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Southern Churchman

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JANUARY 1, 1910. No. 1

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 804 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

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THE SOUTHERN CHURCHMAN'S SEVENTY-FIFTH ANNIVERSARY.

With this issue the Southern Churchman begins the seventy-fifth year of its life. It began its existence in 1835, in the City of Richmond, not six squares from the place of issue to-day, and in all those years it has never suspended even for a single issue, and is to-day the senior of all our Church papers in continuous name and history.

During all this long life it has stood consistently for the same principles in religion and Church life, and has borne its unvarying and unbroken testimony for righteousness and loyalty in Church and State and individual life. How it has done its work and how much or how little praise it deserves is known to all its thousands of friends. Whatever of credit may be due is largely owing to loyal friends and earnest and cordial supporters; and to these, one and all, the Southern Churchman tenders its most sincere and grateful thanks, and prays for them a happy and blessed New Year, and hopes that for years and years to come the unbroken tie of mutual goodwill and sympathy and help may continue.

1909—A REVIEW.

The year just closed has been one of more than average progress and prosperity for the Church, and looking back over its record every Churchman has a right to thank God and take courage. In nearly every department of Church work there has been a distinct advance, and in almost every case the percentage of gain has been greater than for the preceding year. And the seeming gain in numbers would have been even greater than it is but for the steadily increasing accuracy in the keeping of our communicant lists. For many years there was more or less dissatisfaction with all statements under this head, because great carelessness was known, or suspected. But this condition has largely passed or is rapidly passing away, and each year these lists become more accurate, and show more genuinely the true conditions. Hence, in all probability, the relative advance in real strength is much greater even than the figures show.

And first: The Census Bureau's compilation of statistics of growth of the various religious bodies of this country, covering the period from 1890 to 1906, show that of the ten largest Christian bodies in the country, the percentage of growth in the Church has only been exceeded by three, namely, Roman Catholic, Lutheran and Disciples. The greater growth of the first two is accounted for, of course, by immigration, so that in native growth the Church is only exceeded—in percentage—by one Christian body. This fact alone speaks volumes for the rapidly increasing popularity of this Protestant Episcopal Church, and its growing hold on the American intelligence and conscience.

As to our own statistics—to begin with the teaching force of the Church: Last year the gain in clergy was only 2, whereas for the year just closed the increase is ninety, showing that at the most vital of all points an unusual gain was made. But even this gain is in a sense inadequate, because the percentage of gain in communicants is double that in the clergy. The time has not yet come for the Church to cease praying earnestly for more laborers for the harvest.

In this same connection, there are five more candidates for Orders this year than last, and forty-five more postulants; so that the gain in the clergy list is likely to continue for some years to come.

The actual increase in communicants for the year just closed is the largest ever reported in the history of the Church in this country, namely 28,511, and that in spite of the fact that one diocese shows a loss (only an apparent loss) of 3,458 communicants, owing to a rigid revision of communicant lists. The percentage of increase in communicants is over three per cent. as compared with a little over two per cent. last year; and last year's ratio was greater than for several years past. The present number of communicants is 929,117. The total number of baptisms reported, 69,503, of which 52,619 were of infants and 14,303 were of adults. These figures show, probably, the extent to which the Church's gain in communicants comes from without her own household. The baptisms of the year show a gain of 1,814 over the preceding year; and more than double this gain was in infants; the baptisms of adults showing a large falling off.

The increase in communicants is rather curiously distributed. The largest percentage of increase—namely 11 per cent.—is in the Diocese of Atlanta; then 9 per cent. in Oregon; then 8 per cent. in Montana and Ohio; then 7 per cent. in Southern Virginia, Vermont, Virginia and West Virginia; then 6 per cent. in Duluth, Kentucky, Michigan, New Jersey and Western Massachusetts. Evidently, there is nothing in locality or climate that can account for these differences in increase! One can but wonder whether differences in Church teaching has any effect in the case.

Curiously enough, the ratio of increase is exactly the same in each of the three Virginia dioceses, and there are only four dioceses in the United States which exceed this ratio.

The total of contributions, $18,358,821, which is approximately a per capita giving of twenty dollars. The New York Tribune is authority for the statement that this is the highest per capita giving of any religious body in the United States. Whether this means greater wealth or greater liberality, it is very hard to determine. Certainly, very few of the spectacular millionaires of this country are Church men. Only two dioceses in the country gave more than one million dollars, namely, New York, giving—in round numbers—three million and four hundred thousand dollars, and Pennsylvania, giving one million and four hundred thousand dollars.

But in all this large giving it is somewhat disheartening to have to confess that only $656,750 were given to the Missionary Apportionment, or

the rather pitiful sum of 73 cents per communicant! In other words, while we gave about twenty dollars per capita for all purposes, only 73 cents per capita went to the Apportionment—a pretty sad confession to be compelled to make.

Yet, be it said in fair play, that this is very far from representing the Missionary giving of the Church, because it does not include the large diocesan and city missionary contributions, nor the Sunday Schools and Woman's Auxiliary's generous gifts, nor yet the considerable sums that are contributed as "Specials." Possibly, were all these combined, they would show quite two million dollars. But is it not distinctly a discredit to the Church that it should give no more than one-tenth of its offerings to the distinctively characteristic work for which the Christian Church stands?

But take it all in all, the report for the year just closed is distinctly a cheering and comforting one—nothing on which to base self-righteous satisfaction, but much for which to be humbly grateful and to stir a solemn resolution to do better for the coming year.

For the foregoing statistics the Southern Churchman acknowledges its obligation to that excellent publication "The Living Church Annual and Whittaker's Churchman's Almanac," and also "The American Church Almanac and Year Book;" the former issued by the Young Churchman Co., of Milwaukee, and the latter by Edwin S. Gorham, New York.

JANUARY MAGAZINES.

The Century—The salient article of the January Century is easily Mr. Walter Camp's chatty discussion of "Personality in Football," in which he asks and answers the pertinent question, "Are our boys trained to set up a false standard of hero-worship?" and shows at length what contributions to the real progress of the game have been made by such players and coaches as Lee McClung, Arthur Poe, John De Witt, George Chadwick, Tipton of West Point, Daly of Harvard, "and a host of others." It is a valuable and lively presentation of one of the absorbing questions of the day; and besides the photographs shown there are reproductions in tint of three stirring drawings by Leyendecker.

Entirely different in theme, yet also of an important question of current interest, is the "Study of the New Plan of Chicago," with remarks on city-planning in General, by Charles W. Eliot, President-Emeritus of Harvard University, which is given added vividness by reproductions of drawings by Jules Guerin, maps, diagrams and plans. This is a complete and authoritative presentation of Chicago's "Plan," which, as the fruit of thirty months' research and study by business men and experts in many lines, Dr. Eliot says, presents a complete ideal of civic conditions uniting beauty and dignity with permanent convenience, and the economical use of all forces, human, mechanical, and animal, contributing to the total welfare and efficiency of population.

John Kimberly Mumford's authoritative article on "The Passing of the Antique Rug" is notable for its illustrations, four printed in color from original water-color drawings, as well as for its interest; and this number, too, brings the first of three novel sketches of travel by Harry A. Franck, in which he sets before his readers not the Nazareth and Jerusalm of the tourist, but the Nazareth and Jerusalem of its own people along the highways, and of scanty trodden byways and hedges.

St. Nicholas—There is the first of a new Ralph Henry Barbour story in the January St. Nicholas, and it starts right off with a new boy in boarding school and some football complications. "Kingsford Quarter," is the title of it; and Relyea is making the pictures, as he has for most of Mr. Barbour's stories.

Charles Battell Loomis's "The Three Golden Showers" is one of the good, old-fashioned "once upon a time" and "they married and lived happy ever after" kind, with six delightful drawings by John Wolcott Adams.

There is the usual seasonable store of rhymes and pictures, stories and sketches, and, almost best of all, the Brownies again. Palmer Cox tells about "The Brownies' Quilting Bee" this time; and there will be more of the fun and adventures all through the year.

Scribner's—Scribner's Magazine for January is the first number of its 24th year—a year during which it will reach the largest audience ever held by a magazine of any similar class. During most of the coming year Theodore Roosevelt's great series on his African trip will be continued, and will include his elephant hunt, his journey 'round Lake Victoria Nyanza and into Uganda, culminating with his journey down the Nile to Khartoum, where he expects to arrive on March 15th, and thence to Cairo over the usual route.

This number begins the new serial by Maurice Hewlett entitled "Rest Harrow." It is a story of the present day in England, and the people in it are not only some thoroughly modern types of conventional Englishmen, but a number of engaging characters who represent the outdoor phase of English life, the love of nature, and the freedom from what is unideal in city life. Senhouse, poet-naturalist, Cambridge man, and gypsy, is one of the most delightful vagabonds in literature.

Mr. Roosevelt's fourth article describes the hunting journeys which he took while the guest of Mr. McMillan at Juju Farm, a place where "game came right around the house." The hippo were hunted in wild places along the Rewero River where they abound. There is also an account of hunting leopards, one of which proved a great fighter and mauled the beaters.

McClure's Magazine for January has some capital reading. Xavier Paolo begins a series of articles on "Recollections of the Kings and Queens of Europe," and the first instalment treats of that ever-interesting character, the the late Empress Elizabeth of Austria. "The Ferrer Trial, by Perceval Gibbon, is a full account of an episode that has come as near imperilling a historic throne as anything that has occurred in recent years. "The Story of Eugene Azeff," by David Soskice, is another one of Russia's perennial blood-curdling horrors, and makes one wonder how such a brutal and brutish government can continue in this year of grace, 1910. But the article which will attract most readers is "Billions on Treasure," by John E. Lathrop and George Kibbe Turner; an account of the conditions in Alaska, and the Government Mineral Lands there, which was the beginning of the row which has eventuated in the Ballinger-Pinchot imbroglio. The writers do not hesitate to "call a spade a spade!"

The Outlook Magazine number for January is beautiful, and full of entertaining reading. The Outlook's Review of the Week has no superior, and its editorials on current events are intelligent, impartial and thoughtful to a degree, and always entitled to the respect of intelligent men.

Among its special articles in this number are, Hans Egede, the Apostle of Greenland, by Jacob Riis; Training for War in Time of Peace, by General Leonard Wood; Government Regulation of Wealth, by Reuben D. Silliman; and several others. But the article which the Southern Churchman would especially commend to all its readers is "A Business Man's View of Missionary Work in China," by Charles M. Dow. If there be any intelligent doubters left on this important matter, Mr. Dow's thoughtful and temperate article ought to satisfy them.

Lippincott's Magazine for January is, as usual, largely filled with fiction. The opening complete novel is by Lucy Meacham Thurston, and is called "The Heaven of the Unexpected." What occurred was certainly very unexpected, and one can easily understand how it would seem "Heaven" to all concerned. One of the short stories, "On the Road to Buenavista," by William Macleod Ranie is a little gem.

But by far the ablest and most interesting paper in this number is the first of a series, by Joseph M. Rogers, on "What is Wrong with our Public Schools?" The first instalment is "Some Notable Deficiencies," and is a very serious and thoughtful indictment of the whole Public School system as at present conducted. The "Deficiencies," as he points them out, are many and serious and notable; and the article should be read by all friends of popular education.

PAMPHLETS RECEIVED.

From the Rev. S. Cary Beckwith, Charleston, Journal of the 119th Annual Council of the Diocese of South Carolina.

From the Rev. Alfred H. Stubbs, secretary, Journal of the Fifteenth Annual Convention of the Missionary District of Asheville.

From the Rev. Arthur Howard Noll, secretary, Journal of the Seventy-seventh Annual Convention of the Diocese of Tennessee.

He who died for us lives for us. He who bore our sins gives us of the fulness of his strength. And in Him we can bring to God the sacrifice of ourselves. Our Eucharist offers to us the virtue of Christ's life and death, His Flesh and Blood, for the strengthening and cleansing of our bodies and our souls.—Bishop Westcott.

If we wait for conditions that are absolutely inviting before we try to do good, much that is desirable and practicable will be left unattempted and undone.

1835—1910. A REVIEW.

By the Rev. Edward L. Goodwin, Historiographer of the Diocese of Virginia.

The Seventy-fifth Birthday of the Southern Churchman reminds us of how long a period in the history of the American Church is covered by the lifetime of this journal. The year 1835 seems a very remote past to us of today, albeit it was in the days of our fathers or at most of our grandfathers, so rapid has been the march of progress and development within two generations. This anniversary has, therefore, suggested a glance backward to the time when this paper had its beginning, and a brief survey of the then existing conditions and the subsequent advances of the Church with which it has been identified during the past three-quarters of a century.

The Southern Churchman was happy in the date of its birth, for the year 1835 was an epoch in the history of the Episcopal Church. For the fifty years previous she had been engaged in a struggle for existence; in welding into a coherent whole the fragmentary and sometimes refractory provincial churches which the Revolution had left stranded in the several States; in recovering the ground lost during a period of political evolution; in gaining an assured standing among the institutions of the American people; in cautiously learning and putting to use her powers of self-government and self-development. She had now come of age, and was being providentially wakened to a sense of her mission and taught to enter upon a new era of education and advancement.

The guiding genius of the Church, during this formative period and for the first half century, was the wise and saintly Bishop William White, of Pennsylvania. Fitted in an eminent degree by education, character and talent for the task of leadership, living at the center of things during and after the Revolution and associated on intimate terms with the patriots and statesmen of the day, he had been instrumental, far above any other man, in bringing the Churches existing independently and almost in a state of anarchy in the several commonwealths into organized union. The Constitution of the General Convention was largely moulded by his hand. His had been the office of mediator between the sections and between men, and to his tact and courtesy, no less than to his strong common sense and broad statesmanship, were largely due the reconciling of the many differences which from time to time arose. Under the sanction of the newly-formed Convention he had been the first to receive Bishop's orders from the Mother Church of England in 1787. Bishop Seabury of Connecticut had been consecrated in Scotland more than two years before, but as an independent Bishop; and he with his New England Dioceses did not unite with the General Convention until 1789. In 1835, the year before his death, Bishop White had been for forty years the Presiding Bishop. The three Bishops who, besides himself, had received consecration in Great Britain had long since died. Of the twenty-six who had since been elevated to that office he had laid his hands upon every one, and, with the exception of the first, Bishop Claggett of Maryland, as Presiding Bishop and Consecrator.

In that year there were twenty-four States in the Union. In twenty-one of these, including Illinois, admitted during that year, and in the territory of Michigan, the Church was organized and in union with the General Convention. Louisiana and Indiana also applied for admission but were considered too weak. But there were in all only fourteen Diocesan and two Assistant Bishops. The Churches in the States of Maine, New Hampshire, Massachusetts and Rhode Island, while retaining their respective autonomy, were united under the care of Bishop Griswold and bore the title of the Eastern Diocese, and this arrangement continued until the death of that Bishop in 1843. Vermont had formerly belonged to this Diocesan confederation, but was now under the charge of Bishop Hopkins. In these States the Church was weak. The stronger Dioceses were Connecticut, under Bishop Brownell, New York under Bishop B. T. Onderdonk, New Jersey under Bishop G. W. Doane, Pennsylvania under Bishop White, with Bishop H. U. Onderdonk as his assistant, and Maryland under Bishop Stone. Delaware as yet had no Bishop. In Virginia the revival of the Church under Bishop Moore had been fully accomplished, and there were now about sixty clergymen. Bishop Meade had been consecrated as Assistant Bishop six years before. Bishop Ives was Bishop of North Carolina and Bishop Bowen of South Carolina, and in both States the Church was growing in numbers. In Ohio Bishop McIlvaine had lately succeeded Bishop Chase, who had resigned that See and removed to Illinois, where he had organized the Church and became its Bishop. Three years before Kentucky and Tennessee had received their first Bishops, Smith and Otey. The Church in the States of Georgia, Alabama and Mississippi and in the Territory of Michigan, although admitted into union with the General Convention, had yet to wait, in some cases for many years, for Bishops of their own, being dependent upon occasional ministrations by neighboring Diocesans. In these newer States there were usually but six or eight congregations.

The whole number of clergy was aboug eight hundred. The communicants numbered perhaps thirty-eight thousand.

To this extent then the Church had grown in fifty years under its original Constitution. That Constitution had been wisely formed as a basis of federation between independent and autonomous churches already existing in the several States. The State, not the Diocese, was the unit, and each State was entitled to equal representation in the Convention. "A Protestant Episcopal church in any of the United States might be admitted into the ecclesiastical union, as Bishop White used to call it, when it had organized itself and acceded to the Constitution. Amid the jealousies of the early days when the Federal Union was being formed no other basis of Church union than this of State equality would have been possible, and perhaps none other was conceived of. The Constitution thus established effected its purpose of uniting the Church into a corporate and coherent whole. But the bond of union had left little room for expansion. No provision had been made for the possible necessity for more than one Diocese in a State. Perhaps few could have imagined that such a constingency would ever arise to disturb the holy balance of power. Nor was there any prescription for planting the Church in States yet to be born. Missionary Bishops and Missionary Jurisdictions were as yet unheard of, and Bishop Chase's incursions into the West were quite irregular. The growing Church was becoming hidebound.

The problems thus presenting themselves had long been felt and were not pressing hard upon the practical conscience of the Church, which was annually losing thousands of her members in the flowing tide of Western emigration. The Domestic and Foreign Missionary Society had been established as early as 1820, and its constitution, as cumbrous and discriminative as its name, had been tinkered with at almost every General Convention since. But it was a society not *of* but merely *in* the Church, and only its contributors were members. It was extra-canonical, and so far had raised no great amount of money or enthusiasm, while the Church had made no serious or definite demands upon it.

Such were the conditions when the General Convention of 1835 met in Philadelphia and adopted measures which were looked upon by many with grave apprehension and were indeed revolutionary in their lasting results. Amendments to the Constitution were proposed and sent down to the conventions of the several States, substituting the word "Diocese" for the word "State" wherever it appears in the Constitution, and also providing for the division of Dioceses. These amendments were finally adopted in 1838, and the first division of the Diocese of New York followed immediately. Thus the old tradition of State equality was shattered at a blow, and the Diocese became the unit with its equal rights strictly guaranteed. The Convention also remodeled the Constitution of the Missionary Society, declaring its membership to include "all persons who are members of this Church," and placing its control in the hands of the General Convention. A Canon was passed providing for the election and consecration of Missionary Bishops, and forthwith Dr. Kemper was chosen Missionary Bishop of Missouri and Indiana, and Dr. Hawks of Louisiana, Arkansas and Florida. The former was consecrated within a few months, but Dr. Hawks declined the office and at the next Convention Bishop Polk was chosen for Arkansas and the Indian Territory, becoming Bishop of Louisiana three years later. The Missionary Society was commissioned to provide for the support of these Bishops and their work.

So the Church outgrew her swaddling bands and discovered that she was a Church, and in a measure accepted her corporate responsibilities. She had yet to learn more fully what it is to be a Church, large-hearted and broad-minded, aggressive, adaptable, comprehensive. These lessons she is learning still; slowly, but with new diligence and a finer intelligence in these later years. And the future is full of hope.

For fifty or sixty years party spirit ran high in the Church, and party lines were strictly drawn. Good and holy men contended earnestly for what they conceived to be exclusively the faith, and had little patience with those whose opinions and theories failed to coincide with their own. There were giants in those days, and no man may wisely belittle their strong convictions or their godly zeal. But a Divine Providence sat as Moderator over their contentions and gave judgment in His own way. The sun refused to stand still, the weapons of war became out-

worn, and new recruits found new issues to meet. The Muhlenburg Memorial" of 1853, praying for a less rigid ecclesiasticism and a more elastic system of administration and rule of worship, so that the Church might better adapt itself to conditions existing, showed how the minds of many were being turned to new ideals of her high calling. The War between the States for a short time necessitated the withdrawal of the Southern Dioceses and the formation of a distinct national Church, but with the downfall of the Southern Confederacy they returned to their former association and were welcomed without gainsaying on either side. Those were days of strong partisanship and bitter feeling righteously and bravely subdued to the demands of wisdom and charity, and the lessons so learned could not be lost. The "Cummins" fiasco and the causes which led to it, and the anti-ritualistic legislation of the early seventies proved the loyalty of both parties to the Church, and that neither was going to depart from her. The rise of the Broad Church party, as it was called for a time, served to disintegrate the other two and to create new issues. The "New Theology" operated to widen the intellectual outlook, to undermine the authority of traditions and to modify the theological views of even the most ultra. New and more practical questions engaged the thought of the Church and aroused her energies. Men of all schools ceased to call each other names and worked harmoniously together in revising the Prayer Book in the interest of enrichment and flexibility of use —leaving something yet to be desired in both directions but arousing no doctrinal differences—in overhauling the canons and infusing new life into the Missionary Society. So the old factional spirit has almost died out, and men of various views hold the common faith and trust each other.

With this larger spirit of unity within our own communion has grown an increasing desire and hopefulness for Church Unity in a broader sense and among all of God's family. The timid and tentative overtures which have been made in this direction are chiefly of value perhaps as indicating that the conscience of the Church is being stirred and her thought awakened in regard to this thing. Church Unity will come when the whole Church wants it with a desire strong enough, a repentance deep enough and a charity broad enough to accept it. But a small beginning looking toward that end has been made, and doubtless the movement is more intense in the heart of the Church than is shown on her statute book.

But it is in the direction of missionary effort and practical service that the Church has made her greatest advance in this generation. The conditions of modern life, especially in the great centers of population, the altruistic spirit of the age; the exploitation of social reforms innumerable; the growth of our own nation and the opening of foreign lands to our commerce and civilization—these have challenged her zeal and laid demands upon her which she is learning to understand and endeavoring to meet. Old methods have been improved and new ones discovered. The institutional church with its numerous agencies for reaching and helping the masses is no longer a novelty or an experiment. The Sunday School has been reorganized and equipped for real efficiency. The parish house has everywhere grown up beside the parish church. A narrow if not selfish parochialism has been largely overcome and the missionary offerings are systematically made. The Brotherhood of St. Andrew, the Woman's Auxiliary, and numberless associations and movements of a similar sort are not only doing their proper work but are educating a new generation of lay people to a sense of responsibility and of power, and to a readiness to engage in the King's service, which is being felt in every quarter. Missionary work is no longer considered by an intelligent Churchman as incidental and of secondary interest, but as the Church's great business, and it is gaining the right to be conducted in business-like fashion even while it appeals to the finest spiritual instincts. Meanwhile latent powers are being realized and greater things are being undertaken with confidence, as witness the Laymen's Missionary Movement of this winter, with its practical methods —promise of permanent results.

So the Church grows, not only in stature but in wisdom and in favor with God and man. Her progress during these seventy-five years has not been phenomenal but has been regular and consistent. The twenty-two Dioceses of 1835 have increased to sixty-five, the two missionary districts then ventured upon to twenty-one in our own country and its possessions and eight in foreign lands, where the foundations of native Churches are being laid whose future is incalculable; and this does not include the missionary work under diocesan supervision in the cities and the mountains, among Indians and colored people and many other classes. The sixteen Bishops have become one hundred and five, the eight hundred clergymen are now five thousand five hundred, the thirty-eight thousand communicants have grown to about nine hundred and thirty thousand. The proportion of communicants to the population is more than fourfold greater now than then.

These things, and many more, the Southern Churchman has seen and recorded. And before us are greater things than these.

The Country Church.

A very important department of the work of the Church in the older States is the maintenance of the historic, but, sad to say, rapidly weakening country church. These churches are not directly the factor in the religious life of the nation and Church they were 50 or 75 years ago. The drift of population from the farms to the cities and large towns has reduced many of these noble old congregations below the level of self-support. Yet, weakened as they are, they are almost the only source from which the ranks of the ministry die out and our boards will plead in vain for home and foreign missionaries, for teachers and physicians to go abroad among the heathen, or into the destitute and darkened corners of the home land with the Gospel of light and healing. The success of these churches cannot be measured by the number of accessions to their membership, or the amount of their contributions to benevolence. If we are to understand what their welfare means to the Church at large, we must take into account the character they are producing both to feed and enrich the life of the city, and to bear the sacrifice and burden of the Gospel Ministry.—Lutheran World.

Church Intelligence.

CALENDAR.

January.

1—Saturday—Circumcision.
2—Second Sunday after Christmas.
6—Epiphany.
9—First Sunday after Epiphany.
16—Second Sunday after Epiphany.
23—Septuagesima.
25—Conversion of St. Paul.
30—Sexagesima.

Collect for the Circumcision.

Almighty God, who madest Thy blessed Son to be circumcised, and obedient to the law for man; grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. Amen.

Collect for the Epiphany.

O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. Amen.

Foreign.

The Great Issue for Churchmen.

"Take first of all the cause of National Education in England and Wales. We stand where we stood four years ago." This is the warning which Mr. Asquith gives to Churchmen. In his speech at the Albert Hall from which the extract is taken he also said: "The long-delayed claim of the Welsh people for complete religious equality will, I believe, be put forward at this election with as much energy of conviction as ever, and with a strong proof that it represents a really national demand." That is to say, among the things for which the government are asking a mandate are Disestablishment and a further attack on the Church's schools, under the plea of the abolition of sectarian tests. Churchmen are pledged to the hilt to oppose both, and therefore we do not see how they can escape the obligation of voting against the Government. Of course, it was perfectly well known before Mr. Asquith spoke that authority to attack the Church was one of the things that the Liberals were to ask for in the coming contest. But the Prime Minister's statement brings the Church issue into bold relief. The Free Church Council command, and the Liberal leaders obey. How little the political Nonconformists have learned from the experience of the last four years is shown by Dr. Clifford's letter to the Times on Wednesday in reply to Sir Alfred Cripps' reassertion of the claim that any settlement of the Education question shall be on the lines of the recognition of parents' rights. Dr. Clifford still holds up to admiration and sympathy the mock heroics of the Passive Registers, and refers to the rights of Churchmen to teach their own children their own religion in their own

schools as opening the door for the use of methods in the villages and towns of England that turn religious worship into a bribe, persecute the poor, deteriorate character, and damage the commonwealth.

Unionist Policy.

Mr. Balfour's manifesto was dictated from a bed of sickness; and both friends and political foes rejoice that he has so far recovered as to be able to go away for rest and change. He gives argument to show that the action of the Lords in refusing to pass the Budget is thoroughly constitutional, and that view has since received the high authority of Lord Lindley, one of the most highly esteemed of all living ex-judges, and who has no superior among living judges. Mr. Balfour puts his main points very concisely. He says that the present Government hold "that the House of Commons, no matter how elected or when elected, no matter what its relation to public opinion at the moment, is to be the uncontrolled master of the future of every class of the community; and that to the community itself no appeal, even in the extremest cases, is to be allowed to lie." This is a fair statement of the position; and it is well supported by Mr. Asquith's speech. What he would have is the Second Chamber, but so limited in its powers that it becomes an impotent body. What is aimed at by the Liberal Party is the conversion of our Constitution into a Single Chamber Parliament, and this fact cannot be too well realized by the electorate. Mr. Balfour's other points are good, and especially his advocacy of such a land policy as will permit the small cultivator to become the owner of his plot.

The Churchmen's Election.

Churchmen, it will not be forgotten, have their own special election, for the dissolution of Parliament means that the Lower Houses of Convocation and the Houses of Laymen will have to be re-elected. The Sovereign's Writ directed to each of the Archbishops will direct each of them to "call together, with all convenient speed in lawful manner, all and singular the Bishops of your province, and Deans of your cathedral churches, and also the Archdeacons, Chapters, and colleges of the same province, and the whole clergy of every Diocese to appear before you." The Upper House of Convocation in each province is not elective, but is composed of the Archbishop and Bishops of the Diocese. Each Lower House has ex-officio members consisting of the Deans of the various cathedrals and collegiate churches and Archdeacons, while in the Lower House of Canterbury the Provost of Eton has also an ex-officio seat. The beneficed clergy are represented by proctors, though the basis of representation differs slightly in each province. The two main questions at the coming election will be those of Prayer Book revision and the compulsory use of the Athanasian Creed.

The Bishop of Durham has issued a letter to the incumbents in his Diocese in reference to the election. Dr. Moule objects to politics in the pulpit. If any exception to such a rule that the pulpit should not lend itself to party strife was defensible at such a time as this, it was in regard to the position and claims of the National Church. He adds: "It might seem reasonable to advise electors, being Churchmen, whatever their political school, to ask from candidates some guarantee that whatever the issue of the election they would not use their Parliamentary vote for Disestablishment. Yet even here he deprecated the use of the hour and the place of worship for setting forth this appeal."

American.

DR. WILKINS' WORK FOR THE CLERGY RELIEF FUND.

What the Bishop of Los Angeles Says of It.

During this last summer Dr. Wilkins, secretary of the $5,000,000 Commission, made an all too brief visit to this Diocese. Those who are living here felt that this visit was ill-timed, but results showed that any time serves a purpose with Dr. Wilkins, for he returned to the East feeling that he had been amply repaid for the trip. I am writing now to bear my testimony to the saneness of Dr. Wilkins' methods and to the effectiveness of his work under discouraging (Southern California in Summer) conditions. I heard him speak on one occasion and I did not wonder at the result. That congregation gave him at that time and later on, nearly a thousand dollars. I have rarely heard an appeal put in finer form. After showing the splendid work that had been done by "The Clergy Relief Fund," under the able administration of the Rev. A. J. P. McClure, who had originally suggested the pension scheme, he drew such a graphic picture of existing conditions that one could not but realize the imperative claim of the work which he represented. Of course this appeal touched us here in Southern California, as many of the men who ought to be assisted by the Church come to us in their declining years or when too infirm to live in a rigorous climate; but I am sure that were the opportunity offered generally to Dr. Wilkins to plead the cause he would invariably evoke a response that would soon put at the disposal of the Treasurer of the "General Clergy Relief Fund" the five million dollars which the Commission, under Bishop Whitehead's able administration, now is seeking to raise.

As chairman of the Western group of Dioceses, I am writing now to bespeak for Dr. Wilkins the co-operation of my brethren in the Episcopate upon the Pacific Coast, and for that matter throughout the country, and also to secure for him the sympathetic assistance of the clergy everywhere throughout the Church. With such co-operation and assistance this Church of ours could at last count upon raising not only a million dollar fund, but a five million dollar fund for our veteran clergy, disabled by reason of physical infirmity or age.

JOSEPH H. JOHNSON,
Bishop of Los Angeles.
Los Angeles, Cal., Dec. 21, 1909.

The Dilemma of St. Paul's College, Tokyo.

To afford accommodations to students who intend to study for holy orders, the scholars in the preparatory department of St. Paul's College, Tokyo, Japan, have been crowded together to such an extent that the Japanese authorities have several times threatened to close the school. In order to relieve this condition the Rev. Henry St. George Tucker, president of St. Paul's, has been sent to this country and empowered by Bishop McKim to ask for $200,000 with which to build proper college buildings on a new site. To meet the crisis a committee has been organized in Philadelphia to present a plan for a concerted offering from every church and Sunday school in this country on St. Paul's day, and letters have been sent to all Bishops and other clergy, asking their co-operation. All offerings are to be forwarded to the treasurer, Mr. Samuel F. Houston, Real Estate Trust Building, Philadelphia.

The Free and Open Church Association.

The Thirty-fourth Annual Report of the Free and Open Church Association, presented at the annual meeting in the Church House, Philadelphia, on Dec. 14, 1909, shows that the principles advocated by the Association are gaining ground rapidly. Over 89 per cent. of our Churches in the United States now have the free seat system. The Dioceses of Easton, Montana, North Carolina, Kansas, Quincy and West Texas, embracing 377 churches, contain no pewed churches. In many of the churches adhering to the pew system, however, services are free to non-renters.

The platform of the Association is free seats, free-will offerings, the use of the weekly offertory and an every-day open church.

The report says:

"The Church of Christ, rightly apprehended, is the most democratic institution on earth, or should be. Rich and poor, bond and free, cultured and ignorant, are as one in the sight of God. Sin levels all, love uplifts all alike. A pure manly life and simple faith in the wearer of homespun are dearer to Him than the lust of the eyes and the pride of life in one clothed in silk and satin. Earthly distinctions have no place in God's House. Within its walls, beneath the shadow of His cross, there should be but one thought—the thought of Him. How many make that thought the thought of self. Let the costly attire, the perfunctory prayer, the lifeless praise, the careless response—with the few cents doled out to Him for His work—make answer.

"Our Blessed Lord was the child of poverty, the adopted Son of a carpenter. Himself a laborer, and while He may have been building homes for the rich. 'He had not where to lay His head.' He dignified labor and the laborer. His home was with the poor fishermen of Galilee, and with the toiling men of Nazareth. Dare His Church be more select than He? Is it a 'socially improper thing' to meet in His House, and at His Altar, His earthly friends and associates?

"Under the very best of circumstances we must make provision for the stranger within our gates, if our claim to Catholicity be any more than an empty boast; otherwise, we are less Catholic than even the Jews, with whom such provision was an established rule. We shall never gain full acceptance for the truth that the basis of all sound Church principles is the doctrine of the Communion of Saints, so long as we continue to assume that the casual wayfarer, or the temporary sojourner in the community, is an alien who has no sort of right to our consideration in the house of God. We shall never win the masses of the people until, in our practice as well as in our preaching, we

recognize that there is a sense in which all men as the sons of God by creation stand on equal ground; nor shall we ever win the affection of the people at large to the house of God, so long as we deprive it of its prime distinctive characteristic from all other buildings in the land, as the one common soil on which high and low, rich and poor, meet together."

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

To the Clergy and People of the Diocese of Virginia.

Allow me to remind you of a brief announcement made in the columns of the Southern Churchman two weeks ago, to the effect that I have been appointed by the Bishop to act as the representative of the Diocese in the matter of the National Offering to be made on St. Paul's Day, January 25, 1910, in the interest of St. Paul's College, Tokyo, Japan.

I wish to give this movement my unqualified endorsement, and to urge that every one of you have some part in it. As most of you know, I am at present the Agent of the Diocese in the prosecution of a similar great work here at home; but I am convinced that the person who makes a contribution to the "St. Paul's College, Tokyo Fund" will be all the more ready to give towards the fund to build St. Paul's Memorial church at the University of Virginia.

It is a little thing being asked of every rector—that special envelopes to be sent him be distributed in his church and Sunday School on January 23d; that he tell the people and children about St. Paul's College and the great possibilities of its influence in the Orient; and that the envelopes be collected on St. Paul's Day or the following Sunday, and the offering sent through the treasurer of the parish—not to me, but to Mr. Samuel F. Houston, Real Estate Trust Building, Philadelphia. No better use could be made of the surplus above the appointment to your parish, resulting from the increased offerings due to the Laymen's Missionary Movement, than to have it designated for this Fund.

It is a little thing being asked of the people of the Church, that they contribute generously toward this object. An average of twenty-five cents from each communicant will supply the fund desired. That amount would be a generous contribution from some of our people, but most of us can do better than that.

The Church expects "every man to do his duty" in a call like this. We Virginians, who have given St. George Tucker and Roger Atkinson Walke, both Masters of Arts of our University and graduates of our Seminary, to the faculty of St. Paul's College, should stand by them nobly in this effort to supply them with the proper equipment for their work.

Further information as to this movement may be secured from myself, or, better, from Mrs. Wm. W. Arnett, 2116 Pine street, Philadelphia.

Faithfully yours,
HUGH M. McILHANY, JR.,
University of Virginia.

The Rev. F. L. Robinson, rector of Dettingen parish, Prince William county, has declined the call to Grace church, Albemarle county.

Work Among College Students.

The Rev. John J. Gravatt, Jr., Students' Secretary of the Board of Missions, was a visitor in Richmond during the Christmas holidays. He preached in Holy Trinity church, of which his father is rector, on the Sunday after Christmas, and at the meeting of Richmond Clericus, on December 27, he made some very interesting remarks on his work. Mr. Gravatt has done and is doing great good, his work being that of presenting the Claims of the Ministry to the young man in various educational institutions of the country. It is, therefore, a work of vital importance, one far reaching in its results, and Mr. Gravatt is just the man, by God's grace, to bear the great responsibility of presenting it.

Gift to University Church.

A gift of one thousand dollars has just been made towards the building of the church in the neighborhood of the University of Virginia, by a prominent layman of a near-by Diocese who has never seen the University. When told of the present efforts being made in this direction, he expressed himself as being convinced that such a church as is being planned will be of untold value in leading many choice young men to dedicate their lives to the sacred ministry, and that for this reason, if for none other, the appeal of the movement should be responded to by Church people everywhere.

Information as to this important work will be cheerfully given by the Rev. Hugh M. McIlhany, Jr., Charlottesville, Va., who is also authorized by the Bishop of the Diocese to receive any contributions for this purpose.

Services on Christmas Day.

Among the interesting services in Richmond, on Christmas Day, was one at the Memorial Hospital. Many of the patients were wheeled on their beds into the corridor, where the services were held. Others, too weak for this, heard sweet hymns and the reading of God's Word from the several wards, the doors being open for the purpose.

The services were in charge of and the sermon preached by the City Missionary, and the music, which was feelingly rendered, was furnished by the choir of St. Paul's church, under the supervision of the manager, Professor Jacob Reinhardt.

The Rev. A. Vaughn Colston was in charge of the services at St. Mark's church, Richmond, on Christmas Day and the Sunday after. The new rector, the Rev. S. Roger Tyler, who is with his former parishioners in Loudoun, will be in regular charge at St. Mark's after January 1.

The Church of the Epiphany, Barton Heights, Richmond, being without a rector at present, the services on Christmas and the Sunday thereafter, were in charge of the Rev. Frank G. Scott, of Petersburg.

A pair of brass altar vases, filled with flowers—both the gift of the Woman's Mission of the parish, and a memorial to their late President, Mrs. John Addison—were used for the first time, on Christmas Day, in Holy Trinity church, Richmond. The rector, the Rev. Dr. Gravatt, before his sermon, referred feelingly to the gift.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Clergyman Received from the Roman Catholic Church—Observance of St. Stephen's Day—The Late Gen. William W. Dudley—The Rev. Dr. McKim Preaches on the Value of the Gospel—Sunday School Institute. Lectures on the Prayer Book and Old Testament.

On Tuesday, December 21, in the chapel in the Bishop's House, the Bishop of Washington formally received into the active ministry of the Church, the Rev. John V. Quinn, priest, who recently renounced the obedience of the Roman Catholic Church. A celebration of the Holy Communion followed this interesting service.

Mr. Quinn has passed his probation in our Church as assistant to the Rev. J. Henning Nelms, rector of Ascension church, Washington, and has now entered upon his ministry as assistant in that parish. He has made a good impression upon the congregation.

The Bishop of Washington was celebrant at the 7:30 A. M. Holy Communion service, Christmas Day, in St. Paul's church, Washington, when a large number received the Holy Supper.

At the eleven A. M. service, Christmas Day, in St. Mark's church, Washington, Bishop Harding was the preacher.

On Sunday, Dec. 26, St. Stephen's Day, the Bishop was preacher in St. Stephen's church, Washington; and, at 4:30 P. M., of that day, he preached and confirmed a small class in St. Alban's church, Cathedral Heights, D. C. In his sermon, Bishop Harding spoke of Stephen's wonderful work. "Although Stephen was only a deacon," said the Bishop, "he stands forth as one of the brightest products of the Incarnation. And this ought to remind us of the fact, that there is work for all in the vineyard of the Lord. It does not matter whether we are laymen, deacons, priests, or Bishops. It is not so much a man's station in life that counts as it is the use he makes of that station!"

In the death, ten days ago, of General William W. Dudley, the Church in Washington lost a very valuable member. In the great Civil War of 1861-5, which he entered as a boy of eighteen years, from Indiana, he won the highest honors for fearless devotion to his duty. In Washington, it was as one of our most prominent and successful lawyers that he won honors and esteem. And, as a communicant member, for several years, of Epiphany church, and, in later years, of the lower parish of St. Margaret's, he was a "cheerful giver" and helper in good deeds and in the support of the Church's works.

Gen. Dudley's funeral service, in St. Margaret's, on Saturday, December 15, conducted by his rector, Dr. Herbert Scott Smith, was attended by hundreds of men, among whom white heads predominated, his former comrades, generally, but also including men and friends of "the Gray." He is survived by one daughter and three sons, one of whom is the Rev. George Fiske Dudley, rector of St. Stephen's church, North Washington.

As a soldier, General Dudley was buried at Arlington; and his hearse was the running gear of a piece of artillery, which bore over the Potomac his remains wrapped in a United States

flag, adorned with a profusion of flowers, and escorted by a company of the 15th Cavalry.

In his sermon, last Sunday evening, on the Coming of the Saviour, and the value of the Gospel, the rector of Epiphany, the Rev. Dr. McKim, declared that "the world needs no other Gospel than the Gospel of the Saviour, who lifted all humanity, and died that "the sins of the world might be forgiven. I have been preaching in this church for twenty-two years," said the rector of Epiphany, "and, after all my reading, all my reflections, and my contact with the Church, I find that the best Gospel to preach to the people is that of Jesus Christ!" Long may the pastor of the big parish live to proclaim that Gospel to men!

On Tuesday, December 21, the Diocesan Sunday School Institute, in December meeting, assembled at Epiphany church, Washington.

The first topic, "Indian Missions," was ably treated in a paper by the Rev. Robert Talbot, rector of St. Paul's church, Washington; and, the second subject treated was, "The Hymnal in Classes," in a twenty-minute paper, by Mr. Elias S. Hutchinson, secretary of the Institute, and superintendent and founder of the afternoon Sunday School of Epiphany.

Mr. Hutchinson is an illuminating speaker, and everything from him on Sunday School subjects is con amore.

The lectures of the Bishop and Dr. McKim on the Prayer Book and Old Testament History, respectively, before the Teachers' Training Class, are given at Epiphany church, on the first Wednesday of each month, at 7:30 P. M. As the secretary says, this is a rare opportunity for information and instruction, of which teachers, in particular, should avail themselves.

Old Charlotte Hall School for boys, St. Mary's county, Maryland, has found a friend, somewhere, who has promised the rector of All Faith parish, in which the school is situated, and who has charge of the chapel services at the school, to give to each cadet attending the services, a Prayer Book and Hymnal, if he desires them. I wonder whether other schools may not find such a friend?

Another friend of the school has promised a substantial sum of money towards the salary of a competent choir master, to be secured for the training of such boys as may desire to assist in a choral service in the chapel near the school.

This very handsome stone chapel, with hard-wood pews, etc., is remarkable and interesting, in this day, in having a table-altar, a "Holy Table," surrounded by the Communion rail; and is, also, historically interesting beyond many other churches, as commemorating the Reverend Hatch Dent, a pioneer in education in Colonial Maryland, and principal of Charlotte Hall. He was also the progenitor of the wife of General Ulysses S. Grant, who was Miss Dent.

Charlotte Hall is not a Church school, properly speaking, although much under Church influence. Its principal, Major Thomas, is a Maryland Churchman, of V. M. Institute training, and other teachers are also our Churchmen; but yet other teachers come from the Church of Rome, or other churches, from time to time, the school being a semi-State institution.

St. Mary's Seminary for girls, in St. Mary's City, in the lower end of St. Mary's county, occupies the same position towards the Church and the public.

We have had a snowy Christmas, the beautiful feathery visitants beginning thirty-six hours before, and ending on the morning of the Day itself. And again it has begun, assuring the country an abundance of water for wells and streams, and the cities their needed supplies.

Great was the disappointment of rectors and vestries, and others, but nature is kind, and knows best!

Wishing for the Southern Churchman and its many readers a very "Happy New Year." W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

To the Woman's Auxiliary of the Diocese.

My Dear Friends: I am planning a trip to the Holy Land and Egypt in the Spring, and do not expect to be at home until June; so I am making a change in the time of our annual meeting this year, which I hope will meet with your approval. This is to have three Convocational meetings in January—at Petersburg, January 6; Norfolk, January 5, and Roanoke, January 7—at all of which Miss Emery will be present; and to postpone our annual May meeting to October, in St. Paul's, Lynchburg, the exact date of which to be announced later.

As the General Convention meets in Cincinnati the early part of October, I hope to be able to bring back with me some interesting missionary speakers for this meeting, as well as the fresh inspiration which I hope to gather myself at the Convention In the meantime, I will ask the Branches to send their annual reports, as usual in May, to Mrs. John J. Lloyd, Big Stone Gap, Virginia.

Mrs. Cyrus P. Flick, 333 Law Building, Norfolk, Va., will receive all money for your Diocesan pledges, which please send her before Ash Wednesday, and also the money for our own Missionary Fund—Rev. H. St. George Tucker's salary; and for the Central Fund—which please send her before May, if possible.

Our Diocesan Treasurer having resigned, her successor will have to be elected at the October meeting.

Preserve this letter very carefully, that you may not be at a loss to know what to do during my absence. Hoping that this temporary departure from our usual plans may not result in any loss to our Auxiliary interest and work, I am,

Sincerely and faithfully yours,
LOULIE T. FLETCHER,
Diocesan President.
200 Pembroke Avenue, Norfolk, Va.

Ordinations.

On Wednesday, Dec. 22, the Rev. W. G. McDowell, deacon in charge of Meherrin parish, Greensville county, was advanced to the priesthood, in Christ church, Emporia, by Bishop Randolph. Morning Prayer was held at 9 o'clock, the services being conducted by the Rev. Beverley D. Tucker, Jr., of Boydton, and the Rev. W. G. McDowell. The ordination service was at 11 o'clock. The sermon was preached by the Rev. R. W. Barnwell, of Petersburg, his text being "Feed My Sheep." The Rev. George S. Vest, rector of Ascension church, Norfolk, presented the candidate; the Rev. Messrs. Barnwell, Tucker and Vest joining in the laying on of hands. The Holy Communion followed.

The Rev. Mr. McDowell has had charge of the parish for several months and has already made good proof of his ministry. His people are full of enthusiasm and hope, and are co-operating with him most heartily.

On Tuesday, December 14, in Christ church, Colon, Panama, the Rev. J. F. Griffith was advanced to the priesthood by the Rev. A. W. Knight, D. D., Bishop of Cuba, acting for Bishop Randolph of Southern Virginia. The Rev. E. J. Cooper, rector of Christ church, presented the candidate, and the Ven. H. B. Bryan, B. D., Archdeacon and Vicar General of the Panama Mission, preached the sermon. The Rev. W. H. Decker, of Empire; the Rev. Dr. Cross, of Cristobal, and the Rev. E. J. Cooper, assisted in the laying on of hands. The Rev. Mr. Griffith is a graduate of the Bishop Payne Divinity School, Petersburg, Va., of the class of 1909.

Visitations by Bishop Randolph.

Recently Bishop Randolph visited Antrim parish, of which the Rev. Flournoy Bouldin is rector, confirming ten at St. John's; eleven at the Mission, and ten at St. Thomas', Clarkton.

The Bishop also visited Trinity church, South Boston, and confirmed three.

Christmas Day in Norfolk.

Christmas morning, though dark gloomy, was full of joy and gladness. The churches were well attended and the music of a high order. The offerings were for the Disabled Clergy Fund. At Trinity, Portsmouth, it amounted to $57, and at St. Luke's, Norfolk, $220.

St. Luke's is full of activity and its congregation give liberally to every appeal. On Thanksgiving Day the offering, for the charity fund, was $500. The Sunday School children's offerings, through their mite chests, during the Advent season, amounted to $150, which was devoted to Diocesan Missions. The Rev. F. C. Steinmetz is the rector of St. Luke's.

The Rev. T. H. Lacy held special services, last week, in the Presbyterian church at Buckingham Courthouse.

The Rev. William F. Faber, D. D., the rector, has written a "History of St. John's church, Detroit," since its foundation fifty years ago, in which he gives an account of the Mission for the Deaf, in these words: "In 1874, the Reverend Austin W. Mann began his labors among the Deaf-Mutes of Detroit and vicinity in St. John's chapel. After thirty-five years, this veteran missionary still visits the same place at stated intervals; baptizing, preparing for confirmation, preaching and celebrating the Holy Communion. His congregation is listed as 'Ephphatha Mission," the communicants, thirty-eight in 1909, being enrolled in St. John's. During all these years, never free from pain, subsisting on meagre stipends while journeying through all seasons over an enormous territory, this herioc man has won the reverent affection and esteem of those who know the facts of his zealous and untiring ministry."

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

St. Luke's, Anchorage—Growth of St. Mark's, Louisville—Special Services at St. John's, Uniontown—Week of Prayer Services at Paducah— Activity in Grace Church—Help for St. George's Mission, Parkland—Improvements at St. Stephen's Mission Chapel—Other News.

The new Church at Anchorage, St. Luke's, Bishop Dudley's memorial, is a beautiful building. The material used in its construction is stone and the furnishings are all home products, and the building proper has been opened for worship freed from indebtedness. Two handsome credence tables, of corresponding design with the other furniture, have been placed by unknown friends to the memory of the Rev. E. T. Perkins, D. D., who loved and was beloved by Bishop Dudley. There are still many things needed before the church furnishings shall be complete, but these will come in good time without incurring debt.

The remarkable growth of St Mark's parish, Louisville, has attained such proportions that the rector, the Rev. Richard L. McCready, has been compelled to ask for an assistant. The Rev. Peerce N. McDonald, of the Diocese of West Virginia, has accepted the call to assist Mr. McCready in his work at St. Mark's and St. Luke's, Bishop Dudley memorial church, at Anchorage, and will also have charge of the mission at Lyndon, St. Thomas'. Under Mr. McCready, in four years, there have been three churches built and paid for, namely, the greatly enlarging of St. Mark's, the building of the beautiful Bishop Dudley Memorial stone church at Anchorage, twelve miles from the city, and the erection of St. Thomas' church, at Lyndon, eight miles out, named also in memory of our beloved Bishop. Mr. McCready, feels that he is very fortunate in securing the assistance of Mr. McDonald, who will begin his new work on the first of February, because he is one of the younger clergy who has in every instance "made good," as the business men express it. It is understood that Mr. McDonald had several alluring propositions open to him. He is the kind of man needed in Kentucky, and the opportunity here is great, both in parochial and new mission work.

At St. John's church, Uniontown, of which the Rev. Frederick Thompson is rector, a series of special services were held from Nov. 21 to Dec 5. A Mission was held the first week by Rev. John Mockridge, of St. Paul's church, Louisville. The second week there were addresses on Prayers, observing the "Brotherhood" season of prayer, conducted by the Rev. William H. Mockridge, of the Church of the Epiphany, Louisville. Every afternoon there was special service for women, with addresses on Home-Life. The influence of these services, it is believed, reached many outside of the Church. The class of 1910 gave a litany desk to the parish, which was blessed during the past month.

Union services were held in Grace church, Paducah, every evening throughout the Week of Prayer. The Rev. D. Cady Wright, rector, opened and conducted the meetings, aided by his assistant, the Rev. Mr. McAllister. The Methodist, Evangelical and Presbyterian denominations took part, and for the special season all differences of doctrine were laid aside and only the advancement of Christ's Kingdom was prayed for by those who profess to love and serve Him, whatever their differences of opinion may be. "A common Lord and Saviour," was One to whom their prayers were offered.

St. Mary's Guild of Grace church, Louisville, has just furnished an entire new set of vestments for the choir. The Auxiliary has sent a box to Texas and the Guild has recently held a rummage sale. The parish is active in many ways trying to raise a building fund of twenty-five thousand dollars, which if secured in four years will ensure a legacy which will be bestowed if the above conditions be complied with. Great interest in the Week of Prayer was manifested by the people of Grace church parish.

At St. Paul's church, Louisville, there was held Nov. 7, a special service under the auspices of the Laymen's League, to hear addresses appealing for help for the building fund of St. George's Mission, Parkland.

The Rev. W. K. Marshall, rector of Christ church, Bowling Green, has tendered his resignation to take effect some time in December. He will go to Holy Trinity, Sykesville, Maryland.

Friday evening of the Week of Prayer, the "Girl's Friendly," of St. Andrew's church, Louisville, attended the service in a body. The Woman's Auxiliary , at its November meeting, was addressed by Mrs. O. S. Mitchell, on Mission work in Jerusalem. The illustrations were from a hand-painted map of that city, the work of her daughter. Mrs. Mitchell is the secretary of Literature of the Louisville Presbytery of the Presbyterian Communion.

Sunday, November 21, St. Stephen's Mission had three services, the occasion being the re-opening of the improved chapel. The addition is completed and adds greatly to the beauty and seating capacity of the interior of the building. At the morning service the Bishop confirmed a class of ten.

A beautiful missionary play was given by the Junior Auxiliary of the Church of the Advent, Louisville, Nov. 29, in the parish house.

The Woman's Auxiliary began its first "Programme" meeting Nov. 13. Mrs. M. G. Grider read a paper on "The Land and its People," on a series on the Philippines. It was a revelation, and so interesting and full of information that it was both enjoyable and instructive. The many pictures shown by Mrs. Grider added greatly to the interest of the occasion.

The building of the parish house is progressing so rapidly that great hopes are entertained of its completion by March or April.

Lectures by the Rev. Walter Smith, M. A., M. D., secretary of the New York Sunday School Commission and general secretary of the Sunday School Federation, will be given in the Sunday School room of Christ church cathedral.

They will continue from January 4 to 11.

A mass meeting for all Sunday School teachers and officers will be held in St. Andrew's church, Sunday afternoon, January 9.

The Advent offerings of the Sunday Schools of the Diocese, according to a resolution passed by the Council, 1909, will be devoted to Diocesan Missions.

The Laymen's League held its annual missionary mass meeting in Macauley's theater, November 21. The offering amounted to $2.28, and after expenses of the meeting were met, the remainder was to be handed over to the Diocesan Apportionment.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Rev. F. B. Carter's Twenty-fifth Anniversary at Montclair—Gifts to Missionaries—Death of the Rev. Wm. K. Newton—Confirmations.

On the evening of December 23, a reception was given to Rev. Frederick B. Carter, in St. Luke's parish house, Montclair, marking the completion of twenty-five years as rector; an historical sermon having been preached by him on the preceding Sunday. The reception was attended by many more than the people of St. Luke's, and brief addresses were made by the Bishop of the Diocese, Rev. L. S. Osborne, and Rev. Dr. Bradford. The work of St. Luke's parish, under Rev. Mr. Carter and its place in the Diocese were recognized by the speakers. No words could have been more touching and brotherly than the words of Dr. Bradford. The singing had in it the Christmas note.

With very gracious words a check for $750 was presented to Mr. and Mrs. Gilman, missionaries at Changsha, China, for their mission work. It will be remembered that Mrs. Gilman is the daughter of Rev. and Mrs. Carter, and that another daughter is teaching at St. Augustine's School, Raleigh. Mr. and Mrs. Gilman have been home on a furlough, which could have had little rest for them with their numerous engagements to speak upon Missions. They are returning immediately, and are apparently glad to go back. A beautiful solid silver tea-service was presented by the parishioners, through Rev. Mr. Hannah, to Mr. and Mrs. Carter, and also a loving cup to Mr. Carter from the Sunday School teachers, through Rev. Mr. Hopkins. It was felt by all that the anniversary marked the completion of a quarter of a century of very faithful and devoted service, during which the parish had passed from great weakness to great strength.

The Diocese of Newark has lost, in the death of Dr. Wm. K. Newton of Paterson, one of its most faithful and most devoted laymen. He had been for ten years senior warden of St. Paul's church, and for twenty years a member of its vestry. He had practiced medicine in Paterson for thirty years. He died on Dec. 20, at the age of fifty-nine. He was a strong man in diocese and parish, and large place had been accorded to him because of his character and ability.

Recent confirmations have been: Twelve at Edgewater, eighteen at Grantwood, ten at Fort Lee, thirty-six at Grace, Newark, and six at St. George's, Passaic.

The Standing Committee of the Diocese have recommended Dr. Henry K. Denlinger to the Bishop to be received as a candidate for Holy Orders. With the permission of Bishop Greer he purposes working with his old friend, Rev. Appleton Grannis, at the Church of the Holy Apostles, New York City. Some three or four young men have recently asked to be accepted as postulants. Some of them turned aside a few years ago to enter business, in which they have done very well, but they have not relinquished the thought of preparation for the sacred ministry. A business preparation in lower New York City for the ministry, has some

advantages over the life of the ordinary student in our well known colleges.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

Memorial Window in the Cathedral Work Begun on St. Barnabas' Hospital—First Ordination in the Cathedral—New Church and Rectory at Oberlin—Church Improvements.

There has recently been placed in the Cathedral the first of the stained glass windows. In design it is an adaptation of the Te Deum Angel by Fra Angelico. The figure is strongly and finely painted, with rich colored robes, and has a deep gold background of ornamental design, with lilies shown at the foot of the panel. It is further embellished in a fine setting of full canopied treatment, drawn in the most refined manner. The whole window makes a very thorough example of strictly antique glass. It is from the Gorham studios. It is a memorial of the late Mrs. A. M. Claflin and is given by the Misses Dooley.

The contract for the new St. Barnabas' Hospital, to be located in the See City, has been awardel and work has been begun. The contract calls for a building to cost over $17,000, which must be completed not later than May 11, 1910.

The Bishop recently spent a week at the State University, in conference with various student associations and clubs, and made a number of addresses before the University.

Mrs. Romanes, of London, England, spent the greater part of a week in Salina, and gave some very delightful religious and literary lectures.

The first ordination in the new Cathedral took place on St. Andrew's Day, the Rev. S. A. Chapman, of Beloit, being advanced to the priesthood. The Bishop of the Diocese, in cope and mitre, pontificated and preached.

The Mission at Beloit has just paid the final indebtedness of $1,000 on the parish house and vicarage, and the new priest enters upon his work without any financial encumbrances.

At Oberlin a new church and rectory has been completed. The church, a gift by Mr. W. A. Smith, in grateful love for his mother, is, with the exception of the Cathedral, the most complete and beautiful church in the Diocese. It is built of dark-red paving brick, after a Gothic design. It is completely furnished and ready for consecration.

The management of the Diocesan paper has changed hands, the Rev. W. N. Colton, Headmaster of St. John's School, being forced through pressure of work to resign. Canon Kinkead, the Bishop's chaplain, has accepted the position of editor.

An attempt is being made in the Cathedral to form a Chapter of the Brotherhood of St. Andrew. Corporate Communions for the men have been arranged for, and the new Society kept the Advent Week of Prayer.

The Rev. G. H. Trickett has been transferred to Concordia, where he began his labors in the Diocese. Guilds and societies are working hard to obtain property for a vicar's house.

At Cawker City the Mission of St. Mary the Virgin has made advances, materially and spiritually, under Mr. W. S. Little, the resident lay reader. A chancel has been added to the room used for worship; a reredos and altar rail have been built and electric lights have been introduced. An athletic society for boys has been formed and has proven so popular that numbers are on the waiting list.

At Beloit, St. Paul's parish, an embroidery guild has been organized, which aims to supply simple vestments for use in the churches of the Diocese. A very beautiful sanctuary lamp has been presented to this mission by the Church of the Good Shepherd, of Greenwood Lake, N. Y.

MICHIGAN.

Rt. Rev. C. D. Williams, D. D., Bishop.

Services for Deaf-Mutes.

Leaving Toledo, Ohio, after a service at St. Martin's Deaf-Mute Mission, Trinity church, on Friday evening, December 10, the Rev. Austin W. Mann proceeded to Detroit. On the Third Sunday in Advent, at 3 P. M., a combined service was held at St. John's church, the Rev. Dr. Faber taking the oral part. The Holy Communion was administered at morning service. On the evenings of Monday and Tuesday, 13 and 14, services were held at Ascension Mission, Kalamazoo; and St. Bede's Mission, Grand Rapids. The members of the Kalamazoo Mission, through the lay reader, Mr. M. M. Taylor, presented to the Rev. Mr. Mann a beautiful birthday token. The following Sunday found the indefatigable General Missionary at St. Mark's Mission, St. Paul's Cathedral, Cincinnati. On Monday and Tuesday, 20 and 21, combined services were conducted at Chillicothe and Portsmouth. He reached home in time to take the Christmas services at St. Agnes' Mission, Grace church, Cleveland. The few following days at headquarters were devoted to answering many letters, and sending out notices of confirmation at St. Margaret's Mission, Pittsburgh. New missionary itineraries were arranged. Data was arranged for a lady who is preparing a paper on Church Work among Deaf-Mutes.

NEW MEXICO.

Rt. Rev. J. M. Kendrick, D. D., Bishop.

Consecration of the Church of St. Clement, El Paso.

This beautiful church, built in 1907, and considered one of the most complete and substantial in the Southwest, was consecrated on December 19, by Bishop Kendrick of New Mexico, assisted by Bishop Gailor of Tennessee, and the Rev. Henry Easter, rector of the parish. The storm of the day previous had left its trail of ice and snow, yet large and appreciative congregations were present, both morning and evening, and the two sermons by the Bishop of Tennessee were greatly appreciated.

St. Clement's represents the first work by English-speaking people on the frontier of the Rio Grande, the first service being held in October of 1870, by the Rev. Joseph W. Tays, who made the long journey from Austin by stage, and "dwelt two whole years in his own hired house, and received all that came in unto him." Being a civil engineer as well as a missionary, Mr. Tays was able to take care of himself, and during the panic of 1873, remained to write "dead" or "removed" after the name of every member of his little flock. The work was revived in 1880 with the advent of the first railway, and the first church building was erected in 1884, shortly after which the faithful leader lost his life in an epidemic of smallpox. The parish, which now numbers 500 communicants, has had but five ministers in the 39 years of its existence; another than Mr. Tays dying at his post of duty.

The present church, built of dark-blue limestone, trimmed with Bedford, has a seating capacity of 750, and has in connection with it a commodious two-story parish house, with every convenience for effective work, the buildings covering, all told, a space of 120 by 130 feet.

Rev. Mr. Easter took charge of the parish in 1903, coming from Tennessee, where he began his work under Bishop Gailor, having charge of a mission at Tracy City and the parish of Epiphany at Knoxville.

At the evening service on the day of the consecration a class of eight persons were presented for confirmation, and on the day previous to this a Presbyterian minister seeking orders in this Church.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

The New Church Building at Tupelo—Lot Given for a Rectory.

Mention was recently made in these columns of the acceptance of the plans for the new church at Tupelo. Ground has already been broken for the structure and the walls are in course of erection. The building is of brick and will be covered with metal slate shingles. It is 24 feet wide by 48 feet long, inside measurements, and will have a seating capacity of 125.

It is hoped to complete it in the near future. The estimated cost is $2,200. The name of the church and the mission will be All Saints.

A desirable building lot, in immediate proximity to the new church at Okolona, has been presented to the trustees of the Mission and their successors in office, by Miss Eliza Pearson, a member of the ante-bellum parish which became extinct in the early 70's and was lately revived. This lot will be used as a rectory site when the congregation is able to support a local clergyman.

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DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

All Saints', Colorado.

The Rev. Norman F. Marshall has occupied the rectory at Colorado, Texas, since October 1. The interior of the rectory has been nicely repaired, money has been raised to put down the side walk, and succeeding a long vacancy the whole congregation of All Saints' church is delighted to have services every Sunday. The new missionary is pleased with this very pretty, comparatively old West Texas town on the Colorado River. The congregation shows everywhere the results of the faithful work of the Rev. J. E. H. Galbraith, who was here for nine years. Mr. Marshall retained the care of Barstow, over which he had charge when living in the Pecos Valley, and has been lately re-appointed to Pecos. These places are visited by him on week days and fifth Sundays only.

Colorado is in the great cattle section of Texas, has two salt works, and

Mitchell county is estimated to have one-half million worth of cotton in this very dry season. The whole country here is now in the grip of the most unusual snowstorm for ten years. Unequipped in the sunshine land for such weather, all congregations are very small. The people here interested in the "dry farming" development, rejoice in the opportunity to store moisture for next summer.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Prize for Reading—Union Services in St. James' Church, Philadelphia—Ordinations—Christmas Dinners to Philadelphia Poor—Commendation Exercises at the Episcopal Academy.

The Rev. E. M. Jefferys, S. T. D., the Rev. Arthur Rogers, D. D., and Miss Anna Randolph acted as judges at the annual competition for the St. Peter's Church Prize for the best reading of the Bible and the Church Service, on Wednesday afternoon, December 22. The amount of the prize is $50. It was awarded to and divided between Andrew Stanton Burke, Stanley Raphael West and Charles Wesley Shreiner.

The choirs, schools, societies, and clubs of St. James' church and St. Timothy's chapels held their annual service in St. James' church, on Sunday afternoon, December 19. The address was delivered by the Rev. Roger A. Walke, of St. Paul's College, Tokyo, Japan. More than 1,200 persons were in the procession.

Bishop Whitaker, assisted by Bishop Jaggar, ordained William Smythe to the diaconate and advanced the Rev. Messrs. Albert Stork and Francis W. Wetherill to the priesthood, in St. Mark's church, Frankford, on Sunday, December 19. The sermon was preached by the rector, the Rev. J. B. Harding.

The foreign committee of the Pennsylvania branch of the Woman's Auxiliary held its monthly meeting in the Church House, on Monday, December 20. The Rev. Roger A. Walke, of Tokyo, Japan, was the speaker.

On the day before Christmas the City Mission gave out from its headquarters some 150 well-filled baskets as Christmas dinners to the poor of Philadelphia, and also gave money to many others who could not come. Among these were the families of prisoners and of those in the Home for Consumptives.

On the same morning St. Stephen's church gave about 125 Christmas dinners to the poor living near the church. Each family had been carefully visited by the parish visitor. The money for the dinners was given by the members of the congregation.

The Rev. G. Wharton McMullen has entered upon his duties as curate at the Church of Holy Comforter.

The Rev. William Swift, who was ordained deacon by Bishop Whitaker on Sunday, December 19, has become second assistant at the Church of St. Simeon.

The commendation exercises of the Episcopal Academy were as usual divided, that for the upper classes being held on Wednesday evening, December 23, when Bishop Whitaker presided, made the address and commended those who had distinguished themselves. The middle and lower classes exercises were held on Thursday morning, December 23. The Rev. J. Andrews Harris, S. T. D., presided and addressed the students. The head master, Dr. W. H. Klapp, presented the certificates.

The Church Club of Philadelphia gave a reception to Bishop Jaggar, in their club room, on Monday evening, December 20, which was attended by a large number of the clergy and laity.

NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop

Great Interest in the Laymen's Movement—Joyous Christmas Services. The Great Storm—Christmas Play Association—Church Prayer League.

New York is really awake to the importance of the Convention of the Laymen's Missionary Movement, which is to be held during the week of January 9 to 16. Churchmen who are active in promoting it include Mr. William Jay Schieffelin, Mr. E. R. L. Gould, Mr. Stephen Baker and others, but they have been able to secure a good measure of co-operation from other lay organizations and their members. Bishop Greer's influence has been in favor of co-operation, not merely to show Christian unity but because it is really an important movement in which the Church must bear her part.

There are to be a number of meetings in New Jersey and Hudson River cities during the preceding week, and during the earlier part of the same week. In Brooklyn a dinner will be given at the Masonic Temple on the evening of January 8, followed by a mass meting in the largest Congregational church in the borough, on January 10. The sessions of the Convention, when its business will be attended to, will be held in the Fifth Avenue Presbyterian church, on January 15, in the chapel of which church the Movement had its start at a prayer meeting of laymen. The dinner at the Hotel Astor, on January 14, is already an assured success in the matter of attendance. St. Bartholomew's parish has taken seats enough to fill three tables. Of course there is no doubt about the success of the Hipprodrome meeting on the afternoon of January 16.

The Movement asks that figures soon to be published by the "Missionary Review of the World," in its January issue, be made public, as showing that the work in foreign fields is inspiring and prosperous, and needs most the help of the churches at home. The total gifts of Protestant Christendom last year to foreign missions increased by $1,767,000, the largest single year growth in a long time. Of this growth America and Canada gave $1,256,000, a larger sum than was ever before given by these countries to this cause in one year. The number of workers in foreign fields increased by 1,653, making it possible for more than 40,000,000 people to hear the Gospel than the previous year, provided that each worker is able to give some degree of evangelical work to 25,000 people.

A number of churches will have extra meetings during the week to be convered by the Convention, and some will have even longer series of missionary services. Christ church, the Rev. George A. Strong, rector, will begin a special series of Sunday night meetings and conferences, to start on January 2, to conclude on the Sunday before Lent. For the six nights Evening Prayer will be said at 7 o'clock, and at eight there will be a service, with the choir, similar in character to that used at Grace church. The addresses will have to do with the work of the Church in New York for New York, for the Diocese and for the world. The speakers will be: January 2, Mr. Francesco G. Urbano, an Italian, who is studying for Holy Orders in the Church, under the direction of Grace parish, and the meeting will consider the needs of Italians in the city, of whom there are many thousands; 9, Bishop Johnson of South Dakota, Home Missions, intended to co-ordinate with the Laymen's Missionary Movement Convention; 16, the Rev. Roger A. Walke, of St. Paul's College, Tokyo, Foreign Missions, arranged by the Board of Missions; 23, the Church in the Diocese, with the Rev. G. W. H. Troop, of Matteawan, as speaker; 30, with two Japanese speakers, the meeting being intended to give information about work carried on for Japanese students, of whom there are many hundreds in the city; and February 6, Mr. Don O. Shelton, whose work among the non-church goers last summer was successful far beyond expectation.

Preceding these Sunday night meetings, there will be, beginning January 9, and continuing for five Sundays, a series of conference of laymen on lay work in this city and Diocese. The hour will be 4:30 and workers from parishes will be invited. The topics will be: January 9, The Group Plan in Parishes; 16, Church Conferences, local, summer and general; 23, The City's Duty to the Diocese; 30, Foreigners in our City and how to reach them; February 6, Social Service and non-church goers. On February 6, at Christ church, at 3, there will be a missionary rally of Sunday School children, one of a series of rallies on that date. The meetings and conferences are arranged by the Seabury Society as part of the educational work which for three seasons has centred at Christ church.

On Christmas Eve in St. Paul's chapel, in lower Broadway, the third annual service of English Yuletide songs was had, under direction of Mr. Edmund Jacques, the choirmaster. As heretofore, the chapel was filled to the utmost. The hour was twelve noon. Clerks and business men came, listened and sang and a heartier Christmas prelude could hardly be devised. In Trinity church, at the same hour, there was a service for children of the Trinity day schools, with manger, carols and an address by the rector. Not only did the children come, but so did the parents, largely from the extreme down town districts. The occasion was a joyous one.

Christmas Day in the churches and in the city was ideal. There were fewer poor than usual to feed, owing to improved times, but the Salvation Army and the Volunteers prepared and served dinners to the number of twenty-five thousand each, so it was claimed. Institutions had the usual services and feasts, and nobody in the big city seems to have been forgotten. Services in the churches were well attended. In the way of music there was nothing out of the ordinary. At St. Edward the Martyr a tablet in memory of the late rector, the Rev. Dr. E. Wallace Neil, was unveiled and blessed.

About six o'clock on Christmas night a storm set in, unheralded by the weather bureau, that was one of the worst New York has known in years. Snow to the depth of two feet fell, and kept on falling all day Sunday. The wind blew a hurricane, and services were almost out of the question. It was hospital Sunday, the last in the year, when it is supposed that churches, all names, take up collections for

hospitals of the city, and distribute the money in proportion to the free work done by each. As matter of fact, Episcopal churches contribute twice as much as all others put together. The collection suffered this year, and some other source will have to be found to secure the $28,000 badly needed for a worthy cause. Last year New York hospitals cared for 73,364 bed patients, of whom 44,762 were free patients. The cost of this service was $3,557,019. Here is a big item of hospital work, larger probably than in any other city in the world, London not excepted. There was an income from invested funds of $581,000, and pay patients gave $989,000. The city contributed $458,000, but private benevolence has to make up $1,545,000 a year. The hospital service is constantly on the increase and those who look after the incomes for it, always a labor of love, bear heavy burdens.

The Christmas Play Association has been formed for the purpose of giving, each winter, one or more of the old Bible plays or stories. Memberships are sought and through them it is hoped to be able to give, at a very nominal admission fee, several of these plays each year, especially for children. It is stated that Christmas without the manger and its Child comes to be merely a season of gifts and entertainments. The educational value of the old plays is held to be sufficient to warrant this Association. Bishop Greer is president of it, and among the directors are the rectors of St. Mary the Virgin, Trinity, Holy Communion, St. George's, St. Mark's, Incarnation, Epiphany, All Angels, St. Thomas', Holy Trinity, Heavenly Rest, St. Andrew's and Calvary parishes, and the canon precentor of the Cathedral. "Bethlehem" is to be given in Carnegie Hall on the afternoon of the Feast of the Epiphany. The musical director is the organist of St. George's church.

The Rev. Harvey Officer, Jr., of the Order of the Holy Cross, projects a Church Prayer League, which recommends the formation of prayer groups, especially in Auxiliaries, in Brotherhood Chapters, and in mission study classes. The purposes are to unite individuals who are now employing intercessory prayer and to stimulate and quicken the spiritual life through prayer. There are no officers or dues.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Looking After Memphis Newsboys. Their Christmas Dinner.

On Monday, December 27, a bountiful dinner was given to the newsboys of Memphis, in the parish house of Calvary church. The boys turned out in force and enjoyed the good things provided as only newsboys can.

Calvary is an uptown church, but two years ago Dr. Winchester saw the probabilities for increased usefulness in the parish house. It was made the newsboys' club, for certain nights in the week, where they were given physical training in the gymnasium, and even the gospel of cleanliness was administered in a practical way. Mr. B. F. Powell is one of the boys' best friends. He works with them in the gymnasium and referees astonishing boxing matches. He makes friends of the boys, and an average attendance of from forty to sixty boys, ranging in age from 8 to 17 years, proves what an interest he has awakened. There is no attempt to teach the boys any religious view or doctrine. Protestant, Catholic and Jew come and go at will, each secure in the tenets of whatever faith he may have. The only teaching is confined to example rather than precept, and has to do chiefly with language. To borrow from the streets, "the language they used wuz something fierce." It has materially improved in the past two years.

Points of honor are brought out. Points of ethics regarding small change and of their bearing toward one another in the business world are made a part of the impressions daily conveyed. Newsboys are usually among the brightest boys of a city. Dr. Winchester makes them remember this, and when he makes talks for them it is oftenest on the achievements of newsboys who have passed on to big things. They know the story of the governor of Alaska, of the governor of North Dakota, of Edison and of members of congress, who, in their boyhood days, stood on cold corners, cried their papers, counted over their small cash and wondered if they had the price of a bed and supper.

The work is non-sectarian and is supported by people of all denominations.

A reading room with magazines and books is one thing Dr. Winchester wants, and he wants it right away. The nights are cold. Some of the little fellows have nowhere to go and sit and warm up before bedtime. A reading room, warm, well lighted, with magazines on the table and maybe a cup of chocolate, if a fellow is tired (and maybe hasn't had any supper), would be just the best thing in the world that could happen in newsboydom this winter.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Diocesan News.

The Laymen's Missionary Movement will hold a convention in New Orleans February 12 to 15. Mr. Warren Kearney will serve as a member of the committee of One Hundred.

The Convocation of Northwest Louisiana will hold its first meeting for organization and work, Thursday and Friday, January 13 and 14, in St. Mark's church, Shreveport. The Rev. Mr. Spearing is the rector of St. Mark's and is also the archdeacon of that part of the Diocese. The programme will be arranged later.

The Rev. Henry L. Durrant, of Savannah, Ga., has accepted the curacy of Trinity church, New Orleans.

There will be a mission lecture in Howcott Memorial on Friday night, January 7th, with the Philippines as the subject.

The Sunday evening lectures by the rector of Trinity have been well attended. During January the subjects of these lectures will be "Dishonest Doubt," "The Supernatural Involved in Our Idea of God," "Truth and Falsehood in Popular Agnosticism," "Christian Agnosticism."

The Rev. Irenaeus Trout, missionary to the Seminole Indians in Southern Florida, has resigned that work and removed to Mississippi. His work among the Indians is continued by Dr. J. W. Goddin, who expects to have a class to be presented to Bishop Gray for confirmation when he makes his annual visitation, early in the new year.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

A Mission Sunday School's Offerings for Missions.

The Mission Sunday School of St. Paul's parish, Point of Rocks, has been exceedingly active in the cause of Missions.

Starting from Ash Wednesday it has given yearly in 1907 and 1908, $30.03; 1908 and 1909, $60.06; 1909 and 1910, to Christmas, $100. These offerings were for Diocesan purposes, to a small extent parish, and general, even to East London, over the border, the Bishop of Porto Rico, Wrangell, St. John's-in-the-Wilderness, the Bishop of Alaska, the Rev. Edgar M. Rodgers, Port Angeles, Washington, Mountain Missions of Kentucky, Archdeacon Wentworth, but mostly to the Sunday School Auxiliary at Easter. Easter Offering, 1907, $14.28; 1908, $28.20; 1909, $56.03.

The school consists of about 24, a teacher and a superintendent. They are representatives, mostly, of the B. and O. Railroad, and the C. and O. Canal. We receive all who will come, give all we receive to Missions, reserving nothing for ourselves. We are always poor; our stockings are always empty. What is given us we accept gratefully. Mr. John W. Wood has named us "The Missionary Sunday School!"

If the superintendents of Sunday Schools would give, from Ash Wednesday to Easter, besides their tenth, one-third or one-half of their income, the half million would be reached for the Auxiliary.

The Rev. Henry Hale Gifford, rector of Grace church, Elizabeth, N. J., celebrated the twenty-first anniversary of his rectorship there on December 12. He has had the satisfaction of seeing the church grow in numbers and influence under his ministrations. The congregation numbered only eighty communicants, when he took charge; now it has over 900. There was a debt of $1,100 on the church. This was soon paid, a rectory, a parish house and a club house have been built, and on last Palm Sunday the rector presented a class of 115 persons to Bishop Scarborough for confirmation.

The Rev. Ivan M. Merlinjones, D. D., rector of the Church of St. John the Divine, Syracuse, N. Y., received as a Christmas present, a beautiful red silk chasuble from two of his parishioners. Mr. Charles E. Ames gave the material and Mrs. Llewellyn C. Marsden, wife of one of the lay readers and trustees of the parish, made the garment. The figures and fringes are made of gold, with sun-rays effect. The chasuble was used for the first time on the Feast of St. Stephen.

Trinity Mission House, in the mill village in the suburbs of Charleston, S. C., has been repaired and repainted. It is connected with Trinity chapel, where regular services and Sunday School are held. The City Missionary and his wife, the mission worker and a teacher, have their homes in the mission. This mission was especially dear to the late Rev. Churchill Satterlee, who is held in reverent esteem and love by the people of the Mission.

Family Department.

New Every Morning.

Every day is a fresh beginning,
Every morn is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday is a part of forever,
Bound up in a sheaf which God holds tight;
With glad days, and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them;
Cannot undo, and cannot atone;
God in His mercy, receive, forgive them!
Only the new days are our own.
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn;
Here are the tired limbs springing lightly
To face the sun, and to share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzle forecasted, and possible pain,
Take heart with the day, and begin again.

—Susan Coolidge.

The Joy-Giving Letter.

"Is the minister in? He expressed a wish to have me call in passing."

"Yes," was the answer, "and you can go right up to his study unannounced, for just now he is occupied with his mail; so you need have no fear that next Sunday's sermon will suffer in consequence. But please first step into the parlor and see some of our nice Christmas gifts," added Mrs. Blank. Then pointing out the handsome chair and table that were in evidence, with beaming face she continued: "Then there were beautiful flowers and small gifts too numerous to mention. Being a minister yourself, you can better appreciate how much generosity on the part of parishioners has gladdened our hearts." A moment later the caller, who was the pastor of a sister church, rapped at the study door and in response to a hearty "Come in!" entered, and was more than surprised to see that the uplifted eyes were glistening with tears. For Mr. Blank was so far from being emotional that many of his own parishioners even had accused him of being "cold and unfeeling." "Good morning, brother," said Mr. Blank, springing to his feet when he saw who his caller was. "You did not expect to find me, of all men, in tears—but—" "No bad news, I hope," was the interruption, as the other apparently found it difficult to explain the situation. "No, no; they are glad tears, brother," was the hasty rejoinder, "for I have just received my most precious Christmas gift." At this the speaker pointed to an open letter, saying: "I feel like a new creature since that came in." "I infer that it contains a generous cheque," was the comment of the caller. "No, no brother," was the emphatic rejoinder, "but the knowledge that my bank account had been moved up one figure would not gladden my heart as has the letter over which I have both laughed and cried. Seeing you have chanced to call just at this juncture, I will venture to share its contents with you. For I think I am safe in saying that there are times when you, too, are heart-hungry for such words of appreciation. "But first let me tell you that the writer of this letter is a cultured old lady, who has met with such reverses that she is obliged to practice rigid economy. She is also of such a retiring disposition, as well as slow of speech, that beyond a warm hand-clasp and her rapt attention when listening to sermons—which means so much to a pastor—she has never before given me especial encouragement, and so this letter gift comes as a glad surprise. Read it for yourself, my dear brother." The caller was then handed the following letter: "My Beloved Pastor: The Christmastide brought me such a longing to show my great love for you in some tangible form that the Father alone can understand how it hurts to be so poor in this world's goods as to be unable, even in the smallest way, to obey the heart's promptings. From one source and another I have learned that you and your dear ones receive many tokens of 'good will' from more fortunate members, for which I am truly thankful. Still, that does not heal the heart-wound caused by my inability to give to yourself and worthy wife a gift at this time. Indeed—although I am half ashamed to confess to such weakness—I could not sleep last night for the inexpressible longing to add something to your Christmas joy. Then something—I am sure the Gift of gifts was back of it, seemed to say: 'Give him a glimpse of your heart; that will mean more to your sometimes discouraged pastor than costly gifts.' So I arose as soon as gray had given place to sufficient light to prepare my belated Christmas gift. But now I find my heart too full for even written words, as I poise my pen and think what I owe to the uplifting sermons upon which my soul feeds from week to week. So, after all, even this will be next to a failure. But, dear pastor, brother, friend, when we meet in our Father's Home you will now how much I appreciated your earthly services. Then, methinks, it will be my glad privilege to point to a bright star in your well-earned crown and say: 'Doing unto the least—even me—placed that there.' Until that glad hour, beloved pastor, this faulty attempt to give you a glimpse of my heart must suffice as my Christmas gift." The caller read the foregoing with intense interest, and then grasping his brother-minister's hand, he said in tremulous tone: "'I feel greatly strengthened by reading what was not intended for my eyes, and I thank you most heartily for sharing this gift of loving words with me. For I confess that my hands have been hanging somewhat heavy of late for the want of appreciative words to stay them up. To be sure I was not personally concerned, but it occurred to me while reading it that there might be at least one in my own congregation who feels towards me in like manner; and the very suggestion has given me fresh courage to go forward." Then followed prayers of renewed consecration to the aster's service, after which the caller said: "Now I am ready for the matter of business you referred to at the close of the Ministers' meeting." Mr. Blank looked puzzled an instant, and then, with rising color, said: "Really that letter has so absorbed me that I had quite forgotten that I requested you to call in passing. But, really, I have no desire now to suggest the 'exchange' I had in mind last Monday. For then, like you, brother, I was feeling somewhat disheartened, and I fancied that I might find something of an uplift in facing another congregation. Now, however, nothing but duty would tempt me to leave my own pulpit, for I know that there is at least one who counts it a privilege to listen to my faulty sermons. And that is sufficient to put a glad, new song in my mouth." Then as the brothers in Christ left the study, Mr. Blank, like his wife, called attention to Christmas gifts, both useful and beautiful, and then added: "These will perish with using; but my most precious gift will live on and on!" "Yes," said the caller as he gave a parting grasp of the hand, "only a letter, but a priceless gift."—Helena H. Thomas, in American Messenger.

"Each Nice Offense."

Human nature must have been the same uncomfortable thing in Shakespeare's day that it is in ours, or else he would never have writte nthose indignant words:

"It is not meet each nice offense should bear its comment!"

The ring about them suggests that he knew what it was to endure comments on his nice offenses until he felt that he would certainly fly into a thousand exasperated fragments presently, if they did not cease.

Now, to be perfectly fair to the offenders, let us begin by saying clearly that commenting on nice offenses is not the same thing as fault-finding. Indeed, it is quite different, for the guilty destroyer of our peace is almost invariably a person of simple good nature, who in kindness just speaks of this or that and goes on his way. Nor is commenting the same as criticising; nothing could be farther from the mind of the commenter than criticising; he is merely mentioning an admitted fact. Nor are nagging and commenting related; our little errors are not repeatedly referred to and dwelt upon; they merely receive a passing shot. Nevertheless, when all is said, let us maintain that almost anything is better than sharpshooting.

Sometimes the comments are offered not on ourselves, but on others. Deacon Brown says cheerfully as he eats his Sunday dinner, "Well, the doctor gave us a good sermon this morning, even if it was an old one which everybody there remembered!" And his daughter says sweetly, "What a pity the soprano always sings out of tune!" and his son cheerfully mentions that the church was stifling, and his mother regrets that the Jones children were so restless that she thought she would have to lean over the pew and shake them.

On a week-day, perhaps, the comments fly farther afield. "Mrs. Waters has bought a new picture for the club-room, and, confidentially, it's perfectly frightful. I don't see how we are going to sit under it all winter without getting the jaundice."

"Did you hear that Bertha Smith is going to be sent to boarding-school? Such a good thing, too, for she is getting to be a perfect rowdy; a nice girl, you know, but just a little rowdy!"

"Dr. Baker has lost that case of pneumonia on our street. He was such a splendid doctor, but he's getting old, dear man!"

Possibly the comments take on a more domestic character and the shortcomings in the home receive their meed of attention. Ecpecially the nice offenses of the cook are not forgotten.

"My dear," says Mr. Robinson, at breakfast, with placidity, "the oatmeal is lumpy again." "The coffee is so weak it isn't fit to drink; however, I don't mind!" Thomas remarks resignedly, and Mary adds that the muffins really ought to be a little bit sweeter; while the baby, not to be outdone, shrieks that his milk is too cold.

Or it may be that our clothes, our new clothes, the clothes we thought so pretty, are commented on till the butterfly wings of our little vanities are pinched into nothingness.

"My dear, what a charming hat! But why did you get a brown one? Didn't you know purple was the thing this season?" "So that is your new suit! Very nice, indeed. But you really ought to have had your coat to your knees. Can't you change it? No? What a pity! Everybody will wear long coats this winter."

Perhaps it would be too much to expect that our little home offenses should escape notice, and yet, how we wish they might!

"Josephine, your bureau drawers are really in dreadful disorder." "Helen, you forgot to put away your pencils." "Grace, do not put your elbows on the table all the time." "John, dear, your cigar ashes are dropping on the carpet." The eagle eye of the domestic mentor sees our every little sin; the Recording Angel Stevenson introduced to us keeps an open book. We plead guilty to each accusation; we deserve to have each fault brought home; but how we hate it!

Even our individual peculiarities do not escape comment from one source or another. The way we wear our hair, long or short, fluffy or plain; the way we carry ourselves, stooping or overstraight and suggestive of ramrods; the way we bow to those we meet. Then our tastes in reading—possibly too much light; in music, too inclined to the classic; in bric-a-brac, too extravagant. Our very principles are not immune, but our way of Sabbath-keeping, our love of an old-fashioned church, our over-literal, ultra-precise truth-telling; not one may we keep to ourselves, untouched by others.

O, to be able to dodge successfully these missiles aimed, not at random, but unerringly, complacently, at the tender spots in our persons and minds and hearts! How comfortable we would be if we might keep on committing our little peccadillos without a glance or a word from others! Could they but sink into oblivion, unwept, unhonored, and unsung! Others know better than we where we are lacking; doubtless it is kind of them to point the places out to us; did not Burns wish we might "see ourselves as others see us?" and has he not been quoted as a Solomon in consequence?

Ah, but there is another poet, Matthew Prior, who said in his English Padlock:

> "Be to her virtues very kind,
> And to her faults a little blind."

—Congregationalist.

Getting Well Spiritually.

There is only one kind of cure for sin-sickness, and that is right living. We must come to the Great Physician first, and, placing ourselves wholly in His care, accept all that He has to offer. But after that we must do something about it. If we have given ourselves to the Saviour, and wonder why we are so feeble and sickly in our spiritual life, we shall find the trouble in our failure to be living in fullest accord with all that He would have us do. We must do right, if we would get well. For "the law of Jehovah is perfect, restoring the soul."—Sunday School Times.

Home.

Home is a place to lay one's head,
A quiet room and a simple bed,
And the God of Comfort overhead.

A place of peace and a place of rest,
With cozy corner for friend or guest,
And love and hope in the human breast.

For, be it palace or be it cot,
That is not home where love is not,
And where God's mercies are forgot.

The patient heart a home will find
Where'er it dwells among mankind,
Remembering, too, the ties that bind.

More dear, perchance, for absent hours,
The tender thought of vines and flowers
That bloom and twine in homestead bowers.

O world, how lonely wouldst thou be,
But for the gentle ministry
Of sweet home hearts that dwell in thee.

Sweet hearts, that take the stranger in,
That pity those in want and sin,
And strive for good their world to win.

Some day the universe will be
A glorious home for all who see
The Lord in love's eternity.

—Bessie Bland.

Murillo's Mulatto.

Nearly three hundred years ago, in the city of Seville lived one of the greatest of Spanish painters, Bartolomew Murillo. Many beautiful pictures painted by this master adorn the palaces of the Old World, while a few may be found in the possession of wealthy art lovers upon this side of the Atlantic.

In the church of Seville one may see four beautiful paintings—Bible subjects—which are long gazed on by all art lovers who visit Spain, and are particularly admired by artists for their truthful beauty, delicate tints, and natural coloring. But they are not Murillo's. These noble paintings, the pride and glory of Seville to-day, were conceived and executed by a mulatto, Sebastian Gomez, who was once the slave, then the pupil, and in time the peer of his illustrious master.

The childhood of Sebastian Gomez was one of servitude. His duties were many and constant. He was required to grind and mix the colors used by the young senors, who came at the early hour of six in the morning to take their lessons in drawing and painting in the studio of the great Murillo, to prepare and stretch canvas, run errands, and be ready at all times to answer the capricious demands of these high-born youths. The poor mulatto boy had, however, in addition to a generous heart and amiable temper, a quick wit, bright intellect, and willing hand. His memory also was excellent; he was not without judgment; and, what was better than all, he was gifted with the power of application.

Sebastian Gomez at the age of fifteen found himself capable not only of admiring but also of appreciating the work of the pupils who wrought in his master's studio. At times he even fancied that he could detect errors and blemishes which they failed to note in their studies. It chanced sometimes that he would drop a hint of his thoughts when handling a maul-stick or moving an easel for some artist student.

"How droll it is that the sly young rogue should be so nearly correct in his criticisms!" one of the pupils would perhaps remark after overhearing some quiet suggestion of the mulatto lad. "Truly, it was owing to a cunning hint of his that my St. Andrew's arm was improved in the foreshortening." Such were the remarks that often followed the lad's exit as the young senors lightly commented upon his criticisms. There came a time, however, when the poor mulatto received from their lordly lips far other than light comment.

One day a student who had been for a long time at work upon a "Descent from the Cross," and who but the previous day had effaced from the canvas an unsatisfactory head of the Mater Dolorosa, was struck dumb with surprise at finding in its place a lovely sketch of the head and face he had so labored to perfect. The miracle—for miracle it seemed—was inquired into; and examination proved that this exquisite head, which Murillo himself owned that he would have been proud to have painted, was the secret work of the little slave Sebastian. So closely had he listened to his great master's instructions to the pupils so, retentively stored them in his mind, and so industriously worked upon them while others slept (his custom being to rise at three in the morning and paint until five) that he, the servant of the young artists, had become, unconsciously to himself as to them, an artist also. Murillo, upon discovering the genius of Gomez, was so enraptured, and declared that he should be in his sight no longer a slave, but a man—his pupil and an artist. "Other masters leave to posterity only pictures," exclaimed the glad master. "I shall bequeath to the world a painter! Your name, Sebastian, shall go down to posterity only in company with mine. Your fame shall complete mine. Coming ages, when they name you, shall call you 'Murillo's mulatto!'"

He spoke truly. Throughout Spain to-day that artist who, of all the great master's pupils, most nearly equals him in all his varied excellence is best known, not as Sebastian Gomez alone, but as "Sebastian Gomez, the mulatto of Murillo."

Murillo had Gomez made a free citizen of Spain, treated him as a son, and, when dying left him a part of his estate. But Gomez survived his illustrious master and friend only a few years, dying, it is said, about the year 1590.—Mary Wyeth.

The Man Who Never Makes Mistakes.

As Mr. Jervis, the assistant bank cashier, was about to close for the day the little window behind which he stood, the door suddenly swung open and a man walked hastily in. "Young man," he said, "you made a mistake this morning when you cashed that cheque for me."

Mr. Jervis glanced severely at the speaker, a middle-aged man, in plain farmer's attire.

"We never make mistakes, sir," he answered, haughtily.

"You 'never make mistakes?'" repeated the farmer.

"No, sir. If there is anything wrong you should have mentioned it when you drew the money."

"Just so, but you see, I was in a big hurry. I glanced it over, and thought it was all right, but when I got home I found—"

"We can't help that, interrupted the cashier, "you might have lost or spent it, for all we know. If there has been any mistake, it is yours, and can't be helped now, it being our inflexible rule not to rectify errors made by customers after leaving the bank."

"All right," said the farmer, buttoning up his coat and turning to the door. "My name is Johnson, I live just five miles out on the Milltown road. It is a long way to come, but I don't mind it. I feel more than repaid by the chance it has afforded me of seeing what I never expected to look upon in this life—a man who never makes mistakes."

The following day the cashier sat examining his balance-sheet, a look of perplexity and dismay in his countenance. Every cheque taken by the bank was before him, every dime paid out had passed through his hands, and yet, in spite of all his efforts, there was a deficit of forty-five dollars. "Where could the money have gone, and what should he do about

it?" Suddenly there flashed upon his mind the recollection of the man who had called the day before. Could it be possible that the mistake he mentioned was against the bank? Yes; it must be so. There was no other way to account for it.

An hour later, as Mr. Johnson sat in his garden, resting after a day in the hayfield, his acquaintance of the day before turned in at the gate and strode up to him.

"My name is Jervis. I am cashier of the Bloomingdale Bank," he began, confusedly.

Mr. Johnson stood up. "Oh, yes, I remember," he said, 'the man who never makes mistakes. Proud to see you at my home, sir. My dear. My dear," turning to his wife, "this is the young man I was telling you about. As I was saying to his wife, "this is the young man day."

Mr. Jervis turned very red. Dropping into the chair that Mr. Johnson considerately placed for him, he blurted out:

"Mr. Johnson, I am forced to acknowledge that I did make a very serious mistake yesterday morning, when I cashed that cheque for you, giving you a fifty-dollar bill instead of a five."

"That was what I supposed after I got home, and thinking you would be uneasy, I lost no time in going back to make the matter right. I should hardly have taken so long a ride, however, at such a busy season, had I known your rule to be so inflexible as to the rectifying of mistakes."

"But I want to have it rectified," was the alarmed and excited response. "It is no joke with me, but a serious matter."

"I am far from regarding it in the light of a joke," said the farmer, coolly, "Still, I see no reason why any difference should be made because the mistake happens to be in my favor."

"Come, father," interposed Mrs. Johnson, "why do you tease the poor fellow so? You know you put the money away for him. Do go and get it."

Thus adjured, Mr. Johnson got the money from the house and handed it to the cashier.

Mr. Jervis's fingers closed over it with feelings of joy and thankfulness that he vainly strove to put into words.

"One moment, young man," said Mr. Johnson, as his visitor turned to leave. "Solomon says: 'He who answereth a matter before he heareth it, it is a folly and shame unto him.' If you had waited a moment and heard what I had to say yesterday, you would have been spared this mortification and trouble. To this counsel let me add something of my own: Don't be so sure again that you never make mistakes."—American Boy.

Trust in Shadow Time.

The darkness is around me, O my Father:
But I press on; no light I need.
For Thou dost lead
Through all the way by love decreed.
And if Thou show it not,
And so I know it not,
But all my life must walk a path unseen,
I will keep nearer Thee and harder lean.

I feel Thy hand enclasp me, O my Father,
And so I pass, with voice of song,
My way along;
My theme Thy love so rich, so strong.
Since Thou art near to me,
There comes no fear to me;
Sweet peace have I, since God, my Father, knows
And will, to meet each need, His love disclose.

Full sweet it is to trust Thee thus, my Father,
And know that through the seeming ill,
Thou workest still,
To bring about Thy gracious will.
Here, Thou dost care for me:
Yonder, prepare for me
A mansion blest, in realms of fadeless light,
where faith's reward shall be unending sight.

—Robert M. Offord in New York Observer.

Afterward.

What will it matter, in far distant years,
This petty slight that rankles so today,
This sudden cloud that threatens strife and fears
And darkens all the way?

But how I bear it, that will matter still
When every shadow hath been lost in sight;
My victory now some bit of heaven will fill
With more effulgent light.

What will it matter, when all work is done,
This disappointment, now so hard to meet,
This labor sent for nought, this failure won,
Instead of conquest sweet?

But how I brace my courage to endure,
And lean on him who bore defeat and pain;
Ah, this will matter, where all gains are sure,
And none can serve in vain.

What will it matter, when I reach the gate,
How dark the leagues of travel overpast;
Or whether comrades for my coming wait,
Or I am lone at last?

But if I live, well pleasing to the King,
And dare or suffer as his will may be,
From this brief life, most surely, joy shall spring
Through all eternity.

—The Christian.

Unseen Angels.

Dr. Doddridge dreamed that he died, and, clad in seraphic form, was borne by an angelic attendant to a glorious palace in one of the rooms of which he left him, saying: "Rest here. The Lord of the mansion will soon be with you; meanwhile, study the apartment." The next moment he was alone; and, upon casting his eyes round the room, he saw that the walls were adorned with a series of pictures. To his great astonishment, he found that it was his past life delineated there. From the moment when he had come into the world a helpless infant, God had breathed into him the breath of life, until the present hour when he dreamed he died, his whole existence was marked down there; every event which had happened to him shone conspicuously on the walls. Some he remembered as perfectly as though they had occurred but yesterday; others had passed from memory into oblivion, until thus recalled. Things obscure in life, which had caused him pain, doubt, perplexity, uneasiness, were rendered clear now. The perils of his life were there—the accidents which had overtaken him in his mortal state, from all of which he had escaped untouched or but slightly hurt. One in particular caught his attention—a fall from his horse—for he recollected the circumstances well; it had been a perilous fall, and his escape was marvellous. But scattered in every picture, all along his whole career, he saw merciful, guiding, shielding angels, who had been with him unsuspected throughout his life, never quitting him, always watching over him to guard him from danger. He continued to gaze on these wonderful pictures; and the more he gazed, the greater grew his awe, his reverence, his admiration of the unbounded goodness of God. Not a turn did his life take, but it rested on some merciful act of interposition for him. Love, gratitude, joy filled his heart to overflowing.

It is a comfortable and cheering thing to have some one praying for you. It heartens you; it acts as a tonic. It gives one the power of courage which comes from a sense of fellowship. Even a man as strong as Paul craved the prayers of others, and felt more equal to his apostolic work because of what those prayers secured for him.—David Gregg.

The London Tower.

It is a strange transition which the building known as the tower in London has undergone from being the palace of the Norman kings to a dungeon for those who incurred the displeasure of the Tudors. In ancient times—probably when Caesar's armies invaded the land—some kind of structure was here erected. It was a citadel as well as a palace. It is really not one building, but a group of buildings, some of them built in one age and some in another, but all enclosed in walls. The real tower had its origin with William the Conqueror. It is situated on the banks of the Thames, near the southeast corner of the old walled city. No additions of importance have been made to it since the middle of the fourteenth century. Near the center of this group of buildings rises a great white tower which was the chief part of the citadel in the middle ages. From this structure the name of the entire aggregation of buildings comes. There is a chapel in the tower known as the chapel of St. John. A portion of these buildings is now a national arsenal. Many relics of medieval arms and war-like accoutrements are here preserved. There are twelve towers in all. In one of them the crown jewels are kept. There is also a little cemetery in the main enclosure. Here rest many of the distinguished persons who were executed in the name of human frailty and human ambition. These buildings, once the palace of the kings, now the national prison, constitute the best existing specimen of the old Norman architecture.

Among the Treasures.

A little boy four or five years old met with a serious accident that splintered the bone in his leg. For weeks, he was a prisoner between his couch and a chair—a patient, uncomplaining little invalid, but with the days dragging somewhat heavily, because it chanced that in the busy household to which he belonged there was no one free to devote much time to his entertainment. But the tiny boy was a brave, resourceful young soul, and having been provided with scissors, paper and paste, he busied himself for hours daily cutting out pictures that pleased his childish fancy, and filling large cards with them as presents to his friends. Raggedly cut, and oddly jumbled together the pictures were, but one of those cards was found years afterwards, carefully stored away among the treasures of one of his near relatives.

"A queer work of art to keep," she said, smiling at it tenderly, "but I never see it without a vision of that precious crippled baby, sitting by his window and working patiently with his blundering little fingers—so sure he was making something that would please each one. Oh, he is well and strong, and a big boy now, but I never had the heart to throw that away!"

All human love is but a faint image of the divine. May it not be that some of our efforts of service, crippled and hindered as they are, over which we mourn as worthless, may yet be found among the Master's treasures? May they not be all the dearer to Him because of the limitations under which we were patiently, lovingly, trying to do our best?

Children's Department.

Timothy Trundle.

Oh! Timothy Trundle was bouncingly fat,
As round as a robin was he;
The jolliest babe ever sat on a mat
To frolic and gurgle with glee!
His father, who tossed him now up and now down,
Called him "Timothy Trundle of Topplety Town."

When Timothy Trundle grew up to be "Tim,"
A rotund, jolly chunk of a lad,
The hoop that he played with looked slim beside him,
Such a sphere of a shape as he had;
And folks on the street lost all signs of a frown,
To see Timothy Trundle of Topplety Town.

Once Timothy Trundle went out for a slide,
He dragged up the sled with a will:
But as he pushed off on his ride, o'er the side
He rolled, and then rolled down the hill;
A snowball, like Heidelberg's tun of renown,
Buried Timothy Trundle of Topplety Town.

Of Timothy Trundle, the youth like an O,
For years I had never a trace,
Till I went to a circus, and lo! in the show,
I found his full-moon of a face.
A troupe of trick tumblers performed, and the clown
Was Timothy Trundle of Topplety Town!

—Frederick Moxen, in St. Nicholas.

The Song of the Stars.

"Father, dear, won't you come down to tea now?" Timidly, almost in a whisper, a little childish voice made the faltering request; but if the man in the observatory, bending his snow-white head over a complicated and delicately constructed instrument, heard the voice, he made no sign. Far below in the city streets heavy vehicles went thundering by, and a steady double stream of pedestrians passed and re-passed, growing less and less as the electric lamps glimmered more brightly through the smoky mist. Behind the closed blinds a thousand scenes in a thousand life dramas were being enacted; joyful home gatherings, children's merry laughter and happy mysterious whisperings;; there was the little life in its dawning cradled by tender arms; the old man, grizzled and gray, setting out for that bourne from which there is no returning; young hearts tasting the exquisite bliss of pure affection given and received; others experiencing the bitterness of love grown cold, or the anguish of separation. Oaths and prayers, blessings and cursings, careless laughter, passionate pleadings, sweetest music and moans of agony were mingled in that deep tide of sound that surges ever upwards from a great city. But none of those heart-throbs shook the long silence of the observatory; and if any of the mingled noises ever ascended so far they are subdued to the softest of harmonies. Scarcely a sound was heard there. There was no light but the cold, clear light of the stars which shone resplendent through the crystal walls and the skylight. "Won't you come to tea, father?" The child repeated. "No, child, no. Bring me a cup of coffee." Down the long, long stairs and back again obediently went the little maid. She set the coffee on the table near her father, but he was gazing abstractedly through the skylight at the stars and took no notice. Estelle waited in silence. After about five minutes he drank the coffee, and giving her back the empty cup, said shortly, "Go now." Little Estelle retired silently and left Carl Zellino alone with his absorbing work. Below in that bare but faultlessly clean room, Estelle had set the table for two, and she felt very lonely as she sat down to her solitary meal—not that a solitary meal was anything unusual, but to-night being Christmas Eve, the longing for sympathy, companionship and love was keener than usual, that was all. As she was clearing away the tea things, Mrs. Smythe "dropped in," as she often did, to brighten one of the child's lonely hours, for she felt a real sympathy for the neglected, motherless girl. "What is your father busy at now, my dear?" she asked kindly, "inventing as usual, I suppose?" "Yes," answered Estelle, "I wonder if he will succeed this time. I do so wish he might. He is so disappointed when he fails, but I feel sure he will do something great some day." Mrs. Smythe smiled, but did not echo the sentiment, for she could not have done so truthfully. All faith in Carl Zellino's inventive genius had long ago melted into thin air. She sometimes said—not to Estelle—that if he had possessed less brains and more common-place stick-to-itiveness it would have been better for him and for his child. He was gifted with unusual musical abilities, and might have been successful as a professor of music, if he had not repeatedly neglected his work to follow some wild and elusive will o' the wisp. "What is your father inventing now?" Mrs. Smythe asked. "I don t know what he calls it, but it will be very, very wonderful." Estelle's pale face flushed, and her large black eyes kindled with the fire of enthusiasm. She had an unshaken faith in her father's genius; he would be a great man some day. "It is a kind of musical instrument to be played by the light of the stars," she explained. "To be played by the light of the stars!" exclaimed Mrs. Smythe, "Can't you play it in the daylight or lamplight?" "No. it's the starlight that will make the music. Don't you see?" "No, I don't see." "Well I don't understand it either, of course, only I know it is a wonderful thing. It will be the first instrument of its kind in the world. Father says great poets and musicians have fancied they heard it, but it was only dreams before." "Has he produced any of this sphere-music, as you call it, yet?" "Not yet, but I am sure it will be finished soon. Father doesn't talk much to me now, and he has hardly eaten anything for days. He works up there all night." "Poor little soul!" There was pity in Mrs. Smythe's tone as she said good-night to this child of strange fancies. Mrs. Smythe was kind and good as best she knew how to be; but as for "sphere-music," she knew nothing whatever about it. It was the craziest of all crazy notions she had ever heard of. Left alone, Estelle took down from a shelf a little volume of poems. It was scarcely a child's book, but it was the only one she had besides her mother's Bible. She heeld it in the flickering candle-light and pored thoughtfully over a poem that touched an answering chord in her being somewhere, but which as yet she only dimly understood:

"And as I gazed on the field sublime,
To watch the bright, pulsating stars,
Adown the deep where the angels sleep
Came drawn the golden chime
Of those great spheres that sound the years
For the horologe of time."

But Estelle was very weary, and ere long her head sank down upon her folded arms, and she fell asleep. "Estelle! Estelle!" The girl awoke instantly. There before her stood her father, the light of a great joy illuminating his face. He stretched out his hands towards her saying, "Come, Estelle, come!" "O, father! is it finished?" "At last, at last, the stellophone is complete. Come and listen. The music is wonderful, but I cannot understand it. Something tells me you will be able to interpret it. Come!" "I interpret it, father!" Silently they ascended the dark stairway, her hand clasped close in his. They entered that star-lit room in hushed expectancy, but all was still. Zellino stepped softly to that most delicately strung of instruments, and touched a tiny electric bulb. Then—distilled softly from the starlight fell the music of the immortals. There was no mighty volume of sound; it was as if all nature's sweetest notes, mingled and blended together, refined and purified a thousandfold—the very quintessence of music—were permeating the air through and through. No human hands could have produced such exquisite harmonies. It seemed like spirit-music, music not of sense, but of soul. A filmy cloud floated across the heavens, and the strange sweet notes ebbed away. Zellino stooped and lifted the child in his arms and kissed her forehead, whispering, "What does it mean, little girl? What is it the stars are singing?" "I know, father. They are singing, 'God is love.'" "Oh, that cannot be—nothing so simple as that—it must be something far more grand and wonderful." "There is nothing so wonderful as God's love, father, and that is the song the stars are singing." "Perhaps you are right." The cloud passed, and once more their hushed hearts listened, listened to those heaven-born echoes that filtered through the night. Soothed by that unearthly lullaby the tired child soon fell asleep, and Zellino gently placed her on her own little bed; but not until the song of the stars had died away in the rosy dawning did he seek his own couch. Though Zellino had been awake all night, he did not in consequence sleep all day, far from it. He awoke in time to do the greatest day's work of his life—the greatest because the most loving. The song heard in the night had melted away the seifishness that had so long encrusted his heart, and his eyes were opened to conditions of which he had previously been unconscious. He discovered for the first time that little Estelle was too thin and pale for one of her tender years, that her clothing was faded and threadbare, and that the small room in which her days were chiefly spent contained not an atom of comfort and beauty. He took steps to remedy this as soon as possible. A little hoard of gold, the existence of which no one had ever dreamed, was unlocked, and it helped to right a number of wrongs, but better than all, he lavished upon his little daughter the love and tenderness she so long had craved. He went out with Estelle to the homes of the poor and lowly—she was known and loved there. Weary, sorrowful eyes brightened at the sight of the child in her pretty new coat and hat, and were doubly cheered by Zellino's generous gifts. The miserly recluse had suddenly become the dispenser of unlooked for blessings. Never had there been so bright a Christmas Day. Night, still, beautiful night, fell once more over the great city with its benediction of peace and good-will. Far up in the little observatory Zellino and Estelle listened, listened, listened to exquisite harmonies that floated earthward through blue infinitudes of space. Zellino pressed the child's hand closer in his own, saying, "It is true, little Estelle. That is what the stars are saying. "God is love."—Lillian Leveridge.

Lullaby Land.

One for the money and two for the show,
Away to the lullaby land we'll go!
Away to the valleys where shadows creep
To the gentle eyes of the child asleep;
Over the hills where the dreams come down,
Heigh-ho for the village of Shut-Eye Town!
Up, my sweet, to vinees and away
On the dreamy wings of the child heart lay.

Three to make ready and four to go,
Away to the lullaby land, you know!
The steeds are ready, up, up, my love,
While the star man lighteth the stars above,
And soft and silken on silver shoon
Walks over the ripples the lady moon!
Up, up, my bonny, with locks of gold,
To arms that wait with a sweet enfold!

Lullaby land is a little way
By the capes of dream and the coasts of play;
Over the river that sings of rest
It leads to the valley of childhood's quest;
The fairy princess is here, my sweet,
With gleaming sandals upon her feet.

Who Left the Drawer Open?

"Mamma, come and see where Solomon slept last night!" cried Junior dancing into the dining room one bright April morning. Junior's lips had a suspicious-looking sticky rim round them that he had forgotten to wipe off in his excitement at finding his cat Solomon asleep in his mother's bureau drawer.

When Mrs. Gay reached her room with Junior following close behind, Solomon was leisurely making his morning toilet, standing upon her new lace waist in the half-open drawer.

Dog Brownie, in the middle of the floor, watched this family gathering with wide-open, innocent eyes; and when the astonished Solomon was landed with a reproving cuff beside him, Brownie gave an inquiring sniff, which seemed to say: "Have you been doing something naughty, too?"

"I cannot imagine how that drawer came open. I am sure I shut it last night," Mrs. Gay said.

Junior declared that it was open when he came down to breakfast, and that Solomon was curled up there fast asleep.

His mother did not ask him how he had happened to stop at the drawer and discover Solomon. If she had done so I am afraid her little boy would have looked guilty.

It happened that the drawer did not shut as tightly as it ought to, and Dog Brownie had discovered it. How, it does not matter now; for Solomon was the one who was in disgrace. Dog Brownie was merely a looker-on.

"I shall see to it that this drawer is shut to-night," Mrs. Gay assured the big yellow cat that sat blinking at her reproving finger. Then she began to get Junior ready for school.

"How sticky your face is, dear! I should think you had been eating candy," she said, as she brushed his hair. She did not notice how red Junior's face grew at her words—she was in too much of a hurry.

That night Mrs. Gay thought it wise to visit the place Solomon seemed to have selected for his sleeping quarters. Why did not some kind fairy whisper in Dog Brownie's ear that a spy was approaching? This same drawer had been deemed by Mrs. Gay to be a convenient place in which to store some maple sugar cakes which she had brought home with her from the mountains. Dog Brownie knew they were there. How he knew it must have been the result of dog instinct educated by observing eyes.

Now there was nothing that Dog Brownie liked any better than he did maple sugar. And how was he supposed to know but that the drawer was left ajar on purpose for him to slip his paw in and pull it open wide enough to secure one of those cakes of sugar he was so fond of?

"So you are the culprit, Dog Brownie!" Junior's mother exclaimed as a half-eaten cake of maple sugar dropped from the mouth of the astonished dog.

At the same moment Solomon crept sleepishly out of the drawer in which he was seeking another night's lodging; while close behind his mother, tugging gently at her dress, stood Junior, his guilty eyes fastened upon the cake of sugar Dog Brownie had just let fall.

"So Brownie is the one who has caused all the trouble," Mrs. Gay said in a reproving tone to the little dog, who stood with lopped ears and drooping tail. "Brownie, I am ashamed of you!" she said in a voice that tried to be very stern.

"Don't lay all the blame on Brownie, mamma," at last said Junior very sorrowfully; "he wouldn't have known there was any sugar there if he hadn't seen me take some first," he confessed, anxious to shield his pet from undeserved censure, and also glad of a chance to own up to a fault that had for some time been troubling him.

"I shall be obliged to find another hiding place for my sugar since Dog Brownie has discovered this one," said Mrs. Gay; "but I do not like to think I must lock it away from my little boy also."

"You will not have to, mamma," Junior replied quickly, detecting the grieved tone in the voice he loved so well. And we are glad to say that she did not.—Helen M. Richardson, in "Boys and Girls."

Good Resolutions.

New year resolutions are the subjects of a thousand gibes and jokes. Comic papers revel in them, and dignified sheets do not disdain them. Not so the Word of God. The one hundred and first Psalm has been well called the Psalm of Good Resolutions. There is nothing else in it. In its eight verses there are nine "I wills" and six "shalls." It is entitled, "A Psalm of David," and it is commonly agreed that he wrote it on his accession to the throne. Read in that light, it presents an admirable picture of what a king ought to resolve and to carry out. When St. Vladimir was baptized in the River Dneiper at Kieff in A. D. 998, and all the Russians with him, Russian history began—a good beginning for king and kingdom, confessin Christ as Lord of all. A century later, in 1113, Vladimir Monomachus, who married Gytha, daughter of King Harold of England, was elected Prince of Russia and anointed at Kieff, and the Patriarch Nicephorus instructed him in the duties of kingship, making this Psalm the basis of his advice. Vladimir ruled in the spirit of it, the best Prince Russia ever had, and on his death bed commended it to his son.

This Psalm has also been called the Mirror of Magistrates; and when Sir George Villiers became the favorite and Prime Minister of King James, Lord Bacon wrote him the famous Letter of Advice, which set forth his duties by expounding this Psalm. The magistrate or statesman who makes the good resolutions of this Psalm, and carries them out will have favor with God and men.

This has been called also the Householder's Psalm, and the gentlest of English reformers, Ridley, Bishop of London, who sealed his witness with his life at the stake of Smithfield, counted it his favorite, often expounded it to his household, and even paid his domestics money to get it by heart. Its good resolutions, adopted by any head of a family or factory or store or other company of people, and carried out, will make for the prosperity and happiness of all.

We may call it also the Heartholder's Psalm. For the keeping of one's own heart, its resolutions are exceedingly effective. The first resolution is to sing to the Lord in trying circumstances as well as in favorable ones—always to praise, with a trusting and happy heart, Him whose judgments ever flow from His mercy: "Though He slay me, yet will I trust Him," as Job put it. A resolution to be perfect comes next—rather a large undertaking; but not so unreasonable when you note that it rests for performance wholly on God's coming to the brave resolver—his hope is in God. To help him toward perfection, he next resolves that he will not permit anything wrong, however desirable it may seem, to stick to his mind and imagination, for he resolves to hate the successes and pleasures that come only by wrong doing, and he therefore resolves that a froward—a from-ward heart, a heart turning from right, shall not be his. He resolves, further, not to associate with slanderers and aristocrats; but to seek out and to draw to himself and the government the faithful and noble. He also resolves that trickiness and lies shall have no place in his methods. "American diplomacy," honest and straightforward, may trace its lineage from this Psalm. And, finally, he resolves to drive out the wicked and corrupters of the people, that the city of the Lord may be holy and happy. One who makes similar good resolutions regarding his own heart, at the beginning of the year or at any other time, does wisely and well.—New York Observer.

A Missionary Story.

In Japan there is a dear missionary who teaches the little children about Jesus. She has a kindergarten and the children sit in little red chairs. The chairs are arranged in a circle and the children play the same games that you play in your kindergarten.

These little Japanese children give their pennies so that others, too, may learn about Jesus. One little boy saved his pennies during Advent. He put them in an envelope, and when he handed the envelope to the teacher he said, "Please give this to God." The little boy knew that all the money we give to missions is really given to God.

The little Japanese girls take care of their baby brothers and sisters. The baby is tied on its sister's back, and she runs and plays as though it were not there at all. Sometimes the baby goes to sleep and sometimes it blinks its little eyes and eats a large rice cooky.

One day the missionary gave a very little doll to a very little girl. The next Sunday she came with the doll tied on her back as though it were a baby.

When the Japanese child is old enough to walk it wears flat little wooden shoes. Each child takes off its wooden shoes before going into the house and puts on clean little straw slippers. Japanese houses are very clean, and children must not bring in a bit of dirt.

I wish we might see those little Japanese children going to the mission kindergarten.—Shepherd's Arms.

It is an easy thing to take into one's hand the New Testament, and turn its pages; but do you estimate the New Testament aright? It is colossally sublime. It has no parallel in human language. It is the power of God among men. It is the critic of our thoughts. And it is all this because it enshrines the Christ. It exists to perpetuate the Master.—Rev. David Gregg.

Look on your worst enemies with the thought that they may one day become your best friends.

A Question of Color.

"Dear me!" said Mrs. Strawberry Jam,
A-growing very red,
"What a most unfortunate creature I am;
I can scarce hold up my head.
To think that I should live to see
An insult offered, like this, to me!
That I should be placed on the very same shelf
(O dear! I hardly know myself)
By the side of that odious Blackberry Jam—
That vulgar, common Blackberry Jam!"
She fumed and she fretted hour by hour,
Growing less and less contented,
Till her temper became so thoroughly sour
That she at last fermented,
While Mr. Blackberry Jam kept still,
And let her have her say,
Kept a quiet heart, as blackberries will,
And grew sweeter every day.

One morn there stopped at Dame Smither's fence
The parson, to say that he might,
By the kind permission of Providence,
Take tea with her that night.
And the good old lady, blessing her lot,
"O what a horrible mess! Dear—dear!
Not a berry fit to eat is here.
After all," putting it down with a slam,
"Nothing will keep like good Blackberry Jam,
Honest, reliable Blackberry Jam."

Mrs. Strawberry J. went into the pail;
O my, what a dire disgrace!
And the pig ate her up with a twitch of his tail
And a troubled expression of face;
While Blackberry J., in a lovely glass dish,
Sat along with the bread and honey,
And thought, while happy as heart could wish,
"Well, things turn out very funny!"

—St .Nicholas.

How the Crickets Brought Good Fortune.

My friend Jacques went into a baker's shop one day to buy a little cake which he had fancied in passing. He intended it for a child whose appetite was gone, and who could be coaxed to eat only by amusing him. He thought that such a pretty loaf might tempt even the sick. While he waited for his change a little boy six or eight years old, in poor but perfectly clean clothes, entered the baker's shop. "Ma'am," he said to the baker's wife, "mother sent me for a loaf of bread."

The woman climbed upon the counter (this happened in a country town), took from the shelf of four-pound loaves the best one she could find, and put it into the arms of the little boy.

My friend Jacques then first observed the thin and thoughtful face of the little fellow. It contrasted strongly with the round, open countenance of the great loaf, of which he was taking the greatest care.

"Have you any money?" said the baker's wife.

The little boy's eyes grew sad. "No, ma'am," said he, hugging the loaf closer to his thin blouse; "but mother told me to say that she would come and speak to you about it to-morrow."

"Run along," said the good woman. "Carry your bread home, child."

"Thank you, ma'am," said the poor little fellow.

My friend Jacques came forward for his money. He had put his purchase into his pocket and was about to go, when he found the child with the big loaf, whom he supposed to be halfway home, standing stock-still behind him.

"What are you doing there?" said the baker's wife to the child, whom she also had thought to be fairly off. "Don't you like the bread?"

"O, yes, ma'am!" said the child.

"Well, then, carry it to your mother, my little friend. If you wait any longer, she will think you are playing by the way, and you will get a scolding."

The child did not seem to hear. Something else absorbed his attention.

The baker's wife went up to him and gave him a friendly tap on the shoulder. "What are you thinking about?" said she.

"Ma'am," said the little boy, "what is it that sings."

"There is no singing," said she.

"Yes!" cried the little fellow. "Hear it? 'Queek, queek, queek, queek!'"

My friend and the woman both listened; but they could hear nothing unless it was the song of the crickets, frequent guests in bakers' houses.

"It is a little bird," said the dear little fellow; "or perhaps the bread sings when it bakes, as apples do."

"No, indeed, little goosey!" said the baker's wife. "Those are crickets. They sing in the bakehouse because we are lighting the oven and they like to see the fire."

"Crickets?" cried the child. "Are they really crickets?"

"Yes, to be sure," said she good-humoredly.

The child's face lighted up. "Ma'am," said he, blushing at the boldness of his request, "I would like it very much if you would give me a cricket."

"A cricket?" said the baker's wife, smiling. "What in the world would you do with a cricket, my little friend? I would gladly give you all there are in the house to get rid of them; they run about so."

"O, ma'am, give me one—only one, if you please!" said the child, clasping his little thin hands under the big loaf. "They say that crickets bring good luck into houses; and perhaps if we had one at home mother, who has so much trouble, wouldn't cry any more."

"Why does your poor mamma cry?" said my friend, who could no longer help joining in the conversation.

"On account of her bills, sir," said the little fellow. "Father is dead, and mother works hard; but she cannot pay them all."

My friend took the child—and with him the great loaf—into his arms, and I really believe he kissed them both. Meanwhile the baker's wife, who did not dare to touch a cricket herself, had gone into the bakehouse. She made her husband catch four, and put them into a box with holes in the cover, so that they might breathe. She gave the box to the child, who went away perfectly happy.

When he had gone the baker's wife and my friend gave each other a good squeeze of the hand. "Poor little fellow," said they both together. Then she took down her account book, and, finding the page where the mother's charges were written, made a great dash all down the page and then wrote at the bottom: "Paid."

Meanwhile my friend, to lose no time, had put up in paper all the money in his pockets—where, fortunately, he had quite a sum that day—and had begged the good wife to send it at once to the mother of the little cricket boy, with her receipted bill, and a note in which he told her she had a son who would one day be her joy and pride.

They gave it to a baker's boy with long legs, and told him to make haste. The child, with his big loaf, his four crickets, and his short little legs, could not run very fast; so that when he reached home he found his mother for the first time in many weeks with her eyes raised from her work and a smile of peace and happiness upon her lips.

The boy believed that it was the arrival of his four little black things which had worked this miracle, and I do not think he was mistaken. Without the crickets and his good little heart, would this happy change have taken place in his mother's fortunes?

—From the French of P. J. Stahl.

The Beauty of Kindness.

A young lady by mistake took the wrong train and went miles out of her way. When the train met the express going back toward the lady's intended destination, one of the train men started to go with her across to take it.

Walking down the track, the two were run down by a work engine. The young lady was safe, but the man who had been so good a friend was thrown under the wheels and one of his legs crushed to pieces. All for a stranger. All for the kindness of his heart.

Did you ever stop to think how beautiful kindness really is? In your walks have you ever met a young woman gently supporting on her arm an old, old man? He is blind. Time has brought the silver to his hair. His steps are slow and feeble. With a cane he picks his way on, all the way guided and directed by the one who is so good to him. At the crossing of a street, she says, "Here is a step up. Careful now! Step up! "Or, "Now down! Carefully!" So on they go, chatting all the way, the old man seeing things on every side through the eyes of his companion. And how your heart has been stirred by the sight.

Or a young man is watching the steps of his wee brother. Boys do not always have the patience to do that. But see how carefully this one guards his brother from everything that would harm him! The world has no sweeter sight than real, true, manly kindness toward one who is weak and needs help on life's way.

On a stage coach one day a number of passengers rode many miles together. One man drew into his shell, settled down on the seat and never spoke a single word from one end of the journey to the other. Do you think that man looked beautiful to those who were his companions that day?

A little bit of steel struck by a mallet will chip away the hardest granite. Unkindness is the keenest steel in all the world for the chiseling away of beauty in face, life and character. No matter how lovely the face might be in the beginning, if the one who possesses it gives way often enough to harsh and unkind words, the beauty will surely fade out of her face at last.

But how kind is God to the one who is always thoughtful of the comfort of those about him? With His own hand He traces lines of beauty over the features of one who is kind.

Do you want to be beautiful? Then be kind. It is the sure way. Kindness costs something; it would be worth nothing if it did not. It cost the kind trainman one of his legs. But do you think he was ever sorry? You never hear a sigh of regret from the lips of one who is ready to be kind at a cost like that. Golden heaps of blessings are stored up for him who is kind. It must be so, for it is one of the things enjoined by the Word, and no one ever followed the savings of God that he was not blessed.—E. C. Vincent in Christian Observer.

PERSONAL AND NEWS NOTES.

The Rev. P. T. Prentiss, of the Diocese of South Carolina, has accepted work in the Diocese of Colorado.

The address of the Rev. Eugene S. Pearce is changed from Newmarket, Md., to 58 Lancaster street, Albany, N. Y.

The Rev. S. E. Prentiss, formerly rector of Trinity church, Abbeville, S. C., has removed to the Diocese of Kansas City.

The Rev. James E. Freeman, rector of St. Andrew's church, Yonkers, N. Y., has accepted the rectorship of St. Mark's church, Minneapolis.

The Rev. J. W. Sparks, who recently resigned the rectorship of St. Helena's church, Beaufort, S. C., has accepted a call to Christ church, Mount Pleasant, in the same Diocese.

In Western Michigan a group of missions has been arranged with Three Rivers as headquarters, where the Rev. C. D. Frankel, who recently went to that Diocese from Florida, will minister.

Mr. and Mrs. Charles Hayden and their children have given, as a memorial, a chime of ten bells, now being made by the Meneely Bell Company of Troy, N. Y., to Trinity church, Columbus, Ohio.

The Rev. Thomas Henry Johnston, who has for the past year or more served as Archdeacon of the lower east coast in the district of Southern Florida, has resigned that work and gone to Eufaula, Ala.

A handsome litany desk has been placed in St. Paul's church, Augusta, Ga., on a brass tablet which covers the grave of the Rev. Dr. E. E. Ford. It is a memorial to H. W. DeLanscom Ford, Dr. Ford's nephew.

The Rev. Charles J. Shutt, Secretary of the Diocese of Iowa, has moved from Independence, and assumed charge of St. Luke's parish, Des Moines, 1511 Seventh street, where all communications for him should be addressed.

A silver service was presented to Mr. Richard Gordon, on his eightieth birthday, November 27, by his friends of the Church of St. John the Evangelist, St. Paul, Minn., of which church he has been a vestryman and warden for many years.

On Sunday morning, December 19, in St. Luke's church, Marietta, Ohio, the rector, the Rev. George Davidson, asked his congregation for a collection to pay an indebtedness of $700. They responded gladly, with the result that $1,200 was given immediately.

The Rev. James W. Sparks has accepted the rectorship of Christ church, Mt. Pleasant, S. C., and the Bishop has appointed him to the charge of Holy Cross church, Sullivan's Island, and of the mission at the Charleston Navy Yard.

Mrs. Susanna Judd, widow of the Rev. Dr. Orrin Bishop Judd, died on Saturday, December 11, from pneumonia, at the home of her son, Orrin R. Judd, Brooklyn, N. Y. She was born on the Isle of Wight, England, in 1849. She leaves, besides the son at whose home she died, another son, the Rev. Archibald Maclay Judd, of the Diocese of Albany.

The Rev. James H. McIlwaine, D. D., rector of Calvary church, Pittsburgh, Pa., has presented his resignation, feeling that a younger man is needed to carry on the work of the parish. He has had charge of Calvary since 1900. He was a Presbyterian minister before entering the church in 1897.

The Rev. William G. McCready, D. D., rector of Trinity church, Asheville, N. C., has accepted a call to St. Peter's church, Brooklyn, N. Y., and will take charge February 1, in succession to the Rev. Dr. Lindsay Parker, who resigned because of ill health, after twenty-three years of active service.

A peal of three bells has been given to Trinity church, Melrose, Mass., as a memorial to Josiah Mitchell Harris and Helen Maria Harris, the gift coming from the three children: Mrs. Paul Sterling, wife of the rector; Roland W. Harris, of Melrose, and Robert H. Harris, of New York. The bells were consecrated on December 17, and used for the first time on Christmas Day.

It is expected that the Laymen's Missionary meeting in Columbia, S. C., January 17-19, will be an event of unusual importance. Five hundred delegates are expected to be present from Columbia, alone, and 1,000 more from the rest of the State. All of the denominations are asked to join in the movement and every class of business men and every locality are asked to send representatives.

For the Southern Churchman.

Of Soliciting Church Funds.

The thousands of applications for money to help religious enterprises and pious works of all sorts that come to everyone that is thought to have "anything over," are not a little trying. And the financial skill, and ingenuity, and familiarity with all the tricks of trade in advertising and drawing and making money are remarkable. Whether this industry, activity and shrewdness is to be taken as indicating the advance and growth of pure and undefiled religion may, by some, be doubted. Sometimes the methods used do not exactly accord with old ideas of modesty, propriety and fair-dealing; and the mantle of Charity is insufficient to cover all the points involved. Even when strong appeals are made from the pulpit or chancel for "the one thing needful" and for the "ready rhino," misgivings arise in the minds of hearers.

And yet money is the element of trade; representative and vehicle of value; a necessity of commerce, and interchange of commodities and service, of equitable and easy distribution. Its service in the material world is almost identical with language in the immaterial world—the world of the soul. Truth, accuracy, reliability, soundness and exchangeability are the requisites of both. Commerce and intercourse are the requisites of humanity, of civilized life. And the quality and value of the money, currency and language measure the civilization. We may as well despise language and good manners and courtesy, as money and trading. In immaterial and well as material things we are all traders and trade is commerce.

Money and language make a most important study. There can be no progress nor continuance without both; both true and honorably gotten and used; honest and sterling.

In view, then, of the absolute necessity of money to represent value of all sorts, as services, commodities and products, it is plain that in works of religion and piety, as in every thing else, it must be had. And the only question is, How shall it be had so as to ensure the services and commodities necessary in the kingdom of Christ.

Begging for pious work is modern martyrdom. And there are two sides to the question.

The beggar is at a miserable disadvantage. And the impatience shown by those who have means at the application of the beggar, whether a clergyman, a layman, gentleman or lady, is in no ways creditable. They are doing a humiliating and embarrassing work and are to be treated considerately for their own and their work's sake. They are to be safe from offense as the little ones of the Lord.

Nor is it to the credit of the rector to be unwilling to give the names of those likely to help good works, nor to his flock to object to be referred to. It is a delicate question, and good breeding and sincerity in the cause of God will grace such cases. Indemnity from application is no honor.

The Christian world is very wide awake, alive and active, restless; and enterprises for the relief of suffering, repression of crime, and diffusion of the Gospel are going on all over the earth, and on plain business grounds must have money. And every man or woman who begs for piety's sake is entitled to an honorable hearing. Ill manners are neither pious nor wise.

The methods of raising money must be proper and honorable as well as wise. They may demoralize and do more harm than good. They must be of the quality of "good business"—absolutely clear of sharpness or trickery.

How a congregation is to be taught the grace of giving is a study. The promise of the old prophet was: I will consecrate their gain to the Lord, their substance to the Lord of the whole earth. The New Testament treats Christians as good stewards of the manifold grace of God. Throughout the Bible liberality and freeheartedness are commended and promised rewards. Liberality enlarges the soul; meanness dries up the heart. Honorable methods make honorable gains; and ill-gotten gains can't be consecrated. The Heavenly Father does not give His Spirit "by measure." And the liberal deviseth liberal things, and by liberal things he shall stand. W.

The Temple of God.

Slowly throughout all the universe that temple of God is being built. Wherever in any world a soul by free-willed obedience catches the fire of God's likeness, it is set into the growing walls, a living stone. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God and so give him the chance to give himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and ripened in whatever common-place and homely ways, there God is hewing out the pillars for his temple. O, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!—Phillips Brooks.

For the Southern Churchman.

A Means of Humility.

A Christian is never in a most healthy spiritual condition without being constantly humble. It is always the purpose of Satan to do all he can to cause the Christian to have pride in his ability, in his state of heart and in his accomplishments. Hence, every Christian needs to remind himself of his past sins, and of the awful state from which God has delivered him.

Mr. John C. Callahan, of New York City, a prominent worker in missions, was once a very degraded sinner and extensive criminal. At four different times his picture was taken for the "rogues gallery," because of his great criminal career. But he became the subject of a great salvation and ever since then he has sought to keep humble, for he has had notable successes in Christian work. As a means of maintaining humility he secured the four pictures of himself, although it was with much difficulty that he obtained some of them. In an article he says: "When a man is lifted up out of sin by the Lord, and the Devil wants to make him crooked again, the Devil tries to give him a swelled head. Now, when the devil begins to tempt me along the line of a swelled head, there is nothing like getting those four pictures out, kneeling before them, and thinking what Jesus lifted me out of. David never forgot the sheepcote from which he was taken." That is true; and it is also true that David never forgot the awful sins which he committed in relation to Uriah and his wife. The frequent remembrance of those great sins kept him in a humble and penitent state of heart, far more so did his remembering his lowly position as a shepherd. Had it not been for such recollection he would have exulted too greatly in his marvelous successes as king and warrior.

His great humility was a strong aid to his tender-heartedness and profound spirituality. It also made him more earnest in prayer, and more sympathetic towards sinful ones. And Mr. Callahan is pursuing a wise course in keeping in his mind his past wicked life, and the grace of God which delivered him from it. He admits that he is sometimes tempted to think too highly of himself and of his successes. He does well to fight against the spirit of boasting. It is this spirit that, having control of many Christians, causes them to remain morally weak and spiritually barren. They fancy that they are further advanced than many others are, but they are mistaken.

C. H. WETHEBBE.

The Final Vision.

Keep thine eyes fixed on the fair, final vision. God means the thought of heaven to be a practical thought on earth, or He would not have revealed to us what is His eternal state. Live, as they live in Paradise, in the strength of that hope; let thy life be one continual pressing forward to the peace of Jerusalem the golden; and then thy life in Paradise shall be a life of ever-extending peace, until at length thou shalt know, in fact, experience, what here we can only speak of with stammering lips, how truly in its fullest development the life of God's elect is, from first to last, a life of sustained and ever-deepening peace. — Canon Body, D. D.

Too Busy.

"I sometimes think we are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time."

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

MARRIED.

CLANCEY—BARR.—The Reverend and Mrs. David Barr, of Washington, D. C., announce the marriage of their daughter, BEVERLEY RAY, at Manila, Philippine Islands, on November 14, 1909, to GEORGE EUGENE CLANCEY, of Manila, formerly of Sioux City, Iowa.

DIED.

CHRISTIAN.—Entered into rest, at Georgetown, D. C., November 14, 1909, ARCHER CHRISTIAN, eldest child of Andrew H. Jr., and Frances W. Christian, aged 18 years and five months.

Convocation Notice.

The winter meeting of the Northwestern Convocation will be held, D. V., in Christ Church, Clarksburg, W. Va., January 18 to 20, 1910.

G. M. BRYDON, Secretary.

WANTS.

WANTED—A POSITION AS COMPANION, secretary or housekeeper, by Southern woman. References furnished. Address M. J. M., 109 York street, Norfolk, Va. 1jan 2t

WANTED—A POSITION AS COMPANION or primary teacher. Has had several years' successful experience. References given and required. Miss N. Gresham, Tappahannock, Va. 1jan3t*

WANTED—BY A GENTLEMAN PREPARING a life of MASON LOCKE WEEMS, copies of his books, pamphlets, and letters, especially early editions of his Life of Washington; also anecdotes and facts about him. For the sale or loan of such, a fair price will be paid. Address Box 103, Annapolis, Md. 1jan2t

WANTED—A MALE ASSISTANT TEACHER in the usual English branches, for the Gloucester Academy. Must be present at the Gloucester Academy not later than Friday, December 31. For further information, as to terms, etc., apply at once to John Tabb, Gloucester, Va., or to the Rev. Wm. Meade Clark, Southern Churchman, Richmond, Va. 25dec-2t

WANTED—A YOUNG LADY, COLLEGE education, desires a position in private family to teach children; usual English branches, Latin and French. Address, Miss Meriwether, care Southern Churchman 18dec-3t

WANTED—A POSITION AS COMPANION, secretary or housekeeper, by Southern woman. References furnished. Address M. 18dec-4t*

APPEALS.

The Patterson School.

"An Industrial and Agricultural School for White Boys."

Yadkin Valley, Caldwell County, North Carolina.

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Appeals for help in discharging the Church's obligations to the Southern Mountaineers. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day. $100 pays one boy's tuition and board.

Make one of these items a memorial!

Our needs are Your Opportunities.

THE REV. MALCOLM S. TAYLOR, Headmaster.

Christmas Notice.

GENERAL CLERGY RELIEF FUND.

Do not forget the administrative side of Pension and Relief. It is full of tenderness and interest. Not only (as must seem to many) are we always asking for offerings and contributions and blessed remembrance in wills; by personal letters and circulars and advertisements and notices; (as indeed we must or omit or reduce pensions) but we are acknowledging and receipting and banking and booking and placing at interest the monies received with much personal and helpful and systematic correspondence, with thousands of contributors (in most cases of small amounts); but best of all, we are carefully and promptly and sympathetically and generously (so much so as the Church permits) sending pensions quarterly, and between times, to hundreds of old and disabled clergy and their families, to whom the checks bring joy and relief and acknowledgements such as sometimes cause tears and would touch the hearts of most if we could publish the letters.

It takes many, many small offerings to even pay a pension of three hundred dollars for one year (there are about 550 annuitants) therefore we appeal this Christmas for a more generous remembrance from all the churches and from individuals.

Money sent directly to the Treasurer of the General Clergy Relief Fund is put to immediate use, and all of it for the expenses of administration are paid by the royalties on the Hymnal.

Offerngs and legacies can be designated: "Current Pension:" "Automatic Pension at $4;" Permanent Fund;" "Special Cases."

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE, Treasurer,
Church House, 12th and Walnut streets, Philadelphia.

THE BOARD OF MISSIONS

is the Church's Executive Body for carrying on its Missionary Work.

The Church is aided in 41 Home Dioceses, in 22 Domestic Missionary Districts, and in 9 Foreign Missionary Districts.

$1,200,000 are needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

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LEGAL TITLE FOR USE IN MAKING WILLS.

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MONEY!—ATTENTION, BORROWERS and Investors! Money is something you want quick. Why not take contract with Commercial Guarantee Company and force yourself to save $1 or more regularly for 1910; then, when in need, you can get money immediately; twenty-nine dividends paid. Send addressed envelope for information as to what others have done. If not receiving 6 per cent., write or call. COMMERCIAL GUARANTEE CO., 28 North Ninth St., Richmond, Va. 1t

The Grove Home School for Girls.

Half-session begins February 1, 1909. Vacancies for a few pupils. Near Blue Ridge Mountains. Thorough instruction. Home atmosphere. Personal supervision. Church training. Terms, moderate.

THE MISSES PENDLETON,
Delaplane, Fauquier Co., Va.
1jan 2t

The Household.

Why We Cough, Sneeze and Sigh.

One of the most interesting facts about the human body is its power of self-protection and self-preservation—its power of evading or overcoming the thousand and one conditions which, unless corrected, would be injurious or destructive.

Among the most common of these acts of self-preservation are the cough, the sneeze and the sigh. Everyone is familiar with these acts, yet few persons ever ask themselves the cause, and fewer still could explain them.

One of the simplest of the body's devices for self-protection is the cough. The cough is merely a blast of air propelled from the lungs in such a manner as to forcibly dislodge some foreign substance which has been drawn into the throat, the wind-pipe or the tubes leading to the lungs. The membranes lining these parts of the body are very sensitive, and when a foreign matter comes in contact with them an alarm message is at once sent to the nervous "headquarters," and the result is the sudden spasmodic expulsion of breath which is called a cough. Very often the cough is produced by the irritation of an accumulation of mucous on the surfaces mentioned. In this case, as in the case of a foreign body, the cough is merely a means of expelling the foreign matter.

So you see, a cough is merely one of Nature's methods of self-protection. The ordinary cough-cure contains some drug which, by paralyzing the nerves, prevents the cough and allows the mucous to accumulate. Thus the cough medicine does only harm. The cure for cough is to cough; to cough until the excessive deposit is removed.

A sneeze is exactly like a cough, save that the obstruction occurs in the nostrils, owing to the deposit of some irritant or foreign matter, and that the blast of air is thrown out through the nose instead of through the throat and mouth.

Why do we sigh? When grieved or depressed, the tendency is to hold the breath. This means that the body suffers for oxygen; and the long, deep breath which we call a sigh is merely a means by which the body obtains for itself the necessary amount of oxygen. —The Circle.

The Baby's Thirst.

Some mothers seem to act as though the sense of thirst were wanting in their babies. They feed them to excess and never give a drop to drink.

Probably the mistake occurs from considering milk a thirst quencher. It is in reality a food, and water is needed at frequent intervals.

Many a child who yells has a bottle thrust into its mouth, when both his digestion and disposition would be bettered by a spoonful or two of water.

The clever mother does not wait for her child to scream with thirst; she makes a practice of giving her baby three or four times a day a little water either in its bottle or in a spoon.

Care must be taken that this water is pure. It should be boiled and cooled, but not made ice cold.—Philadelphia Press.

INCOME INSURANCE

has come to stay. People want it. The many Wills left, providing Annual Incomes through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.

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Our interesting document No. 842 giving full particulars will be sent on request.

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*4.50 A.M. Byrd St. Sta.	*11.35 A.M. Byrd St. Sta.
*5.20 A.M. Byrd St. Sta.	*1.10 P.M. Main St. Sta.
*5.45 A.M. Main St. Sta.	*2.50 P.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*7.15 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*7.35 P.M. Main St. Sta.
†4.00 P.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
§4.15 P.M. Elba Station.	*10.35 P.M. Main St. Sta.
*5.15 P.M. Main St. Sta.	*1.10 night Byrd St. Sta.
*8.20 P.M. Byrd St. Sta.	

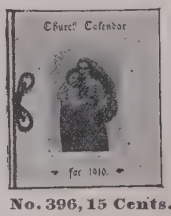
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Leave Elba Sta. 7.30 A. M., 6.30 P. M. for Ashland.
Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
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*Daily. †Weekdays. §Sundays only. All trains to or from Byrd Street Station (except trains leaving 4.50 a. m and arriving 1.10 night) stop at Elba. Time of arrivals and departures not guaranteed Read the signs.

Church Calendar for 1910

Contains Advent 1909 and Advent 1910



No. 396, 15 Cents.

The cover has a handsome colored reproduction of a Florentine Madonna. Eight page inset containing Lessons for Sundays and Holy Days, tied with red cord. Size, 6½x4¾ inches. Order through your Bookseller or from HILLS & HAFELY CO. 27 E. 22d St., New York

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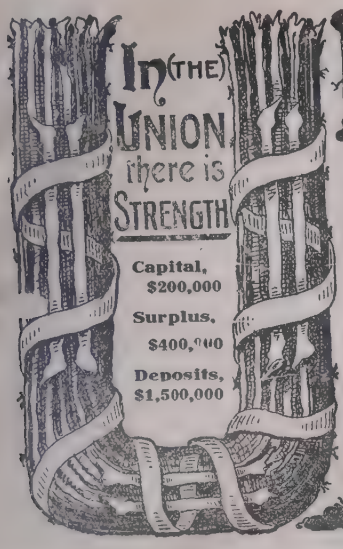
E. B. Addison,	A. L. Holladay,
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Stewart M. Woodward.

Solicits Accounts of Merchants, Manufacturers, Corporations and Individuals.

Bishop Spalding, of Utah, makes a journey twice a year into Northeastern Utah to the Indian mission on the Ute reservation. This means a good deal of travelling. Some mountains are too big for a railroad to go through or over; so that the journey as the crow flies, would be only 150 miles, or, as Bishop Spalding says, "if one could go in a flying machine, straight ahead," he has to go over 275 miles South before heading for his destination at all. On the way the Bishop passes through many small settlements. Atchee is one of them. The people felt that they must have a school, but there was no building in which to hold it. What could they do? Somebody hit upon the bright idea of using an extra railroad car. So they pulled the car over on the side track, and opened school. "The last time I visited Atchee," says Bishop Spalding, "almost everybody came to the evening service in the car. All the seats were taken and the aisle was crowded enough to make a New York 'strap-hanger' feel very much at home."

There is no anodyne for heart-sorrow like ministry to others.—F. B. Meyer.



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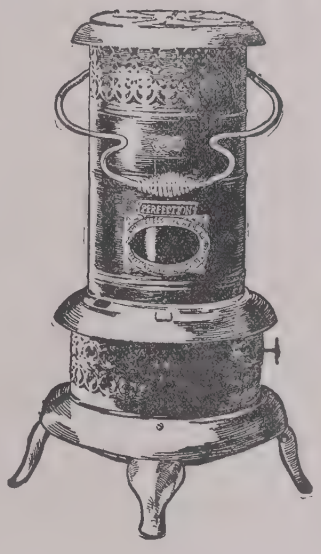
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prevents smoking. There is no possible question about it.

This means greater heat-power, a more rapid diffusion of heat and a sure conversion of all the heat-energy in the oil.

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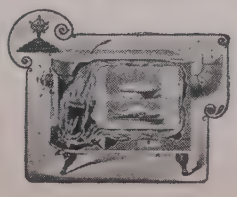
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Live in the sunshine, God meant it for you,
Live as the robins and sing all the day through.

—Margaret Sangster.

It may sometimes be wiser to strengthen than to shelter.

Oh, how rare it is to find a soul still enough to hear God speak!

Holiness depends less upon what we do than upon how we do it.

When the end of your work is out of sight, look aloft.—de Lesseps.

Who knows the joys of friendship?
The trust, security, and mutual tenderness,
The double joys, where each is glad for both. —Rowe.

"The man who cannot be beaten is the man who holds his head up when he has been beaten."

Nobody has any trouble about living a beautiful Christian life who tries to do it one day at a time.

The blessed work of helping the world forward happily does not wait to be done by perfect men.—George Eliot.

To the man who loves his work life is all a vacation; to the man who does not love his work, there is no bright spot.

Life is something while the senses heed the Spirit's call. Life is nothing when our grosser need engulfs it all.

The shepherd loves his sheep,
And faithful watch doth keep;
Safeguarding his flock so white,
All through the long, dark night,
The while the world doth sleep, sleep, sleep.

Blessed is he who has found his work; let him ask no other blessedness; he has a life purpose.—Thomas Carlyle.

Remember that besides living with others we must all live with ourselves. We cannot escape our own company.—Spalding.

And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah.

Socialism is that form of division in which the divisor is larger than the dividend, with the quotient whose remainder belongs to all three.

If you have built castles in the air, your work need not be lost—that is where they should be; now put foundations under them.—Thoreau.

The remembrance of a life well spent, and a heart carefully guarded and kept pure is the greatest possible help in our devotions to God.—Keble.

The best and sweetest flowers of paradise, God gives to His people when they are upon their knees. Prayer is the gate of heaven.—Thomas Brooks.

The best lens through which to view others is love. Love removes many unsightly blemishes in others and paints an attractive portrait even of the homely.

God be in my head,
And in my understanding.

God be in mine eyes,
And in my looking.

God be in my mouth
And in my speaking.

God be in my heart,
And in my thinking.

God be in mine end,
And at my departing.

—Sarum Primer (1558).

Peace, Perfect Peace.

Peace, yea, perfect peace. What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and the sky. The more the conscience is enlightened, the most surely will it forbid peace so long as sin remain, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if he did not punish me for my sins. Because of this deep-seated conviction, that great gospel truth, "The blood of Jesus Christ, his Son, cleanseth us from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just and the justifier of him which believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with my whole soul. An honest man, if he be in debt, will always be in trouble until the liability is removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—C. H. Spurgeon.

An unbeliever should not attempt to teach what he does not believe and is therefore unqualified for a Sunday school teacher.

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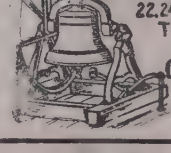
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JANUARY 8, 1910. No. 2

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

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A NEW YEAR SUGGESTION.

The late Mr. E. H. Harriman built a church on his New York estate for the benefit of his tenants, but he observed that whenever the weather was unpropitious, or any one of many little inconveniences intervened, some—possibly a good many—of them, failed to attend the services with regularity. Thereupon he wrote them this message: "Fair weather Christians are of no more use in the community than the same sort of laborer, milkman, dairyman, farmer, carpenter, blacksmith, railroad man, or any kind of a fair-weather man!"

That is the message that the Southern Churchman would like to pass on to all of its readers this New Year season. Think of it, please, every time you are due at church, or vestry meeting, or Brotherhood meeting, or Auxiliary meeting, or any place of the kind; and feel inclined not to go, just because it is hot or cold, or wet or dry, or because you are tired, or lazy, or indifferent, or "don't feel like going," or anything else of the same sore of laborer, milkman, dairy-kind; and remember, please, if the engagement was a "business engagement," you would keep it under exactly the same conditions, without a moment's hesitation!

Is the Lord's business the only business that lays no obligation on the man or woman who professes to be engaged in it?

If you are looking for a real, good, and wise New Year resolve, you may clip this out and post it where you can see it all the time!

EPIPHANY AND MISSIONS.

The Church has chosen the Epiphany Season as the special time in the Christian Year for emphasizing that side of her work commonly and popularly known as "Missions"; that is to say, the work that lies beyond the ordinary bounds of routine parish work. But the very designation used to describe this type of work is unfortunate and misleading, because it seems to set aside this work as something out of the common, and which may or may not be undertaken as a kind of work of supererogation.

Possibly, if we could get back to the fundamental facts and see into the mental processes of the average Christian, we would find that the term "Missionary Work" has a good deal to do with the small regard in which this work is too often held, and the small interest that is taken in it.

By our organization, and even by our very nomenclature, we have managed to exactly reverse the true conditions and consistently put the emphasis in the wrong place.

First in importance, we have put the parish, its needs, its demands and its work. In all appeals and efforts and teaching, this is only too apt, not only to take the first place, but to overshadow all other objects in importance. The parish church, the parish organization, and the parish work looms large on the immediate horizon, and often indeed shuts off the view of all beyond. This teaching begins with the young in our Sunday Schools, and continues all through life. The first obligation is to support the parish church, to meet the parish obligations, and to raise the parish funds. And only too sadly often this absorbs all strength and liberality and capacity, and bars all other work.

But why a parish? And to what end a parish organization?

Every great work and business has to be thoroughly and systematically organized; and in the great work of the Church the parish is simply the lowest stratum of organization. But organization is good and only good as it accomplishes the work for which the organization exists; and when the organization comes to be an end in itself and no longer a means to a larger work to be accomplished, then the organization ceases to be a good, and becomes useless, or even something worse.

So, in the organization of the Church: The parish is a necessary part of the machinery to do the Church work, and that work is the missionary work of the Church; the carrying the Gospel to all people. As long, then, as the parish is fulfilling this place in the machinery of the Church; bringing the people into immediate and living contact with the mission of the Church, the parish is an admirable part of the organization and is doing an excellent work.

But when the parish machinery ceases to be an instrument and becomes an end in itself—absorbs all its power and influence and liberality in "running itself," it has defeated the very purpose of its existence and has become not only useless, but something even worse than useless.

The end and aim of all Church work is not "missionary work," but "the mission of the Church;" that is to say, the fulfillment of the great purpose which the Divine Head of the Church had in founding His Church, namely, the carrying of the Gospel to every creature under the sun.

"Go—preach:" that is the simple message. Preach a definite Gospel, under specified conditions, all over the world. Not to build up a cosy, comfortable parish organization, where a certain number of good people may enjoy all the comforts of religious life, and spend all their time and energies in sustaining that organization; but get together in intelligent sympathy, so that they may intelligently co-operate in carrying the message to those who lie beyond the fortunate circle. This is the meaning, and only spiritual meaning, of a parish organization. Humanly speaking, it is a necessary part of the organization; but equally, it is a dangerous part of the organization. Indeed, it may be said to be the danger point in the organization; else why this report, year after year, of a long list of parishes which contribute "Nothing to Missions?" Have they not put the emphasis in the wrong place, and forgotten or lost sight of the very reason for their existence?

It is because of this and similar dangers that the Church has to remind her children, not of missionary work, but of the very "Mission of the Church": that the Church of the Living God stands for a certain fixed and definite principle in the world, and that missionary work and the Church's mission are one and the same.

That this principle is constantly being lost sight of, any one may see, who will at this season of the year devote a few hours to the study of the annual

statistics of the Church's growth and work. See how largely and liberally Churchmen give to all sorts and kinds of parish objects, and then note the percentage of the total offerings given to the real "Mission" of the Church; the disproportion between the amount spent on the machine, and on the work the machine was built to do! Certainly there is something radically wrong in the point of view—a false emphasis somewhere—when it is easier to raise a thousand dollars for a stained glass window, or four or five thousand dollars for an organ, or thousands of dollars for Church esthetics, than it is to raise a few hundred dollars for the real "Mission" of the Church, its missionary work at home and abroad.

The Epiphany Lesson that the Church is trying to teach her children is just this: "Put first things first!" Lay the emphasis in the right place. Remember that the real value of a machine consists not in its esthetic qualities, but in its "fitness;" the way it does the work it was intended to do.

This is the true Epiphany lesson; the exaltation—not of Missionary Work, because that term seems to set that work aside as something peculiar and out of the ordinary—but of "the Church's Mission;" that for which it exists in the world, and the only spiritual reason for its existence.

Unceasing Prayer.

The Church which uses the Book of Common Prayer "has its houses of prayer and its appointed ministers in all parts of the earth, and at every hour that passes, in some spot or other, we may be sure that the well known words are being uttered, and (we would not doubt) that some true worshippers are joining in their acceptable utterance. While we sleep, the flame is burning bright on the other side of the world. When in one land the shades of evening are dropping down, and the evening prayer that He, who is the true Light, would "lighten our darkness," is breathed forth, or the evening hymn is closing the worship of the dying day; in another land, far away, the morning prayer is being offered up, and men are thanking God, who hath brought them safely to the beginning of the day. And from land to land, as the day creeps on, new churches wake up with new worship, and new congregations feed the deathless altar-fires. As the sunrise ceases not, but travels on all round the world, so the hour of morning prayer ceases not, but travels on the same; and as the sunset ceases not, but evermore the great shadow steals softly round the globe, so the voice of evening worship passes on, and sins are confessed, and thanks are uttered, and prayers are said, from church to church and land to land. The lighted torch of prayer is passed on, and the fire is 'ever burning upon the altar; it never goes out.'"

You have seen the ships upon the sea: they sail hither and thither thousands of miles. Do they find aught equal to love? Can they bring back precious gems to rival it from the rich South?—Richard Jeffries.

"Keep Close to Your Guide."

It is said that when sight-seers visit the wonderful Mammoth Cave in Kentucky, the guides mount a sort of pulpit before entering its gloomy depths, and preach the tourists a sermon. This sermon consists of only five words, and yet its importance cannot be overestimated. These words are: "Keep close to your guide." To fall back, or depend upon oneself for even one instant, while within this largest known cavern in the world, may mean death. Its pitfalls are deep and numerous. Only the guide knows where safety lies. Even beneath the power of the strongest illumination the darkness is so intense that but imperfectly are revealed its wonder and beauty, its fairylike magic haunts, its myriads of scintilating stalactites. But side by side with every gleaming glory lurks also—death, sure and certain, unless accompanied by a safe guide. The Bottomless Pit, the Dead Sea, the Covered Way, the Solitary Cave, the Covered Pit, the Deserted Chambers, and the unknown depths of Echo River, are all ready to greedily claim victims from the hundreds of tourists who pass wonder-eyed and awe-stricken through the vast subterranean passages, chambers and halls.

Wherein lies their safeguard? Only in obeying faithfully the admonition of the five-word sermon: "Keep close to your guide."

Are we not tourists on a longer journey and through even more devious ways, daily passing marvellous wonders which have became commonplace to us only because of our familiarity with them. Even so we are encompassed about with dangers and pitfalls, and our safety lies in keeping close to our Guide. Worldliness, perhaps, may estrange us from our Guide more quickly than almost any other allurement. It is so beautiful, the ways of pleasure seem so inviting. Let us not be deceived. Cling close to the Guide. Only in daily, hourly communion; only in earnest, worthy service; only in giving our best and trusting Him for the rest, lies safety. Our Guide knows the way; He can safely lead us, avoiding all snares and pitfalls which beset the way through life's journey. Keep close to the Guide!—Epworth Era.

When Offended.

To think about something else is the best and only sure cure for offended feelings. To think about the offense—its unkindness, its injustice, its meanness of spirit, and all its other ugly aspects—only adds to its sting and deepens our own suffering or anger. This hurts us and helps no one. Eggs are not the only things that are given added life and power by being brooded over. If we want to enlarge and multiply everything unpleasant in that which has offended us, brooding over it will do it. If we want to have done with it and get it out of our life as quickly as possible, to turn deliberately away from it and concentrate our thought and energy upon something else is our sure road to success. "When any one has offended me, I try to raise my soul so high that the offense cannot reach it," Descartes is credited with saying. But we cannot lift ourselves by mere will power. We can lose ourselves by devotion to something else, and thus we can lose the offense.—Sunday School Times.

For the Southern Churchman.

Caesar Augustus and Joseph.

There is not in all literature a simpler or more beautiful chapter than the Second of the Gospel of St. Luke; nor is there one of greater interest to the human race.

There went out a decree from Caesar Augustus that all the world should be taxed, and Joseph went up to Bethlehem with his espoused wife. Augustus means "enlargement." Joseph means "adding to." Augustus was the greatest, altogether, of the Roman Emperors. Joseph was a poor Jewish Carpenter. The business of Augustus was to subdue the whole known world and, for a season, to establish universal peace; to prepare the way for the Prince of Peace. The business of Joseph was to be guardian for the Crown Prince, to protect Him in his infancy, and be his foster-father; to protect Him from the brute king Herod!

Augustus was so high that Joseph only knew of Him by report. Joseph was so lowly that Augustus did not know of his existence. Augustus magnificently accomplished his office, and Joseph humbly and faithfully did his duty. From the height of the glory of the Augustan Age Rome declined and fell. From the lowly home of Joseph, his adopted Son has gone forth conquering and to conquer the whole world; and made a name above every name. And Joseph is known as the most honored of men. And so history tells us of Divus Augustus and of Joseph the Carpenter. How poor an instrument may do a noble office! Such is the contemplation; such the lesson of wisdom. So are the children of men in the light and providence of God.

From the simple story of the Nativity, ten thousand reflections spring up, as rays and beams from the rising sun: inartistic, but natural, and inspiring, and inexhaustible.

In the heathen world no name is more honored than Augustus. They say that when about to die, he asked for a mirror, looked at it, and asked of his friends: "Have I played my part?" They answered: "Handsomely!" Then said he: "Valete: Plaudite." Farewell—Applaud; and died. He shines amidst a brilliant galaxy of stars like Virgil, Horace, Cicero, Seneca and the like, whose reviving honor attended the Renaissance. But compared with the name of Joseph, Augustus is only a glimmer of humanity. Yet under the hand of God Augustus did his work, and Joseph did his. Neither knew what part he was playing in human history. We little know what ourselves or others are doing in the great business of divine Providence. It was not for Joseph to envy or abuse Augustus; nor for Augustus to despise Joseph. High and low did the work of God. The precept is most wise: Honor all men; Love the brotherhood: Fear God: Honor the King. W.

I heard a thrush singing its spring song in the dusty streets of London, and we may have that music in our hearts, even when we are going about our day's work and fighting our day's foes. It is possible—hard, I know—but, O it is possible that we shall have that still communion with our loving Father which will make all things easy and all things bright.—Alexander Maclaren.

Church Going.

"It would, perhaps, be an impertinence to inquire how far the men who never go to Church go into the closet, and, when they have shut the door, pray to their Father which is in secret. It would be a sign of narrowness to deny that there are some men without social sympathies, to whom, therefore, social affiliation in worship is a hindrance rather than a help. But for the great mass of mankind this paragraph of Dr. Richards is true. Churchgoing 'broadens the mind; cheers the soul; lifts men's thoughts to the skies above them and the hills beyond them; breaks the dull routine of work; releases the captives of toil; makes life interesting again; awakens new power of insight and sympathy; changes the world's prose into poetry.'

"It may be as you say, that Churchgoing is nothing but a habit. But there are good habits, as well as bad habits; and if the habit has the effects which Dr. Richards attributes to it, it is worth considering whether it is not a habit well worth forming, cultivating and maintaining."—Church News.

Rectors and Congregations.

A pastoral letter recently issued by Bishop Lawrence, of Massachusetts, contains the following excellent remarks on the administration of parish affairs:

"I occasionally come across a clergyman who, unpractical or careless in finances, does not pay his debts. I have no excuse to offer for him. Above all other institutions, the Church should bear a high name for financial honor. Business integrity is essential to the efficiency of a parish.

"No good vestryman will hear the treasurer report a deficit or a delay in the payment of the rector's salary without a sense of shame, and a resolution that he will try to prevent its happening again.

"We are well aware that, when a church depends upon fairs, entertainments, and spasmodic efforts, it loses its dignity and influence throughout the whole community. When a vestry develops and sustains with energy systematic and business-like methods for gathering in the income, it is surprising how steadily the amount increases; the raising of the rector's salary becomes possible, and there is cheer and buoyancy all along the line.

"There is, as a rule, money enough in the people's income to support the church. One discovers this when some object of special interest arises. I have known a parish to raise enough money in a few weeks to purchase a fine organ, while their rector, an efficient man, silently endured the shame of unpaid bills because his salary was in arrears. The most valuable asset the parish has is the rector's best work and buoyant spirit.

"I look with admiration upon the great body of the clergy and their wives, for their economy, their good sense, their self-denial and sensitiveness to financial honor. And I know of few more cruel situations than that of a faithful clergyman who, keenly sensitive, has not been paid his salary, and therefore, cannot pay his bills, because of the listlessness of the vestry and people.

"The work suffers through the rector's anxiety, and thus the parish suffers doubly in reputation and spiritual leadership. Fortunately such instances are few, but they exist, and I confidently ask every vestryman to see to it that no such conditions find a foothold in the parish of which he is an officer.

"The grass on church lawns should not be left to the minister to be cut, neither should the snow on the sidewalks before the churches be cleared by him, neither should these sidewalks be the last on the street to be cleaned.

"The wardens of the churches should hire some one to do these things, and not depend upon the willingness of the clergy to fill in the gaps."

The School for Bible Study.

There are a million and a half of of teachers in the Sunday Schools of this country. They have in their care twelve million pupils. What is your proper relation, as a Christian man or woman, to this great company?

The object of this school is the study of the Bible. It is the only school, speaking broadly, in which the Bible is studied by the people. There are themes in the Bible of vital importance to every man and to human society which have not yet been mastered even by the wisest men. Is it not worth your while to be connected with this school, either gaining from teachers what they have learned of the Bible through their experience or interpreting it to others through your experience?

The object of the study of the Bible in the school is to create and cultivate Christian character. It is not to learn the history of the Hebrew nation, which came to an end in the distant past. It is not to know the Jewish ritual, which no one in our American society could practice. It is not to reconstruct the Jewish temple, whose plan no living person understands. The object of the study of the Bible is to know the mind and obey the will of God as he reveals himself to this present generation. Can you do something to make this study what it should be, and to interest in it the people of your community.

Christian character is created and cultivated by gaining knowledge of God, knowledge of Jesus Christ through whom God the Father is revealed, and knowledge of men. Are you satisfied with what you gain of this highest knowledge through newspapers, through your general reading, through the preaching you hear? Is not this knowledge to be sought through systematic study of that collection of books which have survived all other literature in popular use because of the spirit and life of God in their words? Can you do a greater service to your fellowmen than by encouraging and sharing in that study?

The impelling motive to study the Bible for cultivating Christian character is personal influence of the teacher with his pupils. The search for the wisdom which is from above may be carried on alone. But it gains new impetus by association. It is a pursuit which fosters love in those who share in it. Through such study the most lasting revivals in the church arise and their fruits are most truly the fruits of the Spirit. What are you doing to minister directly to the spiritual life of your neighbor? Perhaps you do not find the opportunity. Perhaps you are not fitted to speak to others on personal matters of religion. The study of the Bible with others opens the way for this ministry. Can you do a better service than to enter this school and invite your friends into it?

Do something to increase Bible study. Do the best you can with the materials and opportunities you have. Do not forget that greater forces than you are accustomed to measure will work on your behalf. If you take the message which God would send through you, his Word will not return to him empty.—Congregationalist.

The School of the Soul.

My soul, thou art receiving a music lesson from thy Father. Thou art being educated for the choir invisible. There are parts of the symphony that none can take but thee. There are chords too minor for the angels. There may be heights in the symphony which are beyond thy scale—heights which the angels alone can reach. But there are depths which belong to thee, and can be touched only by thee. Thy Father is training thee for the part the angels cannot sing; and the school is sorrow. I have heard men say that he sends thy sorrow to prove thee—nay, he sends thy sorrow to educate thee, to train thee for the choir invisible. In the night he is preparing thy song. In the valley he is turning thy voice. In the cloud he is deepening thy chords. In the storm he is enriching thy pathos. In the rain he is sweetening thy melody. In the cold he is molding thine expression. In the transition from hope to fear he is perfecting thy lights and shades. Despise not thy school of sorrow, O my soul! It will give thee a unique part in the universal song.—Rev. George Matheson.

Only the grace of God can reach and remedy the ruin wrought by sin. Men have tried to cure the curse of sin by good resolutions, morality and honesty. But, while these things are good, they cannot cure the deep-rooted malady that sin has introduced into the soul. The Gospel gives the only remedy for sin.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Difference in Numbers.

Mr. Editor: I note an important error in your statistics for Church growth being this year the largest ever in the Church, being over 28,000. If you look in the Living Church Annual for statistics for 1902, you will find a growth of over 31,000 for that year. Is it not so? SAMUEL THURLOW,
Baltimore, Md. Rector.

(The statement in the Southern Churchman was based on the following statement in the Living Church Annual:

"We have pleasure in presenting statistics this year showing the argest increase in communicants that has ever been recorded in the American Church."
—Ed. Southern Churchman).

Church Intelligence.

CALENDAR.

January.

1—Saturday—Circumcision.
2—Second Sunday after Christmas.
6—Epiphany.
9—First Sunday after Epiphany.
16—Second Sunday after Epiphany.
23—Septuagesima.
25—Conversion of St. Paul.
30—Sexagesima.

Collect for First Sunday After Epiphany.

O Lord, we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

Foreign.

Mr. Asquith and Disestablishment.

Mr. Asquith's definite pronouncement at the Albert Hall meeting, making Welsh Disestablishment one of the issues of the General Election, was followed by a meeting of the St. David's Diocesan Church Defence Board, at which strong Church Defence resolutions were passed, and the Bishop of St. David's delivered an address, in which he said:

The declaration of the policy of the Government, authoritatively made by the Prime Minister in his speech at the Albert Hall last week, makes the position clear. If the present Government be returned to power at the next General Election, we are plainly warned that during the next Parliament the Church in Wales will be disestablished and disendowed, and Church schools in England and Wales overthrown without any guarantee of equivalent security for national religious education, or for the inherent natural right of all parents alike to determine what religious instruction their children are to receive in the schools to which they are compelled by law to send them. In the case of the Irish Church the question of its disestablishment was placed fairly and squarely before the people of the United Kingdom at the General Election of 1868, with a prominence befitting the far-reaching gravity of the action proposed. Nobody can assert that Welsh Disestablishment is a proposal of less far-reaching gravity than was Irish Disestablishment, from either a Constitutional or any other point of view.

The only time when the issue on Welsh Disestablishment was ever placed before the country was in 1895, and then the country by a large majority declared against it. At the last general election, four years ago, the Liberal Government of the day deliberately decided not to place this question a second time before the country, but, nevertheless, the Prime Minister Commons this year to pass the second did not scruple to ask the House of reading of a Welsh Disestablishment Bill. It is true he puts it now after a fashion before the country. But after what a fashion! I ask any fairminded man whether it is not absolutely impossible for the people to give a deliberate and just consideration to Welsh Disestablishment, and to declare their mind distinctly by their vote upon it, when they are also asked to declare at the same time by the same vote their minds upon the Budget, the House of Lords, Fiscal Policy, Home Rule, Social Reform, as well as a number of other large issues of grave consequence. No inference whatever can be reasonably drawn from the election as to the mind of the people upon the question of Welsh Disestablishment. It would appear from the Prime Minister's anxiety to abolish the legislative veto of the House of Lords that the Government have their doubts whether Welsh Disestablishment would commend itself to the people of the United Kingdom at a general election now any more than it did in 1895, if it were put fairly and squarely before them by itself on its own merits, as Irish Disestablishment was put at the general election of 1868.

Fourteen years ago, when Welsh Disestablishment was one of the two principal issues at the general election, nearly one-third of the Members of Parliament from Wales were returned to oppose it. My belief is that the Budget, Tariff Reform, the land, and the House of Lords are more living issues than disestablishment among the supporters of the Government in Wales today. It is possible that were we to have a referendum, a majority of voters in Wales might be found at present more or less in favor of disestablishment, but I venture to doubt whether any majority at all would be found in favor of the secularization of religious endowments.

Free Church Parliamentary Candidate.

The Rev. Silvester Horne, the well-known Free Church minister, is to be one of the Liberal candidates for Ipswich. He is a very determined opponent of the church, and his very ex parte "History of the Free Churches" has done much to inflame Dissenting feeling. The fact of his candidature is of rather special interest to Church Defenders, for this reason: We hear of the "privilege" of the Church which is represented by the presence of Bishops in the House of Lords, but on the other hand Dissenters have a privilege which the Church has not—their ministers can be returned to the House of Commons. The clergy, as such, are not represented in the people's House at all. They can, as ordinary electors, vote for members, but they cannot elect one of their own body, to it. Of course, formerly the clergy were represented for taxing purposes by Convocation. They had the right to tax themselves through this body, which was and is elected afresh with each new Parliament. Convocation's taxing powers were surrendered voluntarily in 1664, and in return the State within the next fifty years perpetrated the most flagrant breach of the terms of alliance between Church and State that has ever been committed—the suppression of Convocation, which was not revived until almost our own time.

Dean Wakefield's Successor.

The Rev. L. J. Percival, M. A., Vicar of St. James', Fulham, son of the Bishop of Hereford, whose appointment to Dean Wakefield's late living, St. Mary's, Bryanston-square, has just been announced, is a friend of Prebendary Carlile and a warm admirer of the Church Army. Both clerics, it happens, held their first curacies under the Bishop of Peterborough when he was at St. Mary Abbots, Kensington, athough their curacies did not synchronize, the founder of the Church Army having been first in the field at Kensington. Mr. Percival's new parish is, of course, close to the above Society's headquarters in Bryanston street. "I am going to throw myself into the parish work entirely. I have no politics," said Mr. Percival to one of our representatives who called upon him on Wednesday morning. "Of course, Dean Wakefied is a man in a million, and was able to do a great deal of social work. But I shall confine myself to parochial matters."

American.

Deaf-Mute Missions.

Very interesting and enjoyable Christmas festivals were held at a large number of the Deaf-Mute Missions under the care of the Rev. Oliver J. Whildin, General Missionary to the Deaf of the South. All of them were marked with the spirit of Christmas cheer and the spirit of giving. These festivals have been held annually for years at some of the missions and the lessons they teach to both old and young are of incalculable value. The General Missionary was able to attend a few of them in person and to those in charge of the others, he sent messages of love and encouragement.

Laymen's Extension Conference.

Church laymen of forty-two cities have signed a call for a Laymen's Church Extension Conference, to be hed in Pittsburgh, February 25-27, to make plans whereby volunteer work by laymen may be utilized to help extend the Church in America and in all of the world. The call disclaims a desire for more organizations, and points to the fact that for nearly twenty years Church laymen in several principal cities have been doing effective and successful work. These missionary societies are federated into the Church Laymen's Union, and the call asks this federation to take charge of the details of the proposed conference. The call, with the signatures, lows:

"We, the undersigned, believe that there are thousands of Church laymen who are willing to respond to the appeal to extend the Church at home and abroad, provided they are shown precisely what to do, and exactly how to do it. We believe also that one of the best ways to arouse laymen to their duty to the Church, her welfare and growth, is to induce them to do worth while work to that end.

"In volunteer laymen Church missions have a mighty resource, as yet almost untouched. To realize upon it some burden must be put upon their shoulders, and if the propaganda is to grow from within, and not forever require appeals, laymen must themselves act, not merely be acted upon. Laymen of other bodies are bestirring themselves. Church laymen are doing the same. A more hopeful sign the world has hardly yet seen.

"Bishop Whitehead of Pittsburgh founded the first Laymen's Missionary League in the Church, nearly twenty years ago. Leagues and Seabury societies have grown up in other cities, and are federated into a Church Laymen's Union, the aim of which is the extension of the Church through the utilization of volunteer laymen.

"We disclaim a desire for more organizations. The Leagues referred to, and their federation, have splendid re-

cords of work already accomplished. Their method is ideal because it begins in the parish, with a definite and successful plan for work therein, and covers the problem up to world missions; the whole cause of Church extension.

"The Bishop of Pittsburgh and the oldest Laymen's Missionary League invite Church laymen to Pittsburgh on February 25-27, 1910, to make plans by which Church laymen may, during some part of their spare time, help the whole work of the Church, viz., parish, city, diocese, world. We intend to go if we possibly can, and we will do what we can to induce parishes in our cities to send delegates."

Bishop Whitehead has authorized a prayer for the Conference as follows.

"O Almighty God, who hast called us with an holy calling to be fellow helpers with Thee by carrying to men the knowledge of Thy saving truth; send Thy Holy Spirit into our hearts; raise up, we pray Thee, Thy power and come among us. At this time we beseech Thee so to further the purposes of the Laymen's Church Extension Conference, soon to assemble in Pittsburgh, as to make them serve Thy will and way. Guide and counsel its members, and stir them up mightily, to plan and to do great things for Missions in our land and throughout the world. Enkindle within them a fervent purpose to win the world for Christ. Open the way before them and set their feet therein to hasten towards the accomplishment of Thy will for the salvation of men. All which we ask for the prevailing merits of Jesus Christ our Lord. Amen."

In issuing the call the Church Laymen's Union makes the statement that its purpose is to induce laymen to work, not for this Board or that one, but for the whole cause. It desires laymen of each city to take hold and help the parishes; to help Church extension in the Diocese; to help all parishes to meet their apportionments to the Board of Missions. It declares that we err in method when we encourage missionary societies to come at men with more and stronger appeals. "Appeals cost money and we pay the bills. Let us give the money to Missions," says the Union, "do our duty without appeals and get the blessing which God gives only to those who earn it."

The plan of the Pittsburgh meeting is unlike that of others. Before delegates leave home they will be furnished with full information concerning conditions and concerning propositions to be made to them. No time of the Conference will be taken to give information, but only to consider plans and to reach conclusions. One of the propositions is to hold a meeting of laymen during the General Convention at Cincinnati in October. A registration fee of $2 will be charged each delegate, and an effort will be made to secure delegations at Pittsburgh from the largest possible number of cities.

Those who are responsible for the Conference are in sympathy with the efforts of the Laymen's Missionary Movement, and many of them are personally co-operating with its conventions. They desire to reap the benefit of its work for the Church, but to add to its efforts the larger method of helping, not foreign missions only, but existing parishes, and Church extension in the suburbs of the American city, which is the key to the missionary problem, at home and abroad.

The Conference is held in connection with the annual meeting of the Pittsburgh League and its sessions will take place in Trinity parish house. The annual service will be held in Calvary church, and on Sunday afternoon, in the Church of the Ascension,, there will be a mass meeting arranged especially for the laymen of Pittsburgh. The Council of Advice of the Laymen's Union, all of whom have approved the holding of the Pittsburgh Conference, are Bishop Talbot of Bethlehem, Bishop Anderson of Chicago, Bishop Woodcock of Kentucky, Bishop Harding of Washington, and Bishop Thomas of Wyoming.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bishop Harding's Visitations—Death of an Aged Church Woman—Reception at the Louise Home—The Poor Remembered on Christmas Day.

The Bishop of Washington will make the following visitations during the month of January, 1910:

12—8 P. M., St. George's chapel, D. C.; 16—11 A. M., St. David's chapel, D. C.; 19—8 P. M., St. Columba's chapel, D. C.; 23—8 P. M., Epiphany chapel, D. C.; 25—8 P. M., St. Paul's church, Washington; 26—8 P. M., All Saints', Benning's, D. C.; 30—11 A. M., Grace church, S. W. Washington; 4 P. M., St. Matthew's chapel, Chesapeake Junction.

The Church of the Epiphany, Washington, gave up, at the Divine Call, its most venerable communicant member, when, at midnight, of Christmas Day, 1909, Mrs. Emeline Matilda Richardson, of Washington, passed away from her temporary resting place in Montgomery county, Maryland, to the longed-for Paradise of God. Born in Boston, Mass., eighty-seven years ago, where, in young womanhood, she became the wife of Charles E. A. Richardson, deceased, of that city, and whence she came to Washington, Mrs. Richardson's remains were transported to Boston; her burial service was held in Trinity church, at 11 A. M., December 29, and interment was made in historic Mount Auburn Cemetery.

She is survived by several relatives in and about Washington, her son, Major Richardson, of the United States Government service, being a faithful member of Epiphany church.

On the afternoon of December 27, 1909, at Louise Home, Washington, the directors and inmates of that beautiful institution held an informal reception in honor of its benevolent founder and supporter, William W. Corcoran, who was born one hundred and eleven years ago. This Home, one of his several philanthropic enterprises in Washington, was named for his daughter Louise. Mr. Corcoran's favorite flower, the red rose, predominated in the decorations; and early in the day a wreath was placed on his tomb, in Oak Hill Cemetery, Georgetown.

The president of the board of lady managers of this Home, appointed by Mr. Corcoran, himself, is the venerable Mrs. Britannia Kennon, of historic "Tudor Place," Georgetown, the widow of Commodore Beverley Kennon, United States Navy, and widely connected in Virginia, Maryland, the District and the South.

Although confined to her own room, and of a great age, Mrs. Kennon retains her interest in affairs about her, and is a beloved communicant member of Christ church, Georgetown. One of her five grand-children is the Rev. G. Freeland Peter, first assistant minister of Epiphany parish, Washington.

Mr. Corcoran, whose liberal benefactions still support Louise Home, was the principal founder of the present Church of the Ascension, Washington, one of our handsomest church buildings; and I was credibly informed, a short time before his death, that a large number of the District churches, and even of the Hebrews, looked to him for assistance. And, he being a Southern man in sympathies, what his merciful hand did for distressed Southerners, after the Civil War, the Omniscient One, above, only could tell!

Many kind and liberal things were done in Washington, at Christmas-tide, for our poor and shut-in people, inside and outside hospitals and prisons; but nothing more beautiful and suggestive has come to my knowledge than the following:

The Takoma Park, D. C., Girls' Club, composed principally of members of the parish of that name, numbering about twenty, and under the presidency of Mrs. Lightfoot, wife of Mr. James Herndon Lightfoot, junior warden of the parish, working "with both hands, earnestly," during the preceding months, made by their own industry, five hundred articles, which only girls can make, which they carried and presented to the little ones in the Washington asylums and hospitals! In warm sympathy with this lovely charity, a member of the vestry, a very active business man of Washington, furnished one of his big automobiles as the chariot in which those daughters of the King of Christmas conveyed their offerings for His little ones!

At the mid-day service, on Christmas Day, in St. Paul's church, Washington, the preacher was the Bishop of Texas, Dr. George Herbert Kinsolving.

Mrs. and Miss Satterlee, the widow and daughter of the late Bishop Satterlee, have returned to Washington, and are living at 1445 Rhode Island avenue, N. W. Mrs. Satterlee has recently announced the engagement of Miss Satterlee, to Mr. Rhinelander, of New York, the brother of the Rev. Philip M. Rhinelander, Professor in the Cambridge, Mass., Episcopal Theological school, and formerly of St. Mark's parish, Washington.

From my warmest heart, I extend my hand of congratulation and good hope to the venerable Southern Churchman, which, although entered upon its seventy-fifth year in the service of the Church, "is young and lusty as an eagle!" And, "waiting upon the Lord, it shall renew its strength, and shall mount up with wings as eagles" go into higher spheres! W.

Mrs. Elizabeth Scott Robert, widow of the Rev. P. G. Robert, died at her home in St. Louis, on December 28, aged 75 years. She leaves five sons, all of whom were at her bedside except Dent H. Robert, publisher of the San Francisco Examiner, whose ill health detained him. Mrs. Robert was the daughter of Edward P. Scott, of Greensville county, Va., and for many years was a noted charity worker and a prominent member of the Daughters of the Confederacy. Her husband was a native of Perry county, Ala. He was a graduate of the Virginia Theological Seminary, and as a priest had charges in Greensville county and Smithfield, Va., and Christ church, Little Rock, Ark. He founded, in 1869, the Church of the Holy Communion, St. Louis, and remained its rector until 1904, when he retired from the active ministry because of ill health.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

New Organ in St. Martin's, Oak Lane. Christmas Trees for Poor Children at Old St. Paul's—Death of a Prominent Layman—Church Property Sold. The Rev. E. J. Owen Called to be Assistant at the Church of the Holy Apostles.

An inaugural recital was given in St. Martin's church, Oak Lane, on Thursday evening, December 16, when the new $3,000 organ was used for the first time. It occupies a space under the tower with openings into the chancel and transept, gilded pipes filling both arches. The case is of oak matching the chancel furniture. The console, attached to the case, is fitted with all necessary stops. Register keys are directly over the keys, controlling the stops and couplers. The wind chests are of the best modern construction. The ample bellows are moved by a Ross water motor. The action of the manuals is direct or mechanical. There are two manuals 61 notes, pedals 30 notes. There are the great organ, swell organ, pedal organ couplers, combination movements and accessories.

About a dozen young ladies from some of the leading parishes of the Diocese made happy fully 600 children in old St. Paul's church, under the direction of the City Mission on Wednesday, December 29. Two large Christmas trees formed the back ground of the heavily laden tables, upon which were toys of many kinds, games, dolls, candies, cakes, gloves, stockings, caps and oranges. Each poor child departed happy with a well laden large bag. This is the fifth year that the young ladies have given glad Christmas cheer to poor children that were gathered in by the lady visitors of the City Mission.

In the passing away of Ludovic C. Cleeman, on Wednesday evening, December 29, Philadelphia has lost another of her prominent laymen. He was seventy years of age and was unmarried. He was graduated from the University of Pennsylvania in the class of 1859, and studied law in the office of George M. Wharton, and was admitted to the bar just after the Civil War ended. During the last two decades he has been connected with the trust department of the Pennsylvania Company for Insuring Lives and Granting Annuities. Nearly all his professional life he has been a vestryman of St. Stephen's church, and for many years the accounting warden. He is survived by his twin brother and a sister.

The property of the Church of the Messiah has been sold to the Church of the Evangelists and has become a chapel of that parish. It has existed for forty years, but has made no progress. The rector, the Rev. C. W. Robinson, has already infused new life into the work. The services will be held in the old Sunday School building until a new chapel can be built. The present building will be altered to provide for institutional work, including a gymnasium, and facilities for teaching music, sewing, cooking and various trades, as well as to afford the young people near by to attend night school. Since Mr. Robinson took charge the congregations and Sunday School have doubled in numbers.

The Joint Commission of the General Convention on Sunday School Instruction will hold its next meeting on January 19, in the Church House, Philadelphia, beginning at eleven o'clock.

The Joint Diocesan Lesson Committee will hold its January session in the Church House, Philadelphia, on Tuesday, January 18, at 10:30 A. M.

The Missionary days for Sunday Schools for 1910 being January 16, 17, the Sunday School Association will hold its fortieth annual meeting in the Church of St. Jude and the Nativity, on Monday, January 17. Bishop Whitaker is expected to make the opening address. After the regular business meeting conferences will be held in the various departments. A general conference will follow. In the evening Bishop Jaggar will preside and addresses will be made by the Rev. Floyd W. Tomkins, S. T. D., and the Rev. Wilson R. Stearly.

The annual Pre-Lent Sunday School meeting for the Diocese of Pennsylvania, will be held in the Church House, on Saturday afternoon, January 29, at 3 o'clock. It is hoped that Bishop Whitaker will be able to preside.

The vestry of the Church of the Holy Apostles, Philadelphia, has called the Rev. E. J. Owen, of Cleveland, Ohio, to be the assistant minister of that church.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

St. Paul's College, Tokyo, Japan.

An effort will be made on Sunday, January 23, to secure the co-operation of all the congregations of the Church in a plan to raise an amount sufficient to make St. Paul's College, Tokyo, a power in the Christianization of Japan.

The fact that the president of the College, the Rev. Henry St. George Tucker, is my son, would prompt me to take no active part in the movement, but I am so well acquainted with the work, and I feel so keenly the difficulties which confront it, that I cannot forbear making a personal appeal to my dear friends in Southern Virginia to do what they can to make this project a success.

The three foreign workers in St. Paul's College, the president, the Rev. Roger A. Walke and the Rev. J. Hubard Lloyd, are from Southern Virginia. It would cheer their hearts to feel that they had back of them the sympathy and the prayers of their own people.

Offerings are not asked from the congregations, but envelopes will be distributed on the fourth Sunday in January in the churches and Sunday Schools, and it will be left to the individuals to make such an offering as is within their power and as God may prompt.

If you have not received the envelopes for your congregation, will you kindly write to Mrs. William W. Arnett, secretary, 2116 Pine Street, Philadelphia.

It is not without significance that both in the Bible and in the Prayer Book our Lord is represented as being sent to preach peace to them that are afar off and them that are nigh. The order of precedence is to remind us that there is no far and nigh with God and Christ, but that divine love goes out to all the sons of men. We are not apt to be unmindful of those who are nigh, and so the emphasis is put on those who are afar off.

As God's children and Christ's disciples we must do our part to make His salvation known unto all men.

Faithfully yours,
BEVERLEY DANDRIDGE TUCKER,
Bishop Coadjutor Southern Virginia.
The Feast of the Epiphany.

Nelson Parish, Nelson County.

Excellent work is being done in Nelson county, by the Rev. Frank Mezick, who has been in charge of Nelson parish for seven or more years. He ministers to three churches, with at least 350 communicants. Bishop Randolph, some time ago, visited this parish and confirmed one person. Soon afterwards Bishop Tucker made a special visitation and confirmed seven. Every department of the work is in excellent condition and there is much to encourage and stimulate the faithful pastor of this field.

St. Luke's, Mecklenburg.

St. Luke's church, in the Southern part of Mecklenburg county, is full of life and missionary spirit. At the Christmas service, held on Sunday, December 26, an offering was made for General Missions, amounting to over $81. When it is remembered that St. Luke's has only twenty-four communicants, many of whom have to drive many miles to attend services, and that the amount apportioned to the congregation by the Diocese for Missions is only $3, this Christmas offering manifests a loyalty to the general work of the Church which is worthy of note.

As St. Luke's forms a portion of a very extensive parish, under the charge of one clergyman, the Rev. B. D. Tucker, Jr., services can be held but once a month—on the fourth Sunday, by a long-established custom. Under these circumstances this Christmas offering is an evidence of the fact that St. Luke's congregation is alive to its privileges, and is letting its light shine forth into the world.

Death of the Rev. Robert Gatewood.

The Rev. Robert Gatewood, for many years the beloved rector of St. Paul's church, Berkly, Norfolk, entered into rest on December 31, at his residence in Norfolk. His death followed a stroke of paralysis, sustained about ten days before he died.

The funeral took place on New Year's Day, from his residence, and was largely attended. The services were conducted by Bishop Randolph, and the Rev. James M. Owens, rector of old St. Paul's church, the interment being in Elmwood cemetery. The floral offerings were numerous and beautiful. The following gentlemen were the pallbearers: Messrs. C. J. Colonna, Carl D. Colonna, Waverely Berkley, Charles Williams, H. C. Hoggard, Caius S. Jones, Lewis Drewry and Leland Boush.

Rev. Robert Gatewood was graduated at William and Mary College, Virginia; was ordered deacon in 1855, and priest in 1856 by Bishop Johns. After doing missionary service in the Diocese of Virginia, from 1855 to 1859, part of the time engaged in teaching, he was appointed to the charge of St. Paul's chapel, Richmond, Va., where he remained from 1859 to 1861. At the beginning of the War he entered the Confederate Army as chaplain. In 1865 he was the rector of Lynnhaven parish, Princess Anne county, Va., until 1872, when he became the rector of St. Paul's church, Berkly, serving that congregation until called to his reward.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Bishop-Coadjutor.

The Proposed Church School at Charlottesville.

With thanks for the courtesy of your columns, I send you a few hearty words in behalf of the school enterprise at Charlottesville.

Rev. H. B. Lee has undertaken the task of raising the money to buy and equip the buildings lately used by the Baptists as Rawlins Institute, in the town of Charlottesville. Mr. Lee labors under great difficulties in discharging this most onerous duty. He has his large congregation to look after, his civic responsibilities to bear and a wide range of territory to cover, in presenting his cause. Under these conditions life is not quite simple. I sympathize with the situation in which Mr. Lee finds himself, but not only do I sympathize, my attitude towards the matter is rather one of identification with his efforts.

The school, if organized as now suggested, will be a help to the cause of education in the State; an advantage to the Church in Charlottesville and to the Diocese.

Our needs just now are for $5,000 to be raised at once. Stock will be issued for every dollar of it and the company thus formed can easily keep their stock at par. At least that is the judgment of conservative business men in Charlottesville.

Three other religious bodies want the property on which it is proposed to build, but our option is safe.

Mr. Lee and his vestry have been most open-minded, far-seeing and helpful in regard to the enterprise of the Church at the University of Virginia. They have considered the good of the Church at large, rather than the immediate welfare of their own parish work, and it would certainly be only a just recognition of their generosity and public spirit to aid the undertaking, by which they will profit now and the whole Church in time.

Yours faithfully,
ROBERT A. GIBSON.

I cordially join the Bishop in the above statement. A. S. LLOYD.

Work Among the Indians.

The following is of much interest to Virginians. Miss Lucy N. Carter, the faithful mission worker mentioned, is from Charles City county, being the daughter of Mr. Charles Carter, of Shirley:

The work among the Indians at White Rocks, Utah, has grown since Mr. Vest, Miss Garrett and I first took it up. In the little chapel, called St. Elizabeth's, which the Richmond people (St. Paul's congregation especially) helped us to build, we have a vested choir of Indian girls, mostly, and a few boys. I wish you could hear them sing. Their voices are not so sweet, but they are strong and hearty. I left my little Utes, Red Moon and East Wind, in Virginia; they are seven now, old enough to appreciate good society. Our latest addition to the force out here is a missionary physician, Dr. Mary James, from Philadelphia. She has been so much needed and is taking up the work enthusiastically. She thinks our mission house will not do for hospital work, and she cannot do any hospital work until she gets a building suitable for the purpose. When she gets her hospital, the mission can shelter some of the orphan children in whom we all feel so much interest. We have them in the government school through which we are trying to extend the Church's influence. But they may be closed any time and day schools be opened, in which case they will be homeless and penniless, at the mercy of unloving relatives.

Virginia started this mission, but there is only one Virginian left, and there are three Philadelphians. I want Philadelphia to do all she will, but I do not want her to do better than Virginia.

We need vestments badly. If any of the churches are getting new ones, perhaps those they are casting aside would help us—any size. I have been intending to write some of my friends to ask especially for vestments, but I have so few moments waking, that I am not being called upon for something, from a hairstring for a little girl, or to settle a fight between two or three little girls, or helping to discover the position of frozen pipes.

Dear Mother Virginia, please do not forget your poor little one representative, who feels very grateful for what you have done and is going to thank you right now for what you will do, I am sure, to help us build the much-needed hospital. It will be a power for good, both to white people and Indians. LUCY N. CARTER.

Memorial Pew in University Church.

A memorial gift of $500 has been sent by his daughter, to endow a pew in the church to be erected near the University of Virginia, in memory of Hon. Thomas Henry Bayly, one of the distinguished graduates of the early days of the University. Completing his course there in 1829, he began the practice of law in Accomac county, and soon rose to the position of Circuit Judge. He represented the first district of Virginia in Congress for fourteen years, and at the time of his death in 1856, was holding the important positions of chairman of the Committees of the House on Ways and Means and on Foreign Affairs. He was also Brigadier-General of the Virginia militia.

Visitations by Bishop Lloyd.

On Friday, December 14, Bishop Lloyd visited Grace church, Essex county, and confirmed a class of ten colored people, presented by their pastor, the Rev. John H. Scott.

On Sunday, December 19, in St. David's, Aylett's he preached and confirmed three candidates, presented by Archdeacon Colston.

In the evening, in Emmanuel church, King and Queen county, he preached and confirmed two, also presented by Mr. Colston; and on December 20, in Christ church parish, Middlesex, he preached and confirmed seven, presented by the rector, the Rev. Edward Valentine Jones.

The Rev. Dr. Downman Will Go Abroad.

The Rev. J. Y. Downman, D. D., rector of All Saints' church, Richmond, accompanied by one of the gentlemen of his congregation, will sail the last of January for a visit to Palestine, Egypt and Southern Europe.

Dr. Downman has been rector of All Saints' for twenty-one years, and in that time has not been out of his pulpit, with one exception, for two consecutive Sundays.

He is going on this trip at the earnest solicitations of his vestry and congregation. He will return after Easter. During his absence his church will be in charge of the Rev. A. Vaughan Colston.

Call Accepted.

The Rev. Andrew G. Grinnan, of Berkley Springs, West Virginia, has accepted a call to the rectorship of St. Paul's church, Haymarket, in succession to the Rev. Cary Gamble, who resigned some months ago to take charge of the church in Huntsville, Alabama. Mr. Grinnan is an alumnus of the Virginia Theological Seminary, and has filled charges in West Virginia with ability and fidelity.

At the annual election of the Richmond Clericus, on January 3, the Rev. John J. Gravatt, D. D., was chosen president, and the Rev. John Moncure, D. D., Secretary and Treasurer for the coming year.

The Bishop announces that all lay readers' licenses not renewed after January 1, are revoked, the time for which they were issued having expired.

BOISE.

Rt. Rev. J. B. Funsten, D. D., Bishop.

Death of a Devoted Churchman.

Mr. H. E. Cutherell, the useful and devoted lay reader of Grace church, Boise, Idaho, died at his home in that city on December 21. Mr. Cutherell was born in Portsmouth, Va., and in his young manhood decided to enter the ministry. He graduated with honors at William and Mary College, Williamsburg, Va., and later entered the Virginia Theological Seminary. His health breaking down, he was obliged to relinquish his cherished desire and seek some other form of activity. He entered the employ of the Seaboard Airline Railroad, and while thus employed became a vestryman and an active worker in Trinity church, Portsmouth, Va., of which Bishop Funsten of Idaho was then the rector, to whom he often expressed a desire to go West and enter Church work as a life-calling.

A little over a year ago he removed to Boise and was appointed lay-reader in Grace church, Boise, serving the cause without money and without price. His wife, also, was a willing and useful assistant. His death was a blow to the community. He possessed a deep religious conviction; every word and act impressing one with the beauty and magnitude of his character; strengthening and refreshing every one with whom he came in contact. He was generous and charitable almost to a fault, seeming to spend all his waking hours in devising means of being of more help to his fellowmen and to promote the cause of the Church. His funeral took place in St. Michael's church, Bishop Funsten officiating.

St. Thomas' church, Plymouth, Indiana, Diocese of Michigan City, was consecrated by Bishop White, on St. Thomas' Day, December 21. The Bishop was assisted in the services by the rector of the parish, the Rev. W. S. Howard, Rev. H. L. Marvin, the Rev. M. M. Day, the Rev. C. A. Smith, the Rev. Russell White and the Rev. E. W. Averill. The occasion marked the close of the rectorship of the Rev. Mr. Howard, who resigned to take charge of St. James' church, South Bend, Indiana. Under his ministrations, during eight years, the number of communicants has doubled, and a handsome church, costing $30,000, has been erected.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Set Apart as Deaconess—Clerical Change—New Building Projected at Grace Church, Rutherford—The New St. Stephen's Church, Jersey City, Opened for Service—Special Visitation by Bishop Lines.

On December 30, in the Church of the Redeemer, Morristown, the service of the Setting Apart of Miss Margaretta James as deaconess, was held by the Bishop of the Diocese. Miss James, who has been for a considerable time working in the parish, was presented by the Rev. Dr. Hughes, and it was almost his last official act as rector of the parish. Rev. Mr. Sturges, rector at St. Peter's, assisted in the service.

Rev. Barrett P. Tyler, sometime curate in the Church of the Redeemer, Morristown, entered upon the rectorship of the parish as the successor of Rev. Dr. Hughes, with the beginning of the New Year. Mr. Tyler is a Virginian, graduated from Randolph-Macon College, and later a graduate student at New Haven.

The project of a building beside Grace church, Rutherford, for the use of the Sunday School and for parish work seems very hopeful. A conditional gift of $2,500 has been promised, Twenty-two persons were confirmed in the church on the Sunday after Christmas.

The new St. Stephen's church, within the parish of St. John's, Jersey City, was opened for divine service on the last Sunday in Advent, and the Bishop made a special visitation on the following Sunday, St. Stephen's Day. The Mission, under Rev. Sidney E. Sweet, and the fostering care of St. John's, has made very rapid progress and a large congregation has been gathered. The present building is put upon the rear of the three lots so that further building may be possible if required.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Death of the Rev. A. B. Putnam—Ordinations.

The sad news that greeted the members of St. Mark's church, Mauch Chunk, as they came to the early service on Christmas Day, news which threw a cloud over the whole community, was that the Rev. Albert Bronson Putnam, rector of the parish, had died during the night. Mr. Putnam's illness began early in the year, and although he was absent from the parish a part of Lent and for four months during the summer, there was only a temporary improvement in his health. He was able to preach on the morning of Advent Sunday, which was also the last time he was in church.

Mr. Putman was born March 17, 1848, in Gambier, Ohio, whither his father, Mr. N. W. Putnam, had gone, in the early days, to be with Bishop Chase. He received his whole education—common school, college and theological, without leaving his father's table, in the various institutions at Gambier, a place which he dearly loved.

He was graduated from Kenyon College in 1869, and from Bexley Hall in 1872. He was rector of St. John's church, Franklin, Pa., Diocese of Pittsburg, from 1874 to 1879, and of Ascension church, Bradford, Pa., 1879 to 1882. He was proprietor of Harcourt Place School for boys, in Gambier, Ohio, for the following three years, until 1885, when he became rector of St. Paul's church, Mt. Vernon, Ohio, until 1889. He was rector of Emmanuel church, Cleveland, Ohio, for seven years, then removing to Mansfield, where he was rector of Grace church until 1901, when he came to Mauch Chunk, Pa. He has been rector of St. Mark's church, Mauch Chunk, since June, 1904.

During his long residence in the Diocese of Ohio, he was honored by being delegate twice to the General Convention, and was for many years a member of the board of trustees of Kenyon College, being secretary of the Board. He has been a member of the Standing Committee of the Diocese of Bethlehem for three years. During his rectorship of St. Mark's church, two beautiful churches were built in the Missions of St. Mark's church, at Palmerton, and at Lehighton, to which he gave much attention and in which he took much pride.



THE REV. ALBERT B. PUTNAM.

The Rev. Mr. Putnam, having been born and brought up in the Church, was always most loyal and devoted to her, and during his priesthood of thirty-six years was always true to her standards and teachings—"Christ's faithful soldier and servant unto his life's end."

There was a memorial service held in St. Mark's church, on the morning of St. John's Day, when the Bishop celebrated the Holy Communion and made an address. Bishop Talbot spoke of the life of the great St. John and of the pure and devoted life of Mr. Putnam, who on Christmas morning had joined the ranks of the Church in Paradise. It was a most fitting, beautiful and solemn service.

At 4:30 P. M. the Burial Office was said by the Bishop, the Rev. Dr. H. L. Jones, of St. Stephen's church, Wilkes-Barre, reading the lesson, the Rev. M. A. Tolman, former rector of St. Mark's, reading the Creed and Prayers; eight other clergymen being in the chancel. The body remained in the church, the members of St. Andrew's Brotherhood acting as Guard of Honor until evening, when it was taken by four members of the vestry and the family to Massillon, Ohio, where interment was made, the Rev E. T. Matthison, rector of St. Timothy's church, saying the committal.

The Church militant has lost one of her devoted priests in whom the spiritual qualities of tenderness, sympathy and sweetness were pre-eminent; one whose influences, especially among the clergy, was always very strong.

The Advent ordinations were held in St. Luke's church, Scranton, December 21, when Bishop Talbot ordered the following men deacons: Mr. W. W. Williams, formerly a Baptist minister and in charge of one of the Baptist churches in Scranton, and Mr. W. R. Sewell, for some time the organist of Christ church, Towanda. Mr. Williams will continue work in St. Luke's parish, and Mr. Sewell will become one of the clergy of the Associate Mission, at Leonard Hall.

The Rev. F. H. Bissell resigned the curacy of St. Mark's church, Mauch Chunk, on December 7, and is temporarily residing at Watkins, New York.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Holy Trinity Church, Harlem, Consecrated—Bishop Greer to Have Assistance in Visitations—Archdeaconry of New York—Meeting of the Church Club—Seabury Society Work.

Holy Trinity church, Harlem, was consecrated on New Year's Day by Bishop McVickar, of Rhode Island. Bishop Greer was to have been the consecrator, but was ill of neuralgia, and could not be present. There was much rejoicing, a large congregation, and a splendid sermon by the Rev. Dr. Randolph H. McKim, who was the second rector of the parish, serving eleven years, from 1875 to 1886. There were about fifty visiting clergy, including Bishop Thomas of Wyoming, and Bishop Courney of St. James' church, New York City.

In the consecration sermon, the Rev. Dr. Randolph H. McKim, of Washington, a former rector of Holy Trinity and now President of the House of Deputies of the General Convention, disclosed many avenues of usefulness which Holy Trinity parish has travelled and adorned that even some of its present members hardly realized to exist. The earlier parish church burned while the Rev. Dr. McKim was rector. Nevertheless, $57,000 was paid off in debt and the communicants increased from 200 to 750, and there was an East side mission Sunday School of 500 children besides. It was while the late Chas. N. Crittenton was vestryman of Holy Trinity that he met the sorrow that so changed his life and led to the founding of the homes for fallen women that are now in many American and some foreign cities.

The Church Temperance Society, the Parochial Missions Society and a number of other great works and movements had their beginnings in the parish in its earlier years. "If St. Paul could say, 'Christ sent me not to baptize, but to preach the Gospel,' much more may the minister of Christ to-day say, 'Christ sent me not to build hospitals or reformatories or day nurseries or mission schools, but to preach the Gospel.' Baptism must be administered and hospitals and homes and settlement houses must be established, but the primary duty of the minister of Christ to-day, as of St. Paul in his day, is to preach the Gospel. My brethren of the clergy, may I express my profound conviction, after a long experience, that the Gospel of a suffering Saviour dying on the cross, the just for the unjust, making thereby His one oblation of Himself a full, perfect and sufficient sacrifice for the sins of the whole world, has lost none of its power. It is still the Gospel for a world of sin.

"Some clever men have lately been telling us that the twentieth century needs a new religion; a religion adjusted to the scientific progress of the age. One does not wonder that those who have so interpreted Christianity as to offer to men a Christ who had made no atonement for sin, who is nothing more than a teacher and examplar, should feel the need of a new religion. A Christ who cannot save from sin is no Christ for any man, and a Christ who is only a man cannot command the allegiance of the human heart. It is vain to seek to grasp the ethical results of Christianity while denying the spiritual power which has produced them. As well expect fruit of a tree which has been severed from its root.

"The ethical power of the religion of Jesus, its power to transform and uplift the lives of men, flows from those very supernatural elements which this new religion, 'made in Cambridge,' would eliminate. You will find that the story of Bethlehem has lost none of its fascination to old and young. You will find that the stories of Calvery and Gethsemane will move the hearts of men to-day as they have moved the men of all lands and of all ages. You will find that the power of Christ's resurrection, its inspiring, transforming power, will be felt and owned in the twentieth century no less than it has been in all the Christian centuries.

"Will it be suggested that the Higher Criticism is destroying the historical basis of these evangelical facts which are enshrined in the creed? I would like to associate myself with some utterances of my late friends, the Rev. Dr. William R. Huntington, who said in 1897, 'the Bible is coming out of the fires stronger than ever;' and later, 'No corrosive known to scholarship can eat away the substance of the Bible. And I add that no class of literary production stands more in need of careful criticism than the writings of the Higher Critics."

The preacher spoke at some length of the struggles of Holy Trinity parish during and since his connection with it, and of conditions in this city, especially in Harlem, and in all American cities. He asked the people of Holy Trinity to take, however, a world view, not merely a parochial one, and congratulated them that under the rectorship of the Rev. Dr. Nichols they had not only paid off a heavy debt amounting to $150,000, but had also kept up their gifts to the spread of the Gospel in this and all lands. He asked that the service of the day be not simply the consecration of brown stone, beautiful and useful as that is, but a consecration of men and women and children to the service of God and men. Speaking at the close of the tasks immediately ahead, not of Holy Trinity only, but of the whole Church, the preacher said:

"It requires no prophet's eye to see that two great movements still especially demand the labors and prayers of the Church in the twentieth century. One of these is the developing of the sense of responsibility of Church laymen; a sense which is now as never before producing fruitful results. The other is the movement which is disintegrating the barriers, wholly artificial, which have separated the Christian churches from one another, and which is bringing near the day when Christian unity will triumph and the Body of Christ will no longer be divided. In both of these great movements I pray that the Church of the Holy Trinity may take an active and effective part."

Following the service there was luncheon in the parish house and about two hundred sat down. The greetings included one from the Rev. Dr. W. R. Richards, of the Brick Presbyterian church, New York, an old friend of the Rev. Dr. Nichols, the friendship beginning when both were serving in Maine. Bishop McVickar, who was the first rector, gave a most interesting account of the first struggles and successes. There was one parish in Harlem. It was in the late sixties, when Ritualism began to be rife, so the Bishop said. There were rumors that a ritualistic Episcopal church was about to be started in opposition to St. Andrew's. Many did not want it, and to head it off the counsel of the elder Tyng was sought. He advised the starting of a new work on other lines, and so get ahead of the Ritualists. It was done, and Holy Trinity parish resulted.

There was begun forty years ago a debt. It was $5,000 at first, and it increased until at one time it was $210,500. One church burned, and was rebuilt. It was afterward sold to Jews and the present structure, a very beautiful one, erected. Slowly the debt has been paid and it was finally wiped out on Thanksgiving Day last. The consecration followed and attending it were all of the former rectors, save only the Rev. Dr. Bridgman, who is dead, and most of the former curates. The rector, the Rev. Dr. Nichols, is a native of Salem, Mass., a graduate of Harvard, and now one of the foremost clergy of the Diocese of New York.

Congratulations from Bishop Greer and from several hundred other friends were received. There came also a cable from Khartoum, Africa, to which distant place three communicants have gone. Difficulties still confront the parish because of population changes in Harlem, but it is now equipped as not before to meet them.

Bishop Greer has issued a list of his visitations for the first half of the new year. The list is an appalling one until it is explained in a note that the Bishop of New York is to have the assistance, from the middle of January to April, of the Bishop of North Dakota. Even then the visitations are so numerous as to involve 110 points in 135 days.

The annual meeting of the Archdeaconry was held at the Diocesan House, on December 28. Archdeacon Nelson presided. The report showed much hard work done, but unsatisfactory financial plans. The income was smaller than formerly, and little more than a waiting policy has been maintained. Nor is any other policy in sight. Missions in the Bronx are, however, going and growing, in part, through the help of Bishop Greer, in his Bronx Church House plan, and in part through the assistance of lay readers. The Archdeacon pointed out the tremendous need for work among foreigners of alien speech. The Rev. Dr. Grosvenor resigned as trustee, owing to so many other duties.

The December meeting of the Church Club considered missions in the Diocese and had Mayor Sague, of Poughkeepsie, as a speaker. The Mayor described conditions in Dutchess county, and criticized them in severe terms, but in kindly and helpful spirit. Other speakers from the country were heard to the same effect. Indeed, it was a field night on missions at home, with a promise that there may be more such nights during the winter. The subject of Bishops Suffragan was also discussed, the speaker being the Rev. Dr. J. Lewis Parks.

As a part of the educational work carried on at Christ church by the Seabury Society, six Sunday night services beginning January 2, and five Sunday afternoon conferences beginning January 9, are announced. The aim is to give information concerning local conditions and needs, and to some extent the needs of the work at large. The first of the series of Sunday night services, when evening prayer was said at seven, and at eight there were prayers, and hymns and anthems by the choir, told of Italians in New York, their conditions, aspirations and needs. The speaker was Mr. Francesco G. Urbano, a young Italian, who is studying at Rutgers College, under direction of Grace parish. Those to follow on January 9, are "The Church Work in the West," by Bishop Johnson, of South Dakota; January 16, "The Church in the East," by the Rev. Roger A. Walke, of St. Paul's College, Tokyo;

January 23, "The Church in the Diocese of New York," by the Rev. George H. Toop, a member of the Diocesan Missionary Society; January 30, "The Japanese in New York," by the President of the Nippon Club; and February 6, "Those Who Don't Go to Church," by Mr. Don O. Shelton, head of the summer out-door services. At half past four the conferences will be, especially, on work by laymen in parishes, the method suggested by the group plan, and social service efforts, to help, if possible, the undertaking of the Diocesan Commissions on Social Service. On February 6, at 3, there will be in Christ church a rally of Sunday School children of the West side, in behalf of missions.

PERSONAL AND NEWS NOTES.

The Rev. Henry C. Collins, M. D., has resigned St. Mark's church, Hood River, Eastern Oregon.

The Bishop of Kansas has been invited to deliver an address before the Church Club of the Diocese of Louisiana.

The address of the Rev. Wallace Carnahan is changed, for the present, from San Antonia, Texas, to Biloxi, Miss.

Two mural tablets were recently dedicated in Christ church, Minn., in memory of the late E. T. Wilder and W. C. Williston.

A communicant of the Mission of the Transfiguration, Mount Gilead, Ohio, has offered to give a fine lot of ground on which to build a church.

The Rev. Percy W. Jones has taken work in the Yazoo Delta, Diocese of Mississippi—Clarksdale, Swan Lake, Rosedale—with home at Rosedale.

The Rev. Robert S. Coupland, rector of the Church of the Ascension, Baltimore, Md., will be the special preacher at Princeton University, on Sunday morning, January 16.

The Rev. J. Wynne Jones was instituted as rector of Christ church, Swansea, Mass., on Sunday, December 19. Archdeacon Babcock conducted the service and preached the sermon.

The Rev. William B. Guion, rector of St. Mary's church, Pocomoke City, Diocese of Easton, has accepted a call to be assistant minister at the Church of the Good Shepherd, Washington, D. C.

The Rev. Frederick W. Beecher, rector of St. John's church, Wellsville, Diocese of Western New York, has resigned, retiring from active work after forty-eight years of service in the ministry.

Bishop Grafton, of Fond du Lac, has given $3,000 to St. James' church, Manitowoc, Wis., to be applied on the mortgage. Also a new purple burse and veil and wrought iron entrance lamps.

The death is announced of the Rev. Peter E. Hyland, aged 80 years, at Seattle, Wash., where he was connected with St. Mark's parish. Mr. Hyland conducted the first service of the Church in Seattle.

On the eighth anniversary of his rectorship of the Church of the Ascension, the Rev. Robert S. Coupland, of Baltimore, Md., asked his congregation for $16,000 for parish improvements. The congregation responded by pledging the sum of $19,000 instead of the $16,000 asked for.

The seventeenth annual meeting of the Southern Florida Branch of the Woman's Auxiliary to the Board of Missions will be held in the Cathedral, Orlando, on Thursday, January 27, 1910.

Mr. and Mrs. John S. Schenck have given a heavy oak bishop's chair, made by J. & R. Lamb, of New York, to St. Paul's church, The Dalles, Oregon, as a memorial to the Rt. Rev. Benjamin Wistar Morris, second Bishop of Oregon.

The three daughters of the late Wilson Miller, a member of Christ church, Alleghany, Pa., have given $64,000 to various churches and institutions of the Diocese, as a memorial to their father. The gift includes $10,000 to Christ church and $2,000 to Emmanuel church, Alleghany.

Christ church, Tarrytown, N. Y., commemorated the semi-centennial of the death of Washington Irving, on November 28, with appropriate services. A eulogy on the eminent author was delivered by Dr. Hamilton W. Mabie. Irving was a warden of Christ church for many years.

The Rev. H. P. Silver, chaplain United States Army, has resigned, and will become travelling secretary for the Seventh Missionary Department in January. Mr. Silver, who did some splendid work for the Church at Fort Leavenworth, Kan., is on his way from the Philippine Islands.

Over $3,500 has been given to St. Matthias' parish, Los Angeles, Cal., through the Rev. L. B. Ridgely, of China, the sum to be used to erect a permanent church building. The gift is a memorial, and the congregation will endeavor to secure other gifts, as memorials or thank offerings, so that the entire church may be a memorial and thank offering.

A carved oak altar, a memorial to the Rev. George C. Van Vecton Eastman, D. D., the founder and first rector of the parish, was blessed at the Christmas service in St. Michael's church, Oakfield, N. Y., by the Rev. F. B. Blodgett, of the General Theological Seminary, New York. The Rev. Curtis Carlos Gove is the rector of St. Michael's.

Mr. Edward Henry Eckel, Jr., a junior of the University of Missouri, and a postulant for holy orders in the Diocese of Kansas City, has just received an appointment to a Rhodes Scholarship in Oxford University, from the State of Missouri. He is the son of the Rev. Edward Henry Eckel, rector of Christ church parish, St. Joseph, Mo.

Through the efforts of the rector, the Rev. Arthur Chard, a debt of $600, on St. Luke's church, Hastings, Minn., was liquidated on Thanksgiving Day.

The Rev. Raimundo de Ovies, rector of St. Andrew's church, Birmingham, Ala., has declined a call to St. James' church, Baton Rouge, La.

The twenty-fifth anniversary of the consecration of All Saints' church, Lakewood, N. J., was observed on Sunday, December 19. The church was beautifully adorned with flowers and plants, and the rector, the Rev. E. E. Matthews, in his sermon outlined the history of the church. Mr. Matthews entered upon his duties at All Saints' in November, 1901. In the eight years of his rectorship, the number of baptisms has been 169; confirmations, 164; burials, 54; marriages, 46; present number of communicants, 314.

Bishop Cheshire of North Carolina, has appointed the Rev. R. Percy Eubanks, rector of St. Mark's parish, Bristow, to take charge of the Church of the Messiah, Rockingham, and of the Mission at Hamlet, in addition to his present duties. A church will be built at Hamlet.

Gethsemane church, Minneapolis, has adopted a new way of reading the Psalter. The minister reads the first half of each verse and the congregation the latter half. This, writes a correspondent, "does away with the long responses which made such a disagreeable impression upon strangers."

Trinity church, Niles, Mich., which was inaugurated at a meeting of citizens, held on Nov. 24, 1834, kept this year its seventy-fifth anniversary. A special service was held, at which Bishop McCormick preached, and a history of the parish was read by the Hon. L. H. Beeson, for many years a member of the vestry and at present the senior warden.

The Mission church of St. Simeon the Cyrenian (colored), at Topeka, Kansas, was consecrated on December 10, by Bishop Millspaugh, the Bishop of Oklahoma preaching the sermon. The Mission was organized in 1884, and through the efforts of the rector, the Rev. H. B. Brown, with the assistance of Bishop Millspauch and others, the church, which was enlarged a year ago, was freed from debt.

Bishop Edsall, of Minnesota, on Dec. 10, in Gethsemane church, Minneapolis, deposed from the ministry of this Church, John E. Dallam, a chaplain in the United States Army in the Philippines. The deposition is not for any cause affecting his moral character, but the renunciation was voluntary, because of the adoption by said Dallam of views concerning our blessed Lord which are in contradiction of the faith of the Church.

February 2, the Feast of the Purification, is set as the date for the memorial service to Bishop Hare, in Calvary church, Sioux Falls, South Dakota. Bishop Tuttle will preach at night, when the chief service will be held. The Bishops of the Sixth Missionary Department, the clergy and laity of the Diocese, the civil officials of South Dakota and Sioux Falls are invited. It is hoped to provide a fund for the enlargement and endowment of All Saints' School, Sioux Falls, as a fitting memorial to the great Bishop, who gave the best years of his life and the most devoted service to the uplift of the Indians.

Tablet Unveiled.

On Christmas Day there was unveiled at the Church of the Incarnation, Philadelphia, a tablet in memory of Rev. Joseph D. Newlin, the late rector. The tablet has been affixed to the west wall of the church by the door. The design consists of a Gothic canopy, surrounded by a border of ivy, engraved on a brass plate and mounted on polished slate. The artist is Edward Schoenberger, of Philadelphia. The inscription is as follows:

"In loving memory of Rev. Joseph D. Newlin, D. D., LL. D., born September 8th, 1833. Made Deacon September 21st, 1857. Ordained Priest January 19th, 1860. Sometime Assistant Minister of St. Mark's Church, Philadelphia. Rector of the Church of the Incarnation June 3rd, 1860 to April 26th, 1903. Rector Emeritus until his death, December 8, 1908.

A Great Missionary.

One of the most interesting facts in missionary annals, during the past month, was the fiftieth anniversary, on December 21, of the arrival in China of the Rev. Elliott H. Thomson, D. D., now Archdeacon of Shanghai.

Dr. Thompson is a native of Fredericksburg, Va., and a graduate of the Virginia Theological Seminary.

Bishop Boone, of sacred memory, whose great efforts, by the grace of God, were so effective in laying the foundation of the work in China, while in the United States, succeeded in recruiting a force of twelve missionaries, who with Mrs. Boone and himself set sail on the good ship Golden Rule. It required six months to make the journey.

Of eight men in this party, seven were from the Virginia Theological Seminary, and one of these was Mr. Thomson. Another was Mr. Samuel Shereschewsky of the General Theological Seminary, afterwards the great Chinese linguist and translator of the Bible into that language, and Bishop of China.

Dr. Thomson was the faithful minister and brave missionary during those trying times in the history of the Church in China, when it seemed as if the cause was a failure.

At one time, says the Spirit of the Missions, "Dr. Thomson was the only representative of the American Church at its centre of operations in the Empire. * * * When conditions began, after a time, to mend, Dr. Thomson had so familiarized himself with the needs of the situation that he was able to render great service to Bishop Williams, who had been consecrated in 1866, as Bishop both of China and Japan. Since then he has had a hand in practically every notable enterprise which makes the China Mission what it is to-day, one of the best planned, best equipped and best worked missions of any Christian body in the Far East."

He it was who laid the foundation of St. Luke's Hospital, Shanghai, and of Baird Hall, one of the schools that was the forerunner of the present great St. John's University.

"He had trained scores of native workers and pioneered into many places where the name of Our Lord had never been heard, but where now His Church is strongly planted and steadily growing. He has superintended the work of the Chinese clergy with a tact, patience and wisdom that have helped every other member of the staff in his dealings with workers. He has rendered valuable service in translating the Scripture, both on a Committee of our own district and on one of the general committees of the American Bible Society. He has served under five Bishops, has welcomed more than 150 missionaries and has been a type of what a devoted herald of the Cross should be."

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:29.) That rest is a secret for every heart to know, for every tongue to tell. Only by having it can we know it.—George Macdonald.

Making Smiles.

Come and go out to the front yard gate with me and see me make some smiles. They are very fine, and yet are inexpensive and very easily made.

I'll tell you how I do it. In November, when my neighbor pruned her fine roses, I took forty-eight of the cuttings and put them in the ground just where I wished them to grow, with a handful of clean sand about the lower end. Over each was put a glass fruit jar, hilling up the earth about these protectors. These were left on through the winter and until the spring was well advanced. Then I had forty-three small rosebushes, which with a little cultivation grew rapidly and soon began to bloom.

Now the smile factory is ready. I go out near the front gate, where the roses are in a row along the drive, and wait for some one to fit a smile on. Judging from what I hear them say, the girls must have considerable trouble fitting their frocks. But I never fail to fit a fine smile on any one—fat, lean, tall, short, old, or young—the very first trial.

Here come two bright girls on their way to school. "Take your choice," I call as I hold up an American Beauty and a La France. Each pins one on her shirt waist, and with a hearty "thank you," they trip away, wearing two smiles that would grace a queen.

Next a young man comes spinning by on his bicycle. I hold up a fine bud, with a beckoning motion. Of course he stops, and I give him the bud, with a pin to fasten it on the lapel of his coat. The smile he carries away is a becoming companion for the lovely rosebud.

An old black mammy has been down town to deliver the week's washing to several families. The black face looks tired and sad. "Mammy, let me give you these two big red roses." "O, thank you! Ain't they sweet?" And with a courtesy she goes on, the dear old motherly face illumined with a smile that is good to see.

Toward evening a railroad laborer passes with empty dinner pails, going home. "Take these to the wife," and I hand him a bunch of beauties. A smile lights up the toil-hardened face, and the step is sprightlier as he goes on down the track.

"Would you like this to wear?" And as the little daughter of Ham goes on her way a smile has transformed her into an ebony cherub.

And so I may and so I will go on indefinitely making smiles that suggest that land where there shall be no tears. And everytime I fit one of these new-made smiles on another's face I feel one playing over my own face.

Does my smile factory pay? Indeed it does—pays big dividends. Start one yourself; not much capital is necessary. And, judging from the sober, sad, grief-drawn, toil-hardened, and care-worn faces, there are not now nearly enough smiles made to go around.

Every day I pass a yard at a street crossing that is radiant with roses, and none of them are ever cut. I wish I could have it for a few weeks at least; I'd establish in the corner, where so many smileless people pass, a free smile dispensary. And as long as the roses lasted, that should be the most smileful street corner in town.—George W. Martin, in Sunday School Times.

Derelicts.

On a recent journey to Porto Rico, while facing a terrific storm, I entered into conversation with a man who knew the seas and who was master of the ship. I said to him, "Do you fear the storm?" "Not in the least," he said, "for by good seamanship we are able to weather almost every storm that has ever swept across the mighty deep." Then said I, "Do you fear the fog?" and he said, "Not to any extent, because different vessels have a definite track along which ordinarily they sail, and we know just about when and where to expect other vessels on the highway of the seas." "What then," I said to him, "do you fear the most?" and he said, "We are the most afraid of derelicts. A derelict is a dismaltled, unmanned ship. It is a ship sailing to no harbor, a ship without a compass, without a crew, and without a captain."

As he spoke, it occurred to me that there were a vast number of derelicts to-day all about us in life—men who have no captain on their vessel, who have set out for no harbor, but drift idly with the tide, a menace to all others who would lead the best of lives, of no use to themselves and incapable of serving others. Some of these derelicts were once in the Church, but, unfaithful to their duties, they have slipped away: some of them, never having known Christ, have become genuinely indifferent to the claims of God. It is a thought of great cheer, however, that there is one who waits to board every drifting vessel to make useful that which has been useless, to strengthen that which has been weak, and that one is Jesus Christ, the Captain of our salvation.—J. Wilbur Chapman.

Praying Hands.

Albert Durer, the famous German artist, had a friend, who, with little genius, aspired to an artist's career. The two, in talking about our Lord's crucifixion, planned that each should make a drawing of the scene. When the pictures were compared one was full of pathetic sublimity, the other was a plain failure, destitute of art.

Durer tenderly laid his hand upon the bowed head of his friend, and said: "Dear Franz." Franz, lifting his face, turned his tearful eyes upward, and holding out clasped hands, cried: "Dear Lord, I have failed; but there must be something yet for me to do. No matter how humble or hard the work, I will do it, as unto Thee."

"Franz," said Durer, "be quiet; do not move," and he made quick strokes with his pencil. The next day he held up a drawing before his friend. "Why, these are only my clasped hands!" said Franz. "Yes, I took them yesterday, as you surrendered your life to the Lord. I said to myself, those hands that may never paint a picture may now supply the theme for one. Those folded hands, dear Franz, shall speak to disappointed hearts, and lead many a one to lift up hands in faith and prayer."

And so, over the whole of the artistic world has gone the story of Franz Kingstein's folded hands, and many a life has been lifted from a sense of failure to a quiet, brave submission to the will of God.

Family Department.

Prayer.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown:

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else from me is drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven thro' Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever thro' Heaven's green expansions
The river of Thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath Thy trees of healing,
The life for which I long.

—John Greenleaf Whittier.

Discussing Our Ministers.

An Imaginary Conversation.

By John Plainman.

The scene is in Antioch. Date Cir. 43, A. D. The occasion an informal gathering of the Christians. Members of the Christian Church are seen in discussion. Subject, the relative merits of Paul and Barnabas as ministers.

Amphias.—Well, I think Paul is by far the better preacher; he is really a most wonderful speaker at times.

Apelles.—That may be. He is a fine preacher, I must admit. But to my mind. Barnabas is the better visitor, and pastoral worker.

Urbane.—Yes, and as to Paul being a fine preacher, he is altogether too deep for my liking.

Demas.—And too argumentative at times. He is very dogmatic and positive in the way he states his points. Now I like Barnabas better. He is so calm and gentle. He never makes these dogmatic statements, or preaches as if you needed a lot of enlightenment. He is soothing, and so helpful. What I don't like about Paul is his positive way of putting things. He is, absolutely sure that he is right, and that the people who don't agree with him, are wrong.

Persis.—Still you must admit that he is very loving. No man could be kinder, or gentler, or of greater heart. And if he doesn't visit as much as Barnabas, it's because he has so much to do and think of. He is a great student and writer.

Demas.—Oh, yes. He is loving enough, and good and earnest and all that. But he is too positive. Now what I like about Barnabas is that he never dogmatizes. He allows people to disagree with him without trying to put them right, or at least without trying to make them agree with him. Paul doesn't. And then he speaks altogether too plainly for some of the wealthier and influential people. It's all very well to call a spade a spade, and to deliver one's mind about divorce, and keeping the Lord's Day, and commercial honesty, and the duties of wives and husbands, and conforming with the fashions of the world, but you know it's not wise to be always emphasizing these points. We all can't be apostles and live up to his standard. When you are in Rome you sometimes have to do as Rome does. Now Barnabas doesn't speak so personally. What I like about him is that he just talks about the love of God, and the need of consecration. He doesn't come down to these personal details.

Lucius.—Did you ever hear Peter? They say he's a fine speaker.

Johannes.—Yes, I have heard him. I was under him for a while in Joppa. On the whole, I think he is a better speaker than either Paul or Barnabas. But there are some things I don't like about him. He's very impulsive, and some times he speaks strongly. He quite offended the mayor one day by the way he spoke about Christians going to what he called worldly places. His ideas, too, about the way women should dress don't suit some of the leading families there at all.

Demas.—Talking about worldly places. That's the very thing I mean. My wife wanted me to go with her to the Gardens of Daphne the other day, and we afterwards spent an hour or two in the circus, and in his last sermon Paul made a dead set at us for it. I tell you I didn't like it.

Persis.—I am surprised to hear you say that. In his last sermon? I don't remember him saying anything about you and your wife, or the Gardens of Daphne, or the circus. He was preaching about the constraining love of Christ, and the unselfish and unworldly life.

Demas.—(Rather confused). Of course, he didn't mention our names, or say anything definite; but I knew he was preaching at us all the time. Barnabas wouldn't have made us feel the way he did at all.

Urbane.—Another reason why I like Barnabas so is that you haven't to think too much, and follow him too closely. And then he tells such nice anecdotes, and has such a lovely smile. Barnabas is the minister for me.

Demas.—And for me, too. They say Paul is thinking of going to another place, and I won't be sorry when he leaves.

Amplias.—Well, I don't agree with you. Paul is by far the better man of the two in the pulpit; he's a fine organizer also.

Lucius.—And Barnabas is better with children, they say, than Paul.

Johannes.—Oh, as to that, I think, Peter would be better than either of them in the woman's meeting. He likes a musical service, too.

Persis.—(With a troubled look). Please do stop! They all turned quickly round, and as they turned, Paul and Barnabas came up arm in arm. They see at once that something has happened for they are greeted with confusion, and there is a most awkward silence. Shamefacedness covers them all as if they were school boys caught in a trick. Even Persis blushes scarlet.

Barnabas.—Why, what is the matter, friends? Have we intruded in any way? What can have happened? Persis, will you tell us?

Persis.—I don't like to tell.

Barnabas.—Surely there is nothing wrong.

Amphias.—Yes, I am sorry to say there is. And as I am the guiltiest I will tell you. I see now how wrong we have been. The fact is we have been discussing the relative merits of you and Paul as preachers and ministers!

Oh for an artist to delineate the look of astonishment that came over the faces of those beloved men of God. A deep, deep silence fell on all which at last was broken by Barnabas.

Barnabas.—Discussing our relative merits as ministers and preachers! God have mercy upon us! Whoever on earth put such an idea into your head as that? How could you think of such a thing. God never made two blades of grass alike, still less two men. Some have some gifts, some have others, and the man with a fine voice may not have such quick feet, and the man with clever brain may not have such a wise tongue or active hand. And you know perfectly well that gifts are of God, and He gives to each one as He will. Oh, brethren, a truce to these evil contentions. I implore you, cease these unedifying comparisons, and be completely unified in thought and opinion.

Paul.—Yes, friends, and let us never forget what my dear brother Barnabas said about all human accomplishments and powers being God's gift. Who am I, and who is Barnabas, and who is Peter, but servants of God ministering simply and solely because of the ability which God has so graciously given us. I perhaps may be a little more fluent speaker than Barnabas because God who made man's mouth gave me this gift. But Barnabas is a far better visitor and teacher than I am because God intended him to be specially fitted for this work. I perhaps am better at planting, but he is far better at watering. I perhaps am more gifted in laying foundations, but he is far more gifted in building up. But we are both one in the Lord. We are laborers together with God. And if we have diversities and differences it is the same dear Lord Who worketh all in all.

Yes, I am sure you won't do it again. But let us have a little prayer about the whole matter, and let us specially ask the Master to shed abroad in our hearts the most precious gift of all, His own holy love. And when he had thus spoken, he kneeled down and prayed with them all.

A Curious Almshouse.

The most curious almshouse in England is St. Mary's Hospital, at Chichester. There eight old ladies live actually in the church, a fine building dating from 1580. It was originally a monastery, but Queen Elizabeth turned it into an almshouse to endure as long as almshouses exist. The old ladies have two neat little rooms each down the sides of the main church, with windows looking out on the garden. They each have a coal supply, a kitchen range, water and gas. At a chapel daily services are held. The choir stalls are beautifully carved old oak, the original seats that the monks used.

Be Not Weary.

Yes, He knows the way is dreary,
Knows the weakness of our frame;
Knows that hand and heart are weary;
He "in all points" felt the same.
He is near to help and bless;
Be not weary, onward press.

Look to Him who once was willing
All His glory to resign,
That for thee the law fulfilling,
All his merits might be Thine.
Strive to follow day by day
Where His footsteps mark the way.

Look to Him the Lord of glory,
Tasting death to win thy life;
Gazing on that "wondrous story,"
Canst thou falter in the strife?
Is it not new life to know
That the Lord hath loved thee so?

Look to Him who ever liveth,
Interceding for His own;
Seek, yea, claim, the grace He giveth
Freely from His priestly throne.
Will He not thy strength renew
With His Spirit's quickening dew?

Look to Him, and faith shall frighten,
Hope shall soar, and love shall burn;
Peace once more thy heart shall lighten;
Rise! He calleth thee; return!
Be not weary on thy way;
Jesus is thy strength and stay.

—Frances Ridley Havergal.

"Remember Not Past Years."

It is not too much to say that Christianity stands or falls with what it is able to say to us about the redemption of a false start. All freshening of our life, and all new daring and endeavor, is made possible by the belief that much may be done about the past. And those who hold most resolutely to that early creed in which pardon seemed the most living possibility are best fitted to meet all that the coming years may bring. For the chief thing that they bring is an everlengthening past.

Our attitude toward the past is the most decisive thing in our daily life. Men are not the hurrying and heedless creatures they seem to be, for many who appear to be utterly regardless of past years are none the less living with them every moment. The very haste and gaiety that makes us suppose they never give it a thought is often simply an effort to escape from the past; and they are massing it up against themselves the more hopelessly by the very eagerness of their flight. Unless we take courageous action toward life's arrearages in some daily prayer which lowers their hostile power, they accumulate until we are in despair. This prayer "remember not past years" is not, then, simply for those who are regretting some period far back in life which was notably bad. Our yesterdays need to be dealt with as much as past years. Our failures are so recent, and our blunders are so fresh, that every day we need to recur to the way in which Christ handled men's past, lest our lives become darkened and discouraged.

Nothing is easier than to depict the power of the past in terms that are ghostly and frightful. It lends itself easily to those who wish to work up some lurid impression. But we are no longer greatly affected by the lurid, and may as well confess that its day is done. How sanely Christ deals with the past! He neither minimizes its seriousness, nor dwells upon its awfulness, but mostly by just a healthy touch loosens men from its control. Before him, the years that seemed so irreparable lose their tyranny, while the entail of evil upon men's lives is suddenly broken and they go free. And this happens not only in the case of the worst evil-doers, but quite as wonderfully among those whose past does not seem to have been bad at all. The change in Peter, as we follow him through to the end, is a greater change than that in the restored demoniac.

One feels like asking what there could be in a life like Newman's, which from earliest years had yielded to the holiest influences, that could cause this sudden revulsion against his former life. It was certainly not flagrant and rememberable transgression, but rather that disgust at what seemed to him his "low-vaulted past," an experience that has more power to give us pain than any single act of wrong can produce. We feel our worst not over some downright offense which is evident to everybody, but over that deep, pervasive sense of wrong about which no other soul will ever accuse us. Every one has definite sins whose remembrance will give him tears to the end of his days; and yet our most poignant regret will come through realizing that life was ruled by motives and ambitions, and lived in a spirit, which now seem incredible to us.

The flash that shows us our vanity, our stupidity, our pride, with the poor little satisfactions that have contented us hitherto, and the pitiful prizes for which we were willing to strive, is what makes us pray this prayer for utter disconnection with the years when these things were so. One has known men who were never brought to shame by any of their most definite evil-doings, yet who have broken down and repented of all their wrong together when God has brought suddenly home to them the uselessness of their past years. Startled at the spirit in which we have persistently been living, dismayed at the way we have taken our life and estimated our opportunities, some of us through sharp and sudden experiences, and others of us through long-continued discipline, pray that God will remember not past years. Then the past no longer overwhelms us, and the years stand back. God may henceforth use them as his textbook out of which to teach us, but he will never allow them to fill our lives simply with regrets.

Christ handled men's past, and pardoned it. And though, after the natural fashion, the bystanders often asked him whether he was acquainted with the full evil of those whom he freely forgave, he showed with just a single word (where others would have dwelt long upon the offender's past) that he always knew and refused to notice it any further.

We pray "remember not past years" because we have caught sight of something better. The prayer itself is a sort of triumph, for it is when we are most desirous of being delivered out of the past years that they have most truly begun to do their work. It is not because the sin and failure of them suddenly mount up in such a mass that we see of what sort they are. Evil itself never does any such thing. It has no self-revealing power. It simply keeps on and on until it begets the belief that it is not evil, or persuades us that the test of life is changed.

Elsewhere Newman puts the same thought in prose, and says, "It is strange to say, but it is a truth which our own observation and experience will confirm, that when a man discerns in himself most sin and humbles himself most, when his comeliness seems to him to vanish away and all his graces to wither, when he feels disgust at himself, and revolts at the thought of himself—seems to himself all dust and ashes, all foulness and odiousness—then it is that he is really rising in the kingdom of God, as it is said of Daniel, 'From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard: and I am come for thy words.'"

It is the good pleasure of God that men everywhere should make great requests, and seek first the things that are seemingly impossible. Prayer is a realm where we must ask for the highest at once, and the lesser things afterward. If this be so, no prayer could more truly measure up to Christ's standard than the one that is breathed forth in the words, "Remember not past years." This is asking for everything at once, and this is the asking that most makes us at home with our Father. In our earliest years we have an instinct that this is so. Is it because we have become wiser or more deeply instructed in divine knowledge that, as the years go on, we hesitate over such a prayer as if it were too much?

How swift and courageous is the spirit which refuses to be dominated by the worst that its own heart tells it, but rather asks God for everything in asking him to forget and forgive all the past! Naming no terms, making no promises even, dwelling upon no particular transgression, it simply cries for release from the whole mistaken self; and that is the most acceptable prayer that we can offer. For thousands who are limiting the Most High by allowing themselves no brighter future than their past would dictate, nothing is so much needed as the daring to pray once more one of these great simple prayers with which the gospel begins. By the use of them the power of the gospel continues with us, and if, as fast as new needs and new light and new repentances come to us, we will just keep on praying them, then for us the gospel shall never have an end.—Sunday School Times.

Don't Cross a Bridge Until You Come to It."

There were once a man and woman who planned to go and spend a day at a friend's house, which was some miles distant from their own. So one pleasant morning they started out to make the visit; but they had not gone far before the woman remembered a bridge they had to cross which was very old and was said not to be safe, and she immediately began to worry about it. "What shall we do about that bridge?" she said to her husband. "I shall never dare to go over it, and we can't get across the river in any other way." "Oh," said the man, "I forgot that bridge! It is a bad place; suppose it should break through and we should fall into the water and be drowned?" "Or even," said his wife, "suppose you should step on a rotten plank and break your leg, what would become of me and of the baby?" "I don't know," said the man, "what would become of any of us, for I couldn't work, and we should all starve to death." So they went on worrying and worrying, till they got to the bridge; when, lo and behold, they saw that since they had been there last a new bridge had been built; and they crossed over it in safety, and found that they might have saved themselves all their anxiety. Now that is just what the proverb means; never waste your time worrying on what you think may possibly be going to happen; don't think, "Oh, suppose it should rain tomorrow so that I can't go out?" or, "What should I do if I should have a headache on the day of the party?" Half the time the troubles we look for do not come; and it is never worth while to waste the hours in worrying.

For the Southern Churchman.

Vision.

There is a glory of the sun and moon,
Of crimson-tinted clouds and purple heath,
A rapture in the sun-kissed blaze of noon
And in the silver hush of evening's breath.

The mountains stand empurpled and serene,
Lifting their heads to greet the azure sky,
The trees with rustlings of their tassels green
Unwearied watch to see the stars go by.

For every day and every month and year,
We see such glories as a god might choose,
We close our eyes, nor mark the vision clear
And take the miracle for daily use.

Oh fools and blind! who squander with such ease
The heavenly stories of our common world,
To those who see aright, Earth's mysteries
Are as the shadow of God's wings unfurled.

—Emily Stevenson Newton.

Brookline, Mass.

The Brave Dogs of Saint Bernard.

Come with me in the Alpine diligence for a drive up the queer zigzag road that goes twisting and climbing until it pierces the wet and misty clouds and reaches a region of eternal ice and snow. Here, in a climate almost as cold as Greenland, we shall find a band of men who do a great and good work, assisted by dogs, as Bernard de Menthon did long years ago.

We start from the lovely village of Chamonix at the very foot of mighty Mont Blanc, and drive to Martigny. This "diligence" is the road coach of the Alps, drawn by five big horses, all decked with bells and fly flickers. The air is like wine for its bracing sweetness, and all around us are roaring cataracts, glistening glaciers, or moving ice-seas, gloomy ravines and towering peaks, below whose topmost crags thin wisps of cloud float like wreaths of gauze.

Round and round, up and up. It grows colder as we ascend, and the smiling landscape fades away. The pretty flowers disappear, too—the anemone and gentian, dark-leaved saxifrage and sweet alpenrose. We shiver, even in August, and put on our wraps and furs.

We have passed from summer to winter in a few hours. Now we enter the Valley of Death, so called from its many fatal memories. Here at the most dangerous part of the Saint Bernard Pass a little shelter house has been built; and parties climbing still higher to the famous hospice or monastery can now telephone their coming. This has saved hundreds of lives. For nowadays, after such a message, the good monks at the top look out for the travellers, and if they fail to appear after a certain time, search parties of dogs are sent out to look for them. Here is deep snow, even in August. It is so bitterly cold that we get off and walk to warm our numbed limbs; and soon the bare, bleak walls of the world's loftiest house of charity loom through the damp mist. Winter lingers here for ten long months; and the few weeks of "summer" do not suffice to melt the wilderness of ice and snow. We are here nearly nine thousand feet above the level of the sea, and the slightest exertion distresses our breathing apparatus, so rarefied is the air. No sooner are we at the door than a dozen monstrous dogs come baying forth to greet us. No questions are asked. It is understood we require dinner, a warm and comfortable bed, breakfast next morning, and full directions and protection for our onward journey.

In the reception room is a big piano which King Edward, then Prince of Wales, gave the monastery nearly fifty years ago. The Emperor Frederick of Germany and his consort also passed the night here, as also have a host of world-famous celebrities. For nearly ten centuries, from generation to generation, some fourteen monks and eight or nine attendants have occupied the monastery and helped travellers crossing over the summit of the Great Saint Bernard.

It is sad to think that even these helpers have to descend periodically in search of health, so terribly trying is the climate. The dogs themselves, even, suffer severely from rheumatism.

At present the monastery costs about $9,000 a year to keep up, and this money is partly collected in Switzerland and partly derived from the revenue of the monastic order. But in the middle ages the monastery was stripped of all its wealth, though it still continued and continues to this day to carry out the work of Saint Bernard. Over thirty thousand travellers pass this way every year, and hundreds of these, at least, would lose their lives were it not for the guardians of the mountain.

The poor emigrant laborers from Switzerland are often found by these faithful dogs, in the snow, utterly exhausted from hunger and fatigue, and often with badly frozen limbs. These are tenderly nursed in the spotlessly clean infirmary of the hospice. I visited this lofty house of charity in the clouds. Of course, the great attraction is the kennels of the famous Saint Bernard dogs. One is grieved to learn that even these, hardy and intelligent as they are, often perish in terrible storms. They are big, powerful, short-haired animals, most of them—white, but with a few brown patches. Last winter five magnificent creatures were lost in a furious blizzard. I saw one or two aged veterans over twenty years old; these are now privileged to lie before the kitchen fire, and each of them has saved over twenty lives in the snowy wastes. The monks are not now so dependent on the dogs for news of travellers in distress, because of the telephone I have already mentioned. The scent of these dogs is so wonderfully keen they can track a man's footsteps in the snow two or three days after he has passed. It is a grand sight to see the monks and their attendants go forth in their big fur coats, high rubber boots, helmets and swan's-down gloves. Behind them come assistants with long ash poles, ice-axes, alpen-stocks, spades, wine and provisions.

When the first snow comes in September, the paths are marked with posts twenty feet high. But these soon disappear and other posts are fixed on top of them, and so on. Soon the winter paths lead indifferently over enormous rocks and buried alpine huts. The greatest danger comes from the furious gales, shifting the snow and making return impossible. The rescue parties are always led by the dogs, whose intelligence is never questioned. Sometimes the dogs go prospecting on their own account, and each carries a supply of good red wine in a flask about his neck. Should he track and find some wayfarer in the snow, or fallen down a precipice, he gallops back to the hospice with a message that is unmistakable. Then the rescue party goes out, rubs the frozen limbs of the unfortunate with handfuls of snow, and encourages him to rise and walk a little. If this be impossible, or the victim be dead, he is borne back on the stalwart shoulders of the monks' attendants.

I was most interested to learn that the pure race of Saint Bernard dogs cannot live away from the mountain they have been associated with for so many centuries. In the plains they degenerate in size and strength, and their wonderful sagacity grows duller. Under no circumstances will the hospice sell or part with their dogs, although they have had many tempting offers from foreign travellers, who will pay a high price.

Most noted among these four-legged saviours is Oliver, with a record of fifty-six rescues. He is to be sent to Martigny, where the monastery has a kind of sanatorium in which the dogs try to regain the health and strength they have lost in the service of strangers.—W. G. FitzGerald, in St. Nicholas.

Naming the Ship.

"A long time ago, when I was a little boy," began Grandfather Alden, "there used to be shipyards, where vessels were built, very near my father's house. And one year there was a ship built there named 'Robin.' Now you little people can't guess why she was named for a bird." Doris, who was not quite five, owned at once that she could not guess. Indeed, she thought to herself that it was very silly to try when grandfather knew and would surely tell her; but Robert was two years older, and was full of guesses. "He named her 'Robin' so she could fly through the water," he ventured. "That would have been a very good reason, but it isn't the right one," responded grandfather, smilingly. "I will tell you the story. While the ship was being built, a bird began to build her nest up toward the bow. The men worked round her nest, hammered and planked, but she did not mind. When children came down into the shipyard the carpenters would tell them about this nest, and I remember being lifted up to see four little eggs in it. Then there came a day when the eggs hatched, and there were four little robins, and in a few weeks away flew the mother with her little family. "That very week another bird built a nest over on the starboard side, and reared four more young ones. The owner of the ship was so interested that he hung up the planking till the last one was hatched out. Then when the last small bird came the vessel was finished and was named 'Robin.'" "What became of the ship?" questioned Robert. "She sailed off across the seas," replied grandfather, "and I have heard was always a fortunate vessel, as she ought to be, because she was built by a good man, who respected the rights of even a family of birds." "How did the mother robin know about the ship?" asked Doris. "Oh, I expect a little bird told her," replied grandfather, laughingly.—Alice T. Curtis, in "Youth's Companion."

God is ever blotting out sins from His remembrance—never tiring. O! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. And then quietly the old sea turns upon its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—C. Silvester Horne.

"Each in its own way the countries of the world are proving that 'the entrance of Thy word giveth Light.'"

Children's Department.

Suppose.

Suppose, my litte lady,
Your doll should break its head
Could you make it whole by crying
Till your eyes and nose were red?
And wouldn't it be pleasanter
To treat it as a joke;
And say you're glad 'twas Dolly's
And not your head that broke?

Suppose your task, my little man,
Is very hard to get
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser,
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

And suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?

—Phoebe Cary.

Elsie's Dollar.

No one had told Elsie that she must earn a dollar for the October missionary offering. That was a vacation plan of her own. Elsie was one of the children who helped dress the Christmas doll for little Shimoon in Turkey. Ever since that time the child had been interested, not so much in missions, but in one particular orphanage where the missionaries cared for little girls like herself. There was a time when Elsie went to the meetings of the children's Mission Band in the village, because other children did so and because the president expected every Sunday School child to have some part in the programmes. Elsie was only five when she sang "You in your small corner and I in mine," for a missionary entertainment. Until she heard of little Shimoon, Elsie always thought of the Mission Band meetings merely as social affairs which little girls attended in their prettiest dresses and where they had pleasant times. When a missionary came straight from Turkey and told the children of Elsie's Mission Band about little Shimoon and her orphan playmates so far away, the child realized that missionary societies existed for some other reason than she had supposed. She straightway felt a new interest in the contribution box. Some one had always given Elsie money for the collection, which she had accepted as part of the regular programme. One day she amused her father by telling him that she felt ashamed to put only a dime in the contribution box. "Isn't that enough for one little country girl?" father suggested. "It isn't enough for one little Turkey girl," Elsie objected. "Now I'll tell you all about how the missionaries take care of the orphans and what they teach them. You see, Daddy, the little girls are just like us; I know because I saw their pictures. That makes a good deal of difference. They are real little girls and nobody loves them but the missionaries, and the missionaries have to have money to buy clothes for them so they can go to our Christian schools and learn the kind of things they ought to know. Now Daddy, I'll tell you about little Shimoon and you must remember that she's only one." By the time Elsie finished her missionary lecture, father exchanged the dime for a quarter; and ever after Elsie received the same amount for her contribution towards the Mission Band funds. It was afternoon of the last meeting of the Mission Band before the summer vacation, when Elsie determined to earn a dollar for the October offering. This offering was to be sent directly to the orphanage in Turkey, and the orphanage needed money. It was even possible that little Shimoon might have to be sent back to unkind relatives who lived in mountain fastnesses and made a business of fighting. "Children," the president said just before the Mission Band adjourned that afternoon, "how many of you will promise to remember the little orphans in Turkey this summer, who need your help? When your aunties and your uncles, your fathers, mothers and big sisters give you money this vacation, won't you divide it with the little orphans? Won't you think before you spend all your money for candy and trifles? Won't you think of these little girls who might never know the Bible and what it teaches, if it were not for the missionaries? All who will do so, please stand." Even little boys who were not supposed to think so seriously about the missionaries as their sisters, even the boys arose instantly. "Let us hope," concluded the president, "that our October offering will be a generous one." At first it seemed to Elsie that she would have no trouble in accumulating that dollar. Before the second week of summer vacation was ended she earned fifty-four cents picking strawberries for a fruit farmer, one of their neighbors. Then mother offered ten cents a week for dusting. Elsie promised to dust thoroughly and never slight the work. One day, a member of the "Whatsoever Club," who was in Elsie's geography class in school, came to the house and told Elsie that Grandma Dalton, who lived at the Four Corners, had broken her glasses. "Why, what will she do?" exclaimed Elsie, who knew that Grandma Dalton was an invalid from hip disease, and that she lived with a widowed daughter. "They are so poor and have so many little children to take care of, they can't get any new glasses and Grandma Dalton can't see to read or sew or do anything without them. She called her glasses her eyes." "Don't you worry," interrupted Elsie's caller, "I'd like to know the use of a 'Whatsoever Club' if we can't collect five dollars to buy her new glasses?" "That's a fact," exclaimed Elsie. "I don't belong, but I'll give fifty cents. I'm earning a dollar for the missionaries, but there's plenty of time before October. When blackberries were ripe, Elsie obtained seventy cents by selling twenty quarts to her mother. One afternoon before dusting pay-day, when Elsie expected to have five cents more than a dollar, Beatrice Cady's big sister read a paragraph in the daily paper that resulted in a picnic in the woods the following day. The flower mission requested wild flowers for the children's hospital; therefore Miss Ruth Cady gathered ten little country girls into a car and took them to the woods for wild flowers. It was a delightful picnic from early morning until late afternoon. Then came the question of paying express charges. "I'll tell you how we'll manage it, girls," suggested Miss Ruth Cady. "You may each give what you can without troubling your fathers and mothers, and I will contribute the rest. I didn't suppose we would find half so many flowers." Beatrice and Elsie were particular friends and that is how it happened that Elsie learned that in order to make up the charges on the boxes of flowers, the big sisters had to give up buying a new hat. "Ruth says she's willing, though," beatrice concluded, because only think of the little sick children in the hospital who will be so happy on account of those wild flowers." Elsie straightway remembered that she could spare sixty cents more of missionary money. "Take it, Beatrice," she insisted, "it's a long time before October." In August Uncle Peter arrived to stay two months in the country. He was suffering from rheumatism and hoped to get well on the farm. At first Elsie was delighted to have Uncle Peter come for such a long visit; but when he began teasing her about what he called her "missionary enterprise" and finally said disagreeable things about all foreign missionaries, she was often uncomfortable. If Uncle Peter had been well, Elsie would have kept away from him as much as possible. Perhaps rheumatism made him cross as well as lame. With this thought in mind the little girl waited upon her uncle and patiently answered all his troublesome questions. It is a strange thing, but Elsie couldn't seem to hold on to money. Again and again she had almost a dollar in her possession and then let it ship through her fingers. There was always somebody or something demanding a bit of help from Elsie. Once it was cough drops for little Sammy Perkins. Another time it was shoe strings for Tommy Prior, who wouldn't go to Sunday School in his old shoes until Elsie polished them with her own blacking and bought shoe strings to replace white cord which laced them together. Meantime all the neighbors became interested in little Shimoon and the Turkish orphanage, Uncle Peter declared that since he was a boy in his mother's home, he hadn't felt so well informed regarding the needs of foreign missionaries as that summer. One day in late September Uncle Peter had teased Elsie about squandering foreign missionary funds in charitable work at home, until the little girl broke down and cried: "Now never mind," comforted Elsie's mother, "you shall have the dollar, dear, because I will give it to you." "But don't you see," sobbed Elsie, "I wanted it to be my own dollar that I earned myself. It's queer how rich folks, like Uncle Peter, do act. Now, mamma, do you suppose if Uncle Peter had been in my place last Sunday and found out that the reason old Auntie Prior was sick and hadn't been out of her house for a week, was because her tea was gone, and she was waiting until her next month's money came before she coud buy more; do you suppose he could have known that and kept his Turkey dollar when he could have bought her a pound of tea? I knew it was almost October and that my time was gone, but what could I do? What would Uncle Peter have done?" "Now, don't cry any more, Elsie," replied her mother. "Uncle Peter would have done exactly as you did. You have no idea how generous he is with his money among the poor of his own city. He never has given a cent toward Foreign Missions, though, that I know of, and I suppose that is why he seems so heartless. But don't you mind what he says. You shall have your dollar, and Elsie, dear, several other little girls are to have dollars instead of dimes for the October offering, just because you have interested their mothers in little Shimoon. Your efforts haven't been wast-

ed." Two days later, Uncle Peter returned to the city. On leaving, he presented Elsie with a bulky envelope. "This," said he, "is for you to present without opening, to your Mission Band. It's your dollar, child, to go to Turkey; a dollar you honestly earned." "A dollar I earned," exclaimed Elsie, a joyous smile lighting her face. "I didn't know I was earning a dollar that I didn't know about, and isn't it rather thick? What else is in the envelope?" "Papers, child, to keep the dollar from getting lost, and a little note of explanation." When that mysterious envelope was opened in the Mission Band, Elsie's dollar developed into five ten dollar bills. "The enclosed," Uncle Peter had written in the note, "is salary due one home missionary for services rendered this summer. Paid gladly by one who doesn't believe in Foreign Missions." To this day Elsie can't understand why Uncle Peter sent that fifty dollars to the orphanage in Turkey; nor why he wrote her afterwards that failure sometimes spells success in letters of gold.—Frances Margaret Fox, in Christian Observer.

Loving Kindness.

Let us not ask to do great deeds or for the world's applause,
But only just to live each day for some true, noble cause;
It may be some obscure place will claim us for its own,
The world pass by with scornful smile and leave us there alone.

It may not be on the glowing heights that we are called to live,
But on the lonely mountain-side, with but ourselves to give;
In times of need and sore distress another's wound to bind
Will bring to us life's deeper joy—the art of being kind.

We may not be upon the roll of the world's greatest men,
But we at least can do our best, and failing, try again;
No matter where our lot is cast, in lowly place or high,
Just do a deed of kindness there, let not the chance pass by.

The good of simply being kind helps ease mankind's great pain,
Each human soul our love has touched grows stronger to hear again,
And thus by helping those in need, we help ourselves the most.
And at the journey's end we'll find that kindness was not lost.

—Alice Chester White.

Beavers' Homes and Dams.

Beavers are builders, but not contractors. They build for their own occupancy. Their homes are arranged in a neighborly way to form villages and towns. They are lake-dwellers for the same reason that early races of men lived over the water. The chief difference is that men built over natural ponds, but the beaver goes to work and makes a pond where he happens to want it. In the pages of "Manitoba and the Great Northwest," the author, Prof. John Macoun, gives an interesting description of the way beavers work.

Whole tribes unite to build villages. Houses, invariably of two floors, bear witness to the uniform genius of these architects. The pantry occupies the ground floor, but the leisure hours, amusements, and sleeping-places of the family are reserved for the upper floor.

The walls and upper part are remarkably thick, sometimes measuring several feet. Then at the commencement of hard frost, the exterior is coated with a thick layer of mud, which immediately freezes, and has the double advantage of perfectly shutting out the cold air, and of guarding against the attack of wolverenes.

The sagacity of the beaver is also seen in the care it takes, not only to lay in provisions in advance, but also in arranging creep-holes to insure its retreat in case of surprise, and for its subsistence in a day of need.

The most extraordinary works of the beavers are the dams which they throw across rivers and along the shores of lakes. In this matter one could not hesitate to grant them an engineer's diploma. Two points in their work attract attention: the skill and strength displayed in the construction are perfection in themselves, and even engineers with the same materials—branches and mud—have not been able to make such good roads as are made by beavers.

He who looks at a beaver dam, or assists in taking one to pieces, must be struck with the remarkable simplicity of the construction, against which the floods of rapid streams dash without effect. One wonders how the mud kneaded and applied by the beaver's paws, unassisted by even the trowel-shaped tail, becomes a hydraulic cement that time hardens instead of dissolving.

The extent of their work is as surprising as their perfection. Some of them are really colossal, and several chains in length. Artificial lakes of very considerable size owe their origin to these dams. The extent of the dams is the most striking proof of the social habits of the beaver, for several families must have combined to carry out the plans, and if individual instinct produces the result of a general government amongst these laborers, they must be influenced by a sense of common interest.

The Life-Saving Crew.

The children were teasing for a new game, so their mother told them to come to the kitchen when the clock hands pointed to 9:30. The kitchen was small, and she would be very busy till that time, and they might guess what the new game was going to be. They were so busy thinking and guessing that the hands went past the place, and their mother had to come for them, but no one guessed the right thing.

"You are to be the life-saving crew," said Mrs. Lossing, "and here is the sea. A man has fallen overboard, and must be rescued. You may watch me save his life, and then you may take turns."

Something white slipped into the brown sea in the big kettle, and the children were astonished to see a man presently come to the surface. There were many bubbles, and the smoke rose from the sea, but he did not struggle. He just turned a delicious looking brown, and Mrs. Lossing turned him over with a long fork.

"In saving people who fall into the sea one must be very careful," she said as she lifted the brown man out on a piece of paper. "We will let him lie on the shore a few minutes, and then roll him over and over as they do when folks drown."

She lifted him with her fork into a big bowl of white sugar, and presently he was as white and fine looking as could be.

"Let me try," cried Agnes, as another man slipped into the sea. "I'll be very careful."

But, in getting the poor fellow to solid land, she broke off an arm; and, when Peter tried it a minute later, he punched a hole right through a sailor's head. Then Josie had her turn, and I can hardly tell you what followed. She broke a man right in two. But, horrible as that was, a worse calamity befell the poor, shipwrecked mariners, and it is hardly possible that any one will believe me if I do tell.

Just as soon as the last man was rescued, the life-saving crew went to work to eat the poor sailors, and by the next morning there was not a single man left to tell the tale. Did you ever hear of such a thing?—Hilda Richmond, in Sunday School Times.

"Keeping Christmas."

And now big or little, old or young—everybody in fact, with a heart in the right place is getting busy with preparations for "keeping Christmas." We are using the title of a gracious and scholarly essay by Dr. Goldwin Smith, written some 21 years ago. "Even those," says the great essayist, "who in this critical and sceptical age have ceased to be Christians in name may celebrate the festival of humanity. For they can hardly deny that it was with Christianity that the sense of a common humanity and of the brotherhood of man with all its duties and charities and with the civilization which is grounded on it came into the world." It is fitting that as the day draws nigh on which the Church makes the round world vibrate with her anthem of universal praise and the heart of humanity beats responsive to the angels' song the tangible evidences of peace on earth, good will to men, should be foregathered. And so the streets fill up and the shops overflow. And Santa Claus is abroad early and late getting ready with right good will. Mysterious bundles are coming and going. Eager, happy faces may be seen on all hands. And doubtless myriads of hearts will be happier and homes will be brighter when another longed for Christmas Day cheers the world with its presence.—Canadian Churchman.

Boys and Girls in Japan.

It would amuse you very much, as you travelled in Japan, to notice the contrasts between that country and this. You would almost fancy yourself in a different planet.

In Japan the cats have no tails, and the bells have no tongues (they are struck from the outside). The birds sing but little, and our mode of kissing is an art unknown. The horse stands with his head from the stall; and when the rider mounts, it is from the right, not the left. When acquaintances meet, each presses his own hand; and the left side is reckoned the more honorable. The teeth of the saw and the thread of the screw run in the opposite direction to ours. The tailor sews from, and the carpenter planes towards him. The blacksmith pulls the bellows with his foot; the cooper holds the tub with his toes. Everything pretty is put at the back, instead of the front, of a building; and gardens are watered from a little pail with a wooden spoon.

If you went into a school, you would find the children reading down instead of across the page, and from the end instead of the beginning of the book; while their examinations are after, instead of before the holidays. They do not have fluid in ink-bottles, as we do, but each scholar has a cake of ink which he uses in just the same way as we use paint.

The children always have a nicely embossed and designed card fastened securely to their girdles, with their names and address written upon it. That is an excellent plan.

Be a Good Boy; Good-Bye.

How oft in my dreams I go back to the day
When I stood at our old wooden gate,
And started to school in full battle array,
Well armed with a primer and slate.
And as the latch fell I thought myself free,
And gloried, I fear, on the sly,
Till I heard a kind voice that whispered to me;
"Be a good boy; good-bye."

"Be a good boy: good-bye."
They have followed me in all these years;
They have given a form to my youthful dreams,
And they scattered my foolish fears.
They have stayed at my feet on many a brink,
Unseen by a blinded eye;
For just in time I would pause and think:
"Be a good boy; good-bye."

Oh, brother of mine, in the battle of life,
Just starting, or nearing its close,
This motto aloft, in the midst of the strife,
Will conquer wherever it goes.
Mistakes you will make, for each of us errs,
But, brother, just honestly try
To accomplish your best. In whatever occurs,
Be a good boy; good-bye.

—John L. Shroy in Saturday Evening Post.

Jean's Algebra.

Jean unstrapped her books, and took pad and pencils from the closet.

"I'd like to be polite, Mr. Marshall," she said, laughing across at her father's old friend, who was spending two days with him, "but I never dare to be polite till my algebra is done."

"What makes you like it so much?" Mr. Marshall asked, smiling. "Young ladies don't generally have much taste for algebra."

"Like it!" Jean repeated vehemently; "I despise it. That's why I do it first; if I gave myself the tiniest margin of excuse, I'd never get it done. And I may be stupid—I am stupid in it—but it shan't conquer my morals anyhow."

"I see," the guest replied, rising. "Well, good luck to it—and you, Miss Jean. Perhaps you'll like it better after a while."

"Never!" Jean returned emphatically.

A month later the three girls were looking at one another with dazed eyes. They must take care of mother, of course, but how? Corinne's music? Barbara's art? They had been studied only for accomplishments—they never had supposed that they would need them.

Then a letter came from Mr. Marshall, with the wonderful offer of a well-paid position for Jean.

"Jean!" Corinne cried; "why, she's the youngest!"

"For Miss Jean," Mrs. Randall read: "A young lady who always tackles her hard things first in the determination that they shall not 'conquer her morals' is the kind of young lady that we need fifty-two weeks in the year."

"Who would have thought that a little thing like that—" Barbara said brokenly.—Pittsburg Observer.

"Sing a Song of Sixpence."

You all know this rhyme, but have you ever heard what it really means?

The four and twenty blackbirds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky which overarches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the goldpieces that slip through his fingers as he counts them are the golden sunbeams.

The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her king—the sun—has risen, is day dawn, and the clothes she hangs out are the clouds. The bird who so tragically ends the song by nipping off her nose is the sunset. So we have the whole day, if not in a nutshell, in a pie.—Saturday Evening Post.

The Machine Without Thread.

"I like to sew when there is no thread in the machine, it runs so easily," said a little girl.

A good many people, I think, are pretty fond of running their machines without thread.

When I hear a boy talking very largely of the grand things he would do, if he only could, and if things and circumstances were only different, and then neglecting every daily duty, and avoiding work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she, too, is running her machine without any thread.

Ah, this sewing without a thread is very easy indeed, and the life machine will make a great buzzing, but labor, time and force will in the end be far worse than lost.

The Old Home.

Boys and girls, be patient and kind with one another in your homes. Do you ever think how short a time you will be together to enjoy the old home? Very soon you will grow up and go from beneath its roof to a home of your own, or perhaps you will go away to a distant city to earn your living. Then you will know what it is to have a home and kind friends who really care for you. Be careful of those little differences that occur between yourself and your brother and sister, at which you flare up and say hard words. Sometimes there is a quarrel which is afterwards made up, but you are never quite the same with each other as you were before.

These dear friends will soon pass out of your life, and never again can you have any more like them. They are your folks and dearer and truer than any others ever will be to you. —Henry Van Dyke.

A Good Word for Bobwhite.

Bobwhite has been accused of robbing grain fields in the South, though post mortems have shown that only twenty per cent. of his food is grain, and that he eats more than one thousand weed seeds in a meal. On this basis, a Virginia bird-lover proved that with all his crimes against grain, bobwhite more than atoned by eating five hundred and seventy-two tons of weeds in that State every winter, not to mention his summer diet of grasshoppers and chinch bugs and wire worms and beetles and boll weevils and caterpillars. I think it was a Doctor Brewer who watched a family of young robins for a day and counted sixty worms disappear in their capacious craws. The same authority declares that four jays will eat a million caterpillars in a season.—Agnes C. Laut.

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*8.40 A.M. Byrd St. Sta.	*7.15 P.M. Byrd St. Sta.
*12.01 noon Byrd St. Sta.	*7.35 P.M. Main St. Sta.
†4.00 P.M. Byrd St. Sta.	*9.00 P.M. Byrd St. Sta.
§4.15 P.M. Elba Station.	*10.35 P.M. Main St. Sta.
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Lay of a Modern Home.

"Let's build us a beautiful home," said she,
"With pilliared porches galore;
With great bay windows and white-tiled halls,
And curled birch finish on all the walls,
And with polished oaken floor."

"And how shall the kitchen be?" said he,
"Pray, how shall the kitchen be?"

"We'll plan a dainty boudoir," said she,
"For me, and a den for you;
Of course, an art and a music room,
A handsome greenhouse with plants a-bloom,
A pretty pergola, too."

"But how shall the kitchen be?" said he,
"Oh, how shall the kitchen be?"

"We'll have a lofty tower," said she,
"And an observation dome;
A bath with the newest kinks and quirks,
A library with the finest works,
For our lovely modern home."

"But how shall the kitchen be?" said he,
"Say, how shall the kitchen be?"

"You may make of my life a care," said she,
"With wail of your woeful fret;
We'd do quite well with a chafing-dish,
But if more bountiful meals you wish,
We'll plan for a kitchenette—
"A plain little kitchenette," said she;
A cheap little kitchenette."

—Lippincott's.

Good Manners.

An essential condition of the perfect manner is the absence of self-consciousness. There is a kind of self-consciousness that is most excusable, and sometimes pretty and attractive. It is the shyness of the young. This often comes from the feeling that they are not understood, and they have not the means of making themselves understood. They do not possess, or at least they do not know how to handle, the weapons of society. Sometimes it has a less worthy source. It springs from a great egotism. Young people should be quick enough to see that their elders are not scrutinizing them and judging them as they imagine. Elderly people who retain their shyness are, as a rule, distinctly disagreeable. When great personages who have been unpopular through life, on account of their rude, brusque manners, pass away, the newspapers explain that they meant very well, but that they were shy. These explanations are seldom felt to be satisfactory. Egotism is inconsistent with good manners. I need hardly say that a person who is always thinking about etiquette is sure to make blunders, and to convey an impression of vulgarity. The true gentleman is infinitely above such paltriness. He is not thinking about himself; he is thinking about others. He is not miserably comparing his station and his fortune with those of the people he meets. He meets them as a gentleman meets ladies and gentlemen, and his business is to give and receive what pleasure he can. It is an essential of good manners that they should always be maintained. I do not say that we can always be quite the same. Moods and feelings come and go, even in the strongest. One day you are well and bright, another day you are ill and in pain. It is perhaps impossible to be just the same in one condition as in another, and I fancy for most of us the safe rule in days of mental or physical suffering is to say as little as possible, and to keep as much as may be out of other people's way. Still, we can do our best. We should try to be constant in our ways. If we have taken what we think reasonable offence at the doings of a friend, we ought not to show it by an icy manner. It is our business to explain to our friend where he has apparently come short, and to hear what he says about it. In all probability with his explanation the misunderstanding will pass like a summer cloud.

Young people are often gloriously insolent in the way they talk about age. They will refer to a man of sixty as an old man when there are men and women in the room well over sixty, but unwilling to admit they are old. There is a pleasant sense of safety in the company of some people. You know they will not say anything to fret and chafe you. In the company of other people you are sure to receive a wound. No wonder if you shun that company. —British Weekly.

Fruit of the Spirit.

Many confound the purpose and fruit of the Spirit's indwelling to the distress of their souls. They confuse fruit with gifts. When they receive the Spirit, they expect to be endowed with miraculous power for service. 'Often it is a gift of eloquence for which they look, and more frequently success in certain forms of evangelism is expected. The miracle of Pentecost has riveted attention upon extraordinary and spectacular demonstrations of power and led men to look for wonders and signs of the Spirit rather than the fruit of His presence. Gifts are not always a sign of grace. We read of some who did mighty works in the name of Christ who were disowned of Him at the last. The Corinthians abounded in gifts, but were lacking in fruit. Santliness in character is more important than success in service. George Whitefield had more converts than Samuel Rutherford, but the Church with one consent is more impressed by Rutherford's saintliness than by Whitefield's service. The fulness of the Spirit will quicken every natural faculty, but His gifts are given "according to every man's ability." All are not called to service, and certainly all are not called to the same kind of service, but the call to goodness is without respect of persons. The gifts of the Spirit He divides severally as He will, but the fruit of the Spirit is possible to all. We cannot all be gifted, but we can all be good, and goodness is the greatest possession in God or man, in heaven or on earth. The Spirit of God dwells in us to make us godlike. Instead of striving after sensational results in service, our first care should be the perfecting of character, the cultivation of the whole man in the grace of Christ. Our only concern is to do the will of God, to glorify Him in being fruitful in that to which we are called and chosen. Let those who chafe because they cannot serve in the ministry of the kingdom or stand in the strenuous places of the field, chafe no more. Fruit is more precious to God than heroics. "Herein is My Father glorified, that ye bear much fruit." It is fruit He seeks.—London Recorder.

I dream sometimes of times when one might have more inward and less outward business; but after forty years' experience, I find that the inward is not better in my case, but worse for want of the outward, and that I really seek God most when I do what He sets me to do.—F. D. Maurice.

How fearful the hold of sin upon some of its victims! When once it has really gotten its virus spread through the nature of man, nothing but a miracle of divine power can deliver him.

The Lesson of Doing Without.

The crying sin of the day is dishonesty. One hears so much of it in public life; but it is sad to say there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are costly; wealth won evilly; merely that it may be wasted foolishly; these are the signs of a time which is not a pleasant thing to contemplate. If a man loves any one thing, say rare books or pictures, or objects of art of any kind, or of the one thing which he would be rich, he is willing to be poor in everything else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because, like pampered children, they must needs to cry for whatsoever they see just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever can not be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasure. To get whatever it craves as soon as it asks for it, is the worst training a child can have.—Dominion Presbyterian.

"Let Your Light So Shine."

An earnest and godly minister relates the following incident, and gives us the lesson that it teaches:

During a voyage to India, I sat, one dark evening, in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooking my lamp, I held it near the top of my cabin, and close to my bull's-eyed window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right; he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life: it was only by the timely light which shone upon him, that the knotted rope could be thrown so as to reach him.

Christian worker, never despond, or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light; let it "so shine" "that men may see"; and in the bright resurrection morning what joy to hear the "Well done!" and to know that you have, unawares, "saved some soul from death."—My Paper.

The Unfailing One.

He, who hath led, will lead
All through the wilderness.
He, who hath fed, will feed.
He, who hath blessed, will bless.
He loveth always, faileth never;
Then rest on Him to-day, forever.

He who hath given thee grace,
Yet more and more will send.
He, who hath set thee in the race,
Will speed thee to the end.
He loveth always, faileth never.
Then rest on Him to-day, forever.

Then trust Him for to-day
As thine unfailing Friend,
And let Him lead thee all the way,
Who loveth to the end.
And let the morrow, rest
In His beloved hand.
His good is better than our best,
As we shall understand,
If trusting Him, who faileth never,
We rest on Him to-day forever.

—Francis R. Havergal.

Conversion is no repairing of the old building, but it takes all down and erects a new structure. The sincere Christian is quite a new fabric—from the foundation to the topstone all new.—Alleine.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during December:

Emmanuel, Staunton	$10 00
St. Paul's, Richmond	58 16
Vauter's, Essex county	3 10
Mrs. Van Doren, Charlottesville	5 00
Rev. J. B. Walker	10 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., Dec. 31, 1909.

MARRIED.

SHEPHERD—BLACKBURN.—On December 23, 1909, at El Paso, Texas, in St. Clement's Episcopal church, by Rev. Henry Easter, THOMAS MARTIN SHEPHERD, of Batopilas, Mexico, to CHARLOTTE MONCURE BLACKBURN, of Alexandria, Virginia.

DIED.

IN MEMORY OF

Janetta Carter Harrison Morris,

beloved wife of W. H. P. Morris, of Richmond, Va., and daughter of the late George Fisher Harrison, of Cumberland, who departed this life on Christmas Eve.

Hers was a beautiful type of Christian character, and even to the last devoted in thought and deed to others. Sons and daughters live to mourn her loss, and to know her spirit is forever with the Lord.

McCANTS.—Entered into life eternal, in Asheville, N. C., on Thursday, December 23, 1909, ROBERT C., eldest son of Mrs. Tallulah R. and the late Samuel F. McCants, of Spartanburg, S. C.

Funeral services on Friday morning, December 24th, at eleven o'clock, by the Rt. Rev. J. . Horner, Bishop of Asheville. Interment Sunday afternoon, December 26th, at three o'clock, in Graceland Cemetery, Chicago.

"I am the resurrection and the life."

DICKINSON.—On the 18th of November, 1909, after a brief illness at his home near Atlanta, Georgia, WILLIAM OVERTON, aged fifteen, son of the late Edward Gardner, and Willie Helen Dickinson, of Savannah, Georgia.

OBITUARY.

Elizabeth Marshall Robinson.

Died, on Friday, December 10, 1909, at her residence, the Vineyard, near Washington, D. C., ELIZABETH MARSHALL ROBINSON, eldest daughter of the late Conway Robinson and Mary Susan Selden Leigh, his wife.

Virginia had been the home of her ancestors, and this fair Richmond, on the James, was the city of her birth and of her heart. Here, in tranquil seasons which preceded the clash of arms, when the breath of bird and flower joined in songs of praise beneath tranquil skies; here in the garden of childhood, she, too, breathed the happy air of innocence. The past behind, the life around, safe-guarded her. By the force around and the force within truth and trust were nourished in her.

It is not, however, the shielded and safeguarded innocence, but that which, in the world's turmoil, stands by withstanding, and by overcoming still is innocent, that counts in the great accounting. When girlhood had blossomed into womanhood and the garden of girlhood had been transformed into a world's ferocious battlefield, influences from on high and influences from within conspired to transform the fair garden of infant life into a fairer garden of the soul. In the storm which raged from 1861 to 1865, with all her brothers able to bear arms in the Confederate ranks, she, on the North bank of the Potomac, was the main stay of comfort to her parents, and with her mother, ministered to the needs of imprisoned soldiers, so far as authority permitted. When they were an hungered she gave them meat; when they were sick she visited them; when they were in prison she came to them. Where the need was there the help came, and the help was practical. And so with devotion to what was high, with sympathy for what was weak her life was led. The grace of girlhood grew into a higher grace of the life spent for others—the beautiful life.

A centre of infinite duty may be found in every home, and by her was found in her own. A self-forgetful energy, whereby she forgot herself in others, and made the life of others as her own, was daily, hourly emblem of that communion with the highest, from which strength is received to fight faithfullly to the end. "He that loseth his life shall find it" is not a mere paradox of piety, but the truth of every power that abides. Thus the high way of loving sacrifice, the high way of the cross, for her made beauty the inspiration and holier name of duty; a beauty which was the blessedness of duty. A noble, unconscious life shown in the pure passion of her face; lived in portrait there. It was the face of one whom sorrow had softened and not hardened; of one who had known trouble; had known also how to bear trouble; a face which had received character from trial; the character which is made from hour to hour by every act of faith and courage, which not an hour shall fail to exercise. It was natural to her to be true. Her countenance was an open book, on whose page was written the trustworthiness of truth.

So while in full exercise of the refined empire of a woman's sway; the empire of home; true empire of true woman; while superintending with accustomed interest repairs upon her porch, she made the incautious step which was her last. None dreamed—none less than herself—of the fatility impending, by which a home would be irreparably bereft. It was given to none to know, that so soon, "in a moment, in the twinkling of an eye," the sister, who seemed so essential to this life, would receive the "incorruptible body" of immortal life.

The race was run, because the race was won. In perfect health, her senses and her judgment sound; when a cloudless December noon was bending tenderly as if to clasp her; herself radiant with the energy of this mortal time; in that moment, the touch of God's finger closed her eyes to time, and opened them to the eternal radiance.

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Convocation Notice.

The winter meeting of the Northwestern Convocation will be held, D. V., in Christ Church, Clarksburg, W. Va., January 18 to 20, 1910.

G. M. BRYDON, Secretary.

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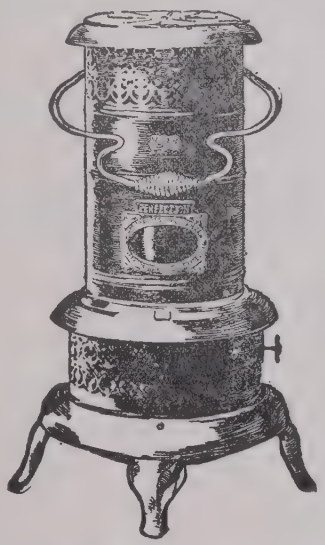
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Thoughts for the Thoughtful.

Flattery is the politeness of contempt.—Bishop Spaulding.

He that knows most, grieves most for wasted time.—Dante.

God keeps the stars burning all night when there is no one to look at them.

Nothing but the Infinite Pity is sufficient for the infinite pathos of human life.

God is good and holy and all powerful, what a grievous sin to profane His name?

It is with words as with sunbeams, the more they are condensed, the deeper they burn.—Southey.

There is only one real failure in life possible; and that is, not to be true to the best one knows.—Canon Farrar.

Adversity is another name for blessing, if we can see it from the point of view of the loving heavenly Father.

Long though my task may be,
Cometh the end.
God 'tis that helpeth me,
His is the work, and He
New strength will lend.

A good word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing.—Tillotson.

A moment's silent recollectedness will often bring us to a wiser counsel, a holier way of doing things.—E. J. G. Forse.

Be trustful and receive the Kingdom of God as a little child receives a gift; not only its doctrines, but its invitations and promises.

The trouble with too many of our prayers is that we urge that our own will be done instead of asking that God's will may be done.

Life is a duty, bear it;
Life is a duty, dare it;
Life is a thorny crown, wear it;
Though it break your heart in twain;
Though the burden crush you down,
Close your eyes and hide your pain;
First the cross and then the crown."
—Father Ryan.

There are two freedoms—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

Let us be quiet. In quietness there is strength. Many a life is distressed and distracted because its owner does not take time to get himself quiet.

If in the desert of life we look for our palm trees and wells of water, should we not also expect a sandy waste and a bitter fountain now and then?

Anxiety is the poison of life: the parent of many sins and of more miseries. Why, then, allow it, when we know all the future is guided by a Father's hand?—Blair.

"Evangelize or fossilize; preach or perish; be a missionary church or become a missionary field." There is something more than rhyme or alliteration in these words.

Envy is natural to man; and still, it is at once a vice and a course of misery. We should treat it as the enemy of our happiness, and stifle it like an evil thought—Schopenhauer.

The best proof of the truth of the Bible is its openness. It has nothing to hide. It stands out in the clear light. It challenges investigation. The effort to conceal it in any way is not warranted by its own demand that all men come and put it to a test. Come and see!

You think now that your burdens are heavy, that your trials are many, that your temptations are fierce; it may be every word true: but if God gives you a conscious hour in which to die, how profound will be the satisfaction and how sweet will be the joy that you bore all loyally and bravely for Christ's sake!

If at any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its eternal source, to God Himself; and through Him all the means of grace become again living and true; and through Him all His creatures become again near and dear and accessible.—Elizabeth Rundle Charles.

To those who live and walk in the Spirit, all creation is seen to be of God. No man can find God through nature; but every man may find nature through God. If man begins with nature he can not climb from it to God; but if he begins with God, he may enter into the mystic region, wherein lies true appreciation of the glories and beauties of nature.—G. Campbell Morgan.

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-three years since I first caught a glimpse of Him and He has been growing on me ever since. There is not a want in the soul which He will not meet.—Dwight L. Moody.

"Yet love will dream, and faith will trust,
(Since He who knows our need is just),
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees!
Who, hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own."
—Whittier.

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Southern Churchman

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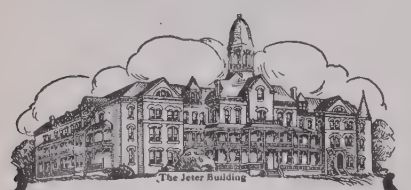
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JANUARY 15, 1910. No. 3

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

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A GIRLS' SCHOOL AT CHARLOTTESVILLE, VA.

In the last issue of the Southern Churchman there was a letter from the Bishops of Virginia, cordially commending to Churchmen a proposed School for Girls in Charlottesville, Virginia; and in this issue of the paper there is a letter from the Rev. H. B. Lee, rector of Christ church, Charlottesville, on the same subject.

It is sincerely to be hoped that these two communications will succeed in calling practical attention to this important matter, and if the two letters have been overlooked by any readers of the Southern Churchman, it is highly desirable that this notice may result in a careful reading of the same.

The matter is of importance, as the two statements will show, and if the plan is to be carried to success, the appeal must be responded to promptly.

Mr. Lee has a fine and unexpected opportunity to acquire a valuable property for the Church, and to establish a school that will be a genuine blessing to many girls in Church families. One of the recognized difficulties in the South, for many years past, has been the impossibility of educating our girls in Church schools and under Church auspices, for any reasonable price. In this respect the pitiful confession has to be made that the Church is far behind all the other great religious bodies of the South; and so far, small effort is being made to remove this reproach. Our Church educational advantages are nearly all planned for those who are in easy circumstances, and though the poor are more and more with us, so far we seem to have taken little notice of this fact in our school plans.

A few earnest men, like Mr. Pruden and Mr. Lee, are spending time and energy in trying to remove this reproach and blot on our fair name; but if the response they are getting is a fair measure of the Church's interest, then it is sadly to be feared that our shame will not soon be removed; and this condition exists in a Church which is said to be the richest per capita religious body in the United States! Surely, this is a saddening and disheartening thought! Can it be conceivable that those of us who have large means are utterly indifferent to the difficulties of those less fortunately situated? Such a thought is absolutely not admissable. The conditions must arise from ignorance of the situation.

It is this situation which Mr. Lee is trying to correct. He has a fine opportunity, and he is appealing to every generous Churchman to help him in his work.

A kindly help now will result in securing a property and founding a work which will do good for generations yet to come.

A PLEA FOR PEACE AND LOYALTY.

As the session of the next General Convention draws near there are ominous signs in the Church press in the land that some—possibly many—Churchmen are in grave danger of doing and saying and writing things that are far from making for the "Peace of the Church." At times, there are modes of speech and signs of temper that are scarcely fitting for discussion of the concerns of the Church of the Living God; and such signs become more frequent as the time of meeting of the General Convention draws nearer.

Of course, as long as the Church is "the Church militant here on earth," and is composed of fallible human beings, there is going to be differences of opinions, diverse points of view, and diverse methods of expressing those views. Different men will have widely different views of what is good for the Church and what will best make for her welfare. And it is good for the Church itself that these differing views should be stated with all the force and power possible to those who hold them. In this multitude of counsellors there may be wisdom, and out of the free interchange of thought there may come benefit to the Church.

But this interchange of thought should be such as becomes brethren in the same Household of Faith, and most of all such as becomes honest followers of the Prince of Peace.

When men begin to hurl epithets instead of arguments at each other, neither they nor the Church nor the world can derive any benefit from the process. And when threats of what we will do under given circumstances, or if certain legislation is or is not adopted, take the place of temperate and sane reasoning, then self-will has evidently usurped the place of love and loyalty to the Church.

Prophecies and predictions are cheap and easy, and have always formed the stock in trade of a certain type of mind in Church and State and society and business; and such prophecies and predictions only irritate and exasperate, and can under no circumstances do any good. So far from provoking to love and good works, they are far more apt to provoke to a reciprocal display of bad temper and use of unbrotherly language.

If controversialists could only remember the lesson of Uzzah and the Ark of God, and the result of a profane interference with God's methods and processes, it would be a help and blessing all around.

Unquestionably, there are going to be one or two inflammable questions before the next General Convention, and beyond a doubt there will be a wide field for heated discussion, if any Churchmen lose temper; and beyond a doubt, such a suggestion as was very recently made by a Bishop of this Church, as to his action in case certain legislation concerning Canon 19 is not adopted, is well calculated to make his opponents lose temper and say unwise things—just as unwise, indeed, as that "Reverend Father" has already said. But the very knowledge of all the facts ought to put Churchmen on their guard and make them remember that far above all personal opinion or party view should be placed loyalty to the Church and earnest desire and effort for her peace.

Self-will is and always has been the danger in Church councils: when men resolutely determine to have their own way and accomplish their own purposes and carry through their own plans. For any man or any set of men to hold that his or their plan is absolutely essential to the welfare of the Church, or her continuance in Apostolic doctrine and fellowship, is simply to set up a

claim of infallibility, and is absolutely the end of all reasonable discussion. And most of all, for any man or any body of men to threaten their equals with what they will do under given circumstances, is to descend to the plane of children, and very bad children at that.

Therefore it is that in view of the approaching General Convention, the Southern Churchman very seriously deprecates any unpleasant adjectives or uselessly strong language of any kind; any display of heat or temper; and pleads for love among the brethren; a kindly and gentle spirit; the soft answer and argument that turns away wrath; and above all a loyalty to the Church which puts the general welfare far above any personal or partisan advantage.

AN APPRECIATIVE ESTIMATE.

Dear Southern Churchman: Let me add my congratulations to the many others you have received and will receive, upon the beginning of your 75th year. May you complete the year successfully, and seventy-five more after that.

You hold a place in our Church journalism that no other Church paper holds—one that is not only valuable but necessary, just now, in maintaining the proportion of truth—and at other times, as well as now.

May you always be with us to maintain the Catholic faith with Evangelical insistence upon spiritual reality, and true Protestant sincerity of individual conviction and responsibility.

Faithfully yours,
GARDINER L. TUCKER.
Houma, La., Jan. 5.

This letter shows so admirable a conception of what the Southern Churchman holds as its ideal, that we make an exception to our general rule and publish it.

A Bishop's Congratulations.

My Dear Southern Churchman: I saw by your last issue that you were celebrating your seventy-fifth anniversary. I write to congratulate you upon arriving at the maturity, dignity and honor of that age. You have made it three-quarters of a century of extreme usefulness in the service of Christ and truth, and of the Church of the Living God. I know of no Church paper that has done the spiritual good that you have done, or that has reached as many people in the family with its message.

May you continue to prosper; and may your range of service to the people you reach be an ever widening circle.

Wishing you every blessing this New Year through, and sending personal greetings to the editor, publisher, and all on your staff,

I am, faithfully yours,
LEWIS W. BURTON.
Lexington, Ky., Jan. 4.

In time of trouble go not out of yourself to seek for aid; for the whole benefit of trial consists in silence, patience, rest and resignation. In this condition divine strength is found for the hard warfare, because then God himself fights for the soul.—M. de Molinos.

PAMPHLETS RECEIVED.

From the Rt. Rev. W. W. Niles, D. D., Bishop of New Hampshire, Journal of the One Hundred and Eighth Annual Convention of the Diocese.

Catalogue of the General Theological Seminary of New York for 1909-1910.

The University of Virginia Summer School has issued a very handsome booklet, containing thirty-two half-tone cuts, including views of the University, the Summer School, Monticello, etc. The number is limited, but as long as they last a copy will be mailed free to any teacher holding a certificate not lower than first grade, who will apply for it to the director of the Summer School, University, Virginia.

For the Southern Churchman.

Enoch's Privileges and Advantages.

Near about the most beautiful of all human biographies is that of Enoch. He walked with God: pleased God; and was translated.

We know of his parentage; but as to the particulars of his bringing up, we are left to study and imagine. He was a godly and devout man. With seeing eyes and hearing ears, he learned from the great book of Nature; from all his environments. To him the heavens declared the glory of God, and the firmament showed His handiwork. And all the works of the Great Creator impressed and taught him. Everything above and below was full of life and light, of wisdom and power. His soul was in sympathy and accord with all around him; and received its communications as the very language, the word of the Heavenly Father. The light of the sun and moon, the glimmerings of the stars, the fragrance and beauty of flowers, the soft breezes, the lightning and the thunder were direct manifestations of the present, loving Father. All His impressions were realities, present wisdom, watchfulness and loving kindness.

To Enoch realities were in place of evidences; and operations took the place of words and sentences and reasoning. The face of Nature was the face of God: sunshine the light of His countenance. Language was spirit and life. He lived and moved and had his being consciously in the Supreme Being. His living, loving soul saw sermons in stones; books in running brooks; tongues in trees, and good in everything. He saw the great God clothed in honor and majesty; decked with light as with a garment: His angels spirits; his ministers a flaming fire.

No contemporary seems to have shared the piety and wisdom of Enoch; and his son, according to the record, may have perished in the flood and with him many of their progeny; only Noah and his sons and daughters surviving. Like Enoch, Noah walked with God, but was not good enough to escape death.

The beautiful rainbow is the consecrated seal of God's covenant with the good man; that the seasons, seedtime and harvest, cold and heat, summer and winter, day and night should continue. This the written Word of God in the heavens; the ever fresh sign.

Compared with Enoch's privileges and advantages, our efforts to reason about and prove the existence of God and make Him a logical result; the Trinity a major premise, a minor promise and a conclusion, come near to vanity. We make idols by our intellects as well as with our hands, and worship our theories as well as our handiworks. And our theories and dogmas have as little of life in them as our idols of gold, silver and wood.

The Books of Psalms and of the Prophets are to the human race, as all the light and life of nature was to Enoch. The seeing eye and hearing ear and understanding heart that lives on them enjoys the privileges of Enoch. And the devout man that sees the Old Testament realized in the New, and the Word of God manifest in the Messiah, and keeps close to Him, enjoys the privileges of Enoch, and walks with God. He is not translated; but by absolute and perfect faith, death is swallowed up. The biography of Enoch is a great prophecy; most acceptable for its brevity and fullness. He was a gentle, lowly, thoughtful, devout man: a fulfilment of the later ennunciated truth: Mysteries are revealed to the meek. He never saw a tract, a text book, a newspaper or a magazine.

W.

Restlessness: The Disease of the Times.

Christ the Only Cure.

By the Rev. J. Cleveland Hall.

There is no word more descriptive of this present age than the word "Restlessness." In all departments of human activity; in all departments of human thought, restlessness is the paramount observable effect in modern conditions. And it wearies, tires, and tortures, until premature death, or the collapse of muscular fibre in chronic invalidism, or the snapping of overstrained nerves in mental derangement, brings rest at last—rest in the grave—rest in the sanatarium or hospital—rest in the mad house. And there is no other rest possible.

Under monopolistic conditions in some sections of commerce and manufacture, dividends must be declared; and this means that producing humanity at desk and machine must be pushed and urged to its highest capacity of physical and mental endurance. In other sections of trade, where competition yet survives as trade law, again the push of relentless necessity urges on to the limit of endurance, to even keep place in the struggle for existence. It is this that explains the rising of a new expression in life's discussions: "the age limit."

Before our age of restlessness old age was valued in every department of human endeavor; if decrepitude had not come to cloud the judgment, or to impair the faculties. The experience of years was an item of credit, called for an increase of wage, and extended honor. But to-day experience is not valued, because that in which the man of years is experienced, has become useless—is a thing of the past.

The buoyancy of hope is the factor traded upon now. And youth can be depended upon to follow the mirage ever beckoning from the horizon. And so, it is upon young manhood and young womanhood that the modern spirit of restlessness has fallen, with its impending horrors of early death, or a broken brain.

In spite of the marvelous advance in modern medicine and surgery, the time is approaching in America when there will be no such thing as old age; no man will live long enough to be accounted an old man; no woman will live long enough to be called an old woman. Gray hair will increase on many heads, but not because of increase in years.

Restlessness! One would think that religion would be exempt from this dominant spirit of the age. One would think that in his religious experience

of assurance of truth a man would secure that surcease of strained energy which, being mortal, is absolutely necessary to save him from the doom awaiting him. But, under pressure from without; from the maelstrom of commercial life, from the ferment of the intellectual world, religion also has been caught up in the mad dance of the times; has added to its duties, and in many quarters has almost hidden the object for which it was established in the consciousness of the race from the beginning. In its restless craving for applause from its enemies, the Church has rushed into club life, gymnasia organization, soup kitchen establishments, loan office combinations, charity work by hired committees, and the political arena; and so has lost its place as the conserver of spiritual strength in the human soul.

The "Institutional Church" is fast becoming no church at all. It has been tried now for years, and instead of increasing its hold upon humanity, the current discussions in print, of "The loss of the Church in its hold upon the masses," and "Why people do not go to church," conclusively demonstrate that its invasion of fields which belong solely to Christian individual endeavor has by no means fostered the religious instincts of humanity; and men and women turn elsewhere, or despairingly succumb to the inevitable, questioning: "Where is God?" And the Church has not only marred its beauty, and vitiated its Founder's motive in establishing it, by yielding to outside influence, by accepting the suggestions of its enemies and competing in the fields of civics, politics, athletics and entertainment; it has also been affected at its very heart by the contagion emanating from the intellectual restlessness of the age. Its Creeds must be "re-stated." Its Bible must be "re-written." Its Theology must be "modernized." Men "leave" the ministry because they "cannot preach and be honest."

Yes, restlessness has invaded even the pulpit, and the Church itself is rocking and swaying in the cyclonic clutch of the spirit of the age. Men, who in their hearts know that Christ is the same to-day as yesterday; that the Church, His Bride, is as unchangeable as the Rock upon which it was founded, and will not be prevailed against by the gates of hell itself; that the Gospel is the power of God unto salvation—are yielding to the currents swirling about them, and exhibiting a cowardice that is not only a shame to themselves, but a wounding of the Church; deserting their posts, and rushing into print in anonymous defense of actions really indefensible.

"Learn of Me, * * * and ye shall find rest unto your souls," said the Saviour of the world. Here is the promise of promises. Here is the panacea for modern ills. Here is the only encouragement offered humanity to day.

Great is the message of the pulpit for this age. Even the humblest and feeblest voice may enlighten the darkness. The most shrinking personality in the ministry to-day may be a guide to the most stalwart of the world's struggles, into havens of peace where they may find rest unto their souls.

The message for the age is a call back to Christ. The Christ has been covered, hidden, in the dust raised by the strenuous struggle of the times; forgotten, in the multitudinous interests that have been permitted to occupy the minds of men. And Christ means religion. In Him lies the principle of the only form of religion which can give rest to this modern soul of humanity. "Learn of me" does not mean "Come to my school."

Perhaps the world is more dominated by the ethical teaching of Jesus to-day than ever before, but it does not so "find rest unto its soul." The Law is a "Schoolmaster to bring men to Christ." Christ is not the "Schoolmaster." Honest questioning may be legitimately raised as to the originality of much of the spoken wisdom of Christ. But, while He spoke the truth, and was the Truth of truths Himself, yet the learning which He would have us make our own was not that of the spoken word, but that of His life.

"Learn of me" means what "Follow Me" meant. It means "Take me for your example." It means "Let my pathway be your pathway, my road your road, my abiding place your abiding place." And this is more than knowledge about Him. It is a very different thing from study of His teaching. It is not a moral or ethical philosophy. It is more than study of His life. It is living His life.

And this Gospel needs preaching today as never before since the Apostles first enunciated it. The "Brotherhood of Man" is of rapidly decreasing value, indeed fast approaching the position of a hypocritical philosophical fad, because the "Fatherhood of God" is practically denied. Not until men worship Almighty God as His eternal Fatherhood demands, will they "find rest unto their souls." This the Church stands for, or did stand for when God's Son and His Apostles established it. It still stands for it in some sections; and wherever it does, there is no question about its accomplishing the work set for it to do. There is no rest offered to mankind elsewhere.

Danville, Va.

Mrs. Russell Sage's Gift of Half Million to the American Bible Society, Almost in Sight.

The American Bible Society announces that the offer by Mrs. Russell Sage, of New York, of $500,000 to the Society, provided an equal amount be raised elsewhere, is almost in sight. The subscriptions to the Endowment Fund is now $462,604.78, leaving $37,395.22 still to be subscribed.

Twenty-two women and twenty-eight men have thus far subscribed $1,000 or over. One man honored his father and mother by a gift of $5,000, on condition that this amount should be specially designated by their names. This fact being published, a person, who had not been asked to contribute, wrote immediately, subscribing $100 to be named for his father. Are there not other sons and daughters who could do likewise now? Two women have given $25,000 each, and one man and one woman $10,000 each, and there are other subscriptions for $500, $200, $100, and lesser gifts. Thousands of dollars were received in answer to a special appeal asking for a Christmas dollar; others gave larger sums—one woman sending $1,000. The gift of the poor and those in moderate circumstances are very touching. One friend, whose little boy sent ten cents as a first gift to the Society a few years ago, sent all the savings in his little bank, after his death, as a memorial offering.

Mrs. Sage has consented to a brief extension of the time in order that, if possible, the Society may secure the whole amount of $500,000. Pledges need not be paid at once, but friends of the good cause should make them at once.

For the Southern Churchman.

The Normal Development of Jesus.

By the Rev. O. P. Steckel.

It is always in order in the work of teaching and preaching to ask ourselves the questions: "What think ye of Christ?" In the preliminary remarks of his book, "What is Christianity?" Adolf Harnack, rector of and professor of "Church History in the University of Berlin, says: "The great English philosopher, John Stuart Mill, has somewhere observed that mankind cannot be too often reminded that there was once a man of the name of Socrates. That is true; but still more important is it to remind mankind again and again that a man of the name of Jesus Christ once stood in their midst."

Our Lord Jesus Christ was both divine and human, and in His divine nature He was immutable, without "variableness or shadow of turning, the same yesterday, to-day and forever." In the perfections of His divine nature there could be no increase, growth or development. As to His human nature the divinity manifested itself to His humanity by degrees—ad modum recipientis, and He grew in wisdom and stature both in favor with God and man.

This article purports to show how the babe at Bethlehem grew normally, step by step into manhood; and in the consideration of this truth we wish to say that there was nothing strange or uncommon in the growth of Jesus. As any other child advances, day by day, from infancy to childhood, and to manhood, so Jesus became successively the boy, the youth, the man. We must guard ourselves against any unnatural, fantastic and abnormal conception as to the growth of the Christ child. In one of the Apocryphal Gospels we read that when Jesus was five years old He made twelve sparrows out of clay on the Sabbath. And when He was rebuked for breaking the Sabbath He cried out to the sparrows, "Off you go," and the sparrows flew away. This is a legendary fancy of the Apocryphal Gospels, "attempting to fill out the chaste silence of the Evangelists by painting an unnatural prodigy of a child to whom wild animals, trees and dumb idols bowed, and who changed balls of clay into flying birds for the amusement of His playmates." Jesus, on the contrary, when He was a child, did not possess physical strength like that of a Samson or Hercules, but was weak and helpless like other children. After He grew up and worked at His trade He made nothing with His simple tools which to the observer appeared wonderful. When He came into contact with His fellow-citizens during those silent eighteen years, He lived at Nazareth, they knew Him only in the character of a God-fearing Jew, showing no sign of extraordinary wisdom or extraordinary authority.

Of course, when we speak thus of the growth of Jesus we must not forget that there is a marked contrast between His childhood and that of other children. In all other children there is the foreign element of sin, which produces not a normal but an abnormal growth. Jesus being without sin, His childhood and youth were, for this reason, pre-eminently real. Being sinless it follows that the strength and range of His mind were wider and clearer than that of ordinary youths. All the faculties of His mind—perception, thought, memory, fancy and the imagination—prevailed in the most perfect way. It is true, Jesus, like other youths, observed the earth and the firm-

ament and learned by observation; but unlike others He did this without books and artificial means. Like others He studied mankind; but He could see into the hidden depths of the heart without books on psychology. Like His fellow countrymen He communed with God by observing the requirements of the ceremonial law; He learned God's revealed truths from Scripture and read them in the Synagogue; but He was not dependent upon human translations. He knew the Old Testament after the original way; for He was independent of the literature of schools and parties, and taught the truth as One who owed nothing to the world.

While Jesus grew in wisdom and stature He was, at the same time, in constant communion with God, His Heavenly Father. As His custom was He went on the Sabbath to the Synagogue and when there took an active part in the service, responding with delight to all the worship and reverently listening to all the sacred parts of devotion. Jesus must ever be about His Father's business and grow up in favor with God. He was in favor with man because He grew in favor with God. Being in right relation with God He stood in right relation with man. The secret of all growth is to be in right relation with the proper environments. The secret of the normal development of Jesus is that He started in the right place and continued in this environment to the end. His communion with God was the perfect rapport or human life with divine life.

The growth of Jesus between His appearing in the temple at the age of twelve and His baptism by John was, as it were, a silent growth. It is somewhat strange that in the life of Jesus there should be eighteen years of almost unbroken silence. All that is recorded of Him during those eighteen years is that He went down with His parents to Nazareth and was subject unto them. But then let it be remembered that all true growth is silent. When nature is baptized with the fulness of spring forces, you hear not a rustle. Silently the meadows become green, the trees blossom, the fruits ripen and the world comes up anew in living green without the sound of the trumpet. God erects His great temples without the sound of the hammer; and the magnificent moral and intellectual structures go up, day by day, in profound silence. The kingdom of God is likened unto seed, or leaven, and it comes without observation.

Tyndal says, "All great things come slowly and silently to birth." Copernicus pondered his work for thirty-three years. Newton for nearly thirty years kept the idea of gravitation before his mind. Darwin for twenty years pondered on the problem of the "Origin of Species." So Jesus stayed in His appointed place; was subject to his parents; silently He accepted the position of His lot; met His cares, and possessed His soul in patience. There was in Him a quiet maturing of power which eminently qualified Jesus after His baptism to enter upon the work of His wonderful public ministry.

Such then was the normal development of Jesus. Born of the Virgin Mary He took our nature upon Him, and left it only at the tomb. Passing through the ordinary stages of human life He sanctifies our nature at every period, that we might find in Him the perfect type of manhood. It is for this reason that Jesus became in turn an infant, a youth, a man—a child submissive and meek; a young man without reproach; a full-grown man, the model of absolute perfection. Jesus came into our humanity to make it possible for us to go forward in the life of God through childhood, youth, manhood, until He completes in us the work of His grace and we come to the measure of His stature.

It is true, that nobody can live a life in the full, normal and perfect way such as Jesus lived. There is a sense in which the ideal of life as set forth by Jesus is too high, that is to say, no man can fully and perfectly realize it in his life. But, notwithstanding all this, we should by earnest purpose, by self conflict, by watching and prayer, by faith and love enter into His perfect life, and by likeness of spirit go forth and meet Him as our Everlasting Friend.

Mahanoy City, Pa.

Church Intelligence.

CALENDAR.

January.

1—Saturday—Circumcision.
2—Second Sunday after Christmas.
6—Epiphany.
9—First Sunday after Epiphany.
16—Second Sunday after Epiphany.
23—Septuagesima.
25—Conversion of St. Paul.
30—Sexagesima.

Collect for Second Sunday After Epiphany.

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy stedfast fear and love; keep us, we beseech thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

Foreign.

Churchmen and the Elections.

The Bishop of Salisbury, in a letter to Canon Maurice, rector of St. Edmund's, Salisbury, strongly urges all Churchmen to vote against the Government in the coming elections, or to obtain satisfactory pledges from Liberal candidates. Bishop Wordsworth is one of the most learned members of the Episcopal bench. He is quite unidentified with party, either in the Church or out of it, and his pronouncement against the Government represents a reluctant modification of view induced by the events of the past three weeks, and mature reflection upon the gravity of the issues presented. In the great Budget debate in the House of Lords, he followed the Archbishop of Canterbury in declining to vote on the motion to refer the Finance Bill to the judgment of the people. He thought the chief matters touched in the Budget were such as laymen had better be left to decide for themselves. But the situation has been changed since November 30, by the speeches which have been made by certain of the Cabinet Ministers, including the Prime Minister. He feels compelled now to declare against the party which is proposing to attack the Church and revolutionize the State. His conviction is that the country does not desire a series of revolutions, or even one revolution, but to make progress on lines "slowly broadening down from precedent to precedent." Such revolutionary changes as the Government propose he asks his brother Churchmen to resist.

The Bishop of London in his New Year's letter takes practically the same line as the Bishop of Salisbury. He says there is no doubt there are some Churchmen who openly despair of the future of denominational schools, and who regard Disendowment as an act of justice to a section of the Welsh people. These will act according to their convictions. But those who believe that the maintenance of any religious teaching which is worth the name in England is bound up with the continued existence of denominational schools, and that the disendowment of the Welsh Church is an act of tyranny and injustice to a poor but progressively active and successful Church, will be guilty of a grave dereliction of duty if they do not take satisfactory pledges on these points from candidates on either side. The Bishop insists that if it is going to be asserted after the election that the country has decided against the Church, and that, therefore, Parliament is justified in proceeding to demolish Church schools and to disendow the Church in Wales, we shall have ourselves to blame if we have allowed our case to go by default.

The Duty of Churchmen.

The Bishop of London said: "In the face of the multitude of questions before the electors, it might be enough for the candidate to pledge himself not to vote during the next Parliament for either Welsh Disestablishment or any act clearly injurious to our voluntary schools. It is only fair to make it as easy as possible for those Churchmen who wish to support their party to do so without a sense of being disloyal to their Church.

"But besides acting as fairly and conscientiously as we can, we must indeed also pray during this coming year. We must pray for our country that it may be guided right in its financial and social policy, and be kept sound at its heart; that all parties in the State may carry on their strenuous struggle with mutual respect and forbearance, and that in shaping and fashioning the nation's life the old National Church may play the same worthy part which it has played so often during its age-long history."

Kissing the Book.

One of the new Acts which came into force on January 1, is that relating to the administration of oaths, and although the change to be made does away with the old familiar practice of kissing the Testament, the new method is calculated to add to the solemnity of a very important proceeding. Persons frequenting some of our Courts have often been pained by the casual and careless way in which the oath has been taken. The first Lord Iddesleigh once told in the House of Commons of a Davonshire Quarter Sessions where one book tied round with twine was regularly used for the administration of the oath for a quarter of a century. Someone then had the curiosity to cut the string, when it was found that the book was a ready-reckoner. Under the new Act the person taking the oath will hold the New Testament in his uplifted right hand, listen to the oath, and then solemnly say "I do." Something will depend upon the manner in which the oath is administered by the official, but the judges and magistrates may be trusted to see that it

is not gabbled over as a useless formula.

It seems strange to hear of Siam coming to the relief of London. On Sunday evening last, the Rev. Henry Pitt, Vicar of St. Mary's, Southwark, held up in the pulpit a credit note for six guineas, which he had received from a Bible class at Bangkok for the relief of the destitute unemployed in his wretchedly poor parish. Mr. Pitt said, "The sad and awful necessity for heathen Siam to send this money to feed the starving poor of London, the capital of Christian England, should fill us all with shame. I fervently hope that the dreadful need so apparent to us all will speedily pass away."

American.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J G. Murray, D. D., Coadjutor.

Great Missionary Mass Meeting in Baltimore—Twenty-fifth Anniversary of Bishop Paret's Consecration—The Rev. Charles Fiske Accepts Call to St. Michael's, Baltimore.

The annual missionary mass meeting of the Diocese was held in Baltimore, at the Lyric, on Sunday evening, January 9. Nearly every church in the city closed its doors on that evening, the rectors urging their people to attendance upon the great yearly meeting for the increase of interest in missionary endeavor at home and abroad. There were about 2,000 people present, perhaps the largest crowd in the history of the meetings; and as Bishop Murray pointed out, there were twice as many men as at any previous meeting, one of the appreciable results of the influence of the Laymen's Missionary Movement in Baltimore. The speakers were the Rev. Irvine H. Correll, of Kyoto, Japan; the Rt. Rev. Nathaniel S. Thomas, Bishop of Wyoming, and Bishop Murray, treating respectively, of the work in the foreign, domestic and diocesan fields.

Dr. Correll stirred the audience by his graphic story of the Christian mission in Japan since the day of St. Francis Xavier. It was a vivid and highly-colored tale. His belief that the rest of Asia, China particularly, was to be Christianized through Japan, which better understands the neighboring nations, their needs and their peculiarity of temperament, convinced many of the vital strategic importance of the Japanese Mission.

Bishop Thomas described his new District of Wyoming. He told how improved methods of wheat raising had, in his father's time, changed Minnesota and the Dakotas from the roughest of frontiers to rich, thriving commonwealths, and how the same thing was about to occur in Wyoming, by reason of the recent introduction of "dry-farming," the principle of which was just beginning to be understood. He gave a discouraging picture of the apathy towards religious matters that existed in that neighborhood, showing the Church's opportunity there and her duty.

Bishop Murray announced that two Diocesan organizations, the Woman's Auxiliary and the Bishop's Guild had pledged themselves to give this year twice the amounts of their usual appropriations, and he wanted now to see the men in each parish organize themselves systematically and give to missions far more generously than ever before. He spoke of the great awakening among the men in the matter of Missions, which the Laymen's Missionary Movement had brought about, and he declared his belief that with the impetus which they had the men of the Church would go on yearly increasing in interest and generous giving.

After Benediction by Bishop Thomas the most generally satisfactory of the mass meetings of recent years was closed.

Saturday, January 8, marked the twenty-fifth anniversary of the consecration of Dr. Paret to be Bishop of Maryland. Universal regret was expressed for the fact that Bishop Paret's absence abroad made impossible any formal celebration of the anniversary. The fact of its occurrence was mentioned in the local papers and many letters of congratulation were received at the Episcopal residence in Baltimore, but there was no other recognition of the occasion. Bishop Paret is now with his family in Nice, where he is being benefitted by a complete rest.

The Rev. Charles Fiske,, of Norristown, Pa., has accepted the call extended to him by the vestry of the Church of St. Michael and All Angels, Baltimore. He will take charge of the work on the last Sunday of this month.

On Sunday, January 9, the Rev. J. J. Wilkins, D. D., General Secretary of the Five Million Dollar Fund, addressed in behalf of the "Fund," a large congregation in Grace church, Baltimore. Dr. Wilkins has further appointments in Baltimore for all the Sundays in January. The Rev. Wm. H. H. Powers is chairman of the Maryland Diocesan committee, appointed to assist in raising the money.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Clergymen Called Out of the Diocese. The Bishops' Appeal for the "Special Fund"—Laymen's Missionary Movement.

Items of interest to the Church public, as reached through the widely circulated columns of the Southern Churchman from West Virginia, seem to have been very few of late, or else the sources of such items, upon which your correspondent must depend, have been very slow to yield them. Those that come are not of a specially cheerful nature as they are principally of the removal of good men from us to other fields which have been made to appear as offering better opportunities. Our next neighbor, Maryland, has drawn upon us for the Rev. W. J. Page, who came in September or October, to the work in Fayette county, left vacant by the removal of the Rev. A. M. Lewis, after eight years of fruitful work. To the same diocese we lose the Rev. J. J. Clopton, who leaves Weston after a rectorship of several years, to take work in the suburbs of Baltimore. To the suburbs of Louisville, to assist in a promising and growing development of the Church, under Rev. Richard McCready, goes Rev. Pierce N. MacDonald, a man of West Virginia's own rearing and training, according to reports received from the fortunate section gaining his services. Our mother Diocese of Virginia, from whom he came years ago to us, has called back the Rev. Andrew G. Grinnan, who is to leave Berkeley Springs to become rector of the Church at Haymarket. We will miss these good, true ministers from their places of usefulness, but can only wish them one and all Godspeed.

Rev. James Davis Gibson was called from Wellsburg to be rector of the Epiphany, Barton Heights, Richmond, but declined.

The Bishops have put forth, in a terse circular letter, their annual Advent appeal for the "Special Fund." This letter goes individually to persons throughout the Diocese, and their response, putting into the hands of the Bishops from $1,500 to $2,000 annually—has been of the greatest assistance in maintaining the work. Friends without the Diocese have also been most liberal and helpful contributors.

The passing into Paradise within very recent months of persons who were most liberal and regular givers to the "Special Fund" leaves a wide opening for men and women of devotion to help our Bishops bear heavy tasks imposed upon them.

There is to be one of the meetings of the Laymen's Missionary Movement held Jan. 26-28, in Huntington, as the centre of a large contiguous population. The rector of Trinity church and its laymen are co-operating, the senior warden, Capt. C. L. Thompson, being chairman of the local committee; Bishop Peterkin and Bishop Lloyd of Virginia are among those who will address the laymen assembled. J. S. G.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

The First Southern Home for Unfortunate Girls.

The late Dr. W. W. Parker, of Richmond, Va., among the many objects of his benevolence, often numbered penitent fallen girls. For several years he sent them to a Home in Philadelphia, and then determined to found one in this city. He applied for the first contribution to Mr. Thomas Branch, who gave $500, and with this start Dr. Parker and the late Judge Robert Ould visited other prominent citizens, and in one day secured $6,000.

A board of directors and one of lady managers were then formed, the former consisting of 18 of the most representative men of that day, Dr. Parker, Judge Ould, Mr. Thomas Branch, and Mr. Wm. P. Munford, being officers. Sixteen of our leading women constituted the board of ladies, the officers being Mrs. Bradley Johnson and Mrs. J. B. Jeter. During the 30 years of its existence the annual reports from that day show the names of many of the foremost citizens of Richmond upon these boards, who have perseveringly brought this refuge through a continued heavy financial strain, and in the beginning, the greatest discouragements.

The present board of directors consists of Mr. Carlton McCarthy, O. A. Morton, James H. Crenshaw, officers; Richard A. Ricks, M. E. Marcuse, Wm. C. McBain, Wm. H. Palmer, W. E. Camp, John P. Branch, T. W. Pemberton, John L. Williams, J. A. Wellford, J. N. Upshur.

Board of Lady Managers—Mrs. James Pleasants, Mrs. Peter J. White, Mrs. L. L. Lewis, Mrs. Malvern Patterson, Mrs. Thomas Nowlan, officers; Mrs. Frank McGuire, Mrs. J. T. Anderson, J. W. Lynham, Josiah Ryland, L. R. Mason, E. C. Nolting, Chas. E. Whitlock, C. E. Watkins, C. E. Shields, C. V. Carrington, Frederick Hahr, T. E. Bocock, W. R. Blunt, E. E. Pote.

The solid old homestead, which with its great surrounding lot, is eminently

fitted for isolation and seclusion, was bought in 1874, and the Spring Street Home then began its beneficent mission, which has resulted in the shelter and complete reformation of hundreds of fallen girls, who coming to it often homeless and perfectly desperate, turned adrift by their enraged and deeply-mortified families, could have found no other refuge except some horrible den of infamy in which they would have hardened into abandoned wretches, instead of being transformed, as has very often been the case, into far better, more useful and responsible women in every way, under the kindly, judicious influence and training of this place, such as many had never known before in their lives. Numbers of these girls have come under the most piteous or deplorable circumstances, sometimes apparently vicious and beyond reformation, sometimes of a much gentler and more womanly type, but heart-broken and almost stupefied by despair. Space fails to tell of the wonderful improvement often wrought in both these classes of unfortunates. An instance of the former was the worst girl in the Home this year, who in time became one of the best inmates, and her family overjoyed at the transformation. Another young girl came from a neighboring city utterly destitute, having escaped from her infuriated mother and made her way here because so terribly beaten. The Superintendent wrote to the latter to forward the daughter's clothing, but only received a reply urging her to beat the poor creature, as she herself had done. This girl became, under kind, wise treatment a hopeful and encouraging case, now supporting herself and her child by her own work. Often these young women are missionaries in their own homes when they return to them from a place of such thoroughly Christian influence. The thrift, skill and efficiency of Mrs. Gregory, the superintendent, once a very wealthy woman, is beyond praise, but her tactful, motherly treatment of her charges is her great power. Rigid economy is always necessary, and the present family is large, numbering 18, but though under constant financial strain, the whole place is a model of attractive neatness and comfort, and the health report this year is almost perfect. Of the 60 girls who have left in the last twelve months, Mrs. Gregory has found places for 21. Nine have married respectably, and the remainder are again in their own homes. The large majority have connected themselves with some church, and only two remain unreformed.

The large grounds are utilized as a garden, which the girls largely cultivate, in addition to the domestic work. This supplies vegetables in summer; a sufficient supply is canned for winter use, and there is a small residue whose sale pays for plowing, seeds and fertilizers. Generous gifts and splendid management have made it possible to build an annex of several rooms this year, and to renovate the house, adding greatly needed sanitary improvements. The efficiency of the president and treasurer have brought about great results, but the financial pressure is very heavy, and need of contributions very great in this most helpful Institution. MRS. LANDON R. MASON.

An interesting service for deaf-mutes was held in St. Andrew's church, Richmond, on the First Sunday after the Epiphany, January 9. The preacher was the Rev. Oliver J. Whildin, Church Missionary to these silent people. The service was conducted in the sign language.

Memorial Gifts to Upper St. Stephen's.

Upper St. Stephen's, Northumberland county, of which the Rev. Lewis Carter Harrison is rector, was the recipient of two brass alms basins, used for the first time on Christmas Day. One is "In Memory of Matthew Rhodam, vestryman, Upper St. Stephen's Parish, Northumberland County, Virginia;" the other "In Memory of Richard Kenner, and his son Rodham Kenner, 1671-1706, communicants, Upper St. Stephen's Parish, Northumberland County, Virginia;" these being the inscriptions on the under side of each. They were presented by one who prefers to remain unknown.

Upper St. Stephen's is one of three parishes into which the county of Northumberland was divided in early Colonial days. Each had its fine old brick church, all of which have passed away, the foundations being traceable on their original sites. In late years the seeds sown have germinated and grown, and two of the parishes have neat and commodious church buildings, while in the third, steps have been taken by the active and consecrated young rector and his people, for the erection of a place of worship in the near future.

Call Accepted.

The Rev. E. B. Burwell, rector of Overwharton parish, Stafford county, has accepted the call recently extended him to the rectorship of Trinity church, Upperville, with charge of the missions at Trappe and Atoka.

Mr. Burwell has been in his present parish more than eight years, and during that time it has grown greatly and is now one of the strongest of the country parishes in Virginia. He will enter upon his new duties about the first of February.

Brotherhood of St. Paul.

The annual service for the Brotherhood of St. Paul will be held in St. Andrew's church, Richmond, on Sunday, January 23, at 4 P. M. An address will be delivered by the Rev. W. Russell Bowie, rector of Greenwood parish, Albemarle county.

All of the boys in the Sunday Schools and churches of Henrico parish are earnestly invited to be present. The occasion will be one of great interest.

WASHINGTON.

Rt Rev. Alfred Harding, D.D., Bishop

Week of Prayer Service—Aid for King Hall—Endowment for the Church College, Hartford, Conn.—The Son of a Rabbi Tells How his Father was Converted to Christianity—Memorial Services to the Founder of the Crittenton Home—Bishop Harding to Visit Florida—Missionary Rallies on January 16.

At the Week of Prayer service held in Luther Memorial church, on Wednesday, January 5, under the auspices of the Woman's Interdenominational Missionary Union, our Church was represented by the Bishop of Washington and the Rev. George Calvert Carter, rector of St. Andrew's church, Washington. The theme spoken upon was, "The Church of God on Earth." The Bishop divided his address into three parts, viz.:

"Adoration and praise;" "Witness for Christ;" "Missions."

"We want unity among Christians," declared the Bishop; to abandon prejudices, not principles. And let us be sure of what are principles. Take a large view, and pray that God will bring us together and help us to work and pray together. Begin with ourselves, then as an organization wakened for what Christianity has done for us—for the world! Let us learn self-sacrifice, and be not led away from Christ's teaching and example of self-sacrifice. We must witness for God. There is nothing else so much needed in this age as witness for God—not only in the Church, but above all, in the home!

"Missions," continued the Bishop, "form a large part of our Christian duty. It is our solemn obligation to carry the Christian religion to the ends of the earth, as Christ has commanded us in no uncertain terms."

The Rev. Mr. Carter followed Bishop Harding in a brief address urging unity of all Christians in prayer—"The Christian's vital breath."

On the afternoon of Epiphany Day, at the Bishop's house, there was a meeting of the trustees of King Hall, Howard University, (colored) Washington, for the purpose of discussing the future of that institution. King Hall is the Church's adjunct of Howard University for the education of colored men for the ministry of the Church, and has been under the superintendence of a clergyman, either white or colored. A large sum of money has been contributed by a Churchman of the North to insure the school's support for two or three years.

The half-million dollar endowment for the Church College of Trinity, Hartford, Connecticut, is now fully pledged, the last one thousand dollars being sent in on New Year's Eve.

The Rev. Dr. Pettis, honorary curate of St. Andrew's church, Washington, is, at Bishop Harding's request, in charge of Congress Heights parish, D. C., until a successsor shall be chosen to the Rev. Willian Bradshaw, who recently resigned and went to Florida.

In the Metropolitan Presbyterian church, Washington, on Sunday evening, January 9, Mr. Joseph Cohn, son of former Rabbi Leopold Cohn, Jewish pastor of an Austro-Hungarian congregation, gave a graphic account of his father's conversion to Christianity. On Wednesday night, January 12, he will speak at Ascension church, Rev. Mr. Nelms, rector.

"Twelve years ago," said Mr. Cohn, "my father was a Rabbi among his people in Austro-Hungary. After much individual study he became convinced that the Messiah had come. He found no confirmation of this view in the Jewish writings, and in that country there is no New Testament.

"One day he announced the result of his researches to his congregation, and they with one accord left him and excommunicated him. He called on a brother rabbi, who told him that the only place he could hear more about the Messiah was in America; and he immediately sailed for this country. In New York he was given a New Testament, which he read through in a single sitting. When he had finished it he accepted Christ as the Messiah for whom he had been so earnestly looking. Then he fled to Scotland, owing to the bitter persecution to which he was subjected.

"For a long time he despaired of ever seeing his family again, as all communications between them were cut off, and he did not dare go back to them. Finally, after many perils and dangers, they were restored. He returned to America, and began to preach the Gospe to the Jews. He has had more than 100 public confessions of faith, and

about 500 secret believers."

Both the former rabbi and his son are engaged in the work of teaching Christ Jesus as the true Messiah to the Jewish people of this country.

In Washington, as well as in many other cities yesterday, memorial services were held in loving honor of the late, and still widely lamented, Charles Nelson Crittenton, the founder of the Florence Crittenton Missions for homeless and unfortunate women and girls.

The Bishop of Washington will leave for Florida on January 13, to make a week's visit to his friend, Mr. George B. Cluett, of Palm Beach. On his return home the Bishop will speak at the Convocation of New Berne, Kinston, N. C.

The missionary rallies on the second Sunday after the Epiphany, will take place in the Church of the Epiphany, at 4 P. M., and at St. Mark's church, and at Grace church, Georgetown, at 9:30 P. M. There will be special preachers. W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

St. Paul's Church, Berkley.

The death of the Rev. Robert Gatewood, D. D., has left St. Paul's church, Berkley, without a rector. Dr. Gatewood ministered to the congregation for a life-time, receiving no specified remuneration. St. Paul's is an attractive brick church, seating 175 persons. There is no indebtedness on the property and it is in excellent condition. There are between fifty and sixty communeration. St. Paul's is an attractive to the church, and apparently determined to secure a pastor.

On Wednesday night of last week, the congregation met for the purpose of reorganization. The Bishop was unable to be present and the Rev. George S. Vest, of Ascension church, acted in his place. After consultation it was found that $900 could be pledged to a rector for the first year, and the good hope of more in the second year. Meanwhile Mr. A. T. Peatross, a student at William and Mary College, preparing for entrance to the Seminary, will hold services every Sunday morning until a pastor is secured. Different clergymen of Norfolk will give the congregation afternoon services on Sundays. Last Sunday afternoon the Rev. Mr. Vest conducted the services, a good congregation being present.

The Rev. G. Otis Mead, who recently accepted the position of Agent for the Church Extension Fund of the Diocese, spoke in St. Thomas' church, Berkley, on Sunday morning. On January 16, he will address the congregation of St. Paul's and at night that of Ascension. Mr. Mead is making the acquaintance of the congregations before beginning his campaign of work. He is an earnest, energetic man and no doubt will do most excellent work in the upbuilding and extension of the Church in the Diocese.

Memorial Windows in Old Blandford Church.

Old Blandford church, Petersburg, built about 1737, and now in charge of the Ladies' Memorial Association, has been restored to its original condition, with the pulpit, galleries, benches, etc., and converted into a memorial chapel. On its walls are many memorials of the Revolutionary and Confederate days, and it is soon to be enriched with additional memorial windows by the States of Alabama, South Carolina, Tennessee and Mississippi, in memory of their Confederate dead buried in the cemetery around the church. Memorial windows have been erected by Virginia, North Carolina, Louisiana and Missouri, the windows lately completed being similar in design to those already placed in the church. Each window contains the figure of one of the Apostles, with the seal of the respective State and an appropriate inscription. The cost of each of these windows is $400.

The Rev. Z. S. Farland has been visiting Portsmouth, and appears to have recovered his health completely, looking unusually strong and vigorous.

The address of the Rev. Dallas Tucker, formerly in charge of Emmanuel church, Harrisonburg, Va., is changed to 409 Pennsylvania Ave., Bristol, Va.-Tenn., where he is now rector of Goodson parish.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

Christmas in Matanzas.

The Rev. Francisco Diaz, priest-in-charge of the mission called Fieles a Jesus, in Matanzas, together with some members of his congregation, devoted a large part of the day in missions of charity. There were in the chapel the usual services, morning and at night, which were thronged with people.

During the previous week the members of the Ladies' Guild solicited contributions from a great number of kindly disposed people, who responded most generously, and quite a large fund was thus raised.

In the afternoon of Christmas Day Mr. Diaz and the members of this Guild distributed part of this fund among about forty poor families. Then they went to the city prison, taking with them donations for the prisoners. In each ward a short service was held, with the singing of hymns, and a short address by Mr. Diaz. Many of the prisoners were so greatly affected by this kindness that they fell upon their knees during the singing of the hymns, and declared with the tears streaming from their eyes, that they intended to live better lives in the future.

This beautiful charity attracted a great deal of attention in the city, especially on the part of those who do not know the Church and her ways, and it is sure to be productive of much good apart from the charity itself.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

The Laymen's Movement in Hartford.

The Rev. Arthur M. Sherman, of Changsha, China, made an interesting and inspiring address at a large gathering of men who attended the Laymen's Missionary rally at Trinity church, Hartford, Conn., on Sunday night, January 9. His subject was "The Awakening of China" and his treatment of it resulted in an awakening of his audience. The facts which he gave to show the greatness of the Chinese nation made his hearers sit up and take notice, in a manner unusual in missionary talks. Stirring addresses were also made by Bishop Knight, of Cuba, Mr. W. R. Butter, of Mauch Chunk, Pa., and Judge L. P. W. Marvin, chairman of the Diocesan Committee of the Laymen's Movement. The service was in charge of Bishop Brewster, who introduced the speakers.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Convocation of New Bern.

The Epiphany meeting of the Convocation of New Bern will be held in St. Mary's church, Kinston, the Rev. John H. Griffith, rector, Jan. 19, 20 and 21.

The opening service will take place on Wednesday, January 19, at 8 P. M., the sermon to be preached by the Dean, the Rev. F. N. Skinner.

On Thursday, January 20, at 10:30 A. M., the Holy Communion will be celebrated and a sermon preached by the Rev. B. F. Huske. At 3:30 P. M. an address will be made by the Rev. John H. Brown, on "Sunday School Methods." At 8 P. M. there will be Evening Prayer and a sermon by the Rev. W. H. Milton, D. D., of Wilmington, N. C.

On Friday, January 21, at 9:30 A. M., officers will be elected and at 10:30, the Litany will be said and addresses on the "Laymen's Missionary Movement." Among the speakers will be George C. Cowper, and William Dunn, of New Bern, and L. V. Morrell, of Snow Hill.

The Woman's Parochial Society will meet at 3 P. M., and at 8 P. M., Bishop Harding of Washington will preach, and an address will be made by Bishop Strange, on the "Laymen's Forward Movement."

The Rev. Robert A. Holland, D. D., a faithful and useful clergyman of the church, died at St. Louis, on Dec. 30, aged 65 years. The immediate cause of his death was asthma. He leaves a widow and six children. Two of his sons are clergymen of the Church—the Rev. Thomas Bond Holland, rector of St. Michael's church, Trenton, N. J., and the Rev. James S. Holland, assistant at St. George's church, New York. Dr. Holland was born in Nashville, Tenn. At the time of his death he was rector emeritus of St. George's church, St. Louis. He served as chaplain in the Confederate army during the war between the States, and was afterwards pastor of a leading Methodist church in Baltimore, Md. Becoming a convert to the Church, he studied for holy orders, and was admitted to the diaconate in 1871 by Bishop Whittingham, and to the priesthood in the following year by Bishop Robertson. He was eminent as a writer on literary, sociological and scientific subjects.

Calvary parish, Pittsburg, has met with a great loss in the death of the senior warden, the Hon. James W. Brown, who died at Point Mouille, Mich., on Saturday, Oct. 23. The funeral services were held in Calvary church on Oct. 26, Bishop Whitehead, the Rev. Dr. McIlvaine, rector, and the Rev. D. L. Ferris, officiating. Mr. Brown was in his sixty-sixth year, and for a long time had been prominently identified with the interests of Calvary church and the Diocese of Pittsburgh.

During the month of December, 1909, the Rev. Francis M. Osborne was in the completion of the church and tran-20, ordered all the stone needed for the building committee, on December by the successful outcome of this trip, Diocese of North Carolina. Encouraged Atkinson Memorial church, Charlotte, Philadelphia and New York, raising septs. Since January 1, a legacy of two thousands dollars, from the estate

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Conference of Laymen for Furthering Church Work—Rector Instituted. Archdeacon Osborne Will Spend the Winter at Statesville—Christmas Services at Holy Innocents, Henderson.

At the last Diocesan Convention the following was passed:

"Resolved, That the Bishop be requested and is hereby authorized to call a conference, inviting two or more laymen from each of the several parishes and missions, to consider methods and means for furthering our Church work by increased co-operation of the laity."

The Bishop has called this Conference to meet in Raleigh from Jan. 23 to 25, inclusive. Each clergyman is requested to do all in his power to secure both the number and the kind of laymen required.

On the first Sunday in Advent the Rev. Clement Grenelle Bradly was instituted as rector of Trinity parish, Scotland Neck.. Morning Prayer was said by the Rev. Messrs. Ingle and Hunter. The Bishop of the Diocese was the institutor, and the sermon was preached by the Ven. Archdeacon Hughes. The sermon was one of more than usual power, claritq and directness. The whole service was in every way helpful and uplifting. While only a short time in charge, Mr. Bradley has had the heartiest support of his people, who are enthusiastic in their labors, and a number of gratifying changes in parochial conditions have already been effected.

The Ven. Archdeacon of the Convocation of Charlotte, the Rev. E. A. Osborne, will make his home for the winter at Statesville, N. C., ministering to the congregation in addition to his work as Archdeacon. Upon a recent visit to Reidsville, he found the good Church-folk there holding together most faithfully, notwithstanding they are without a rector. Their purpose is to unite with High Point or some other parish, and thus secure due ministration.

The Rev. H. L. Hoover, former rector at Leaksville and Spray, has moved to Omaha, Nebraska. He has been succeeded by the Rev. Geo. M. Tolson, formerly of Herndon, Va., and at one time Archdeacon of Raleigh. Mr. Tolson is heartily welcomed back to his former Diocese.

Miss Eunice J. Hall, of Charlotte, representing the Federation of Thompson Orphanage Guilds, recently addressed the Auxiliaries of St. Barnabas' and St. Andrew's churches, at Greensboro. She very interestingly presented plans for raising money to erect new buildings of a much-needed kind for this excellent institution.

The Rev. Francis M. Osborne, of Charlotte, has been spending some weeks North securing funds for the completion of the Church of the Holy Comforter, the memorial to the late Bishop Atkinson.

Archdeacon Webber, whose missions have proved so helpful, is to be at St. Andrew's, Greensboro, January 4 to 11, and at St. Mary's, High Point, January 12 to 16.

The Christmas services at Holy Innocents, Henderson, were most beautiful and uplifting. Much interest had been shown in the preparation of a vested choir, and its presence and helpful aid was looked forward to with genuine pleasure. Still this did not detract from the weightier matters. Notwithstanding the severity and inclemency of the weather, quite a large congregation attended the early service—a goodly number being men.

For the character of the climatic conditions an unusual number of the devoted were present at the mid-day service. The chancel was adorned with cedar and holly and the altar ablaze with lights. At the first note of the organ the choir was in readiness. A splendid body it was, of over thirty—men, women and children. There were two violins and a cornet which added much to the sweetness of the music. And it was the general and sane judgment of all that this step gives an additional beauty and richer tone of worship to the already inspiring service.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Visitations by the Bishop—Convocation of Nashville—Death of Mrs. Samuel Barton, of Sewanee—Judge Horace H. Lurton—The Laymen's Missionary Movement.

On the morning of December 5, the Bishop of the Diocese visited Christ church, Nashville, the Rev. H. J. Mikell, rector, and confirmed a class of ten. This was the second class presented for confirmation in this parish during the past year. In the evening of the same day, the Bishop made his annual visitation to St. Andrew's church, West Nashville, the Rev. J. Francis McCloud, priest-in-charge, and confirmed five persons. He congratulated the congregation on the progress made during the past year. St. Andrew's is well situated in a prosperous suburb of Nashville, and bids fair before a great while, to become a self-supporting parish.

The Rev. Prentice A. Pugh, rector of the Church of the Holy Trinity, Memphis, recently conducted a most successful mission for the Rev. R. W. Rhames, the rector of the Church of the Good Shepherd, Memphis. The attendance was excellent and much good ought to come from a result of Mr. Pugh's work.

The Convocation of Nashville, the Rev. Mercer P. Logan, D. D., Dean, will hold its mid-winter meeting in St. Mary Magdalene's church, Fayetteville, the Rev. J. M. Northrop, rector, on Jan. 18, 19 and 20.

The announcement of the death of Mrs. Samuel Barton, of Sewanee, on Jan. 3, caused wide-spread regret among all friends of the University of the South. Since Dr. Barton's election as Professor of Mathematics, ten years or more ago, the Barton home has been the centre of hospitality for which Sewanee is so widely known. Mrs. Barton was a woman of much refinement and rare intellectual attainments, and her death is a distinct loss to the University community.

The Church in Washington will gain a strong supporter in the election of Judge Horace H. Lurton to the United States Supreme Court Bench. The nomination of Judge Lurton to succeed Mr. Justice Peckham, of New York, was made by President Taft, on December 13, and after confirmation by the Senate, he took the oath of office on Jan. 3. Judge Lurton was born in Campbell county, Kentucky, in 1844, his father being a clergyman of the Church. He was a Confederate soldier, was twice captured, and spent much time in Camp Chase. After the war he removed to Clarksville, Tennessee, where he practiced law with great success until he was elected Judge of the Supreme Court of Tennessee, in 1886. In 1893 he was made Chief Justice, but later, in the same year, he was chosen by President Cleveland as Circuit Judge of the Sixth United States Judicial Circuit, which office he filled until his elevation by President Taft to the United States Supreme Bench. Judge Lurton has always been a staunch Churchman, and was largely instrumental in building the present Trinity church in Clarksville, Tennessee, of which he was for many years a vestryman. For the past fifteen or more years he, with his family, has made his home in Nashville, where they are all faithful communicants of Christ church parish, of which parish Judge Lurton is at present a vestryman.

The Convention of the Laymen's Missionary Movement will be held in Nashville, Jan. 28-30. The parishes of the city are represented on the executive committee—Mr. A. H. Robinson representing Christ church; Mr. E. M. Fisher, St. Ann's church, and Mr. C. R. Coekle, the Church of the Advent. The Rev. Dr. Mercer P. Logan, rector of St. Ann's church, is the chairman of the Ministers' Co-operating Committee, and with him on that committee is the Rev. H. J. Mikell.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Death of Rev. John W. Kaye and Mr. Thomas Robinson—Philadelphia Divinity School—Organ Recitals—Seamen's Mission—Bishop Thomas Tells of Work Among the Indians—Church Club Formed—Officers Elected—An Interesting Memorial Window.

On Sunday morning, January 2, the Rev. John W. Kaye entered into life, at his home in Philadelphia. Born in England, January 9, 1846, he came to Philadelphia in 1853, with his parents. In 1863, when only 17, he enlisted in one of the emergency regiments at the Confederate invasion of Pennsylvania. At the expiration of his term of enlistment he re-enlisted in the Third Regiment, Pennsylvania Reserves, as a private. For bravery on the battlefield he was commissioned lieutenant, and while in Fort Monroe he was assigned by General Miles to have charge of Jefferson Davis. After a year under private tutors Mr. Kaye entered the University of Pennsylvania, where he spent two years. He graduated in 1874 from the College of New Jersey, and from the Philadelphia Divinity School, 1876. He was made deacon in 1876, and advanced to the priesthood by Bishop Stevens in 1877. With the exception of the time he was chaplain of the Lehigh University, his ministry was in the Diocese of Pennsylvania. Since 1893 he was the assistant minister of St. David's church, Manayunk.

At the home of his daughter, the former faithful and tried superintendent of the Galilee mission, Mr. Thomas Robinson entered into the rest of Paradise, on Christmas Day. Under his management the Galilee Mission so grew that the new and complete building on Vine street near Eighth was found necessary, and it is now well recognized as the best arranged as well as the largest Rescue Mission for men

in the whole United States. Two years ago he was stricken with paralysis, yet he remained in charge until a year ago, when he was succeeded by the Rev. J. J. D. Hall.

The Catalogue of the Divinity School in Philadelphia, for 1909-1910, has just been issued. From it we learn that there are 32 regular students, 4 university students, 1 graduate student, 2 special students, besides 40 clergymen who are pursuing the courses leading up to the degrees of B. D. and D. D.

The annual midwinter banquet of the Associate Alumni of the Philadelphia Divinity School will be held at the Young Men's Christian Association Building, on Tuesday evening, January 18.

Ralph Kinder, organist and choirmaster of the Church of the Holy Trinity, will give his eleventh annual series of organ recitals on the Saturday afternoons of January. That on the 22d will be the 400th which he has played in the Church of the Holy Trinity. All music on that occasion will be from such as has been dedicated by prominent composers for the organ.

The annual report of the Seaman's Mission shows that there were 209 services held in the church, attended by 3,495 sailors and 2,195 others; 8 baptized; 11 confirmed; 11 burials; 41,076 visits were made to the three reading rooms; 1,405 vessels were visited; 3,632 packages of reading matter were distributed; 1,804 visits were made to sick and seamen in hospitals; 126 destitute and shipwrecked seamen were aided.

Owing to the Christmas blizzard, the attendance at the meeting of the Indians' Hope on the following Monday was small, yet full of interest, in that Bishop Thomas told of his visit to the recent Indian Conference at Sioux Falls, Dakota, where he had an opportunity to see the benefit of the spreading of the Gospel among the Red men, and pointed out how different the work is among the Indians of Wyoming; how much harder they are to reach and how excellent the work among them is.

The men of St. George's chapel, Richmond, have organized themselves into a club for social and moral betterment, under the influence of the Church. Dr. Augustus Keller is president; George Bauer, vice president; H. C. Chase, secretary; Isaac Jacobs, treasurer. The Rev. A. J. Arkin is permanent chairman of the board of directors.

At the annual meeting of the contributors to the Episcopal Hospital, held in the Church House on Tuesday, January 4, the following were elected to the board of managers, to serve until 1913: The Rev. E. M. Jefferys, S. T. D., the Rev. Arnold H. Hord, and Messrs. Charles Biddle, Lincoln Godfrey, Francis A. Lewis, Robert C. Drayton, C. Clymer Brooke and Dr. Casper Morris.

The fifth in a series of fine windows intended to set forth the History of the Church was unveiled in Christ church, on Sunday morning, January 9. This is termed the "American Window," and is in two panels. The upper one shows a group, of which Captain John Smith is the central figure, listening to Chaplain Hunt of Jamestown, Virginia. The lower panel shows the interior of Old Christ church, filled with the congregation of 120 years ago. Those to whom the privilege of putting in a window is granted, make a memorial gift of $10,000, out of which the window is purchased and the remainder is placed in a permanent trust fund. The vestry pledges themselves to keep it in repair and to replace it should it be destroyed. The legend at the bottom of the window reads: "To the Glory of God and in loving memory of John E. Creth. Born 1837. Died 1907. For nineteen years a vestryman and 12 years Rector's Warden of this Church."

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Memorial Service for Bishop Hare—Illness of Bishop Greer—Conferences on Church Work.

At the Church of the Incarnation, on the afternoon of January 9, a memorial service was held for Bishop Hare. It was in charge of the Niobrara League and the principal speaker was Bishop Johnson, of South Dakota. The well-known story of Bishop Hare's life and work was told, of course, and especially dwelt upon was his personal influence for good among the leading men of the State. That a man, serving so long in the East, was able to go to a new territory at his time of life and accomplish so much showed a remarkable personality.

Bishop Greer has been ill of neuralgia for nearly two weeks, and at this writing is unable to keep his appointments. Bishop Knight of Cuba has assisted him to some extent, and Bishop Mann of North Dakota has arrived to help him, promising to stay until April.

The first of five conferences on the work of the Church was held in Christ church, on the afternoon of January 9. The group plan for work in parishes was considered, and laymen from Westchester, Brooklyn and New Jersey, as well as Manhattan, promised to return to their parishes and confer with rectors and vestries about putting it into operation. Extension work in the Diocese is to be considered later, and so are efforts to reach Japanese and Italians in New York, and the social service work. Evening Prayer was said at seven, and at eight a popular musical service was held, with the address by Bishop Johnson of South Dakota. These conferences and services are parts of the educational work carried on through co-operation of Christ parish and the Seabury Society.

In the Year Book of All Angels' church, just out, the rector, the Rev. Dr. Townsend, observes in the preface:

"There are those who not infrequently absent themselves from the offices of public worship on the ground that they believe in practical religion, a religion of deeds, of efforts to meet human needs. Yet these practical Protestants do not swell the membership list of those who are trying to meet these needs. Perhaps absence from public worship would be mitigated in its results if it were supplemented by a conscientious practice of good works between Sundays."

All Angels' church is located in the very heart of the upper west side, where are palaces of the successful. Yet Dr. Townsend is already talking of endowment, and of what may become of the church, if not thus cared for. So rapid and so marked are New York's changes.

St. George's church, the Rev. Hugh Birckhead, rector, so far from failing under a charge of rector or from changes in population, shows for the six months just ended, an increase of $1,300 in the offerings.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

The Laymen's Missionary Movement. The Church in the Isthmus of Panama.

Eight hundred men dined together at the Masonic Temple and heard of Foreign Missions. The men were the substantial ones of Brooklyn, those mature people who draw the checks and financially make preachers and parishes possible. Bishop Burgess occupied the seat of honor at the right of the chairman and said the closing prayers. On the floor and at the tables were the Rev. Drs. Swentzel, Wrigley, Jackson, Rogers, Jones and other Church clergy, and a due proportion of laymen. Senator Charles H. Fuller was the Church member of the executive committee. The whole was a part of the Greater New York Convention of the Laymen's Missionary Movement.

The addresses were the same that have been given elsewhere, but interesting figures were presented in a chart that hung above the heads of the speakers. The figures were made out to show contributions per member to Foreign Missions, but a striking and almost unexplainable thing shown incidentally was the cost per member for Church maintenance. It is possible there is some mistake, for the figures are not official. The Church and the Lutherans stand exactly together in number of communicants, 31,000, the next highest being the Methodists with 26,100. To maintain Presbyterian places of worship in Brooklyn and Queens boroughs costs each member $17, according to the showing made. Other figures were: Congregationalists and Methodists each $13; Reformed, $12.50; Baptist, $10.30; the Church, $9.50; and Lutherans, $5.75.

A call was announced at the meeting in the Temple for a mass meeting of men of Brooklyn at the Academy of Music, on February 1, to make plans for the observance of Lent. Into these plans join Baptists and Presbyterians, Reformed Church and Congregationalists.

Archdeacon Bryan of Panama arrived in New York last Saturday, and is enthusiastic over progress made by the Church in the Isthmus. Two churches have been built during the year, also two rectories, and a third church will soon be erected at Gatun. A local assembly of the Brotherhood has been formed. The archdeacon is also enthusiastic over the prospects for completion of the canal. The new plans of the Government are bringing new burdens to the Church there. All of the laborers are West Indians and these are Church people in large numbers. South of Panama, in Columbia, are many English, American and German people and no religious work being done among them. An advance is to be made there at once. The Archdeacon is in need of another man in priest's orders.

PERSONAL AND NEWS NOTES.

The address of the Rev. Howard Cady is changed to Medicine Lodge, Kan.

The Rev. William Way, rector of Grace church, Charleston, S. C., who has been ill with grippe, is recovering.

The Ven. A. C. McCabe, Ph. D., Archdeacon for West Tennessee, has removed his headquarters from Covington to Dyersburg.

Trinity church, Mason, Tenn., is being repaired with a gift of $100 bequeathed by Mrs. Anna Alexander, who died about two years ago.

The Bishop of Fond du Lac, with Canon Rogers, expected to leave on January 6, for Florida, and asks that letters be not forwarded to him.

The Rev. Jacob A. Biddle, of South Manchester, Tenn., has taken charge of Trinity church, Tariffville, Conn., since the death of the rector, the Rev. Jesse E. Heald.

A Sunday School has been started at the mission at Lagrange, Ky., under the charge of the Rev. Clinton S. Quin, the first ever attempted by the Church there.

The Ven. W. H. Doggett, Archdeacon of Southern Colorado, spent Christmas Day at the Mission at Farmington where a new church was just ready for use. The occasion was a joyful one.

A long-standing debt on the rectory of St. Peter's church, Cambridge, Mass., was extinguished, on Dec. 16, when at a meeting of the congregation, the notes securing the mortgage were burned.

The Rev. Francis Boyer was instituted rector of St. Martin's church, Bedford, Mass., on Sunday, Jan. 2. Archdeacon Samuel G. Babcock, acting for Bishop Lawrence, officiated as institutor.

The choir of the Church of the Advent, Boston, sang carols on the streets, Christmas Eve, going to various homes, including those of the Bishop and the Rev. Dr. Mann, of Trinity, the latter having just recovered from an illness.

Bishop Rowe is reported to be ill with laryngitis, at the residence of the Rev. Dr. Waters, rector of Grace church, Chicago. Bishop Rowe was obliged to cancel a number of appointments, including several in Chicago and Milwaukee..

during the month of December, 1909, funds for the erection of the Bishop of the late Hon. W. P. Bynum, has been announced, raising the Memorial Fund to $12,500. The congregation hopes to occupy this building during this year.

The Rev. George McClellan Fiske, D. D., rector of St. Stephen's church, Providence, R. I., preached an anniversary sermon on the occasion of the twenty-fifth completed year of his rectorship of the parish, on Sunday, December 26.

The Rev. A. L. Seiter is now in charge of St. Paul's church, Franklin, Tenn., left vacant by the resignation of the Rev. Russell K. Smith, now the rector of Epiphany church, Atlanta, Ga. Mr. Seiter, in addition to St. Paul's, will have charge of Grace church, Spring Hill, Tenn.

The residence of Bishop Millspaugh of Kansas was destroyed by fire on Jan. 4. The house was filled with guests who were there to attend the marriage of Miss Nellie, the Bishop's daughter, to Harold Copeland. Most of the wedding presents and the bride's trousseau were saved by girls from Bethany College, which is on the same grounds.

The death is announced of the Rev. Henry H. Malim, a perpetual deacon of the Diocese of Michigan. He was born in London, England, in 1855. After coming to this country he was for eighteen years connected with the Detroit post office. Eight years ago he was ordained to the perpetual diaconate, and served in the Church of the Messiah, Detroit, doing the work of deacon while continuing his business in the post office.

The fiftieth anniversary of the Church of the Redeemer, Providence, R. I., was celebrated on Sunday, Dec. 26, with special services, the rector, the Rev. Frederick J. Bassett, D. D., preaching the anniversary sermon. At a reception in the parish house, on Dec. 28, Bishop McVickar made a touching address, congratulating the congregation, advocating the moving of the church and promising $1,000 towards the expense.

Give Systematically.

What is God's plan of giving? We should give as the Lord has prospered us; not withhold the part that belongs to the Lord. We should give systematically, not spasmodically. We should give cheerfully, not grudgingly. We should make it as binding to give as to pay our tax to the government. We should be as loyal to the government of God as we would be to the State. We should never fail to pay into the treasury of the Lord the part that belongs to him, it matters not how much or how little our income may be. The question stares us in the face: "Will a man rob God?" Every one should "lay by him in store as God has prospered him." This rule is binding on all; "every one," none excused. This plan will put a stop to collections taken every time the preacher comes. It is already collected and in the treasury. Paul recommends here that the books be balanced every week. This method of book-keeping was a gentle reminder to those churches as to how they stood with the Lord financially every week. How would some of our churches stand at present if their accounts were balanced? Hopelessly in debt. To whom? Not to any preacher, society or board, but worse, to the Lord. No wonder some of us have to live almost from hand to mouth. Why? Because we have failed to bring the Lord's part into his storehouse. Hence the devourer is not rebuked for our sakes, but is allowed as punshment that our hearts may be softened, that we may come back to the Lord and prove him that he will be gracious to us.

Viewing the matter in this light, it becomes a question, not of giving as viewed by some, but the paying the Lord what we owe him.

Times of temptation are times of earnest prayer. At such time we may not only plead, but even demand his help. He made himself a Saviour and Captain of salvation. It is his business to deliver and it is our business to ask freely and assuredly for his power.

George Newark's Hymn.

"Leave God to order all thy ways,
And hope in Him, what e'er betide.
Thou'lt find Him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the Rock that naught can move.

"What can these anxious cares avail?
These never ceasing moans and sighs?
How can it help thee to bewail
Each painful moment as it flies?
Thy cross and trials do but press
The heavier for thy bitterness.

"Only thy restlesss heart keep still,
And wait in cheerful hope content
To take whate'er His gracious will,
His all discerning love hath sent.
True wonders still of Him are wrought,
Who setteth up, and brings to naught.

"Sing, pray and swerve not from His ways
But do thine own part faithfully.
Trust His rich promises of grace;
So shall it be fulfilled in thee.
God never yet forsook at need
The soul that trusted Him indeed."

"Vienna Rolls."

All of you are familiar with the appearance of those crescent-shaped rolls so often seen upon our breakfast tables. How many, I wonder, have ever heard the curious legend which, it is said, gave rise to their manufacture? Here it is:

A great many years ago there lived in the city of Vienna a worthy baker, whose trade, though small, afforded a comfortable support for his little family.

At the time of our story there was war between the Turks and Austrians, and the city had been for weeks in a state of siege. Hemmed in on all sides by the Saracen armies, it was impossible to obtain food from without, and the supply within was rapidly failing.

The people were in utter despair. If they did not surrender, they must die of famine; while, if they did surrender, they could expect no mercy from the cruel Turks, and they would certainly be massacred. Prayers were daily offered in the churches for deliverance, but it seemed as if nothing could avert the dreadful fate that must soon overtake them. So the days passed on.

One day our baker was in the cellar kneading dough (and what a little lump it was!) that was to furnish bread for himself and his neighbors on the morrow. He was intent upon his work, when suddenly he was roused by a slight rattling sound, which seemed to be in the cellar, and to come and die out at regular intervals. He stopped his task, listened carefully, and tracing it to a distant corner, discovered its cause.

On the floor stood a little toy drum belonging to one of his boys, and upon its tightly stretched head several marbles dancing about produced the sounds he had noticed.

"That is curious," said the baker; and he watched the drum closely. Every second or two the drum-head would vibrate and the little marbles would rattle upon it as if alive. Putting his ear to the earth, he heard what seemed a distant tapping or hammering, and he noticed that at each faint tap the dancing of the marbles repeated itself.

For a long time he could not account for the taps, until it suddenly flashed upon him that they were caused by the steady blows of a pick, and that the Turks were doing what had been much feared—they were undermining the city.

There might still be time to defeat their plans.

To tell of the difficulty the honest man had in getting the authorities to listen to and believe his tale, of the sneers and mockings he met with everywhere, would make a long story. It is enough to say that his firm belief in his own idea, and the earnest effort he made to impress his belief on others, at last reached the general in command of the city, and an investigation was ordered which proved that the baker's suspicion was correct.

His timely information enabled the Austrians to construct a counter mine, which at the proper time was fired and exploded, and the Turks were put to flight. So the city was saved. When quiet was restored, and thanksgiving offered for the victory, the baker was sent for and ushered into the presence of the Emperor himself.

"My worthy friend," said the Emperor, "we owe our deliverance, under God, to you. Name your reward."

"Sire," said the baker, his face flushed with pride, "I ask but one thing. A poor fellow like me is not for riches nor rank, and I want neither. Grant me but this one privilege, your Majesty, and I am content: Let me and my children after me, henceforth make our bread in the form of that crescent which has so long been our terror, so that every day those who eat it may be reminded that the God of the Christians is greater than the Allah of the infidel."

The baker's request was granted. An imperial order was at once issued conferring upon him and his descendants the sole right to make bread in the shape of the Turkish emblem, and forbidding any one, under heavy penalties, from ever infringing this right.—Sunday Companion.

Strength Out of Weakness.

If it were not that the work is the Lord's, and that he will bring it to pass, what man could stand in the pulpit and proclaim the good news of redemption? What man could use such a means as "the foolishness of preaching" to save the world? What man could face the inertness, indifference, coldness, opposition of the mass of those to whom he brings the message of love and from whose numbers the recruits are to be gathered for carrying on the work in the years to come? Who could rest in peace in the contemplation of the inadequacy of the human means to be used to the nature of the work to be done? But when the toiler has reached this point he begins to be prepared. "When I am weak, then am I strong." Conscious of his own inability he throws himself upon the arms of omnipotence, and then begins to show his power. When he reaches the stage of acknowledgement of his inadequacy to the task, the word comes, "Not by might, nor by power, but by my Spirit, saith the Lord."

The darkest hour may be the very dawn of the Christian worker's day of usefulness. Having learned his helplessness and having been lovingly, though perhaps uncomfortably, driven into dependence, he begins to count God's power as everything in the case. Self is eliminated. Confession is made. God is exalted. The Spirit is sent. Jacob's victory did not take place till about the dawn following a night of hard wrestling. And even then he had to be lamed before the blessing came.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Proposed Church For Girls at Charlottesville, Va.

Mr. Editor: Will you and your readers bear with me a little longer in connection with the "Proposed Church School for Girls" at Charlottesville, Va.

First, let me thank the Southern Churchman for the courtesy shown me, and the aid given the enterprise. Next, permit me to say that what is generally considered a disagreeable task (soliciting money), has been made a real pleasure by those to whom I have gone, by their generous response and kindly interest and Christian courtesy. As long as I live I will remember these persons with grateful appreciation. Now let me state a few facts in connection with the letter of Bishop Gibson, which Bishop Lloyd also signed:

The difficulties under which I labor are chiefly those growing out of the lack of time at my disposal. I have—like all ministers in large parishes—pressing parochial duties; but in addition to these have had illness in my family. The extended option will soon expire. If I fail to secure $5,000, in addition to what has been subscribed, I must abandon the enterprise. This would be unfortunate, for the Church in the Diocese would lose an opportunity which but seldom presents itself. The sum already subscribed—nearly $12,000—would also be lost to the educational work in the Diocese, and the time and money expended in my efforts thrown away. After this month, even if I can secure a further extension of my option, I must relax my efforts, as the Lenten season begins early this year.

In view of these facts I appeal to my brethren of the clergy and laity to help me raise this $5,000. When this is done I can get the share-holders to elect a board of directors, secure the property and complete the fund needed to put the buildings in proper shape for work.

Splendid women have applied for positions of Principal and teachers. From the furniture in the buildings, sufficient—with some repairing—can be used to comfortably furnish about twenty rooms. When the Council meets, next May, such action can be taken as in its judgment the case demands.

Brethren, come to my help.

H. B. Lee,
Rector Christ Ch., Charlottesville, Va.

What the Resurrection Proves.

Mr. Editor: Below I send you, for publication, an extract from one of Joseph Cook's Boston Monday Lectures, the thirteenth of the series on Biology. The propositions may help to confirm the faith of many against the profane assults on the Bible of modern Biblical scholarship. For we seem to live now in an age of "children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they tie in wait to deceive."

James Grammer.
Winchester, Va.

"I am accustomed to recite as a part of my private creed, these propositions based on DeWette's concession as to the fact of the resurrection:

"1. The intuitions of conscience from the moral excellence of the Biblical system.

"2. The moral excellence of the Biblical system proves that it is not inconsistent with the attributes of an infinitely perfect Being to give to that system a supernatural attestation.

"3. If an historical attestation of this kind has been given to the Biblical system, the existence of that attestation may be proved by the established scientific rules of historical criticism.

"4. The established scientific rules of historical criticism, severely applied, demonstrate the fact of the resurrection.

"5. The fact of the resurrection proves, not the deity, but the Divine authority of our Lord, as a teacher sent into history with a supreme and divinely-attested religious mission.

"6. The Divine authority of our Lord proves the doctrines he attested.

"7. Among these are his Deity, the Inspiration of the Scriptures, the necessity of the New Birth, the Atonement, Immortality, the Eternal Judgment.

"It was my fortune once to put these propositions before the acutest intellect I have ever met in the field of theology, and to ask if they would bear the logical microscope. I remember, that as I repeated them slowly, the majestic eyes of the listener were lifted from the earth to the horizon, and from the horizon to the infinite spaces of the Unseen Holy behind the azure. When at last I asked if DeWette's verdict (viz., that the fact of the resurrection, although a darkness which cannot be dissipated rests on the way and manner of it, cannot itself be called into doubt), did not contain in it all these conclusions, the unwavering reply was, 'All incontrovertibly. But DeWitte's concession is the result of the conflicts of eighteen centuries of scholarship. Adhere to those propositions; for they have borne the tooth of time in the past, and will bear all the buffeting of acutest controversy in the future.' Once in his garden at Halle-on-the Saale, in an hour, I shall long remember, I put those propositions before Professor Tholuck, with the same emphatic result."

Family Department.

Secluded Paths.

Restless and unsatisfied,
"Of what use is life?" I cried;
"All my wishes are denied,

All my duties trivial seem;
I have energies, I deem;
What I could be—oft I dream;

Yet I cannot see my way
From this spot whereon I stay;
So hope fadeth day by day."

Then a voice was at my side;
"Let My conduct be thy guide."
'Twas His voice, the Crucified.

"Thirty years unknown I trod
Galilee's sequestered sod;
But My life was known to God.

Daily work, at Joseph's call,
Daily life 'mid duties small;
Yet I was the Lord of all.

Loved one, if thy life be true,
Thou a blessed work shalt do,
Though unseen to mortal view.

I shall know it, I shall see,
When with willing heart and free
Thou obedient art to Me.

All thy quiet life I know,
For I planned it long ago.
Wouldst thou that it were not so?

I have given all for thee,
Live thy quiet life for Me.
So it shall transfigured be."

Now on these sweet words I rest,
And have ceased my anxious quest,
For the Master knoweth best.

Danger-Points of Departure.

The way of life is straight. It does not wind about. It does not make a zig-zag path. Our experience in passing through the world is variable. To-day we have joy, to-morrow sorrow. Now the road runs through sunshine, again it takes us into storms. We pass through a thousand vicissitudes every year—health, sickness, pleasure, pain, ease, hardness, prosperity, adversity, gain, loss; but all the while the path of duty is direct, straight as an arrow's flight—it is without deviation. Yet in every line there are points at which it is specially easy to depart.

The first leaving of home is a time of danger. Home is a warm sanctuary of love. Especially is a true Christian home a place of sacred fellowship. The day when a girl or a boy goes out from the home door is always a time of testing. The life of the old home begins to seem narrow to some when they are out in a new environment and look back upon it. It is laughed at and represented as not up-to-date. Its habits of prayer, for example, are sneered at. Many young people find a serious testing waiting for them the first night in the boarding-school or dormitory, when the retiring hour comes. Will they keep up the old home habit of kneeling by the bedside in prayer? Many battles are fought at that hour—many are fought, how many sadly lost!

Marriage is a time of danger. It ought to be the gate into a life of ideal beauty. Nothing good that has been learned in the years before should be lost when two young people leave their old homes and enter a home of their own. It is told of a Christian girl, recently married, that the first evening the young couple were in their own house, when they were sitting down to their first meal, the wife quietly said, "In my old home we never began a meal without first either bowing our heads and saying grace, or having a silent grace." So the two reverently bent their heads and sought God's blessing on their first meal. That is the way it always should be when two Christian young people begin their life together.

Sometimes prosperity proves to be a point of disaster to a life. The man who was faithful to God in the days of bare and pinched living, when there was no luxury, and sometimes was want, sometimes forgets God and turns away from the divine commandments when money increases and life grows sumptuous. Sometimes, too, adversity brings deflection. Bereavement which ought to soften hearts and sweeten lives has failed to bring the mourner nearer to Christ. Sickness has ofttimes left one less prayerful than he was before, and with a life less beautiful. One said the other day in talking with a friend, "I have given up God." The friend said, "You have not given up prayer? Do you not pray any more?" "No," the person replied, "I used to be an earnest Christian, but five years ago I had a great disappointment, a crushing sorrow. While it was imminent I prayed God most earnestly to save me from the calamity. He did not do it, and I have never believed in him nor prayed since. I do not think God cares."

There is not a day which does not bring some such opportunity or occasion of turning aside. Business is right, if it be a right business, but continually men are tempted to depart from the right way in business. Owen Wister says, "The American had rather be rich than good, and he is having his wish." Pleasure is right. Our Master wants us to enjoy ourselves; but there are good people who are led aside, away from God, by pleasure, perhaps by its excess, perhaps by its charm, its enamoring. God is driven out of many hearts by amusements which perhaps are altogether harmless in themselves.

What in all life is more sacred than friendship? Of course, friendships are sometimes formed with unworthy people, and these lead away from God. But there are also pure, true and worthy friendships which may become the means of turning one away from God. It should not be so. A holy friendship ought to bring us closer to Christ. Yet sometimes a friendship becomes so intense, so absorbing, so satisfying that it leads to the forgetting of God. Only the other day one said, "Before I was married I loved Christ and was active in his service. I could not get through any day with less than an hour with him. I was so happy with my husband, however, that my need of Christ seemed to grow less, and soon, instead of an hour for my Bible and prayer, only a few hurried moments were given, and frequently Christ was left out of the day altogether." To often this is the story.

Turning aside, in whatever line of life, usually begins in a small and quiet way. No one turns entirely away from right in a moment. When one seems to depart suddenly from close following of God to complete desertion, there has always been a slow and gradual departure preceding the final breaking. The first turning was so slight that it was scarcely noticeable. It was only an imperceptible relaxing in the stringency of obedience. Still it was a departure, and what is once given up is not reclaimed, and next week there is a still further relaxing.

Take the matter of honesty. A man's simple promise is as good as his note. After a time he begins to be a little less exacting with himself. He has debts, and he neglects to pay them on the day they are due. He begins to be less watchful in his business dealings. In a few months he is quoted on the street as unreliable, then as slow, and at last as a man who will pay only under compulsion. His turning away was gradual. He failed in a trifling matter and did not catch himself up, and now his one-time splendid name for honesty is gone.

In the Epistle to the Hebrews there is a word which explains this process. The writer says we ought to give earnest heed to the things that were heard lest haply we drift away from them. Drift is just the word. The boat is not moored, and drifts out to sea. Lives continually fall into some current, and drift away. They are not quite so conscientious in their habits as they were last year—drifting. They are not quite so loving as they were, not so patient, a little more irritable, not so kindly, so forbearing, so sweet in spirit, so ready to serve—drifting.

It is the beginning of the departure against which we need to guard. "Turn not to the right hand nor to the left." That is, do not deviate in the most minute degree from our duty. It is the beginning of evil we need to avoid if we would never take the final step. It is the little deflection we must watch if we would never find ourselves in open rebellion against the right. A little girl was overheard telling her brother about a naughty child that grew naughtier and naughtier till at last he struck God. It is thus always that sin makes its progress. It begins with only a shade of departure, but ends in defiant rebellion.

The safety of Christian life depends on avoiding the first steps away from God. To make this course really effective we must take it in a positive way. Instead of being satisfied with not growing less beautiful in Christian life, we should seek to make ever a progress toward higher and better things. We can always live better than we have yet done. We can make to-morrow better than to-day. Not one of us has reached the possibilities of our lives in attainment and achievement. Scientists tell us of certain birds which in their wild state do not sing, but which have in their throats fine song muscles showing that if they had favorable environment they might be good singers. There is no one who has not more life muscles than he has learned to use. We have capacities for obedience, for service, for beautiful living, for usefulness, which lie undeveloped in us. Instead of letting ourselves slacken in the doing of our duty, we should set ourselves ever a higher mark, and every day add a line to the quality of our life and the worthiness of our character. There is a little prayer in an old psalm which would lift us ever upward—"Lead me in the way everlasting." The way everlasting leads ever toward God.—Sunday School Times.

In Iceland, instead of friend greeting friend with "How do you do?" or a "good morning," as they meet each each says to the other in a pleasant way, "Be happy." It is a beautiful salutation and means much. If we always meet those with whom we come in contact in daily life with the desire that happiness should really be theirs, it would change much of life's dreariness into glad sunshine.

Thy Will, Not Mine.

Thy will, not mine: for sure am I
Thou knowest best, and I can leave
All, all with Thee.
Earth's sun's decline but brings Thee nigh.
Through deepest night I still believe;
Thou seest me.

Thy way is right: I ask no more
Than this to know—my Lord is near
To hear my cry.
Through wildest storms I upward soar,
No terror's boast shall give me fear;
I sin defy.

Thy hand controls; no stroke can fall
But where Thou wilt. Let clouds o'ercast
My sky, I trust.
Both storm and calm, Thou rulest all,
And sunshine comes when night is past.
Thy way is just.

Behind the cloud, as burnished gold,
Thy glory shines with splendor bright—
Faith sees its gleams.
Beyond the gloom wait joys untold—
Just now concealed from mortal sight—
Love's radiant beams.

Show me Thy path; by Thee sustained,
O'er desert sands, up mountain steeps,
I gladly press.
By grace and strength from Thee obtained,
Secure in Love which never sleeps,
Thy will I bless.

Hold Thou my hand. And, if Thy will,
To deeper depths of gloom and pain
Lead Thou my way.
As babe in mother's arms, so still
In Thee I rest. Some day the gain—
No night—God's day.

—Ernest G. Wellesley-Wesley.

Moods of Depression.

We should take stock of ourselves, our capabilities, our attainments, not in our moods of depression, but in our moods of exaltation. True, to be on the crest of the wave to-day may imply being in the trough of the sea to-morrow, and yet we are worth more now than then. In the world-beloved story of the Pilgrim's Progress it was Giant Despair who reigned with Mistress Despondency over Doubting Castle, in which were dungeons black as death. No man or woman is in a condition to do good work or to make others happy when in the clutches of a low mood. Our moods are not always within our control, being dependent on our vitality, our environment, our digestion, our health or illness; but of one thing we may rest assured, we are not likely to achieve any conquest of importance when scourged by the lash of a mood of depression.

It belongs to this uncanny mood to take to itself a kind of demoniac possession. Refusing to believe that the sun shines in the heavens, it is fain to blow out every candle of encouragement that sympathizing friends try to light. The depressed person apparently entrenches himself in depression as in a citadel, ill-temper and perverseness being his wardens to banish returning cheerfulness.

To the kindred and acquaintance of a gloom-ensconced victim the trial is wellnigh unendurable. To live as neighbor to the east wind, to shiver under an impending storm, are faintly disagreeable in comparison with this experience. At times self-defence obliges the most tenderly sympathetic to escape for a while from the spell, so contagious is a mood of depression.

The perverse nature of the malady —for malady it is—is shown in the fact that it is seldom consequent upon real trouble. To meet real trouble the soul girds itself with strength and summons all its re-enforcements.

The intangible, the fancied, the impalpable ill is usually at the bottom of the baleful mood. One can fight the tempest, but in the fog one is bewildered beyond remedy.

The wise physician insists that the sufferer from depression can be cured by change of scene, by repose, by tonics, by sleep. A woman of wide observation and of loving heart declares that relief is found only when the poor depressed mortal gets out of himself and becomes interested in others, depression from her stand-point being only a subtle form of selfishness.

In any case, prudence dictates the keeping of bodily health at high-water mark if possible. Health and gayety of spirit are often twins walking hand in hand. Yet, who that has seen serenity of countenance and heard invisible cheer in the tones of some sufferer shut in to a chamber of pain for half a lifetime will not hesitate to claim physical vigor as the invariable companion of equable and even spirits?

At all events, let us take account of ourselves at our best, not at our worst. Let us be ashamed of our low moods, and deem it no merit to go about as though the world and we were at odds. —Harper's Bazar.

Tested by Our Pleasures.

If a man wishes to know himself, let him honestly ask that self, "What things do I really enjoy?" and he will find a true, even if a very unflattering, answer. If a man's heart delights in stealing, he is a thief, even though he never steals the value of a pin. If a man delights in profanity, he is profane, even though his lips never utter an oath. If a man's soul revels in the things that wealth can buy, and that fashion and pride dictate, he is but a worldling, even though he wears the garb of the church and ministers at her altars.

The conception that religion changes a man's life, while at the same time it leaves the old likes and dislikes unchanged, is not true to experience. The man who is trying to lead a holy life while his whole soul is crying out for what he deems unholy pleasure, is ignorant of what true religion is. Christianity makes goodness natural and pleasant. The religion of the smile is not a cloak, but the smile goes clean through. If the yoke galls, it is evident that it does not fit. Christ said, "My yoke is easy," and the experience of His servants abundantly attests the fact.

But in the struggle upwards it is often found that the man who is determined to be loyal to right, is conscious of cravings for things which he believes to be wrong. Past pleasures still have power to charm him. What shall be done in such a case? Shall he repress those cravings, and with set teeth and resolute will go forward in the path which we call duty, expecting nothing of joy, but at best simply the absence of remorse in his desperate attempt to serve his God? Or shall he follow his natural inclinations and refuse to appear to be what he really is not? Fortunately for us, there are not the two alternatives. Christianity is not a negation of nature, but a Divine transformation, and while the full transformation may not appear at once, some evidences of it are always present. The new birth means new Divine longings, and a new and hallowed pleasure in the higher life. These new longings cannot be satisfied by the old pleasures, and the beginning of the new life are met by new pleasures that widen and increase as the current of the new life deepens. For a time, it may be, the old pleasures may woo us with some of their old charm, but not for long. The call of the highest is clear and loud and sweet, and when the soul has grown accustomed to it, it will never be content to follow another voice. The soul that has known the redemptive power of Christ, if faithful to its light, will not be long in finding that religion means higher pleasures than were ever enjoyed by it before.—Christian Guardian.

The Blessing of Friends.

Friendship is a mutual enrichment. The stream refreshes the tree with its crystal waters, but the tree returns the favor by its cooling snade. Friends cannot go to each other empty handed. There is always something to give and something to get that the needs of each be supplied. It is a commerce of souls. In giving you are getting, and in getting you are giving, and both friends are enriched.

"For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner, scattered,
Fill with gold the plain."

The friend who is always receiving favors and conferring none soon becomes wearisome and profitless. Friendship has its obligations as well as its privileges. When our Lord said to His disciples, "I have called you friends; for all things that I have heard of My Father I have made known unto you," He would not let them rest in the thought that they had nothing to do but receive. What they received as revelation was to be returned as life. And hence, He added, "I have chosen you," as friends, "that you should go and bring forth fruit."

The friend who only makes the poor return of flattery is to be shunned. There is no such flatterer as is a man's self; and if his flattery is echoed from the soul of a friend, he may conclude that his friend's soul, which sends back his voice, is as empty as his own. One flatterer at a time is more than enough. He is one too many even for the best of men. Flattery is not an office of friendship.

One of the assumptions common to most men is that friendship can be maintained and flourish without culture. It is an assumption which leads to the disintegration of many a friendship. We forget that friendship is a flower, not a weed. It has to be tenderly cultivated, and demands our best thought and care. We cannot do what we like to a friend, nor can we say to him what we like. Friendship demands chivalry, respect, and reverence.

The Christian Home.

A thoroughly Christian home is essential to the growth of the Church and to the real welfare of the nation. Genuine piety in the homes of the world will settle all its problems, national, social, industrial and domestic. Henry W. Grady, who was a true patriot, said as he looked for the first time upon the White House in Washington, "That, sir, is the home of my nation." But a few days later as he traveled through the Southland, he stopped over night at a plantation where the planter and his wife were Christians, and in the evening they gathered the children about them and together they read the Bible and prayed. Mr. Grady said, "I was mistaken when I said that glistening pile of marble at Washington was the home of my nation; the home of my nation is the homes where the Bible is read, where Jesus Christ is respected, where God is honored, and the children are taught to pray."—Christian Observer.

The Divine Fire.

He who hath the sacred fire
  Hidden in his heart of hearts,
    It shall burn him clean and pure,
    Make him conquer, make endure.
He to all things may aspire.
  King of days, and souls, and arts.
    Failure, fright, and dumb dismay
    Are but wings upon his way.
Imagination and desire
  Are his slaves and implements.
    Faiths and foul calamities,
    And the eternal ironies,
Are but voices in his choir.
  Musician of decreed events,
    Hungers, happinesses, hates,
    Friendships lost, all adverse fates,
All passions and all elements,
Are but golden instruments
In his glorious symphonies.
Subject to his firm decrees
Are the heavens, are the seas;
But in utter humbleness
Reigns he, not to ban but bless—
Cleansed, and conquering, and benign
Bearer of the fire divine.

—Richard Watson Gilder.

He Leadeth Me.

The Christ had all power and yet never used it for Himself. He employed it only for others' good. He never used force. When Peter drew a sword, He told him to put it up. He did not need that. He had legions at His command, but never called on them. He left John in prison, and never lifted a hand to rescue him. Nor would He save Himself that way. He stood defenseless before the High Priest and Herod and Pilate; and they slew Him. He would not use force. There were enough butchers of men. He came to end all that. They killed hundreds of thousands and yet their kingdoms perished miserably. He refused to use force. He died and succeeded. He announced that His kingdom was at hand and invited men to enter it. He attracted men. He won them. He appealed to their judgment. He pricked the conscience. He touched the heart. He rules by the consent of men. You can, if you will, refuse. future.'You do not have to belong to His Church. He does not coerce. He leads.

He draws and wins and holds and governs men by the mysterious power of His personality. He shows men the truth, and they who do the truth are set free. Himself divine, He wakens in them the slumbering divinity and reveals to them that they are the sons of God and brothers of one another. He is the pattern of what men ought to be, and so is their great ideal. To all who obey Him He gives the power to become like Him. He shows them Himself, and asks, "Whom do ye say I am?" He seems always to be saying: "I have come from your Father and My Father. This is what you ought to do. Do you not want to become like Me? Is it not best that you should? Hear what I say, see what I have done. I have been in every hard place you must pass. I have met sin and death, and have been in the grave; and I live. I have the experience which is the key. Follow Me." He leads.

But let no one mistake the absence of force as a sign of weakness. It is the evidence of infinite power. Men can do as they wish about following Him. They need not accept. But they must take the consequences of their refusal to enter His kingdom. He lays down the conditions of entrance. They are high. If you are excluded, you are self-excluded. We may prove ourselves unworthy. And that is our judgment. We did not know our day of salvation when it came. And as it is an awful thing to be without food, as Greeley's men, in the Arctic regions, found to their terrible cost; as it is terrible to be without water, as many since the day of Hagar in the wilderness have learned; as it is terrible to be without air, as the English soldiers found in the Black Hole of Calcutta, so and much more will it be with those who have done without the things of the kingdom of Jesus Christ. He leads; it is better to follow. He invites; it is better to enter in.—The Reformed Church Messenger.

Let Your Moderation Be Known.

Moderation is "sweet reasonableness" and something more, even "considerateness." This most excellent gift should be earnestly coveted by all who desire to do the work of Christ in the spirit of Christ. So far as "forbearance" expresses its meaning, it is a virtue which needs to be developed to intensity in those whose temperament impels them to assert their principles to the extremest limit, to contend to the uttermost for everything that is "in the bond," and to speak slightingly of those who are said to be content with half measures because they prefer to work for a good which is nigh rather than to strain after a good which is higher, but more remote—not beyond the grasp of their desire, though to their thinking beyond their reach. "The forbearing man," says Aristotle, "is he who does not insist on his rights to the damage of others." Moderation prompts to the tempting of strict justice by considerations which may lead to what we suggestively call equitable concessions. From Christian service the spirit of vainglory and of partisanship will be exercised when "intense moderation" is our animating motive. With Clement "this gentleness and equability, this 'sweet reasonableness,' was a passion." It will always commend Christianity to them that are without. Clement asks: "Who did not admire your sober and forbearing piety in Christ?" Wesley's desire should be ours: "I want an even strong desire, I want a calmly fervent zeal." Moderates who are not intense need to be reminded that "considerateness" is an active grace and prompts to energetic conduct. If extremists who lack moderation are in danger of becoming faddists, moderates who lack intensity are in danger of becoming ciphers. Nor can those who are content to be non-combatants complain that they do not count. The principle underlying "moderation" is the repression of self-assertion; and this is no mere passive virtue. "Even Christ pleased not Himself," and Christlike deeds are the outward and visible sign that the inward life is dominated by that "intense moderation" which puts effectual restraint on the clamorous demands of self.—J. G. Tasker.

The Faithful Watcher.

In the Greyfriars Churchyard, just under Edinburgh Castle, is a monument raised to the memory of a faithful dog, who, having followed his master's steps while he lived, would not leave him when he died, but lay on his grave day after day. Kind hands brought him food, and would have taken him away to a place of shelter, but he refused and always came back to the grave. So years passed by, and at length this faithful watcher himself lay dead on the grass which covered his master. Visitors to the old churchyard look at his statue, and admire his fidelity.

Pass It On.

"Have you had a kindness shown?
  Pass it on.
'Twas not given for you alone,—
  Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.
  Pass it on."

The passing on of deeds of kindness is a veritable putting of sunshine into the world. It is the obeying of God's law of love. It is the lending of a hand to your brother, to your sister. It is the sowing of seed on good ground and causing it to bear fruit of happiness. There is no worse form of selfishness than that which prompts one to keep all of one's pleasures to one's self. There was once a poor old woman who had all the average old lady's fondness for a cup of tea, but she was so poor that she rarely enjoyed this luxury. One day a kindly disposed person carried the old lady a pound of choice tea. While calling on the old lady a week or two afterward, the friend who had given her the tea asked: "Did you enjoy your tea?" "Oh, yes, indeed I did, and so did poor, old Mrs. Long, and old Granny Moore, and old Mrs. Dunn. You see, as soon as I got the tea I thought of how those poor bodies liked tea as much as I and of how seldom they ever tasted any such tea as that, so every day I have them come in here and we have a cup of tea together. It makes mine taste all the better to see how they enjoy their tea." Now this old lady had proof in her own experience that a pleasure shared is a pleasure doubled. The kindness that she had passed on had added fourfold to her happiness. It is true that "Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort."—Leaves of Light.

Precious Faith.

It is "precious faith," costly in itself, priceless in the blessings it brings. And how does it bring them? Not by any virtue or worthiness of its own. There is no merit in faith; how can there be when it comes from simply trusting the trust-worthy? Is there anything virtuous in the fact that we have "fled for refuge," and have found safety in the cleft of the Rock? No, faith is not in the least a recommendation of goodness before God. It is the clasp of the life-belt when the man is drowning; the rest of the rescued in the arms that bear him to the shore; the standing in peace behind the shield which our champion presents to the foe. It is the very opposite of merit; it is our recourse to mercy. But just because it is all this, it is "precious" in the blessings it brings. Cowper calls faith "the blood receiving grace." So it is, and it is the "receiving grace" also for all the circle of the blessings of God in Christ, purchased for us with His blood, stored up for us in His fullness, conveyed to us by His Spirit. Cherish, then, this "precious faith." But do so, not by continually looking at the faith, and as it were pulling it up to see if it is growing. Do so rather by often looking at its object, and by continually putting faith into use, as you meet each reality of life, relying upon him. By faith Jesus Christ becomes, not only an outside fact, but an inward power to make all things new, and in you and so abound.—Dr. Moule.

Children's Department.

The Penny Ye Mean to Gie.

There's a funny tale of a stingy man,
Who was none too good, but might have been worse,
Who went to his church on a Sunday night
And carried along his well-filled purse.
When the sexton came with the begging plate
The church was but dim with the candle's light;
The stingy man fumbled all thro' his purse,
And chose a coin by touch and not by sight.
It's an odd thing now that guineas should be
So like unto pennies in shape and size,
"I'll gie a penny," the stingy man said;
"The poor must not gifts of pennies despise."
The penny fell down with a clatter and ring!
And back in his seat leaned the stingy man;
"The world is full of the poor," he thought,
"I can't help them all—I give what I can."
Ha! ha! how the sexton smiled, to be sure,
To see the golden guinea fall in the plate;
Ha! ha! how the stingy man's heart was wrung,
Perceiving his blunder—but just too late!
"No matterr," he said, "in the Lord's account
That guinea of gold is set down to me—
They lend to him who give to the poor;
It will not so bad an investment be."
"Na, na, mon," the chuckling sexton cried out,
"The Lord is na cheated—he kens thee well;
He knew it was only by accident
That out o' thy finger the guinea fell!
"He keeps an account, na doubt, for the puir;
But in that account he'll set down to thee
Na mair o' that golden guinea, my mon,
Than the one bare penny ye mean to gie?"
There's comfort, too, in the little tale—
A serious side as well as a joke—
A comfort for all the generous poor
In the comical words the sexton spoke:
A comfort to think that the good Lord knows
How generous we really desire to be,
And will give us credit in his account,
For all the pennies we long "to gie."

Mr. Hawkins' "Neighbor."

Mrs. Hawkins was sitting in her room in the "married quarters" in the barracks.

It was such a tidy room that it looked almost starved. She had a dust-pan in one hand and a brush in the other, and with a rather heightened color she was sweeping up her husband's foot-marks as he tiptoed over the felt carpet to the door.

She was quite young, and would have been quite pretty also if the corners of her mouth had not turned down rather querulously and if there had been a lock of hair out of place or a speck anywhere about her to show that she was human.

Her husband, standing in the scullery, continued the conversation in rather a doubtful voice.

"Mrs. Smith went to the hospital this morning."

"Indeed!" in an icy tone.

"She's got a tidy lot of children, and, after all," desperately, "she's a neighbor."

"A neighbor! You don't call every person who happens to live next door a neighbor, I hope?"

"Well, why not?" said Hawkins, brushing imaginary specks hastily from his scarlet sleeve, because he saw his wife's eyes fixed on it. "I don't know who's your neighbor if Mrs. Smith isn't—and she has seven there, and cripple—if"—and he hesitated again—"ours had lived, Maggie"—but Mrs. Hawkins' eyes suddenly filled with tears.

"Henry, you know I can't bear it," she said. "It would be quite different if it were our own. I've never been able to bear the sight of children since."

"Maggie, I'm sorry."

She set down the brush deliberately. "You speak as if I was a monster," she said, brushing away her tears. "I don't hold with gadding; I keep myself to myself."

"Well, you might do worse," said Hawkins, and then, as he opened the door and stepped out, "but I don't say as you mightn't be more neighborly."

Mrs. Hawkins took up her brush and dust pan again, and swept up his last tracks over the scullery floor, and then she stirred the fire, and put the saucepan to one side, and settled down for the morning.

Covering the whole table was a curious medley of things—empty straw bottle cases, sheafs of colored paper, tidy bundles of baby ribbons. Deftly and neatly, with needle and silk and gum, she began constructing all sorts of dainty trifles out of her materials, and tried to feel as happy and superior as usual. But she could not forget Hawkins' words. It always seemed to her as though the little feet that might have been pattering about the empty room were there beside her! Once or twice she half turned to the corner where the cradle used to be.

Outside a droning noise was audible—a tiresome reiterated noise which at last became so worrying that she got up from the table, opened the window, and looked out. There, just beneath her, on her doorstep—her sacred, clean, red doorstep—sat a dirty, untidy little boy, quite the most disreputable little object she had seen for many a long day. One thin leg was cased in iron, and on his lap he was nursing a little collection of rabbits' tails. Mrs. Hawkins' mouth went down more than ever, and she was just going to bang the window down, when the child turned a pale little face up to her.

"Good morning, missus," he said, in a very baby voice.

"Get off my doorstep," said Mrs. Hawkins. He got up obediently, holding the rabbits' tails firmly. The seat of his patched trousers was covered with red. He looked up with a tentative smile.

"Mother's gone to hospital," he said, presenting his excuse.

"Oh, indeed! And who are you?"

"I'm the next-door boy, missus."

"And when were you washed last," said Mrs. Hawkins, with irony.

"Father washed us all Saturday," he said, seriously. Mother was bad, and her hands were full—she's took baby with her. Father hasn't time to do me this morning—only the ones as go to school."

"Well, your face is a sight, child."

"Could you wash me, missus? I'd be a deal comfortabler."

Perhaps in no other way could his appeal have reached Mrs. Hawkins' heart. Her love of soap and water was a passion. She leaned out and looked him over.

"Well, come in by the scullery as careful as you can," she said, "and leave those horrid things outside. I'll wash you."

It sounded almost like a threat, but he did not appear to notice it. His little face beamed.

"I'll be a deal comfortabler," he repeated.

At first she stood him on a chair by the sink, and turned up her sleeves, and soaped a flannel; but he was so small and so unsteady on his iron foot that she took him on her knee at last, with the basin on the chair beside her, and commenced operations, and when it was all over, and his soapy hair was rinsed and combed, and his little face clean and sweet, he put up his arms quite naturally and kissed her, rubbing his soft cheek against hers as a kitten might have done.

"You are kind, missus," he said.

Mrs. Hawkins' arms were still round him, and she could not move her face away without an effort which might have rebuffed him. She was saying over to herself the words she had said so often: "I keep myself to myself," and for the first time they sounded rather meaningless.

The child moved about the room as she tidied up, following her in and out, and gazing in speechless admiration at the treasures on the tables. When everything was quite clean she did not send him away, but set him on the chair beside her; and together they planned and fitted and designed, and tied the ribbons into gorgeous bows round the waists of the straw bottle holders. Never had any artist a more appreciative audience; but when twelve o'clock struck he was out of the chair in a minute, and making for the door like the veriest Cinderella.

"Father gets back by twelve," he said, "and he gives us our dinner."

Mrs. Hawkins paused while one might have counted ten, and then she spoke.

"Will you stay and have a nice dinner with me?"

"No, oh, no," a trifle breathlessly. "I don't know how to be neat and clean—not like you say. I'll learn, perhaps, but you wouldn't want me if you saw me behave."

And Mrs. Hawkins was surprised to feel that she was disappointed.

* * * * * * *

But that was not the end. When once you have opened your heart to admit your "neighbor," you have to be always providing more accommodations, until every corner of it is full.

By the time Jimmy Smith was washed and dressed every morning, and the other children brushed and sent off to school, it was time for the little lessons which were to teach him to read, to fill his empty day, and be such a surprise to his mother when she was well again. There was really very little time for fancy work, so all the pretty trifles were bundled unceremoniously into a drawer, and by and by there were secret measurings, and the thimble and needle and cotton were brought out again, and little pinafores and frocks began to grow under Mrs. Hawkins' nimble fingers—and sometimes there were so many dusty feet pattering in and out of the immaculate kitchen that it seemed a waste of time to clean up after such inroad; and the day Mrs. Hawkins said to her husband, "Oh, it doesn't matter, Henry; leave it 'till night," was a distinct crisis in her life. So also was the day when she met him on the threshold, looking very pretty and sweet and young, and pointed to the open door, in and out of which children seemed to be swarming like bees. "Mrs. Smith has come home," she said. "Jimmy is so excited. I dread his being tired—sometimes when he is overtired he cannot sleep."

"Couldn't we ask him in to tea?" said Hawkins, awkwardly. He was rather afraid of saying the wrong thing.

But Mrs. Hawkins beamed. "I think it would be neighborly," she said.—Christian World.

Playtime.

Listen to the children singing
As they play upon the street,
Where their voices, shrill and sweet,
Waken the old-fashioned music
To the echo of their feet:
"London Bridge is falling down,
Falling down, falling;
London Bridge is falling down,
My fair lady!"
What quaint vision do they see?
'Tis a dream, a mystery—
As their voices wistfully
Chant the sweet old-time refrain.
Who questions when they sing again:
"Nor you, nor I, nor nobody knows
Where oats, peas, beans and barley grows."
Who doubts when they assert as one:
"King William was King George's son;
He wore a star upon his breast
That pointed to the east and west?"
Vague the east and vague the west,
And very vague but sweet the quest
Of seeking one they love the best.

"Isn't Bobby Shafto gone to sea,
With silver buckles on his knee;
Or little Elsie, young and fair,
Dark blue eyes and curly hair?"
Wise the little folks at play
Who take their kiss and walk away.

Bless the children! Everything
Sounds so wondrous sweet they sing—
So irrational and sweet
As they frolic in the street!
Growing shadows of the eve
Tempt us, too, to make believe;
Time and place have slipped away,
And to-day is yesterday.
All the barriers overgrown,
Like London Bridge, are falling down,
And how welcome is the call
As the shades of twilight fall,
Gathering us from near and far:
"Come in, come in, wherever you are!"

The Light in the Window.

The path leading to the little Dakota house was all covered with snow when Archie and his sister Essie came home from school. It was still snowing hard, too—the little sharp-cornered pellets that hurt one's cheeks.

"Teacher was afraid that there was going to be a blizzard, so she let us out early," Essie explained to her mother as the latter met them at the door. "And we didn't even speak our Christmas pieces."

"Well, I don't care much," Archie broke in crossly. "Things aren't very Christmasy here anyhow; every year we've had a tree all fixed up nice—a nice spruce or pine or hemlock—but goodness me! we'd have to go miles and miles out here to see even a teenty, tawnty cottonwood or scrub-oak!" and as he unwound the red tippet from his neck, Archie gazed gloomily through the one window out on the wide, white plain, treeless and lonely.

"Well, well, we must make the best of things," said mama, cheerily, as she opened the oven-door and took out a panful of golden-brown molasses cookies. "We've got lots to be thankful for; shelter and food; good crops this year; and we all love one another, and then, too, papa is getting so much stronger out here in the pure, dry air."

"But everything is so different from our home in the East," pouted Archie. "The out-doors is so big and lonesome and—and—why, Essie and I were wondering as we came home whether even Santa Claus would get lost on the prairie. That'd be just awful!"

"And I told Archie," Essie put in with an air of importance, "I told Archie that we'd better put a lamp in the window like sailormens' wives do for their husbands."

"Well, I don't see any harm in that," and mama Arnold smiled. "An extra lamp would make things more cheerful inside as well as out."

So the lighted lamp was placed on the window-sill and its bright yellow gleam shone out into the veil of falling flakes.

Archie and Essie sat up a little later than usual because it was Christmas Eve, and then, too, mama let them pop some corn and papa told them stories about the time he was a drummer-boy in the army. Suddenly, there came a loud knock at the door, and when mama Arnold opened it, in walked Mr. Johnson, one of their neighbors.

He looked like a big walking snow-man, so powdered was he with the white flakes. And he was so tired that he had to sit down while he was being brushed off.

"I started to walk home from town," he puffed, "and then the snow came down so thick that it made me sort of lose my way, then just as I was about petered out an' discouraged, I saw that light," and he pointed to the lamp in the window.

"Well, putting it there was the children's idea," said mama Arnold. "They were disappointed about not having a Christmas-tree this year, and they didn't want Santa Claus to fail them by getting lost out on the prairie."

"Oho!" Mr. Johnson exclaimed. "That was a bright idee an' a mighty lucky one for me! But say, I left something outside your door, Mrs. Arnold; it belongs here; the man over at the Wells Fargo Express office asked me to bring it with me, knowing I was your nearest neighbor. I'd planned to take it to my home and fetch it over in the morning, but it seems I lit here first."

He opened the door; there was a soft rustling—a fresh, woodsy smell—a vision of a dark-green, feathery something!

"Oh—oo!" cried Archie.

"Oh—ee!" squealed Essie.

For there, before their eyes was the dearest little spruce-tree.

Only two feet high, to be sure, but still a real, beautiful tree. "There's an express tag on it; guess it was sent by some of your folks in the East," said Mr. Johnson. "Glad it got here in time for Christmas."

"But it wouldn't if we hadn't put the lamp in the window," chimed Archie and Essie, as, hand in hand, they danced around the little tree and buried their small noses in its green fragrance.—Mary E. Q. Brush, in S. S. Times.

Engineer Garcia.

On Nov. 7, 1907, a Mexican engine driver by the name of J. Garcia was at the throttle of a freight engine attached to a loaded train at Nacozari, a small mining town in the State of Sonora. Among the cars were several loaded with dynamite, and while the train was standing in the station fire somehow broke out in a box car. It rapidly approached the cars of dynamite. There was no way of checking the flames and the explosion of those cars would wipe the village off the map, and probably destroy every man, woman and child in it. Other employes forsook the scene, calling upon everybody to escape.

Not so Garcia. Coolly remaining in his cab, he opened the throttle, set the train in motion, and slowly drew it out on the line away from the village. Presently there was a frightful detonation. The train was blown to atoms, the engine reduced to scrap iron. No trace of the brave engineer was afterwards found. The people of Nacozari honor his memory as one who gave his life for theirs. A fund has been raised to build a monument to him. The Mexican federal government contributed liberally to it. A society called the American Cross of Honor Society, at Washington, has enrolled his name among its heroes. Let it be known and honored of all.

Benny's Peaches

"Here is a little peach-tree that they threw in when I bought the others," said Mr. Wilson. "Would you like to have it, Benny?"

"Oh, if you please!" cried Benny, eagerly.

"You can set it at the corner where the orange-tree died," said his father.

Benny planted his tree with great care. He dug the hole, partly filled it with rich, mellow earth, leaving a little mound in the center. Then he set in the tree, spreading the roots carefully over the mound, filling up the hole with rich earth.

He went to visit it often, and when a week had gone by, he saw that the swelling buds, instead of being green, were of a pinkish hue. And the next time he found some little pink blossoms, and was nearly wild with delight.

"O papa," he cried, "my little tree is going to bear this year!"

"It's a brave little tree," said papa, "but it must not bear so young. You'd better pick all the blossoms off."

Benny was disappointed, but followed his father's advice. Soon the leaf-buds opened, and the tree began to grow.

When the second spring came, the blossoms appeared again. And after the blossoms dropped there were little fuzzy balls, and papa said, "It will do no harm to leave a few."

The peaches ripened in June, and were great red-cheeked beauties, and there was one for each of the family.

During the second season the peach-tree made a great growth, and the third spring the branches were thick. Then it blossomed once more, and set full of little green peaches; and Benny said, "I shall leave every one on the tree."

His father came to look. "If you leave every one on," he said, "your peaches will be small and worth but little. I shall pick half of them off."

The peaches began to swell. They grew to a wonderful size, and as they ripened the sun gave them a rich color. When the buyer came to look at them, he said they were so fine he would give an extra price. When Benny's peaches were gathered there were nearly a hundred pounds. It seemed too good to be real. "I think that half of the money is for peaches and the other half for my patience," he said.—Mattie Baker, in Youth's Companion.

A Butterfly's "Umbrella."

He was only a butterfly, one of those beautiful, large, bluish-black ones that we so often see about the garden, but he knew enough to get in out of the wet.

It was during one of the heavy showers that so frequently, in the hot days of midsummer, come suddenly upon us, driving everyone to the nearest cover. To escape the downpour, which meant great injury, if not destruction, to so delicate a creature, he quickly flew to a near-by Balm of Gilead tree, where, alighting on the under side of a large leaf, he clung with wings closely drawn together and hanging straight downward, using the big leaf as an umbrella to shield him from the great drops falling all round. High and dry, here he remained until the shower had passed, and the blue sky and warm sun called him once again to his favorite haunts.—St. Nicholas.

Creation Rhyme.

On the first day, came the light,
To divide the day from night.

Second, above the earth so high,
Appeared the firmament or sky.

On the third, the lands and seas,
Herbs and grass, and noble trees.

On the fourth, stars, moon, and sun,
Did their successive journeys run.

On the fifth there could be heard
Fish and fowl, and song of bird.

On the sixth day came the beast,
And man, the last, but not the least.

On the seventh, God did rest,
Of all the days, it is the best.

—Alice Daly.

Proverbs for Girls.

"It is easy enough to be pleasant
When life flows along like a song,
But the man worth while is the one who will smile
When everything goes dead wrong."

Yes—we all know the difference there is between the bright, happy face of the girl who is getting praise and succeeding in all she undertakes, and the same face with its scowl of discontent when things are going a bit awry, and she is blamed for carelessness or worse. How different is the girl, or woman, who, whatever happens, keeps a calm or even a bright look, and says, "It's a pity, but we'll soon have things better." That is the person, that it is worth while to have about one in times of difficulty or trouble. Things do seem sometimes to have a way of going wrong all at once, and then it is that the brave, patient girl is so valuable. She doesn't scowl and look cross, so making things all the worse for herself and those around her, no, she keeps a cheerful countenance, and "puts her shoulder to the wheel," and by force of example makes others cheerful too.

One thing is quite certain, life won't be all easy-going, or, as our proverb puts it, flowing along" like a song." We shall have our times of difficulty, our hard times, our anxious times, our sad times, but if through all we can feel "that whatever is, is best," because sent by our Father, then, through all, we may smile, as knowing that trouble don't last for ever, and determined that ours shall be no fair-weather smile, but one that lights up when all around is dark.

The Lighthouse Girl.

Sailors who navigate the seas on the Atlantic coast are always glad when they near the harbor of Savannah, for that means that they will pass within saluting distance of the "little lighthouse girl." This is the officially accepted title of Florence Martus, who has for the last eleven years waved a friendly signal to every craft passing between the city and the sea. It is a hobby of this young girl to greet the ships that go and wish them a safe return, and greet the ships that come and congratulate them on their voyage. She says that the ships are her world. She hasn't much world outside of the marine houses, to be sure, for she lives with her brother and her mother on the bleakest, most uninviting island imaninable on the southern bank of the Savannah river, ten miles from town.

The Martus dwelling is the only habitation on Elba Island. There is no landing wharf, and visitors arrive on an average once a year. George Martus attends to the range of lights which keep the pilots in the right part of the most tortuous channel in that part of the ocean. Beside the lighthouse is the cottage where these three persons spend their lives. The barks, the steamers, and the various other crafts never get near enough for an exchange of greetings other than the most expressive form of good will, the waving of a handkerchief by day and of a lantern by night. And as the girl sends out her welcome the seamen, who know all about her, and who would resent the elimination of the ceremony which she has so popularized, send back an answering salute, three "toots" of the steam whistle. Then Miss Martus is as happy as a belle at a debutante party.

It is her desire that no vessel shall pass the lighthouse without receiving a salute. She never overlooks a sail in the daytime, and her handkerchief is ever ready for its service of cordiality. At night she seems to feel intuitively the approach of her ships, for she has frequently made ready the lantern before the expected boat hove in sight. She says it is her ambition to signal every ship that touches Savannah. She was asked her reason for signalling the passing sea throng.

"I do it," she said, "because they are my friends, almost the only friends I have. I love to see them come and go, and when they go, I always pray for their safe return."—The Silver Cross.

The Journey of Life.

You will find this journey of life is not always what it seems, nor that it lies all the way through verdant valleys and flowery meadows. It is not always bright with the sunlight of pleasure. You will not find a bed of roses to recline upon every time you are weary. Don't expect it, or you will very likely be disappointed. You will find that about the time the path gets past the schoolhouse it switches off into some rather rough country. You very probably will find some rough hills to climb and some deep gullies to cross. The briars will tear your nice clothes and the stones will wear out your fine shoes, and you will have blistered heels and stone bruises in plenty before you get through.

There is only one way to avoid all this. That is to sit down, a whining beggar by the roadside, despised and self-despising. But if you are going through you must brace yourself for hard climbing. You will find plenty of roses by the way, but they grow among thorns, and if you would gather them you must not be afraid of a few scratches. All the fruits worth having are near the tops of the trees. You can have your game suppers and your quail on toast, too, but the game is wild and the birds roost high, and you cannot put salt on their tails to catch them. You can have all this, we say, but just as likely as not when you get it you will have no teeth to chew it with, so you must not build too much on that.

Yes, young man, the glaciers of life are hard to climb, and you will never make the trip without a guide. The name of the guide is "Work." Tie yourself to him, young man, and he will pull you through all right. He is rough and rugged, as all mountaineers are, but do not despise him on that account. Do not despise his homely garments; he is a brave, true-hearted fellow, who has led thousands safely through, and he will do the same by you if you will trust him.—The American Boy.

She Bore Me Company.

I was the shabbiest girl at the office. It was no one's fault and no one's shame that we were poor—I had intelligence enough to know that. I knew, too, what a sacrifice mother had made to pay for my tuition at business school. Still the knowledge of my shabby clothes forced itself upon me, particularly my old black skirt.

O, if you knew how I hated that skirt! Mother had cleaned it and pressed it and cleaned it; but it seemed "bent" with age, and all the office girls looked so fresh and pretty in their trim business suits.

I imagined all the first morning that they were pitying me, and felt them looking at my shabbiness; and during noon hour I was so miserable. But when I went back the next morning I noticed that one of the girls had on nearly as old clothes as I did, and she was so nice to me I fancied she was glad I had come because of our mutual poverty. Not until after I had earned enough money to buy some suitable clothes did I realize that the "poor girl"—as I thought her—had drifted back into the prettiest, most tasteful clothes worn by any of the girls. She had only borne me company at a most trying time; and she knew, because her fellow-workers all admired her, that the little object lesson would keep them from hurting my feelings.

The day has come now when new clothes are usual—when I may even achieve an appearance that is known as "stylish." But in my office, when a girl comes in shabby, painfully sensitive, as I was, I "bear her company" until the better times shall come.—The Delineator.

Where Amber Comes From.

Emperor William, of Germany, derives a large part of his income from the sale of amber. There is only one place in which amber is found in quantity; namely, on the coast of Samland on the Baltic. The German royal house owns a monopoly of the trade.

Amber, as it is found to-day, is the petrified resin of a very ancient forest. The layer of earth containing it runs fifteen or twenty thousand feet out under the sea. In ancient times, the inhabitants of the district used to gather seaweed thrown up on the beach by a storm, in the hope of finding pieces of amber attached to the weeds; nowadays, however, divers go down and search the sea bottom, while a mine has been sunk on the shore and tunnels have been run out under the bed of the ocean. About $12,500 worth of amber is taken every day. Amber dust is sold to incense-makers. Small pieces with fine colors go to make ornaments that are much prized by the Persians and the tribes of India, while larger pieces are used to make pipe stems.

A Truthful Boy.

Robert Burdette says: "How people do trust a truthful boy! We never worry about him when he is out of sight. We never say, "I wonder where he is; I wish I knew what he is doing." We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over and over. When he says, "Yes, I will," or 'No I won't,' just once that settles it."

A Preacher's Wages.

Norman Duncan writes in the July Harper's of a western preacher, the Rev. Francis Edmund Higgins, who ministers to the men in the lumber camps and leads a life of unselfish devotion.

"One asks, Why does Higgins do these things? The answer is simple: Because he loves his neighbor as himself—because he actually does, without self-seeking or any pious pretence. One asks, What does he get out of it? I do not know what Higgins gets. I was ashamed to discover. If you were to ask him, he would say, innocently, that once preaching at Camp Seven of the Green River Works, the boys fell in love with the singing. 'Jesus, Lover of My Soul' was the hymn that engaged them. They sang it again and again; and when they got up in the morning they said: 'Say, Pilot, let's sing her once more!' They sang it once more—in the bunk-house at dawn—and the boss opened the door and was much too amazed to interrupt. They sang it again. 'All out!' cried the boss; and the boys went slowly off to labor in the woods, singing, 'Let me to Thy bosom fly!' and, 'Oh, receive my soul at last!'—diverging here and there, axes and saws over shoulder, some to the deeper forest, some making out upon the frozen lake, some pursuing the white roads—all passing into the snow and green and great trees and silence of the undefiled forest which the Pilot loves—all singing as they went, 'Other refuge have I none; hangs my helpless soul on Thee'—until the voices were like sweet and soft-coming echoes from the wilderness.

"Poor Higgins put his face to the bunk-house door and wept.

"'I tell you, boys,' he told us, on the road from Six to Four, 'it was pay for what I've tried to do for the boys.'

"Later—when the Sky Pilot sat with his stockinged feet extended to a red fire in the superintendent's log cabin of that bitterly cold night—he betrayed himself to the uttermost. 'Do you know, boys,' said he, addressing us, the talk having been of the wide world and travel therein, 'I believe you fellows would spend a dollar for a dinner and never think twice about it!'

"We laughed.

"'If I spent more than twenty-five cents,' said he, accusingly, 'I'd have indigestion.'

"Again we laughed.

"'And if I spent fifty cents for a hotel bed,' said he, with a grin, 'I'd have the nightmare.'

"That's exactly what Higgins gets out of it!"

Love.

Love is a compound thing, Paul tells us. It is like light. As you have seen a man of science take a beam of light and pass it through a crystal prism broken up into its component colors—red, and blue, and yellow, and violet and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things which can be practised by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the summum bonum, is made up? The Spectrum of Love has nine ingredients. Patience—Love" suffereth long;" Kindness—"And is kind;" Generosity—"Love envieth not;' Humility—"Love vaunteth not itself, is not puffed up;" Courtesy—"Doth not behave itself unseemly;" Unselfishness—"Seeketh not her own;" Good Temper—"Is not easily provoked;" Guilelessness—"Thinketh no evil;" Sincerity—"Rejoiceth not in iniquity, but rejoiceth in the truth." These make up the supreme gift, the stature of the perfect man.—Prof. Drummond.

For the Southern Churchman.

The Right and Wrong Ways.

Two general ways stand before every person; one is the right way, and the other is the wrong way. The right one is the way of life; the wrong one is the way of death. We might call them the true way and the false way. In our native and fallen condition, all of us are in the wrong way, and that way never becomes any better; it is wrong from beginning to end. No one can get out of this way except by the power of the crucified Lord. He is emphatically the true and living way, and if we would get into it, it must be by His uplifting hand. The following very suggestive words were given by the late Prof. T. Harwood Pattison, of Rochester: "The alarming discovery that we make often, too late! too late! is that when we chose the wrong road, we chose just that one which it was the easiest to choose. It needs an effort to find virtue, none to find vice; an effort to find the right, none to find the wrong; an effort to go to Canaan, none to stay in Egypt; an effort to follow Christ, none to remain where we are. So, Jesus needed to say, 'Agonize to enter in at the strait gate.' 'Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it.'" Christ called himself "the way," and he told people that he was the only way by which they could have eternal life; but the great majority of them preferred to walk in their own way, and be as religious as they pleased. It is just so now. Men are inventing what they call "a new religion," but it is in the wrong way, the way of death. It is an easy kind of religion, and this is what suits the natural man. The most of unsaved people want to have all possible freedom in pleasures and passions, and then when the hour of their death comes they want God to be merciful enough to them to make them comfortable in the future world. Be not deceived. The way of true life and eternal salvation exists only in Christ. It is a bright and very pleasant way; therefore get into it!

C. H. Wetherbe.

When Temptations Come.

"Guard me when I am off my guard," prayed one the other day. It was a wise prayer, for it is not the danger against which we have fortified ourselves, the temptations which we know and are watching, which are so likely to compass a fall as some unthought of point where no peril was suspected.

Look back over the days and you will find that their failures have nearly always been in unexpected places. The task which seemed so easy that you scarcely thought of seeking help for it, the good temper which is yours naturally, the endurance manifested so many times that you were quite confident of finding it ready for any stress—just in these things came surprise and defeat, the weakness that wounded your self-respect and left you heartsore. You gather your forces for the struggle you foresee, you arm against the enemies whose power you know, but when human watchfulness has done its utmost there is still a wide margin for that urgent petition: "Guard me when I am off my guard."—J. R. Miller.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

ACKNOWLEDGMENTS.

St. James' Church, Mesilla Park, New Mexico.

Please acknowledge the following contributions toward the rebuilding of St. James' church, Mesilla Park, New Mexico:

Irwin Tucker, New Orleans	$ 1 00
St. George's church, New Orleans	2 50
No. 1404 Cadiz St., New Orleans	2 00
Free Church of Annunciation, N. O.	5 45
From St. Paul's church, New Orleans	1 00
Mrs. Davis Sessums	1 00
Joseph Collins	2 50
Mrs. Fred. N. Ogden	2 00
R. M. Wamsley	5 00
The Casting Boys	5 00
Warren Kearney	5 00
E. J. Clenny	5 00
W. G. Coyle	5 00
Robt. Sharpe, Atlanta, Ga.	5 00
Prof. and Mrs. Eliphalet Andrews	10 00
R. Cotton Smith, D. D.	10 00
J. Henning Nelms	5 00
Mrs. M. C. Edwards, Washington, D. C.	5 00
Christ church, Georgetown, D. C.	1 00
Epiphany church, Washington, D. C.	20 00
St. Timothy's church, Catonsville, Md.	20 00
Churchill Chamberlayne	1 00
Cash	1 00
St. Paul's church, Baltimore, Md.	20 00
Dr. J. H. Eccleston, Baltimore, Md.	10 00
Bishop Murray, Baltimore, Md.	10 00
Rev. Robt. S. Corpland, Baltimore, Md.	25 00
Mt. Calvary church, Baltimore, Md.	15 00
Grace church, Baltimore, Md.	10 00
St. Andrews' S. S., Richmond, Va.	20 00
Miss Lucy Mason	5 00
Ben. Valentine	5 00
Stewart M. Woodward	5 00
J. M. Fourquercan	5 00
The Misses Stewart, of Brookhill, Va.	200 00
Eugene Massie	5 00
Dr. Harry Baker	5 00
A. Bierne Blair	5 00
John L. Williams	10 00
Mrs. James H. Scott	10 00
Miss Frances B. Scott	10 00
St. Paul's church, Richmond, Va.	3 00
Two Communicants of Holy Trinity	7 00
E. B. Addison	10 00
Wm. M. Habliston	5 00
Cunningham Hall	5 00
B. Rand. Wellford	5 00
Mrs. W. C. Dimmock, Mrs. Horace W. Jones, Mrs. Sally Nelson Robins	3 00
Mrs. John W. Gordon	5 00

HUNTER LEWIS,
Missionary-in-Charge.

St. James' Mission, Lydia, Va.

With thanks to all who have responded to my appeal for funds incident to our Hospital work at St. James' Mission, Lydia, Va., I wish to acknowledge the following amounts received:

Mrs. W. P. Young, Washington, D. C.	$ 2 00
Mrs. John Ewell, Hickory Grove, Va.	2 00
Junior Auxiliary, St. John's church, Richmond, Va.	2 50
Grace church, Casanova, Va.	3 00
Miss C. S. Robbins	1 00
From F. W. Neve, from friends	27 00
From unknown donor	1 00
From Misses Castle, near Herndon, Va	2 30
Total	$40 80

(Rev.) WILLIS M. CLEVELAND,
Stanardsville, Greene Co., Va.

MARRIED.

SCOTT—RANDOLPH.—On December 29, 1909, at Amherst, Virginia, in Ascension Episcopal church, by Rev. J. W. Ware, of Culpeper, Virginia, CHARLES LANDON SCOTT, Jr., of Amherst, Va., to KATE WHITCOMB RANDOLPH, youngest daughter of the late Major Peyton Randolph, of Virginia.

DIED.

CANTWELL.—Entered into life eternal, just before the hour of midnight, on Tuesday, December 21st, A. D., 1909, at his home in Wilmington, North Carolina, JOHN LUCAS CANTWELL, aged eighty-one years.

BODINE.—Entered into rest, at Trenton, N. J., Wednesday, December 29, 1909, FRANCES P. BODINE, widow of Joseph L. Bodine, M. D., and dearly loved sister of Mrs. John S. Gibson, of Huntington, West Virginia.

BOULWARE.—Entered into rest, Monroe City, Mo., December 18, 1909, the Hon. hAARON BOULWARE, Mayor 3rd term, and Treasurer St. Jude's church for thirty years or more.

GATEWOOD.—Entered into life eternal, at his home in Norfolk, Va., Friday, December 31, 1909, Rev. ROBERT GATEWOOD, D. D., in the 81st year of his age.

OBITUARY.

IN MEMORIAM.

Reuben Lindsey Fry,

who passed out of this life on the evening of November eighth, nineteen hundred and nine, at his home in Mobile, Alabama, exemplified in his life and character, if ever a mortal did, the teachings of Our Saviour. For about seventeen years he suffered tortures in mind and body, mentally, on account of his hopeless ailment, and physically because of the intense bodily suffering which he endured. Never in all these years did a ray of real hope enter his blighted young life, yet he bore with cheerfulness and courage his unconquerable burden of pain. In our sorrow, there is comfort in knowing that he is now beyond all pain and suffering, and our recollection of his genial smile and kind words and deeds, console us in knowing that his was truly a Christ-like life. It is in the life and death of such Christians as he, that we, who are left bereaved, have our consolation in the thought that their heavy crosses were borne just as Our Lord Jesus Christ in His life had borne His Cross, and that their lives should be examples after which we should pattern in our lives.

Mrs. Margaret Marston.

MRS. MARGARET MARSTON, widow of Oliver Jackson Marston, died very suddenly of hemorrhage, on Tuesday night, January 3, 1910, at the home of her son-in-law, W. C. Palmer, Saluda, Va. She was seventy-four years old, and leaves six sons and one daughter, as follows: W. W. Marston, of Urbanna; Caspin T., of Baltimore; Claudius C., of Roanoke; E. B., of Kinston, N. C.; H. Percy, of New York; Selwyn O., of Baltimore; and Mrs. W. C. Palmer, of Saluda, Va. Mrs. Marston before her marriage was Miss Margaret Spencer, daughter of the late William Spencer, of King and Queen county, and was widely known throughout the State. The burial services and interment will be at Christ Church Cemetery at 3 o'clock Wednesday afternoon.

Mrs. Marston's home was for years the abiding place of the clergy; her sons to-day being vestrymen wherever they live. "Her children rise up and call her blessed."

Ludovic Colquhoun Cleemann.

Vestryman, 1864 to 1909.
Secretary of the Vestry, 1865 to 1878.
Accounting Warden, April 24, 1878, to December 29, 1909.

The Vestry of St. Stephen's church, Philadelphia, desires to put on record the following minute upon the death of its Accounting Warden, Mr. L. C. Cleeman:

In the death of Ludovic Colquhoun Cleemann, St. Stephen's church has suffered a lost that is difficult adequately to express. Baptized in infancy at the font of St. Stephen's, his whole life was bound up in the worship and service of this one parish. For over forty-five years he was a member of the Vestry, and for the last thirty-one years he was the Accounting Warden. His last earthly task was to attend and preside at a special meeting of the vestry, which had been called at his instance on the afternoon of the very day of his death, December 29. Only a few hours after he had been thus occupied in the affairs of the Church Militant, he heard the summons to join the Church Triumphant. Although he had not yet reached his seventieth birthday he was, by reason of the early age at which he had been elected in the vestry, by much the senior of the body in point of service, and he had the unique position among us as our chief link with the past traditions of the parish. No vestryman came into such close contact with the members of the congregation. He had lived on terms of cordial friendship with all the rectors of his day, and had enjoyed in the highest degree their confidence and regard. It was his special delight to tell of the customs of the earlier days of the parish, and he would recount, with a raciness and charm all his own, instances of the wit of Dr. Ducachet, or give sime specimens of the balanced periods of Dr. Rudder. He showed himself a true son of that more devotional elder generation in his own unfailing attendance upon the Sunday services and by his presence at the quiet week-day afternoon services in Lent. He loved the habitation of God's house and the place where His honor dwelleth.

As Accounting Warden he bore with unfaltering and uncomplaining fidelity the chief burden of the financial administration of the parish. He was secretary of the vestry from 1865 to 1878, and Accounting Warden from April 24, 1878, until December 29, 1909. He was also chairman of the Committee on Admissions to the Burd Orphan Asylum. His duties were multifarious and onerous, and whether it was the placing of an investment or the selection of a new rector, he bore a large part of the responsibility of the final decision. In the interest of the Church of his love, he shrank from no responsibility, as he spared himself no drudgery. He had seen St. Stephen's rise from the weakness that marked the days of Dr. Ducachet's failing strength, to the great vigor that it attained under Dr. Rudder, and he had absolute confidence that the old church which had borne such an important part in the ecclesiastical life of Philadelphia had behind it reserves of loyalty and strength that would enable it to continue to do a large and much-needed work in the very heart of the city.

It is consoling, in our bereavement, to recall that before he was taken from us he received at a banquet of the men of the congregation, a most spontaneous and unanimous token of the place that he held in the esteem and affection of the members of St. Stephen's. He was, indeed, a type of churchman of which St. Stephen's might be justly proud. While his chief affection was given to his own church and his tenderest solicitude was for his own beloved parish, he generously recognized piety wherever it might be found and whatever might be the form in which it exhibited itself. While the dominant note of his life was loyalty, there was nothing narrow or sectarian in his outlook. It was noticeable in his conversation that he was a man of appreciations rather than of criticisms. He loved to dwell on the things that were lovely, pure, and of good report. He had in an unusual degree the power of co-operating with others, and could accept with loyalty and cheerfulness the decisions of the majority, even when he did not agree with them. This was doubtless due to his capacity for friendship and the strength of his loyalty. Believing that the truth was the best protection against error, he gave all his influence toward protecting the freedom of the pulpit, and showed not the slightest symptom of alarm lest the Ark of God should be overthrown. He cherished the tradition of the large freedom of the pulpit as one of the peculiar glories of St. Stephen's. His faith rested in the great fundamentals that can never change or pass, the truths that cannot be shaken and must remain. Now that he is taken from us, we realize, as we never realized it before, how much he was to us, and we give thanks to God for the inspiration of the example of such a life of loyalty, faith and service.

Signed:
CARL E. GRAMMER,
BEAUVEAU BORIE,
J. ALBERT CALDWELL,
JOHN T. LEWIS, Jr.,
Committee.

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APPEALS.

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Money con be designated by contributors for Current, Pension and Relief; Permanent Funds: Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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REV. ALFRED J. P. McCLURE,
Treasurer,
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WANTED.—A SOUTHERN LADY WHO IS very fond of children desires a position as housekeeper, companion or in the linen room of some hotel. References exchanged. Address Miss M. S. Saunders, 522 Queen street, Portsmouth, Va. 15jan3t*

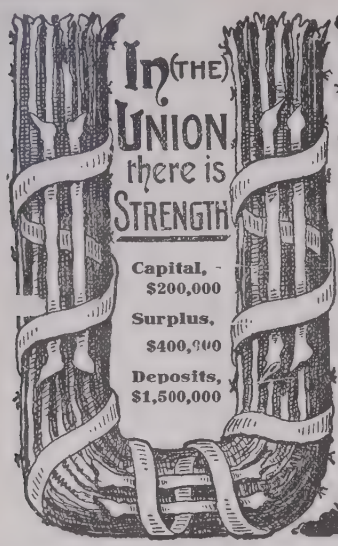
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"Mother."

I have known many women who have brought the picture of Christ into my thought as I noted their daily work, smiling over the humblest service. That's mother. Cheerfully doing the things of which the rest of us have said, "You catch me!' That's mother. After the long, long day's work—five or six to seven hours over union time—girding herself and kneeling to wash the feet of guests that were unworthy to cross the threshold of her sweet home. That's mother. Sinking into a chair, weary and faint, only to rise from it with the unfailing smile on her dear, tired face, to wait on some man who has worked eight hours that day; or to mend a jacket or catcher's mitt for a boy who has played all day; or to sew on a bit of lace or adjust a ribbon or change something about a gown for a girl who has had such a good time all day that she can't stop, but must go out for a better time in the evening. That's mother. Staying at home that the others may go out and enjoy themselves. That's mother. Sacrificing this hope, that comfort, and that rest, for people who forgot to say "thank you." That's mother. Laying off her wraps and staying home from prayer-meeting or church because somebody danced herself or played herself into a headache. That's mother. Getting accustomed to hear the rest of the family say, as they get ready for the evening's entertainment: "Oh, no, mother doesn't care to go. Church and prayer meetings are mother's only dissipations." Well, those are about all some families allow her. They don't cost anything, and the rest of the family don't want to go.—Robert J. Burdette.

Pleasant Thoughts.

Make yourselves nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity, bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us; houses built without hands for our souls to live in.—John Ruskin.

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What is Gossip?

Anything that makes it harder for people to do right is a welcome reinforcement to the devil. And one of the surest hindrances to right-doing is the exploitation of people's wrong-doing. The wrong-doing of their neighbors is the stock-in-trade of the gossips—wherefore the gossip is a valuable ally of the devil. Such gossip does not have to consist of falsehood or even of mere rumor; the truer it is, the more harm it may do. Yet this fact is often overlooked by those who love to talk about their fellow-beings' failures. Indeed, in a little group of Christian people who were recently discussing this evil, one said, with considerable heat, that she did not consider that the telling of facts about any one was gossip! There are very few of us who could stand having all the facts of our personal records made the theme of neighborhood conversation-parties. Gossip searches unlovely facts. Love ignores unlovely facts. Gossip and love do not get along well together.—Sunday School Times.

A large part of our life-time is wasted because of our deferred decisions. It is always easier to postpone a decision than to make it; so it usually gets postponed. Nine times out of ten we could, if we would merely insist on a slight effort of will, decide matters the first time they come before us, and thus leave the future just so much freer for new duties and decisions. Instead, we take a thing up, consider its pros and cons, and lay it down again. Sheer laziness of will is the reason. "Don't pick over things," once said one of the greatest business men America has produced. It is better to make some mistakes while we are forming the habit of prompt decision than to avoid all mistakes at the cost of dallying with our time and energies. But prompt decisions are more than likely to be correct decisions, for the very effort of deciding quickly means a concentrating of one's best powers on the subject in hand. We have no right to burden to-morrow with decisions that ought to be made to-day.

Those who bring sunshine to the lives of others can not keep it from themselves.—J. M. Barrie.

The Household.

Batter Bread.

Receipt for a New Jersey housekeeper:

Sift one pint white meal with one teaspoonful salt and one of baking powder. Beat two eggs light, then add the sifted meal and mix with two and one-half cups of sweet milk. To this mixture add one tablespoonful of melted lard; bake in a pan which holds one quart, or in gem pans. Cook half an hour.

Newspapers Will Keep Out Cold.

Half a dozen blankets are not necessary to keep warm, nor are highly piled quilts essential to keep out these chilly January blasts. The great American newspaper will do almost as well. At least, such is the view of a prominent health worker in a statement given a reporter to-day.

"It is of course highly desirable," he stated, "to have ample covering of blankets and quilts on cold nights, but where these cannot be had a few simple makeshifts will greatly reduce the amount of suffering. If newspapers are spread between blankets, they will keep the sleeper as warm as several additional blankets. If heavy newspapers, or folds of wrapping paper, are placed under the mattress, next the springs, they will prevent the chill from below and greatly increase the comfort of the bed. This is especially important since many persons, sleeping on single mattresses, overlook the fact that as much cold air comes through the mattress as through the covering.

"In the same way, persons riding for long distances in the country will find paper a great protection against cold. If a newspaper is folded under the coat across the chest and another across the back, they will effectually protect a person from cold."—Virginia Health Bulletin.

Huntington Eggs.

Cut four hard-boiled eggs in halves crosswise, remove the yolks, and put the whites aside in pairs, otherwise you will make yourself extra work and trouble. Mash the yolks and add two tablespoonfuls of grated cheese, one tablespoonful of vinegar, one-fourth of a teaspoonful of mustard, and a few grains of cayenne, and salt to taste; then add enough melted butter to make the mixture of the right consistency to shape. Shape in the size of the original yolks, and refill the whites. Many prefer to omit the cheese and use in its stead finely-chopped chicken or ham or sardines separated into small pieces.

Light Gingerbread.

Put one cupful of sugar, one cupful of molasses, one-quarter cupful of butter, one level teaspoonful of cinnamon and two level teaspoonfuls of ginger together in a saucepan, and heat slowly until the butter melts; then beat hard. Add one cupful of sour milk with a level teaspoonful of soda dissolved in it, and last five cupfuls of flour. Beat, turn into shallow pans, bake in a moderate oven, and serve fresh, or while slightly warm. Do not cut this gingerbread, but break it apart.

Cream Sponge Cake.

Yolks of four eggs, one cupful of sugar, one-fourth teaspoonful of salt, one and one-half teaspoonfuls of baking powder, three tablespoonfuls of cold water, one and one-half tablespoonfuls of cornstarch, one teaspoonful lemon extract, whites of four eggs, one cupful of flour. Beat yolks until light, add sugar gradually and beat two minutes. Then add water. Mix and sift cornstarch, flour, baking powder and salt. Add this to eggs and sugar. Fold in stiffly beaten whites and flavoring. Bake thirty minutes in a moderate oven.

The Growth of Faith.

Faith grows, for none of us understands or believes all at a flash. The disciples prayed, "Lord, increase our faith." Jesus showed them that faith lies on the line of obedience. As we go on in the good way of the Christian we are cleansed, and as we obey we learn to believe. The reward of obedience is confidence in the one obeyed. Hence to increase faith one must use what he has. He must believe all that he is able to believe. He must cultivate his faith, and should never suffer himself to admit to himself that he has but a weak and uncertain article of faith. The very admission is weakening and may be fatal to what is highest and best in a man. Certainly it is just as meritorious to cultivate faith as to cultivate doubt and much more satisfactory and helpful to what is good. The man who says he doubts is very likely to keep on doubting.

Let it be especially remembered also that faith grows with good works. The more a man puts his convictions into practice and finds them practicable, the stronger those convictions become. There is a law against hiding the talent in a napkin. We must work the work of him who sent us, for the night cometh when we can no longer work or see. God calls us to be workers together with him, asks us to become partakers of his holiness and promises us strength according to our need. If we have but faith as a grain of mustard seed our Lord exhorts us to cultivate even that. It is enough, it is declared, to remove mountains. God does not ask us to use what we have not, but he does insist upon our diligently using what has been entrusted to us. Therefore let us cultivate our faith. Our power as Christians depends on our faith in the word of God.—The Lutheran World.

Ease, joy and abundance fill the soul in such manner as to exclude all sentiment of other's misery. Unless we take care, they dry up the source of compassion within us.—Bossuet.

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Thoughts for the Thoughtful.

Thou knowest the sins of my life,
They cannot numbered be;
More are they than the hairs of my head,
Greater than sands by the sea—
Yet, O Lord, of cleansing and healing,
Visit Thou even me.

True greatness consists in being great in little things.

"The richest life is the one that has been willing to lose all."

"We owe it to our work for God, to keep ourselves at the highest point of efficiency."

The Master's work may make weary feet, but it leaves the spirit glad.—Elizabeth Charles.

The truest giving to the need of the world is the giving of a pure life and a genuine sacrificial service.—G. R. Lunn, D. D.

To be obliged to beg one's daily happiness from others bespeaks a more lamentable poverty than to be obliged to beg one's daily bread.—Colton.

As no man ever had a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him.

The flesh has had many ailments, but when we come forth from the grave, we will leave all those things and come up glorified without any pains or aches.—D. L. Moody.

"An awakened China, the dust of our dead, and the devotion of our living missionaries plead with trumpet tongues that we come to the rescue, and that we make haste. The Lord hath need of thee."

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving hand,
Wakened by kindness,
Chords that were broken will vibrate once more.

Seldom does the sin of indolence come farther to the front among grown-ups than on rainy Sundays, and its pleadings for self-indulgence should be met with as deaf an ear as ever justice turned toward a criminal demanding undeserved mercy.

It is a comfortable and cheering thing to have some one praying for you. It heartens you; it acts as a tonic. It gives one the power of courage which comes from a sense of fellowship. Even a man as strong as Paul craved the prayers of others and felt more equal to his apostolic work because of what those prayers secured for him.

Break off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny theyself some one vanity; do it as an offering to God, for the love of God; and some gleam of faith and life and love will stream down upon thy soul from the everlasting fount of love. Follow on, and thou shalt never lose that track of light.—Edward P. Pusey.

Criticizing other people is a thing that reacts dangerously. To doubt other's motives, to blame their actions, is to lose belief in good, little by little; and he who loses belief in good, loses his own goodness in exactly that measure. The gossip, the censor, the cynic, the soul that sits in judgment, are never good Christians or good men and women. Goodness and nobility cannot live in such atmospheres.

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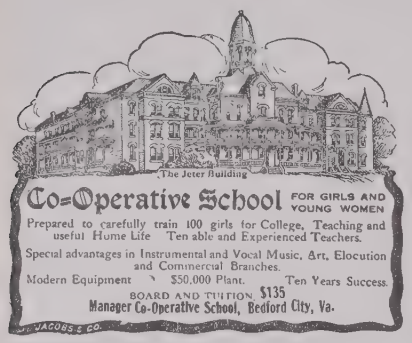
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VOL. LXXV. RICHMOND, VA., JANUARY 22, 1910. No. 4

Southern Churchman.

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REV. WM. MEADE CLARK, EDITOR.

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THE GENERAL CONVENTION AND CANON 19.

The Southern Churchman does not suppose it is doing any one an injustice when it states that there is—or certainly seems to be—a wide-spread and organized effort to influence the next General Convention and amend Canon 19. And this amendment to the Canon proposes to take the form of undoing the work of the last General Convention as to this same Canon.

The pronounced opposition to the last amendment to this Canon began immediately on the adjournment of the General Convention of 1907, and has never, for a single day, closed or even flagged. All readers of the Church papers will recall with painful vividness much that was said and done in the winter of 1907-8: the harsh language, as well as the hasty action.

When the first part of this tempest had blown over—or rather exhausted itself—then began the work of the "Petitioners," who made the rather remarkable request of the House of Bishops that they assume a power the Church had never given them, and "suspend" a Canon, or in some way put the Canon out of commission for the time being. It was in this now quite famous Memorial that occurred the unfortunate phrase "so-called Christian men," as characteristing all professing Christians outside of this Church.

Of course, the House of Bishops, being a law-constituted and law-abiding body, could do nothing as to this memorial save pass it by in silence and allow it to drop into forgetfulness. The chief interest the paper left behind was a strong curiosity on the part of large numbers of Churchmen to know the names of the signers. But this natural and just curiosity has never been gratified. The Southern Churchman offered to publish the list of the names if one of the "signers" would furnish it, but the list was never forthcoming. Just what was the objection to publicity was hard to understand. In fact, if the "signers" were of great weight and influence, and were well scattered through the Church, instead of being mostly in a few dioceses, and represented more than one "school of thought" in the Church, everything was to be gained and nothing lost by the publication of the names of the memorialists. It would have showed at a glance just how strong and widespread and general and non-partisan was the movement for suspension or amendment of the law.

But when this Memorial came to nought, so far as action by the House of Bishops was concerned, the memorialists by no means gave up their design and endeavor. They merely turned their energies into a different channel and another direction.

Then began a systematic agitation for action on this Canon by the next General Convention.

The Southern Churchman is far from being willing to misrepresent any one, and is very far from impeaching the right of any Churchman to agitate for the change of any Canon to suit his own views; and therefore wishes, in all this discussion, to avoid any appearance of temper or injustice, but is simply desirous of stating facts and reaching just conclusions.

To return then: the present condition seems to be that there is a wide and systematic effort being made to influence public opinion in the Church, with a view to securing the election of deputies to the next General Convention who will favor a radical amendment in Canon 19; either to strike out the latest amendment altogether, or to add "confirmed" to the qualifications of those who may be permitted to make addresses in our churches, and so to confine the permission absolutely to communicants of this Church.

Any such repeal or amendment, in the opinion of the Southern Churchman, will be a positive disaster to the Church, and absolutely stop any word or effort on the part of this Church looking towards Church or Christian Unity. And further, it would be a wanton and useless insult to all our fellow-Christians which it would be hard to forget or to forgive. And still further, the position of influence and considerable leadership to which this Church has attained through the long efforts and earnest endeavors of many of her very greatest leaders, would be at once and effectually—and righteously—forfeited.

These are some few of the very urgent reasons which make it seem absolutely impossible that the General Convention should so far lose sight of the welfare of the Church as to make the proposed or suggested changes in this Canon.

Frankly, the Southern Churchman never attached any very serious importance to the amendment made to Canon 19 in 1907. After the long and thorough discussion on the "Open Pulpit" and the earnest pleas for some action that might help to open the way to an effort for real Christian Unity, the amendment to the Canon that was finally made was dangerously near to a futility. In fact, to many, it seemed to make matters rather worse than they were before. So far from making the entrance to our pulpits easier, in many minds it made it harder.

But by the world at large it was taken as a small evidence that the "Episcopal Church" really meant what it said when it talked of Christian Unity, and had at last decided to leave off "mere talk" and to do something that was worth while. And in this popular acceptation it was of some real value to the Church. Liberal-minded clergy, supported by liberal-minded Bishops, could take some steps to help in bringing separated Christians closer together.

And in many localities this great and good purpose has been unquestionably forwarded. In many places in this land—where much good work is done and little talk is indulged in and few letters are written to the Church press—beyond a question, divided Christians stand closer together and this Church is more honored and respected and looked up to than it has ever been, because of action taken under this Canon.

And now, in the face of all this, to repeal this amendment, or to amend it out of all likeness to itself, is simply to take a step backwards which the Church will not be able to retrieve for many a long year; a step backwards, too, which will deliberately put this Church in the class of the smallest and most uninfluential sects in this land.

From the view-point of the Southern Churchman, it would be a disaster to

depress the hope and dampen the energy of every large-hearted Churchman in the land.

And if this disaster is to be averted, the friends of unity and progress and hope will have to stand together and take united action to see that no backward step is taken by the Church next fall. The opportunity will then be before the Church to show this nation either that it is fit for the national leadership towards Christian Unity to which it aspires, and means what it says when it prays that we may all be one; or that it is content to be a little self-righteous and self-satisfied sect, "forgetting the world and by the world forgot."

It is in the hands of the men who have the making of the next General Convention and who will soon be assembling for this purpose in their annual Councils, to say what the outcome next October shall be.

It will be, in all probability, a history-making epoch in the experience of this Church; and it is almost inconceivable that Bishops, clergy and laity should all fail to comprehend the importance of the occasion.

Even though, in the House of Deputies the clergy should have a majority for change—which the Southern Churchman does not for a moment believe will be the case—yet the laity have more than once stood firm as the conservative element in the Church, and it is earnestly to be hoped, that under such inconceivable conditions, they would do so again.

But let Churchmen who are friends of unity and progress and high leadership understand this clearly. This is no time for them to rest in self-satisfied security, but they must be up and doing for the highest welfare of the Church.

Carelessness and indifference now will be difficult, if not impossible, to undo in this generation.

BOOK REVIEW.

Moore's History of the States, United and Otherwise. By Charles F. Moore, Author of The Finding and Founding of the United States; History of Civilization and New Jersey; History of the Years to Come, and many other books not yet written. New York and Washington: The Neale Publishing Co. Price, $1.50.

Judge Moore, of New York, needs no introduction to the intelligent public as a lawyer and public speaker, nor will he ever need any further introduction as a writer to any one who reads this highly entertaining book. If the chief aim of a writer is to hold the interest from start to finish, then Judge Moore has certainly accomplished the purpose; though it is more than probable that some of his history will hardly bear investigation from the scientifically historical point of view.

The Judge would hardly claim for this book the weight of sober history, but if he should claim that it is the most entertaining "Commentary" on American History, his claim would be very far from idle. Take this comment, for instance: "The people who now inhabit the United States are called Americans, because they are from every place except America!" Or this other, which is almost too true to be classed under the head of humor: "The poor law-breaker who cannot go to Congress must go to jail!" Probably our great National Legislature has never had anything more stinging than that said of it. Or this comment on our newspapers: "Do right, and you must pay to get your name in print: do wrong, and you must pay to keep it out!" Or this, on that provision of the Constitution which prohibits Congress legislating as to religion: "This is a wise provision, indeed, for if there is any one thing the average Congressman knows less about than all else, it is religion!" Or this, on certain traits of the present Administration: "The frown of possimism is replaced by the smile of possumism!" That is a little picture all in itself. Again, take this bitter epigram on the "Carpet-baggers" of Reconstruction days: "These peripatetic statesmen were locally known as Carpet-baggers; not tramps, for tramps are sometimes honest!" Or, as a concluding quotation, take this on Mr. William Jennings Bryan: "He opened his mouth and spake; and from that day to this he has earned his bread by the sweat of his tongue!"

But it is useless to go on quoting. Judge Moore's book is full of just such epigrams, and he spares no party and no statesman, but expresses his opinion equally of them all. And no matter how we differ with him as to the party, the statesman, or the opinion, we will still read with entertainment what he has to say.

THE WORLD MISSIONARY CONFERENCE.

By Rev. Dr. W. S. Simpson-Atmore.

Last April, the writer, while in England engaged as an Organizing Secretary in the Home Organization department of the Society for the Propagation of the Gospel, was invited by one of the Conference Secretaries to lend a helping hand in the preparatory work of the forthcoming World Missionary Conference. This helping hand, such as it was—weak in power but string in sympathy—he gladly extended. Being in possession of several facts regarding this Conference, which came to him first-hand, he now asks the privilege of saying a few words in the columns of the Southern Churchman about this all-important world-wide Missionary gathering of men and women, which is to take place in Edinburgh, Scotland, next June.

Now, this World Missionary Conference is the practical outcome of an all-round realization of the fact that the changed conditions at the beginning of this twentieth century are making altogether new demands upon the Church of Christ throughout the world; and that these demands, which emanate from the geographical as well as from the extraordinary political and social changes that have taken place in the past two or three decades, must be attended to. In thinking over the matter, one feels constrained to ask: Is it not a blessed and significant fact that in the providence of God, at such a propitious time, the leaders of Missionary work from different points of the world's compass, should have agreed to meet together at this World Missionary Conference and to consider the great questions of the Evangelization of the World; the Relation of Christianity to the non-Christian peoples; the Home Base of Missions; Co-operation and the Promotion of Unity, the Relation of Missions to Governments; the Problem of the Native Church, and other important matters which are loudly calling for attention?

In the way of preliminary work leading up to the Conference, no less than eight separate and distinct Commissions have been appointed to carry out enquiries of the first importance, and a representative body of able men and women have consented to take part in this work of investigation. These men and women have been selected from European countries, also from the United States; and in glancing over their names we may reasonably expect that they will give us something even more than wise suggestion and mature counsel. From the Conference itself, we may look for even greater things. For it will give us the first thorough review of Missionary work as a whole, and the actual facts with regard to the different problems entrusted to the eight commissions, also a fairly adequate statement of the views held by those both at home and in the foreign mission field abroad. Again, we shall get out of the Conference the benefit of some good, clear and courageous thinking and talking. And lastly, the comparative report of experience gained in the various great fields of Missionary work in different parts of the world, which the Conference will issue, cannot but help to liberate us from any limited views about the work, that we may all too unconsciously hold, and tend to rivet our attention on the broader and more enduring principles which ought, at any rate, to govern our conceptions about the world-wide Missionary Christianity Christ our Master has commanded us to propagate.

As one who has had nearly four years' experience in Missionary work at "The Home Base of Missions," as an S. P. G. Organizing Secretary, and who, furthermore, through residence abroad in several non-Christian lands, has a fair knowledge of affairs in the foreign mission field, the writer believes that this World Missionary Conference which assembles in Edinburg next June, will in more ways than one turn out to be the greatest Missionary event of the day.

Perhaps I ought to add that the headquarter officers of the Conference are: Lord Balfour of Burleigh, president; Lord Reay, Sir John Kennaway and Sir A. H. L. Fraser, vice-presidents; the Master of Polwarth and Duncan McLaren, Esq., chairmen of the executive committee; Mr. J. H. Oldham, secretary, and Mr. H. W. Smith, treasurer. It is not necessary to say more about the merits of these gentlemen than that in their respective spheres of work and influence in the world, they all hold commanding positions. In fact their names alone are a sufficient guarantee, humanly speaking, for the successful carrying out of the Conference.

One of Wellington's officers, when commanded to go on some perilous duty, lingered a moment as if afraid, and then said: "Let me have one clasp of your all-conquering hand before I go; and then I can do it." Seek the clasp of Christ's hand before every bit of work, every hard task, every battle, every good deed. . . . They are hands of blessing. Their touch will inspire you for courage and strength and all beautiful and noble living.—J. R. Miller.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Reading the Psalter.

Mr. Editor: From the "Notes Column" in the issue of January 8, of the Southern Churchman, I quote the following:

"Gethsemane church, Minneapolis, has adopted a new way of reading the Psalter. The minister reads the first half of each verse and the congregation the latter half. This, writes a correspondent, "does away with the long responses which made such a disagreeable impression upon strangers."

I read this over once with more or less indifference; the second time I read it with interest, and the third with positive enthusiasm.

An innovation to be sure, but a most excellent one. This "innovation" put into general practice I feel sure would bring forth fruit an hundredfold. Nine out of ten adverse criticisms of our service are upon the manner in which the Psalter is read, especially the responses by the congregation. In any one church or congregation three different speeds in making the responses may easily be detected. One man takes a deep breath and forthwith races ahead like a cannon ball; his neighbor consumes a reasonable length of time in getting through the response, and the third man is bound to take his time at any cost, and drags along abominably.

Now Mr. Editor, this Minneapolis church, in common parlance, "is on the job" and the idea needs pushing and plenty of it. I hope others in the near future will take occasion to discuss this feature in your columns, giving the idea the weight it deserves.

As a former non-Churchman, I know and can sympathize with the outsider's first impressions as he attends the services of the Episcopal Church, and the manner in which the Psalter is read is a real stumbling-block and a decided damper upon half-awakened sympathy and admiration for our Liturgy.

Our Psalter lends itself beautifully to this "halving" principle inaugurated by the Minneapolis congregation. Each or almost every verse in the Psalter is divided by a colon and no confusion can arise in making the change. This manner of reading the Psalter tends to make it more interesting and reduces the present inequalities of speed in the performance to a minimum.

Let us do all we can to at least make the occasional visits of brother Christians of other names pleasing and therefore inspiring. These little things do more for "unity" than a thousand Lambeth Articles.

"He who runs may read, and a wayfaring man need not err therein."

Middlebury, Vt. WM. JAMES.

Kent's "Historical" Bible.

Mr. Editor: I have been much surprised to find the above work, which might be better entitled the unhistorical Bible, recommended as a text for our Sunday School teachers—and that by none other than the Joint Commission on the subject appointed by our last General Convention.

Professor Kent makes, in his series of books, a determined effort to popularize and introduce into our Bible Schools the worst features of the Wellhouser destructive school of higher critics.

With him Genesis is a collection of "stories" and "traditions" with the most meagre and precarious foundation in fact. Abraham and the patriarchs are personifications of nations and tribes, with little certainty as to their existence as persons. Moses, of course, wrote none of his books, and did not promulgate the Decalogue; and Joshua is a doctored and interpolated account of what was just an ordinary over-running of a country by a lot of fierce tribes.

If Renan's Life of Jesus were recommended to our teachers as a text book on our Lord's life, it would scarcely be more absurd than to recommend Kent's books on Old Testament history. For instance, this author says of Abraham: "It can never be absolutely decided and fortunately *it makes little difference* (italics mine), how far these Old Testament stories are exact records of the experiences of a certain early nomadic chieftain."

That is, there is no certainty that Abraham was a real man; though of course, the Bible is so written as purposely and intentionally to make us believe that he was a real man, a thing that the Jews never doubted, nor for that matter, the Christian Church, until these latter days of "scientific" criticism.

Professor Kent says further: "It is not strange that they (i. e., certain unknown later prophets), have embodied in his biography many later beliefs and experiences of the race. Institutions which went back beyond the days of Moses were naturally (can we say honestly?) associated with him (i. e., Abraham), or else with Isaac and Jacob. Thus the original kernel of tradition under varied national, institutional and prophetic influences, gradually assumed its present form."

The gist of this "scientific" statement is this: A lot of later and unknown prophets, living long after Moses, wrote or compiled the story of Abraham, gathered about him all the traditions and myths that had floated about among the people; and then, mirabile dictu, so palmed off the stories on everybody at that time, that they believed those stories to be true—as indeed did all the believing world until the 19th century. This is wonderful science, indeed! And many modern founders of new sects would be glad, I doubt not, to learn the secret of it.

As regards the promise to Abraham, of which St. Paul makes so much in Romans and Galatians, Professor Kent is very bold. He says: "These aspirations for widely-extended territory, teeming population, and great prosperity, which were realized in full measure in the days of David and Solomon, are here embodied in divine promises to Israel's traditional forefather."

I have italicized certain words to show the anti-Christian spirit of this "criticism." Promises, for instance, that were written long after and then put back on Abraham, can be called divine only in the sense of being made to seem divine.

I need not quote further. The effort is made all the way through to show that the stories of the patriarchs are not history at all; but as Professor Kent asserts, much better than history for the purpose in hand. According to this "scientific" view of things, it is a much greater and nobler work of inspired men to compile a lot of stories and arrange them so as to fit a series of traditional ancestors, and then to make the whole, contrary to fact, seem to be true history, than to write a plain account of real men with real and divinely directed lives.

This wonderful "history" of patriarchal and later times we are expected to recommend to our teachers, that they may instruct our children in it all.

I can not refrain from quoting the really amusing account given by Professor Kent, of the Capture of Jericho:

"According to the oldest version, Jericho was captured not by miracle, but by strategy. Once each day, for seven days, fully armed, with the ark at their head, the Hebrews marched silently around the city. It requires little imagination to picture the scene. On the first day the inhabitants of Jericho were on the defensive, with guarded gates and warriors alert to repulse any attack. On the following days their alarm yielded to wonder, ridicule, and scorn. The seventh day found them apparently off their guard and offered an excellent opportunity for a sudden and successful attack. The members of the family of Rahab within the city had been promised by the Hebrews a reward for their treachery. It is not improbable that at the signal they unbolted the city gates, so that, when at last the lips of the Israelite warriors were unsealed and they raised their war cry and 'rushed up into the city, every man straight before him,' they found the way open before them."

From this passage we gather that "scientific" explanation consists in: 1st, making all miraculous elements in the history belong to a late version or a priestly interpolation; 2d, thinking up some way by which what looks like miracle might probably have happened naturally; and then, 3d, setting forth this invented way as the true scientific account of the matter.

It might be suggested to Professor Kent that the walls are said to have fallen down. Why might not Rahab and her family have found out that field mice (common in that country), had practically eaten out the foundations of these walls, so that at the given signal they were able just to push the old things over! In that way the falling of the walls might be explained. Why is not such an explanation as good science as the other? When one gets to supposing, we may suppose anything.

That our Joint Commission should gravely suggest these books as proper text books for our Sunday School teachers, fills me with astonishment. It is a phenomenon to explain which might exercise the ingenuity of the most scientific higher critic.

Richmond, Va. JAMES W. MORRIS.

Church Intelligence.

CALENDAR.

January.

1—Saturday—Circumcision.
2—Second Sunday after Christmas.
6—Epiphany.
9—First Sunday after Epiphany.
16—Second Sunday after Epiphany.
23—Septuagesima.
25—Conversion of St. Paul.
30—Sexagesima.

Collect for Septuagesima.

O Lord, we deseech Thee favorably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy name; through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost ever, one God world without end. Amen.

Collect for St. Paul's Day.

O God, who, through the preaching of the blessed Apostle St. Paul, hast caused the light of the Gospel to shine throughout the world; grant, we beseech Thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. Amen.

Foreign.

The Archbishop of York's Call to Defend the Church.

The struggle which has begun will be keen, and its results of far-reaching importance. Many will have their own strong convictions, as individual citizens; and as citizens who are also Churchmen, we are entitled to do what we can with all parties to protect the interests of the Church, where they are affected. But I am confident that we shall agree that there is one time and one place which we must guard from the intrusion of party politics. That time is the time of Divine service; that place is the House of God.

There is, indeed, one way in which the Church as a Church can and ought to take part in this general election. Almost every act of judgment involves a moral as well as a mental element. Great questions are now submitted to the judgment of the people; great results will depend on the moral temper with which that judgment is given. A right judgment in the case of a nation as of an individual depends largely upon a right spirit. The prayers and the influence of the Church may help to make that right spirit prevail.

The broad issues before the country are Constitutional—the position of the House of Lords, the claim of Home Rule for Ireland; and financial—the systems of taxation involved in the late Budget and in the policy of fiscal reform. They are issues certainly sufficient to absorb the attention of the electors. But the Prime Minister has added to his official programme a definite statement in favor of the disestablishment of and disendowment of the Church in Wales, and an indefinite statement in favor of a change in the system of elementary education. Under ordinary circumstances, in comparison with the matters of overwhelming importance which I have mentioned, it might be possible to pass over these allusions to disestablishment and education as not really within the sphere of immediate practical politics. But the circumstances are not ordinary. The Prime Minister has stated that in the event of his securing a majority he will insist upon "guarantees" that the Second Chamber shall not be able to refer to the electors any Bill which the House of Commons is seriously determined to pass. We do not know what these guarantees are to be; but there is at least a risk that a Disestablishment Bill and an Education Bill might be forced through the next Parliament. The Bishop of St. David's speaks of this as a "peril;" perhaps it would be better described as a risk; but it is at least a risk which cannot be ignored.

What Voting Without Pledges Would Mean.

The Bishop of Carlisle takes practically the same line as the Archbishop of York. He strongly condemns Disestablishment and the secularization of the nation's schools, and he insists that Churchmen should receive "satisfaction from their candidates for Parliamentary election before promising their votes." The Bishop of Liverpool also makes a strong Church defence pronouncement. It is very satisfactory to find these distinguished and energetic Northern prelates speaking out so clearly. The Bishop of Gloucester warns Church electors to realize what voting for candidates without securing pledges will mean. It will mean that, if Liberals are returned to power and get their way, there may be no further opportunity possible of opposing either the destruction of our Church schools or the disestablishment or disendowment of the Church.

What Disestablishment Would Mean.

In the Blaenavon Parish Magazine there is a note, signed "R. L.," which should open people's eyes to what Disendowment under the Welsh Church Bill would mean: "Apart entirely from the question of Disestablishment, we find the provisions for Disendowment are so drastic that if they become law a sum of at least 240,000l. a year of Church money, money given for the advancement of Christ's kingdom here on earth, and so used for centuries, will be diverted into secular channels and used for worldly objects. The Bill makes provision to take all endowments prior to 1662, but it appears one must not infer from this that endowments after this date are safe. Far from it, for we find that even modern endowments from the Ecclesiastical Commissioners and Queen Anne's Bounty will be lost. Under this head Blaenavon will lose about 420l. a year endowments and grants."

The Church in Canada.

The bicentenary of the Church of England in Canada will be celebrated at Halifax, Nova Scotia, in September, 1910, and upon that occasion All Saints' Cathedral, now in course of erection, will be opened.

The Bishop of Nova Scotia says the building is necessary, first of all upon general principles, because a Cathedral is necessary in every Diocese. Nova Scotia, although the oldest Diocese in any British Colony, has hitherto had only a wooden pro-Cathedral. The reason for this is to be found in the fact that its resources and energies have been taxed to the utmost in providing for its poor and scattered Missions among the agriculturists, fishermen and miners. In the second place the building is necessary because the burning of the pro-Cathedral in 1905 crippled the Diocese and left a large congregation without a church. The historic aspect is also worthy of consideration. Standing at the entrance to the Dominion, in one of the greatest seaports of the Western World, the Cathedral will be a link between the Church in the Motherland and the Colonies. The Diocese, therefore, driven by necessity and expediency not unmixed with a touch of sentiment, has been making heroic efforts to erect its Cathedral and, at the same time, carry on with vigor every branch of its work.

The Bishop earnestly appeals for help to complete the historic building.

Lighting the New Year In.

The Rev. C. P. Chambers, rector of Weldon, in Kettering, sends us an account of a curious New Year Eve custom which is observed in his parish. On the top of the church tower there is a domed lantern or cupola. Tradition says that in days gone by, when Weldon was surrounded by woods and by the forest of Rockingham, this lantern was lit to act as a beacon to wayfarers at night. Whether this is true or not one cannot tell, but to keep up the traditions the lantern is lit up with twenty-four candles every Christmas Eve and New Year's Eve. Such a lantern is believed to be very rare. Another interesting New Year's Eve custom is observed at East Dereham, Norfolk. It is usual to ring a muffiel peal on the death of the old year, and to remove the mufflers at midnight so as to salute the birth of the New Year in joyous fashion.

The vicar of St. Andrew's, Southport, and his congregation have a genius for doing the right thing at the right time and in a striking way. In the foreign mission field they support their own missionary, in the home field their own poor Liverpool parish, besides the orthodox collections for societies. On a wet Sunday afternoon last autumn, when the church was aglow with corn, fruit and flowers from the harvest, the children streamed up the nave by hundreds with parcels for Nigeria—their own, or their parents' gifts for Christmas in Africa. Last Sunday afternoon, with the wintry evidences of the season around them in holly-decked chancel and baptistery, window and wall, the children again made a long procession from pew to altar, laden with packets for the poor of St. Andrew's.

A Liverpool correspondent writes: "Those who complain of too much starchiness in the Church of England should have followed the Lord Bishop of Liverpool on Monday, January 3, into the Cunard Company's repairing works in Derby-road, Bootle, during the dinner-hour. This workshop is visited weekly by two members of the staff of the Liverpool Scripture Readers' Society (Messrs. Martin and Temple alternately), and dinner-hour services are held by them. In connection with this important branch of the Scripture Readers' Society's work the Bishop readily promised to come and give a New Year's address.

"Nearer my God, to Thee," has been frequently spoken of as "King Edward's favorite hymn. His Majesty's private secretary, Lord Knollys, in a communication to Good Words, states authoritatively that although the King admires several hymns, he does not think his Majesty has any particular favorite. The Queen also intimates through Miss Knollys that she is very fond of all Church music, but there is no particular hymn that can be called her favorite.

American.

The Board of Missions.

The Board of Missions met in the Church House, New York, on January 11, The Bishop of Albany, vice-president, in the chair.

A resolution of sympathy for the Bishop of New Jersey, in his bereavement, was unanimously adopted.

The state of the treasury was reported to be practically the same as a month ago, the contributions being about $11,000 short of last year. The receipts during December were about the same as those for the corresponding month last year.

The decrease was noticeable in all usual items save those of "Interest," and the "Woman's Auxiliary United Offering." The treasurer also reported additions to permanent investment funds as follows: $10,000 to the W. M. B. Reserve Deposit; $10,000 to the St. Leger Fund; bequests of $165,000 from the estate of the Society's late treasurer, Mr. Geogre C. Thomas.

The Rev. William E. Gardner, of Cambridge, has accepted his election by The Board as Secretary of the Department of New England. He will assume his duties on February 1.

The Rev. John W. Chapman, of Anvik, was heard from under date of October 13. Gives his valuation of the mission property at the station as about $13,500 and remarks that the mission premises and buildings are in very good condition, but they will need an outlay of $3,500 annually for several years for repairs and improvements. Says the gardens and herd are a valuable asset, "returning about three tons of food this year at an expense of about five cents a pound." The Rev. Charles E. Rice stated that his loss by reason of shipwreck of the steamer "Ohio." on which he and his family were passengers, was at least $1,000.

An appropriation of $500 was made to the Bishop of South Carolina for the immediate necessities of his work, from a gross amount previously reserved for work among the negroes.

The Bishop of Porto Rico made the fact very plain that "we need four good, earnest clergymen there as soon as possible, men who will measure up to the full stature," etc.

Mr. Frank N. Fearon, Manager of the International Banking Corporation, was appointed treasurer of the mission in the Canal Zone.

The Bishop of Ohio presented an interesting report with regard to Mission study in seminaries. His investigations revealed the fact that in all the seminaries Mission study, either in voluntary classes, conducted by the students, or as in the case of three institutions as a part of the curriculum, plays an important part in student life and preparation.

The Treasurer reported on behalf of the Special Committee appointed to consider the report of the auditors. Not only were all the accounts found correct, but the auditors took occasion to speak highly of the care with which the financial interests of the Board were safeguarded and the excellence of the office methods adopted under the supervision of the Assistant Treasurer.

The Rt. Rev. Dr. Peterkin, the Rt. Rev. Dr. Lines, the Rev. Dr. Mann, the Rev. Mr. Sedgwick, Mr. Morris and the officers were appointed a special committee to make careful study of all apportionment matters before Sept. 1.

Miss Susie Campbell was appointed matron of St. John's Collegiate Institute, Corbin, Ky., in the place of Mr. John S. Banks, resigned.

Divinity Prizes Offered by the University of the South.

Two prizes of fifty and twenty-five dollars respectively are offered to the students in the Theological Department of the University of the South for the best and second best essay upon "Justification and Kindred Doctrines," as taught in the Articles of Religion Established by the Bishops, the Clergy and Laity of the Protestant Episcopal Church in the United States of America," and set forth in the Book of Common Prayer.

The conditions are as follows:

1. The Essays must each consist of not less than 7,000 words.

2. The Essays must be written or type-written in fair and legible form.

3. The Essays must be submitted to the proper committee at least four weeks before the annual Commencement, for decision upon their respective merits.

4. This Committee shall consist of the Chancellor of the University, the Professor of Dogmatic Theology and a third member to be selected by them.

5. The prizes are open to all the matriculated students of the Theological Department irrespective of class.

6. In case but three students compete, only one prize, that of fifty dollars, shall be given. If five students compete an additional prize of twenty-five dollars shall be awarded to the writer of that essay which in the judgment of the committee is second best.

7. The prize or prizes shall be publicly awarded at the annual Commencement.

8. A type-written copy of the successful Essay shall afterwards be sent by the author to the undersigned donor.

GEORGE S. BISHOP, D. D.,
East Orange, N. J.

In addition to the above it is recommended that in writing the Essay the student shall refer for consultation and assistance to the works of William Tyndal, Lancelot Ridley, Bishop Hooper, Bishop Jewell, and other early fathers of the English Church; as also to the discourses in the "Book of Homilies," which refer to the matter in hand.

Berkeley Divinity School Lectures.

The Rev. Dr. Charles L. Slattery, rector of Christ church, Springfield, Mass., will give a course of four lectures on The Duties of the Pastor, in the Library, as follows: Tuesday, Jan. 25, 3:45 P. M., To the Young; Wednesday, Jan 26, 10:00 A. M., To the Unfortunate; Tuesday, February 1, 3:45 P. M., To the Wicked; Wednesday, Feb. 2, 10:00 A. M., To the Good.

The second course of "Divinity Sermons or Lectures" on the Mary Fitch Page foundation will be given by the Rev. Lucius Waterman, D. D., of the Class of 1876, rector of St. Thomas's church, Hanover, N. H., on Monday, January 31, 1910, and the three following days, in the Chapel of St. Luke, after Evening Prayer at five o'clock. The subject will be: "God's Balance of Faith and Freedom."

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. Paul's College, Tokyo, Fund.

To the Clergy and Laity of Southern Virginia:

I most earnestly approve of and invoke the sympathy of our people in all of the churches of Southern Virginia in the work of the Philadelphia Committee of the St. Paul's College, Tokyo, Fund. It is known to all of our people that the Rev. Henry St. George Tucker, one of the ablest of the younger generation of the clergy, is in charge of the college, and has been from the beginning the moving spirit in the educational department of our church's missions in Japan. He is the son of our Bishop Coadjutor, and a man of rare devotion, ability and practical wisdom.

With an intimate knowledge of the Japanese mind and character, he recognizes the paramount need of a native Japanese ministry. To supply this need experience has demonstrated that as an adjunct to the general education which he has organized and carried on in the large collegiate school, of which he is president, a university training school is the absolute need.

The Japanese mind, to a greater extent than any of the pagan nations, is adapted to the higher education. The students from our collegiate schools in Tokyo, with a thirst for knowledge planted in them by their preparatory education, are relegated at once to the Japanese universities, where they are segregated from Christian influence and Christian training. The tendency of the atmosphere around them, in the Japanese universities, is to the negation of Christian truth and philosophy gained in their courses of study in our Christian schools.

If we are to do anything with the pagan mind in Japan, in the long run the educated Christian ministry is our only hope and is the logical conclusion of the best intelligence and the widest experience engaged in the work.

Mr. Tucker is a man of statesmanlike ability and of profound religious earnestness, with the experience of eleven years in the work. This appeal gives us the opportunity of joining in an enterprise which, in my judgment, will do more toward building up and propagating Christian truth in Japan than any other agency whatever. I believe that if our people will think, and think intelligently, upon the problems in the situation, they will be more than willing to sustain and carry forward this work upon the lines projected by one of our noblest missionaries, Henry St. George Tucker.

Faithfully yours,
ALFRED H. RANDOLPH,
Bishop of Southern Virginia.

Note: The plan is for the rector to tell of St. Paul's College and its needs, on Sunday, January 23. Envelopes for individual offerings are to be distributed on that Sunday. The envelopes with the gifts of the people may be placed on the alms bason at any service, or given to the rector or treasurer of the parish. Mr. William W. Arnett, Secretary, 2116 Pine Street, Philadelphia, will furnish the necessary envelopes. Amounts collected to be sent Samuel F. Houston, Real Estate Building, Philadelphia.

Church Extension in the Diocese.

The most interesting work now in the Diocese is what is called "The Church Extension Fund." The movement has for its object the extension of the Church within our own boundaries; to establish it where it is not established; to build rectories where there are none, and to assist in the rebuilding of churches that have become delapidated from the weakening of their congregations financially, from the removal of many of the communicants to the cities. A field for Church Extension also exists in the rapidly-growing suburbs of cities and in many small towns springing up in various parts of the Diocese.

The Church Extension Fund Committee will investigate the opportunities offered at such places and decide whether or not conditions justify the building of churches or the establishment of missions. The committee will see that every dollar is wisely expended, and will aid in securing rectors for the new fields opened up to the establishment of the Church.

The Rev. G. Otis Mead, formerly rector of Christ church, Richmond, the Diocesan Agent for the Fund, spoke in St. Paul's church, Norfolk, last Sunday morning, to an appreciative audience; in the afternoon at St. Stephen's, South Norfolk, and at night at Ascension church, Park Place.

Mr. Mead is enthusiastic in his work and encouraged by the outlook. He has had committees appointed from each of the churches in and around Norfolk, and it is proposed to have a mass meeting of Church people of Norfolk in St. Luke's church, on Sunday night, Jan. 30.

Great good is hoped from this movement. It will be the awakening of the Diocese to its privileges in extending the Church within its borders.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Rev. Morris Eagle Called to Christ Church, Richmond.

The Rev. Morris S. Eagle, rector of the Church of the Incarnation, Mineral, and St. James' church, Louisa, has been called to the rectorship of Christ church, Richmond, in succession to the Rev. G. Otis Mead, who resigned a few weeks since to accept the position of Agent of Church Extension in the Diocese of Southern Virginia.

Mr. Eagle is an alumnus of the Virginia Theological Seminary. He was ordained eight and a-half years ago, his first charge being that of assistant to the Rev. J. R. Ellis, in Orange and Louisa counties.

The work at Mineral, in the latter county, growing with such rapidity, it became necessary to divide the field, and Mr. Eagle took charge of his present work. The growth and general success following his efforts have been phenomenal. A beautiful and commodious church has been built and consecrated at Mineral, and a large and growing Sunday School has greatly strengthened the work.

From practically no communicants, there has been gathered in very many, and there are now one hundred and fifty, which, for a rural parish, represents great strength. The Arminius Pyrites Mines, with their hundreds of employes, have accentuated the importance of the work.

Mr. Eagle has proven himself a man in every way fitted to these needs. He is one of the most earnest of our clergy, and his ability as a preacher and parish worker is generally recognized. He has also worked most acceptably in Spotsylvania, and St. John's, Lewiston, has greatly prospered under his charge.

Christ church, Richmond, represents a field, than which the Church in the South knows no greater, and Mr. Eagle is the man who, by the grace of God, can meet its needs.

Memorial Communion Plate Given to St. Stephen's Parish.

Recently there was presented by an anonymous donor to Lower St. Stephen's parish, Northumberland county, a set of communion plate, consisting of silver chalice and paten and a cut glass cruet. In design the chalice and paten are perfectly plain, that being most appropriate for a parish as old as St. Stephen's. On the base of the chalice is engraved: "Lower—St. Stephen's—Parish — Northumberland Co. — Virginia:—Hull"—one word on each of the six faces, while the paten has the following inscription on the under side: "In Memory of John Hull, 16— 1668; Richard Hull 16— 169—; Richard Hull, 1685-1717; Richard Hull, 1717-1777; John Hull, 1752-1789—five generations, communicants, vestrymen, Lower St. Stephen's parish (sometime Fairfields), Northumberland county, Virginia." This was used for the first time on January 9, that being the first service after Christmas, by Rev. Lewis Carter Harrison, who is in charge of the work at Reedville. This service is lent to that congregation until such time as a church or chapel may be built on the site of the old church, which was attended by those in whose memory this set is given. A good and substantial congregation is being gathered together at the thriving town of Reedville, and it is hoped soon to have funds in hand sufficient for a church.



Rawlins' Institute, the Building for the Proposed New Church School for Girls, at Charlottesville, Va.

Richmond City Missionary Society.

The quarterly meeting of the Richmond Protestant Episcopal Missionary Society was held in the lecture room of St. James' church, on Monday, January 17.

The reports of officers indicated a healthy condition of affairs. That of the City Missionary, the Rev. John Moncure showed that 110 services had been held in the penal, charitable and benevolent institutions in and about the city as well as in private homes. Many of the poor and needy have been ministered to, and the Society is filling its place of great usefulness in the community.

The following officers were elected: president, Rt. Rev. R. A. Gibson, D. D.; vice president, the Rev. R. A. Goodwin; secretary, Mr. S. J. Allen; treasurer, Mr. Charles L. Cooke.

Bishop Gibson Addresses Confederate Veterans.

Bishop Gibson was the speaker on the occasion of the celebration of the birthday of Robert E. Lee, by Stonewall Jackson Camp of Confederate Veterans, at Staunton, on January 19. His theme was the relationship existing between General Lee and President Davis.

The address was one of marked ability, and was a clear setting forth of many of the deeply interesting conditions during those troublous days which marked the struggle between the States, and tried the hearts of the greatest and the most intelligent.

Lenten Union Services.

The following programme for Union services during Lent, has been arranged by the Richmond clergy:

Afternoons at 5 o'clock.
Monday—St. Mark's.
Tuesday—Grace church.
Wednesday—Holy Trinity and Monumental.
Thursday—St. Paul's and Holy Comforter.
Friday—St. John's and St. James'.
Saturday—All Saints' and St. Andrew's.

Tuesday nights at 8 o'clock:
February 15—St. John's.
February 22—St. Paul's.
March 1—St. James'.
March 8—Grace church.
March 15—All Saints'.
March 22—Holy Trinity.

The Rev. J. R. Ellis, of Elkton, was in Richmond this week, presenting the claims of his very important work in the Virginia Mountains. He addressed the congregations of Monumental, Holy Trinity and Christ churches, on Sunday, January 16.

The annual service of Confederate Veterans, under the auspices of Lee Camp, was held at Grace church, Richmond, last Sunday night. The preacher was the Rev. Wm. M. Clark, rector of St. James' church.

Mr. O. J. Sands, of Richmond, who attended a banquet last week at the Hotel Astor, New York, where 1,800 laymen met in the interest of the Laymen's Missionary Movement, reports that the outlook is very encouraging. Great enthusiasm prevailed, and the Diocese of New York, which last year gave $400,000 for missions, will this year increase their offerings to $725,000. Mr. Sands told the assembled laymen what results had been accomplished in Richmond in behalf of the movement, and was listened to with marked attention and interest.

WASHINGTON.

Rt. Rev. Alfred Harding, D.D., Bishop.

Death of Mrs. Lucy Parker Willard. Gift to the Eye, Ear and Throat Hospital—Reception to Dr. and Mrs. McKim—Sunday School Rallies—Portraits of Stonewall Jackson and Robert E. Lee.

Again the Church in Washington, Epiphany parish, in particular, is in mourning over the loss by death of one of its members who was given to good works.

On Wednesday, January 12, rather suddenly, Mrs. Lucy Parker Willard, widow of Caleb C. Willard, who died six years ago, was "gathered to her fathers" in good hope of the rest of Paradise.

On Friday afternoon, at 2 o'clock, January 15, her burial service took place at her own home, in Washington, her pastor, Dr. McKim, officiating, who, also an hour later, in Oak Hill Cemetery, Georgetown, "committed her body to the ground," beside her husband.

Several of the Washington clergy were present in the assembly of friends in Mrs. Willard's home, including the Rev. Edgar Carpenter, of Grace church, Alexandria, Va., and the Rev. James B. Craighill, assistant in St. Alban's parish, D. C., and the pastor of Mrs. Willard's ancestral church and parish, at Eastville, Northampton county, Va., in her early days and the first year of his own ministry, forty-two years ago.

Mrs. Willard was the daughter of John Parker, deceased, a well known resident of Northampton county, Va., and was widely related to many of Virginia's best people. At home, "in Old Virginia," and in Washington, her inheritance in the Church was the joy of her life, and her Christian "conversation" adorned her membership in that historic "House of God." Although one of Washington's wealthiest women, she was one of the most retiring and gentle souls; and, while one of Epiphany's most devoted and zealous members, she was one of those the least evident in public work. One of the charities in which she was most warmly interested was the Church's Washington Eye, Ear and Throat Hospital, which will miss her kindly sympathy and helpful hand.

Mrs. Willard left no child; but is survived by a step-daughter, Mrs. Kate Boyd, of Washington, the wife of Dr. John C. Boyd, surgeon in the United States Navy,, whom she reared from young childhood with a mother's loving care.

Of her own immediate family in Washington, her sister, Miss Nannie Parker, remains now in very infirm health; in Baltimore, she has a niece, Mrs. DeCourcey Wright; and, in Norfolk, Va., another niece, Mrs. Grace Taylor.

Mrs. Willard's great fortune left her by her devoted husband (also one of Epiphany's most honored members), goes to Mrs. Boyd and her two children, a daughter and a son.

Mrs. Willard was the last immediate member of the distinguished New England family of her husband's name, which consisted of Henry A. Willard, Edwin D. Willard, Joseph C. Willard, C. Stevens Willard and her husband, Cabel C. Willard, the oldest brother, Henry A., and his wife, both at a very advanced age, having passed away since December 1, 1909. The Hon. Joseph Willard, former Lieutenant-Governor of Virginia, who had a Virginia mother, is the son of Joseph C. Willard.

Mention was made, some time ago, of the need of an addition to the Washington Eye, Ear and Throat Hospital, to meet the demands of its rapidly increasing work. It was felt that the enlargement would come; but hardly in the manner in which it arrived.

On Wednesday evening, January 13, when the board of incorporation met in St. John's parish hall, Washington, without warning to that body, there came the announcement to it that the needed addition was provided for. Two sisters, Miss Elizabeth and Miss Matilda James, Washington Churchwomen, daughters of the late Charles A. James, president of the Bank of Washington, made the gift—the truly great gift—the condition attached being, that it be made a memorial of Mr. James, and named for him "The Charles A. James Memorial." Those ladies had already acquired the title to the property on which the new building shall be erected, in rear of the present Hospital, and had secured plans and specifications from the architect; so that there will be no delay in putting up the addition, it is hoped, before the end of this year.

That meeting of the Board of the Hospital, primarily called for the reading of officers' reports, and for the election of officers, developed into an assembly of thanksgiving.

From this liberal minded family of Mr. James also came to Bishop Satterlee, the last great gift of fifty thousand dollars for the last payment on the Cathedral lands, four years ago; and, also, to them, the Cathedral Close is indebted for the very handsome bronze Church Calendar sundial, which stands in its midst, the much admired object ever open to the thousands who, upon its scientifically engraven face, study the times and hours by the sun's light. As the Church ever teaches, so also, this memorial dial demonstrates—never in darkness, nor even in beclouded ways, but ever in the light of day—that they may see and know who will!

On the evening of January 13, in Epiphany Church Sunday School room, the Men's Club of that parish extended to Dr. and Mrs. McKim, a largely-attended reception, in honor of the twenty-first anniversary of the rector's pastorate of Epiphany parish.

In the absence, through illness, of Mr. Nathaniel Wilson, the member of the vestry chosen to present the Club's compliments to the rector and Mrs. McKim, the Club's president, Mr. Traylor, read a letter from Mr. Wilson, which told of how, under Dr. McKim's administration, there had been advance everywhere in parish activities of all kinds.

With much feeling, Dr. McKim responded. Observing that he was of age, having been their pastor for twenty-one years, he assured the large assembly that he was warmly appreciative of the honor shown by the demonstration. In view of the growing demands of the parish, he thought the immediate erection of a parish house urgent. And he also hoped that the time was near when the church would enjoy the benefits of a $100,000 endowment fund. For this fund Dr. McKim has worked for many years, and the largest proportion has been provided.

The Sunday School rallies occurred last Sunday, January 16, in Epiphany and St. Mark's churches, Washington, at 4 P. M., and, at 9:30 A. M., in Grace church, Georgetown. In Epiphany, the Rev. Mr. Murphy, Minister-in-charge of Epiphany Mission, was the speaker; in St. Mark's, the speaker was the Rev. Canon Austin, assistant in St. Thomas' church; and, at Grace, Georgetown, the Rev. Professor Massie, of the Virginia Theological Seminary staff, was the speaker. Prof. Massie was representative of Foreign Missions; Canon Austin came from Jamaica, West Indies, and Mr. Murphy lately came from the great Idaho mountains and plains. One may imagine the "feast of fat things" laid before the thousands of our Sunday School children!

In the Confederate Home, on Vermont avenue, N. W., Washington, may be seen, any day, one of the truest of all portraits of Stonewall Jackson. By advice of Mrs. Jackson, Elder's famous portrait of the wonderful Confederate chieftain, hung in the Corcoran Gallery of Art, Washington, was chosen by the artist who produced this portrait; and the art authority of the Gallery told the lady who secured it for the Home—for the Stonewall Jackson Chapter—that, for the inconsiderable sum they had paid they had secured a picture worth a thousand dollars. In front of the portrait, in the Home, the Veterans have recently placed a handsome brass rod, as both ornament and protection.

The same artist—the painter of this Jackson portrait—has painted a portrait of General Robert E. Lee, of the same excellence, which is now before a far-western Confederate organization for purchase.

The artist is a Virginia lady, Miss Kate Dabney, now living in Richmond, and may be addressed at Hotel Jefferson, in that city.

A very unusual honor has been paid to the memory of General Lee, by the Secretary of the U. S. Treasury. He has given permission to the Internal Revenue officer in Newport News, Va., to close that office, on January 19, the great Confederate's birth-day, so long as it will not interfere with public business. Thus has the Secretary also honored himself! W.

Thank offerings, as follows, have been given to the Church of the Good Shepherd, Norwood, Diocese of Southern Ohio, of which the Rev. Francis H. Richey is rector: A handsome silver ewer, a hymn board, a credence table, an alms box, an alms basin and a processional cross.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Great Interest in Foreign Missions. Death of the Rev. Herbert M. Hopkins—The Church Men's Year Book. Lenten Services in Trinity Parish.

Almost the entire attention of the churches, the denominations included, has been centered during the past ten days upon Foreign Missions and the Laymen's Missionary Movement Convention. Churchmen were the largest single body represented, and they were in evidence at all meetings and on all committees. Meetings were held in Christ church parish house, Staten Island, and in the Bronx Church House, Bronx. On Friday evening, January 14, there was a banquet attended by 1,800 men. On the following day there was a conference at the Fifth Avenue Presbyterian church, when in the forenoon a survey of the foreign fields was presented in such graphic and comprehensive way as has never been given in New York before, not even during the Ecumenical Conference, ten years ago. In the afternoon, however, when announcement was made that suggestions would be given how to enlist men in foreign mission work and giving, very little indeed was accomplished. About 1,200 men attended.

Saturday night six religious bodies met separately and agreed upon increases in gifts. They also endorsed the Movement, and agreed to name committees to collect Foreign Mission gifts in the parishes. On Sunday, Jan. 16, 5,000 men were at the Hippodrome and there was much enthusiasm. It was the greatest meeting of men for Foreign Missions ever held in New York. An incident of the meeting of Churchmen in St. Bartholomew's church, on Saturday night, that Mr. John W. Wood read a telegram sent to Boston that day, calling upon the committee in charge of a local children labor conference to keep off its platform speakers who declare that Christian churches do not enter upon social service work because too busy propagating Foreign Missions.

A Unitarian minister of New York; speaking in Boston, made the charge at a child labor conference. The telegram pointed out the large social work done by the Episcopal Church in New York and elsewhere, and compared it with that of the Unitarian, who have no Foreign Missions. Mr. Wood made the point that working for world missions does not injure but helps rather the whole missionary interest.

Figures presented by the Convention committee concerning membership and gifts of Protestant churches of the greater city are most interesting. Gifts are of special significance for in this form they have never been put together. Their accuracy may be questioned in places, but they have a reputable committee behind them and may be used. They were made by putting in gifts of the women's organizations and dividing specials in right proportion. Here are figures for the entire five boroughs:

	Members	Foreign Missions	Per Member
Baptist	40,008	$ 30,783 00	$ 77
Congregational	21,707	22,251 00	1 02
Episcopal	90,816	84,679 00	93
Lutheran	49,472	11,729 00	24
Methodist	48,653	54,928 00	1 13
Presbyterian	49,437	144,461 00	2 92
Refrm'd (Dutch)	21,084	48,963 00	2 32

Omitting some smaller bodies the total Foreign Mission gifts of the greater city amounted last year to $400,000. It was voted to try to raise the amount to $725,000. The meeting of Churchmen voted to increase, if possible, 80 per cent. The average per member, all bodies, has been $1.23. The increase if made will be about $2.15.

The Church has lost by death, one of its strongest young clergy. The Rev. Herbert M. Hopkins, Ph. D., a former Trinity College instructor, came to New York five years ago and took charge of Holy Nativity Mission in the Bronx. It had been started by laymen, but was assuming self support when he came. Grace parish helped, and last summer the Rev. Dr. Hopkins and his family occupied Grace rectory, upon invitation of the Rev. Dr. Huntington. Remarkable progress was made at Holy Nativity. A very fine location was secured, a parish house was erected and a rectory costing $10,000 has just been finished. A parish was organized, and Dr. Hopkins became the first rector. Not only so, but he helped in many ways to further Church extension in the Bronx, and on December 5, last, spoke in the crypt of the Cathedral on Church Extension. He was an author of rising note. Last Friday he died of typhoid fever at St. Luke's Hospital, leaving a work but just begun, a young wife and family. The funeral took place on Sunday from the parish house, and many representative men of the Bronx, clergy and laymen, either attended or sent word to express their sympathy. The work in the Bronx received a hard blow by his death.

The Church Men's Year Book, for 1910, just published by the Church Laymen's Union, New York, is prepared expressly for the busy layman of the average parish, city or country. It is not alone that laymen are busy. Few indeed know where to look for information, and fewer still are able to take, without experience and previous knowledge, the reports of the Domestic and Foreign Missionary Society, the Journals of the Diocesan Conventions, the United States Government reports, and others, and gain from them a well-balanced perspective of the whole situation: how the Church gets on at home; what it does and what it needs abroad; what are its present perplexing problems; where the average man may take hold and help if he wants to. Edited by experts in doing this sort of thing, written by those who are accustomed to write for masses of people to read, and printed with a nice perception of the value of ink and paper and color in telling form, the Year Book gives the man who knows nothing of the existing conditions a very good view of the whole Church, her growth and lack of it, her problems and how some have been solved, and the way wherein co-operation may be given by men who are so inclined. The book tells first about membership growth, and then describes conditions in the ministry and the Sunday School. There are then the figures of finances of Church support and advance. The whole is so arranged that within a few minutes taken in reading it, the book tells the whole story. Concluding there are suggestions how laymen may help, if so inclined. It is an admirable pamphlet to place in the hands of the laymen of every parish. It is the second year of publication.

Trinity parish, New York, departs this coming Lent from its former custom of different preachers nearly every day, and will this year have a single preacher for each week. Bishop Greer of New York speaks on Ash Wednesday and the two following days, thus opening the season. By weeks and not including Saturday noons, the preachers are: February 14, Bishop Anderson of Chicago; February 21, the Rev. S. C. Hughson, O. H. C.; February 28, the Rev. Dr. Floyd W. Tomkins of Philadelphia; March 7, Bishop Woodcock of Kentucky; March 14, the Rev. Philip M. Rhinelander, of Cambridge, and March 21, Bishop Weller of Fond du Lac.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Banquet of Workingmen's Club—Bequests to Churches—Christian Social Union—Letter from Bishop Tuttle. Other News.

The first annual banquet of the Workingmen's Club of St. John's Free church was held in the parish house on Thursday evening, January 13. The rector, the Rev. R. W. Woodroofe, acted as toastmaster. He said that while it was the first dinner of the Workingmen's Club it was the seventh annual banquet of the millworkers of the parish. The more than 500 men were served by about eighty women of the parish. A musical programme was rendered by the Corinthian Orchestra. Addresses were made by the Rev. A. W. Fremantle, Mr. H. Wellington Wood, the Rev. Herman L. Duhring, D. D., Mr. R. B. Adams, the Rev. J. Sanders Reed, D. D., and Dr. John R. Davies.

The will of the late Rev. John W. Kaye, as admitted to probate, gives $4,000 in trust, the interest to be used in ringing the bells in the tower of the Church of St. Simeon; $5,000 to establish the Thomas and Lucy Kaye Scholarship at Princeton University. The residue of the estate is to be divided into five parts, one of which is to go to each of the following: Evangelical Educational Society, Episcopal Hospital, Endowment Fund of the Church of the Good Shepherd, Kensington; All Saints' church, Norristown, and St. David's church, Manayunk. The estate is valued at $80,900, of which $6,000 is in private bequests, the remainder is to be distributed as above.

By the will of J. Newman Thompson, bequests of $500 are given to Gloria Dei, Old Swedes and Trinity churches.

The Christian Social Union will hold its annual meeting at which there will be a conference of Social Welfare committeemen and commissioners, in Trinity church, Trenton, New Jersey, on April 13. The plan to bring together the various diocesan Service Commissions of the Church and other similar agencies, has met with the presiding Bishop's approval, as his letter to Mr. Clinton Rogers Woodruff shows. It is as follows:

My dear Mr. Woodruff: Faith and hope and love are the three great Christian virtues. Christian Social Service, I am sure, seeks to engender and nourish and strengthen them all. I humbly invoke God's guidance and blessing upon your Christian Social Union and upon your annual meeting in Trenton, in April next. Faithfully yours,

DANIEL S. TUTTLE,
Bishop of Missouri.

The committee having charge of the arrangements is the Rev. Louis C. Washburn, S. T. D., Philip H. Brice, the Rev. Hamilton Schuyler, the Rev. George Lynde Richardson, E. G. Katz-

enbach, and Clinton Rogers Woodruff, ex-officio.

A Boys' Club on the lines of the Men's Club has been organized at the Memorial Chapel of the Holy Communion, by the boys of the chapel. The younger boys will meet on the second and fourth Tuesday evenings of the month, and the older boys, from sixteen to twenty-one, will meet on Friday nights.

Bishop McVickar preached in the Church of the Holy Trinity, on Sunday, January 9. He pointed out that every individual was in a large measure responsible for the wrongs which he sees around him.

The Rev. C. C. Pierce, D. D., made the address at the seventy-fourth anniversary of the Sunday School of Emmanuel church, Kensington, on Sunday evening, January 9.

The Rev. Shirley C. Hughson and Bishop Griswold addressed the Domestic Committee of the Pennsylvania Branch of the Woman's Auxiliary, in the Church House, on Monday, January 10.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

Ground Broken for the New Cathedral in San Francisco—The Rev. J. W. Gresham, of San Jose Chosen Dean. The Rev. David J. Evans Goes to Palo Alto—Division of the Diocese Proposed.

Things are moving here. Earth was broken last Saturday for the new Cathedral by the Bishop, with a brief service, in which the Divine blessing was asked upon the great project; and in Convention Week the corner-stone is to be laid, for which invitations are being sent out to a large number of persons prominent in Church and State, including all the ministers of the various denominations in the city. This is quite in line with what is understood to be Bishop Nichols' wish, to have the Cathedral, when built, made a center not only of religion, but to have a considerable degree of civic interest for the whole community.

It must not be supposed, however, that "stricken San Francisco" is about to launch itself upon any seas of extravagance in the way of Cathedral building, or that the "relief money" given by friends at the East is to be spent upon the steel and stone structure which it is hoped may some time crown 'Nob Hill." Far from it. It is only the crypt that is now being very seriously thought of, and that is needed for the present development and uses of the Cathedral plans.

As to funds in hand, these are only the proportion of the "reconstruction fund" which properly belongs to the parish of Grace church, now being merged into the Cathedral, and the proceeds of the sale (yet to be effected) of the sites of the former Grace church and of the old Diocesan House adjoining. This will probably suffice for the building of the crypt as a place of worship for the congregation of Grace church, and as a place for various diocesan and other assemblages and activities.

The Rev. J. W. Gresham, rector of Trinity church, San Jose, has been chosen as the first dean of the Cathedral, but it is not yet known whether he will accept. Probably a better choice could not be made, but it seems a pity to take him away from the parish which is so devoted to him, and where he is doing such splendid work.

The Rev. David J. Evans, who has been the rector of Grace parish for some five years, has resigned and has accepted the rectorship of the parish at Palo Alto. Mr. Evans seems well adapted to the work of a college town, and his many warm friends look forward to a career of great usefulness for him there.

Our Diocesan Convention is to meet on Tuesday, January 23, in the new St. John's church, and it is expected that at the opening service the church will be consecrated. However, it will take extraordinary expedition on the part of the workmen to have the building ready either for the convention or for consecration by that time.

Another matter likely to distinguish "Convention Week" this year, is the inauguration of a movement for a Division of the Diocese. No, the movement was inaugurated two years ago, and if, as is expected, the committee then appointed reports in favor of so doing, this convention will probably take such action as is necessary, so that the General Convention next October may constitute of the Convocation of the San Joaquin a missionary jurisdiction. Other matters, too, of large importance are to be considered which are not yet ripe for public mention.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

"Churchman's Dinner."

The fifth annual "Churchman's Dinner" in the Archdeaconry of Williamsport is to be held in the Park Hotel, Williamsport, on Monday, January 31, at 7:15 P. M. These dinners have been conspicuous features in this Archdeaconry. They have not only aroused Churchmen, but they have brought the Church to the attention of the public genarally. Very nearly four hundred men are in attendance each year. Among the reasons for this remarkably large attendance is the fact that the hour for the dinner is put early so that it practically takes the place of the evening meal. It also gives those from out of town opportunity to return home the same evening, thus avoiding hotel bills and loss of time from business. The low price of the tickets is also another factor in the success of these banquets. The price, 75 cents, covers only the cost of the provisions. Extras such as music, flowers, cigars, entertainment of speakers, printing and service are provided for by a few gentlemen of the city. It is also understood that this is not a dress-suit affair. For that reason all sorts and conditions of men come and are not made to feel out of place. Another thing which has added to the success, the speakers have all been noted men, some of them of national reputation. The Bishop of the Diocese is always present and responds regularly to the toast "The Diocese."

The Rev. Charles H. Doupe, late of Bridgeport, Conn., took charge of Eaglesmere and Laporte, with the Missions of Dushore and Muncy Valley, on January 1.

Rev. Jesse A. Ryan has resigned Tioga and Lawrenceville, and is to take charge of St. James' church, Hammondsport, in the Diocese of Western New York, on February 1.

On January 2, the Holy Communion was celebrated and thirteen adults were baptized by the Rev. W. P. Hill, of the Church of the Holy Communion, New York City, in St. Stephen's Church, Mount Carmel, Mr. R. R. Morgan, lay reader, in charge.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Diocesan Men's Club Hear Addresses on Missions—Substantial Gift to Holy Trinity, West Orange—Death of Prominent Churchman.

The largest meeting which was ever held by the Diocesan Men's Club was that on the evening of January 10, at the House of Prayer, Newark. The subject of the evening was "The Duty of Laymen towards the Apportionment for Missions," the speakers being Bishop Wells of Spokane; Dr. W. G. Schieffelin, and the Rev. Dr. Blanchard. The membership of the club was reported as 214. The new president, W. Fellowes Morgan, presided for the first time. The next meeting of the club is on February 7, at St. John's, Jersey City, with an illustrated lecture on Diocesan Missions.

Mrs. William Barr's gift of $4,500, for Holy Trinity, West Orange, reduces the debt upon the church to $5,000, and upon the rectory, which was entirely made over last year, to $2,000; very manageable sums. Holy Trinity has now a very valuable property, excellently placed, and it has a large and useful ministry.

The Church of the Redeemer, Morristown, has been greatly bereaved by the loss, within a short time, of three prominent men: Mr. Alfred R. Whitney, at the age of 74 years, died on Oct 22, 1909; Mr. Albert H. Vernam, at the age of 69 years, died on December 7, 1909; Mr. John H. Lidgerwood, at the age of 79 years, died on January 1, 1910. The death of Mr. Hamilton K. Twombly, on January 11, 1910, takes from Grace church, Madison, one who has been always deeply interested in the parish and a generous supporter.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

Convocation of the Kanawha.

The winter meeting of the Convocation of the Kanawha is appointed for Trinity church, Huntington, February 1-3, and the following programme arranged:

Tuesday, February 1, 7:30 P. M., sermon by Rev. B. W. McKinley.

Wednesday, February 2, 9:30 A. M., business meeting; 11 A. M., Holy Communion; Convocation sermon by the Rev. Dr. Roller; 2:30, business session; 7:30, Evening Prayer—preacher, Rev. J. A. Hiatt.

Thursday, Feb. 3, 9:30 A. M., business session; 11 A. M., service and sermon—preacher, Rev. R. W. Trapnell; 2:30, P. M. essay by the Rev. E. P. Dandridge; 7:30 P. M., Missionary meeting. Speakers—Diocesan Missions, Bishop Peterkin; Domestic Missions, Rev. J. T. Crowe, dean; Foreign Missions, Rev. A. M. Lewis.

St. John's church, Charleston, has recently placed in its chancel two standard sanctuary lights of beautiful design. These are the gifts of Mrs. Justus Collins, who just upon the removal of the family to Cincinnati desired to show her interest in the work of the parish in the Capital City, and to attest her gratitude for its spiritual privileges.

Mr. Sam Higgenbottom, a lay worker in the missions among lepers in India, is presenting the cause to some of our West Virginia churches. He spoke last week in Trinity church, Parkersburg, and is to make an address in Trinity, Huntington, on the evening of January 23. J. S. G.

COLORADO.

Rt. Rev. C. S. Olmsted, D. D., Bishop.

St. Luke's Church, Denver, Consecrated.

On January 2, the Rt. Rev. Charles S. Omsted, of Colorado, consecrated St. Luke's church, Denver, in the beautiful suburb of Montclair.

This handsome stone church was erected twenty years ago, as a companion to Jarvis Hall, as a school for boys. When the school burned, the church was left with a heavy debt, and such a small congregation that the burden hung for years. Three and a half years ago the Rev. Clayton A Chrisman was called to the rectorship. Interest and courage revived, and a mighty effort was begun to lift the mortgage. By zeal and devoted self-sacrifice the good work was accomplished last Easter.

The membership has grown and great enthusiasm exists in all the guilds and branches of the Auxiliary.

The consecration sermon was preached by Bishop Spalding of Utah, who was at one time master of Jarvis Hall and priest-in-charge of the church. The offering was devoted to general Missions.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

One Hundredth Anniversary of St. Paul's Church, Charleston.

The one hundredth anniversary of St. Paul's church, Charleston, will be celebrated on Sunday, Jan. 23, by a special service at 11 A. M.

The sermon will be preached by the Rt. Rev. Thos. F. Gailor, D. D., Bishop of Tennesnsee. Bishop Gailor is one of the most eloquent Bishops of the Episcopal Church and never fails to make a powerful and lasting impression upon his hearers. Bishop Guerry will conduct the service, assisted by the rector, the Rev. W. W. Memminger, and will deliver a short address. The music will be rendered by a special choir of sixteen voices.

GEORGIA.

Rt. Rev. F F. Reese, D. D., Bishop.

Gathering of the Men of Christ Church, Savannah.

The event of the holiday season in Church circles of the See City was a "smoker" gvien by the men of Christ church, Savannah, in Epiphany week, to create a feeling of good fellowship among the men of the Church throughout the city. The gathering was in the banquet hall of the De Soto Hotel. The Bishop was the first speaker, being introduced by Mr. H. C. Cunningham, the senior warden of the venerable parish. After referring in terms of praise to the active part borne in ecclesiastical affairs by the parish throughout its history, the Bishop gently deprecated a seeming falling away of late in the interest and activity on the part of some of the men of the Church in the city parishes generally, and urged a renewal of the old status on the part of every individual; respect for Church work and wishes for success are not the measure of responsibility, nor do they excuse the individual from active participation. Nor do generous contributions excuse from personal work. "The mission of the Church," said the Bishop, "is to redeem lost souls and to make character. Christianity is the last step in making perfect manhood. It is the rounding out of the character of a man. This meeting should signify that as a single body you intend to work to these ends."

Judge Walter G. Charlton, speaking from the layman's view-point, confessed that too many men were willing to leave all active work to the rector.

Major E. S. Elliott referred with pride to the past history of the parish, and urged men to greater activity in the future.

The rector expressed his appreciation of the assistance of laymen, as urged by previous speakers, and his hope for the future. Other speakers were Hon. J. R. Anderson and Mr. B. F. Finney, traveling secretary of the Brotherhood of St. Andrew.

The Convention of the Diocese assembles in Americus on January 26.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Rev. Dr. Mallett Completes Eight Years of Rectorship.

Rev. Dr. F. J. Mallett completed eight years as rector of St. John's church, Sharon, on the First Sunday after the Epiphany. At the mid-day service, the rector submitted the following epitome of the eight years' work. Baptisms, 175; confirmed, 206; mariages, 41; burials, 102; present number of communicants, 480. The income of the parish has increased to average nearly $5,000 per annum. A notable feature of these years has been the presenting to the Bishop of the largest class he ever confirmed in his Episcopate; and another fact worthy of comment is that nearly fifty per cent. of all classes presented for confirmation have been men and boys. One hundred and seven have been confirmed in the last fourteen months. The increase in the communicant list of nearly one hundred per cent. is remarkable, as a complete analysis and revision of the list resulted in the erasure of a large number of persons who had moved away or died.

LOJISIANA.

Rt. Rev Davis Sessums, D. D., Bishop

Christmas Booxes Received—Church League of the Baptized Organized—Entertainment to Sailors.

Christmas boxes sent to mountain mission schools, by Woman's Auxiliary branches in New Orleans, have all been received, and the recipients, mission teachers, deaconesess as well as parents and scholars, are joyful and comfortable over the contents.

Christ church cathedral, New Orleans, sent to St. Mary's, on the mountain, Sewanee, Tenn,; Trinity church, to the mountain mission school of the Church of the Holy Communion, Balsam, N. C.; St. George's and the Free Church of the Annunciation, sent to Edneyville, N. C.; Grace church, to Saluda, N. C.; Trinity chapel and St. John's church, to Epiphany mission, Sherwood, Tenn.; St. Luke's church, to St. Paul's school, Beaufort, N. C.

Branches of the Woman's Auxiliary of St. Paul's church, Trinity church, St. George's, St. Andrew's, Free Church of the Annunciation, New Orleans, sent money to Rev. A. R. Carson, Grace church, Monroe, La., to assist in furnishing St. David's church, Rayville, La. Other branches in the Diocese have also given to this work.

Junior Auxiliary branches in New Orleans sent Christmas gifts for trees to Beattyville, Ky., Diocese of Lexington, care Rev. AlAex. Patterson; to Rev. Mr. Mayo, Charlottesville, Va., and to a church in Louisiana.

The Church League of the Baptized has been began in the parish of the Free Church of the Annunciation, New Orleans, Mrs. Kouns as secretary. The tiny children in this parish are soon to be known as "Little Helpers," as the Babies' branch has just been organized in it, Miss Ruth Bush being secretary of the branch.

On Saturday evening, January 22, the Woman's Missionary Society of Trinity church, New Orleans, will give its yearly entertainment at the Seamen's Bethel, St. Thomas Street, for the sailors in port. Music, recitations and refreshments will be the order of the day.

Each Saturday evening in the winter a similar entertainment is given at the Seamen's Bethel, each time by a different church.

Rev. R. R. Claiborne, of St. Francisville, La., has under consideration a call to Montgomery, Ala.

Meeting of Berkeley Divinity School Alumni.

The annual meeting of the New York Association of the Alumni of the Berkeley Divinity School was held at St. Denis' Hotel, on Jan. 12. The officers of last year were re-elected. The Dean, Dr. Samuel Hart, reported on the work of the school, urging the alumni to quicken the sense of vocation to the ministry in young men whom they find fit to enter upon the preparation for it. A tribute was paid to those of the alumni who have died during the year and to the late Professor William Allen Johnson. The dean also reported that the president of the Association, the Rev. Dr. Vibbert, intends to found a scholarship by the gift of $3,000.

Rev. Dr. Barry, of the Church of St. Mary the Virgin, formerly warden of Nashotah House, spoke of the necessity of adapting the course of theological instruction to the demands of the times, laying special stress on instruction in preaching, in apologetics, and on sociological questions.

Bishop Lines, of Newark, spoke of the training of those who, after experience in business life and service as laymen, feel the call to the work of the ministry.

Rev. Dr. Seymour, as a trustee, testified to the present position and ideals of Berkeley; Rev. Dr. Hitchings, the oldest alumnus present, spoke of the importance of clear and pointed preaching; Rev. Dr. Blanchard said that an important part of a clergyman's duty is to study the people and to call out the laymen's form of service. Rev. Dr. Bernard Schulte and Rev. F. D. Bulkley also spoke briefly; and the meeting was closed about 4 o'clock. The next meeting will be held January 18, 1911.

The Rev. John D. Easter, D. D., rector emeritus of Trinity church, Redlands, Diocese of Los Angeles, California, lately celebrated the fiftieth anniversary of his taking orders. He was the celebrant at a service held in Trinity church, Bishop Johnston assisting and preaching the sermon, in which he acknowledged the valuable aid Dr. Easter had given him in his work. Later Dr. and Mrs. Easter gave a reception at Hotel Casa Loma, which was attended by the Bishop and many other clergymen. At a mass meeting of the citizens of Redlands, a handsome loving cup was presented to Dr. Easter on behalf of a large number of resident subscribers.

PERSONAL AND NEWS NOTES.

Grace church, Manchester, N. H., will receive $15,000 from the estate of the late Miss Emily Smith.

After January 17, the address of the Rev. H. W. Robinson, of Terrell, Texas, will be Kennedyville, Md.

Mrs. Mary Upham Johnson, by her will, bequeaths $1,000 to the Episcopal Theological School at Cambridge, Mass.

The Rev. W. W. Memminger, rector of St. Paul's church, Charleston, S. C., has been called to the rectorship of All Saints' church, Atlanta, Ga.

The Rev. W. M. Reilly has removed from 1474 Sacramento Street to 241 West Clay Street, San Francisco, Cal., and should be address accordingly.

The Rev. Joseph M. McGrath, of Cincinnati, has changed his address during the winter months to Ormond Beach, Fla., and should be addressed accordingly.

The Rev. Durlin S. Benedict, LL. D., has been appointed by Bishop Johnson as priest-in-charge of St. Mary's church, in Lompoc, California, and has entered upon his work in that city.

The Rev. Albert E. Clattenburg, rector of St. Chrysostom's church, Wollaston, Mass., has accepted a call to become rector of the Church of the Advent, Devil's Lake, North Dakota.

A mission is to be organized at Bogalusa, Louisana, and a church erected if possible. Recently Bishop Sessums preached in the Methodist church, kindly offered to him for the service by the pastor.

St. Mark's church, Jonesboro, Ark., the Rev. Charles L. W. Reese, rector, has been enlarged and improved and was reopened for divine service on Christmas Day. The church will be consecrated on February 20.

The Rev. R. P. Eubanks has accepted a curacy in Christ church, Raleigh, N. C., succeeding the Rev. John H. Crosby, who has accepted work in the Diocese of East Carolina. Mr. Eubanks will begin his new duties the first of February.

Bishop Atwill, of Kansas, has taken under his jurisdiction, at their own request, the Roman Catholic congregation of St. John the Baptist, at Kansas City, and their priest, the Rev. Johan Marchello, and appointed Mr. Marchello to take charge of the congregation.

All Saints' church, Oxnard, California, was consecrated on December 9, by Bishop Johnston, assisted by the rector, the Rev. N. N. Badger. The Instrument of Donation was read by Mr. Kastle, one of the wardens. Addresses were made by the Bishop and the Rev. William MacCormack, of St. Paul's cathedral, Los Angeles. Much credit was given to the Ladies' Guild for their splendid efforts in paying the debt of the church.

In the class presented to Bishop Whitehead at Trinity church, Pittsburg, on Sunday morning, January 9, by the Rev. Dr. Arundel, the rector, were four deaf mutes, members of St. Margaret's Mission. The Rev. A. W. Mann was on hand as interpreter and to make the address for the Bishop. One of the confirmed came forty miles to be presented. Evening service in the chapel was attended by about fifty persons from all over the city.

The sum of $500,000 has been subscribed for Trinity College, Hartford, Conn., chiefly through the exertions of the Rev. Dr. John J. McCook. The money will be used for enlarging the scope of the institution in accordance with plans of the president and board of trustees.

For the Southern Churchman.

Reading and Studying the Bible.

There are divers ways of reading and studying the Holy Scriptures. As manifesting the will of God, His ways and wisdom and life, they are Spirit and life. As we live and move and have our physical being in our light and air, so we live and move and have our spiritual being knowingly, consciously, in divine truth and in the ever-present God. All that light and air do for us, the truth of God; His laws, statutes, testimonies, commandments and consciousness of His power, does for our souls. But as we can shut or blind our eyes and befoul our air and make ourselves insensible to the operations of nature—the physical world—so we can resist and repel the Spirit of God; and so we can make our hearts and minds incapable of understanding or appreciating divine Truth. By unwise indulgences we can utterly destroy the tone of our physical or spiritual stomachs, and vitiate our tastes. The same soul and stomach can not enjoy good and bad, pure and foul.

The Parable of the Sower is a lesson of the receptivity of soils, and the lesson is the keeping and fertilizing of the heart. 'Tis of ourselves that we are thus and thus.

In the reading and study of the Holy Scriptures, the truth appears. According to their pasture, so are they filled. The idle and superstitious feed on names and narratives and skim over the profound and most important truths and inspiring words and sentences; insensible of their meaning or purpose, taking chances and trusting to luck for any good. Any impressions are readily obliterated, or received truths taken away—caught up by the devil.

Ambitiously read, the splendors of Scripture excite and feed the imagination and fancy and pride; and become the material for great orations and grand fancy, and poetry and works of art. They may kindle and feed wordliness and starve the soul as unwinnowed wheat or uncracked nuts.

Professionally studied they supply lectures and make lessons; make and help business. Just as plants and flowers may be killed and dwarfed by too much manipulation, so the live truths of Scripture—the very beatitudes—may be reduced to lifeless words, by a set course.

Controversially studied the Holy Scriptures may be intellectual and theological weapons of war; plough shares turned into swords and pruning books into spears; forms of godliness without life. The Odium Theologicum takes the place of love, and bad manners or common courtesy; and anathemas of songs of love and praise.

The understanding of the Holy Scriptures is not promised to the high-learned and profound student. The gift of God is not promised to the rich and powerful. On the contrary, the High and Holy One who inhabiteth enternity, dwells with him that is lowly and of a contrite spirit. Mysteries are revealed to the meek. The highest promise to the disciple is: He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth Me will be loved of My Father, and we will come unto him and make our abode with him.

It is true of religious learning as of secular:

> Study is like the heaven's glorious sun,
> That will not be deep searched with saucy looks.
> Small have continual plodders ever learned
> Save base authority from others' books.

The Holy Scriptures are the garden of the Lord. His "little ones," old and young, wander about in it and enjoy its walks, borders, trees, fruits, flowers, streams and fountains, and the light of His countenance and gentle breath: the very presence of the loving Father. The great and froward see them through learned spectacles; survey, lay off and mark them as private property; and get themselves named as proprietors. To them the Lord of the Estate shows Himself froward; assigns them hard labors and joyless and unprofitable tasks, and in great names they have their reward.

The Apostle gives the key to the Holy Scriptures:

"As newborn babes desire the sincere milk of the Word, that ye may grow thereby." W.

For the Southern Churchman.

Ample Liberty.

For a great many years it has been asserted by numerous religious people that those Christians who are governed by a specific creed are thereby kept in bondage. They say that such a creed prevents its subjects from enjoying the liberty which is in Christ. It is claimed by these people that only those who do not subscribe to any written creed, experience the joys of complete Christian liberty. But there is a flimsy fallacy in such assertions and assumptions. The fact is, the intelligent and hearty acceptance of a sound religious creed allows one as ample a liberty as he desires. A creed is simply a systematic presentation of certain beliefs. It is an orderly arrangement of those doctrines and deliverances which are believed to be founded upon the Bible.

One is not obliged to accept a creed. It is a voluntary matter; and when one does accept it, it is with the liberty of a will and purpose to abide by its provisions. There is not a particle of bondage in the whole matter. It is in harmony with one's freest beliefs. It is as agreeable to the subjects of the creed as is anything else which he voluntarily accepts. This principle, is in accord with that which pertains to political affairs. A member of the Democratic party practically subscribes to its principles and policies. He has voluntarily entered into agreement with the general principles and practices of the party. He freely supports the creed of the party; and all the while he enjoys the amplest freedom in such relationship. And, this is true of the adherent of any political party. It is not essentially different with respect to those who have adopted a church creed. There is not a particle of ground for any subject of the creed to complain of a lack of Christian liberty. It is true that certain ones get into a state of mind when they want to believe some things which are opposed by the formal creed, and which are opposed by even the Bible itself; but this is no proof of the assertion that the adherents of creeds are in bondage.

C. H. WETHERBE.

Family Department.

POEMS BY PRISONERS.

Mr. Frank R. Vance, of Columbus, Ohio, offered a series of prizes to inmates of the Ohio State Penitentiary for the best prose and poetic compositions. The poems below were awarded the first and second prizes, respectively. They illustrate, we believe, at least the conception of great things, and the struggle between right and wrong, on the part of some who have fallen for the time under the temptation of sin. These poems were first printed in the Columbus, Ohio Dispatch:

Where Willows Are Drooping.

(First Prize Poem.)

Where the willows are drooping and softly swaying
I saw a skiff in the dawn of the day
On the murmuring brook with the sunlight playing
Drifting—like leaves of the autumn—away,
Drifting from childhood's wonderland—
A mother's love was the steering hand.

Where the clouds hang low and the storms are soaring
I saw a boat in the heart of the day
On the foaming river, where whirling and roaring
It winds over reefs and ridges its way
Over the falls of Reality's land—
A sweetheart's love was the steering hand.

Where the river meets with the surging billows
The tide of the traceless deep, deep bay,
Far from the brook with its drooping willows,
I saw a raft in the dying day
Tossed on the brim of Eternity's land—
God's infinite love was the steering hand,
And I wondered how we can ever fail
Since love sits near us wherever we sail.

—C. Q. D., No. 37827.

An Optimist's Admonition.

(Second Prize Poem.

Don't look for the flaws as you go through life,
And even should you find them,
It's wise to be kind and sometimes blind,
And look for their virtues behind them.
"The cloudiest night" has a hint of light
Somewhere in the "shadows" hiding.
It's better by far to look for a star
Than for the spots on the sun abiding.

"The river of time" moves ever along
To the bosom of "God's mighty ocean."
Don't try your force "'gainst the river's course"
Or think to alter its motion!
Don't waste a curse on this universe;
Remember it lived before you.
"Don't butt the storm" with your puny form,
But bend and let it go o'er you.

This world will never adjust itself
To suit your whim to the letter.
Some things will go wrong "your whole life long,"
And the sooner you know it the better.
Don't try and fight "with the Infinite"
And at last go down in the wrestle.
The wisest man shapens into God's plan
As water shapens into a vessel.

—The Doctor, No. 39494.

Mothers and Sons.

Does not the modern mother of sons often defeat her own ends by too much serving of her children? She cannot love them too much, but she can show that love in ways that merely emasculate and spoil them.

No so the mother of the Bonapartes. At a family party, Napoleon I offered his mother the imperial hand to kiss. She drew herself violently back.

"Am I not "your emperor?" he asked. "And am I not your mother?" came the instant reply. He kissed her hand in silence. "My mother is worthy of all veneration," he said later.

Balzac, giant of French letters, when nearly fifty years old, signed his letters to his mother, "Thy obedient son," thus expressing truly his feeling for her, from the day she had installed him as an incipient author in his mean garret, to the day thirty years later when she fitted up his last grand mansion for the few remaining months of his life.

Well known is the close intimacy between Goethe and his mother. She was only seventeen when he was born, and she afterwards said to him that he would always remain young and his heart would never become old, since he had the youth of his mother into the bargain. "She was worthy of life," the wonderful son said of her in his old age. In her last years she said to herself with fine courage: "Thou hast had good days enough and Wolfgang beside, and now when the evil days come thou shouldst make the best of them and not pull such a long face. What does it mean that thou art so impatient of thy pains when the blessed God lays a cross on thee? Dost thou want then to walk upon roses forever, and art past the goal of seventy years already?"

"Nothing can make my mother's memory other than the greatest gift I ever received!" exclaimed Dean Stanley. "I had only light from her!" was the way Sir Philip Sidney recorded his own filial obligations; while long before Coriolanus broke through the most potent pride on record to obey his mother's bidding; and Alexander the Great exclaimed: "Antipater knoweth not that one tear of my mother's eye will wipe out ten thousand such letters as his."

It is related of the Scotch boy, David Livingstone, that he used to sweep the house for his mother, "even under the door-mat," as she gratefully recorded. He declared that he would scrub for her if she would only bar the door, a concession to male prejudice which he would not have made in later life.

Is any story in literature more charming than that of Barrie, the Scotch novelist, about his mother, Margaret Ogilvy, the heroine of all his tales? Biography was her favorite reading, especially the biography of men who had been good to their mothers. "We read many books together, 'Robinson Crusoe' being first and the 'Arabian Nights' should have been the next, for we got it out of the library for a penny; but on discovering that they were Nights when we had paid for Knights, we sent the volume packing, and I have curled my lip at it ever since. . . . Her eyes have guided me through life and I pray that they may be my earthly judge to the last. They were never more my guide than when I helped to put her to earth, not whimpering because my mother had been taken after seventy-six glorious years of life, but exulting in her even at the grave."

Scarcely less touching than Barrie's tribute is George Borrow's in "Lavengro:"

"No more earthly cares and affections now, my mother? Yes, one. Why dost thou suddenly raise thy dark and still brilliant eye from the volume, with a startled glance? What noise is that in the distant street? Merely the sound of a hoof, a sound common enough. But it grows nearer and nearer, it stops before the gate. Singular! And now there is a pause, a long pause. Ha! Thou hearest something—a footstep, a soft but heavy footstep. Thou risest, thou tremblest; there is a hand on the outer door; there is someone in the vestibule; and now the door of thy apartment opens; there is a reflection in the mirror behind thee—a traveling hat, a gray beard, a sunburnt face. 'My dearest son!' 'My darling mother!'"

"Ah, but," harps the critic, "you dwell only on the bright side of the relationship. Another story is always being repeated. Oftener than not the confidence and respect are lacking. After all the mother's devotion and self-sacrifice, ungrateful sons are constantly breaking her heart." As if the mother should not have taught her son better! Hers the start, hers the duty, hers the opportunity and the privilege; and in spite of exceptions to the contrary, from a man's mother, it is that he learns throughout life, to

Untwist Heaven's white from the yellow flare
Of the gross world's touch;

to her he renders the least selfish homage of his heart.—Lucy Elliot Keeler.

A Japanese Chemist's Shop.

The quaint old man whose loyal adherence to the customs of his ancestors afforded me such an interesting illustration both of old Japan and old Britain was a seller of curoyakie—i. e., carbonized animals; in other words, animals reduced to charcoal, and potted in small covered jars of earthenware, to be sold as medicine for the sick and suffering. Formerly all these animals were kept alive in the back premises, and customers selected the creature for themselves, and stood by to see it killed and burned on the spot, so that there could be no deception, and no doubt as to the freshness of their charred medicine. Doubtless some insensible foreign influence may account for the disappearance of the menagerie of waiting victims and their cremation-ground; now the zoological back-yard has vanished, and only the strange chemist's shop remains, like a well-stored museum, wherein are ranged portions of the dried carcasses of dogs and deer, foxes and badgers, rats, mice, toads and frogs, tigers and elephants.

The rarer the animal, and the farther it has traveled, the more precious apparently are its virtues. From the roof hung festoons of gigantic snake-skins, which certainly were foreign importations from some land where pythons flourish, Japan being happily exempt from the presence of such beautiful monsters. I saw one very fine piece of a skin, which, though badly dried and much shrunken, measured twenty-six inches across, but it was only a fragment ten feet in length, and was being gradually consumed, inch by inch, to lend mystic virtue to compounds of many strange ingredients. I was told that the perfect skin must have measured very nearly fifty feet in length. I saw another fragment twenty-two feet long and twelve inches wide; this also had evidently shrunk considerably in drying, and must, when in life, have been a very fine specimen.—Popular Science Monthly.

Some years ago a London paper offered a prize for the best definition of money. The following was awarded the decision: "Money is an article which may be used as a universal passport to everywhere except heaven and as a universal provider of everything except happiness." In these hurrying days when the great aim of most men is to make money this definition may be pondered with profit.

Alone With God.

Alone with God!
Pray to thy Father, who in secret sees;
Largely before Him spread
Thy plans, thoughts, wishes, hopes, perplexities;
Tell Him thy petty cares, thy sorrows dim;
What paineth thee is not too small for Him.

Come, but through Him,
Thy Lord, which makes thee sit with Him at meat;
Once washed in His pure stream,
Thou need'st not, brother, save to wash thy feet:
This thou dost need: there ever day by day
Wash this world's dusty travel-soil away.

Yet reverence use
In thine approach, or He will not be found:
Come, put off thy shoes,
The place thou standest on is holy ground.
So shalt thou see His glory, and confess
The infinitude of His Almightiness.

Let not the shroud
Of fears, doubts, sins, thy communings defeat:
Pierce through the envious cloud,
Till face to face thy Lord and Life thou meet;
All lower vanities shut out from view,
Knowing alone and being in the true.

Then downward come;
And mix once more with earthly men and things,
Amidst the babbling hum
Of them that seek their own and not thy King's;
And all shall know thee different, all shall trace
The light from heaven that radiates from thy face.

—Golden Grain Almanac.

How to Concentrate.

Something in life must come first. There must be some one thing on which each individual lavishes the most of his time, love, thought.

We in America are accused of putting our business first. It is said by foreigners that the ardor with which we attack our daily occupation is unmatched by that of any other people. We are called "a Christian nation," as though our Christianity were our distinguishing characteristic. It is said of us that we ought to be called the "market nation," since buying and selling chiefly occupy our thoughts, and money is worshipped far more generally than is the God of our fathers.

The reproach of Ruskin in The Crown of Wild Olive, in which he heaps scorn and contempt upon his country for its arrant commercialism, is now even more fully deserved . it is to be feared, by our own America.

Others accuse our men of too utter a devotion to their wives and families. It is said that they slave themselves to death, in order to keep those that they love in refined idleness.

Few attribute to us the putting first of the kingdom of God and His righteousness; and yet there is no hope of permanent greatness for any nation until that kingdom and that righteousness are made its foremost and absorbing concern.

Dr. Albert J. Lyman, that noblest of our optimists, finds ,"unmistakable signs" that the nineteenth century was far more "Christ's century" than any which preceded it. He continues: "We are on the verge of yet more signal exhibitions of the divine power. The twentieth century is to be, I believe, even more evidently than the nineteenth, Christ's century. The critical era is to be succeeded by the constructive. The sectarian is to give way before the fraternal."

We must have faith that this is so; and that America, which bids fair to lead the world in wealth, education and even in art, ere this twentieth century ends is to be above every other the country of Christ.

In order to accomplish this grand object every individual must devote himself, with entire concentration, to the service of Christ.

This does not mean that he is to neglect his business or his family. In the great service all lesser services are fully included. There is an old love poem in which this idea is finely expressed. The lover sings to his sweetheart, "I could not love thee, dear, so much, loved I not honor more."

The love of the great perfections makes all other right loves purer, finer, deeper. The love of the Highest includes and glorifies all other loves. To put Christ's cause foremost in the heart means simply that before a man takes any step in business or in social life he says to himself, "Is this pleasing to God? Is this in the line of His commandments?"

When a growing majority of the men of any nation ask these questions, thus indicating that God is foremost in their thoughts, then and then only can that nation be truly called Christian.

"Religion," said that profound thinker, Francis Bacon, "is the chief bond of human society." Our greatest American university had as its first motto, "Christ and the Church." Let every Christian realize that until he recognizes in the same way the primary and paramount nature of religion and its source, and until he makes it the first and guiding principle of his life, he is not truly a Christian.—American Messenger.

The Sun.

There is a world of fire, vaster and more fearful than any that the ancient sages dreamed of. The clouds that float in its sky are heavy with vapors of molten metals that pour down upon its glowing surface a continual rain, hot as melted iron. Storms of fire sweep through its burning air. Its surface is so hot that most obdurate substances melt in that boiling ocean like ice in boiling water. Here and there a downrush of fiery vapor opens the clouds and shows below a chasm that is even too hot to shine. These dark spots are sometimes so large that our earth would appear in them only a tiny speck, for this fiery world is inconceivably great. If our earth were in its center and our moon still at its present distance of 240,000 miles, the surface of that awful world would be still 200,000 miles beyond. But where is that fearful world? It is in the sky above us, the nearest of all the stars. It is the world that gives us light. When the earth in its revolutions turns us away from that world, darkness comes upon us; when in its orbit it turns us slightly from that world, so that its rays of heat strike us more aslant, winter comes. That world is a hell, hotter, vaster, more fearful than any our fathers ever dreamed of; yet it makes this earth a paradise. Without the sun no life could exist on the earth, yet no earthly life could endure a near approach to the sun.

"The Lord thy God is a consuming fire." Thick clouds of darkness are about his throne. The sun is present here on earth in its emanations; but if the earth should come in contact with the sun, there would be no earth. Even so the soul could have no individuality in the fully realized presence of God. Some astronomers say that the earth is slowly approaching the sun, and that it will finally be lost in his embrace. Even so the prayer of every awakened soul is: "I beseech thee, show me thy glory"—a petition that cannot be fully granted in this life, for no man can see God's face and live. If the earth is approaching the sun, it is only by insensible degrees. Long before it falls to the sun, if that is its destiny, the increasing heat will make it a sun itself. Even so it is God's will that man should grow in his image until he can stand unabashed and unconsumed before that "never-changing Light." Therefore he draws us to him slowly, giving us time to cast out the evil and to grow in his righteousness. Therefore he helps our infirmities by helping us to free ourselves of all that will not bear his presence. He sits as a refiner's fire and as a purifier of silver. "He that endureth to the end, the same shall be saved."

"Rose Leaves When the Rose is Dead."

Sometimes one is tempted to think that the sense of smell must be an earthlier sense than that of sight or hearing, simply because its nerves lie so near the gustatory nerves, their action is so nearly indistinguishable, and one affects the other so curiously, as when, for instance, an inviting odor declares a pleasure-giving flavor, awakens desire of food, and makes the mouth water with over-readiness to receive it. It is doubtless the fact that the contiguity of the nerves, with these separate offices of theirs, was occasioned in the rudimentary state of animal being by the necessity of constant scrutiny in ascertaining the nature of food, the organs of scent being so able to give invitation and warning that their development might take place side by side.

But when all is said that can be said, what is there very earthly about a faculty which recognizes that which is invisible to sight, and imperceptible to any other sense? What botanist, what scientist, has yet been able to tell us what perfume is, how we can weigh or measure it, or put a finger on it? But there it always is, and "any nose may ravage with impunity a rose." A bunch of violets is brought into the room in the night; with them comes their perfume; the room is full of it at once. Yet no one sees it, it uses no space, it makes no disturbance, it requires no time to pass from place to place; it is simply there, as viewless as a spirit, almost as powerful. And who shall say there is not a certain spirituality—for want of a closer word—in the sense that perceives it?

When, on a summer evening, a scent blows by us on the gentle wind, how instantly it acts upon the brain, arising memories of long-forgotten hours, and all the emotions of joy or grief, or gentle sadness, or passionate feeling, that were proper to them! How quickly the eyes will fill with tears, the heart with a divine melancholy, at the waft of some flower-breath floating by us like a disembodied soul, and whispering to the unknown, unnamed senses, or whatever the powers of perception may be! Poetry has no keener, no stronger, or loftier capabilities than this idle and vanishing perfume has; music can call up nothing higher, nothing sweeter, evoke no vaster spirit than the breath of honey-suckle may do, filling this heart with vague melancholy, that with high endeavor. Many a strain of music has been born of it, many a song has been sung because it touched the singing soul as it went by.

And shall we think that such a thing has come into being merely to create responsive action from flower to flower, merely to tell the bee and the butterfly where honey is to be gathered, or that it is not something infinitely

finer than the gust of the choice morsel that can stir heart and soul and make the world young again?—Harper's Bazaar.

Be Glad this Good New Year.

Be glad this good New Year!
It means another chance for victory;
To triumph where you fail;
To make your will more strong, more true,
When sin and self assail.
Be strong this good New Year.

Be glad, this sweet New Year!
It means another opportunity
To let your heart be kind
To needy ones you did not see—
Not meaning to be blind.
Be kind, this sweet New Year!

Be glad this fair New Year!
It means a little time—another day,
For noble thought and aim;
For time to love—to work—to pray,
And sinners to reclaim.
Oh, do all this, this Year!
—Mrs. Frank A. Beck, in American Messenger.

For the Southern Churchman.

Expect Opposition.

The Christian who, at the beginning of his new life, did not expect to have any serious opposition in respect to his duties and fidelity to God, had a very erroneous conception of the Christian life. A mere professor of religion can manage to avoid particular opposition to his views and practices. He certainly will not be persecuted for his piety, for he has more to invite or occasion persecution. It is the person who is a genuine child of God, and who resolutely determines to be true to every call of duty, that is certain to be opposed at times by both friends and foes. In discharging his duties he will come in contact with those who know nothing of the secret revelations of God's will to him; and for this very reason those persons are likely to oppose him, and perhaps very sharply.

All great workers for God have often met with opposition, even from some who had formerly been very hearty friends.

A prominent preacher, in a recent sermon, says: "When God pressed him into the prophetic office, Jeremiah expected immunity from opposition. And when persecution burst on him with the fury of a tempest he was astonished, and charged God with deceiving him: 'Thou hast deceived me, and I was deceived.' But not so. He had forgotten. For God had plainly said to him, 'They shall fight against thee.' God had not guaranteed immunity from opposition, but just the opposite. Jesus has not guaranteed us immunity from opposition, but just the reverse. 'In the world ye shall have tribulation.' 'If they have hated me, they will hate you.' But Jeremiah forgot God's warning, and he was faint. Sometimes we forget and our feet well-nigh slip."

In the midst of our troubles and discouragements we are too apt to momentarily forget the fact that we had been told by God, at the outset of our Christian life, that we would be opposed by those who are opposed to Him, and even by some in our own household. And what better could we reasonably expect? It would be very remarkable if everybody should agree with us in all respects. Oftentimes our personal duty is the very opposite to what even our real friends think that it is; but we are not to be governed by other people's opinions of what we should do, or not do. It is God to whom we should look and not man.

C. H. Wetherbe.

The Answering Voice.

"All was darkness and silence, and the Soul spoke to God out of the depths of its despair, and as of old, while it was yet speaking, God answered, and Assurance walked with Doubt, and Comfort followed after pain."

"O my God, be not far from me. Make haste to help me, O Lord my salvation." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

"I am come into deep waters, where the floods overflow me." "When thou passest through the waters, I will be with thee."

"The light of mine eyes, it also is gone from me." "The Lord shall be unto thee an everlasting light, and thy God they glory."

"Hold thou me up." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

"But as for me, my feet were almost gone; my steps were well nigh slipped." "He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

"My sorrow is continually before me." "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "As one whom his mother comforteth, so will I comfort you."

"I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God." "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—From "The Valley of Troubling."

Jesus Our Friend.

Friendship is the sweetener of human life. But how difficult to find a friend we can trust, with whom we can be familiar, and to whom we can commit our all. Indeed, such a friend is not to be found among fallen men. But Jesus is this friend. He lived, He suffered, He died, to secure our friendship, and to prove Himself our friend. Yes, He laid down His life for us. But He rose from the dead, and is now the friend of all who put their trust in Him. To Him we should look for all we need, for He is able and willing to supply us. To Him we should go with everything that troubles us, for He is ready to listen, relieve, or counsel us. Nothing should be kept back from Jesus. He considers nothing beneath His notice which affects the peace, or prosperity, or happiness of His people. Whatever troubles us, interests Him. Our little everyday troubles and annoyances should be carried to His throne, and whispered in His ear. For want of this, very frequently our little trials affect us most, just because we try to bear them ourselves, and do not think it worth while to trouble Him with them. Trouble Him! Indeed it never troubles Him when we carry our concerns to Him! If anything troubles Him, it is when we try to do without Him, and to bear our trials without His aid. Make Jesus thy friend, and show thyself friendly, by frequent visits, free communications, and steady confidences.—Rev. James Smith.

God trusts the honor of his own name to our keeping, and with it also our neighbor's reputation. Speaking evil of our neighbor is an easy method of dishonoring God.

Strange Bible Facts.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the Crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Palace of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years.

In the Bible, the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word Reverend but once, and that in the cxi. Psalm. The 8th verse of the cxvii. Psalm is the middle verse of the Bible. The 9th verse of the vii chapter of Esther is the longest verse; 35th verse, xi. chapter of St. John is the shortest. In the cvii. Psalm four verses are alike, the 8th, 15th, 21st and 31st. All verses of the cxxvi. Psalm end alike. No names or words with more than six syllables are found in the Bible. The xxxvii. chapter of Isaiah and xix. chapter of 2d Kings are alike. The word Girl occurs but once in the Bible, and that in the 3d verse of iii. chapter of Joel. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books. The xxvi. chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the xxii. Psalm. The four most inspiring promises are John xvi. chapter and 2d verse, John vi. chapter and 37th verse, St. Matthew xi. chapter and 28th verse, and xxxvii. Psalm, 4th verse. The 1st verse of the ix. chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boastings of their perfectness should learn the vi. chapter of Matthew. All humanity should learn the vi. chapter of St. Luke, from the 20th verse to its ending.

Laugh and Live Long.

Thackeray truly remarked that the world is for each of us much as we show ourselves to the world. If we face it with a cheery acceptance we find the world fairly full of cheerful people, glad to see us. If we snarl at and abuse it, we may be sure of abuse in return.

The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets. On the other hand, a man who can laugh keeps his health, and his friends are glad to keep him. To the perfectly healthy laughter comes often.

Too commonly, though, as childhood is left behind, the habit fails, and a half-smile is the best that visits the thought-lined mouth of the modern man and woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh.

Let them never forget, moreover, and let it be a medical man's practice to remind them that "a smile sits ever serene upon the face of wisdom.'—London Lancet.

Three reasons for taking hold of religion in earnest without delay: First, our Lord Himself tells us that "now is the accepted time," to-day is the day of salvation; second, to-morrow is uncertain; third, the religious life is in itself best beyond all comparison.

Children's Department.

Our Little Boy Who Ran Away.

"I'm going now to run away,"
Said little Sammie Greer one day.
"Then I can do just what I choose;
I'll never have to black my shoes,
Or wash my face or comb my hair;
I'll find a place, I know, somewhere,
And never have again to fill
That old wood basket; so I will."

"Good-bye, mamma," he said, "good-bye."
He thought his mother then would cry.
She only said, "You going, dear?"
And did not shed one single tear.
"There now," said Sammie Greer, "I know
She does not care if I do go;
But Bridget does. She'll have to fill
The old wood basket; so she will."

But Bridget only said: "Well, boy,
You off for sure? I wish you joy."
And Sammie's little sister Kate,
Who swung upon the garden gate,
Said, anxious, as he passed through,
"To-night, whatever will you do
When you can't get some syrup spread
At supper-time, on top of bread?"

One block from home and Sammie Greer's
Weak little heart was full of fears.
He thought about Red Ridinghood;
The wolf that met her in the wood;
The beanstalk boy who kept so mum
When he heard the giant's "Fee, fo, fum!"
And when he saw a policeman,
He turned and quickly homeward ran.

Soon through the alley-way he sped,
And crawled in through the old woodshed.
The big wood basket he did fill;
He blacked his shoes up with a will;
He washed his face and combed his hair;
And went up to his mother's chair,
And kissed her twice, and then he said:
"I'd like some syrup top of bread."

—Susan Teall Perry.

How Charles and Mary Lamb Wrote Stories for Children.

A hundred years or so ago a thin but lively little London boy was taking life as he found it in Christ's Hospital, the "Blue Coat" school for the sons of poor men. The little boy was Charles Lamb, and life as he found it there was a pretty hard matter, for the masters beat the boys shockingly, and the lessons, Latin and Greek, were long and severe. The great stone school with its paved floors was cold and damp, and the meals were very scant of nourishing food. It was a dreary enough school life, compared to what we have now, but Charles Lamb's father could afford no other; and little Charles took his floggings and poor food with as much courage and patience as he bore his trials in after life. At any rate he studied well, and bright spots came often in the form of holidays. Then he would trot off to his father's house where his loving, older sister, Mary, would always have delicious meals ready by the cozy fire. She listened eagerly to her brother's stories of school life, or if he chose to get a book from the tall bookcase, the two would read together.

For Lamb, from a little boy, was a lover of books, and one of the happiest events of his childhood was the gift a kind old gentleman gave his school chum, Samuel Taylor Coleridge. It was a free ticket to the King's Library. Many a rainy holiday, when the teeming streets of London were too chill for the little boys in long blue coats (the school uniform), to wander in them, Lamb and Coleridge went in happy haste to the Library, and I may add here, that books and libraries were far scarcer and more prized then than now.

Lamb's choice always went to the great writers of Queen Elizabeth's day, and first of all he chose Shakespeare. He loved the men and women who thronged those pages with their joys and sorrows; he read and re-read the mighty plays. No doubt on his visits home he and Mary often talked and read together of Shakespeare.

Lamb's childhood passed as quickly as does every one's else, and young manhood found him full of troubles. His parents died, he had to work desperately hard, and take constant care of Mary, who had grown very delicate. But the brother and sister were happy nevertheless, for they loved each other dearly, and Mary kept their little rooms so bright and cheery.

One day, thinking perhaps of the way she and Charles had enjoyed Shakespeare, Mary had an idea. She would do three things at once, make a little money, write about the poet she loved, and do something for the little people of whom she was so fond. The plan was to write the stories of Shakespeare's plays for children, that they might early enjoy them and become acquainted with them. Charles decided to do the tragedies while Mary did the comedies, and it was a great success, for in those days few people had given a thought to books for children.

Now "Lamb's Tales from Shakespeare" has become a classic, and every child should turn, as soon as possible, to the pages the gentle brother and sister wrote for him so long ago. Therein he will find, as Charles Lamb says in the preface, "a lesson of all sweet and honorable thoughts and actions, to teach courtesy, benignity, generosity, humanity, for of examples teaching these virtues his pages are full."—M. C. H., in Scattered Seeds.

What Happened to Betty's Shoe.

Right in the toe of Betty's shoe there was a hole, a big round hole. Betty was very sorry, for the shoes were almost new, and mother had said they must last all summer. Now one must go to the shoemaker and get a patch, and Betty did not like patched shoes for best.

Father was telling a story, so Betty put her shoe up in the vine that climbed over the porch, and by the time the story was finished she was so sleepy that she went off to bed, forgetting all about her shoe.

As soon as she thought about it the next morning she ran out to get it, but when she put up her hand to take it, "whir" went something close to her face, and a tiny bird perched just above her head, chattering and scolding with all its might.

"That little wren must be building a nest in your shoe," said mother; and, sure enough, that is just what had happened. The birds had not minded the hole at all. They had just filled up the toe of the shoe, and they had worked so hard that the nest was nearly done.

"It seems too bad to spoil the new home," said mother, and at the very thought of it Betty's eyes filled with tears. She sat down on the step at the other end of the porch to decide what to do; and, after scolding a few minutes more, the wrens went on with their nest-building, watching the little girl, however, out of their sharp black eyes.

By the time that mother called her to go to the store for her an an errand, Betty had made up her mind about the wrens. "They can keep my shoe," she said.

In a few minutes she hurried off to the store, with a shoe on one foot and an old rubber overshoe on the other. "What's the matter, Betty? a sore foot?" asked the storekeeper, kindly.

The little girl shook her head. "The wrens have my other shoe," she said.

"The wrens!" cried the puzzled storekeeper; and then she told him all about it.

"Well, well, well," he said. "Of course the birds must keep the shoe, and I'll come around and have a look at them one of these days."

Betty greatly enjoyed watching the birds all that day, but she could not help wondering what all the other children would say when she came walking into Sunday School the next morning with only one shoe.

That evening, when she went out for a last peep at the wrens, she found a package hung on the vines, not far from her shoe. "For Betty, from the birds," read mother when she looked at the card tied to the package, and when Betty untied the string out tumbled a pair of bright, shiny new shoes.

So Betty had two shoes to wear to Sunday School (and not patched ones, either), and the little wren family lived happily in her old shoe, 'till the baby wrens flew away to get homes of their own.

She always suspected that the storekeeper knew something about the new shoes, but when she asked him he only laughed and said, "Ask the wrens," and of course the wrens never told.—Louise M. Oglevee in S. S. Times.

An Elephant's Memory.

A veterinary surgeon told the following story concerning the intelligence and gratitude of an elephant:

Some years ago, he said, I was summoned by the proprietor of a famous show to come to his stables to attend a female elephant. The great creature had stepped on a nail or piece of metal, which had penetrated her foot. She was in great agony, and long before I reached the elephant stables I could hear her trumpeting with pain.

On entering, I found her standing on three legs, swinging the sore foot slowly backward and forward. I felt rather nervous as I approached the beast, but the keeper told me to have no fear. The elephant, he explained, was a very intelligent creature.

As I bent down to examine the wounded foot I felt a light touch on my hair. Turning, I saw the great trunk behind me, and it suggested dangerous consequences.

"I shall have to cut deep," I said to the keeper, who thereupon spoke to the elephant in some tongue unknown to me. Then he shouted: "Cut away!"

I made one gash with the knife, and felt the trunk tighten on my hair in a way that made my blood run cold. However, I screwed up my courage and again applied the knife. In a short time I had lanced the abscess, sprayed the foot and bound it up. Evidently the elephant felt immediate relief, for it relaxed its grasp on my hair and drew a long breath.

Several months later I happened to be in the neighborhood of the show, and sought out the keeper to inquire after my former patient.

She was well and hearty, he told me, and invited me to come and see her.

On approaching the elephant, she looked at me at first with indifference, then steadily and with interest. Then she stretched out her trunk and laid it caressingly on my head. Finally—wonderful to relate—she lifted her foot, now thoroughly healed, and showed it to me. She had not forgotten.—Minneapolis Tribune.

The Road to Yesterday.

Will some wise man who has journeyed
Over land and sea,
To the countries where the rainbow
And the glorious sunsets be,
Kindly tell a little stranger,
Who has oddly lost her way,
Where's the road that she must travel
To return to Yesterday?

For, you see, she's unfamiliar
With To-day, and cannot read
What the strange, mysterious signposts
Tell of the ways and where they lead.
And her heart upbraids her sorely,
Though she did not mean to stay
When she fell asleep last evening
And abandoned Yesterday.

For she left a deal neglected
That she really should have done;
And she fears she's lost some favors
That she fairly might have won.
So she'd like to turn backward,
To retrieve them if she may—
Will not some one kindly tell her
Where's the road to Yesterday?

Manners.

The way you do things is your manners. The way you look, the way you speak, the way you act, the way you move are your manners. What you do with your hat is a part of your manners. I do not mean hanging it up, I mean taking it off or keeping it on. Everybody has to have some kind of manners, because everybody has to have some way to do things. There are two kinds of manners, good ones and bad ones. Your face looks better when you are having good manners than when you are having bad ones. I have heard of six kinds of bad manners. I will mention them. Pig manners, one; bear manners, two; donkey manners, three; post manners, four; cock-a-doodle-doo manners, five; cow-in-the-parlor manners, six.

1. Pig Manners.—And if you want to know what they are, go and look at the pig-pen when their dinner is in their trough. Every piggy hurries to get the most and the best. Every piggy looks out for himself, and does not care for the other ones. Children that have pig manners are the kind that want to be helped first at meal times, and want the best things for themselves and do not care about other people getting anything good.

2. Bear Manners.—Children that have bear manners are the kind that are gruff and glum, and growley. They have cross looking faces, and sometimes stick their lips out, and snarl and growl, and are almost always grumbling and growling about something they want to do or they don't want to do. They talk in this way: "Find my hat." "I want to get out." "Open the door." "I want something to eat," and never think of please or thank you, and they get cross very often, and look cross.

3. Donkey Manners.—Children that have donkey manners are the kind that want to do just what they want to do, and nothing else, no matter how much you ask them and coax them. If you ask them to move, they stay still. If you ask them to stay still, they move. If you ask them to keep quiet, they make noise. If you ask them to make noise, they keep quiet. If you ask them to go on an errand, they say, "Don't want to," or "I ain't going to," and, the worst kind, "I will," and "I won't." When they are playing they never will do what others want to, but only what they themselves want to.

4. Post Manners.—Children who have post manners are the kind that do not answer when they are spoken to, any more than a post would. If a visitor says, "How do you do?" or "Do you like to play tag?" or "Do you like pictures, or butterflies, or anything," they stand as still as a post, and do not speak. Posts are not pleasant company, are they?

5. Cock-a-doodle-doo Manners.—Children that have cock-a-doodle-doo manners are the kind that feel big and act so. A rooster struts around among the hens as if he felt so big he did not know what to do, and sometimes he seems to feel so big that he has to get upon a fence and clap his wings, and crow, cock-a-doodle-doo! Sometimes there'll be a lot of fellows playing, and a cock-a-doodle-doo fellow will come there, and he'll act as if he knew the right way to do everything better than anybody else, and he'll give them the rules, and he'll strut around like a rooster; and in his house he does the same way to his mother and the other grown up ones, and ones that are not grown up.

6. Cow-in-the-parlor Manners.—Children that have cow-in-the-parlor manners are the kind that are always getting in somebody's way or pushing themselves in between people, or going in front of people, or stepping on some body's feet, or on the bottoms of ladies dresses; or leaning against people, or stumbling over things, or bumping against the furniture, or against people, or tripping over their own chairs, or knocking down a vase or a work-basket, or a tumbler of water. They are clumsy as a cow in the parlor, and do not mind what they are about any more than a cow in the parlor would mind what she was about.—Zion's Watchman.

"The House that Jack Built."

Mr. Conductor," said little Louis Rhodes, pulling at a gilt-buttoned coat-sleeve, "please tell me a story."

"Bless my life!" exclaimed Captain Sam, of Express No. 55. The train had just pulled out from Newcastle, and as there was a long run without a stop, the tired conductor had dropped into a back seat to rest a bit, when Louis came up and asked for a story.

"Bless my life!" said Captain Sam, "I don't know a story to my name, except 'Here is the house that Jack built.'"

"Don't tell me that," answered the little boy. "I know that myself," and he began to rattle off:

"'This is the house that Jack built;
This is the rat that lived in the house that Jack built;
This is the cat that caught the rat———'"

"Stop right there!" said the conductor; "that reminds me of something. On my last trip East, as I went through one of the coaches to look at tickets, I found a little girl about your size sitting in a seat by herself. 'Tickets,' I said, without thinking. 'Mamma has 'em,' says she, 'an she's gone to get a d'ink of water. But won't you please take my orange to that little girl back there with the red hankcher on her head? Her mamma has forgotten to give her any?'

"I looked for the little girl with the red handkerchief, and saw a poor woman with five children. They didn't have on much clothes. They didn't look as if they had much to eat, but nobody was paying any attention to them.

"'Maybe your mamma won't like you to give away your orange,' I said.

"The little girl opened her eyes very wide, and says she, 'Why, Cap'n, my mamma loves me to give things!'

"'All right,' says I, and I went back to the little party and gave the orange; and says I, in a loud tone of voice, 'This is from a little girl whose mamma just loves her to give things.'

"At that ever so many mothers pricked up their ears, and presently I saw another little girl bring a box of lunch to the poor children. 'Ah,' says I to myself, 'this is like that old song about the house that Jack built. This is the cat———' When I got that far a lady pulled a pretty little cap out of her bag, and, says she, 'Won't you let your little girl wear this Tam-o'-Shanter?'

"I went on singing easy to myself, 'Where is the dog that worried the cat, that killed the rat that lived in the house that Jack built?' And, sure enough, here was a boy giving some things out of his pocket—I don't know what. So it went on till those forlorn little chicks had more things than a few; all because one little kind heart gave 'em her orange. Now, small boy, get off my knee. I've got to ring the bell for the engineer to whistle. Go and see if you can't start another 'house that Jack built.'"—Parish Visitor.

The Cross Ways.

Sibyl, her pretty girlish face angry and mutinous, dashed from the room, slamming the door behind her. In the silence that followed, her last words still seemed to echo.

"It isn't fair—just because you're the oldest and have always had things, that we should never have anything. It's our turn. How would you have liked it when you were eighteen? You've had your good times. It's just downright selfish of you not to let us have ours, and I'm going to say it out for once, so now!"

Virginia drew a long breath. It had been "said out" unquestionably. Going to the door she turned the key. It had been coming for a long time—some such crisis as this; now that it had come, she was going to face it without flinching. She seated herself before her dressing table, and looked steadily in the glass. Yes, it was true—she was not so pretty as she had been; the first girlish bloom was gone—gone to Sibyl and Evelyn.

"Point one," she said, slowly. "Virginia Crane, you are jealous of your little sisters.

"Point two. Sibyl is right. You've had your good times, and it is their turn.

"Point three. Something must be done at once. What shall it be?"

There was a long silence after the third point. Virginia was thinking. There were several things she might do. She could go abroad with the Clarendons. She thought that over for a while then she put it aside. "I won't shirk!" she declared. She could take up settlement work, for instance. That, too, she rejected. "It wouldn't," she said, with grim humor, "be fair to the poor. They have enough to bear without having to help out the poor rich."

There remained one way, a very distasteful one, but she could do it—at least she could give it a trial. She would study the art of being an older sister. It would not be easy for her to step aside gracefully, not half so easy as for some girls, but she could try; she could study it as she had studied over her music. For an hour she sat there, thinking it out. Then she opened her door.

"Sibyl!" she called.

Sibyl, half-ashamed and half-defiant, came hesitatingly.

"I have changed my mind about the concert," Virginia said. "You're right—it is your turn. I'll stay and enter-

tain Aunt Garcia. And would you like to wear my string of pearls to your party?"

Sibyl stared in bewilderment, the color flooding her face. "Oh, Virginia," she gasped, "do you mean it? I——" impetuously she threw her arms about her sister's neck—"I was such a horrid pig!" she cried.

And suddenly there came to Virginia a strange thought. Suppose in the "good times" she were missing the joy of being a sister.

An Apple Lesson.

When the teacher called the apple class, they gathered round to see
What question deep in apple lore their task that day might be.

"Now tell me," said the teacher to little Polly Brown,
"Do apple seeds grow pointing up or are they pointing down?"

Poor Polly didn't know; for she had never thought to look,
And that's the kind of question you can't find in a book.

And of the whole big apple class not one small pupil knew
If apple seeds point up or down! But, then, my dear, do you?

—Carolyn Wells, in St. Nicholas.

The Safe Messenger.

Robert was playing on the beach. He had found a little stream that followed across the sand and made its way between two rocks, and there formed a small waterfall; this stream he called the Mississippi, and he was busy sailing great barges of grain down to the Gulf of Mexico. That is, he said so to his aunt, who was busy sketching near by.

Rover was stretched out in the shade of a rock and panting with the heat. Now and then he lifted up his head and watched the sea-gulls as they flew overhead. The tide was coming in, but so slowly that they did not notice it, and it had crept round the edge of a large boulder and was fast covering the rocks that had served as stepping-stones and connected them with the mainland. The spot where they sat was never wholly covered by water, but the tide surrounded it, and there were always about four hours when it was impossible to reach the shore.

Still Aunt Jennie sketched and Robert carried on a tremendous commerce. Rover felt more uncomfortable, and coming over to Robert, rubbed his nose against his shoulder.

"Go away!" said Robert, a trifle impatiently, for he was sure at that moment that the coast cities were without grain and the people were starving.

Rover tipped up his head and gave a long howl, and began to jump about nervously. Aunt Jennie looked up from her work. "Why, Robert," she cried, "the tide has come in and left us on the island!"

They threw down their things and ran to the other side. Here they found that the stepping-stones that ran over to the land were already far under water. Robert looked dismayed.

"Do you think we will starve?" he asked, fearfully.

"Not in four hours," laughed Aunt Jennie; "and besides, perhaps some one will come after us."

"Can't we telephone?" he asked.

"I am afraid we should have to build a station and connect the wires first." laughed his aunt. "I do wish we had some one to send." Then she looked down into Rover's solemn eyes. The dog wagged his tail and gave a short bark. "Would you go?" she asked. He began to dance round her and give short "whoofs," to show how willing he was. Rover had been taught to find his master under all circumstances. Robert often tied a letter to his collar and sent him to father's office.

As they decided to try the experiment, Aunt Jennie tore a leaf from her note-book, and wrote, "We are caught by the tide; send a boat to the island." This she tied to the dog's collar by a bit of her sash ribbon, and then Robert said, "Go find papa!"

Hardly were the words given than Rover was away with a bound. He paused but a moment at the edge of the water, and then, giving a parting bark, he plunged in and made straight for the other side. When he reached the shore he shook himself and tore off up the hill.

They knew now that they would be safe if the dog's master were only to be found, so they began to pack up their things to return. It was not long before a boat came round the point, making toward the island. Papa was rowing, and Rover sat in the bow, acting as pilot.

"Hurrah for the messenger!" cried Robert, and papa waved his cap.—H. C. Hill.

Resources Within Yourself.

When a young girl, in reasonably happy environment, complains of loneliness, I always feel sorry; because it usually seems to me a sign that she has within herself, few resources for entertainment or self-improvement.

There are, of course, many cases, in which it is natural and excusable for a girl to realize that hers is a lonely life, and such young girls are deserving of real sympathy. By way of illustration, there is the animated, pleasure-loving girl, shut away from the world, in rigorous winter weather, in some dreary farm-house. There are the long, stormy days, when the sight of a passerby or a diverting interest of any sort is almost unknown, and there seems nothing to relieve the constant, monotonous round of country housework.

Another case for heartfelt sympathy is that of the girl of bright mind, the one, whom circumstances or conditions require to live in the narrow environment of a small, unprogressive country village. She is the girl who longs to exercise her brain and natural talents. Her heart and mind are athirst for knowledge, and she yearns for books, lectures and contact with brilliant minds. She longs for a place in the great world of letters, art and action, where her powers may have an opportunity to expend in wondrous self-expression.

Though she may feel, for a while, that she is starving intellectually a girl of this type is apt, in course of time, to find means of developing the resources within herself and her life will become less lonely. She will also, after a while, discover interesting objects, work and recreation, in what may have seemed, previously, a hopeless environment. She will come to know that everywhere around us, in life and Nature, and also within us, in the realm of thought and feeling, there is much that is interesting and profitable. This girl has, within herself, resources that will enable her without external help to reach a higher, better plane.

By way of helpful suggestion to the girl who is lacking in natural resources, let me say that it is my belief that if a resourceful person were shipwrecked on an uninhabited island, he would find (there) much that was, to him, enjoyable and interesting. There would be the great over-arching sky, with its myriads of varying clouds; the soil and plants of the island to study; the birds and animal life; and the great ceaseless wonder of the waves beating against the shore. Then, too, there would be the ingenuity needful to find and prepare food; and the daily task of watching for a vessel that would rescue and take him back to the world of humanity; the devising of signals that would attract the attention of any passing ship; and the work of providing shelter, while happy memories of the past and joyous plans for the future would fill his mind.

Though there may never be danger of your being shipwrecked, perhaps yours is the lot of the young girl, leading a lonely life, apart from the world, in some isolated farm-house.

Try to believe that there are means of lessening this loneliness. The purchase and reading of a few good magazines, papers or books will do wonders to help the leisure hours pass pleasantly. If you are fond of plants, their cultivation will repay you for your work. If fancy work appeals to you, try to find both pleasure and profit in that during the long winter evenings. The possession and care of a canary bird, a pretty kitten, or other household pet are simple sources of amusement that are not to be despised; while an inexpensive aquarium, in which are a few gold fish will prove an interesting object to its owner.

Best of all, the discovery and development of skill for some congenial work in the line of manual training, of the finding and exercising of talent for some art. When not engaged in your regular duties, the cultivation of a natural talent will prove a never-ending source of delight.

Perhaps, there is in your nature some latent talent of which you have never dreamed. It is a God-giving faculty that is only waiting to be called forth and exercised.

Waken up, my dear girl friend! Discover this talent! Use it without delay!

The discovery of the North Pole was the finding of a cheerless frozen spot of eternal snow. The discovery and cultivation of your natural resources and talents will be, for you, the finding of a land of ever-blooming flowers and life-giving sunshine.—The Christian Home.

Ants Are Six-Eared.

In the matter of some of their sense organs, the ants are more than ordinarily endowed. Strange as it may seem, each ant has at least six ears. Aside from this multiplicity of ears, they are located in just about the queerest place imaginable—on the legs.

They seem deaf to all sounds made by the vibration of the air, but detect the slightest possible vibrations of solid material. This is supposed to be to their advantage, in that such things as approaching footsteps tell more of the possibility of danger than such sounds as are transmitted through the air. So sensitive are their feet that they detect the impact of a small bird-shot dropped on the table from a height of about six inches and about fourteen feet distant from an artificial nest placed at the other end of the table.—St. Nicholas.

John Wesley's Rule.

"Do all the good you can,
By all the means you can,
In all the ways you can,
At all the times you can,
To all the times you can,
As long as ever you can."

The Way to Get Good.

The attention of the writer was just now called to the case of a person who had left one of our parish churches to become a member of another congregation because there seemed to be there more of what was called uplift and spiritual help, more warmth and Christian kindness, than in the parish he was trying to develop. It is hard of course to excuse a parish in which these things are wanting, but may it not be a reason for staying in the parish and trying to develop these characteristics rather than for going away and leaving the parish poorer thereby? While the clergy largely determine the spiritual power and tone of their parishes, the lay people have also very much to do. The spiritual tone of the parish church, its ability to uplift and help its members depends in good measure upon the spirit of the people.

It would be much better if people, instead of being critical or discontented or running away, would bring into the parish life their own spiritual gift. Many of our people could change the whole tone of the parish life for good if only they would bring into it more kindness, helpfulness and courtesy. There is little to say for those who stand outside and criticise the Church without coming in to help make it better.

It is hard to do much for those who are thinking mainly of what they can get out of the Church in the way of uplift and inspiration and spiritual help, while thinking little of what they can bring into the Church for the help of others. If people will take the other position and say that they will try to make the Church life mean brotherhood and kindness and spiritual help to others, they will find the blessing themselves. So their church will become to them what they wish it to be. Until they forget themselves and think of being helpful to others in their parish, they will not find the uplift and spiritual warmth which they desire.—The Newark Churchman.

The Communion of Saints.

There is no theme more affecting; not one on which we should speak with more caution.

All that we know about them is what faith accepts; it is purely a matter of faith; sight does not help us. The dear ones go away; they pass from our view; our hearts die down; our eyes are full of tears; we say, "It is all over, and they are departed." Do they yet live? If so, are they aught to us, or are we to them? And are we still, in any sense, as ever, one? On these points the teaching is very clear and distinct. It is drawn partly from the written word of God, partly from the concurrent belief of His people, and in part it comes to us through the voice of nature, which no man can still. God tells us—for however it comes the message is His—that the departed live, that they are conscious, that they are happy, that they are in Christ, that they are one with us. No real separation occurs, when, in the sight of man they seem to die. There is indeed a local separation, a physical and material one; but really, truly and spiritually we are with them and they with us. Memory and love can never fail. They remember, they love us; they think, and we are in their thoughts; they pray, and we are in their prayers. We are members of the same Church, the same household, the same family. One God is the father of us all; they have, as we might say, passed out of one room into another in the same building of the Lord; one and the same roof is still over us; they are in a better, brighter quarter of the same great home and house of Christ; and whatever they are doing, whatever they are beholding, whatever they are enjoying, they never can forget us, nor cease to count the hours of time till we be with them.—Rev. Dr. Dix.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation { The Celebrated Effectual Cure *Without Internal Medicine.*

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzing, Vienna, 24th March, 1889." **This order was repeated in 1894, 1899, 1903 and 1905.** W. Edwards & Son, 157 Queen Victoria St., London, Eng. *All Druggists or* **E. FOUGERA & CO., 90 Beekman St., N. Y.**

The Greatest Vision.

Multitudes cross seas and continents in order to see objects and places of grandeur or beauty. Nations expend their millions in order to bring together in great exhibitions the finest examples of earth's rarities or riches, or the exhibitions of the achievements of human industry and skill. There is no place on earth from which we may not see much that is grand and glorious. Suppose that hitherto you had been blind, but that now your eyes are opened, and you have your first glimpses of earth and sky. How wonderful and delightful everything would then seem. Whether we look upon the earth or upon the visible heavens, we see everywhere reasons to adore the wisdom and might of the great Creator. "The heavens declare the glory of God, and the firmament displays His handiwork."

But there is one vision that far exceeds that of the grandest sights of earth. It is that to which Paul refers when he says, "I was not disobedient to the heavenly vision." He had a vision of the Christ. As he journeyed on his way to Damascus, suddenly there shone round about him a light brighter than that of the noonday sun. And you can scarcely imagine anything brighter than a Syrian noonday sun. But here was a vision that was brighter still—the vision of the face of the glorified Son of Man. There were unusual features of this manifestation of Himself. The conversion of Saul of Tarsus was the greatest miracle since the resurrection of Jesus Christ. And yet in its essential features, Saul's vision is that which every one may have if he will but lift up his eyes and look. That vision was the secret of Paul's later life of consecration. It left no doubt in his mind. It spurred him on to do the great and best things he could for the name of Jesus, and to endure hardships for His sake.—Christian Union Herald.

Fool's Cap.

The name of foolscap as applied to paper is said to have originated in this way: During the protectorate, Cromwell had all government paper stamped with a "liberty cap." After the restoration, Charles II one day asked for some paper in order to write a letter. When it was brought, he noticed the stamp, and asked what it meant. On being told, he said: "Take it away; none of your fool's cap for me."

"Prove all Things."

We read the other day of an arrangement of lights and shadows in a darkened room, such as to deceive most completely any one who was not on his guard. The illusion was of such a nature as this: The visitor was ushered into a room where he saw in the middle of the floor a pillar of marble about six feet in height, and two feet broad and thick. As he gazed upon it, the light in the room became fainter, though on the block of marble the brightness remained. But as it remained it took shape. Soon he saw the outlines of a man, standing erect, full of vigor and strength; then he saw the eyes move. Ere long he perceived motion in the hands and arms. And finally the statue sang, "My country, 'tis of thee."

Of course, the illusion was produced by the arrangement and reflection of lights around the living man who was to act his part, and who had stood concealed behind a screen. We can understand how this particular impression was produced.

There are other illusions in this world, and some of them are produced by the devil. He wants to lure the children of men to destruction. To this end he ever presents that which is evil as full of brightness and arrays sin in attractive glamor. To this end he makes wickedness appear sweet, and he shades the rough corners and the destructive features of sin. Too often he succeeds in luring the unwary into embracing that which is their ruin.

What shall we do? In the words of Paul, "Prove all things." Test them. Look behind the appearances. Study what is the outcome—the future—of this or that measure.

The Gain of the Dark Room.

Darkness seems to be as necessary to life and growth in this world as is light. An earnest, tireless worker for Christ who has recently suffered through months of illness, writes a cheery word of sympathy to a fellow-sufferer, and adds about herself: "It is a long time since I have done a day's work; it is only a half hour's work, or maybe fifteen minutes at a time. And many days I have been in a dark room. I wonder, sometimes, if a dark room is as necessary for the developing of characters as it is for the development of negatives. If so, perhaps a time will come when I can look back upon the dark-room days with thankfulness. Just now, I want to work." To wait and to trust, if God directs that, even while one longs to be out in the light and at work, is to gain and grow in the development which only the dark room can give. How good it is that God can be trusted to decide when the darkness is needed!—Sunday School Times.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

ACKNOWLEDGMENTS.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund from May 22, 1909, to January 11, 1910:

St. James' church, Warrenton.....$	15 00
St. James' church, Leesburg.....	11 38
Grace church, Alexandria.....	16 00
Grace church, Richmond	37 95
Immanuel chapel, Theological Seminary	35 00
All Saints' Memorial chapel, Culpeper	2 00
Zion church, Fairfax	2 00
Whittle parish, The Plains.....	15 00
St. James' church, Leesburg.....	26 25
Christ church, Kingston parish, Mathews	5 20
St. James' church, Richmond	105 85
St. Thomas' church, Orange.....	10 55
St. Martin's parish, Hanover.....	1 00
St. Paul's church, Richmond.....	199 81
Grace church, Berryville	18 50
St. George's church, Fredericksburg	50 00
St. James the Less, Ashland.....	7 92
Emmanuel church, Henrico	473 51
Christ church, Millwood	18 08

WILLIAM H. PALMER,
Treasurer.

Richmond, Va., January 13, 1910.

MARRIED.

AYCOCK—GOODWYN.—At Elberon, N. C., January 12, at 11 o'clock, the Rev. J. C. Norton, rector of Emmanuel church, Warrenton, N. C., officiating, Miss MARY CAMPBELL GOODWYN, daughter of Capt. and Mrs. J. A. Goodwyn, to Mr. GASTON LAKE AYCOCK, of Louisburg, N. C.

CUTCHINS—VALENTINE.—Miss CARY VALENTINE, daughter of Mr. and Mrs. Mann S. Valentine, Jr., and Mr. LOUIS E. CUTCHINS, son of Col. and Mrs. Sol. Cutchins, of Richmond, Va., were married on Thursday, January 13th, by the Rev. Robert Williams. v

DIED.

JUDD.—In Macon, Ga., on December 20, 1909, ISABELLE, aged 68 years, the widow of a noble man, the Rev. Harvey Orrin Judd, of the Diocese of Georgia and South Carolina. She was lovely in character, person and mind. She left two greatly bereaved daughters and many most appreciative friends.

OBITUARY.

Mrs. Lucretia Elizabeth Francis.

Departed this life suddenly, after a brief illness, at her residence No. 257 Freemason street, Norfolk, Va., on Thursday, the 29th day of December, 1909, Mrs. LUCRETIA ELIZABETH FRANCIS, the widow of the late John Taylor Francis, in the 81st year of her age.

Mrs. Francis was born on the 5th day of January, 1828, the daughter of the late Dr. Thomas Nash, of Norfolk, Virginia, and Lydia Adela, his wife. She was the granddaughter of Capt. Thomas Nash, one of the heroes of the battle of Great Bridge, on her father's side, and of Capt. Maximilian Herbert on her mother's. Through these families her relations and connections in Eastern Virginia were numerous and extensive, and no one ever recognized more fully than she the ties of kinship. Endowed with personal beauty and charms, and gifted with an unusual strength of mind and a quick perception, she always exerted a marked influence in the circle in which she moved and her life was spent. Reared in a home where the history and traditions of the struggles of the Revolutionary War were always kept green and alive, and having a strong and retentive memory, she was always entertaining in her recitals of those stirring times and events, and could never repress the glow of patriotism which burned in her bosom when reciting them. In this respect she was a valuable link with the past. In her early days, before her marriage, she had graced by her presence the best circles in Eastern Virginia, in Maryland and in Washington City, and had met many men and women of distinction in those days. In 1855, she married John Taylor Francis, a practicing attorney in the City of Norfolk, who, while a refugee in North Carolina from his native city, died in 1864, respected by all who had known him.

The first years of her widowhood of more than fifty years were devoted to rearing and training her two children, infants of tender years at the time of their father's death, but in 1893 she was bereaved of her only son, the late Dr. John Taylor Francis, who died full of promise on the threshold of a most successful and eminent professional career. She left surviving her a daughter, Lule Archer Francis, and a granddaughter, Mildred Lee Francis.

Mrs. Francis was a devoted and intelligent Church woman. When very young she became a communicant of the Church, and for many years before her death, was a communicant of Christ church, Norfolk, Va. Her faith was firm and fixed, and in closing her will, written in 1897, by her own hand, she expressed herself in these words: "Believing in the forgiveness of sin, the resurrection of the body, and the life everlasting, through the blood of my blessed Lord and Master I await a joyful reunion in His Kingdom with all my loved ones who die in His service." It was in this faith she lived and died, and here we may leave her memory, knowing that she also died in a sure hope of a joyful resurrection, after a life of devotion to her duty as daughter, wife, mother, sister, friend and neighbor. O.

Mrs. Mary M. T. Barton.

At Sewanee, Tennessee, January 2, 1910, MARY MILLICENT TIDBALL, beloved wife of Professor Samuel Marx Barton. Buried at Mt. Hebron Cemetery, Winchester, Va.

IN MEMORIAM.

MARY MILLICENT TIDBALL was born at Winchester, Virginia, March 18, 1866, of a family once numerous and influential there, now nearly extinct. Her father, Edward McGuire Tidball, was long a prominent figure in the United States Naval Department at Washington, and later even more important in the same Department of the Southern Confederacy. Her mother, Helen Kent Thruston, came of a family illustrious in Colonial days. Mary Tidball was brought up at "Linden," near Winchester, and was identified from infancy with old Christ church in that city. Here she was baptized and confirmed and a constant communicant, serving the church of her love with intelligent and unfaltering fidelity. She was a bright, picturesque child, of original and inquiring mind and generous heart. As a young woman she was very fond of reading and travel, yet active and useful at home, in society, and in Church work.

She was married in 1897 to Dr. Samuel Marx Barton, a member of the distinguished old family of that name, and Professor of Mathematics in the University of the South. Since her marriage Mrs. Barton has lived at the college town of Sewanee, Tennessee, where she had a charming home, always open to friends and neighbors and especially to the students and the many visitors of this famous mountain. Mrs. Barton was not only a woman of unbounded and gracious hospitality; but as wife and mother, as friend and neighbor, as social leader and beneficent worker; as loyal Church woman and faithful follower of our blessed Lord, she was energetic and untiring in her cheerful devotion to all the best interests of Sewanee, and has well won the high esteem and cordial effection of this whole community. And so, "after she had served her own generation by the will of God, she fell on sleep."

"Asleep in Jesus! blessed sleep!
From which none ever wakes to weep."

T. A. T.

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Responsiveness.

A great violinist once purchased a string, which upon trial, was found to lack tension. He knew by experience that a string that would break before it would endure straining would never give forth any music. Therefore the string was laid aside as useless. Only at high tension, only under strain, does the musical chord become responsive to the musician's touch. If it persists in running down, it can not be used.

The soul that is not willing to endure affliction, that evades the trials and relaxes under opportunity, that fails to keep the loins of the mind girded, that will not endure the Father's chastisement and discipline, is one that the Master can not use. It is only when we strain to do His will, continue under the strain until the attitude becomes spontaneous, and we grow responsive to the divine touch.

Hardship and Hindrance.

One of the mistakes common to man is that of mistaking hardship for prohibitive hindrance. Ask a score of people who have failed to attain the point they were ambitious to attain, and they will mention certain untoward circumstances as having kept them from success. While in some cases the in his youth declared that he intended to have a good education, found himself excuses may be valid, in a large number of cases they are not. A man who in his youth declared that he intended to have a good education, found himself pennyless, with others dependent upon him at the very time when he had hoped to be entering college. College was not to be thought of. He gave himself to the first thing he could find that promised a living. In a way, he prospered. That is, when he reached middle age, he was in comfortable circumstances, but intellectually he was a failure. He did not even read much, because he had allowed the world to get so far ahead of him that it spoke in an unknown tongue. Now and then the thought of his early ambitions filled him with sadness, but he merely regarded himself as the unfortunate victim of circumstances over which he had not had control. The hardships that had fallen to him had turned him back from the path which he had hoped to tread. Now, so far as the college was concerned, the hindrance was actual. As to the other—the broadening and storing of his mind—it was not. Another man, whose situation corresponded to his own, kept up his studies and reading through days and years of hard physical toil. It had not been any easy matter. It had meant sacrifice and often a battle with himself to succumb to all that opposed. The difference between the two men was not a matter of opportunity or fortune, but of real grit.

Did it ever occur to you, when you were making unfavorable circumstance an excuse for your failure to do the things you ought to do, that, in every line, it is the individuals who have not had easy sailing who have distinguished themselves? Only here and there has the one born to the purple come out with the crown of noble achievement. Our deduction that hardship necessarily means prevention is contradicted at every turn, when we come to search through the world's records.

The failure to make a distinction between that which is difficult and that which is impossible keeps multitudes out of the kingdom of Christ and keeps many who have ostensibly come into it from going forward. When one remembers the words of Jesus concerning discipleship, it is strange that we have found our excuses satisfactory. No one can point to a single utterance of our Lord which could not be construed to mean that only men who found nothing in the way were expected to follow Him. The same thing is true concerning those who, at fearful cost, took up the work of planting the Gospel in the world. When Paul, obeying the divine call, received unmistakable assurance that bonds, imprisonment and perhaps death would be a part of the consequences of obedience, he did not seem to have entertained the thought of quitting. The same one who revealed the fact of danger gave also the command to go forward. It has been declared by the cynic that some people look upon religion as a sort of fire insurance for the hereafter. It certainly is true that there are many who also look upon it as an insurance against trial and all sorts of disagreeable experiences in the present world.—Lookout.

Wait.

There is no wiser and kinder word in all languages than Wait. Nor is there any whose perfect counsel is more likely to be spurned by our impatient hearts. That is natural enough. Wanting is an immediate issue, and nobody concerns himself very poignantly about a desire which he thinks he may wish to gratify in a year or two. Our present need makes our present lack, and we hurry to supply it. But over and over again we have to learn that the best things come slowly; that the kingdom of Heaven will not be taken by force, in an hour: and that, if we really want, we must wait—then we shall surely have.

The two words are almost identical. Only a small but significant difference in one letter, to substitute for the indefinite n the purposeful i of a human will which addresses itself to attainment. One may want and go on wanting forever, but waiting implies a far end.

Not a passive, resigned state at all, then, it is but one of intensest activity; not a confession of lukewarmness, but rather a proof of desire too strong to put up with any halfway measures, any incomplete fulfilment. A man who is willing to wait really wants, and proves his worthiness.

Hard? It is bitterly hard. If it were not, there would be no meaning in it. All the ages acknowledge the heart-sickness of hope deferred. But hoping is somewhat different from waiting; much more clamorous, but not so sure. A volatile spirit, Hope, ever returning, but ever departing also. The angel of Waiting abides with us and fixes its eyes, not on the next meadow, but on the mountain top. That a process is hard should be no reason for complaint on our part, since the hardest things are ever most blessed to the valiant soul. But there is an ultimate depth of peace in waiting which, when we understand it at last, robs the condition of half its pain and all is restlessness. Nay, it may even come to confer a divine happiness upon us. What does God do—and all the angels—but wait eternally?

It is doubtless true that what we wait for, that we shall surely have. It is also true that what we wait to be rid of, that we shall surely lose. Blessed, blessed working of time (strong, compassionate angel Time) to heal all bruises, close all wounds, turn all things into good! William Bowles has a beautiful sonnet, although a sad one, on this subject:

"O Time! who know'st a lenient hand to lay
Softest on sorrow's wound, and slowly thence
(Lulling to sad repose the weary sense)
The faint pang stealest unperceived away."

If only we could remember that this must surely happen to us, that all our past life must seem good after the years are gone, we might save ourselves—but, no, after all, perhaps it is well not to save ourselves. How should we ever know anything if we did not suffer? At least, however, we might bend an ear to an inner singing beneath our tears, a voice which says, patiently, constantly: "Wait—Wait—Wait."

Wait, how long then? Well, a lifetime is of course a little matter, hardly a beginning toward the most important things. Until the earth and planets cool might be a pretty period, or until the sun goes out, or until a new one kindles. But limitations are no business of the really waiting soul. Wait as long as God waits; that is the best decision.—Parish Visitor.

Glorious Giving.

"If God's will is to be accomplished, missions must be kept to the front, whatever the cost. I have in my mind a small company of believers who for about ten years have worshipped in a building by no means suitable, and who last year gave over $800 for the world's evangelization. Another church I know of, who are handicapped in many respects, worshiping in a building so dilapidated that a large class of people absolutely refuse to go near, and yet from this humble, despised congregation, there went out last year for the spread of the Gospel in heathen lands about $16,000. Still another instance where, after moving from hall to hall, a church building was erected, involving a burden of several thousand dollars. In connection with the opening services a liberal freewill offering was expected to be applied naturally for the church, but the Spirit of God moved, and the children of God gave way, and the result was that before those opening services were closed, two missionaries were on their way to represent that church in the regions beyond. Beloved pastors everywhere, saints of God in all churches, the Saviour is undoubtedly leading in this direction; let us follow Him at all costs."

You saw him after he fell; you heard the recital of the evidence that he did fall; you heard how others talked of his infamy; you did not see the evil inheritance with which he was born; nor the evil circumstances that had influenced his early life; nor the terrible conflict which he himself had long waged. Poor man! he is after all a mortal. As he has clearly done wrong, blame him for it, as in duty you must take the side of right; but remember that God only can judge him. There are some men who are cast out by their fellows who will be glad to go at last before God.

There is only one place where a man may be nobly thoughtless—his deathbed. No thinking should ever be left to be done there.

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The Household.

The Strain to Keep Up Appearances.

There are plenty of people in all our large cities who do not allow themselves enough to eat, and practice all sorts of pinching economy at home, for the sake of keeping up appearances in society.

What terrible inconvenience, hardship other people's eyes and opinions! What slaves, what fools we make of ourselves because of what other people think! How we scheme and contrive to make them think we are other than we really are.

It is other people's eyes that are expensive. It is other people's eyes that make us unhappy and discontented with our lot, that makes us strain, and struggle, and slave, in order to keep up false appearances.

The suit, the hat, must be discarded, not because they are badly worn, but because others will think it strange that we do not change them.

The effect of all this false living, this constant practice of deception in appearances in our manner of living, our dress, is undermining the American character, ruining our genuineness, making us superficial, unreal, false.

No man can really respect himself when he is conscious that he is sailing under false colors.

If you are wearing clothes and living in luxury which you cannot afford, these things label you all over with falsehood, and are perpetual witnesses against you. There is only one possible result upon the character, of falsehood, whether acted or spoken, and that is perpetual deterioration. It does not matter whether you wear lies, tell lies, or act lies, the effect upon your character is the same.—Orison Swett Marden, in Success Magazine.

Oysters and Macaroni.

Take half a pound of macaroni and break in very short pieces. Boil half an hour in salted water. Put it in cold water and drain in a colander. Make a sauce of one cupful of milk, two tablespoonsful of flour and one of butter. Butter well a baking dish, and on the bottom place a layer of macaroni, cover with oysters and then with the sauce. Make other layers in this way, using a pint and a half of oysters. Spread a cupful of crumbs over all, dot with butter and brown in the oven.

"Sponge Cake" Lemon Pie.

Quite an improvement on the ordinary lemon pie with the fussy meringue, which is always so difficult to get just right, is the "sponge cake" lemon pie. The ingredients are: Juice and grated rind of one large lemon; one cupful of sugar; two eggs; two tablespoonsful (rounding) of flour; one cupful of milk. Put the sugar into the yolks, and beat. Add the flour, and beat again. Add the milk. Fold in the stiffly beaten whites, being careful not to beat the mixture after the whites are added. The whites rise to the top while baking and form a sort of meringue, so the pie is really as good to look at as to eat. —Woman's Home Companion.

Surely no one can always know what is right? Yes, you always can for to-day; and if you do what you see of it to-day, you will see more to-morrow.

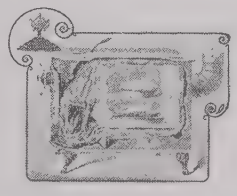
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Thoughts for the Thoughtful.

And he knows the limit of poor, weak dust.
He knows all about it—the dear Lord knows.
So just go to sleep as a baby goes,
Without even asking him if you may;
God knows when his child is too tired to pray.

Religion is a constant struggle toward God.

The idle person is not resting—he is rusting.

There is no good cheer better than the cheer that comes from giving good cheer to others.

God sometimes tests our faith by His delays. Oftener, perhaps, He rebukes our unbelief by answering before we call.

God washes the eyes of his children with tears in order that they may read aright his providences and his commandments.—Theodore Cuyler, D. D.

Quality and quantity are both great factors in this world; but if we would attain the highest goal in life, let us accumulate the greatest quantity of quality.—Arthur B. Richardson.

This Church does not exist primarily for itself, but that, unto the glory of God, it may serve men, in Christ's name, both in the community and in the world at large.—W. H. Bawden.

One must not wait for ideal conditions before attempting to help to save the lost. Make the effort under any conditions that bring the opportunity, lest it slip away from you forever.

If a man's device can produce pure white paper from filthy rags, what should hinder God in raising from the dead this vile body and fashion it like the glorious body of Christ,—Gutthold.

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And for the hours of rest that come between
An inward joy in all things heard and seen.

He that is with the King is not alone, though forsaken of all others. He on whom the sun shines is not without light, though all his candles are put out. If God be our God, he is our all.—Richard Baxter.

As the world is secure of things nigh to it, and in doubt of things afar off, so in a contrary manner, Christ's children are secure of their end, but of things nigh at hand they are sometimes in dread.—John Wicliff.

The custom of the early Fathers of the Church was always to conclude their sermons with an ascription of praise to the Blessed Trinity. This custom has survived to the present day, and needs no special provision to be made for it.

I thank Thee, O God, that I may strive to do Thy work in the world even when my heart is dry. I thank Thee that I may bind myself to Thee even while I am crushed by my sins and shortcomings; that, even when I doubt whether the love of God is in me, I may yet press nearer to Thee where only the heart can find rest.

Better the good that we can do,
Than applause that we can win;
Better the lowly deed when true,
Than the high rewards of sin.

He judges not solely by uttered prayer;
He knows when the yearnings of love are there;
He knows you do pray, he knows you do trust;

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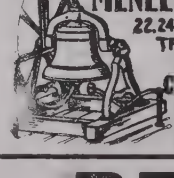
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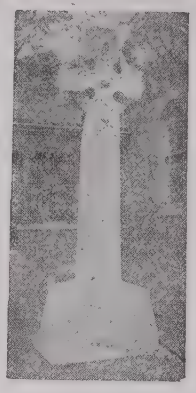
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JANUARY 22, 1910. No. 4

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

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THE LAYMEN'S MISSIONARY MOVEMENT.

Early last fall, in the very beginning of the many meetings being held in the interest of the Laymen's Missionary Movement, the Southern Churchman expressed the hope and belief that this great Movement would mark a distinct epoch in Church life and organized religious work, and so far, the results have more than justified that hope and belief.

It is more than probable that the very originators of the Movement failed to see how valuable a work was being begun, and it is no reflection on either their faith or vision that they should have so failed; because there was no clear, visible evidence that the time was ripe for so great and valuable and successful a movement.

Now that so large a percentage of the meetings already planned have been held, and so large a part of the year's work done, it is possible to take somewhat of a complete view of the situation and grasp somewhat of its significance and value.

Of course, to many minds, the first and most significant matter will be the great addition to the Missionary finances of the country. Unquestionably, this will be, in the popular phrase, one of the "record-breaking" years in missionary giving. Every religious body in the land will feel and appreciate the effect in this direction. Probably, there is not a town in the country in which one of these great meetings have been held, where Christians will not increase their gifts to Missions from twenty-five per cent. to one hundred per cent., and in some happy instances, the increase will be even greater than this; and all missionary organizations will work easier, at least temporarily, because of these meetings. Men and women who have always given to Missions, will give more largely, and other men and women, who have never given to Missions will begin to give, and having once begun to give will continue to do so. But better still, men and women who have given ignorantly and grudgingly will now give intelligently and freely, and will be far better givers because of this intelligence.

But after all that can be said about the increase in gifts and larger temporary receipts of the Missionary Boards, the present money value of these meetings is the least and smallest to be said in their favor.

Of vastly greater importance is the tremendous increase in knowledge of and interest in the missionary work of the Christian Church. In the last analysis, ignorance is the greatest foe of progress and advance and development in every department of life, and nowhere is this more painfully true than in Missionary—especially Foreign Missionary—work. Crass and unreasoning and, at times, apparently insuperable ignorance, has met Christianity for years in this great work, and sometimes seemed to paralyze every effort. Pleas for a hearing, for investigation, for a patient and intelligent consideration of facts, have all been largely in vain, and fallen too often on deaf ears. But this great Movement has, most of all, helped to change these conditions. Men who have never given Foreign Missions a hearing heretofore, have at last been induced so to do; and the result has been enlightening. The new listeners have discovered, often to their great surprise, that they are not called upon to back a few enthusiasts embarked on a forlorn hope, but to take part in a great world-movement, which is enlisting the best brains and energy and executive ability and far-seeing judgment of our generation; and that the work they are helping to do is not just the rescue of a few individuals, here and there, in the vast mass of heathendom, but a great and tremendous effort to decide the future condition and status of great nations and entire peoples; to determine the trend of the currents of civilization, and possibly to help in the relation of nation to nation, to decide whether it will be one of peace and friendship and goodwill, or enmity, contention and strife. These great considerations move men to high aspirations and noble deeds and great gifts; and it is only intelligence that can bring such considerations to the front. This dissemination of information and intelligence; this waking up of the popular mind to the magnitude of the missionary work is one of the very greatest results that can possibly come from these meetings, and no man who has attended one of them can fail to see what splendid educational gatherings they are.

Information is the foe, and implacable foe, of all want of interest in missionary work; and information is the watchword and key-note of all the meetings of the Laymen's Missionary Movement—not exhortation, but information; and it is a living demonstration of the Southern Churchman's long-time claim that an ounce of information is worth a pound of exhortation.

These meetings are disseminating information, and everywhere interest and liberality are treading close on the heels of intelligence.

But an even greater result of these meetings than the dissemination of information, is their demonstration that distracted and much divided Christianity can find some common standing-ground for common hope and common love and common endeavor; that back of all divisions and discords and sectarian differences, there are great common and fundamental principles on which all who love the Lord Jesus in sincerity, can stand together and work together. This one thing of itself is worth all the time and prayer and money and energy that have been expended in this great movement. And beyond a doubt, those who have worked and prayed together in these great meetings will always have a bond of sympathetic union which will stand many and great strains. Indeed, it would be no wonderful thing if all the prayers for Oneness in Christ, which have for generations been going up from devout hearts, should find the first evidences of patent answer through the channel of common missionary interest; the common effort to carry the Living Christ to dying men; it would seem, indeed, to be the most natural channel through which could come the answer to the Prayer for Christian Unity. Certainly, so far, the men who have been working in this great movement have builded better than they knew, and have seen results that they scarcely dared hope for, and the end is not yet. Only the eye that can see into the future, and the intelligence that knows the unrevealed, can know

what better and further fruits will flow from these meetings.

But to those who have labored and prayed for them, they have already demonstrated their essential far-reaching value, and they can thank God and take courage for the future, hoping and believing that only a small part of the good results are so far visible, and that the best and greatest is yet to come.

BOOK REVIEW.

"Amurru; The Home of the Northern Semites. By Albert T. Clay, Ph. D., University of Pennsylvania. The Sunday School Times Co., Philadelphia, 1909. Price, $1.25, postpaid.

The title and value of this remarkable book will be apparent to the layman when he is informed that "Amurru" is the land of Palestine and Syria, and that the Northern Semites include the people of Israel; and that contrary to the current theory that the Semites and ancestors of Abram came from Arabia to Babylonia, settled there, appropriated the language, literature and culture of the people, which the Abrahamic family carried with them in their migration to the West, Dr. Clay undertakes to prove the very opposite, viz.: that the Semitic Babylonians came from the West, and that the culture of Israel, as it appears in early chapters of Genesis, is not derived from Babylonia but independent of it.

This will be startling information to those familiar with the recent "Bibel Babel" controversy, and that School of Critics which has been discrediting the early records of the Bible and history of the Hebrews, insisting that the creation, flood and other stories of Genesis were borrowed from the Babylonians, and that the Patriarchs were astral myths. We have never had any difficulty ourselves with the simple hypothesis that Abram probably carried with him, from Ur of the Chaldees, much of the culture and many of the religious conceptions that he had received in his training there, stripped of their childish and mythological elements. We could see no objection to this, until critics proceeded to establish a mythical basis for all the essential features of Israel's history, even carrying their logic over to the fundamental facts of Christianity. We have never forgotten the oft-repeated quotation of Professor Hare, the father of our late venerated and beloved Bishop, when discussing critical questions "audi alteram partem." We are surely hearing from the other side, and it must be reassuring to conservative scholars to be told now, by one of the foremost archaeologists and scientific students of the Bible in this country, that the Pan-Babylonists are wrong, and that there is abundant evidence to show that the traditions of the Hebrews were cherished and transmitted in their own family, that the patriarchal stories are not myths and, what would seem to follow, that the Babylonian legends were the corruption of a purer Hebrew tradition. We will watch with interest the exciting discussion that Dr. Clay's book is certain to produce.

The profound and far-reaching effect of this book will be seen by reflecting on the contention of the radical School which it claims to have overthrown. Jensen of Marburg, who belongs to that school, states his position thus: "The old Israelitish history, the history of Jesus of Nazareth, has collapsed, and the apostolic history has been exploded. Babylon has laid Babylon in ruins—a catastrophe for the Old and New Testament science, but truly not undeserved—a catastrophe for the mythology of our Church and Synagogue which reaches into our present time like a beautiful ruin" (p. 18). Dr. Clay claims in radical opposition to this that the monumental records of Babylon show that the contentions of the Pan-Babylonists are without foundation, and that there is an utter lack of data upon which their astral theories rest.

It is interesting to read, moreover, on page 85, "The inscriptions and archaeological finds of contemporaneous peoples have corroborated in a remarkable manner the early history of the Old Testament of the nations of antiquity, while they have at the same time restored the historical background and an atmosphere for the patriarchal period, so that even a scientist can feel that the Old Book has preserved not only trustworthy traditions to be used in the reconstruction of the history of that period, but also the knowledge of veritable personages in the patriarchs. Nothing has been produced to show that they are not historical; and on the other hand every increase of knowledge, gained by the spade or by the skill of the decipherer, helps to dissolve the conclusions of those who have relegated the patriarchs to the region of myth."

The Canon of Criticism that Bible authorities are to be mistrusted until confirmed by other evidence is being abundantly disproved, and what Dr. Sanday says of the New Testament, we believe can be applied to the Old. In defending tradition, I find that I am more often right than wrong." The explorations made into the collateral branches of the Hebrew family are most fascinating, and the evidence of independent origin for the creation and deluge stories, Patriarchal and other narratives, furnishes a strong contribution to the historicity of the Bible. We owe much to Dr. Clay for attacking with so much vigor and scholarship the destructive theory of the Pan-Babylonists. It looks as though he had cut its very foundation away, and demolished the proud superstructure of a score of years. There is much in this book, also, that bears on other radical conclusions of modern criticism that will bring some confusion to the faces of those who have been proudly claiming that all the scholarship is on their side. Those who have refused these many years to bow to these results can take courage, while holding their judgment in suspense on many points still, awaiting further light.

We commend this book to the clergy and intelligent laymen who desire information on this subject, who enjoy perusing the records of the past, and want a tonic for their faith.

It will interest the friends of the Virginia Seminary to know that this book is the outgrowth of the Reinicker Lectures, delivered by the Author at the Seminary in 1908. A. Crawford.

Church Intelligence.

CALENDAR.

February.

1—Tuesday.
2—Purification Blessed Virgin Mary.
6—Quinquagesima.
9—ASH WEDNESDAY.
13—First Sunday in Lent.
20—Second Sunday in Lent.
24—St. Matthias' Day.
27—Third Sunday in Lent.

Collect for Sexagesima Sunday.

(January 30.)

O Lord God, who seest that we put not our trust in anything that we do; mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord, Amen.

Collect for Purification Day.

Almighty and everlasting God, we humbly beseech Thy Majesty, that, as Thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same Thy Son Jesus Christ our Lord. Amen.

Foreign.

Nonconformists and the Government.

Last week we referred again to the number of Nonconformists who had broken away from the government in the present general election. We mentioned in particular Sir Robert Perks and the Rev. J. G. Greenough. Another prominent Nonconformist who also objects to the Government's Disestablishment programme is Mr. David Rhys, the Unionist candidate for East Denbighshire, who is a Calvinistic Methodist and a preacher. Stating his views on the Disestablishment question last week he said: The question which was asked was, How could a Nonconformist be against the Disestablishment and Disendowment of the Church? He was, and he would tell them why. What possible good did they expect from disestablishing the Church? He had never come across a Nonconformist yet who could point out any advantages which his denomination was likely to receive if the Church was disestablished. The endowments would not relieve the rates at all. Mr. Asquith had said so himself. The tithes would have to be paid in exactly the same way as before, but instead of going as before towards religion and religious purposes, they would be devoted to something altogether exclusively and decidedly secular. He knew of Calvinistic Methodist churches which had endowments, and it would be quite as unfair to take away the endowments of the Church as those which belonged to the Nonconformist bodies, and that was why he, as a Welsh Nonconformist, a Calvinistic Methodist, and what was more, a preacher, said openly. He did not think it was right to take away from the Church those endowments. We believe that there are great numbers of Nonconformists in Wales who though probably in favor of Disestablishment in the abstract, find their consciences in revolt against the proposal

to take away from a struggling Church resources which undoubtedly belong to it, and without which its work would be maimed and hindered. The better class of Nonconformists are quite religious people who mind their own business and are not always shrieking against some other religious body or trying to pull somebody else down.

Are the Clergy State Paid.

It is only ignorant members of the Chapel rank and file that hold the belief that the clergy are State paid. During the hearing of the Welsh Church Commission pastors of learning and undoubted honesty showed that they believed that a State Church meant an institution supported by the State. Statements have already been published by the late Mr. Gladstone and such famous and learned Liberals as the late Lord Granville and Lord Selborne, emphatically denying that the clergy are State paid. Two more recent denials appear, one by Mr. Asquith and the other by Mr. Lloyd George:

Mr. Asquith's secretary, writing to Mr. E. Bostock, of Hucknall Torkard, on February 28, 1908, said: "Sir,—In answer to your letter of the 18th inst., I am desired by the Chancellor of the Exchequer to say that, with the exception of those in the direct employment of the State as chaplains, the stipends of the Bishops and the clergy of the Church of England are not paid out of public funds."

Mr. Lloyd George, answering the same correspondent on December 8, 1908, wrote:

"In reply to your letter of the 27th ult., I am desired by the Chancellor of the Exchequer to say that, with the exception of those in the direct employment of the State as chaplains, the stipends of clergymen of the Church of England are not paid out of the public funds."

Still intelligent Nonconformist laymen and devout Nonconformist pastors will go on asserting that the clergy are State paid.

The Bishop of Durham on Episcopacy.

The Bishop of Durham, in the course of his paper read at the Islington Clerical Meeting on Tuesday, said: "The Lord nowhere defines with precision the work of His apostles. But beyond question He means them to be not only witnesses but guides. leaders, and, in a sense limited yet real, governors of order. They in their turn, early in the history of their work, pass over some of their functions—namely, the ministry of temporal relief—to other men, doing this not anyhow, but by an ordaining act, praying and laying on their hands. Then, somehow, (we shall never know precisely how) a ministry of eldership took shape later in the mission churches and at Jerusalem itself; a ministry which also, so far as we can divine, needed an ordaining act, prayer and imposition of hands, to begin it. Later, nearer to the end of the first age, we find, side by side in the missions, the deacon and the presbyter, busy evidently with each his department of pastoral work, the elders particularly with the Word and doctrine. Then, again, in the same period, we find arising, as if under the suggestion of circumstances, but assuredly not without Divine light upon them, a pastorate of pastors, a presidency among equals, for great purposes of order and coherence. It is not yet called an Episcopacy. That word still includes all spiritual "overseers," all superintendents, whether of one mission or of several; it awaited the call of later needs to appropriate itself to the presiding ministry. But in idea and principle the actual functions of Timothy and Titus were episcopal, such as the English Reformation understood episcopacy, such as Ussher understood it, with the one reserve that the office may possibly have been only temporary in its bearer. It was, however, while it lasted, a commissioned leadership of pastors, and through them and with them, of people, and it was an organ of transmission of ministry. It was the provision of just that element which is essential for strong coherence and for the best guardianship of order—the presence of one man, personally responsible for the duties of guidance, warning, encouragement and the cultivation of union. And this is an element desiderated by many thoughtful Episcopalians. The absolute governmental equality of presbyters within an area is an idea with something noble in it. But experience not seldom finds it poorly operative, where an acknowledged and permanent presidency would do truer and deeper work. This was provided for in Crete and in Ephesus. And Crete and Ephesus prepare us for the phenomena of the Ignatian time, and for the long successions even until now."

The Archbishop of York and the Elections.

The Archbishop of York has sent a letter to a meeting of laymen at St. William's College, York, in which he declared that he adhered to every word he had written in his diocesan magazine as to the duty of Churchmen in the election. The Archbishop's advice was, it will be remembered, that the Liberal Churchmen should require pledges from Government candidates that a Liberal victory will not be used for injury to the Church. The York laymen adopted a resolution refusing to support any candidate who will not pledge himself to vote in the House of Commons against the disestablishment and disendowment of the Church in Wales, and against all attempts to injure or destroy Church teaching in public elementary schools.

Dean Pigou's Views on Choir-Boys.

The Dean has delivered some refreshingly frank expressions of opinion on subjects of cathedral organization, deans, precentors, choir-boys, &c. With regard to choir-boys, remarking on the lamentable way in which they fall short of our ideal, the Dean says: "An old apple-woman used to sit at some steps facing our cathedral. It is not at all improbable that the boys more than once upset her basket of apples and oranges. 'Ah,' she said, 'they think you cherubims and seraphims over there, but I knows better.'" The Dean suggests that choir-boys should be the sons of the poorer clergy, "who should come from homes which have already habituated their minds to the service of the sanctuary, and have been brought up in their childhood in an atmosphere of religion."

Present-Day Problems.

Preb. W. E. Burroughs, the eloquent Vicar of St. Andrew's, Plymouth, had as the closing subject, "The Present-day Problems of the development of the Pastor's own spiritual life."

The following dangers to the minister's spiritual life were dwelt upon: "Familiarity with the means of grace;" "reading and study of the Word of God;" "Our parish work." In pressing this point the speaker pertinently urged that "the problem of Church work is not to be solved by the clergyman doing it all himself. I am convinced that a great deal of our work is so badly done by us, overworked men, that it would be almost better if some of it were not done at all."

A Nine Years' Episcopate.

Dr. Winnington Ingram, who succeeded Dr. Creighton as Bishop of London early in 1901, will soon have completed nine years' of splendid work in his Diocese, in addition to his previous long record in the East-end. His Episcopate is already twice as long as that of his predecessor, and if continued to 1912 it will be as long as that of Dr. Temple, who came to London from Exeter in 1885, and went from it to Canterbury in 1896.

American.

Lenten Missionary Lessons for the Sunday School.

May I ask the courtesy of your columns for the purpose of calling the attention of the clergy and superintendents to a most practical, economical, and effective series of Sunday School Lessons for Lent? This series is published by the Rev. William E. Gardner, the new secretary of the First Department, 186 Upland Road, Cambridge, Mass. Its purpose is to equip a teacher to talk interestingly to a Sunday School class for ten minutes on each of the six Sundays, with the aim of extending the child's knowledge, deepening its sympathy, and stimulating its purpose to increase its Easter Offering. For the sake of definiteness, not because it is the most needy, the field of China is chosen. The entire expense of necessary equipment would be sixty cents. Any wishing for information concerning this matter should write direct to Mr. Gardner, or may apply to the undersigned.

(Rev.) HUGH L. BURLESON,
Assistant Secretary.
281 Fourth Avenue, New York.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Large Bequests for Charity—Meeting of Teachers' Institute—Memorial Service to George C. Thomas and Mahlon S. Kline—Convocation Meeting—Increased Interest in Galilee Mission—Officers of Joint Diocesan Lesson Committee Elected—Divinity School Alumni Banquet. . . . . .

Elizabeth P. Watson, who recently died in Germantown, left a will so that her entire estate, valued at $50,000, will eventually revert to charity. After the death of her sister, $5,000 is to go to the Home of the Merciful Saviour for Crippled Children. A like sum is to go to the Home for Incurables and to the Germantown Hospital. The residue of her estate is to be held in trust as the Elizabeth P. Watson Fund, the income to be applied in furnishing coal or other fuel to widows in the city of Philadelphia.

By her will Miss Emma Gillingham devised a number of paintings to the Home for Consumptives, at Chestnut Hill, her library and the balance of her estate, valued at $7,000 after the pay-

ment of certaing sums to relatives, is to go to All Souls' church for the Deaf.

On Sunday afternoon, January 16, Major Robert R. Moton, the commandant of the Hampton Normal and Agricultural Institute, told of the work there, in the Church of the Holy Trinity, and the principal, Dr. H. B. Frissell, described the recent developments in Negro and Indian Education.

The fortieth annual meeting and Teachers' Institute of the Sunday School Association of the Diocese of Pennsylvania was held in the new parish house of St. Jude and the Nativity, on Monday afternoon, January 17. Bishop Whitaker presided and made the opening address of welcome. He also delivered the address at the memorial service commemorative of the late George C. Thomas and Mahlon N. Kline. Mr. Thomas was one of the originators of the Association and for most of the time one of the vice presidents, and Mr. Kline for a number of years a member of the executive board. The resolutions which the board had adopted were read by the Rev. Herman L. Duhring, D. D., corresponding secretary. The annual report was read by Mr. Clarence K. Klink, the recording secretary, and the treasurer's report by Mr. J. Lee Patton. The following officers were elected for the coming year: President, the Rt. Rev. O. W. Whitaker, D. D., LL. D.; vice presidents, the Rt. Rev. Alexander Mackay-Smith, D. D., Orlando Crease, John E. Baird; recording secretary, Clarence K. Klink; corresponding secretary, the Rev. Herman L. Duhring, D. D.; treasurer, J. Lee Patton, and a board of thirteen other members. From 3:30 to 5 o'clock sectional conferences were held. That on the main school, in the large school room, was presided over by Mr. E. H. Bonsall. The first speaker was the Rev. Stewart N. Mitman, of Bethlehem, Pa., who drew attention to the fact that all were in the Sunday School for instruction, as all were in the church for worship, he would have the sixty minutes of the session used to the best advantage, of which ten were for the opening exercises, ten for the marking of the scholars and ten for the final instruction from the desk. The Rev. W. Herbert Burk sent a paper on The General Conduct of the main school, which was read, and Miss Mary A. Scott read a paper on the Conducting of Bible Classes. The Mission Study conference was held in the chantry; that on the primary and intermediate departments crowded the guild rooms. Papers were read by Mrs. Edwin G. Hawkes, on The Beginners' Class; by Mrs. Anna L. Raven, on the Primary Department; by Mrs. Llewellyn N. Caley, on the Intermediate Department, and by Miss Catherine L. Ireland, on Methods of Interesting Primary Scholars in Missions. The General Conference was held in the main schoolroom, the Rev. Francis M. Taitt, presiding. The Rev. R. Bowden Shepherd spoke of the Problem of the Small Sunday Schools; the Rev. Herman L. Duhring, on Missions in the Sunday School, with special reference to the Lenten Offering. Mr. Franklin Spencer Edmonds told of the great value of teacher training. The church was filled to excess in the evening when Bishop Jaggar presided and made an address. The Rev. Wilson R. Stearly spoke on the Teachers' Motive and the Rev. Floyd W. Tompkins, S. T. D., on the Spiritual Opportunities of the teacher.

The sixty-eighth meeting of the Convocation of West Philadelphia was held in St. Andrew's church, on Thursday, January 20. Supper was served at 6 o'clock, after which a business meeting was held and it was decided to establish a new mission at 56th and Woodland Avenue, which had received the approval of Bishop Whitaker and the missionary committee. A committee consisting of real estate men was appointed to confer with the trustees of the Westminster Presbyterian church at that point, as to the renting or purchase of their property. Approval was given to the placing of a mortgage on the rectory now in course of erection for St. Anna's mission, and also to the sale of a portion of the lot at 56th and Market Streets, which has become quite valuable. It will leave ample space for a church seating 1,000, an equally large parish house and a vestry.

An increased number of workers are offering themselves for the services at the Galilee Missions, which have been pervaded by deep earnestness and have brought many results. From December, 1908, to December, 1909, 43,670 attended, being almost double that of the previous year. During December 4342 attended the services, 4317 meals being served and 4683 beds were rented.

The semi-annual meeting of the Joint Diocesan Lesson Committee was held in the Church House on Tuesday, January 18. It being the time of the annual elections, the following officers and committees were chosen: President, the Rt. Rev. James H. Darlington, D. D., LL. D.; vice president, George W. Jacobs; secretary, the Rev. Herman L. Duhring, D. D.; assistant secretary, the Rev. T. William Davidson; treasurer, John E. Baird. The executive board was made to consist of the general officers and the heads of the permanent committees, which are the Bible class, main school, immediate, primary and home departments, each of which except the primary consists of five members. The committee on Bible Class Lessons, the Rev. A. D. Heffern, D. D., the Rev. Samuel R. Colladay, the Rev. Llewellyn N. Caley, the Rev. A. A. Butler, D. D., and the Rev. George W. Shinn, D. D.; Main School —the Rev. Llewellyn N. Caley, the Rev. Herman L. Duhring, D. D., the Rev. Francis M. Taitt, Mr. George W. Jacobs and the Rev. Charles L. Pardee. Intermediate Department Lessons—the Rev. R. Bowden Shepherd, the Rev. A. A. Butler, D. D., the Rev. W. Northey Jones, D. D., the Rev. Robert McKay, D. D., the Rev. Wilson R. Stearly. Primary Lessons—the Rev. Kensey J. Hammond, the Rev. George C. Hall, D. D., the Rev. W. S. Baer, the Rev. Robert Forsyth, the Rev. E. P. Miller. The following were added as auxiliaries to this committee: Mrs. Loman, Mrs. Berger, Miss Dean, Mrs. Raven and Mrs. Hawkes. The Home Department —the Rev. George C. Hall, D. D., Mr. William B. Fry, the Rev. W. H. Burkhardt, the Rev. George F. G. Holt and the Rev. Mr. Ferris.

A five years' course for the main school and for the Bible classes were presented and adopted, as was also a three years' course for the intermediate department. The Diocesan Uniform and Subject-Graded Series for the main school, on Old Testament History, from the call of Isaiah to the Advent of Christ, for Trinity tide, 1911, was discussed and adopted. A schedule for primary lessons was adopted. The Rev. G. C. Hall, D. D., presented a report for the committee on the Home department, and the Rev. G. F. G. Hoyt a report for the Bible Class committee. It was decided to hold a meeting in May, the time and place to be decided by the executive board. The lessons prepared for the intermediate department were referred back to the committee to report at the May meeting. The Schedule of Lessons on the Prayer Book were referred to the committee on the main school to report at the next meeting.

The midwinter banquet of the Alumni of the Divinity School held in the Young Men's Christian Association Building on Tuesday evening, January 18, was attended by sixty-two from the faculty, joint boards and the alumni. The Rev. James DeWolf Perry, D. D., presided. The principal address was by the Rev. Charles L. Slattery, D. D., on How to Get Candidates for the Ministry. The Rev. Carl E. Grammer, S. T. D., spoke on the Preparation for the Ministry. Other addresses were made by Dean Groton, the Rev. Arthur Rogers, D. D., and Bishop Thomas.

On Sunday, January 23, there was a double celebration in the Church of St. Matthias, that being the fifty-fourth anniversary of the organization of the church and the sixth of the rectorship of the Rev. C. Rowland Hill. When Mr. Hill became the rector there was a large indebtedness and the buildings were greatly in need of repair. The indebtedness has been paid, several thousand dollars have been spent for repairs and an endowment of nearly $7,000 has been secured. The membership of the church was increased so that there are more than 1,000 communicants. The first church, which was opened for service on December 18, is now used as a chapel and Sunday School building. The church was built under the rectorship of the Rev. Richard N. Thomas and was consecrated by Bishop Coxe, October 12, 1892. The other rectors have been the Rev. Robert G. Chase, the Rev. Robert F. Chase, the Rev. W. H. Monroe, the Rev. Robert A. Edwards, D. D., the Rev. Henry Anstice, D. D.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Convocation of Archdeaconry of North Louisiana—The Laymen's Movement in New Orleans—St. Matthew's Church, Houma—Other News.

The Convocation of the Archdeaconry of Louisiana was held in St. Mark's church, Shreveport, January 13 and 14. Bishop Sessums presided. The Rev. Joseph H. Spearing is the Archdeacon.

The Convocation opened with the celebration of the Holy Communion, Bishop Sessums being the celebrant. The sermon on "The Missionary Obligation of the Church," was preached by the Rev. C. C. Kramer, of Marshall, Texas.

In the afternoon the Rev. John Gray, of Alexandria, La., gave an "Outline of the Origin and the Continuity of the English Church;" the Rev. H. R. Carson, of Monroe, "The Episcopal Church and its History;" the Rev. N. W. Stephens, of Lake Providence, La., "Baptism and Confirmation; the Rev. Charles Thorp, of Mansfield, La., "Holy Communion." At night addresses were made by the Rev. Dr. William A. Barr, Dean of Christ Church Cathedral, New Orleans, on "The Bible;" the Rev. J. W. C. Johnson, of Lake Charles, on "The Creeds;" the Rev. R. R. Claiborne, of St. Francisville, on "The Prayer Book."

The second day's proceedings began with the Holy Communion, at 7:30, the Rev. C. C. Kramer being celebrant.

At 10 A. M., the Rev. Wm. Mercer Green, of All Saints College, Vicksburg, Miss., addressed the Convocation on "Education and Church Schools;" and "The Sunday School," was the theme of the Rev. J. H. S. Dixon, of Bastrop, the Rev. R. R. Claiborne, Col. Wm. W.

Moore, of Vicksburg, Miss., and the Rev. J. W. C. Johnson. A general discussion followed.

At 3 P. M., the Rev. Dr. Wm. A. Barr spoke on "Foreign Missions," and Bishop Sessums, on "Domestic Missions," both subjects evoking general discussion.

At 8 P. M., "Why Church Services are not Better Attended," was the subject of an address by the Rev. N. W. Stephens; "The Layman; His Work and Responsibility in the Church," by Col. Wm. W. Moore, Hon. T. C. Barret, of Shreveport, and the Rev. Wm. Mercer Green.

The concluding address was by Bishop Sessums.

Several hundred laymen of the Protestant churches of New Orleans are preparing for the Laymen's Missionary Conference, which will be held February 12-15. The meeting will be opened with a banquet in one of the hotels, and it is thought that at least 500 will take part in it. Rallies will be held in the churches on Sunday, 13, and on Monday and Tuesday there will be meetings of the Conference, morning, afternoon and night. The meetings will probably be held at The Athenaeum. There will be a number of prominent speakers.

Perhaps Louisiana has the oldest minister in the country who is in active work, the Rev. Gordon Bakewell, of Trinity chapel, New Orleans. On Jan. 16 Mr. Bakewell preached a most interesting sermon, on the subject, "A Prophet that Should Come like unto Moses."

The January issue of St. Matthew's Record is wide-awake and always full of interesting reports of things being done. The watchword given for the ensuing year is a fine one: "Be ye doers of the word and not hearers only." The Rev. G. L. Tucker is the rector of St. Matthew's, Houma.

Dean Tucker, of Mobile, father of the rector of St. Matthew's, held ten services in the church during the second week in December. Bad weather interfered, but many people were very faithful in attendance. This mission took the place of the Week of Prayer, though held a week later. The general subject of the afternoon conferences was "The Privileges of our Christian Inheritance." These talks were very informal. The Dean simply wore his cassock, and took his seat at the head of the aisle. Many questions were asked and answered. In the night addresses the general subject was "Prayer." The subject of the Dean's Sunday morning sermon was "the Priesthood of the Laity." The subject for that afternoon was "The Riches of the Prayer Book." The Dean also addressed the Sunday School and the Brotherhood of St. Andrew.

St. Matthew's Christmas tree was held Wednesday before Christmas. It was a perfect success. About 100 children outside of the school were remembered. The children of the school brought gifts that were given to those not members.

The Junior Auxiliary of Christ Church Cathedral, New Orleans, made a Christmas box, which they sent to the rector to give to some of the poor children of the community.

Dr. Warner, of Trinity church, New Orleans, continued his lectures last Sunday on the subject of "A Rational Idea of God." His special subject was "Agnosticism in Christianity."

Bishop Sessums visited Baton Rouge and preached in St. James' church the second Sunday in January.

Rev. R. R. Claiborne has been called to St. James' church, to succeed Rev. Louis Tucker, who is now rector of Trinity church, Everett, Wash. St. James' is the only Episcopal church in Baton Rouge, a city of about 25,000 people, and growing rapidly. The Standard Oil Co., which is now building a large plant there, will bring many new people, and several new railroads, and its position on the river, will make it quite a shipping center. The Louisiana State University is located there, and the rector of this church would have a splendid opportunity to work among them and influence them. The importance of this work can be easily seen. St. James' rectory is being completely renovated. The Aid Society has undertaken the work.

The Bishop visited Minden the second week in January.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

The Laymen's Missionary Movement a Success—Visitations by Bishop Cheshire—The Rev. S. R. Guignard Resigns St. Andrew's, Greensboro.

The Convention of the Laymen's Missionary Movement recently held in Greensboro, was one of the notable gatherings not only of North Carolina, but of the nation. It was, as it was intended to be, a Laymen's Convention. Out of a registration of nearly sixteen hundred there were present only about two hundred ministers of every phase of religious life and ecclesiastical affiliation.

These laymen were from every vocation, and almost every age. They had come for a purpose, and like men accustomed to give themselves to the matter in hand, they devoted themselves to the Master's business with the same persistency and earnest intent as they devote themselves to their own temporal affairs in which they have "made good."

The church in which the meetings were held is supposed to seat about two thousand, yet so crowded was it that the Convention, much against its will, was compelled to exclude women, and an overflow for them was held elsewhere. Seats were always at a premium, and the great majority of those who attended remained through the whole period. The speeches were all of a high order, our own Bishops, Cheshire, Lloyd, and Strange, being placed among the first in the estimation shown them, Dr. Lilly, the chairman, who is a Presbyterian divine, requesting the first-named to close the great gathering with the benediction.

The one note which seemed to bring response above all others was that of Unity. And certainly one of the most inspiring features of the occasion was the evident sense of Brotherhood, drawn together in the spirit and for the purpose of setting before all men the love and the high intent of the Great Elder Brother. There was not only inspiration, but impulse. Greensboro at once set the pace by promising to raise, in every church in the city, almost double the amount hitherto given for Foreign Missions. In our own churches this increase was promised for the apportionment. And it seemed the earnest desire of all to make this Forward Movement State-wide. From almost every direction comes word of after-meetings at the home churches to report and impart some of the splendid fervor of the good news throughout the whole Commonwealth.

Bishop Cheshire remained in Greensboro and made a visitation on the morning of January 16, at St. Andrew's, confirming six candidates. In the afternoon he preached and confirmed another class of six at St. Cuthbert's. At night an excellent congregation greeted him at the chapel of the State Normal in the city.

The Conference of the Laymen of the Diocese, which was called for by resolution of the last Diocesan Convention, is to meet in Raleigh from the night of January 24, through the night of January 25. There is reason to believe the gathering will be a strong one, and that much good for the Diocese and Church at large will be effected.

It is with most genuine regret that it is learned that the Rev. Saunders R. Guignard, for nearly ten years rector of St. Andrew's, Greensboro, presented his resignation of the parish last Sunday morning. Mr. Guignard has done good work, and it is hoped that there may be some way by which he may at least be retained in the Diocese. Since the establishment of The Carolina Churchman, he has been the associate editor for North Carolina, and has proved his efficiency.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Clerical Changes.

A number of clerical changes have rerently taken place in the Diocese. The Rev. W. T. Jackson, Ph. D., has resigned Trinity parish, Emmetsburg, to accept St. Michael's, Mt. Pleasant. Dr. Jackson is president of the Standing Committee and is beloved by the whole Diocese.

Rev. John S. Cole, for several years rector of St. Andrew's parish, Waverly, has resigned to accept work in the Diocese of Spokane. Mr. Cole has done splendid work in Waverly, where he is highly esteemed by both Church and town's people, and leaves with the regret of all his many friends, both in Waverly and in the Diocese.

The Rev. Henry L. A. Fick, lately in charge of St. John's mission, Eagle Grove, has been transferred to St. James' parish, Independence, where he will reside until May 1.

The Rev. Seth M. Wilcox has resigned Grace church parish, Boone, and has entered upon his work at St. George's, Le Mars. Mr. Wilcox has been ten years at Boone, where he has worked with zeal and earnestness.

The Rev. A. S. Hoch has resigned Grace church parish, Albia, and has accepted St. Paul's parish, Harlan, to succeed the late Rev. S. R. J. Hoyt.

The Rev. Henry L. Anderson, who recently accepted a call to Kingman, Kansas, had the misfortune to fall upon an icy sidewalk and break his leg in three places. This painful accident will detain Mr. Anderson in Cedar Falls for several weeks.

The Rev. R. C. McIlwain, rector of St. John's church, Keokuk, has been granted a six months' leave of absence, during which he expects to be operated upon for a cataract of the eye, and spend a few months in recuperation and what is hoped will be restoration of his normal health. Dr. McIlwain has been for nearly forty years rector of St. John's church, and has applied himself assiduously to his duties, seldom taking a vacation. During his enforced absence the parish will be supplied by neighboring clergy, and the services conducted under the auspices of the Brotherhood of St. Andrew.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Bishop Gibson's Address at Staunton.

The Staunton Daily Leader prints the following, in reference to the address delivered by Bishop Gibson, at the Lee Memorial exercises, held under the auspices of Stonewall Jackson Camp, Confederate Veterans, on January 19:

"The Rt. Rev. Robert A. Gibson, of Richmond, as the speaker of the occasion, everyone lent an attentive ear to the address and followed the Bishop's patriotic and masterly oration with keen appreciation.

"Bishop Gibson's discourse was given over to 'an estimate of the man, Jefferson Davis, President of the Confederacy,' to 'the relations which were sustained between that great Southern statesman and hero and General Robert E. Lee' and to 'the results of those relations.'

"The speaker said that there were some who contended that Davis was the greatest of the Southern heroes, but however that may be, the Confederacy's President was certainly 'one of the truly great.' He declared that Jefferson Davis was a great patriot, a great orator and statesman, unselfish, magnamimous, a lover of liberty, a tried and true leader of men and a thorough Christian gentleman—'a man of great soul and large mind.' 'He suffered vicariously,' continued Bishop Gibson, "and had the men of the North known the man as he was, they never would have allowed the imprisonment of Mr. Davis, with its attendant cruelties and privations.'

"In concluding, the speaker showed how General Lee and President Davis were associated together in the Confederacy and mentioned instances where Davis' mistakes could have easily been avoided or effaced had the better judgment and generalship of Lee prevailed. This he mentioned, not in criticism of Mr. Davis, but in praise of Lee in the manner in which he recognized the President's superiority and acted under his directions—'Lee was the greater,' said he, 'but was always regardful of Mr. Davis' wishes.'

"Bishop Gibson spoke touchingly of General Lee's splendid character and especially of his extraordinary self-control. "Lee's self-control was the wonder of his companions at the time and will always be the admiration of the world. Lee is in a rank in which Washington stands alone. Lee is greater than Washington by virtue of a greater self-control,' said the reverend speaker, and the applause which greeted the remark, left the impression that the audience was of the same opinion. In concluding, he asserted that Lee could say, 'I am the master of my fate; I am the captain of my soul.'"

Centennial Services at St. Paul's Church, Alexandria, Va.

The services appropriate to the celebration of the founding of St. Paul's church, Alexandria, took place last Sunday, the 23d inst., and were most solemn and impressive. They began with the administration of the Holy Communion at 7:30 o'clock in the morning. The attendance at the eleven o'clock service was very large, for in addition to the congregation of St. Paul's church, the congregations from Christ and Grace churches were closed for the occasion. Besides there were visitors and friends from other communions in the city and elsewhere. Shortly before eleven, the procession was formed in the Norton Memorial Parish Hall, consisting of the full vested choir of the church, under the direction of the organist, Mr. Sherman Fowler, followed by the clergy present, who were Bishop Gibson, the rector of the church the Rev. P. P. Phillips, the Rev. Angus Crawford, D. D., Dean of the Theological Seminary; the Revs. Professors Green and Wallis, of the Seminary; the Rev. Edgar Carpenter, rector of Grace church, and the Rev. David Barr, of Washington, D. C. The Rev. Wm. J. Morton, rector of Christ church, whose absence was much regretted, was unable to attend the service on account of a severe cold. The processional hymn was "Jerusalem the Golden," on the conclusion of which, after the choristers and clergy had taken their appointed places in the choir and chancel, Morning Prayer was begun by the Rev. David Barr, who took it to the 'Venite'; the Psalter followed, by the Rev. Edgar Carpenter; the Lessons were read by Dean Crawford, and the Creed and prayers by Professor Wallis. The hymn, "O God our help in ages past," was then sung, and after this the Ante-Communion was read by Bishop Gibson, the Rev. Professor Green and the rector; Professor Green taking the Epistle and the rector the Gospel. After the singing of the 490th hymn, "Glorious Things of Thee are spoken," an interesting historical sermon was preached by Bishop Gibson, from 1 Samuel. 7: 12: "Hitherto hath the Lord helped us." He commenced by stating how he felt honored in being chosen to deliver the sermon on this most propitious occasion, and congratulated the rector and congregation on the history of their church's first century. He contracted the respective size and influence of the cities of Washington and Alexandria at the beginning of the 19th century, when the United States was young as a nation. Washington had a population of only 3,000, while Alexandria could number 10,000 inhabitants. For that population there was only one Episcopal church, the present old historic Christ church.

In a concise and tactful way he stated the reasons which caused the Rev. Mr. Gibson in the year 1809 to resign from Christ church, and lead those who followed him from that congregation to occupy a small frame building on Fairfax street, formerly used by a denomination calling itself "Christian," though not connected with the body now known as Christians which was then just coming into existence. Under the Rev. Mr. Gibson, the church was regularly constituted by the election of a vestry on January 23, 1810, consisting of Daniel McLean, Lawrence Hooff, James B. Nickols, Mark Butts, Nathaniel C. Hunter, John Young, Joseph Thomas, Adam Lynn, Joseph Thornton, John Hooff and Thomas West Peyton. The Rev. Mr. Gibson resigned in 1811, and was succeeded in 1812, by the Rev. Wm. H. Wilmer, who remained in charge until 1826. Under him the present commodious edifice was built in 1817, at a cost of $30,000. Dr. Wilmer's work and influence extended far beyond his parish which he served so faithfully. He was prominent as one of the founders and first professors of the Theological Seminary, which met in his study and the vestry of St. Paul's church for a while, and then in the building now standing on the corner of King and Washington streets, Alexandria, until it was removed to its present location in 1827. He also took a leading part in the councils of the Diocese and in the General Conventions of the Church. In 1826 he resigned the rectorship of St. Paul's to become the President of William and Mary College, where he died a year later.

Dr. Wilmer was succeeded by the Rev. William Jackson, a fine preacher and most successful pastor. He remained at the Church until 1833, when he was succeeded by the Rev. J. T. Johnston, who was the devoted and well-beloved rector of St. Paul's church until 1859. He was a man of singularly fine presence, wide culture, spiritualization and Christian kindliness, and is well remembered as 'Parson' Johnston unto this day. Though elected to the bishopric of Alabama and the rectorship of historic Trinity church, New York, he preferred to remain at St. Paul's, his first and only charge, and among his own people.

His successor was the Rev. George H. Norton, who held the rectorship from the year 1859 till his death in 1893. He was one of the ablest clergyman in the Diocese of Virginia, noted for his thoughtfulness and terseness as a preacher. His Lenten lectures are remembered for their vigor, power and helpfulness to this day, while his influence as a pastor was most remarkable. He was also a man of great weight in the Diocese, occupying its important positions, among them being trustee of the Seminary, a member of the Standing Committee and one of its strongest delegates to General Convention.

His successor, the present rector, the Rev. P. P. Phillips, was commended by the Bishop for his work in Church and Diocesan matters, as well as for his faithfulness in parochial duties. Under him the Norton Memorial Parish Hall has been erected, and the handsome choir and chancel added to the church within the past few years. May he long continue to be the rector of St. Paul's and may God's blessing ever rest upon him and his congregation.

The musical portion of the service was well rendered by the large and well trained choir of fifty-four voices and the efficient organist, Mr. Sherman Fowler.

In the afternoon, at half-past three o'clock, there was a united service of the Episcopal Sunday Schools of Alexandria, in St. Paul's church, when Bishop Gibson made an address.

At the night service the sermon was preached by Professor Berryman Green, D. D., on the lesson of the history of St. Paul's church during the first century of its existence.

This Commemoration Sunday is a day long to be remembered. It was a day of blessing to the congregation and to all who worshipped with them, and may the century upon which St. Paul's has now entered, be as full of consecrated parochial life, and correspondingly influence the widening life of the Church, as the century of noble record that has just passed away. One of the most interesting incidents of the morning service was the presence of the two venerable wardens of the church, Major John W. Green and Mr. J. Wallace Hooff, who, together took up the offertory in the centre aisle and with the vestrymen in charge of the offertory in the other aisles, walked up to the chancel as they have so regularly done in their many years of service, and waited reverently while the united offerings of the congregation were presented to God at the Holy Table.

We hope that Bishop Gibson's sermon may be published, as it is full of valuable information, not only for the

parish, but for the Diocese and Church as a whole.

Brotherhood of St. Paul Service.

The fifth annual service of the branches of the Brotherhood of St. Paul, in Henrico county, was held, in St. Andrew's church, Richmond, on Sunday afternoon, January 23, at 4 o'clock. One hundred boys were present, and all appeared interested in the service and in the sermon by the Rev. W. Russell Bowie, of Greenwood, Va. His text was "Here am I; send me." The offering, which amounted to $27.16, was for the benefit of St. Paul's College, Tokyo, Japan.

The churches represented were St. Andrew's, Monumental, St. James', Holy Trinity, Emmanuel, Epiphany and Grace.

Miss Mattie Purcell, of Holy Trinity church, Richmond, is the founder of this order and the secretary of the Henrico county chapters.

Green Spring Parish.

The Rev. Frank Stringfellow took charge of Green Spring parish, Louisa county, on January 1. On the first and third Sundays of each month he will hold services at St. John's church, Mechanicsville, and on the second and fourth Sundays at Green Spring chapel, Medlock.

Mr. Stringfellow will make his home with his sister, Mrs. Robert W. Patton. The congregation are pleased with their new rector and there has been a marked increase in attendance at the services.

Call Accepted.

The Rev. Morris S. Eagle, rector of the Church of the Incarnation, Mineral, and St. James' church, Louisa, has accepted the call recently extended him to become rector of Christ church, Richmond, in succession to the Rev. G. Otis Mead. Mr. Eagle will officiate at the Sunday services at Christ church, during February, and will move his family to Richmond March 1.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Washington Clericus—Officers Elected. The National Cathedral School for Girls—Death of Valued Churchmen. The Centennial Celebration at St. Paul's, Alexandria.

The Washington Clericus met at the residence of the Rev. George Calvert Carter, 1701 New Hampshire Avenue, January 18. About forty clergymen were present, including several guests of the host; and very cordial was his reception to his brethren.

The president, the Rev. Frederick B. Howden, of Georgetown, in the chair, and the Rev. George F. Dudley, secretary. After refreshments, the meeting was called to order and a special question of Theology was discussed.

Among the guests was the Rev. Dr. George Williamson Smith, former President of Trinity College, Hartford, Conn.

Officers of the Eye, Ear and Throat Hospital have been elected as follows: President, Rt. Rev. Alfred Harding, D. D.; vice presidents, the Rev. Charles E. Buck, of Rock Creek parish; the Rev. Jas. W. Blake, of Christ church, Georgetown; secretary, Mr. J. Miller Kenyon; treasurer, Mr. Gracie K. Richards.

The Diocesan Sunday School Institute met January 18, in Epiphany church. "The Alaska Mission" was treated by Miss Ellen M. Young, in an interesting and carefully prepared paper. "When to Begin and How to Use the Bible and Prayer Book in Classes," was instructively treated by the Rev. Mr. Howden, of Georgetown.

The National Cathedral School for Girls, Cathedral Heights, has one hundred and ten boarders and forty day pupils. The management of this school, under the principalship of Mrs. Barbour Walker, M. A., gives general satisfaction. The Rev. F. B. Howden, rector of St. John's, Georgetown, is rector and chaplain.

St. John's church, Washington, lost, by death, ten days ago, one of its most honored and valued members and vestrymen, when Mr. James Lowndes passed away at Augusta, Georgia, whither he had recently gone for the benefit of his health. He had been connected with St. John's for several years, had represented it in the Diocesan Convention, and was registrar when called away to the home of the Christian man.

This estimable Christian Churchman and gentleman is survived by his wife, who was Miss Laura W. Tuckerman, daughter of Mr. Lucius Tuckerman, of New York.

St. Margaret's church, Washington, also met with a misfortune, last week, January 17, when Mr. Murray Addison died. He was a descendant of the ancient English family of his name, whose progenitors in America made Maryland, the District of Columbia, and Virginia, their homes, and have been leaders in the Church's work and in society.

One of Mr. Addison's sisters was the wife of the late Rev. Osborne Ingle, D. D., of All Saints' church, Frederick, Maryland; another is the wife of Dr. Lowrie Ingle, of Baltimore; another is Mrs. Cobb, the widow of Lieut. Cobb, U. S. A., of Washington; and another was the late Miss Olivia Addison, who was one of Epiphany church's valued members, now several years deceased. His brother, Mr. Antony Addison, is a useful citizen of Washington.

The Rev. Cornelius S. Abbott, Jr., priest-in-charge of the chapel of the Good Shepherd, N. E. Washington, one of the city's most prosperous missions, entertained the men of the congregation at dinner, on January 17, when an address was made by the Rev. A. J. McKelway, secretary of the National Child Labor Commission.

The Misses James, members of Epiphany parish, who recently donated the ground and coming addition to the Eye, Ear and Throat Hospital, were not members of the family of the same name who gave the large contribution to the Cathedral Fund and erected the memorial sun dial on the Cathedral Close.

All of the services at the Centennial celebration of St. Paul's church, Alexandria, Va., were delightful and inspiring; but the mid-day service was really the Prayer Book's ritual in grand perfection. The music was of a high, and yet most devotional order, the young woman's violin accompanying the grand organ. adding an appealing note to chant and hymn; the Morning Prayer was clearly read by the Rev. Messrs. Barr, of Washington; Carpenter, of Grace church, Alexandria, and Crawford and Wallis, of the Seminary; and the Ante-Communion was made impressive by the Bishop's earnest reading of the Commandments, responded to by the great choir in simplest music; and the Epistle and Gospel, by Dr. Green and the rector, the Rev. P. P. Phillips, respectively. This all occurred in the new chancel, added in recent years, and one of the most dignified and convenient in construction.

The Bishop's sermon, short, yet sufficiently full, was a fine composition, was delivered with great earnestness, and was listened to by the crowded congregation with almost bated breath. As attentively as possible, each one gave ear to him as he told of the parish's history, of its first rector and founder, Gibson by name; of the great Wilmer, his successor, and the builder, a few years later, of the present church; of the courtly and devoted Johnston, his successor, of the able and consecrated Norton, in turn his successor; and of Phillips Norton's successor and its present capable and devoted rector of this centennial year.

To Washingtonians, especially, Dr. Wilmer's connection with St. Paul's was of deep interest; since he, while rector of the Alexandria church, organized, and for one year was rector of St. John's parish, Washington. He was, also, the father of Richard Hooker Wilmer, born in Alexandria, the Bishop of Alabama, and now lovingly and admiringly remembered by thousands of Churchmen and others, and also the grand-father of Washington's eminent physician, William Holland Wilmer, who bears his distinguished name.

W.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Good Effects of the Laymen's Missionary Movement—Only One Vacant Parish in the Diocese—Bishop Paret Confirms a Class in Nice, France.

During the past two weeks the good effects of the Laymen's Missionary Movement in Maryland have been more than ever apparent. A large number of the city and county churches have held dinners and meetings, which have been addressed by laity and clergy who are well known to the enthusiastic in the cause of missions. And what is an even more encouraging symptom, the inspiration of the Movement seems to have raised up new speakers in this field. At a dinner, a few nights ago, two stirring addresses were made by laymen who confessed that before the recent Laymen's Missionary Convention in Baltimore, they had been among those ranged against Foreign Missions. These two men are now going from one meeting to another, wherever they are called for, infecting others by their enthusiasm. There seems little doubt that this year Maryland will meet her apportionment, for in every church in which the men are being approached in the proper manner, there is an immediate response to the call.

During the next few weeks nearly every church in the city and many throughout the Diocese, will hold dinners and meetings along the same lines.

The Rev. J. E. Carteret. of Florida, has accepted a call to St. Thomas' parish, Hancock, Washington county. Mr. Carteret enters upon his duties February 5. His acceptance of this charge makes it possible to say that every congregation in the Diocese but one, has someone in charge. The exception is All Saints' parish, Frederick, to which has been called the Rev. John S. Douglas, of Martinsburg, West Va.

A few days ago Bishop Paret, although he has been taking almost a complete rest, confirmed a class presented by the rector of the American Church at Nice. He has also preached in this church on one or two recent occasions.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Missionary Service for Delaware Parishes—Clerical Brotherhood Meeting. Lenten Services in Wilmington—Services Interrupted by Snow—The Laymen's Movement Approved—Children's Missionary Service.

A united missionary service for the parishes of Delaware, under the auspices of the Third Department, was held recently in Trinity church, Wilmington, the rector, the Rev. F. M Kirkus, being Diocesan representative for this Department. After a devotional service, the Bishop spoke some words of welcome to the quite representative congregation from various parishes in the State, as well as Wilmington, and introduced the speakers. The Rev. Thomas J. Garland, Department Secretary, outlined the resources of the Department and urged the Diocese to a full recognition of its duty. The Rev. Dr. F. H. Pott described the opportunity for and needs of the educational work now in China, appealing for help for St. John's, Shanghai. The Bishop of Wyoming told of the secular work of his district, now attracting so many, and the spiritual needs. The Diocesan clergymen present were the Rev. Messrs. Donaghay, Gateson, Grantham, Holmead, Phelps and Rigg, from outside of Wilmington, and Archdeacon Hall, Hammond, Kirkus, Insley and Laird.

At the Clerical Brotherhood meeting in this month, held in Immanuel parish, New Castle, the Rev. Messrs. Grantham, Hall, Hammond, Kirkus, Laird, Phelps and the host, the Rev. John Rigg, with the Rev. Messrs. Schouler and Murphy, from the Diocese of Easton, regular members, were present. The Archdeacon read a most excellent paper on "Divorce," which was discussed by all present. The February meeting will be held in St. John's, Wilmington, with a paper by the Rev. F. M. Kirkus, on the Preamble to the Constitution.

The building fund for the new parish house and rectory of Trinity, Wilmington, now amounts to nearly $30,000, and the buildings are assured.

The clergy of the various parishes are arranging for Lenten exchanges, as usual in other years; chiefly on Wednesday evenings. Those who will officiate in Immanuel, Wilmington, are the Bishop and the Rev. Messrs. Clay, Grantham, Holmead, Kirkus, Laird, Phelps and Rigg, of the Diocese. From outside the Diocese these will preach: The Rev. Messrs. J. T. Cole, of Ogontz, Pa.; C. B. Dubell, of New Jersey, and F. M. Taitt, of Chester, Pa.

Wilmington and neighborhood were very much "snowed under" by the post-Christmas storm of about two feet in depth everywhere. The rector of St. John's arrived for the early service at his church, exhausted, to find no congregation. He rested at the home of a parishioner, officiated for a small congregation at noon and went home on horse-back. The rector of St. Andrew's started armed with a shovel, to make his way. The rector of Trinity and vicar of Old Swedes, living close to their churches, were ready for service, but without congregations. The later services of these four churches were held with small attendance; but the others and the suburban ones were closed; their congregations storm-staid.

The meetings of the Laymen's Missionary Movement in Philadelphia, for the territory which included Wilmington, were attended by some of our clergy and laity. These and the Bishop are in earnest sympathy with the movement, and will do their share, so far as can be learned, in whatever steps are taken further in it.

The Children's Missionary United Service was held in Trinity, Wilmington, with a very good attendance from seven Sunday Schools, and their rectors. Forcible and earnest addresses were made by the Rev. Dr. Correll, of Japan, and the Rev. H. L. Duhring, D. D., of Philadelphia.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Christmas Celebrations—St. John's Church, Louisville—First Anniversary of St. Thomas' Mission—Rev. R. L. McCready to Have an Assistant in St. Mark's Parish, Louisville. Church News from Other Points.

In our churches and Sunday Schools the spirit of Christmas was not only in the air, but in the hearts of the people, and it was manifested by joyous giving. This was specially noticeable in the Sunday Schools. At St. Andrew's, as is the usual custom, the children of the three orphanages were invited to join in the delights of a beautiful Christmas tree and the children of the Sunday School received candy and oranges, willingly donating the real gifts to the poor motherless ones. The Rev. John K. Mason, rector of the church, has assistant, the Rev. Frank W. Hardy; the superintendent, Wm. A. Robinson, and assistant, A. Lee Robinson, and Bishop Woodcock, were all present, and with cheery words of greeting, made the children's hearts happy. Bright hymns were sung, recitations given, and a lovely carol sung by members of the Boys' Orphanage.

The offering at Grace church Christmas service was "one of the largest in the history of the parish." The Woman's Auxiliary sent a box to the clergymen at Victoria, Texas.

The several Sunday Schools connected with the parish of St. John's Uniontown, had a most enjoyable time. The Sunday School at Coon's Bottoms, one of the missions of the parish, had its first Christmas tree, and the pleasure distributed with the gifts was very gratifying to all who assisted in the good work.

The postulants at St. John's School have charge of a great deal of mission work and well and faithfully discharge their duties. Oue branch is a boy's Sunday School, which is held every Sunday afternoon. Boys who might be persuaded to something not conducive to the formation of good morals, are thus held to something better. The school, starting with three boys, by the third Sunday numbered fifteen.

The Rev. Arthur Gorter, of St. John's church, Louisville, not only serves the church people at Elizabethtown, but also goes twice a month to Garnettsville. in Meade county, where Church families live who were brought into the Church through the efforts of the late Mr. A. Magill Robinson, lay-reader, who for so many years faithfully served his Master in mission work at Grahamtown, near Garnettsville.

December 19 was the twelfth anniversary of Mr. Gorter's ordination, and marked the end of his first year in St. John's parish. At Christmas he was presented with several useful as well as substantial gifts.

The Rev. G. C. Abbitt, who has charge of the mission at Madisonville and is the rector of Grace church, Hopkinsville, has rented a room at the Y. M. C. A. building, in Madisonville, where services are conducted twice a month.

Work on the new parish house at the Church of the Advent is progressing as rapidly as can be expected.

The Girls' Friendly of Advent church visited the Church Home, the Wednesday after Christmas, and gave much pleasure to its inmates by the singing of carols, with a delightful entertainment and Christmas remembrances for all.

At Grace church, Hopkinsville, the children's Christmas entertainment was made particularly enjoyable by the telling of two instructive and interesting stories, told by teachers who have the art of engaging the young people's atention, and then Mr. and Mrs. Santa Claus—something new—gave to all candy and oranges.

At the early Communion service at the Church of the Epiphany, Louisville, there were fifty communicants and the rector, the Rev. Wm. H. Mockridge, wore the vestments presented to him by members of his congregation.

The children of St. Paul's church, Henderson, the Rev. Charles L. Biggs, rector, on Christmas eve sang hymns and carols taken from the Hymnal. That was followed by a masked Santa Claus, who distributed gifts. The Monday after Christmas, the rector illustrated with sixty stereopticon slides the conception of the first Christmas, as given by many artists; told again the old, old story of Christmas; then he explained how Christmas with its Christmas tree, yule log and mistletoe had taken the place of old heathen festivals, riotous bloodshed and cruelty. A musical service will be given the first Sunday night in each month.

The Church of Our Merciful Saviour, colored, is prospering and growing. The congregation gave their rector, Rev. David Leroy Ferguson, a beautiful set of vestments at Christmas; the men of the church gave a goodly Christmas offering and Christmas Eve the children had a Christmas tree, with appropriate services and the giving of gifts.

St. Thomas' Mission, memorial to Bishop Dudley, a mission of the Church of the Advent, of which the Rev. Herry S. Musson, rector of Advent, has charge, celebrated its first anniversary on St. Thomas' day. Men of the parish furnished the decorations, which were lovely. The childrens' celebration was heartily enjoyed by them, the more so because they felt the reality of that blessed truth, "'Tis more blessed to give than to receive." Three little tots from the Home of the Innocents were invited to be present—limited space preventing the asking a larger number—and the children of the school brought little gifts, which were packed into a box. The box with a basket of fruit were sent to the little ones at the Home, from the children of the Mission.

The Rev. R. L. McCready, of St. Mark's parish, Louisville, who has supervision of several mission of St. Mark's, was authorized by the congregation of the Bishop Dudley Memorial, St. Luke's, at Anchorage, to secure an assistant to work under him at St. Luke's and in his parish at St. Mark's. He immediately called the Rev. P. N. McDonald, of West Virginia, who accepted the call and who is expected by the 1st of February. Mr. McDonald will take charge of all of St. Mark's missions, under Mr. McCready.

The bazaar held by the Woman's Guild and Auxiliary in the early part of December at St. Mark's, proved a financial success.

The children had a Christmas service in the church, then the Christmas tree and entertainment in the Sunday School rooms. About twenty of the little inmates of the Home of the Innocents shared in the festivities and goodies.

A series of musical services are being given at St. Mark's, January 2. "The Holy Child," Horatio Parker, was beautifully rendered by the choir.

At St. James' church, Peewee Valley, of which the Rev. Clinton Quin is now rector, a solemn and beautiful service ushered in the New Year, and as bells rang out the tidings of the birth of another year some faithful souls gathered around the Lord's table to partake of the feast prepared for them and in sweet communion to begin the New Year in the spiritual strength given to them there.

Last October, the Rev. Henry J. Geiger, of Newport News, Va., took charge of St. Paul's church, Hickman. The congregation is increasing in numbers and shows renewed interest since Mr. Geiger's arrival. Part of the town is composed of factory people and a great work lies before willing laborers in that field.

Trinity mission, Louisville, under the Rev. E. A. Whatham's rectorship, has renewed its old-time activity and in four years' service, the rector has accomplished much. For the first time in six years or more, there was a joyful Christmas celebration with a tree for the children.

The Laymen's Forward Movement will be held in Louisville, February 1-3. This movement is for the purpose of trying to arouse in every layman a sense of his responsibility as a Christian man for the Christian cause.

The lectures on child-training, which have been given in the Sunday School room of Christ Church Cathedral, by the Rev. Wm. Walter Smith, General Secretary of the Sunday School Federation, have been interesting and instructive. Dr. Smith is peculiarly fitted to give advice as to both home and school training for children, as he is an authority in this field.

At Lagrange Mission, Lagrange, of which the Rev. Clinton Quin has charge, an unpretentious brick building, for the worship of God, has been erected and the members are active and faithful.

The Junior Auxiliary of St. Stephen's Mission, Rev. Frank Hardy in charge of the mission, made pretty articles both for the Christmas box to be sent away and for the tree. The church was beautifully decorated in holly and smilax, by many willing workers from church and Sunday School. December 28, the first marriage ceremony ever performed in the church was solemnized. The organist, who for years has given his faithful services, was the groom.

The Sunday School Christmas celebration was greatly enjoyed by old and young.

The Chapel of the Good Shepherd, Hopkinsville, is rejoicing in the fact that it again will have a rector. Since the resignation of its former head, the Rev. George C. Abbitt, has been holding services for the congregation. The twentieth of January the Rev. Wm. A. Tucker, of Arkansas, will assume his responsibilities as minister of that church. The children of the parish school were made glad Christmas Day by gifts sent to them by the Girls' Friendly of Christ Church Cathedral.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop

Church Improvements—Church Summer Conference—Bequests by the Late Rev. Dr. Huntington.

St. Bartholomew's parish has completed its $130,000 improvements that were started after it was decided that the church should remain in its present location. Serious consideration was given a year ago to a change.

That which brought about the decision to stay was the need for a place of worship here, where centre large hotels, and where for many years, at least, will be the heart of the borough. The improvements consist of the new rectory in 38th street, already altered and into which the rector has moved, and the change of the old rectory adjoining the church on the south into a parish building. This building has on its first floor a chapel that is to be used for Sunday School purposes, a mortuary chapel, and choir rooms. On the second are rooms for meetings of parish organizations, and above are clergy offices. The work to be carried on here is not at all that of the large parish house in 42d street, which is East Side in all respects. The new accommodations are very beautiful and very complete.

St. Bartholomew's Year Book, just ready, contains some striking figures. The membership is 3,226, and in the Sunday School, clubs and guilds there are 3,914 members. The clinic had 16,000 new patients last year and continued to care for 37,000 old ones. The parish income was $279,300, with a rector's fund amounting to $47,000. The pew rents were $44,000, or almost exactly the sum required to maintain the church. All other gifts went to outside causes, and these amounted to more than $5 outside to every $1 spent upon the parish church's maintenance. In the parish house, which is as active as ever, there are Chinese, Swedish, Armenian and German services and Sunday School. The German work has grown much during the year.

St. John's church, Yonkers, the Rev. J. M. Ericsson, rector, used for the first time on January 16, a new chancel, and will use on February 6, a new organ, the whole improvement costing $3,000. St. John's is the mother Church of Yonkers, always missionary in helping other parishes to start in its city, and in support of the general work of the Church. It was never stronger than under its present rector. An addition to the structure was built on the east. It consists of chancel and organ chamber. The new chancel is finished in marble on the interior, and the decorations, now just completed, are very beautiful. The new organ is a gift from two daughters of the late Mrs. W. F. Cochran, who with her husband, was for many years a communicent of St. John's, and a generous giver to many Church causes.

In spite of a heavy rain storm the annual service of the acolytes of New York and vicinity was well attended. It was held at the Church of St. Mary the Virgin, and the preacher was the rector, the Rev. Dr. J. G. H. Barry.

A call has been issued for the new committee of the Church Summer Conference to meet in New York to fix upon the exact date, and to decide upon general Programme. The date will be in July as heretofore, and the place the Episcopal Theological School, as last year. This Conference was started by the American Church Missionary Society, but the following year turned over to the Seabury Society of New York. Since 1905 that Society has maintained it each year with growing success. The Society is local to New York, and desires to give its energies to the founding of a permanent home not alone for this Conference, but for several others which are applying for time. So a committee has been named hereafter to have charge of this particular Conference, the only one the Church has as yet. The committee consists of the Rev. Philip M. Rhinelander, of Cambridge, as chairman; the Rev. Dr. Max. Kellner, of the Cambridge School; the Rev. Dr. Barry, of the Church of St. Mary the Virgin, New York; the Rev. Dr. Samuel Hart, the Rev. Philip Cook and Messrs. Eugene M. Camp, John A. Ely and Robert H. Gardiner.

In declining to come to New York to be vicar of Trinity chapel, the Rev. Philip M. Rhinelander states that he does not undervalue the privilege of working in Trinity parish, or for service in the field of Manhattan, wherein the chapel is located, but he does value very highly the formative work which is possible in the training of clergy in Cambridge School. It is simply where he may perform the larger service and he feels it to be at Cambridge.

A few years before his death, and at the request of the American Church Missionary Society, the Rev. Dr. Huntington, of Grace church, selected and edited some prayers which he felt appealed strongly to men, and the Society published them in a small cloth covered booklet of a size to go into the vest pocket. No fewer than 2,500 copies have been sold. Now the Church Laymen's Union has issued a third edition, adding four prayers for use in the family, selected but not printed at the time, and slightly changed from those in the Prayer Book by Dr. Huntington, so they may be used each night or morning. It is found that many men carry them and prize them highly.

The late Rev. Dr. Huntington, of Grace, is found by the appraiser to have left an estate of $119,000, of which he gave $1,000 to All Saints' church, Worcester; $5,000 to the New York School for Deaconesses, and $11,900 to Grace parish.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

St. Luke's Church, Hastings, Freed From Debt—Parish Supper at St. Mark's, Lake City—New Organ for St. John's Church, St. Paul.

The Rev. Lee M. Dean, of Detroit, Mich., has accepted a call to become assistant rector of Gethsemane church, Minneapolis, and will enter upon his duties on February 1.

As a result of the earnest work of the rector, the Rev. Arthur Chard, St. Luke's, Hastings, entirely freed itself from debt at Christmas time, by an offering of $600.

St. John the Evangelist's church, St. Paul, is now installing a magnificent new pipe-organ. When it is in place it will undoubtedly be one of the best in the Diocese.

St. Mark's church, Lake City, the Rev. Carroll L. Bates, rector, held its annual parish Epiphany supper, in the guild room, on January 12. After the supper there was a programme of music and speeches, and reports of various parish organizations were read. All departments of the work were shown to be in a flourishing condition. The Rev. C. H. Plummer, D. D., former rector of the parish, was present, and paid a high tribute of love and

esteem to the present rector. He spoke of his especial appreciation of the large increase in the size of the Sunday School, and of the loyalty, interest and good work of the choir. There are some forty names upon the choir roll at present. The choir is under the very able management of Miss Mabel Densmore, of Red Wing.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

The Convocation of New Bern—Woman's Auxiliary Meeting.

The Convocation of New Bern met in St. Mary's church, Kinston, January 19-21, with many delegates and the following clergy present: Rev. Messrs. F. N. Skinner, of Beaufort; J. H. Brown, of New Bern; J. H. Griffith, of Kinston; J. Gilmer Buskie, of Goldsboro; B. F. Huske, of Greensville; and J. W. Fulford, of Jessama.

The Convocation opened on Wednesday at 8 P. M., with Evening Prayer, and sermon by the Dean, the Rev. F. N. Skinner. His text, St. John 2:11, was the basis for an earnest plea for a stronger faith founded on a knowledge of the reason for the hope that is in us.

On Thursday morning, at 10:30, the Holy Communion was celebrated, the sermon being delivered by the Rev. B. F. Huske, who took as his text Acts 6:3: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Mr. Huske's sermon was well planned and effective, being a strong and forceful presentation of the need of greater care for and consecration to God's business, by both layman and priest.

At 3:30 there was a business meeting, after which there was delivered an address on "Sunday School Methods," by the Rev. J. H. Brown, chairman of the Diocesan Sunday School Commission. At the conclusion of the address the subject was opened for general discussion. At 8 P. M., Evening Prayer was said with sermon. Dr. Milton, of St. James', Wilmington, was to have been the speaker at this service, but being detained on account of an injured foot, the Rev. J. H. Brown preached the sermon. His text was Phil. 3:13-14; and his sermon, a most excellent application of the text in suggestiveness for greater effort for personal Christianity and missionary effort.

The Convocation began its last day —Friday—with a business session at 9:30. The Rev. J. F. Griffith was elected dean, in place of the Rev. Mr. Skinner, who declined re-election. No changes were made in the other officers, all being re-elected.

After the Litany, at 10:30, the Laymen's Missionary Movement was the topic for discussion. The regular programme could not be carried out, Mr. Cowper and Mr. Morrell being detained by sickness. Mr. Dunn, of New Bern, however, was present and gave a most interesting, helpful and suggestive address. He referred to the rapid progress of the State, commercially and intellectually, in contrast to the Church's progress, and suggested that new methods were needed to assure this—a condition having come to pass as a result largely of parochialism and the shifting of the responsibility for the needs of territory beyond. At the conclusion of Mr. Dunn's address, a general discussion of the subject was entered into by many laymen.

At 8 P. M. Evening Prayer was said, at which time Bishop Strange delivered an address on Missions and the Laymen'st Missionary Movement.

The Woman's Auxiliary, and Woman's Parochial and Missionary Society of the New Bern Convocation met at St. Mary's church, Kinston, January 21. The rector of St. Stephen's, Goldsboro, was chaplain. The Rev. C. G. Bradley, of Scotland Neck, addressed the Society. He told us of our duty as officers and members of the different Church Societies, and gave us much food for thought.

After singing a hymn the business session was called to order, Mrs. C. B. Woodley, presiding.

Many of the branches of the Society responded to roll call, with reports of the work done. It is hoped that at the next meeting of the Convocation every society will be represented.

A letter was read from Mrs. James, asking special study and prayer for the United Offering.

Mrs. Wordly called attention to several causes for which the South is expected to work.

Our prayer and help are especially asked for St. Paul's College, Tokyo.

The Rev. Mr. Buskie made an earnest and touching appeal for the Thompson Orphanage.

Several of the ladies made talks along different lines of work and much interest was manifested. Altogether the meeting was pleasant and beneficial.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Northwestern Convocation—Wheeling Clericus—Men's Guild of St. Matthew's Parish, Wheeling—Improvements at St. Luke's and St. Andrew's, Wheeling—Addresses in Behalf of Lepers in India.

The Northwestern Convocation closed on Jan. 20, at Christ church, Clarksburg, a profitable and pleasant session of two days. There were present Bishop Peterkin and eleven of the members, and as a visitor, Rev. J. Saunders Reed, of Philadelphia, who preached twice with great acceptance before Convocation. Other sermons and addresses were by the Bishop and Rev. Messrs. Brittingham, a former rector of the parish, and Pierce N. MacDonald, Rev. U. B. Thomas reading the essay.

The Wheeling Clericus held its monthly meeting in the parish hall of St. Matthew's church Monday, Jan. 17, and heard an essay on The Catacombs, by Rev. W. P. Chrisman. Rev. L. W. S. Stryker was elected president, and Rev. Maurice Clarke, secretary-treasurer.. At the close of the session the Clericus was served a delicious luncheon by the ladies of St. Matthew's church.

Another assembly of interest in St. Matthew's parish was that of the Men's Guild, which had its first annual banquet on Thursday, Jan. 20, in St. Matthew's parish hall, with sixty odd men in attendance. The special feature of the occasion was a paper by Dr. Frank LeMoyne Hupp, and there were also speeches by several invited speakers, as well as informal ones by members of the guild.

St. Luke's and St. Andrew's churches, Wheeling, have both been painted and decorated in the last few weeks, and a water-motor, the work of construction of which was done by the men of the parish, placed in the latter.

Rev. Charles F. Magee, of Kenton, Ohio, has accepted an appointment to the charge of Grace church, Elkins.

Mr. Samuel Higginbottom has recently, with the Bishop's sanction, made addresses in Clarksburg, Parkersburg and Huntington, speaking of his work as superintendent of a leper asylum in India. In the parish churches of those places, as well as in other churches, he reports liberal gifts, especially from the Episcopalians, for his needy charges in Idia. J. S. G.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Archdeaconry of Reading.

Lebanon, the county town of Lebanon county, is situated at the extreme Southwest of the Diocese, and although the population of the town and country round about did not take kindly to the Episcopal Church, yet, as a result of the good seed having been faithfully sown in years gone by by faithful and patient priests, a strong parish has grown up and has doubtless done a great work in broadening and educating the people of that rich section of the Diocese.

St. Luke's parish, Lebanon, has a most beautiful property, well located, consisting of church, parish house and rectory. The church is a beautiful and imposing building of stone, finished handsomely throughout, costing about $105,000. The parish house is modern, well-planned and well-equipped.

It is always a pleasure for the clergy to go to Lebanon, as they are sure to meet with a warm welcome from the rector, the Rev. John Mitchell Page, and the people.

The Archdeaconry of Reading went to Lebanon for its mid-winter meeting on Wednesday, January 19.

At Evening Prayer, the Ven. Archdeacon, B. F. Thompson, made his report of missionary work since the last meeting. Following his report, the Rev. F. H. Danker, of Palmerton, made an address on "Some of the Problems of the Small Parish in the Small Town."

The Rev. O. P. Steckel, of Mahanoy City, gave an interesting paper on "Parochial Ups and Downs in a Mining Town."

Bishop Talbot closed the session with a characteristic address, asking for greater appreciation of the men who are willing to stay in a town through all sorts of vicissitudes, and do this difficult and at times discouraging missionary work. An evening of this kind showed what sort of work had to be done and what sort of men were doing it.

The Bishop celebrated the Holy Communion on Thursday morning, assisted by the Archdeacon and the Rev. Mr. J. P. Briggs.

At the conclusion of the service the clergy were entertained at breakfast in the parish house. This and the dinner which was served by another of the guilds of St. Luke's church, were delightful features of the meeting.

At the business meeting, the Rev. F. H. Danker, of St. John's church, Palmerton, was elected secretary, the Rev. Francis Yarnall retiring. The Rev. A. A. Breesee, Lehighton, was re-elected treasurer.

The chief item of business was the discussion of the work among the Italians of the Diocese, the committee on the same being continued.

The Rev. W. Fred Allen, rector of Calvary parish, Tamaqua, read an essay upon the "Conduct of the Service," which was greatly enjoyed by the

clergy and was productive of much discussion.

The Bishop conducted a quiet hour at noon, basing his meditations upon the Epistle for the week.

At the afternoon session the Rev. M. A. Shipley, of St. Peter's church, Hazleton, read a thoughtful and suggestive paper on "The Way to Reach and Train the Boy for the Christian Ministry," which also called forth much commendation.

At an informal meeting in the evening, the Rev. A. J. P. McClure addressed the people and clergy on the great subject of "General Clergy Relief," coming up from Philadelphia especially for the purpose.

Most of the clergy are busy, but the general feeling is that a day spent with the brethren in discussions and conversations is profitable.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Centennial Celebration at St. Paul's, Charleston.

The centennial service at St. Paul's church, Charleston, on Sunday, January 23, was one of unusual interest. The church was crowded; the south gallery occupied by the corps of cadets of the Citadel Academy. Floral decorations and excellent singing by a large choir under the direction of Mrs. Mary Wragg, organist and choir director, added brightness to the occasion. The inspiring service was conducted by Bishop Guerry, assisted by the rector, the Rev. W. W. Memminger.

After the reading of Epistle and Gospel, Bishop Guerry congratulated the rector and congregation on the celebration of the one hundredth anniversary of the parish, recalling what Churchmen of Charleston had done in the past and were still doing, and urged the congregation to follow the example of their forefathers.

The sermon was by the Rt. Rev. T. F. Gailor, D. D., Bishop of Tennessee. It was an able discourse—a forcible appeal for Christian Unity. He told his congregation that an occasion such as that which was being celebrated should bring home to them three things: First, that they were religionists; second, that they were Christians, and third, that they were Churchmen. After contrasting natural religion with Christianity, the latter being the Divine revelation, in which the former finds its only adequate explanation, he briefly, but vividly, sketched in bold outline the history of the Episcopal Church, stressing as all-important the Church as an organization, and relating doctrine to a very secondary place. The Church, he said, is the same always in its essentials, but those essentials are very few, and they come sounding down the ages, as they have been voiced over and over again by sixty-five generations of men and women. While in many things the Church must constantly undergo such changes as will enable it to meet the changed condition and the changed demands of changing times. Brotherhood, he declared, is the great central idea of the Christian religion, and he pleaded that all men ought to get together under the same Christian banner.

The Parish of St. Paul was established in 1810, and plans were immediately formed to build a church. The church was built and consecrated by Bishop Dehon on March 28, 1816, and was at that time in the suburbs of Charleston. It is stated that the cost of the building, including the original cost and alterations and repairs later, was $200,000. The rectors of the church have been the Rev. Dr. William Percy, the Rev. Dr. Christian Hanckel, the Rev. W. W. Lord, the Rev. James Elliott, the Rev. William H. Campbell, the Rev. Louis G. Wood, the Rev. W. H. Bowers and the Rev. W. W. Memminger. The present rector, Mr. Memminger, has served the church since December, 1907.

Bishop Guerry, in his remarks, expressed great regret at the resignation of the Rev. Mr. Memminger, who has accepted a call to Atlanta, Ga.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Meeting in Interest of Church Extension Fund.

On Thursday night, January 20, an enthusiastic meeting of lay committees from the churches of Norfolk, Portsmouth and Berkeley, was held in Christ church parish house. R. B. Tunstall was chairman, and addresses were made by the Rev. G. Otis Mead, agent of the Church Extension Fund of the Diocese; W. W. Robertson, secretary; the Rev. David W. Howard, the Rev. J. M. Owens and others. The reports and addresses showed that effective and excellent work had been done.

The two Bishops, the Deans of the three Convocations and Archdeacon Lloyd are members of the association, which has been duly incorporated and authorized to do many things that individuals and societies could not undertake.

A mass meeting of Churchmen of the city will be held in St. Luke's church, Norfolk, on Sunday night, February 6. This will be a missionary meeting and Bishop Randolph will be the chief speaker.

The Rev. Mr. Mead spoke to a large congregation, at St. Luke's church, on the Church Extension Movement; Mr. Mead's address being vigorously supplemented by the rector, the Rev. David W. Howard. Mr. Mead preached at St. Paul's, Berkeley, in the afternoon, and at Trinity, Portsmouth, at night.

Last week Bishop Randolph visited St. Paul's Industrial School, Lawrenceville, and confirmed a class of twenty-one.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Corner Stone of the Church of the Ascention, Montgomery, Laid.

The corner-stone of the new Church of the Ascension, in Montgomery, was laid on Sunday afternoon, January 23, by the Rev. E. E. Cobbs, rector of St. John's church, who made an address. Addresses were also made by Mr. W. W. Screws, Mr. F. C. Stevenson and Mr. Algernon Blair.

The building, of Gothic architecture, is being constructed of Indiana gray limestone, and its cost, when completed, will be about $60,000. It is hoped to have the nave of the church, at least, ready for the first service on Easer Day.

The movement, for the new church began early in 1907, when five vestrymen of Holy Comforter and St. John's parishes met with the rectors of those parishes, the Rev. Messrs. Sewart McQueen and E. E. Cobbs, to discuss the project. Meetings of men in the proposed new parish followed, and the movement assumed shape. A lot was purchased for $2,500 on the corner of McDonough and Clanton streets.

The first meeting of the prospective congregation was held on May 10, 1909, at the residence of the Rev. Mr. Cobbs, where a service was held by Bishop Beckwith, who gave a hearty endorsement to the plan for forming a new parish. The Rev.W. N. Claybrook, General Missionary of the Diocese, also took much interest in the movement.

The parish was formally organized on May 17, 1909, and vestrymen and wardens chosen. It had been decided to build, first, the nave of the new church, and ground was broken at an informal service held November 11, 1909. The wardens and vestrymen are as follows:

Hartwell Douglass, senior warden; Algernon Blair, junior warden; David W. W. Fuller, secretary; W. A. Gayle, treasurer; Messrs. Ira H. Virgin, Jack Thorington, T. W. Carter, W. H. Hawley, C. C. Cobbs, F. F. Johnstone, Alva Fitzpatrick.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

An Organization to Work for the General Clergy Relief Fund.

Under the inspiration of the Rev. Dr. McIlvaine, rector of Calvary church, prominent laymen of the Diocese of Pittsburgh held a meeting in the Chamber of Commerce, Tuesday afternoon, January 18, to form an organization to conduct an educational campaign and increase contributions for the current work of pension and relief now being done by the General Clergy Relief Fund.

The former Mayor, George W. Guthrie, was elected president of the organization, and among the vice presidents are the names of Charles S. Shoemaker, Reuben Miller, Judge Joseph Buffington, Herbert DuPuy and John W. Reynolds. The Secretary is Pierce C. Williams, and the executive committee, A. P. Burgwin, N. B. Hyndman, H. H. Smith, Theodore Hopke, H. D. W. English, Thomas J. Danner, Turner W. Shacklett, Robert Garland, H. S. Paul, Henry S. Hayward, Jr., William T. Butz, J. J. Miller, C. L. Snowden, J. Stewart Brown, E. T. Dravo, William Richards and Samuel MacClay.

These names represent some of the most prominent business laymen of the Church in Pittsburgh, and much is hoped from the organization. They propose to begin work first in their own Diocese and multiply the organization among laymen throughout the other Dioceses of the Church, and for this purpose have contracted for 50,000 copies of pamphlets and other matter, which will be sent out as rapidly as possible.

The object of the proposed organization, as stated, is to ascertain more definitely the facts in regard to clerical relief and need, and to get them before the Church; to induce all the churches to raise a fund, the interest of which is to be used to care for the clergy through the Church's national and legally incorporated society, the General Clergy Relief Fund, and to endeavor to make the ministry more attractive to young men, by securing a relief and pension fund that will show them that in later years the Church will not neglect them.

Miss Adaline Ross, of Trinity parish, Rutland, Vermont, has offered herself and has been accepted for mission work amongst the Indians in Wyoming.

(Continued on page 20.)

Family Department.

Lent.

Now, in the passage of the year,
Cometh the time to Christians dear,
Time to reflect, confess, repent—
The hallowed forty days of Lent.

My Saviour, by the Spirit driven,
Used these dear days in thoughts on Heaven,
Wrung Truth from dreary desert sand,
Conquered my foe with dauntless hand.

Thus Jesus kept His Lent, and then
Age after age holy men
Have used thee, Oh dear season blest!
Their prayers have made, their sins confessed.

And shall not I observe these days
And turn from earth awhile my gaze?
Christ and the Church say "Heed! Repent!"
I'll keep—as Jesus did—my Lent.

Rev. C. L. Bates.

At the Tail-End.

"Eben, I was sorry not to see you last night," said the minister, looking over the barrier of bales and boxes which divided him from the youth rolling up the sailcloth at the end of Long Wharf.

"Were you looking for me, sir? I'm very sorry I wasn't at home," declared Eben briskly, looking up at Mr. Jerrolman, and revealing a rather attractive face.

The minister scrutinized the latter thoughtfully, as his young parishioner spoke. Eben Brand's countenance showed much that was good—if countenances display their possessor's traits at all. There was a firm chin, a generous and ambitious nose, a well-developed forehead, and honest eyes which looked one fairly and squarely in the face. But—the minister had never noticed it before—how near those eyes were together! They really looked as though, being so well matched a pair, they were jealous of any separation whatsoever! Eyes like Eben Brand's betray the accummulative spirit; they might, in time, even become miserly.

"Yes, Eben, I was looking for you," the minister repeated slowly.

"They told me nothing about it at home, sir," the young fellow declared. "I was down here, you know. I'm having all I can do to get the 'Betsey' ready to go out with the Buffalo steamer to-night. I hope to have a good season, Mr. Jerrolman, it's opened so early. The steamer is going to tow the 'Betsey' as far as Great Neck. She'll be the first boat at the beach, I reckon, and I'll get the pick of the early visitors."

"I was not at your house, Eben," was the rather grave reply; "but we expected to see you at the committee meeting—the most important meeting of the term, too, Eben."

"There!" exclaimed Eben, laughing, "I told Ed. Ransom he shouldn't have put me on any committee this year. I'm really too busy, you know, Mr. Jerrolman; and I declare I forgot all about the meeting last night. Anyway, I couldn't have come."

"You never used to be too busy to attend to your share of society work, Eben," suggested Mr. Jerrolman.

"Well—er—that's rather a harsh way to put it, sir," laughed young Brand, yet blushing a little. "But you know we have to make all the money we can—we boatmen—while the weather is fine, and the people come to the beaches. I couldn't neglect the 'Betsey,' sir."

"But you neglect the society, Eben, and you are not as regularly attentive at other church services as you used to be. I used to consider you, my boy, as one of my foremost workmen; now you are a tail-ender."

"Oh, well, Mr. Jerrolman, somebody has to be at the tail-end, you know—that's where the 'Betsey' and I will be in a couple of hours' time, at the tail-end of a hawser, in tow of the Buffalo steamer," and he tried to laugh the minister's seriousness away.

"It is a dangerous place to be in," declared Mr. Jerrolman, still gravely.

"Oh, no, sir! She'll take us down to Great Neck three times as quick as the 'Betsey' can sail it. And it doesn't cost me anything for a berth, either," he added, with momentary satisfaction. "I shall bunk in the 'Betsey,' and save a dollar that way."

Mr. Jerrolman brushed aside these details. "Your place in the society, and in your church, is not at the tail-end Eben," he said.

"But, sir! I can't give up my business—lose two or three days at the very first of the season, perhaps—just to attend a committee meeting. It's ridiculous—begging your pardon for stating my opinion so plainly, sir."

"I am sorry that it is your opinion, Eben. And this is not a small matter. One should not be so involved in his business that he cannot give a share of his time, and mind, and heart to greater things. It is easy for one in your mood, to lose hold of even the tail-end of such matters. You are in danger, my boy," and turning, he passed up the wharf, leaving the arrow to rankle in Eben's mind.

"My," exclaimed the latter, irritated at first; "he's terribly particular. He couldn't really expect a fellow to give up business for two or three days—and there won't be another steamer down the lake till day after to-morrow. The wind's against me, too. I'd be three days beating down as far as Great Neck. What nonsense!"

And that is all the thought he gave to Mr. Jerrolman's admonition at the time. It was a fair evening and the Buffalo steamer left the dock on time, with the "Betsey"—twenty-four foot cat—bobbing in the wake at the end of a hundred and fifty feet of towline. Eben Brand did not find the motion of the boat a very pleasant one; but he was saving his berth money aboard the steamer, and he was looking forward to making and saving every penny possible during the season—a good ambition, too, if properly curbed.

In spending money for towage, Eben was saving time, for the season had opened suddenly at the beaches, and he hoped to take out many fishing and sailing parties from Great Neck before many of the other boats arrived. This unpleasant voyage would not last longer than the next day at noon.

But the night fell black and threatening, heavy clouds forming in the east and chasing the fading sunlight out of the sky. The twilight had been deceptive, for now a dash of rain came with the wind, and the already boisterous waves grew white-capped, glistening eerily through the darkness. Lake Erie is noted for these quick, unexpected gales. The crew of the steamer had their work cut out for them, and the passengers were driven below. Nobody remembered the little boat trailing at the end of the jumping hawser.

Eben woke up to the fact that he surely was in danger. Mr. Jerrolman's remark about the "tail-end" being a perilous situation for anyone, seemed prophetic. The bobbing and jerking of the trailing boat frightened its helpless occupant.

He dared not take the hatchet and sever the hawser, thus setting the "Betsey" free. The choppy wake of the bigger vessel might overturn the boat before he could work it out of the trough. The wind being almost dead ahead, the "Betsey" would be sure to fall off, catch one of the waves broadside, and roll over like a water-soaked log.

He was no coward, but this peril was real. He shrieked at the top of his voice for help, and out of the darkness which, like a wall, shut out even the lights of the steamer ahead, came back to him only the mocking "chug, chug" of the propeller.

Nobody heard him; the steamer's people had forgotten him; the sudden gale was too severe, perhaps, for the engines to be reversed even had his cries been heard. Few, indeed, knew that he had remained aboard the towing boat instead of engaging a berth in the steamer's cabin.

Eben had too logical a mind to see only his physical danger under these adverse circumstances. Again and again, as though the minister's voice were at his ear, he heard, "It is easy for one in your mood to lose hold of even the tail-end!" Perhaps he was, nominally, "prepared" to meet the end, if this were it; but he suddenly realized that he was not at all satisfied with himself. He had not done his best; he hadn't "kept up with the procession" of late; he had been merely tagging on behind, holding his affiliation with the church and church people, without being a vital force on the side of the good.

Of course, he prayed! Yet he felt that he would have given a great deal had he been in the habit of praying less perfunctorily during the preceding weeks. Neglected duties rose before him like ghosts, and walked through the night and the storm before his vision which, strained over the "Betsey's" bow, sought to behold more tangible things.

There was no lightening of the pall, however; the steamer plunged on through the seas, which became more boisterous each minute. Suddenly a cross wave burst over the "Betsey's" bow and piled her standing room with turbulent water. The cabin hatch was sealed, but the weight of the bursting comber was too much for the deck light. The frame and glass smashed together, and tons of water poured into the cabin of the staggering "Betsey."

In an instant—almost in the drawing of a breath—the fate of the little boat was sealed. Dragged at the end of the hawser, her nose borne under at best by the weight of the saturated hemp, she had been in imminent danger of sinking before. Now, in a flash, her rail was under water, and Eben found himself being sucked down by the flood!

He had remaining to him a single chance, and he seized that with all the vigor which lashed youth to life. Although the "Betsey" was sinking, she was still attached to the steamer by the hawser, and to the hawser Eben clung, working himself away from the smaller craft as she went down, down, into the tumbling sea.

The jumping hawser was now in, now out, of the sea. As the indistinguishable stern of the steamer went up in

the air, the hemp cable and its human burden were jerked dripping and taut, clear out of the foaming waves. The next minute Eben was plunged beneath the surface!

Without even a sling about him to hold his body to the hawser, the youth clung with arms and legs, yet working himself forward, inch by inch, while the rope was taut. When it slacked he could merely stick like a leech, and pray for breath.

It was a terrible experience—one likely to be impressed for all time upon the brain of the victim. It seemed to the imperilled young man as though this struggle lasted for hours, and his voice cracked from shouting for help during the moments when the hawser jerked him into the air.

Suddenly a ray of yellow light shot down the dripping hawser. Somebody aboard the steamer had remembered the towing boat, and a searchlight was turned upon the spot where it should have been.

The "Betsey" had disappeared; but before the cable plunged into the sea again, the body of the now almost exhausted youth was descried lying like a huge caterpillar along the rope.

Word was passed to the steamer's bridge, and immediately the engines were reversed, while a lifebuoy was dropped over and floated back to the endangered boy. As the hawser went under the surface once more, he helped the buoy and, letting go the cable, seized it. In a minute he had climbed into the hole of the buoy and was raised to safety and the steamer's deck, while the engines were set racing ahead again.

Eben Brand was not among the first boatmen at the beach that season. He was glad to save his craft and be able to patch her up and launch her again later.

Meanwhile his bit of logic sank into his mind: It doesn't pay to be at the tail-end. He admitted its truth to Mr. Jerrolman when he saw him again.—W. Bert Foster, in Forward.

Being Worth Knowing.

A girl, eager, ambitious, restless for many things, once heard two sentences that changed much of her life. They were these: "Would you be known? Then be worth knowing."

In a flash, she saw how cheap an ambition hers had been and how selfish. Who was she to long for the friendship of high souls? What had she to give them in return for the treasure of their lives? Would she, as she was, even understand their language?

In humility and sorrow, she prayed again—no longer that she might be known, but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all the blessings that were given her. Then since God in his wisdom teaches us to answer many of our own prayers, she began to study, to read, and to think, and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is nothing, and to try to be worth knowing that one may be known, is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity. —Forward.

Prophecies.

Sometime you will look back to these bright days
With tearful eyes
And think of all our quiet happy ways
With sobs and sighs.

You will remember how we read, or talked,
In this dear room,
On summer evenings how we rode, or walked
Through fragrant gloom.

Sometimes alone, or in a busy throng,
Again will ring
Soft, clear and sweet an echo of some song
We used to sing.

And oft, awake or sleeping, you'll recall
This cozy room—
Books, music, e'en the pictures on the wall,
The flowers in bloom.

You will remember every tender word
You've said to me,
The knowledge that you've spoken no harsh word
Will comfort be.

Sometimes you'll weep and pray, but all in vain—
As far you roam—
For one short hour to rest from grief and pain
In this sweet home.

Dear heart, I grieve that I must leave you here
To walk alone;
But sometime we will find each other there
Around the Throne.

A Painter of the Plains.

For two decades past there has been one painter of scenes from American life who made a distinct place for himself in the magazines and as an illustrator of historical scenes. The artist, Frederic Remington, greatly to the sorrow of art lovers from Maine to California, has just laid down his brush forever. His death was unexpected, as his illness was very brief. He was buried at Canton, N. Y., where a large gathering of distinguished men came to pay their last respects and listen to a eulogy from the lips of the president of St. Lawrence University.

Frederic Remington was different from most artists, who pass their lives in a city studio, or making brief trips to seashore or mountain in search of local color for their pictures, and who paint as others have painted before. He loved to mingle with the people he painted with such spirit, to ride his broncho in the "round-up," camp with the herders on the Texas plains, where the sky shuts down on the horizon like a great blue arch, or march with a column of cavalry as it wound its way on narrow paths along the side of Arizona ravines and gulches. His sketches were made on the spot and were of notable accuracy. If one saw in his picture a little silver button on the stirrup leather of a Mexican cowpuncher he could be sure that Remington saw it before he transferred the ranchero to canvas.

In regard to his painstaking accuracy the story is told that some artists, who knew more about Broadway than they did of Oklahoma, objected to the way certain horses were drawn. They said horses did not gallop that way. Remington had some snapshots taken of horses in full canter. The photographs showed that the artist was right and that his keen and practiced eye had caught certain movements of the swiftly-moving mustangs which had been overlooked by the others.

Remington was a sculptor as well as painter. His subjects were much the same. An Apache scout, lithe, a bundle of steel muscles, mounted on his pony, and gazing intently for the coming of the white man, a relic of a past age in vain protest against the coming of the new; or a group of troopers, one wounded and supported in the saddle by his "bunkie," who is seeing him safely from the field. These groups and his pictures will have an increasing historical value, for they depict a state of society which is already rapidly vanishing. The war whoop has died away, the iron-horse has routed the pony express, and the cowboy is becoming less picturesque.

America owes a deep debt of gratitude to this typical American artist, who will not be forgotten, but remembered in future histories of arts as one who developed a distinct field and showed to the world the life, the free atmosphere of the great West.—Christian Herald.

The Span of Life.

After we are dead, it probably will not concern us whether we died at twenty, or fifty, or ninety, but just now most of us are intensely interested in the matter, and, being average persons in sound health, we can figure out with certainty just what our chances are of reaching any particular age.

If we are just twenty years of age, our chances of living to or beyond thirty are nearly 12 to 1; of living to be forty, 5 3-8 to 1; to be fifty, 3 ot 1; to be sixty, 1 2-3 to 1. Of living to be seventy we have less than one chance in 2 1-2; to be eighty, less than one chance in 5 1-2, and to be ninety, less than one chance in 100.

If we have reached thirty, our chances to reach forty are near 11 to 1; to be fifty, nearly 4 1-2 to 1; to be sixty, 2 1-8 to 1; to be seventy, 4 1-2 chances in 10; to be eighty, 1 chance in 5 1-2; to be ninety, 1 chance in 100.

The average man of forty has 8 3-8 chances to 1 of reaching his fiftieth birthday; 2 7-8 chances to 1 of attaining sixty; only five chances out of 10 of reaching seventy; 1 chance in 5 3-8 of reaching eighty, and 1 chance in 100 of becoming ninety.

Having been lucky in all the drawings up to fifty years, the average man has 4 7-8 chances to 1 of becoming sixty; to become seventy, the chances are 1 1-4 to 1 in his favor; to become eighty, he has but one chance in five; and to become ninety, 1 chance in 100.

If already sixty, the average citizen has 2 chances to 1 of becoming seventy, 1 chance in 4 of becoming eighty, and 1 chance in 66 of reaching ninety.

The man of seventy has 3 chances in 8 of becoming eighty, and 1 in 50 of becoming ninety.

If one has weathered the storm until his eightieth birthday, he has 1 chance in 17 of reaching his ninetieth milepost.

It will be observed that, as we get older, our chances of reaching ninety increase greatly.—Harper's Weekly.

Do your burdens seem heavy and your strength weak? Jesus said, "Not My will, but thine, be done." Epictetus speaks a word for humanity: "Dare to look up to God. Deal with me for the future as Thou wilt; I am thine. I refuse nothing that pleases Thee. Lead me where Thou wilt; clothe me in any dress Thou choosest. Be it Thy will that I should hold the office of a magistrate; that I should be in the condition of a private man; stay here or be an exile poor or rich. I will make Thy defense to men, in behalf of all these conditions." "As thy days, so shall thy strength be."

The Old Man's Dream.

Oh for one hour of youthful joy!
Give back my twentieth spring!
I'd rather laugh a bright-haired boy,
Than reign a grey-haired king!

Off with the wrinkled spoils of age!
Away with learning's crown!
Tear out life's wisdom-written page,
And dash its trophies down!

One moment let my life-blood stream
From boyhood's fount of flame!
Give me one giddy, reeling dream
Of life all love and fame!

My listening angel heard the prayer,
And calmly smiling, said,
"If I but touch thy silvered hair,
Thy hasty wish hath sped.

"But is there nothing in thy track
To bid thee fondly stay,
While the soft seasons hurry back
To find the wished-for day?"

"Ah, truest soul of womankind!
Without thee what were life?
One bliss I cannot leave behind:
I'll take—my—precious—wife!"

The angel took a sapphire pen,
And wrote in rainbow dew,
"The man would be a boy again,
And be a husband too!"

"And is there nothing yet unsaid
Before the change appears?
Remember, all the gifts have fled
With these dissolving years!"

"Why, yes; for memory would recall
My fond paternal joys;
I could not bear to leave them all;
I'll take—my—girl—and boys!"

The smiling angel dropped his pen—
"Why this will never do;
The man would be a boy again,
And be a father too!"

And so I laughed—my laughter woke
The household with its noise—
And wrote my dream, when morning broke,
To please the gray-hair'd boys.

—Oliver W. Holmes.

My Experience in Story-Telling.

One Sunday evening in the early fall, several years ago, I told stories to a group of boys. There were about fifteen in the crowd. They were nearly all lads who worked for wages; typical workingboys, I suppose, from typical workingmen's families. Not poor families, you will understand. They were not neglected lads, in the usual understanding of that term. It was a Sunday evening, and all of them bore some evidence of Sunday sprucing-up,—in red necktie, or celluloid collar, or signs of a hand-washing before breakfast.

They had come in groups of two or three from different parts of the town. The groups were practically unknown to each other, and the boys were unknown to me save for an acquaintance formed a few days previous. I had asked them if they liked to hear stories, and said I would tell them some if they came round of a Sunday evening.

So much for the personnel of my group. As to my stories, I started off with Elijah and his sevenfold prayer. I began with a little misgiving, in the fear that the story would fall flat because it was too well known to be really entertaining. I prefaced it with a warning that the boys who knew it should not give away the "plot" before I reached the end. Then I plunged in. The warning was useless. The story took me fifteen minutes in the telling, perhaps, and I never in my life saw a more eager audience. They listened almost breathless to the very end. Then I asked if none of them had ever heard it before. Not one. And they clamored for more.

The next story I prefaced with the same trite warning. For this one had been so familiar to me from my babbling childhood that I could not see how it could be unfamiliar to any one. It was the story of the three boys in the fiery furnace.

There was no relaxing of interest here. They listened through to the end, if possible with wider eyes than before. Had any of them ever heard it? I asked, as they were digesting impressions. No, they hadn't; not one of them.

I was marveling a little now. I asked them how many went to Sunday School. Their hands were promptly upraised. I would experiment on that. The day's Sunday School lesson had been "The Crossing of the Jordan." I briefly told the tale of it, and I asked then if any of them had ever heard it. They hadn't, they said, except two, who rather thought perhaps they had. They wern't quite sure. They had been at Sunday School that afternoon, I learned. The others hadn't. They frankly admitted that they had been hunting chestnuts.

But as to the Jordan story. I had not told the name of the people's leader, and I asked if any one knew it. Nobody did, including the aforesaid two. I gave a hint then. It began with "J," I said. That made it promptly easy. "It was Jesus!" they shouted almost in chorus.

I told them stories often after that. The listeners varied sometimes in personnel and intelligence. They never varied in attention, and they never embarrassed me by too profound knowledge. I relaxed my fear and relinquished my apology. It was no longer necessary to suggest that somebody might have heard this before. They never had. Whether it was the world drowned with a flood, or a fleeing woman turned into a pillar of salt, or a father about to sacrifice his son, it was all novel and strange and wonderful to this Sunday evening group.

I had almost exhausted my resources at last, and had to half apologize for what was coming now. For it was the time-worn story of Daniel and the lions. But only one hand went up when I asked who had heard that before. He was an unattached orphan, without a home. He said he "seen it in a picture oncet." He had never heard or read the story. He had just looked at the picture and imagined the rest.

Now here was the germ of an idea. It seemed to me worth cultivating. I nurtured it, and let it grow.

In a boys' club I know about I watched, a few weeks ago, a young woman story-telling. Watched, I say; though less the story-teller than the listeners. Their eagerness was wonderful. Their boyishness was striking. Again they were typical of a town's working lads. It was a week-day night. They are uncouthly, but not raggedly clad. Their ages ran from a dozen years up to nearly a score. And the big ones, nearly old enough to vote, were not by any means the least interested. There was nothing sheepish or supercilious in their attention. They were all ears, except that part that was eyes glued unblinkingly on the face of the tale-bearer.

What did she tell?

It was Jason and the Golden Fleece now. Again it was Sinbad and the Old Man of the Sea. (That story's going to get told again to that same group before long; and on Sunday, too. That old man on the sailor's back is the habit that sticks and can't be cast off.) Again it was Hans Andersen's "Tinder Box," and once more Dickens' "Christmas Carol."

This last took over an hour in the telling. The hour was close on toward midnight of a New Year's Eve. The audience of boys was nearly one hundred. But none went to sleep or looked sleepy. The dropping of a pin would have made a crash. The interest was breathless.

I believe in stories. I don't see how anybody can believe otherwise. And yet it is a striking fact that many a childhood is storyless. Save for the fragments of tales they pick up here and there, many a child grows to youth and to age without a citizenship in that splendid land of storydom which has been a paradise to you and me.

But stories are not the portion of childhood only. They ought to be handed out in liberal doses to the big boy. The rough lads that hover about the street corners love stories. They drink them in from the bill boards with wide-eyed amaze. They absorb them in nickel novels with avid delight. They'd spend their last penny to see them enacted in the theatres. They would even be lured to Sunday School to hear a rattling good story.

Perhaps these rough lads go there so rarely because the stories are so few. Perhaps there's a much more intimate relation between the "mere story" and the big boy than we have ever realized.

I have often felt sorry for that man whose childhood was bereft of the dear companionship of Mother Goose, whose fancy had never reveled in the glamor of Cinderella, and to whom the adventurous Jack, the Giant Killer, was a sealed book. But sadder still is that boyhood which basks in the escapades of Jesse James; that can glibly tell you the history of every murderer within your jail; that can reel off the title and the plot of every play that gets presented at your local opera house, but that never heard of Moses, and that knows not Joseph.

The incidents of Samson's life impress their own moral. Daniel's experience with the lions carries its own lesson. Fire a boy's imagination with the dramatic story of Noah and the flood, and the boy will draw his own conclusions. Picture the giant-slaying and the Saul-forgiving David to him with graphic vividness, and he'll see the point quicker than you know. He'll be slaying his own giants and having mercy on his own enemies when you least think it.

The Sunday School lesson hour is pitifully short. It is not for me to tell you how to put the most into it and get the best out of it. But I profoundly believe that the old Bible stories will sink deeper and mean more to the average boy than "What is effectual calling?" that they'll prove more helpful to the workingman (who used to be a workingboy) than a perfectly memorized roster of the minor prophets; and that they'll last longer and carry farther than the bounding of Samaria, and the journeyings of the Israelites in the desert. They'll be recalled and lived out in long years to come, when the catechism is but a dim remembrance, and scriptural geography a faraway echo.

Whether it is the Sunday School hour or out of it, whether it is within the confines of a class-room or some altogether different place; by your own fireside or up on some mountain-top; down by a winding river or afar in the fields, tell the boys, big and little, equally, for all will listen, the old Bible stories with all the new vividness that you can put into them.

The story-teller, probably, will be soon forgotten; but the stories themselves may lodge as deep and remain as long as the song and the arrow that the poet sent speeding, he knew not where.
—William McCormick, in S. S. Times.

The old prophets were accustomed to set blessing and cursing before Israel; it is ever so for every man: and both the threatenings and the promises of the Almighty are as sure to-day as they ever were in the history of the world.

Children's Department.

"I Wish and "I Will."

"I Wish" and "I Will," so my grandmother says,
Were two little boys in the long ago;
And "I Wish" used to sigh, while "I Will" used to try
For the things he desired; at least, that's what my
Gandma tells me, and she ought to know.

"I Wish" was so weak, so my grandmother says,
That he longed to have some one to help him about;
And while he'd stand still and look up the hill,
And want to be there to go coasting, "I Will"
Would slide past him with many a shout.

Both hoped to be men, so grandmother says,
But all that "I Wish" ever did was to dream,
To dream and to sigh that life's hill was so high;
While "I Will" went to work, and soon learned if we try
Hills are never so steep as they seem.

"I Wish" lived in want, so my grandmother says;
But "I Will" had enough, and a portion to spare;
Whatever he thought was worth winning he sought
With an earnest and patient endeavor that brought
Of blessings a bountiful share.

And whenever my grandmother hears anyone "wish,"
A method she seeks in her mind to instill
For increasing his joys, and she straightway employs
The lesson she learned from the two little boys
Whose names were "I Wish" and "I Will."

Nellie's Aunt.

It was recess at Mrs. Bland's school, and three of the older girls were in solemn confab having refused to join their gayer companions in a game of romps in the old-fashioned garden. It was a lovely autumn day and quite mild enough to sit under the big chestnut tree very comfortably, while they discussed a subject, which from their point of view was most important.

"We must do something," said a tall slight girl, with a determined air, "for really she grows worse every day, yet if we could break her of this silly habit, I believe, she would be a very pleasant addition to the school."

"But is that possible?" asked one of the girls, with a rather skeptical expression. "Marie has done nothing but boast ever since she came here three weeks ago and I fear it is ground in her."

"Mamma says the best way to break one of a disagreeable fault is to show the person just how it appears in some one else," quoted Mollie Lee, reminiscently.

The two other girls laughed. "Now Mollie, 'fess, 'fess what has been your disagreeable habit of which your family has broken you?

But Mollie only smiled mysteriously and suggested that Marie Vernon was now under consideration, not her, and some cure for boasting was what they were seeking after.

"Why, here it is in a nut-shell," cried Katherine Burton, the first speaker, "just as your mother says, Mollie, we will give her the same as she gives us."

"Please explain," asked Nellie Lawrence, still the skeptical one.

Mollie and Katherine exclaimed in a breath, "Why, whenever she tells us one of her silly bragging stories we will cap it with one far more so."

"Oh! I see, great scheme, but how about our reputation for truthfulness?" inquired Nellie, still only half-convinced.

"It will be an understood thing that whatever we say in that line will be pure fiction," said Katherine, "and so we cannot be classed under the head of fibbers."

"Really, girls, it is great; I know by experience," added Mollie. Again the girls laughed, but as the bell rung then to summon them back to the schoolroom they decided that the evening after study hour they would invite Marie into Nellie's room, as she had recently received a box of goodies from home and then and there they would give her their first lesson in "like cures like."

The plan matured nicely that evening when Nellie asked the three girls to come in her room and help devour the ginger cake and caramels in the half hour of their own before bedtime. At first Marie was slow in giving them an opening and several silent glances of disappointment were exchanged between the young plotters, but at last the ruling habit came uppermost.

"These ginger cakes," she said, "are awfully good, our cook at home makes them though with more molasses, but then she is fearfully extravagant anyway. My mother says she has to pay her seventy-five dollars a month just to waste our things, and that if papa wasn't so rich we would be in the poorhouse before long," Marie informed her listeners complacently as she nestled back on the divan and looked at the girls, expecting at least to draw forth some surprise at such a vast suggestion of wealth. But Nellie was ready for her.

"Seventy-five!" she exclaimed, in well feigned astonishment, "why that is cheap pay for New York. My aunt there thinks she gets off well with forty dollars a week for a cook and of course not a chef either."

Katherine and Mollie successfully hid their smiles of amusement. "Nellie's aunt," indeed, that was a character in fiction truly.

"Your aunt," asked Marie. "I did not know you had an aunt in New York."

"No, I suppose not, but why do you doubt it? We are firm believers in your mother's seventy-five dollar cook."

Marie looked slightly embarrassed and turned the conversation into another channel and again the girls were afraid she was side-tracked for the evening. But a chance was given to Katherine's inventive powers, when Marie gravely announced that her mother had paid two hundred and fifty dollars for her best frock, and seventy dollars for her school hat.

"I believe," commented Katherine, "that New York prices are higher than elsewhere. When I was staying with Nellie's aunt she took me shopping one day and carried with her in a big bag about a thousand dollars; and when we got home we counted up just for fun, you know, what she had bought, and really all we both together could remember were a pair of shoes, a tailor-made gown, two hats and a box of bon bons, and she said it was that way every time she went out, nothing to show for her money."

Nellie looked at the ceiling. The story of her aunt surprised even her and nearly gave Mollie convulsions, though when asked angrily by Marie what was the matter, she simply assured her that she was afraid she was getting appendicitic, she felt so doubled up.

"It is strange I never heard of you staying in New York before," said Marie, suspiciously.

Ah, but you see you did not know Nellie's aunt, and besides you ought not to doubt my word," continued Katherine. "I never for an instant disputed with you when you told us about your frock and hat, or the ten thousand-dollar bracelet your cousin brought you from Europe, which you were talking about this morning."

Marie did not reply and the girls took up some other subject, as they continued to munch the cakes and caramels, which Marie thought not rich enough.

"Are you going home for Thanksgiving?" inquired Mollie, hoping for some new boast which would give her an opportunity to teach "like cures like."

"Oh, of course, mamma arranged that with Mrs. Bland when I came to school that I was to have an extra week when the rest of you can have but two days."

This time the girls expressed great surprise and forgot for a moment Marie's habit of exaggeration.

"I never heard of such a thing; how could Mrs. Bland do it?" they cried in a breath.

"Oh," replied Marie, knowingly, "there is always a way to manage. My papa told her that he would give her a thousand dollars for every extra day I was away, so naturally she would not refuse."

This was too much and Mollie hastily fled to Nellie's aunt for refuge.

"That reminds me of Nellie's aunt," said she. "When I was staying there her little daughter, Gladys Evelyn—"

"My cousin," interrupted Nellie. "Oh, certainly," continued Mollie, "had diphtheria and could not go to school and Nellie's aunt sent the teacher five thousand dollars for the week she was away. It must be the custom there, I suppose."

"I never heard of such nonsense," exclaimed Marie, furiously jumping up from her corner on the divan. "You are trying to make a fool of me?"

"Oh, no, indeed!" laughed Katherine, "we could not do that, you know."

"And," demanded Mollie, pretending to be offended, "why don't you believe me? We did not question your story of a thousand dollars a day when you stayed away from school, should not Nellie's aunt have the same privilege for her little girl?"

By this time Marie began to have glimmers that more was meant by these remarks than mere pleasantry and left the room hastily. The other girls then laughed in earnest, Nellie's aunt was too delicious an invention to be treated lightly. "We must keep it up until she is broken of the habit," they cried together, "and the school will have cause to bless Nellie's aunt." Again they laughed at the thought of that marvelous individual of fiction and the power she would be in the future.

"Nellie's aunt" was indeed destined to play a most important part in the affairs of Mrs. Bland's select boarding and day school for girls. Marie had only to begin to brag when that wonderful personage immediately appeared on the scene. In fact, it was soon the byword of the school and was taken up with a vim by the other girls, who caught hold of the idea, and used it with zeal upon every occasion. Not alone for Marie either, but for any other girl who showed the slightest signs of boasting or exagerating upon any topic.

In the end Nellie's aunt was monarch of the premises and before the term was over there was little or no foolish boasting to be heard in the classic halls or the pretty playgrounds.

Katherine suggested later on that a statue of Nellie's aunt should be erected in the front hall of the school as a memento for the good work she had done. For Marie without her habit of bragging soon became a most lovable, attractive girl and she learned to have the good sense to enjoy the joke and also to patronize Nellie's aunt whenever anyone else gave her the chance.—Amy D'Arcy, in N. Y. Observer.

On Thinking Glad.

Never mind a change of scene—
Try a change of thinking.
What if things seem sordid, mean,
What's the use of blinking?
Life's not always storm and cloud,
Somewhere stars are shining.
Try to think your joys out loud,
Silence all repining.

By degrees, by thinking light,
Thinking glad and sweetly,
You'll escape the stress of night,
Worry gone completely.
Get the habit looking for
Sunbeams pirouetting,
Tapping gaily at your door—
Surest cue for fretting.

Needn't fool yourself at all,
For there's no denying
E'en above a prison wall
Song birds are a-flying.
Wherefore hearken to the song,
Never mind the prison,
And you'll find your soul ere long
Unto freedom risen.

—John Kendrick Bangs.

AVoluble Vowel.

"Ungrateful people! Oh, dear! Oh, dear!" piped a small voice. "It is too bad! I am not going to stand it much longer. I'll just leave the English alphabet, I will, and go over to France, where they do try to pronounce me, even if it is queerly."

Helen, who had just started for school, looked about her. Who was talking? There was certainly no one in the room. "Hello," she cried, trying not to feel scared.

"W-h-e-r-e are you, and w-h-a-t's your name?" stammered Helen.

"I am the fifth vowel, and the way I am treated is perfectly shameful. I could excuse the baby calling me 'oo,'" went on Master U, with rising passion; "but when men of letters are careless, it is too much! Letters, indeed!" spitefully. "They are hardly men of consonants. I should transport them to Siberia, or at least to Russia, and then they'd miss the vowels! But it's just because we are a small family and useful that we are imposed upon. Sister E is really the only one of us they treat at all decently; she always works so much for them. And Sister O they respect a little, though when I'm with her they turn and twist us all sorts of ways, especially if G and H join us."

"But what do they do to you?" asked Helen, much interested in this long speech.

"Do!" screamed U. "Why, they slight me! I'm only safe in books, or when they call the roll, that is, to say the alphabet. Please spell 'duty.'"

"D-u, doo, t-y, dooty," said Helen, glibly.

"Oh, of course!" bitterly. "Now spell 'tutor.'"

"T-u, too, t-o-r, tootor."

"Yes, you are just as bad as the rest. Never give a fellow half a chance!"

"What do you mean, anyhow? Can't you explain?" Asked Helen.

U paused a moment and then said firmly: "Of course I can. Take the word 'mute.' You've heard of that I hope. Oh, you have! Well, do you call it 'moot?'"

"Of course not," said Helen, with a laugh.

"Then you have no right to call duty 'dooty;'" or, when my double first cousin, W, is in a word with E, you certainly shouldn't say 'noos' for 'news,' which ought to rhyme with pews. Do you understand?"

"Why, yes!" said Helen, admiringly. "It really doesn't seem fair, when you put it that way, does it? I must try and think of U more," smiling.

"I only ask justice," said U plaintively; "and as for thought," holding his head up proudly, "the highest classes in England and America always respect me, and linguists and elocutionists honor me," with emphasis.

"Tell me something about your family—do!" urged Helen.

"Ah, I am glad to see you are interested in us," said U, graciously. "Well, let me see! We'll begin with brother A, as he's the head of the house. In the first place, our pedigree is a long one—'way back to the old Romans, you know."

"To be sure—the Latin text!" cried Helen, anxious to show she knew something.

U nodded. "A, I and O are the strongest of us. They often stand alone. But Sister E is in everything nearly—quite intrusive, I think. However, as I said, she is quite over worked and can't help herself, poor vowel! But, to go on, brother I is an egotist, always strutting by himself, when he gets a chance, and swelling into a capital. E and myself never have a chance to be big, except when we lead a sentence or begin a proper name.

"Then, there's Sister O, the most emotional creature when she's alone, always surprised or shocked or sorry or glad. And now for myself," complacently. "I'm very dependent, you must know. G guards me a good deal, and Q rarely quits me—he! he! See?

"I hate some of the consonants, though," U chattered on, with a pettish air. "N is always making me unhappy or uncomfortable; and with R—rough old thing!—I get rude, rush about, and run into some trouble or other always. It's fun sometimes to be with F; but people are often very disagreeable when I walk out between D and N—ha! ha! I have to laugh. You know I'm the last vowel in the alphabet, for W is only my double first cousin, and Y is a kind of foster brother of I. But it's awfully dull down there with V, W, X, Y, Z; they hardly ever go with me."

Helen nodded thoughtfully.

"And now," continued the letter brightly, "before I leave—" but as Helen listened eagerly, the scene began to change. She found herself in a schoolroom, with her head on a desk, listening to a chorus from the reading class, led by the teacher. "Not dooty, but duty; not tootor, but tutor; not noos, but news; not stoopid, but stupid."

"You'll catch it, going off nodding like that!" said a familiar voice in her ear, which sounded very much like that of Mabel Lawton, her desk mate.

"But where is U?" cried Helen eagerly.

"Where is you!" mimicked Mabel, smiling. "Oh, my eye, what Grammar! Why, here I am, of course," with a convincing pinch.

This rouser was effectual, but Helen never forgot her two minutes' dream. —A. J. Backus, in St. Nicholas.

Polly and the Girls.

Polly was going to school for the first time in her life. Polly was eight years old.

"I am afraid the girls will laugh at you," said Cousin Blanche.

"Why?" demanded Polly. "I don't see anything about me to laugh at."

"Oh, you will see to-morrow!" answered Blanche. Blanche had been to school for three years.

Blanche called for Polly the next morning.

"You must be very careful to do everything just right," she said.

"Of course," answered Polly. "I always am." And that ended her cousin's advice.

The children watched Polly curiously, and she smiled back at them with very friendly eyes. At recess the girls looked with disapproval at Polly's shoes.

"What makes you wear that kind?" asked one, boldly.

"Bronze boots?" queried Polly. "Oh, Uncle Morton sent them to me! Aren't they lovely?"

The girl looked surprised. "Nobody else wears 'em," she said, a little scornfully.

Polly glanced around on the black-booted group. "Haven't any of you bronze boots?" she asked.

They shook their heads.

"I'm awfully sorry," Polly said. "Maybe Uncle Morton will send you some if I ask him to, and I'll ask him in my next letter.

The others did not know what to say.

"What makes you be called Polly?" queried the bold girl. "You told the teacher your true name was Mary."

"Yes, but I like Polly best."

The bold girl turned up her little freckled nose. "It is—countrified," she said.

"Is it?" returned Polly, innocently. "Oh, I'm so glad! That must be why it is so beautiful. Don't you just love the country? I do. I was there a whole month last summer.

"Haven't you ever been to school before?" asked the bold girl's comrade.

"No, never," smiled Polly.

"And don't you know how to read?"

"Oh, yes. I have studied with mother."

"It must be horrid to have to study at home," said the girl.

Polly opened her brown eyes wide. "I guess you never tried it," said she. "Why, it is perfectly splendid! Mother makes plays to help me get my lessons, and tells me stories about them, and hears them all in the morning if we're going away in the afternoon. Oh, it's beautiful! But father and mother thought school was the best now, so I've come. It is lovely, isn't it?"

The girls looked at Polly in wonder.

"Guess she won't think it's lovely when the teacher keeps her in at recess; will she?" and the bold girl tossed her head.

"What will she keep me in for?" questioned Polly.

"When you don't have your lessons."

"But I shall have them," declared Polly.

"Always?"

"Why, yes, of course. Why not?"

The girl said "Huh!" and took another tack.

"Does your mother make your dresses?"

"No, she doesn't," Polly answered, smiling.

"Who does? Your dress isn't a bit like any of ours—it's awful short."

"Isn't it?" chuckled Polly. "It's

about the shortest I've had. You ought to see me run in it—it's just as easy! Mother was going to let it down; she said of course it was all right in New York, where they wear them short, but for here she didn't know what folks would think. I wore it once before she had time to do it, though, and it was so nice to run in I begged her to let it be, and she did.

"You see," Polly went on, frankly. "my Cousin Marguerite, who lives in New York, outgrows her clothes so fast that she can't wear them out; so Auntie sends them right up to me, and they 'most always fit. Isn't that nice? I think this dress is so pretty, don't you?"

Nobody answered for a minute. Then the bold girl said, "I don't believe it's the latest style; I never saw anything like it."

"No, I never did," returned Polly, blithely. "Marguerite always has such pretty clothes, and they are different from other girls', too."

"I shouldn't think you'd want to wear somebody else's things, just like a beggar," retorted the other.

Polly looked surprised. Then she laughed.

"Excuse me," she said; "but you are so funny! I never beg for Marguerite's clothes. Did you think I did? Auntie sends them to me for a present—that's all. Oh, it is such fun when the boxes come! I try on everything right away. And it is so nice that Mother doesn't have to make my things. She has ever so much time to tell me stories."

"Oh, come on!" cried Blanche. "Let's play something! You can't snub Polly if you try. She thinks everything and everybody are lovely."

"Of course they are!" laughed Polly, catching her cousin and whirling her about. Then she threw her arms around the bold girl's waist. "I like you!" she cried. "You're so funny." —Emma C. Dowd.

Beautiful Hands.

Three maids were going to a fair where a costly prize would be given to the one who could show the most beautiful hands.

One of them came to a little forest of wild tuberoses whose corollas were being robbed of their fragrance by the winds and the birds.. One by one she touched the sweet-smelling flowers, which left on her delicate hands the snow of their petals and all that was left of their garnered sweetness.

The second one paused at a pellucid stream which rippled over golden sands, past beds of violets. In the crystal, perfumed water she bathed her hands, which were thus made more beautiful.

Timid and modest, the third was hesitating about asking flowers and fountains for the secret of beauty, as her companions had done, when she met a ragged beggar, who in a voice of agony implored: "Alms, for the love of God!"

Drawing from her purse a coin, she gave it to the needy one, who, on receiving it, kissed the beneficent hand, letting fall on it a tear. The tear became a pearl, which imparted its delicate whiteness and grace to the hand of the compassionate girl.

Not that one whose hand had received the whiteness and fragrance of the wild tuberoses, nor that one on which glistened violet-scented drops from the golden-pebbled fountain obtained the rich prize offered at the fair.

Above all in grace, beauty and undefinable charm was seen the hand which the beggar's tear had adorned and purified.—Translated from Spanish by M. Pettus, Belton, Tex.

"Mary Ann Hubble."

I once knew a woman named Mary Ann Hubble.
And this woman always was looking for trouble;
She was looking all day from the time she got up,
To the candlelight hour when she sat down to sup.
She would look all around her, and search high and low—
Just looking for trouble where'er she would go.
And you may be sure that this Mary Ann Hubble
Had more than her share of what people call trouble.

—Deborah E. Olds in February St. Nicholas.

Billy.

One day Billy was a stranger; at the end of a week he was as much at home as any boy on the street.

"We are glad he came," Teddy Farr said. "We like him."

And the other boys said pretty much the same thing.

"Why is this Billy such a favorite?" Mr. Farr asked Mrs. Farr.

"I don't know yet," said Mrs. Farr. "I am watching to find out."

When three more weeks had passed, she thought she knew.

A group of boys were out in front of her gate one afternoon, and she heard one of them say:. "Pshaw! What can we play? I wish the snow hadn't all gone into mud."

"We had just finished our fort," said another, "and were ready to begin, but it washed down in the night."

"Anyway, we had fun making it," said Billy. Let's not waste the whole afternoon. Let's start and play something that doesn't need snow."

When Mrs. Farr looked again, they were sailing ships down the gutter and discovered the Mississippi with great excitement.

Another time Teddy had to go on an errand, and asked the others to keep his company.

"O, we can't!" objected somebody; "we've got it all planned to walk out in the other direction and see the place where the fire was last night."

"Why wouldn't it do," said Billy, "to go with Teddy first? We needn't come all the way back, need we? there ought to be some short cuts, I should think."

"Well, when they had put their heads together, they remembered that there were.

Then there was the day when Joe Hall lost his arithmetic. Joe and Billy were the best in the school in arithmetic. Joe hated to miss any of his lessons.

"Never mind," said Billy. "My book will do for both until yours turns up. We are pretty quick at it, you know. We can manage."

When the mud froze hard and the snow came again, and the boys brought out their sleds to go coasting, Billy appeared with the funniest homemade one that was ever seen. "It isn't very pretty," he said cheerfully when the others were trying to be polite and look as if they saw nothing different in it, "but it will do. When you go scudding downhill on it, the feeling is just the same."

"If," said Teddy during a rainy recess, "Will Pritchard had only come to school to-day, we could try that new game he was telling us about."

"Let's try it anyway," said Billy. "We can play all we remember and make up the rest. That will do until we can get the real thing."

On one sad afternoon, when they were having a game of ball in the schoolyard, Billy broke a cellar window. After a crash there was a pause of dismay.

"We must have kept getting nearer to the house without noticing it," said Billy.

"How would it do," suggested Joe, "to be quiet until we are asked about it? Maybe Mr. Nevin will think that the street boys did it. They broke one."

"It wouldn't do at all," said Billy quickly. "It wouldn't be fair."

He told Mr. Nevin and paid for the pane; and after that he was short of money for some time, for Billy was poor.

After the three weeks Mrs. Farr said to Mr. Farr: "I think I know why the boys like Billy."

"Why?"

"Because he has a delightful habit of getting the best for himself and his friends out of what he has at hand. He makes things 'do' except the things that won't do at all. I like Billy myself," she said smiling. — Sallie Campbell, in Evangelical Messenger.

Mannerisms.

"Long ago, when I was a child," said the little woman in gray, "I read a story about a hen who couldn't say anything bad enough about one of the other hens, because she (the other hen) had a speckled feather in her wing, while all the time the gossiper was being laughed at by the whole barnyard because she had two speckled feathers in her wing and didn't know it. I reminded myself of that hen the other day.

"For a long time I've been annoyed by the mannerisms of my family. Tom doesn't eat his soup in the quietest fashion, and father keeps up a continual tattoo with his fingers while talking; and even my dear mother hums about her work—off the key, too—in a way that gets on my nerves awfully. I've said little things from time to time about mannerisms, and they promised to reform, but yesterday they turned on me. I proposed that we set up a mite box and each one put in a penny whenever he or she gave way to a mannerism.

" 'And if I have any mannerisms, you must remind me when I sin,' I said generously, but feeling quite sure that I'd kept too close a watch over myself to have any annoying habits.

"There was silence. Then my mother spoke. 'Well, dear,' she said, 'if a mite box would only cure you of that way you have of giving a perfectly meaningless "tee-hee" at the end of nearly every sentence you speak, I'd be in favor of it.'

" 'Her 'tee-heeing' isn't half so bad as the way she has of rocking madly while she converses.' This came from my younger sister.

"Then Tom cut in and said he could stand the rest of my faults if only I'd cure myself of that dreadful habit of drumming on the edge of the chessboard when he was trying to concentrate his mind on his next play.

"And dear old father finished me by saying mildly: 'My dear, of course you're not conscious of it, but that trick of sniffing is growing upon you. Now, for a lady to sniff'—

"Et cetera, et cetera. "Well," finished the little woman in gray, "we haven't set up that mite box yet."—Tribune.

CHURCH INTELLIGENCE.

(Continued from page 13.)

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Meeting of the Diocesan Church Club.

The fall meeting and dinner of the Church Club of the Diocese, which was postponed on account of the Harrisburg campaign of the Laymen's Missionary Movement, from November 23, took place at the Metropolitan Hotel, Harrisburg, on Tuesday evening, January 18; President George N. Reynolds, of Lancaster, presiding.

After a short meeting, at which the Council reported the election of new members, dinner was served in the Japanese garden, after which President Reynolds introduced as the toast-master, or "ruler of the feast," James M. Lamberton, Esq., of Harrisburg, who is the President of the National Conference of Church Clubs of the United States, and who was a prompt and efficient "ruler." The first address was by Senator Charles H. Fuller, of Brooklyn, and a member of the Church Club of the Diocese of Long Island, who spoke forcefully upon the duties and responsibilities of Churchmen. Bishop Darlington's subject was the meaning of the Laymen's Missionary Movement, upon which he spoke briefly and interestingly. Charles E. E. Childers, Esq., ex-President of the Church Club of the Diocese of Pittsburgh, gave a very interesting talk on "The Calvary Crowd," telling of the efficient work done by a group of Churchmen connected with Calvary parish, Pittsburgh, in the movement for bettering civic conditions. The closing speech was a stirring talk from General Moses Veale of the Church Club of Philadelphia, on the Soldier as a Layman and the Layman as a Soldier.

The singing of the doxology and the benediction by the Bishop brought a very successful dinner to a close.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

Church Work in Kendall County—Proposed New Church at Boerne.

The congregation of St. Helena's parish, Boerne, Kendall county, are planning to build a handsome new church. The town is rapidly growing and prosperous and has about 1,000 inhabitants. The neighborhood is populated mostly by descendants of Germans, who are an industrious, thrifty and progressive people, much inclined towards the Church.

The first Church services in Boerne were held in 1878, by the Rev. Dr. J. T. Hutcheson, to meet the desire of a little company of Englishmen. In 1881 the present church building was erected, and St. Helena's Mission was organized by Bishop Elliott.

The Rev. Erastus DeWolf, during his ministry at Boerne, from 1901 to 1903, made a beginning in Christian influence among the Germans, who were somewhat disposed, from heredity, to agnosticism. In 1904 a rectory was built and the Rev. James Albert Massey, then a deacon and a graduate of the Virginia Theological Seminary, was appointed minister-in-charge. In 1905 Mr. Massey was ordained to the priesthood and instituted as rector of the parish. He has labored earnestly, wisely, and with good results, being assisted by his wife and sister, the latter a deaconess in our Church.

Mr. Massey is a son of the late Rev. J. A. Massey, of Kent county, Maryland, who was rector of Trinity church, Mobile, Alabama, for thirty years.

The building movement is highly commended by Bishop Johnston, who makes an earnest appeal for the work.

Besides regular services and a Sunday School at Boerne, a parish chapel, St. Boniface, has been built at Comfort, at the opposite end of the county, where services are held on three Sundays in the month; and at Waring, where three Sunday services a month are given, there are twenty-seven communicants.

The outlook for Church growth in this part of the Diocese of West Texas appears, from these statements, to be very promising.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Thirtieth Anniversary of the Church Aid Society of Christ Parish.

The Church Aid Society has done much for Christ parish, in the Eastern District. It is composed of women and it has just observed its thirtieth anniversary. For two days the occasion was made an old home one, when former members came back. Both evenings the church was crowded. Bishop Darlington, who preceded the Rev. W. S. Chase as rector, was present.

Christ church is in a district from which many other Protestant churches have departed. It is stronger than ever, and is doing a splendid work for a large part of the Eastern District.

ARKANSAS.

Rt Rev. W. M. Brown, D. D., Bishop.

Rev. Dr. Lockwood Given a Long Vacation.

The vestry of St. John's church, Helena, realizing the impaired health of their beloved rector, the Rev. Dr. Charles H. Lockwood, who is now in his twenty-first year as rector of the parish, have given him a year's vacation, in which, it is hoped, he will be largely restored to his former health, and be returned to the parish to carry on the great work for the Master, the effect of which is very apparent. Dr. Lockwood is greatly beloved by all the people of Helena, without respect to creed, denomination or color. He will go at once to Los Angeles, California, where, for the present, at least, his address will be 2255 West 25th street.

PERSONAL AND NEWS NOTES.

St. Luke's church, Cleveland, Tenn., is building a parish house. It will be of stone, in harmony with the church and rectory.

St. James' parish and the Church of the Redeemer, St. Louis, will be consolidated into one congregation, on next Easter Monday.

The Standing Committee of the Diocese of Missouri, has refused to sanction the sale of St. Mark's church, St. Louis, to another religious body.

The Rev. James Noble, of Mexico, Mo., has joined the staff of Christ church cathedral, St. Louis. He will have charge of St. Alban's mission.

A memorial altar and reredos has been placed in Calvary church, Tamaqua, Pa., by Mrs. Ellen Carter, Calloway, in memosy of her husband, William Calloway, a much-respected vestryman of the parish.

The Rev. George F. Taylor has resigned the curacy of St. Peter's church, St. Louis, and will eventually take up mission work in that city.

A fire broke out in St. Paul's church, Rochester, N. Y., on January 4. The fire, which started in the boiler room, was soon extinguished. The loss is about $500.

The Rev. S. R. Sanford, who assumed the rectorship of St. George's church, Bridgeport, Conn., on the first of last May, has been obliged to resign on account of ill health.

A chancel window has recently been placed in St. Paul's church, Brunswick, Maine, the Rev. Louis A. Parsons, rector, in memory of Annie H. Pierce, a former parishioner.

The Rev. James F. Bullitt, of Christ church, Cambridge, Mass, has accepted a call to the Church of St. John the Evangelist, Hingham, Mass., and will take charge on February 1.

The Rev. J. Benjamin Myers has resigned the charge of St. Thomas', Milford, Ohio, and takes charge of Trinity, Hamilton, and Holy Trinity, Oxford, Ohio, on Quinquagesima.

St. James' church, Kingsessing, Philadelphia, is preparing to celebrate its 150th anniversary. It was originally known as the "Swedes' Church." The Rev. S. Lord Gilberson is the rector.

Preliminary steps have been taken for the erection of a new deanery for S. Mary's Cathedral, Memphis, Tenn., to be erected upon the site of the present one, which age has made useless.

St. John's church, Johnson City, Tenn., has made arangements to finish the basement, where there will be a room for the Sunday School and parochial guilds. The church edifice is a handsome one of stone.

Bishop Brown, of Arkansas, on January 10, confirmed twelve persons at St. Augustine's mission, (colored) Fort Smith,—the class comprising one-half of the congregation. The Rev. W. A. Tucker is in charge of the mission.

The Rev. John Haight died at his home, Northside, Cincinnati, on January 11, aged 84 years, and was buried in Spring Grove Cemetery, with services in the cemetery chapel, attended by many of the local clergy, on January 13.

The Rev. Ernest R. Meyer, rector of St. Stephen's church, Winton Place, Ohio, died on Saturady, January 15, at 5 P. M. at Dr. Holmes' private hospital. He had undergone an operation on the Thursday preceding and had never rallied.

The Rev. H. W. Robinson, for nearly six years rector of the Church of the Good Shepherd, Terrell, Texas, Diocese of Dallas, has resigned and accepted the rectorship of Shrewsbury parish, Diocese of Easton, Md. His address is Kennedyville, Maryland.

By the death of Daniel W. Robinson, which took place in Burlington on December 29, St. Paul's parish has suffered a great loss. Mr. Robinson was senior warden of St. Paul's church since 1886, and for several years has also been parish treasurer.

A fund has been started for the erection of a memorial to the late Rev. Philip A. H. Brown, vicar of St. John's chapel of Trinity parish, New York to be placed in All Saints' chapel, Atlantic City, N. J. The present rector-in-charge of All Saints', the Rev. J. W. Williams, was associated with Mr. Brown at St. John's for many years. The memorial is to take the form of a white marble altar.

There probably cannot be found in any church in this country a more remarkable Bible class than that taught by Col. John T. Henderson in St. Luke's church, Salisbury, N. C. The class numbers 60 men, of different churches and all classes, among them some of the most prominent professional and business men of the city.

The Rev. William Byrd Page Harrison, who is now in Paris, it is announced, has been called as assistant-minister of St. Elizabeth's church, Philadelphia. Mr. Harrison is a native of Chestnut Hill, Philadelphia, and has for the last seven years been at St. Luke's church, Baltimore.

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D. M. Ferry & Co.'s Seed Annual for 1910 may be had free of charge by writing to them at Detroit, Michigan. It contains much of interest for those who think.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

DIED.

WASHINGTON.—Mrs. JULIA (CARPENTER) WASHINGTON, aged 62, passed away suddenly, at her residence, near Oak Grove, Va., Wednesday morning, January 12th.

PAGE—Entered into rest, in Clarksburg, West Virginia, January 16, 1910, ELIZABETH PAGE, widow of Powhatan R. Page, of Gloucester county, Va., and daughter of Dr. Samuel Scollay and Harriott Lowndes Scollay, of Middleway, Jefferson county, West Virginia.

"With Thee, O Lord, forever to abide
In that blest day which has no eventide."

Positions for Organists and Choirmasters.

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OBITUARY.

Mrs. Elizabeth Scott Robert.

Entered into rest, December 28, 1909, St. Louis, Mo., ELIZABETH SCOTT ROBERT, widow of the Rev. P. G. Robert, D. D., and daughter of the late Dr. Edward Pegram Scott, in the 76th year of her age.

"Give her of the fruit of her hands; and let her own works praise her in the gates."

IN MEMORIAM.

Mrs. ELIZABETH SCOTT ROBERT. This name suggests to people throughout the Southland, but particularly in Virginia, two prominent families, identified with Church and State. Miss Bettie Scott was a noted belle in Virginia, and to her very last days bore the marks of a refined beauty and aristocratic heritage. She was the eldest daughter of Dr. Edward Pegram Scott, a distinguished physician of his day, and a nephew of General Winfield Scott. Her mother was Elizabeth Wilkins, also of Virginia. While her parents were visiting friends in the beautiful canebreak of Alabama, not far from Uniontown, "Betty" was born February 2, 1834, destined to become famous for strong and attractive personality, and to be rich in good works. She grew up at "Oakland," in Greenesville county, Virginia.

In 1854 she married the Rev. P. G. Robert, of Richmond, Va., then doing missionary work in Greenesville county. As they worked together in the forty-nine years of their married life, there was a record of burdened hearts relieved, sufferings alleviated, and bodily wants supplied, through their consecrated ministrations.

In the domestic affliction, the death of their four children, they sustained each other and were made more useful for their sympathetic ministry; in consequence of which many hearts were drawn to them in devoted friendship.

Dr. Robert was, to my mind, the ablest theologian in the West, and with a courage absolutely fearless, and a mind full of vigor, and a heart overflowing with love, accomplished heroic work in his ministry.

She stood by her husband in every duty: as chaplain in the Confederacy, as missionary in Virginia and Arkansas, as well as the long period of ministry in St. Louis, from 1869 until his death. The Church of the Holy Communion, St. Louis, is the material monument left to his memory, and it is through her inspiration that the Endowment Fund, known as the "P. G. Robert Memorial Fund," has an assured blessing to this beautiful church, now in the down-town district, among the poor.

It is impossible to speak of one without mentioning the other of these strong, useful lives. Ardent in their Southern affections, true to the principles of the Confederacy, yet they numbered among their most loyal friends distinguished families of the North.

Mrs. Robert's life was on a broad gauge—philanthropic and benevolent, not confined to the work of parochial activities, but went out to the opportunities which came to her wide vision.

She was one of the little company that founded and supported the Confederate Home at Higginsville, Mo. She was, in fact, the mother of the Margaret A. E. McLure chapter of the Daughters of the Confederacy in St. Louis, of which she was the life president, and which chapter has done so much for the maintenance of Confederate institutions. She was a charter member of the Woman's Exchange in St. Louis, which has grown to its present success under her wise leadership in the "days of small things."

Though her physical eyes were nearly blind, the spiritual vision was such that it saw when a helpful word could be spoken or a kind deed could be done. Visitors to her bedside came away better for having seen her. We can but rejoice that the two are reunited. They have left behind a record of good deeds, and bequeathed a name to their five remaining sons better than great riches.

Side by side their bodies sleep in beautiful Bellefontaine Cemetery, and their souls rest in the Paradise of God, and their works do follow them. The surviving sons are, Dr. John G. Robert, Messrs. Edward Scott, Douglas W. and Lee E. Robert, of St. Louis, and Mr. Dent H. Robert, of San Francisco—all men of pronounced individuality, reflecting their noble heritage and Christian training.

It would be a poor country if we should take from it the influence of the families of the clergy, as exemplified in the case of Dr. and Mrs. P. G. Robert.

JAMES R. WINCHESTER.
Calvary Church, Memphis, Tenn.

APPEALS.

GENERAL CLERGY RELIEF FUND.

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There are only two organizations provided for in the General Canons and legislation of the Church, namely,—the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter, the pension and relief of clergy, widows and orphans. About 550 beneficiaries are on our present list. 65 out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money con be designated by contributors for Current, Pension and Relief; Permanent Funds: Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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WANTS.

WANTED—A LADY OF REFINEMENT wishes a position to assist in housekeeping or sewing. References exchanged. Address Miss Upshaw, 917 Second avenue, Chestnut Hill, Richmond, Va. 29jan3t*

WANTED—A VIRGINIA LADY WISHES a position as nursery governess or housekeeper in a small family. Address A. P. P., True Blue, Va. 1t*

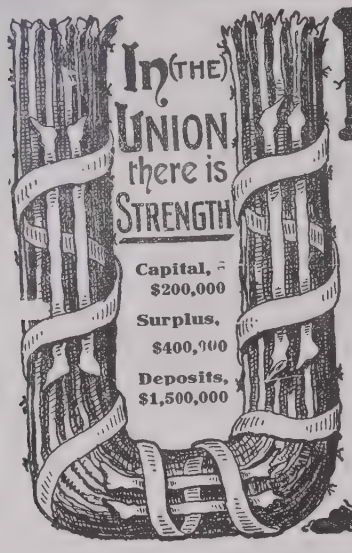
WANTED—A REFINED MIDDLE AGED lady desires a position as companion in exchange for board, laundry and a pleasant home. References exchanged. Address Mr. J. T. Thornton, Port Royal, Va. 29jan3t*

WANTED—A YOUNG WOMAN WISHES A position as companion to an elderly lady, or to assist in housekeeping. Mrs. R. G. Carlisle, Box 408, Aberdeen, Miss. 29jan2t*

WANTED—GOOD CHRISTIAN WOMAN to nurse two-year-old boy, in family of two. Address Lyford Hornor, Helena, Ark. 29jan3t*

WANTED—A REFINED YOUNG LADY wishes position as nursery governess or companion to elderly lady or invalid. References exchanged. Address Miss M. Beall, Edgewood Sanitarium, Govane, Baltimore, Md. 1t

WANTED.—A SOUTHERN LADY WHO IS very fond of children desires a position as housekeeper, companion or in the linen room of some hotel. References exchanged. Address Miss M. S. Saunders, 522 Queen street, Portsmouth, Va. 15jan3t*



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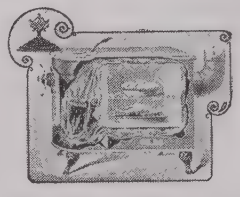
For the Southern Churchman.

Entertaining Suspicions.

It is maintained by some people that it is wrong in one to entertain suspicions of other persons. It is argued that, to act toward another one in a suspicious manner, is unjust to him, and also to discourage him. It is said that all people like to be trusted, and that an obstacle is put in their way when they discover that certain ones are suspicious of their integrity. The pith of this plea is that all ought to exercise full charity in behalf of each other, but that this cannot be done if there be mutual suspicions. There is a degree of plausibility in this view, and many are captivated by it. I certainly am in favor of the exercise of a truly charitable spirit toward all people, and yet I am far from believing that one should never act as though he were suspicious of those who give the occasion. It ought to be obvious to anyone that unsuspicious people are much more likely to be imposed upon by dishonest ones than are those who are so reserved that they will not believe all that is told to them, nor trust all who try to get their confidence. There is such a thing as being unwisely and weakly charitable. Too many people are too ready to put confidence in strangers, or in those with whom they have but a slight acquaintance. This class of people are an easy prey to strolling sharpers and transient peddlers. If they were alertly and sensibly suspicious, especially of people not well known to them, they would avoid being the victims of unscrupulous peersons. As a matter of sheer self-defense, one should be so suspicious that he will not be readily caught by designing men. Such men are very desirous that others will not be suspicious of them. They study to gain the fullest confidence of people, that they may victimize them. If all people were soundly suspicious, the "confidence men" would get but small pickings from others. But there are people who are unduly and groundlessly suspicious of their fellows, and this makes them often miserable to themselves and a plague to others. They are extremists in this respect, and they ought to speedily reform.

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The Household.

Receipts From a Virginia Housekeeper.

English Orange Marmalade.—This is an old English receipt, and is excellent, made exactly as directed. The amount given requires a four-gallon kettle to hold it:

Take one dozen oranges and four lemons and cut them up into tiny bits, as thin as a sharp knife can manage to make them. Weigh and put into a large preserving kettle. Pour over them three pints of water to each pound of fruit, and allow them to stand over night.

Next morning boil until the skins are very soft and tender, and the water boiled to nearly half the original amount. Now weigh again, and add a pound of sugar to each pound. Boil until the juice hardens in water. The preserve should be golden brown, and of the consistency of jelly.

Lady Baltimore Cake.—(Original Receipt).—One cup of butter, two cups of sugar, three and one-half cups of flour, one cup of sweet milk, whites of six eggs, two level tablespoonfuls baking powder, one teaspoonful vanilla.

Cream the butter, add the sugar gradually, beating continuously. Next add the milk and the flour, with which a little salt and the baking powder have been sifted. Lastly, fold in the stiffly beaten whites of eggs. Bake in three layers.

Filling: Dissolve three cups granulated sugar in one cup of boiling water; cook until it threads. Then pour it over the stiffly beaten whites of three eggs, stirring constantly. Add one cup of chopped raisins and one of chopped meat of nuts, pecans preferred, and five figs cut into very thin strips. Ice with this the top and sides of the cake, and in between the layers.—National Magazine.

Catherine's Tea Cakes.—Ingredients: One cup of butter, two cups of sugar, one-half of milk, two teaspoonsful baking powder, three eggs. Flour enough to make a soft dough. To roll it, sprinkle the board and the top of the dough with flour to keep it from sticking to the rolling pin. Roll out as thin as paper, cut into shapes and bake on greased pans. Before the cakes are quite done, sprinkle them with sugar, and return for a moment to the oven. They should be a delicate golden brown, and very tender.

Properly made they are delicious.

Lorraine, Va. J. P. W.

Hints to Housekeepers.

Bamboo furniture, when it becomes dusty, may be cleaned with a small brush dipped in warm salt water. The salt will prevent it from turning yellow.

Alcohol, used for cleaning mirrors, picture glasses, clock faces, etc., is much better than soap and water. Use in proportion of one teaspoonful of alcohol to one quart of water.

There is nothing that spoils an otherwise attractive house more than glaring color effects or a poor combination of colors—not merely the colors in one room, but in those rooms that adjoin. When folding doors connect the paper should match, and the hangings used should be of the same tone or else a low tone in a contrasting color.—Boston Globe.

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has come to stay. People want it. The many Wills left, providing Annual Incomes through Trustees, attest this fact. Men want certainty. A lump sum of money left to a widow, is liable to be borrowed, loaned, wasted, or lost by bad investment, or the income therefrom delayed or greatly depreciated.

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Worship.

I said our outward habits react upon our inward character. This is true not only of our postures, such as kneeling in worship and prayer, but is true in still greater degree with reference to our observance of the Lord's Day, and our attendance upon the public services of His Church. The man who neglects observance of Sunday by worship in Church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God. The man who gives up habitually and deliberately these elements of religion for either work or recreation, will, beyond all doubt, ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, especially the Holy Communion, may retain outward respectability, may retain his place in social life, but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant. "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you."

It is so easy, when one begins to relax his reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning. This is why we should watch so carefully how far we allow ourselves to go in relaxing the rule of Sunday observance. The danger is that the habit grows stronger or weaker as we cultivate or neglect it. It is like the drink habit in reverse order. Begin to grow careless and you can never tell where you will end. I have known men and some women who began with what would be a quiet game of tennis in their own grounds at home who have gone on, step by step, until now they have no more reverence for Sunday than the most benighted heathen in darkest Africa. The thought of going to church on Sunday never enters their mind. It has no place at all in their plans or engagements for the day. They have practically given up their religion and in many cases their sense of moral responsibility as well. And yet they were once communicants of the Church, sons or daughters of God-fearing mothers, if not of pious fathers.

One does not need to be a Puritan to recognize the great moral and religious decadence which threatens our communities from this source. Our country homes, with the "week-end" house parties, have had not a little to do in starting this growing habit of indifference. First the bicycle, then golf and the automobile have played their part. Beloved, let us do what lies in our power to keep alive in our own hearts and to rekindle in others the principle so beautifully set forth in the words of the Psalmist which we have chosen as our text, "O come, let us worship and fall down, let us kneel before the Lord, our Maker."—Dean Craik.

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Thoughts for the Thoughtful.

Self chokes the mouth of the bottle into which Christ would pour His love.

Christianity is religion that will not keep; the only thing to do with it is to use it, spend it, give it away.—Henry Van Dyke.

The place where two friends first met is sacred to them all through their friendship, all the more sacred as their friendship deepens and grows old.—Phillips Brooks.

If ever you get light it will be in this way: Christ must be a great light to you. Nobody ever found light by raking in his own inward darkness—that is, indeed, seeking the living among the dead.—C. H. Spurgeon.

The nettle grows high while the violet is low, and almost obscured by leaves, and chiefly discovered by its fragrance. The former is emblematical of a proud person; but the latter resembles one that is truly humble.—Manton.

Not all Christians believe in missions! Some one loved enough to think it worth while to make Christians of us. If we do not think it worth while to pass it on, some one wasted a lot of valuable time!—Church Chronicle.

We have a friend who knows us better than we know ourselves, loves us better than we love ourselves, helps us when we cannot help ourselves and, in the midst of our deepest despair, breathes into our heart the breath of a new and divine hope.—J. F. Clarke.

The sufficiency of God's grace gives ground for genuine gratitude. No condition of life is too hard for its generous help. No task is too great, no sin is too strong, no trial is too severe, for the one who literally and lovingly leans upon God's grace.

Many a trusting child is cast down because the little love service which may be required seems too small to be counted for aught in the great harvest field, forgetting that the Lord asks of His children only so much as He gives them ability to perform.

Gethsemane and Calvary bind the hearts of men to Christ more than the sunny days of popularity about the Sea of Galilee. They who are to conquer the hearts of men must suffer much. As Rothe puts it, men are God's commoners, but sufferers his nobles.—Alfred Tennyson.

The Sealed Book.

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if tomorrow's cares were here,
Without its rest?
Rather would I unlock the day
And, as the hours swing open, say,
"Thy will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand—I hear him say,
My help is sure."

I can not read his future plan,
But this I know,
I have the smiling of his face
And all the refuge of his grace,
While here below.

Enough, this covers all my want
And so I rest;
For what I can not, he can see,
And in his care I sure shall be
Forever blest.

—Rev. John Parker.

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., FEBRUARY 5, 1910. No. 6

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

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THE APPORTIONMENT AND BUSINESS METHODS.

In the statement issued by Mr. George Gordon King, Treasurer of the Domestic and Foreign Missionary Society, to the Church, on January 22, there is food for serious thought and searching questioning to all Churchmen who will give that paper the attention that it deserves.

The paper referred to, is the treasurer's usual monthly statement sent to every rector in this country, giving the status of the payments on the Missionary Apportionment up to January 1, 1910.

Mr. King states fully and in detail all payments made, compares these payments with the amount paid at same date last year, and also compares the amounts received with the amount needed for year's work, and the number of parishes which have contributed, and those that have so far contributed nothing.

It is the last two points, namely, the comparison of the amounts given to date and the amount needed for the year, and the number of contributing and non-contributing churches to date, to which attention is called just now, because they seem to argue unbusiness like methods, on the part of the parishes, in paying the Apportionment, and make unnecessary trouble and involve unnecessary expense for the treasury of the Board of Missions.

Mr. King states that the amount needed for the obligatory work of the Board—not including all extra demands and special needs—is $1,221,477.83. Of this amount, up to January 1, only $54,414.74 had been received; and at the same time, one-third of the year's appropriations, amounting to $407,159.28, had been paid out, or was then due. In other words, the expenditures had exceeded the receipts by the startling sum of $352,744.54, which is very far from being a satisfactory state of affairs. Owing to Mr. Thomas' wisdom and foresight in the past, the Society has a considerable reserve fund for just such an emergency as this; but the reserve fund cannot stand such a strain as is being laid on it by our poor business methods in the parishes, and the only resort left to the treasurer of the Board is to go into bank temporarily and borrow the amount necessary to carry on the work till the dilatory parishes shall pay up. This is bad business and uselessly expensive.

Now consider the treasurer's report yet further: There are about six thousand and six hundred parishes and missions in the Church, and of these, at the date of this statement, only eight hundred and thirteen had paid so much as a single dollar on the Apportionment. Or to put it differently: With one-third of the fiscal year gone, about 5,700 of the parishes and missions of the Church—or nearly seven-eighths of the entire number—had paid nothing towards the annual expenses of the Board.

What is the reason for this unfortunate condition of affairs? It is not want of interest in the work of the Board, because between now and the first of next September an overwhelming majority of these parishes and missions will make an offering for the Board, and many of these offerings will be very large. Then, too, it cannot be ignorance, for month after month Mr. King makes out a full and detailed statement of the situation and sends it to every clergyman in the land, and so each one of them must, by this method, be kept fully informed of the situation. Then, too, probably, that most excellent and admirable periodical, "The Spirit of Missions," goes regularly to every clergyman of the Church and to thousands of the most representative of the laity, giving them accurate and complete information concerning the missionary work of the Church, its needs and demands, and both the appropriations and receipts of the Treasurer.

What then? It must simply be owing to bad business methods in the parishes. Either poor methods in collecting, or indifference and want of punctuality in forwarding funds after they are collected. It would be a curious and illuminating study, in all probability, just to investigate the methods of collecting this fund in all our parishes; to find how many parishes have a real, and useful system and how that system is worked and what it is; and how many have very poor systems, or no system at all; and how many trust to utterly hap-hazard ways of collecting. A really business-like system ought to extend over the working year, and be bringing money into the treasury all the time, and not having a famine for six months and then a flood of receipts just at the close of the average conciliar year. It would be further curious to see what is the date of the closing of the average Diocesan Council reports of the parishes, and how much of the money for Foreign and Domestic Missions comes into the hands of the Treasurer just in time to be included in those reports.

Again—as suggested above—a serious part of the trouble is in a want of punctuality in forwarding funds already collected. On the first of January of the current year, the treasurer's receipts, as heretofore shown, were very far behind his disbursements, yet beyond a doubt, at that very time, there were thousands, and probably tens of thousands of dollars of money collected for this very purpose, lying in banks in hundreds of small sums, all over this land, which ought to have been in the hands of the Treasurer of the Board, saving him trouble and expenses. Hundreds of collectors and treasurers were waiting for these small sums to grow larger, or to collect enough to meet their Apportionment, before forwarding their checks to the Treasurer.

Now this is simply bad business. Each sum seems small and insignificant to the individual treasurer or collector, but the aggregate of these hundreds of small sums would revolutionize the situation in the treasury of the Board. If the money came in promptly from each Church as it was collected, no matter whether the sum was large or small, then the receipts would spread over the entire year just as the disbursements do, and the trouble about temporary—or any other kind of deficits—would be remedied at once.

Possibly a small percentage of the parishes and missions get their Apportionment through one offering, but probably the vast majority get it through some kind of collecting which extends over a considerable portion of the year, and if these all would only send in the funds to the Treasurer of the Board as they are collected, the trouble would be

largely rectified. It is simply a matter of good business methods, and means no trouble to any one, only a little more thought and a little more promptness.

And just a thought more: On January 1, 1910, the Board had received just six thousand, one hundred and sixteen dollars less this year than at the same date one year ago. And this in the face of all the enthusiasm of the Laymen's Missionary Movement! Is it not true that there are thousands and tens of thousands of dollars given as the result of this great Movement, and lying idle to-day in the hands of local collectors and treasurers, when it ought to be in the hands of the Treasurer of the Board?

Ought not each parish that is able to do so have paid at least one-third of its Apportionment when one-third of the fiscal year is gone?

The whole thing seems to the Southern Churchman just to be a question of good business methods.

MAGAZINES FOR FEBRUARY.

The Century.—Mr. Camp's third article on football in his "American Sports" series is entitled "An All-time All-American Football Team," and in it he records for readers of the February Century his choice of an ideal team made up from all the teams which year by year he has previously selected—a choice which is likely to stir wide interest and discussion. Mr. Camp in this article faces frankly the current criticism of the game and advocates further reform in the sport.

In "A New Departure in Photography" in the February Century Robert Williams Wood, Professor of Experimental Physics in Johns Hopkins University, records his experiments in photography by the ultra-violet rays, or invisible light, presenting striking results.

In the February Century the second paper in the "Holy Land" series by Robert Hichens and Jules Guerin casts upon the reader "The Spell of Damascus" through the author's charming style and the reproduction in color of three paintings made by Mr. Guerin.

Frank Green's discussion of "Business Success and Failure," in the February Century, presents facts of significance and interest to all business men. The number has, besides, fiction, art pages, and papers of varied and novel interest. Mr. Cole engraves the famous and beautiful portrait of Madame Recamier Gerard.

McClure's.—A well-known novelist who withholds his name, tells a most interesting and valuable story in the February McClure's of his experiences as a moderate drinker.

Prof. Hugo Munsterberg, who recently told the readers of McClure's how psychology could be applied to commerce with beneficial results, tells how it could and should be utilized by young America in the choosing of a career; Xavier Paoli, "the Guardian of Kings," writes delightfully of the courtship of King Alphonso and Princess Ena; W. H. Rideing contributes another chapter of his reminiscences of noted writers; L. S. Brownell tells of the great work Canada is doing for her farmers, and Perceval Gibbon describes Louis Brennan's latest experiments with his monorail car. There are stories by Alice Perrin, Helen Green, George Kibbe Turner, E. B. Waterworth, and Mabel Wood Martin. The number also contains another installment of Arnold Bennett's amusing satire, "What the Public Wants."

Lippincott's Magazine for February opens with a complete novel by Carolyn Wells, called "The Gold Bag." It is a detective story of the most approved kind, with marvellous "deductions," which throw Sherlock Holmes quite in the shade, and find "the villian" in spite of almost insuperable difficulties. Incidentally it contains a love-story, to the undoing of the Chief Detective.

The most important paper in the number is the second of the series by Joseph M. Rogers, entitled, "What is Wrong with our Public Schools?" This installment considers, "Education outside of Books," and is worth careful reading and serious consideration.

The short stories are numerous and by well-known magazine writers.

"Walnuts and Wine" is the best conducted Humorous Department of any monthly magazine.

Scribners' Magazine for February is a very interesting number. The place of honor is given to Mr. Roosevelt's African hunting experiences and this time he tells of "A Buffalo Hunt by the Kamiti, and the article is profusely illustrated by Kermit Roosevelt. Royal Cortissoz writes at length and with many illustrations, of Frederic Remington, his work, and his place in the world of art.. "All in a Day's Run," is a very interesting and entertaining and realistic account of the work of a locomotive engineer on a fast train on a great trunk line. "The Progressive Pacific Coast" is a most readable article on the progress and business development and conditions of some of the great Pacific Coast cities. Maurice Hewlett furnishes the second installment of his serial story, "Rest Harrow." The short stories and poetry are of a high grade of excellence.

PAMPHLETS RECEIVED.

Church Men's Year Book. Volunteer Laymen Church Extension. The Laymen's Church Union, 23 Union Square, N. Y.

International Conciliation. The East and the West. Addresses delivered at the banquet given by the German Americans in honor of Gross-Admiral Von Koester—1909. By Seth Low.

Kalendar of the Diocese of West Virginia—Jan. 1, 1910, to Jan. 1, 1911. Containing a scheme of offerings for the current year. Also a plea for more efficient parochial administration. From Bishop Peterkin.

Church Unity. By the Reverend Archibald Campbell Knowles, Rector of St. Alban's church, Olney, Philadelphia.

Charity. The Norfolk Protestant Hospital: Its Work. Its Needs. By Judge W. W. Old.

A Plea for the Old Faith of the Old Church. By the Rev. T. Jefferson Danner, Rector-Emeritus of St. John's church, Pittsburgh, Pa.

A New Marcion. Being a Criticism of Mr. F. C. Conybeare's "Myth, Magic and Morals." By W. Sanday, D. D., Lady Margaret Professor, Oxford. Longmans, Green & Co., 29 Paternoster Row, London. Price, one shilling.

A Catalogue of Books recommended by the Church Library Association for Sunday Schools and Parish Libraries. Cambridge, Mass., 1909.

Berkeley Divinity School Bulletin. Middletown, Conn., December, 1909.

The American Catholic Theory of the Church. Lectures or Class-talks to the Middle Class of 1854-5, at Nashotah. By the Rev. William Adams, D. D. Edited by the Rev. John H. Egar, D. D. Milwaukee: The Young Churchman Co.

A Free Church in a Free State: A Paper read before the Clerical Club of Syracuse, in Lockwood Memorial Hall, Monday, Nov. 8, 1909. By Rev. John Hodson Egar, D. D., of the Diocese of Central New York.

The Four Theories of Visible Church Unity. An Address delivered at the Boston Session of the Church Congress, Friday, May 14, 1909. By William R. T. Huntington, D. D.

The Mission to the Seminoles in the Everglades of Florida. By Deaconess Harriet Randolph Parkhill.

Two Sermons preached in St. George's church, Schenectady, N. Y. By the Rev. B. W. Rogers Tayler, D. D., on the one hundred and fiftieth anniversary of the laying of the foundations of the Parish Church.

Reconciliation through Christ. By H. St. George Tucker, President of St. Paul's College, Tokyo.

For the Southern Churchman.

"Lights in a Dark Place."

Some one has well said: "The New Testament is concealed in the Old: The Old Testament is revealed in the New."

The Old Testament is the preface, introduction and prophesy of the New. Its histories, its biographies, its individuals, its cities, its promises, its prophecies indicate future fulfilments, the mirrors or shadows of greater things to come. They are the glimmers before day-break. And, as they advance or open, they are like the dawning of day.

Many of their parts are like precious stones that gleam with a hidden light of their own. Many are dark and, to the general world, almost meaningless.

But, in the fullness of time, when to the world in darkness and the shadow of death the day dawns, and the Messiah, "the desire of all nations," comes, the Sun of our Righteousness arises with light and healing in His beams, the whole face of the Old Testament is lit up. From Genesis to Malachi, every word, line and chapter shines with divine light. The seed of the woman is now to bruise the serpent's head. Abraham and Isaac are glorified. Joshua is realized to lead us over Jordan. And the New Jerusalem, adorned as a bride for her husband, gives promise of the Kingdom of Heaven at hand.

Some Jewish rabbis say that there are in the first five Books, five hundred references to the Messiah.

The whole Bible is the Word of God; the manifestation of the mind of God; the full length portrait of the Messiah. So when the Saviour arises in glory, the light of His divineness illuminates the minutest part of the Old Testament. Just so the rising sun lights up not only the tops of mountains, and great trees, and seas and lakes, and rivers, and broad fields, but gives beauty and fragrance to every flower, and makes every dewdrop to glitter. And so we do well reverently and lovingly, to read, mark, learn and lay to heart all the Old Testament—as "Lights in a dark place." But the seeing eye and understanding heart to enjoy the blessing is of the Lord. By this bless-

ing we "draw water out of the wells of Salvation."

As the Bible is the full-length portrait, so our Book of Common Prayer, with the word rightly and wisely distributed—its epistles, gospels, and lectionary—is the Saviour in miniature—His walk and conversation. And the golden frame of the miniature, fixing its light and comfort along the journey of life, is the Book of Common Prayer; the invaluable and all-comprehensive means of grace of Christendom. W.

Old St. David's Church, Radnor, Pa.

St. David's church, Radnor, Pa., of which the Rev. James H. Lamb is rector, was 195 years old on the first Sunday in September, 1909. It is visited almost daily by many persons from all parts of the world. Within the last few years, Devon, where the church is situated, has become a fashionable place. It is not even a village, but Philadelphia people have bought large tracts of ground and laid them out like some of the old English estates; and all this because of the old church and the extreme healthfulness of the Radnor hills where the church is situated.

The present rector has been in charge for eight years. He was formerly secretary of the Retiring Fund, and as such made addresses in various places.

The following poem, printed in our book, "Colonial Churches," was written by Longfellow, especially for St. David's, but is applicable, as well, to many of our Colonial churches:

THE OLD CHURCH.

What an image of peace and rest
Is this little church among its graves!
All is so quiet; the troubled breast,
The wounded spirit, the heart oppressed,
Here may find the repose it craves.

See how the ivy climbs and expands
Over the humble heritage,
And seems to caress with its little hands
The rough, gray stones as a child that stands
Caressing the wrinkled cheeks of age.

Here would I stay and let the world
With its distant thunder war and roll;
Storms do not rend the sail that is furled,
Nor like a dead leaf tossed and whirled
In an eddy of wind, is the anchored soul.

PERSONAL AND NEWS NOTES.

Bishop McVicker of Rhode Island, has been ill at the Hotel Belmont, New York, is much improved.

A call has been signed by the Rev. Dr. W. T. Manning, the Rev. Alfred G. Mortimer, D. D., the Rev. Floyd W. Tompkins, D. D., for a conference on Church Unity, to be held in Trinity chapel, New York. The subject for consideration is: "What Are the Essentials for the Perpetuation of the Corporate Christian Fellowship as a Basis of Reunion?"

Plans have been completed for the erection of a church to cost $10,000 at Elmira Heights, N. Y. A family in the city has guaranteed one-half of the building fund, and work on the edifice will be started as soon as the weather permits. The services are held at present in a litle store, which has been outgrown. The Rev. D. H. Weeks, of Elmira, is in charge of the work.

The Lenten noon-day services in Knoxville, Tennessee, are to be held in an up-town theatre, under the auspices of the Churchmen's Club. The visiting speakers will be Bishop Woodcock of Kentucky; Father Hughson, of the Order of the Holy Cross; the Rev. Loaring Clark, of Chattanooga; Bishop Nelson of Atlanta; the Rev. Paul Matthews, of Cincinnati; the Rev. Mercer P. Logan, D. D., of Nashville, and Bishop Gailor of Tennessee.

Church Intelligence.

CALENDAR.

February.

1—Tuesday.
2—Purification Blessed Virgin Mary.
6—Quinquagesima.
9—ASH WEDNESDAY.
13—First Sunday in Lent.
20—Second Sunday in Lent.
24—St. Matthias' Day.
27—Third Sunday in Lent.

Collect for Quinquagesima Sunday.

O Lord, who has taught us that all our doings without charity are nothing worth; send Thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee; grant this for Thine only Son Jesus Christ's sake. Amen.

Collect for Ash Wednesday.

Almighty and everlasting God, who hateth nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthy lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

Foreign.

Factors in the Contest.

In watching the results of the election day by day, the conviction grows that there has been a very considerable growth of popular feeling in favor of Tariff Reform. It has not been an overwhelming growth—nearly the whole of the Northern boroughs seem to be untouched by it—but the results of particular pollings, and the aggregate of votes cast, prove conclusively that protection has gained ground tremendously in the past four years. Whatever Free Traders pretend to think they must recognize this fact, that a continually increasing number of the electors are becoming convinced not necessarily that Tariff Reform is the sovereign remedy for unemployment and the other evils consequent upon the severe foreign competition in our markets, but that it may be a remedy, the possibilities of which deserve to be seriously investigated. To a large extent the Conservative victories have been due to the four years' momentum which the swinging pendulum has gained. Dread of Socialism is another factor in the results, as evidenced by the decline in the Labor vote, that party having lost already four seats. Want of confidence as to the condition of the Navy, and the resentment of Churchmen, are also undoubted causes of the Liberal losses. It is possible that Mr. Asquith's statement at the Albert Hall, interpreted by the Nationalists as a pledge that Home Rule should be dealt with in the next Parliament, came too late to influence seriously the results, but had the electors realized that one of the objects for which the House of Lords is to be crippled is the passing of a measure to break up the unity of the kingdom, the popular vote would, we feel sure, have been greater against them than has been the case. The Government Whip has, much to the disgust of the Nationalists, now "explained" that Mr. Asquith did not promise Home Rule in the next Parliament, but only said that the ban placed by the Liberal party on itself at the last General Election was removed, so that they were free if they so desired to extend self-government to Ireland. Unless their majority makes them very clear of the Nationalist vote their "freedom" will be a very shadowy thing.

A New Order of Things.

The present elections have made it tolerably clear that in England we are entering upon a new order of things. The Bishop of Liverpool pointed out at a Church Pastorial-Aid meeting in Newcastle on Monday, "that the balance of power is shifting from the middle classes to the masses," and that "this country in the future is going to be ruled by the masses of our people, its home policy and its foreign policy dictated by them." In this change he saw a call to the Church. "The future of this country practically rests upon our evangelizing those people—carrying to them the Gospel of our Lord Jesus Christ, and seeking to draw them to follow Him." And the same truth was enforced by the Bishop of Newcastle. In his view the antagonism between classes "opens out a marvellous field for the pastor to try and put before the people the simple truth without any reference to party whatever."

The wise and weighty words, from two prelates so closely identified in their work with the great industrial classes, present clearly enough what is the mission of the Church at this hour. As the Church of the nation, the National Church must give itself more than ever in devoted self-sacrificing service to the cause of the British people. Upon no other Christian body does the responsibility rest so severely. The Church's ministers will be unaffected by the ever-changing current of politics. If they will go to the masses with the simple Gospel; if they will put before the people the simple truth, we shall see a marvelous change in the electorate in its attitude towards great problems. The Church will be free from political attack, and the nation will be still more firmly established in principles of justice and righteousness.

American.

Lenten Services in Philadelphia.

During Lent a series of Thursday evening Missionary meetings will be held in the Church of St. Luke and the Epiphany at 8 o'clock. On each evening there will be two appointed speakers—one as a questioner to open the subject under discussion, asking for concise and definite information as to the conditions of our missionary work in the various fields, its success and failure, freely criticizing our present methods when necessary, and seeking for such information as will remove if possible all objections.

The second speaker will give a detailed answer to such questions, giving full information on the various points. As will be seen from the list of speakers, they have been selected with great care, and this series of meetings should prove most interesting and instructive to all who attend them.

The preliminary schedule has been arranged as follows:

Thursday evening, February 10. "The Board of Missions; its Organization and Administration," the Rev. D. M. Steel; reply, Mr. George Wharton Pepper.

Thursday evening, February 17, "Our Domestic Field." Questioner, Rev. Thos. J. Garland; reply, Mr. John W. Wood.

Thursday evening, February 24. "Work in Non-Christian Lands." Questioner, the Rev. W. M. Groton, S. T. D.; reply, the Rt. Rev. A. S. Lloyd, D. D.

Thursday evening, March 3, "Educational Work." Questioner, Dr. Talcott Williams; reply, the Rev. F. L. H. Pott, D. D.

Thursday evening, March 10, "Medical Missionary Work." Questioner, the Rev. P. J. Steinmetz, Jr.; reply, Dr. E. L. Woodward.

Thursday evening, March 17, will be devoted to a general review, and speakers will be announced later.

NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

Officers Elected for Church Summer Conference—The Cathedral Choir School Building—Bishop Greer Confirms Forty-three at the French Church—Important Meeting of the Church Club.

The new committee on the Church Summer Conference, formerly conducted by the Seabury Society of New York, held its first meeting at the Church Missions House on January 27, and fixed upon the Episcopal Theological School, Cambridge, as the place, and July 17 to 31 as the date for the Conference for Church Work, which was the new name adopted. An earlier date was impracticable because of the meeting in Boston, July 2 to 8, of the National Education Association. The Rev. Philip M. Rhinelander was elected chairman, Miss E. H. Houghton secretary, and Mr. Eugene M. Camp, treasurer. Nearly the full number of members, sixteen, were present, and they enlarged the committee to eighteen, who, with the officers named are: The Rev. Drs. Samuel Hart, Jos. G. H. Barry and Max. Kellner, and the Rev. Messrs. Philip Cook and Samuel R. Colladay; Messrs Burton Mansfield, Robert H. Gardiner and John A. Ely, and Mrs. R. W. Woodward and the Misses Marian DeC. Ward, Mary E. Thomas, Josephine T. Bumstead and A. W. Fisher. Committees on programme, finance and publicity were named, and an executive committee of six was formed. The general policy of past conferences is to be followed, save that the courses will be much improved, especially in normal mission courses for seniors and juniors. Local committees in Dioceses and a general committee in Boston and Cambridge were authorized. Appreciation was expressed of the work of the Seabury Society of New York in the laying of foundations, and some ground for hope that a permanent location, large enough to accommodate a growing attendance, may be provided by 1911. The two committee members elected were Messrs. Thomas Nelson Page and George Wharton Pepper.

The Rev. Karl Reiland, who has been first assistant at Grace church since 1904, and who declined several calls during the life of the late rector of Grace church, has resigned charge of the church, to which place he was invited by the vestry pending the election of a new rector, and has accepted an election as rector of St. Andrew's church, Yonkers, to succeed the Rev. James E. Freeman, who goes, on February 1, to Minneapolis. Mr. Reiland will go to Yonkers at the end of Lent, or sooner if he can be released from his present work. He is a graduate of Trinity College, and before coming to Grace, was rector of Trinity church, Wethersfield, Conn., for three years.

For a Cathedral choir school building $25,000 has been secured, and efforts will be made to secure in all $150,000. The new building will be located on the Cathedral Close, and have accommodations for forty boys, besides those for faculty, and complete outfit of a training school. The material of the building will correspond to the Cathedral and other buildings erecting there.

The New York Association of St. Paul's School, Concord, Alumni, gave a dinner in honor of the Rev. Dr. Henry Ferguson, in appreciation of his successful administration of the school for five years, and of the new rector, the Rev. Samuel S. Drury, of Boston. About two hundred and fifty men were present. A letter was received from Bishop Lawrence saying Massachusetts desires credit for relinquishing Mr. Drury, and wishing him well. Dr. Ferguson was said to have put the school on a better financial basis than it has ever been.

Bishop Greer has just confirmed a class of forty-six persons in the French church, du St. Esprit, the Rev. A. V. Witmeyer, rector, more than half of whom were born Roman Catholics. Young French residents of New York, a difficult religious problem always, is being somewhat better solved than formerly, in that larger numbers are being reached. There are also more children in the Sunday School than in previous winters. American organizations, like the Brotherhood and the Girls' Friendly, were tried, but French ones were preferred and the former abandoned. The parish has long maintained a home for girls, but is soon to have also a home for aged couples.

The largest monthly meeting of the year was the record made by the Church Club for January. The topic was the relation between the Parishes and the Diocese, with the Rev. Dr. Van de Water as speaker. He is chairman of a Convention committee on this subject, and he gave results of the committee's study. His plea was for coordination, the making of certain diocesan obligation assessments, and putting the missionary contributions upon a better basis, but the latter to remain apportionments. Mr. Stephens Baker, who was treasurer of the Convention of the Laymen's Missionary Movement, asked whether the time has not come when the denominations may acknowledge Bishop Greer, everybody be one and the Church the one. Some doubt was expressed, but it was agreed that Christian unity has made progress.

Mr. Eugene M. Camp, just returned from Raleigh, told of the new and larger interest on the part of laymen of the Carolinas, and outlined a plan for co-ordinating the work of the organizations of New York Diocese, which was cordially received. It was announced that a Church Laymen's Conference will be held in New York in April, with sessions in Trinity church and Christ church, and a dinner, in which two or three lay organizations will join, with the Church Club in the lead.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Noonday Lenten Services—Forty-three Confirmed at the Italian Mission. Residuary Bequest to Church of the Incarnation—Bequests for Charity. Bishop Anderson Addresses the Church Club—Free and Open Church Association—Death of a Clergyman. Meeting of Sunday School Workers.

This year as last there will be four courses of Noonday Lenten services in Philadelphia—in old St. Paul's church, the Garrick Theatre, Old Christ church and St. Stephen's church. At old St. Paul's the preachers will be Bishop Talbot, the Rev. Thomas J. Garland, the Rev. Wm. M. Groton, S. T. D., the Rev. Wm. P. Remington, the Rev. Floyd W. Tomkins, S. T. D., the Rev. J. O. S. Huntington, the Rev. Stewart P. Keeling, the Rev. Hubert W. Wells, the Rev. John E. Hill, the Rev. A. G. Mortimer, D. D., the Rev. Robert Johnston, the Rev. W. R. Stearly, the Rev. C. W. Bispham, the Rev. Llewellyn N. Caley, the Rev. Charles S. Hutchinson, the Rev. E. M. Jefferys, S. T. D., the Rev. Harrison B. Wright, the Rev. Herman L. Duhring, D. D., the Rev. H. Cresson McHenry. At the Garrick Theatre: Bishop Jaggar, Bishop Talbot, Bishop Kinsman, the Rev. Edwin S. Carson, the Rev. J. O. S. Huntington, the Rev. J. B. Halsey, the Rev. Llewellyn N. Caley, Bishop Woodcock, the Rev. Floyd W. Tomkins, S. T. D., the Rev. Robert Johnston, the Rev. Charles S. Hutchinson, the Rev. George L. Hutchinson, the Rev. C. W. Bispham, the Rev. Louis C. Washburn, S. T. D., the Rev. Wm. M. Groton, S. T. D., the Rev. Wm. P. Remington. Christ church: the Rev. Louis C. Washburn, S. T. D., the Rev. Floyd Tomkins, S. T. D., the Rev. Charles A. Ricksecker, the Rev. A. G. Mortimer, D. D., Bishop Talbot, Bishop Rowe, the Rev. C. W. Bispham, the Rev. E. S. Rousmaniere, D. D., the Rev. C. Rowland Hill, the Rev. George Brinckerhoff, the Rev. B. S. Sanderson, the Rev. C. F. J. Wrigley, S. T. D., the Rev. Llewellyn N. Caley, the Rev. Hubert W. Wells, the Rev. Wm. M. Groton, S. T. D., the Rev. Ellis Jones, D. D., the Rev. J. L. R. Nisbett, the Rev. J. P. Ware, the Rev. T. J. Garland, the Rev. J. B. Halsey. St. Stephen's church: the Rev. C. E. Grammer, S. T. D., Bishop Kinsman, Bishop Talbot, the Rev. W. R. Turner, the Rev. Stewart P. Keeling, the Rev. C. Ernest Smith, S. T. D., the Rev. George L. Richardson, the Rev. Hubert W. Wells, the Rev. Arthur Rogers, D. D., the Rev. J. S. Reed, D. D., the Rev. N. V. P. Levis, the Rev. A. G. Mortimer, D. D., the Rev. Harrison B. Wright, the

Rev. Robert Johnston, the Rev. J. Thompson Cole, the Rev. Robert Long.

Bishop Jaggar confirmed on Sunday night, January 23, a class of 43 at the Italian Mission, the largest in its history. The mission in all its departments is now most prosperous. Mrs. John Loman has charge of the music. There is a large Sunday School and a Bible class taught by the minister-in-charge, the Rev. T. E. Della Cioppa. There is need of outside aid to enlarge its work, for which appeals are made.

There has just been issued in a neat pamphlet, the paper on the History of St. James' church, which was prepared and read by the Rev. Louis C. Washburn, S. T. D., in that church on May 1, 1909, the occasion being one of the services held to commemorate the church's centennial.

In her will, Mrs. Mary A. Neafie made a bequest of $10,000 in trust for the benefit of her cousin, at whose death the principal is to be paid to the Church of the Incarnation.

Catharine C. Middleton made two bequests of $10,000 to be given to charity as her executors may deem best, as memorials of her husband. A clause in the will suggests their consultation with the Rev. Herman L. Duhring, D. D., with regard to putting one of the bequests to aid and benefit persons suffering from lung complaints. She gave $1,000 to Dr. Duhring as an appreciation of his untiring efforts to uplift humanity.

Bishop Anderson addressed the Church Club on Monday evening, January 24, on the Church's Opportunity for Expansion within our Own Country. He urged that the mistake be not made in the far West which was made in the Middle West, in neglecting to properly support and encourage the missionaries who are laboring in new sections.

The Rev. G. Woolsey Hodge began in the Church of the Ascension, on Sunday evening, January 30, a series of sermons on Church Unity, in which separation among Christians and how he purposes to show the causes of Unity may be effected. The first sermon was on Why should not the Presbyterians and the Episcopal Church Unite?

The annual service of the Free and Open Church Association was held in St. Mark's church, Frankford, on Sunday evening, January 30, the sermon being preached by Rev. Hubert W. Wells.

The Rev. Edwin S. Carson preached before the camps of the Patriotic Sons of America in the Memorial Church of St. Paul, on Sunday evening, January 30.

The Rev. Robert Erskine Wright, priest-in-charge of All Saints' church, Falsington, Pa., died at his old home in Frankford, after an illness of only three days. He was born in the same house, February 9, 1859, being the son of Richard L. Wright and Eleanor E. Roberts. He graduated from the University of Pennsylvania, 1880, and the General Theological Seminary, 1886. He was ordained deacon by Bishop Henry C. Potter, who advanced him to the priesthood, 1887. He was assistant at Trinity church, New York, 1886-1888; rector of St. Timothy's church, Wilson, North Carolina, 1889-90; chaplain of St. Gabriel's School, Peekskill, N. Y., 1890-91; rector of St. John's church, Bellefonte, Pa., 1893-97. Since that time he has been at Falsington.

The Pre-Lent delegate missionary meeting of Sunday School Workers was held in the Church House on Saturday afternoon, January 29. Bishop Whitaker presided. He spoke of the influence of those present to make the Lenten offering greater than last year. The Rev. William N. Parker spoke of methods to arouse the interest of the scholars and pointed out the fact that the main object is to lay foundations upon which Christian character may be built in the future.

The Rev. C. C. Pierce, D. D., showed how it is our business to go to the work and trust in God. He spoke of the outrages which have been perpetrated against the Indians and of the degredation of children in China, Japan and the Philippines.

The Rev. Wilson R. Stearly spoke of working in the right way and how on each Sunday the superintendent can arouse the interest of the scholars, and have them understand that they should labor for Missions, because it is the will of our Heavenly Father that all mankind should be brought into the Kingdom of Heaven.

The Rev. Herman L. Duhring, D. D., said that last year, during Lent, 42,000 mite chests were given out in this Diocese, while this year there have up to this time been 38,242 given to the schools, and spoke of what can be done by sending boxes to children in their homes.

The men of St. Matthew's church met at a missionary supper on Friday evening, January 28, and resolved to meet the Apportionment and increase it to $1,500 this year. Addresses were made by the rector, the Rev. C. C. Pierce, D. D., on the Missionary Motive; by the Rev. A. M. Sherman, of China, on the Missionary Opportunity.

Mr. Henry D'Olier spoke on what they did last year, and Mr. E. H. Bonsall, on What we Ought and can do this Year.

GEORGIA.

Rt. Rev. F F. Reese, D. D., Bishop.

Eighty-eighth Annual Convention of the Diocese—Bishop Reese's Address—Woman's Auxiliary Meeting.

The 88th Convention assembled at Calvary church, Americus, on January 26. The Bishop celebrated the Holy Communion, assisted by the Rev. Charles T. Wright, president of the Standing Committee, and the Rev. R. L. Wilson, of Soo Chow, China, who subsequently addressed the Convention on the subject of his work.

The Convention was very busy with routine work for two days, very little tinkering with canons being done. The officers and committees and the General Convention deputation were substantially re-elected, only one or two changes being made. In the afternoon of the first day was delivered the Bishop's address.

The Bishop reported that the condition of the Diocese is quite encouraging. All of the missions are now supplied with clergy, though two of the parishes, St. Andrew's, Dariens and Grace, Waycross, are vacant. During the year excellent support has been given to the parishes and missions. The latter have shown a commendable desire to increase their measure of self-support and the Bishop has met with encouragement on every hand.

Small missions widely scattered make it impossible to provide missionary service and adequate salaries without large grants from the missionary treasury.

"Men cannot work," said the Bishop, "when oppressed by inadequate support. It is a poor policy to pay men insufficiently for their labor. I want to see every married man have $1,200 and a house. That is little enough in these days of ascending prices. But in addition to money support, the clergy must have the united loyalty and interest of their people in their spiritual work. Fault-finding and captious criticisms, splits and factions among the people, are crimes against the Church and the Master. Peace, love and loyalty among the laity are conditions without which no priest, however faithful and efficient, can accomplish results.

"No Church which does not contribute of its life to the Holy Ministry can be considered as possessing its full measure of the life of our Lord. It is true that under the changed and changing conditions of modern thought and life, the old idea of the priest's work must give place to a broader conception of the functions of the ministry. But institutional work should not be allowed to over-shadow entirely the preaching of the Gospel and the administration of the sacraments. But the preaching of the Gospel must take account of the movement of modern thought and life and that Gospel must be interpreted, with fidelity to the Caholic faith, in the terms of men's living and growing experience and thought.

"For the work of the priesthood, the best men are needed, men of sturdy Christian character, men of sympathy with life, men living in the present, men of ability, capable of leadership. The faith abides but life grows and expands. The priest and prophet must be rooted in the ancient foundations of the faith, but sanely and judiciously sympathetic with its relations to the living world.

"The problem of the negro we have had with us so insistently and it is such an immense and complicated problem that we are tired of it. And indeed, it is quite impossible of solution satisfactorily and completely for our generation. It is one of those issues, social and political, that must work itself out, while we tinker at it as opportunity and emergency require. But there is one thing that we can and must do. We must be just and merciful and open-minded, without prejudice and harshness, as far as we can, to this race of people in our midst.

"We Southern people realize as our Northern brethren cannot, the seriousness and delicacy of the situation. Our contact with the negro is more intimate, and it is more irritating. We suffer from his limitations and infirmities. We know a great deal about that. Our domestic life, our civic, industrial and political life are all affected by it and affected disastrously too often. Our wives are the victims of their unreliability and inefficiency. Our courts are the witnesses to their evil tendencies. I am speaking of them as a race, a class. You and I know the exceptions to the rule.

"The question presents itself, what ought we, the superior and favored race, Christian people, who are supposed in a measure to think and feel about people as Jesus Christ thought and felt about them. What are we going to do about it? The Church has been trying to do something, a little, not very seriously, and not so very enthusiastically, but she has not solved the question as other religious bodies have done, except the Roman Catholic church, by cutting them adrift and let them shift for themselves. In our own Diocese something has been done in a small way, and it is by contact with that and with the individual negro clergy and people and children in the schools that my sympathies have been so deeply stirred. The situation of these people is pathetic. In some ways it is a tragedy. Human

need poverty, ignorance, weakness, must touch any man whose heart is not steeled against it."

A missionary session was held in the evening, when the congregation crowded the church. The Bishop made a magnificent address on The Responsibility of the Church, and was followed by the Rev. Mr. Wilson, of Soo Chow, China.

Mr. B. F. Finney, travelling secretary of the B. S. A., who was put down for an address was called away by the death of his father. The Convention sent him a telegram of sympathy.

The Woman's Auxiliary of the Diocese of Georgia held two meetings, morning and afternoon, heard reports from the various parishes and otherwise transacted considerable of the business that required attention. The delegates were welcomed to the city by Miss Sarah Cobb, a response being being made by Mrs. Edward S. Elliott, of Savannah.

In the afternoon session, Rev. Robert C. Wilson, missionary at Soo Chow, China, made a very entertaining talk on the conditions among the women in China.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Bishop Lloyd's Visitations.

February.— 1 —Greenwood, Albemarle; 8—Standardsville; 9 to 13— University of Virginia; 15—Baltimore; 16—Clifton, Long Island; 18 to 20— New York; 24—Philadelphia; 25, 26, 27—Harrisonburg; 28—Mt. Jackson.

March.—1—Doodstock; 2—Strasburg and Stephen's City; 3—Winchester; 5 and 6—Falls Church; 7—Leave for St. Louis; 9—In St. Louis; 13—In Baltimore; 16, 17 and 18—Essex; 19— Richmond; 20—Holy Trinity and St. John's, Richmond; 24—Weddell Memorial, Richmond; 25—St. Luke's, Richmond: 27—St. Paul's and Christ church, Richmond; 30—Hanover; 31— Old Church, Hanover.

April.—1—St. Paul's, Hanover; 2— Richmond; 3—St. James' and St. Andrew's, Richmond; 5—Domestic Missionary Society; 7—Trinity church, Hanover; 8—Church of our Saviour, Hanover; 9—Fork church, Hanover; 10—St. Martin's, Hanover.

Trinity Church, Manassas.

On Sunday morning, January 30, Bishop Lloyd visited Trinity church, Manassas, and confirmed a class of eleven, presented by the rector, the Rev. F. L. Robinson. Four of the number were baptized during the services. The Sunday School lessons were dispensed with and Bishop Lloyd gave the children a talk that even the smaller ones will remember.

The church was well filled, all denominations, apparently, being represented in the congregation. The Bishop urged with all earnestness the exercise of that plain common sense in religious matters that, alas! too many seem to think—to their own undoing —foolish and useless to carry into the spiritual realm.

The Church people of Manassas are jubilant over the almost entire elimination of their church debt. In December the ladies held a bazaar, clearing upwards of $150. The debt remaining is only $50.25, the payment of which is practically assured.

In the afternoon the Bishop visited St. Ann's church, Nokesville, stopping on the way to hold a service at the colored industrial school.

Call Accepted.

The Rev. George P. Craighill, rector of Trinity church, South Boston, in the Diocese of Southern Virginia, has accepted a call to the rectorship of the Church of the Epiphany, Barton Heights. Mr. Craighill is a graduate of the Virginia Military Institute and an Alumnus of the Virginia Theological Seminary of the class of 1905. He is a young man of much ability as a preacher and pastor, and will receive a warm welcome to Richmond and the Diocese of Virginia.

The Church of the Epiphany represents a very pleasant work in the suburbs of Richmond. It has been vacant since the resignation of the Rev. W. L. Kinsolving, about a year ago.

St. Paul's Day at St. Paul's Church, Richmond.

The annual parish meeting of St. Paul's church, Richmond, was held on January 25, (Feast of the Conversion of St. Paul). It was well attended and was presided over by the rector, the Rev. R. W. Forsyth, with Mr. Frank Powers as secretary.

Reports of a most encouraging character were made from the many organizations, which represent the activities of this very busy and aggressive church. No department of Church work is unrepresented, and the accomplishments are such as to cause the lover of good things to "thank God, and take courage."

After the business of the evening was transacted, a pleasant social hour was spent by the rector and friends of the church.

Call Accepted.

The Rev. Elliott B. Meredith, rector of St. Thomas' church, Christiansburg, in the Diocese of Southern Virginia, has accepted a call to the rectorship of St. Anne's parish, Albemarle county. Mr. Meredith is a native of Virginia and an alumnus of the Virginia Theological Seminary of the Class of 1901. He has had charges in Middlesex, Bedford, Botetourt and Montgomery counties, Virginia, and Elko, Nevada.

St. Anne's parish has been vacant since the resignation of the Rev. Wm. H. Darbie, over a year ago, to accept a call to Luray.

WASHINGTON

Rt. Rev. Alfred Harding, D. D., Bishop.

Celebration of First Anniversary of Bishop Harding's Consecration—Visitations Announced—Three Clergymen Resign Their Charges—Anniversary Service at the Home for Children. Bequest to the Eye, Ear and Throat Hospital—Churchman's League Lenten Lectures—Speakers at Epiphany Lenten Services.

The former parishioners and other friends, clergy and laity of Bishop Harding, paid him a loving tribute, on the evening of St. Paul's Day, January 25, when they gave him a reception in the parish hall of that church, that day being the first anniversary of his consecration to the Bishopric of Washington. The Bishop conducted the service, and afterwards met the throng of friends in the hall.

Speaking with warmth of his many years as pastor of St. Paul's, the Bishop said he would never again know the happiness which he had for so long a time enjoyed among them. The manifold duties of the Bishopric he found to be attended with burdens unexpected, and he begged the supporting prayers of his former parishioners, as well as their charitable judgment of his works.

"Heavy the head that wears a crown;" and, often aches the heart that beats in the breast of the faithful Bishop who represents among men "The King of kings," whose crown is the pure devotion of His followers!

The Bishop has rejoiced always, he said, that St. Paul's was a church free and open, in which "the rich and the poor meet together" for worship and work.

Complimenting St. Paul's people upon their interest in the church's affairs and declaring that he had never known a Church in which so many actively engaged in its work, he further exhorted them to sacrifice personal preferences and feelings for the church's good and benefit, that they might continue to be blessed as in the past years.

In the service the Bishop was assisted by the rector who succeeded him, the Rev. Robert Talbot; who also gave a statement of the doings of the various societies during the past year, the one year of his own pastorate.

The Bishop has passed the month of January in multiplied work at home and in other sections, closing the month with several confirmation services, last Sunday. He also consecrated the new Church of St. Monica, for the colored people in South Washington, the Rev. J. C. Van Loo, colored, priest-in-charge. This chapel was the gift of Dr. William C. Rives, of Ascension church.

The Bishop announces the following appointments:

February 2—8 P. M., St. Matthew's chapel South Washington; 6—Anniversary; 9—8 P. M., Grace church, Georgetown; 13—11 A. M., Church of Our Saviour, Brookland; 16—8 P. M., Chapel of the Redeemer, Glen Echo, Md.; 20— 11 A. M., Zion parish, College Park, Md.; 20—8 P. M., Trinity, Takoma; 23 —8 P. M., St. John's chapel, Georgetown; 27—11 A. M., St. Stephen's, Washington; 27—8 P. M., Chapel of the Nativity, Washington.

Takoma parish, Takoma Park, has, after more than a year of waiting and longing, secured a rector, in the person of the Rev. F. W. Smith, rector of the Church of the Messiah, Philadelphia, and brother of Dr. H. S. Smith, of St. Margaret's church, Washington.

This Diocese still has several vacant country parishes; and the resignations of three of our city clergy were announced from their chancels on Sunday last, January 30. The Rev. Mr. Nelms, of Ascension church, announced the resignation of his assistant minister, the Rev. John Quinn, who, in a warmly appreciative letter to the rector, read by him to the congregation, bade goodbye to pastor, vestry and people.

At St. Andrew's church, at the same hour, something akin to a bomb-shell was cast into the congregation, by the Rev. George Calvert Carter, the rector, when he announced to them his resignation of the parish, and acceptance of the rectorate of the Church of the Redeemer, Brynmawr, Pennsylvania. After earnest objections by the vestry of St. Andrew's, when Mr. Carter's resignation was offered early in the preceding week, it was most reluctantly accepted; and the ties of six years binding, made strong by mutual esteem and love, were legally severed, to be wholly effective after Easter Sunday, when the beloved rector's farewell will be spoken to the congregation. Meantime, he will prepare and present a class for confirmation.

The retiring rector of St. Andrew's, when he assumed the charge of the

parish, took up the great burden of sixty-five thousand dollars of church-debt; but by dint of faithful speech and diligent work, he has seen fifteen thousand dollars of it paid, and the heavy interest met up to the present time. Today, the debt is forty-five thousand dollars.

Mr. Carter's removal will prove a great loss to the Church in Washington, and a saddening severance of many personal ties of clergy and laity, which he has bound by an unusual endowment of a gentleman of Christian manner.

It is also announced, that Mr. Carter's true yoke-fellow in his parish work, his assistant minister, the Rev. Jesse R. Bicknell, will resign, to take work in the Panama Canal Zone. Mr. Bicknell, by earnest and assiduous attention to his many duties in St. Andrew's parish, and by his unselfish devotion as a pastor, has endeared himself to the people.

The anniversary service of The Episcopal Home for Children (formerly The Bell Home), was held, on Friday evening, January 28, at the Bishop's House, Washington. This Home has, by a benevolent friend, been enlarged and made greatly more fitted to meet the increasing demands for the care of Christ's poor little ones.

By the will of the late Mrs. Lucy Parker Willard, of Washington, her sister, Miss Nannie Floyd Parker, receives the income of bonds worth one hundred thousand dollars; which bonds, at Miss Parker's death, become the property of the Washington Episcopal Eye, Ear and Throat Hospital, for the support of a ward for the workingmen of Washington, and a memorial to Mrs. Willard's husband, the late Caleb C. Willard, of Washington.

The committee appointed to arrange for the annual course of Lenten lectures for the Churchman's League of the Diocese have completed their work, and have prepared a scheme for the mission work of the church. The following clergymen have consented to deliver the lectures in the fields assigned them: Rev. George H. McGrew, D. D., India; Right Rev. P. T. Rowe, Alaska; Rev. F. L. H. Pott, D. D., China; Rev. James W. Morris, D. D., Brazil; Right Rev. Arthur S. Lloyd, D. D., the Philippines. The lectures will be given on Tuesday evenings, beginning February 15.

Among the out-of-town speakers, this year, at the midday Lenten services in Epiphany church, will be the following: Rt. Rev. A. S. Lloyd, Bishop-Coadjutor of Virginia; Rev. Charles Fiske, the new rector of St. Michael and All Angels', Baltimore; Rev. J. W. Morris, rector of the Monumental church, Richmond; Rev. Robert Johnston, rector of the Church of the Saviour, Philadelphia; Rev. Charles C. Pierce, D. D., rector of St. Matthew's church, Philadelphia; Rev. Floyd W. Tomkins, D. D., rector of Holy Trinity, Philadelphia, and Rev. F. L. H. Pott, D. D., president of St. John's College, Shanghai, China.

These services, which are held under the auspices of the Brotherhood of St. Andrew, will begin sharp at 12:05 o'clock and end at 12:25, and they will be held each weekday, except Sunday, from February 14 to March 18, inclusive. W.

At the annual meeting of the Jacksonville (Fla.), Church Club, held on January 13, the special speakers were Bishop Weed, of Florida; Bishop Woodcock, of Kentucky, and the Rev. Dr. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Southern Easton Convocation—St. Paul's Day Observance at Centreville.

The Southern Convocation held its Winter's session in St. Peter's church, Salisbury, the Rev. David Howard, rector, January 11 and 12. The Convocation was opened with Evening Prayer on January 11, a class was presented by the rector and confirmed by the Bishop, after which an address on Confirmation was delivered by the Rev. L. A. Potter, of Berlin.

The morning service of Wednesday was in the nature of a memorial to the late Rev. Franklin Bache Adkins, for many years dean of the Southern Convocation. The Rev. Thomas B. Barlow, of Cambridge, preached the sermon from Isaiah 57:1,2. He paid a tribute to the late Dean, speaking of the value and usefulness of his life, and the devout and devoted and consecration service which he rendered as a priest of the Church. Holy Communion followed, celebrated by the Bishop.

At the business meeting in the afternoon a minute was offered by Rev. Messrs. Barlow and Guion, and adopted, expressive of the worth of the deceased dean, and of the love and esteem in which he was held by the Convocation, and by his parishioners.

The Convocation closed its session with Evening Prayer and addresses on Prayer and Church-going, by the Rev. Messrs. Ockford and Guion.

The Rev. Thomas B. Barlow was elected to serve as dean for the rest of the year.

St. Paul's Day was observed in St. Paul's church, Centreville, as a parish festival. Besides the rector, Rev. Walter B. Stehl, and the rector emeritus, Rev. James A. Mitchell, there were present the Rev. H. B. Martin, D. D., the Rev. Messrs. A. Ware, C. R. Birnbach, W. N. Weir, J. G. Gantt, and Wyllys Rede, D. D. Services began at 7:30 A. M., with an early celebration, and at 11:30 A. M. there was Morning Prayer and sermon, and a second celebration. The sermon was preached by the Rev. Dr. Martin, rector of Emmanuel church, Chestertown, from the words, "Every man at the beginning doth set forth good wine; and when men have well drunk then that which is worse; but thou hast kept the good wine until now." The sermon was most enjoyable. A good congregation was present and there was a large attendance of communicants.

After service the whole congregation was invited to a luncheon in the parish house, provided by the ladies of the parish.

At the morning service the Ladies' Church Aid Society, which annually elects its officers at this time, made a report embracing the work of the society during its term of existence. The society was organized in 1869, under the rectorship of the Rev. A. S. Smith, D. D. In that time it has collected $3,845.80, and disbursed it as follows: To the poor of the parish and community, $1,308.12; to the church, $1,469.49; to the rectory, $665.83; to Diocesan Missions, $195 to the Parish house, $124.04, and for general church purposes, $83.35.

A third service was held at 7:30 P. M., at which an address on "The Kingdom of God, the Visible Church of Christ," was given by the Rev. Wyllys Rede, D. D., and an address on "The Relation of the Parish to the Diocese," by the Rev. J. Gibson Gantt. These excellent addresses were enjoyed by a large congregation. The music by the large choir was appropriate and fine.

The Rev. H. W. Robinson, recently called to fill the vacancy in Shrewsbury parish, Kent county, caused by the retirement of the old rector, Rev. Samuel Edson, has arrived from his distant home in Texas, and assumed charge.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Seventh Anniversary of the Rev. T. J. Lacey's Rectorship at the Church of the Redeemer, Brooklyn.

A pleasant feature in connection with the celebration of the Rev. T. J. Lacey's seventh anniversary as rector of the Church of Redeemer, Brooklyn, L. I., January 9, was a great Sunday night service, under the auspices of the Men's Guild. The speakers were Bishops Griswold and Thomas. Bishop Raphael, of the Syrian Greek Orthodox church, was present, and occupied a seat in the sanctuary, wearing his robes and attended by his chaplain.

The Rev. Frederick J. Keech, who succeeded the Rev. Dr. E. Homer Wellman, as rector of the Church of the Atonement, Brooklyn, N. Y., has now resigned and is succeeded by the Rev. Frederick H. Hansfield, who is a graduate of Trinity College, Toronto, and for two years was in charge of a parish in the Diocese of Niagara, Canada.

The Rev. Kirkland Huske, rector of All Saints' church, Great Neck, has been made Archdeacon of Queens and Nassau, in succession to the Rev. Henry Mesier, who resigned because leaving the Diocese. The place is one long filled by the Rev. Henry B. Bryan, now Archdeacon of Panama. The new Archdeacon is a graduate of the University of North Carolina.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop

Church Club Organized in Syracuse. The Laymen's Missionary Movement.

Following up a suggestion of the Bishop, in his annual address to the Convention of the Diocese, last June, the organization of a Church Club was effected in Syracuse, January 27. The following officers were elected: President—Frank L. Lyman, of St. Mark's church, Syracuse; vice presidents—George T. Jack, of Grace church, Syracuse, and J. Van Lear, of Owego; secretary—Albert D. Crocker, of Holy Cross church, Utica; treasurer—J. L. Hamblin, of Oneida. Executive committee, with the officers—William Taylor, M. D., of Canastota; Charles L. Behm, of the Church of the Saviour, Syracuse; H. L. Preston, of Jordan, and W. W. Canfield, of Calvary church, Utica. A constitution was adopted. It provides for annual meetings alternately in Syracuse and Utica, on the fourth Tuesday in October. Other meetings held at the discretion of the executive committee.

The Bishop, who resides in Utica, and all but two of the Utica clergy, have joined in the Laymen's Missionary Movement. The clergy of Syracuse are holding aloof from it. Your correspondent is unable to state the attitude of clergy in other large Church centers of the Diocese, like Watertown, Binghamton, etc. The Rev. Douglas Matthews, rector of Zion church, Rome, has particularly commended it to his laymen, and one of his parishioners has an official position in the movement organized in Central New York.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

The Laymen's Conference in Raleigh.

The conference of laymen of the Diocese was held in the Church of the Good Shepherd, Raleigh, on the night of January 24. The Bishop conducted a brief service and spoke of the purpose of the meeting and its peculiar value to laymen.

Mr. Thomas H. Battle, of Rocky Mount, gave his impression of the recent convention at Greensboro, showing the part taken in it by our own men, what it meant in the evangelizing of the world, and especially the arousing of men to stand up for their faith, and to serve as never before.

Mr. Eugene M. Camp, leader of the Laymen's Union of New York, told well and helpfully of the Laymen's work in the North.

After participating in a delightful luncheon prepared by the ladies, admirable addresses were made by General Carl Woodruff, chairman of the committee; Hon. J. C. Buxton, of Winston-Salem; Mr. W. A. Erwin, of Durham; Hon. William Russ, Hon. R. H. Battle and Col. Chas. E. Johnson and Mr. John T. Pullen, of Raleigh, and Rev. Messrs. Trott and Hogue, of Durham and Chapel Hill.

Tuesday being the Feast of the Conversion of St. Paul, there was a celebration at ten o'clock, the Bishop officiating, assisted by Archdeacons Osborne and Hughes.

At 10:45 the Conference was organized, with Hon. J. C. Buxton, of Winston-Salem, chairman, and Mr. Francis A. Cox, of Raleigh, as secretary.

Mr. Camp spoke of the relation to the general Laymen's Movement and the duty it entailed. His suggestions were adopted by resolution. He set forth work of men both in the Diocese and their respective parishes; advised in the latter case the division of men into convenient groups of six or seven, with leaders, and the use of literature, as needed, to inspire and encourage. He also suggested organization as part of the Church Laymen's Union.

A motion was carried thanking the Church Laymen's Union for sending Mr. Camp to address the Conference.

The following resolutions were unanimously adopted:

"Resolved, by the Laymen's Conference of the Diocese of North Carolina, held in the City of Raleigh, January 24 and 25, 1910:

"1. That we recognize with devout gratitude the many evidences of renewed life and power in the Church of Christ in all parts of our country, and especially at this time the increasing sense of responsibility among laymen in connection with the evangelization of heathen lands.

"2. That we hereby express our most cordial sympathy with the Laymen's Missionary Movement in its noble and inspiring purpose of enlisting all Christian men in the work of evangelizing the world; and we do most heartily endorse the 'Missionary Policy for North Carolina' as set forth in the resolutions adopted at the convention held in Greensboro the 12th, 13th and 14th of the current month, so far as those resolutions embody the general purposes of the movement, and suggest methods which may be adopted to meet particular and local conditions.

"3. That we welcome the opportunity afforded by the Laymen's Missionary Movement of co-operating with our Christian brethren in the blessed work of arousing the men of America to a deeper sense of the duty and privilege of sustaining and extending the work of Christ throughout the world.

"4. That we hereby endorse the action of the clergy and laity of the North Carolina Diocese who assembled in St. Barnabas' church, Greensboro, January 14, in recommending that all our North Carolina churches should at least double the amount of their Apportionment for general foreign and domestic missions for the current fiscal year 1909-10. And in order to accomplish this we further urge the clergy and laity of our Diocese to carry out thoroughly the personal canvass recommended in the Greensboro resolutions that each man in all our Diocese may be brought face to face with the duty which as a Christian he owes to the work and to the person of the Master."

The preamble to one of the resolutions that were adopted, the preamble being defeated by the laymen, was as follows:

"That, affirming our sincere convictions in respect to those principles of Catholic Faith and Order which we have inherited and in which we humbly believe we are preserving inestimable blessings for all Christian people," the third resolution, quoted above, following.

At the evening session Hon. J. C. Buxton, Gen. Carl Woodruff and Messrs. W. H. Williamson and Thomas H. Battle were chosen delegates to the General Convention of laymen, to be held in Pittsburgh, Pa., Feb. 25-27.

At night Mr. Camp's subject was "Christ the Great Economist." Here was a "new lesson, a new relation, a new characterization" of the Master toward the laymen's work.

Christ said, "Work;" "Go," and knowing what was in man He was scientific and exact. On the laymen's banner should be inscribed: "Go, Carry, Give;" for "going is growing and growing is life." It was fairly well agreed that the five great men of the world were Moses, Homer, St. Paul, Dante, and Shakespeare. And the reason was that they took great thoughts and deeds and put them simply so all might understand. Samuel Bowles, founder of the Springfield (Mass.) Republican, said that when he did not have time to write a short editorial, he wrote a long one. Christ did that which was greater than all the great things of all the five greatest men, and it is contained in these words: "For God so loved the world that He gave His only-begotten son, that whosoever believeth in Him should not perish, but have everlasting life."

The attendance was remarkable, almost every parish as well as many missions being represented either by the clergy or laymen, or in most instances, by both.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Convocation of Knoxville—St. Luke's Church, Cleveland.

The Convocation of Knoxville met at St. Paul's church, Chattanooga, on Monday, January 24. All the clergy resident within the bounds of the Convocation were present except the Rev. Samuel Ringgold, D. D., the veteran pioneer of East Tennessee and Dean of Convocation; the Rev. Edward S. Doan, Archdeacon of Convocation, and the Rev. W. H. Osborne, of Johnson City, who were detained by sickness in their families, or by other causes beyond their control.

At the first service held on Monday night, the preacher was the Rev. W. C. Robertson, of Christ church, Chattanooga. On Tuesday, St. Paul's Day, the session began with a celebration of the Holy Communion at 7:30 A. M., followed by Morning Prayer at 9:30 A. M., and with a devotional address by the Rev. W. C. Whitaker, D. D., of St. John's church, Knoxville.

At 10:45 A. M. came the first business session. In the afternoon from 3 to 5 o'clock came a conference on "Conversion," under the following heads: a. The Conversion of Confirmees. Where is the lapsed communicant? b. The Conversion of the Young. Where are the older boys and girls? c. The Conversion of the Openly Irreligious and Careless. Where is our Brother?

The addresses on these subjects were most helpful and inspiring, and fitted well into the general line of thought which the Church gives on the Festival of the Conversion of the great Apostle St. Paul. The day was closed by a missionary service at 8 P. M., at which addresses were made on the following subjects:

1. East Tennessee Missions twenty years ago and to-day.

2. How the whole Field looks to-day. General Missions.

3. How to develop in our Congregations the Love of Missions.

In the absence of the Archdeacon, to whom the first subject had been assigned, the acting Dean, Rev. W. C. Robertson, compared the state of the Church in East Tennessee, twenty years ago and to-day, and pointed out that the progress made has been very much less than it might have been and ought to be. While there has been a considerable net gain, yet other religious bodies have far outstripped us during this period. Mr. Robertson urged a deeper consecration on the part of both clergymen and laymen, and renewed and more earnest effort to spread Christ's Kingdom in this land in which our homes lie. The second and third subjects were discussed by the Rev. T. S. Russell, of St. Luke's church, Cleveland, and the Rev. F. E. Alleyne, of Christ church, South Pittsburgh.

Wednesday began with a celebration of the Holy Communion at 7:30 A. M., followed by a devotional address by the Rev. W. C. Whitaker, D. D. Morning Prayer was said at 9:30 A. M., and a business session at 10 A. M. At 12 o'clock Convocation adjourned.

The officers elected were as follows: The Rev. Samuel Ringgold, D. D., to be recommended to the Bishop as Dean of Convocation. The Rev. W. C. Robertson, acting dean; the Rev. T. S. Russell, secretary-treasurer.

The next meeting of Convocation will be held at Christ church, South Pittsburgh, on Tuesday, September 27.

Those who attended this meeting of Convocation cannot but feel deeply grateful to the Rev. Loaring Clark, rector of St. Paul's church, to his good wife and to the congregation of St. Paul's for their most generous and delightful hospitality. Each morning Mr. and Mrs. Clark entertained the members of Convocation at breakfast, and each day they were entertained at luncheon by the ladies of St. Paul's Guild and St. Agnes' Guild. These occasions proved delightful in drawing the clergy together socially and giving opportunity for meeting the members of these guilds and the congregation. Those who attended this meeting cannot fail to carry with them for a long time to come a deep sense of the great kindness and the delightful hospitality of the rector and his family and of the people of St. Paul's church, Chattanooga.

The new rectory at St. Luke's church. Cleveland, was finished about the middle of December and the rector and his family are now very comfortably settled therein. The building is commodious, handsome and very comfortable, containing ten rooms besides bath rooms, a fine, large cellar with furnace, and every possible convenience. The work of converting the old rectory into a parish house is now going on and will be completed in a few days. In this new parish house will be room for the Sunday School Bible classes, for the meetings of all church societies, a kitchen, dining room, bath room and every possible convenience. The completion of the changes now in progress will make the property of St. Luke's church one of the most beautiful and most complete, not only in Tennessee, but in the United States.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Consecration of Calvary Church, Hillcrest — Lectures Concerning the Worker.

Calvary church, Hillcrest, near Wilmington, was consecrated by the Bishop on the morning of Septuagesima Sunday, in the presence and with the help of a number of the clergy and a large congregation of the laity. The church was built originally at Carrcroft, a mile away, and used for many years from 1862. Amid neighborhood changes the congregation gradually left, and Hillcrest grew. Under the faithful care of the Rev. J. Harry Chesley, rector of the Church of the Ascension, Claymont, a congregation also grew, and through the wise efforts of himself and vestry and some other friends of the work, the necessary legal steps were taken for the removal of the Carrcroft building. Through the interest of the Rev. S. F. Hotchkin, who was in charge of the original church, and the financial help of Mr. William P. Clyde, of Claymont, with plans prepared by Mr. Wm. Draper Brinckle, of Wilmington, the building was removed and re-erected at Hillcrest, on a lot donated by one of its friends there. The present building is made as like its original as possible, and with a handsome chancel window of the Resurrection, also the gift of Mr. Clyde, forms a memorial to his wife, Rebecca Clyde. The Rev. Mr. Hotchkin preached the consecration sermon from the text Ezra 3:12. It was largely historical, concluding with an earnest appeal to the congregation to use well the renewed edifice. It had been his privilege to attend the laying of the corner-stone of each church in an interval of fifty years. Other clergymen present were the Rev. Drs. Wm. H. Graff and Wm. M. Jefferis, of Philadelhia, and J. Leighton McKim, of Delaware.

In St. Andrew's, Wilmington, the rector is showing his deep interest in the welfare of all classes by a series of Sunday night sermons on "The Worker and the Future;" "The Fellow-Servant Doctrine and the Worker;" "The Employers' Liability and the Worker;" Conservation and the Worker;" "Industrial Democracy and the Worker.'

The January meeting of the Men's Club of this parish was addressed by General James H. Wilson, on "China," in which he reviewed some world problems centering there. The February meeting will be addressed by the Hon. Gifford Pinchot.

The Delaware Churchman, the Diocesan paper continues its series of articles on the history of the various parishes, giving this month that of St. James', Stanton. The first service held on its site as by the Rev. Mr. Roe on July 4, 1677. The frame of the church was raised December 4, 1716, under the ministry of the Rev. George Rosse, Missionary of New Castle.

St. Barnabas' Guild for Nurses was entertained by the Bishop and his family at Bishopstead, recently, with a number of invited guests, clerical and lay. With vocal and instrumental music it was a most pleasant evening.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

New Church at Eufaula—St. Mark's, Prattville—New Church at Union Springs—Parish House for All Saints' Mission, Birmingham—All Saints', Mobile—the Church Growing in the Diocese.

St. James' church, Eufaula, has taken on new life under the guidance of its rector, Rev. H. T. Johnson, who has recently come into the Diocese from Southern Florida. The parish is a unit in harmonious co-operation with the rector in all good work, and especially in the great work of completing the handsome new church, which was begun under the leadership of the late rector of the parish, Rev. Bertram E. Brown. St. James' church and the Diocese are to be congratulated upon this great addition to the working force of the church in our midst.

The faithful litle flock at Union Sprigns, which is at present under the care of the rector of Eufaula, is doing a wonderfully good work. They are building a handsome new brick church, and hope to have it paid for when completed, which will probably be by Easter.

Another beautiful and substantial brick church, recently consecrated. that deserves especial mention in any account of the progress of the Diocese, is St. Mark's, Prattville. The congregation of St. Mark's numbers about fifty communicnats, none of whom are wealthy, yet they gave and raised from their friends in the community enough money in six months to build a handsome brick church, which seats 400 people. This progressive step was taken while the Rev. Wyatt H. Brown was in temporary charge of the parish, and it is a splendid example of what wise leadership of a priest inspired with enthusiasm and an abiding faith in the mission of the Church can accomplish. May God give us many more young men of like faith, wisdom and enthusiasm, to lead the Church to take possession of that which is hers by Divine right. St. Mark's is now in charge of Mr. Joseph H. Harvey, a candidate for Orders, who will be ordered deacon next spring.

The Church of the Nativity, Huntsville, is fortunate in having persuaded the Rev. Cary Gamble to leave his former parish in Virginia and become its rector. Mr. Gamble has made himself felt as a spiritual power in his new parish and we are looking forward to a splendid ministry from him, which will be felt throughout the Diocese.

Two of the clergy of the Birmingham Convocation have succumbed to la grippe—Rev. T. J. Beard, D. D. and Rev. W. E. Evans, D. D. Both of them are recuperating in Florida, and we trust will soon return entirely restored to health and vigor.

The Free Kindergarten Association of St. Mary's church, Birmingham, Rev. W. N. Claybrook, rector, is erecting a commodious parish house on the lot of All Saints' mission (a child of St. Mary's parish) as a gift. The parish house when completed will cost about $7,000. The corner-stone of the building contains this legend: "All Saints' Parish House, a gift from St. Mary's Free Kindergarten Association. Erected, 1910." We point to this as a good example to many of our wealthy city parishes.

The vestry of St. Mary's parish at their last monthly meeting passed unanimously the following resolution: "Henceforth all of the open offerings at all services of this parish shall be placed at the disposal of the rector, to be used at his discretion, for parochial missions and charity work." Since this resolution was passed and announced to the congregation, the offerings, it is said, have been about double what they were.

All Saints' church, Mobile, Rev. Wyatt H. Brown, rector, is rapidly growing into a strong parish. It will be recalled that this parish is not a year old. There are enrolled 175 adult communicants now, and the congregations at all services on Sunday crowd the church building to the doors. A vested choir is in training and preparation for their installation by Easter.

The Church throughout the Diocese is steadily growing, and our energetic and statesmanlike Bishop is bending every energy to take advantage of the great opportunities that are opening up before the Church in this wonderful State. The great need of the Church is men—men of vision, faith and courage. For verily and indeed, "The field is white to the harvest."

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.

Memorial to Phillips Brooks Presented and Unveiled.

On Saturday, January 22, a handsome bronze memorial to Bishop Phillips Brooks was unveiled at Trinity church, Boston. The presentation address was by Major Henry L. Higginson, a playmate and an intimate associate of Bishop Brooks. The address of acceptance was by the Rev. Alexander Mann, D. D., rector of Trinity church.

A large assemblage was in attendance, among whom in the chancel were Bishop McVickar, of Rhode Island, the Rev. E. S. Rousmaniere, D. D., of Boston, and leading representatives of various denominations. In the body of the church sat the relatives of Bishop Brooks, and Mrs. Augustus St. Gaudens, widow of the sculptor, and Harvard classmates of the Bishop.

The memorial, which is an heroic statue of a personage who was himself of heroic build, is one of the few of the posthumous works of Augustus St. Gaudens. It represents Bishop Brooks in a speaking position and the statue is covered by a granite canopy designed by the late Charles F. McKim, of McKim, Mead & White. The designs of both the statue and canopy were practically completed and had been approved before the death of the sculptor and the architect.

The memorial rests in a triangular plot of ground on the north side of Trinity church and its care and custody has passed by deed from the committee representing the citizens to the corporation of Trinity church.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. Paul's Church, Newport News.

Excellent reports are made of the progress of the work at Newport News, under the ministrations of the new rector, the Rev. Thomas C. Darst, Attendance at the church services, night as well as morning, is largely increased; the offerings have more than paid current expenses, leaving a sum to be applied to the church debt, and the Sunday School is in a vigorous condition.

On Tuesday, January 25, the Rev. G. Otis Mead addressed the Sunday School teachers, in the parish house, on the Graded System of Instruction. After the meeting a service was held in the church, when Mr. Mead spoke enthusiastically about Church Extension in the Diocese.

On Wednesday night an entertainment was given by the Parish Guild, the receipts being for payment on the church debt.

Trinity Church, South Boston.

A good work is in progress at Trinity church, South Boston, Halifax county, the Rev. George Peyton Craighill, rector. The church is being thoroughly renovated in the interior, the wood work repainted, the walls frescoed and a handsome velvet carpet is to cover the floor.

After Easter a beautiful window is to be placed in the recess chancel, which is to be rebuilt and enlarged. This window will be a memorial, the gift of Mrs. William E. Owens. When these improvements are completed, the church will present an attractive appearance.

A mass meeting of Churchmen of Norfolk, Portsmouth and vicinity will be held in St. Luke's church, Norfolk, Sunday night, February 6, at 7:30 o'clock, in the interest of Church Extension in the Diocese. Addresses will be made by Bishop Randolph, Archdeacon John J. Lloyd, D. D., of Southern Virginia, and the Rev. George Otis Mead, secretary of the Church Extension Board. No services will be held in the other Episcopal churches of Norfolk that evening.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Sunday School Work—Confirmations by Bishop Sessums—Trinity Church Improvements Completed.

The Sunday School Commission of the Diocese of Louisiana has planned an important feature for the next Council. In connection with the conference on Sunday School work to be held then, and the Sunday School exhibition, which will include exhibits of work done by the various Sunday Schools, a number of addresses and lectures will be given by Rev. W. W. Smith, M. A., M. D., one of the leading authorities on Sunday School work in the Church.

The Missionary Council of the Southwestern Department held a conference in Oklahoma, January 18, 19 and 20. Rev. J. W. C. Johnson, Rev. W. S. Slack, and Rev. Wm. A. Barr attended from this Diocese.

The Bishop recently visited Holy Trinity church, Patterson, and confirmed a class of thirteen, and St. Mary's church, Franklin, and confirmed a class of five. Rev. Roland Hale is the rector.

The Bishop preached morning and evening at the Church of the Good Shepherd, Lake Charles, and confirmed a class of eight.

The renovation of Trinity church, New Orleans, has been completed, and the congregation is much gratified at the result, and are delighted to be at home again.

The Laymen's Forward Movement will hold meetings during February in both Shreveport and New Orleans. In New Orleans a meeting will be held February 13 to 15.

Rev. Randolph R. Claiborne has accepted a call to the work in Highland Park, Montgomery, Ala. He will spend the month of February in this work, and then will return to St. Francisville to remain till April 1, when his resignation from Grace church is effective.

The group of Church folks in New Roads, La., deserve a great deal of credit. They are living in a hot bed of Roman Catholicism, and it has been by zeal and Christian endeavor that they have been able to keep the light of "American Catholicism" shining. They have a Sunday School and Church societies, and they have grit, and are working faithfully to obtain a church building. They are sending out an appeal in the interest of this. No one will make a mistake in responding liberally.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Successful Sunday School Institute in Paducah.

The Sunday School Institute recently held in Grace church, Paducah, of which Rev. David C. Wright is rector, by the Rev. Wm. Walter Smith, of the New York Commission, was not only unusually successful as an institute, but had certain rather unusual features connected with it.

The coming of Dr. Smith had been carefully planned for in advance. The Pastors' Association of the city endorsed the work, and urged all their teachers to attend the lectures. The City Sunday School Union, of which the rector of the parish is president, and which embraces all but one of the twenty-three schools of the city, made the Institute the annual rally of the Association. The first lecture was delivered in the hall of the parish house on the evening of Thursday, January 20, with about one hundred present. Among these were the superintendent of public schools and the president of the city school board, and so impressed were they with the great opportunity offered by the Institute that the city schools were ordered closed, to allow of the attendance of the teachers, and this attendance was made compulsory. This gave an enrollment of sixty-six teachers, and after that it was only a question of how to accommodate the numbers that crowded the parish house for every lecture. On Sunday afternoon, January 23, a mass meeting of all teachers of Sunday or day schools in the city, and all parents of children, was held in the church, and the large building was filled with an enthusiastic audience, most of whom had been in attendance on the other lectures, and now came to hear the last of the series, Adolescence.

The influence of the Institute has been incalculable, the direct benefits large, the indirect benefits even larger still.

Possibly nothing ever attempted by this parish has met with more immediate and far reaching results.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

The Church Growing on One of its Ancient Strongholds—The New Parish House at Elkridge—Memorial to the Rev. George C. Stokes.

Crownsville, in Severn Parish, Anne Arundel county, is a strategic point in the work in that section. St. Paul's chapel is within a few hundred yards of Crownsville station, on the new tri-city electric road, the Washington, Baltimore and Annapolis line. There is no other house of worship of any sort within a radius of several miles.

The rector of Severn parish announces the beginning of work on a parish house, at this point. The labor on its erection will be donated.

It is an encouraging sign to note growth in Anne Arundel county, an ancient stronghold of the Church in Maryland.

Another objective point in this county is the new village of Academy Junction, the point at which the Washington and Baltimore lines of this same railroad come together. A lot has been donated for a chapel, and in the meantime cottage services are being held by the Rev. Scott Kidder, rector of Severn parish.

Grace church, Elkridge, is rejoicing in the use of its admirable new parish house in which the congregation is worshipping until the recently-burned church can be rebuilt. Plans have been practically accepted for an exceedingly handsome building, and it is hoped to begin the erection of it early in the spring.

A tablet has been placed in St. John's church, Mount Washington, in memory of the Rev. George Clement Stokes, to whose missionary zeal St. John's and other churches in Baltimore county owe their existence. This is the second of the churches with which he was connected, to honor his memory since his death, five years ago.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Archdeaconry of Scranton—Churchmen's Dinners.

The winter meeting of the Archdeaconry of Scranton was held in St. Luke's church, Scranton, the Rev. Dr. Rogers Israel, rector, on January 24 and 25. Besides the Bishop of the Diocese, there were twenty-eight clergymen present. After Evening Prayer, on Monday, conducted by the Rev. H. L. Hannah, of Sayre, and the Rev. R. K. Tucker, of Troy, the Rev. James P. Ware, chairman of the Diocesan Committee on "The Five Million Dollar Pension Fund," made an address on that subject, and the Rev. Dr. Lyman Wheaton of New York, made an address on "The Church Temperance Society."

On Tuesday, at 7 A. M., the Holy Communion was celebrated by the rector of the parish, and at 9:30 there was a second celebration by the Bishop, assisted by Archdeacons Coxe and Thompson. The Rev. A. L. Whittaker, of Honesdale, preached the sermon from the text, "Where there is no vision the people perish."

At the business session several matters of importance were discussed, including reports on the Deaf-Mute Missionary Work "Diocesan Seal," etc.

Mr. A. A. Sterling, of St. Stephen's church, Wilkes-Barre, and Mr. B. L. Lathrop, of St. Luke's church, Scranton, were nominated to the Diocesan Convention for membership on the Board of Missions.

The Rev. E. D. Johnson was re-elected secretary, and Mr. C. J. Arnold, of Carbondale, was elected treasurer of the Archdeaconry.

Mr. Paul Gardner explained the work of the Brotherhood of St. Andrew, and urged the clergy to establish chapters in their parishes as far as was practicable.

The secretary was requested to send letters of regret to the Rev. W. C. Shaw, and the Rev. W. H. Stone, on account of their removal from the Archdeaconry.

Dr. Israel read an interesting letter from the Rev. E. P. Roe, formerly of this Archdeaconry, now at Ketchikan, Alaska, to which the Archdeaconry responded, through the secretary.

Archdeacons Coxe and Thompson reported briefly on the present condition of the Missions of the whole Diocese, and the Bishop added a word to the effect that there were new places where he would like to begin work if he had the men and the money.

The Rev. E. D. Johnson gave an exegesis, clear and concise, of Romans 14:20. Archdeacon Coxe reviewed Bishop Hall's book, "The Doctrine of the Church," and both of these papers received the approval of the Archdeaconry, and thanks were voted to the writers.

A resolution was passed calling for the appointment of a committee to report on the "White Slave Traffic" at the next meeting of the Archdeaconry.

A hearty and inspiring missionary service was held in the evening, the Rev. H. B. Smith, of Stroudsburg, taking the service, and the Rev. J. T. Ward, of Wilkes-Barre, reading the Lessons. Mr. B. L. Lathrop, of St. Luke's church, Scranton, being unable to read his paper on the Laymen's Missionary Movement of Scranton," it was read by Mr. Paul Gardner.

Archdeacon Coxe reported the meetings of the Missionary Council in Washington, and the "Laymen's Missionary Movement" there, while the Bishop closed the meeting with an address on the "Laymen's Missionary Movement in General."

One unusual feature of this meeting was the fact that quite a large number of laymen were present, adding to the usefulness and interest of the discussions. A lunch was served to the clergy and guests on Tuesday at the Hotel Jermyn. This was one of the most successful and largely attended meetings ever held in the Archdeaconry of Scranton.

About one hundred and thirty men sat down at Pottsville, in the splendid assembly room of the parish house, where the ladies of the parish served a bountiful dinner. The rector of the parish, the Rev. H. W. Diller, spoke of the movement to organize a men's club in the parish, and asked the men to sign cards which were circulated. Mr. E. L. Hernden presided as toastmaster.

The first speaker was Mr. Jas. T. Blakslee, of All Saints' chapel, Lehighton, who told of the terrible accident which caused him to think of what he ought to be doing for the Church, and, in a very natural and simple way, of what, under God, he had helped to do especially in the work at Lehighton.

Mr. Franklin Spencer Edmonds, of Philadelphia, brought the greetings of Philadelphia Churchmen to Trinity church, Pottsville, and spoke of the great changes now taking place in the world and of the fitness of the Church to take a prominent place as leader, and urged the men to give of their best to the help of the Lord.

Dean Burleson, who came out from the Church Missions House, spoke most interestingly and forcibly on "Men and Missions," urging the men to "believe in their goods as Christians and to push them."

Dr. James F. Powers, rector-emeritus of the parish, spoke to the men on the power it would be if the men would attend the services of the Church regularly, and the Bishop spoke on "The Laymen's Missionary Movement."

In St. John's church, East Mauch Chunk, about thirty-five men gathered and enjoyed the dinner prepared by the ladies of the "Woman's Auxiliary." The speakers who were introduced by the rector of the parish, Rev. H. E. A. Durell, were Dr. Waaser, Mr. H. A. Butler, of St. Mark's church, Mauch Chunk; Archdeacon Thompson and Bishop Talbot. Among the guests were the Rev. A. A, Bresee, of Lehighton, and the Rev. M. A. Tolman, of Bethlehem.

Both of these dinners were very pleasant and inspiring. If the laymen of the Church can be helped to see what a power and help they can be to the work of the Church in its various departments, there will, indeed, be a new era very soon and an advance all along the line.

Seventh Department Missionary Council.

The Seventh Department Missionary Council met in Oklahoma City, on Jan. 20, the Presiding Bishop in the chair. This department comprises Dioceses and Missionary Jurisdictions within the States of Missouri, Arkansas, Louisiana, Texas, Kansas, Oklahoma and the Territory of New Mexico.

A quiet day and retreat for the clergy was conducted in St. Paul's Cathedral by the Presiding Bishop, who made several addresses on "God the Holy Ghost."

The Council was organized for business on Tuesday evening, Bishop Brooke of Oklahoma delivering an address of welcome, the response to which was by Mr. John W. Wood, of the Board of Missions.

Bishop Kinsolving of Texas made an earnest address on "What the Church Has Done and is Doing for the American People." Addresses were also made by the Rev. A. A. Gilman, of Hankow, China, who told of work in that country, and the new Department Secretary, the Rev. H. Percy Silver, made an address on the work in progress in our new island possessions and in the Orient. He paid a deserved tribute to Bishop Brent.

On Wednesday, Bishop Tuttle was elected president; the Rev. F. S. White, secretary, and Mr. F. C. Thompson, of St. Louis, treasurer. Dean Davis was re-elected the Department representative on the Board of Missions.

Bishop Brooke of Oklahoma and the Rev. Dr. W. D. Buckner, of Pine Bluff, Ark., discussed the difficulties confronting the Church in the Negro Problem, while Mr. Henry N. Hyde, of Little Rock, a practical student on missionary conditions, spoke entertainingly of "Work Among Negroes in South Africa." The Rev. E. H. Eckel, of St. Joseph, Mo., read the address of the Rev. J. M. Koehler, a deaf-mute, on the "Deaf-Mute Work in the Department," interpreting it as he read. Mr. Koehler's daughter communicated to her father, by the sign language, the addresses made in the Council. It is estimated that there are 100,000 deaf-mutes in the country.

"The Deficiency of Clerical Supply" was the title of a paper by the Bishop of Kansas City, presented by the Rev. J. D. Ritchey, D. D.

Dean Davis, in the discussion that followed, said the remedy is the prompt payment of clerical salaries and a closer attention by the vestries to the needs of the clergy; the development of higher ideals of the calling; more general knowledge of the high mission of the Church.

Bishop Kinsolving, the Ven. E. W. Saphore, Archdeacon of Kansas, and the Rev. Dr. Wm. A. Barr, of New Orleans, also spoke on the same subject.

The Laymen's Missionary Movement was freely discussed at a banquet, in the evening, at which the Bishop of Oklahoma was toast-master, Bishop Tuttle, Mr. John W. Wood and others making addresses.

Encouraging reports were made from the various dioceses. Bishop Kinsolving told of the rehabilitation of about twenty churches that were destroyed by cyclone, and acknowledged aid received from New York and Philadelphia. He told of the needs of the 800,000 colored people within his Diocese and advocated the separation of that work from other work. The Rev. E. H. Eckel told of the recent accession of an entire congregation with its priest from the Roman Communion.

The Bishop of Oklahoma advocated the division of that missionary district, which contains a population of 1,700,000 or 800,000 more than the most populous of any other home missionary district.

At the closing service, addresses were made by Dean Barr of New Orleans, on "The Debt of Civilization to the Missionary Enterprise;" by the Rev. E. H. Eckel, of St. Joseph, Mo., on "The Life of Christ the Dynamic of Missions;" and by the Rev. H. P. Silver, department secretary, on "The World for Christ."

Bishop Tuttle, in the farewell address, gave as a parting injunction to the brethren "to live, to let live, and to help to live.

The next Council will be held in St. Louis, beginning January 17, 1911.

The Rev. William B. Capers, president of Columbia Institute, Columbia, Tenn., is preparing for the celebration on May, 15, 1910, of the 75th anniversary of the foundation of this historic school. At that time the Institute chapel, to be called "St. George's chapel," will have been thoroughly renovated and beautified by many memorial gifts. The chapel itself will be a memorial to the late Rev. George Beckett, who re-established the school and managed it with much success for many years. Among the memorials to be placed in the chapel will be a beautiful triplet window, the gift of Mr. John Beckett, of New York, the only son of the Rev. George Beckett. The window is now being made by J. & R. Lamb, New York.

Since the burning of Bishop's House, Topeka, Kan., Jan. 3, Bishop Millspaugh has been making his home at the College of the Sisters of Bethany. In answer to many kind questions, he begs to state that there was insurance on house and contents. Many things were saved. He has only gratitude because there was no loss of life or injury to anyone. He will probably be able to return to his home in midsummer.

The Rev. William C. Hopkins, D. D., priest-in-charge of St. John the Evangelist's, Toledo, Ohio, died on Friday, January 7, in Robinwood Hospital, Toledo. His son, the Rev. Dr. Herbert Mueller Hopkins, rector of the Church of the Holy Nativity, New York City, died in St. Luke's Hospital, New York, of typhoid fever on Friday, January 14.

Family Department.

A True Lent.

Is this a fast to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour
Or ragged go,
Or show
A downcast look and sour?

No! 'tis a fast to dole
Thy sheaf of wheat,
And meat
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate—
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin—
And that's to keep thy Lent.

—Robert Herrick.

For the Southern Churchman.

The Ancient and Honorable Art and Science of the Tanner.

By Edward Lowe Temple.

From the fig-leaf days of far away, primeval Eden men have employed divers and sundry sorts of material for their bodily habiliments; and out of kindred substances have fashioned machinery or its adjuncts for its manufacture, or for the fashioning of articles for his use, embellishment or adornment. Iron, steel, copper, canvas, wool, linen and silk have in turn contested the claims for supremacy. The warrior of Assyrian, Egyptian, Greek, Roman and mediaeval days has encased himself in armour of proof, the mere weight whereof would be prohibitive to us moderns; while the offensive and defensive weapons that he wielded prove no less so. His squire, clad in less "complete steel," had the better of the stout champion in this regard, endued as he was in strong, buff leather jerkin; and still less demand was made on the thews and sinews of his churl, bearing his good yew bow and clothyard shaft, that sent swift and certain death at many a rood of distance. So that it was not without good warrant that the well-worn saying long ago found coinage, "There's nothing like leather."

From the pre-patriarchal time of the great tenth chapter of Genesis—the earliest Domesday-Book of the human race—yes, and long before that ancient day, as soon as men began to clothe themselves in the skins of wild animals, the need of converting these skins into something less cumbrous and more pliable became evident; and out of this need was slowly evolved the art and science of the tanner. Like the smith, his craft has always ranked high, as demanding skill as well as strength, and as ministering to the more strenuous needs of mankind.

To how high a degree of skill and usefulness his art was carried in Judea during Old Testament times, we cannot here certify, at a time when sandals were "your only wear," but we know that at least one tanner, he of Joppa, Simon by name, in whose house salvation was proclaimed to the Gentiles, is nominated in the New Testament—a dignity not attained, if I mistake not, by any other trade, save that of Joseph, the carpenter, the reputed father of Jesus. It had need to be dignified, since the long practice of animal sacrifices, both in the Hebrew nation and with their heathen neighbors, brought into and kept in prominence, the after treatment of their outer integuments, and gradually became the means of the development of a good degree of efficiency. In mediaeval times much of the lighter portion of the Knight's armour was of leather, as well as the less heavy trappings of his steed.

During the Middle Ages, the best workmanship in leather was in Spain, and its Morocco leather, in which the Moors greatly excelled, still perpetuates their name, while the word "cordwainer" has long testified to the fine workmanship in that material at Cordova in that sunny land. Unquestionably the ancient and comfortable sandal of Oriental countries as far excels, in the domain of poetic adaptiveness, the stiff and cumbrous modern footwear, as the sinuous and flowing draperies of the East, the burnous and turban, the wonted garb of the Bedouin Arab, which was "the seamless robe" of the Lord of the universe, when He tabernacled here on earth, excels in ease and gracefulness any other mode of man's or woman's later device. And the ornamental and decorative aspect of the handicraft must by no means be minimized—the fine chamois skin that lines my lady's purse or polishes her dainty jewelry, or the exquisitely tooled Russian leather or tree-calf bindings of the costly tomes that are the delight of the confirmed bibliophile on her shelves.

Nor has the craft of the tanner been restricted to the fashioning of Armour or apparel. Unlike other occupations, he has touched—nay, invaded—the very sacred realm of letters, after parchment had succeeded the baked clay tablets of Assyria and the papyrus of Egypt, for the reception of the characters made painfully by careful human pens, and so became a sharer and promoter of " the art preservative of all arts"—until the German Gutenburg set the world a new fashion in the employment of moveable types, and thus forever put out of business the exquisite hand-caligraphy of cloistered monks.

Truly he should be a proud inheritor of the only craft that, reaching far back to antediluvian days, has touched in its long and upward progress the two extremes of man's nature and needs; not only the preservation, comfort and defense of his body and his hearthstone and the acquisition of spoil from his enemies, but also the unique distinction of ministering likewise to the needs and demands of his higher nature, his mind and soul!

As though partaking to some degree in the qualities of his own materials, his nature has become more or less popularly regarded as staunch and fibrous, able alike to ward off or endure hardness, strong, tough and enduring—qualities that have been so well portrayed by the wizard Dickens, in Gabriel Varden, the sturdy and incorruptible locksmith of Barnaby Rudge. Heaven forefend that such splendid characteristics should dissipate and become enfeebled in these grinding days of modern machinery, when individualism is so well-nigh obliterated, when the shoemaker no longer "sticks to his last" (since no one workman thoroughly masters the entire detail of the mechanism of any product), and when remorseless iron and steel bid fair to invade all ancient landmarks, and sadly to encroach even on the time-honored domain of leather!

Washington, D. C.

Religion of Power.

Christianity is not only a religion of truth, but also a religion of power. It not only makes a revelation, but also puts to work in the human heart a mighty force. It not only rears aloft a high standard of truth and righteousness, but taking hold of man, it lifts him to the realization of the exalted ideal held up before him. In this more than anything else lies its vast superiority to all other faiths. To be sure, its doctrines are immensely more sublime and ennobling than theirs; it teaches more of God and man and eternity than their founders ever dreamed of; but it must be conceded that all false religions have in them a modicum of truth. They are, however, wholly destitute of anything like divine power. They have no Holy Ghost. They leave man fettered and enslaved by sin, and promise no relief except in the vague and shadowy future of another world. The doctrine of immediate deliverance, they dare not preach. Only Christianity has a present-day salvation to offer, and this is its crowning glory. Waiting for nothing except the right attitude of the human will, it breaks the power of sin in the soul, and bids him who has been the slave of evil to walk the way of righteousness in his new-found strength.

Nor is one impartation of power all that is to be had. Fresh supplies are ever accessible. Having begun his work within us, the Holy Spirit will perfect it, if we will but allow him. What is expected of us is acquiescence and cooperation. These being secured, the task of purifying, ennobling, and fitting us for the heavenly home will go steadily on. As the greatest of the apostles has beautifully said: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, by the Spirit of the Lord."

He Could Not Ask Too Much.

It is recorded of Alexander the Great that on one occasion he told a man, who had begged a marriage portion for his daughter, to go to the treasurer and ask whatever he pleased. The man went accordingly, and asked such an enormous sum that the startled treasurer sought the Emperor and asked if it were really his pleasure that such a request should be granted.

"Yes," said Alexander; "that man does me honor; he treats me as a king, and shows that he believes me to be both rich and generous."

When we go to God in prayer, we may each say to ourselves:

"Thou are coming to a King,
Large petitions with thee bring,
For his grace and power are such
None can ever ask too much."

—Parish and Home.

It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction!—George MacDonald.

"Let Not Your Heart Be Troubled."

'Twas the Master Himself who said it to the sorrowful little band,
Facing an hour of darkness that they could not understand.
The light of their lives was fading, their eyes with tears were dim,
The rugged men were shaken at the thought of losing Him.

"Let not your heart be troubled;" never was voice so sweet;
Never was look more kingly, nor assurance more complete.
"Let not your heart be troubled; ye believe in God Most High,
And one with God the Father, equal with Him am I."

"Let not your heart be troubled in the day of an utter loss."
It was Christ Himself who said it—before Him the scourge and the cross.
It was Christ Himself who said it to the loved He called His own,
Before Him the resurrection and the seat on the Father's throne.

"Let not your heart be troubled? Shall we take that comfort now?
Why should we walk in darkness? Why furrow with pain the brow?
Why should the little trials loom large on the common road?
Why should we tremble and falter at the weight of the daily load?

"Let not your heart be troubled" 'twixt the darkness and the dawn,
From the bitter cup of anguish are draughts of sweetness drawn.
"Let not your heart be troubled" though ye stand by an open grave,
In the hour of deep bereavement be confident and brave.

"Let not your heart be troubled" at the thought of the vast unknown;
Through the door at the end of the journey we shall not go alone.
For He who died to save you will come again at the last,
And He will stay beside you till death itself is past.

"Let not your heart be troubled;" the earth life is so brief,
And evermore from heaven the angels bring relief.
Look in the face of the Master, list to His gentle voice;
Whatever He chooses to send you, look up, believe and rejoice.'

The Cure of Worry.

Anxiety is one of the most common sins of Christians. It is none the less sinful because common. Some have their great trials which sadden their whole lives, and others their daily cares which likewise rob them of peace, joy and blessing. The results in both cases are inexcusable. No Christian has ever been helped by anxiety. On the contrary, multitudes have been hindered by it. Anxiety always makes matters worse. It is likewise needless. God will work just as effectively without it. Mary, weeping at the empty tomb and saying, "They have taken away my Lord and I know not where they have laid Him," is a good illustration of the needlessness of worry. The question of the angel, "Why weepest thou," was very appropriate. Had she been in the right attitude and believed the Saviour's words and trusted in the power of God she would have been rejoicing in the resurrection of her Lord, rather than weeping over an imaginary loss. Anxious thought in anything is fruitless, faithless, foolish, harmful ungrateful. At best it is but natural, worldly, heathenish. Thank God it may be prevented and cured. Paul clearly asserts this when he says, "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Prayer, then, is the safe and sure remedy for this prevalent, contagious and destructive disease. It may be more particularly described as constant prayer. "In everything" implies this. In all of our affairs and at all times and everywhere it is our privilege to make known our requests unto God. Dr. Charles Hoge, the distinguished scholar and preacher, gives the secret of his remarkable life in these words: "As far back as I can remember, I had the habit of thanking God for everything that I received and of asking Him for everything I wanted. If I lost a book or any of my playthings I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I thought of God as everywhere present, full of kindness and love, and would not be offended if children talked to Him." Unceasing prayer and ejaculatory prayer should be practiced and cultivated by every child of God, and thus worry will find no foothold in the heart or life.

Ernest prayer and "suplication." This is a more intense prayer as is seen in passages where the same word is used as Acts 1:14; Eph. 6:18; Rom. 10:1; 2 Tim. 1:3; Heb. 5:7. It is edifying to notice the delicate choice of words made by the Holy Spirit. "Prayer and supplication" means more than prayer alone.

Thankful prayer. "With thanksgiving;" "In everything give thanks," accompanies the command to pray without ceasing. Jehosaphat's army gained a wonderful victory when the united shout arose. "Praise the Lord, for His mercy endureth forever." Praiseful prayer leaves no quarter for worry.

In 1799 when the armies of Napoleon were sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the little town of Feldkirk on the frontier of Austria with an army of 18,000 men. It was Easter day, and as the morning sun glittered upon the weapons of the French, the town council hastily assembled to consult what was to be done. Should a deputation be sent to Massena with the keys of the town and an entreaty for mercy, or should they attempt resistance? Then the old dean of the Church stood up and said: "This is Easter day: we have been counting on our own strength and that fails. This is the day of our Lord's resurrection: let us ring the bells and have service as usual and leave the matter in God's hands. We know only our weakness and not the power of God." Then all at once from three or four Church towers the bells began to chime joyous peals in honor of the Resurrection, and the streets were filled with worshippers hastening to the house of God. The French heard with surprise and alarm the sudden clangor of joy bells and concluded that the Austrian army had arrived in the night to relieve the place. Massena soon broke up his camp, and before the bells had ceased ringing, not a Frenchman was to be seen. Anxious care cannot linger in the heart and life of the radiant, thankful Christian.

Paul was a good illustration of his own teaching. In the prison at Philippi where anxiety would have been excusable, if anywhere, his prayers and songs of praise at midnight, and his wonderful deliverance and vindication, and the consequent conversion and baptism of the jailor and his household prove his practice and its power. "The peace of God" garrisoned him about and anxiety found no footing in his soul.

This freedom from worry is like a medicine which causes the face to shine and the whole life to be unworldly and heavenly. It fills the entire being with rest, contentment, satisfaction, happiness, love, zeal and every Christian grace. May His people aim to present this invincible and undying testimony to a sad, heart-broken and hungry world! —Rev. W. J. Mosier in Intelligencer.

No More Sea.

Lovers of the ocean have wondered at the statement in the last book of the Bible that in the new earth there shall be no more sea. One can hardly conceive of an earth destitute of the majesty and beauty of those vast tracts of water that cover the larger part of the globe. Waiving all scientific considerations of the value of the ocean, its wholesome influence over atmosphere and temperature, the human mind finds such delight in the varied and endless beauty of the sea that it reads any prediction of its elimination with a pang of regret. It would seem to create a void in the life of man.

It may be that this is but a partial and narrow view, the view of an exceedingly limited knowledge. Maturing minds surrender without regret what seems to their childish years the essentials of happiness and comfort. And the juvenile sense of beauty passes with deeper knowledge and experience into a taste that centers on entirely different objects. To one who had seen little country but swamps and sandy desert, the earth might seem to lose its greatest charm if the white rolling sandhills were gone. But when green fields and waving harvests and noble orchards and giant forest trees appeared as the successors and substitutes of the barren, monotonous tracts the eye would express the glad surprise and satisfaction of the soul. Who can say but that conditions of health might be better, and the sum total of nature's beauty far greater in an earth without an ocean?

The explanation of John's prediction is to be sought, however, in the character of his book. It may be that it will have a literal or material fulfilment. But its deeper meaning lies in its symbolism, its forecast of the changed spiritual conditions of the new earth. Just as the seals and trumpets and vials, the living creatures and dragon and beasts stand for spiritual agencies, forces of truth or error, so the sea meant to the seer what it represented in the moral life of the world. Its characteristics are typical, representative, vitally related to human character and destiny.

The sea is restless beyond conception, swept by storms and rolling with the incessant tides. To the mind of Old Testament prophets like Isaiah, it was "The troubled sea that cannot rest, whose waters cast up mire and dirt." Therefore fit symbol of a wicked and turbulent heart. And as such it was the antithesis of the moral calm, the deep and divine peace of an earth reconciled to God and happy in His smile of approval.

Who has not feared the violence of the sea? History has from the beginning been full of the records of its destructive force. What sorrow and despair has it caused! What a revelation of past suffering and defeat and woe, when the sea gives up the dead that are in it! How could a prophet of order and peace and love fit into his vision of the restored and harmonious earth this mistress of storms and wrecks, this incarnation of violence and ruin?

And the penetrating instinct of John, far removed from the severely practical yet seeing instantly to the heart of things, must have recognized the apparent uselessness of the sea save as a more perilous path of travel than the land. Wider and deeper scientific knowledge would have taught him; doubtless his own learning had taught him the value of the contribution made by the ocean to the material welfare and commercial progress of the human race. Yet the poet and the prophet who deal in spiritual symbols and spiritual truths could

not but feel the difference between the pure river of water of life whose stream carried freshness and fertility to all that it touched, and the salt sea whose waters made its shores a waste of sand.

The new earth, the heavenly life will know the presence of no force that does not beautify and fertilize, that does not send life and warmth and health on every land. What the Dead Sea meant to Ezekiel's soul, the ocean meant to John. But "everything shall live whither the river cometh." And no remnant or symbol of any force that means death can persist in the world of the redeemed, filled and radiant with the presence of the Prince of Life.—Christian Observer

The Cry of Penitence.

"Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your hearts and not your garments."—Joel. 2:12-13.

In trouble for my sin, I cried to God,
To the great God who dwelleth in the deeps;
The deeps return not any voice or sign,
But with my soul I know Thee, O great God;
The soul Thou giveth knoweth Thee, great God,
And with my soul I sorrow for my sin.
Full sure I am there is no joy in sin;
Sin is established subtly in the heart,
As a disease; like a magician foul,
Ruleth the better thoughts against their will.
Only the rays of God can cure the heart,
Purge it of evil; there's no other way,
Except to turn with the whole heart to God.

Hast thou lost the shame,
Whose early tremor once could flush
Thy cheek, and make thine eyes to gush,
And send thy spirit sad and sore,
To kneel with face upon the floor.
Burdened with consciousness of sin?
Then hast thou cause for grief! And most,
In seldom missing what is lost!
With the loss of Yesterday
Thou has lost To-day, To-morrow,
All thou mighst have been. O pray,
(If pray thou canst), for poignant sorrow!

—Allingham.

The Reward of Faith.

Lame from his birth, he was carried and laid daily at "the gate of the temple which is called Beautiful," to beg of the passers by. They had to do something with him. For he was poor; and helpless; and a beggar; a great burden to the community; a greater burden to his friends; and the greatest burden to himself. And he had been a burden ever since the hour he was born. But helplessness and poverty are not burdensome —to Love. This cripple-beggar came into the world a living, daily, hourly joy. His very weakness and dependence made him dear—oh, so dear. How dear, only a mother can know. When they laid him in his mother's arms, a tiny bundle of helplessness, warm and soft and sweet, snuggling with feeble strength into her arms, how she smiled to hear him cry! With her own weak arms, how closely she drew him into her caresses, held love and joy as he fell asleep at the dear fount of life. Her baby boy? He was helpless, and naked and penniless, and had to be held, and carried, and fed and clothed. But he wasn't a burden. No more than a strong, rich, able-bodied man of forty-five years is a burden to God. He may be just as poor and helpless and weak—he may be blind, in addition—but he isn't a burden to the Heavenly Father.

No one is a burden to Almighty Love. The baby grew. And one day the mother, stooping to the floor with the little burdenless burden in her arms, stood him on his feet, and cooed in mother fashion to her nestling dove that it was time to him to learn to walk. But the weak little legs doubled under his tiny weight. He could not stand. It was so much sweeter to be picked up and carried. "He is too little," cooed the mother, and picked him up and carried him on her heart as before.

Then one other day she tried again. And again she said, "My baby is too little; he musn't try to walk yet." And another day, and yet another time, she tried. Until at last, one bitter day, she tried just once more. And then she laid him on his little bed, and bowed her white, frightened face upon him, and tried to pray. But the broken heart could only sob—for it knew at last the truth it had feared. The sweetness of the gift of God had turned to wormwood. Her soul cried out for help and sympathy—for pity and love. Nay, it cried out in rebellion. Why had God forgotten her baby, after He had given the little son to her? How could He forget her little one—how could He? How could He? Ah, but God never forgets. When we can't walk, He stoops down, lifts us up into the Everlasting Arms, and carries us. I've seen Him carrying men fifty and seventy and ninety years old. This man—forty years they carried him in their arms—friends whom God made tender-hearted and strong-armed with love. Through childhood, and youth, and young manhood, and into middle life. He didn't want to be carried, now that he was a man. He wanted to walk, to work, to grow weary; to see his hands callous, to feel his back ache with a burden; to eat bitter bread in the salt sweat of his face, to toil early and late to feed other helpless mouths; he wanted some one to be dependent upon him. And he wanted to die. God knows how many times he prayed for death. But God, sitting beside him there at the Beautiful Gate, was warding death away from him. For He was keeping him for strength, and life, and joy. And when the day came that the man had faith in the name of Jesus Christ, all these things came to him as the sunrise comes to the longest night. When they carried this man out of the house in the morning, where could they carry him? What was there for the poor and the helpless, the blind and the wretched; the weak and the sinful? There was the street, the highway, among the dogs and the vermin. In the storm, and the cold. And there were prisons—thousands of them. And dungeons; dark and cold and loathsome, for the unfortunates. And there were gallows, scaffolds, torture chambers; stakes, and fagots, for the burning of men and women and little children. Where could they carry this afflicted man? Where was there any place for the wretched, the unfortunate, the suffering? In all this world of wealth and beauty there was but one place for him. The "Gate Beautiful." Where was that?

There was but one in all the world of wisdom and statecraft and strength and compassion. That was at the house of God, opening inward into the church,—"My Father's House," Jesus loved to call it. And when they laid the cripple there, they laid him at the feet of Jesus. And all the long-deferred joy and sweetness and strength of his life came to him there. And from that day the world—the world that tolerates the Church, the world that despises it, the world that hates it, the world that persecuted it—learned to bring its poor and helpless and suffering to the doors of the Church. The only place in the world for hunger and neglect, for sorrow and sin, for heartache and love-hunger, for weariness and despair. "I am the door," said Jesus. That is the Gate which is called Beautiful.—Robert J. Burdette, D. D., in "Sunday School Times."

The Need of a Creed.

There are advantages of having a creed. It gives clearness, definiteness and shape to one's ideas and convictions. Loosed from foreign adhesions they stand out in their correct proportions and to some things that are settled. It acts like a ratchet that prevents the wheel from turning back. It gives one a foothold that enables him to move forward. It puts one in position to leave things that are behind and reach forth unto those that are before. It gives a person character, strength, standing. Men know what he is and where to find him. They are sure of his color, he is no chameleon. The mask is torn off when a person declares his belief.

A creed helps a man in making converts. He presents to those whom he would influence a definite proposition. The first thing a political convention does in launching out upon a campaign is to frame its creed—to formulate its platform. They look for support in an election from all those who are of the same mind. The man whom you would win over to your cause has a right to ask, and should ask, "Just what is it you would have me accept?" If you cannot answer definitely you have lost your opportunity. More than that, a creed insures harmony and co-operation. It brings together kindred spirits, and combines their influence and energy for concerted action. They are yoke-fellows in service. "How can two walk together except they be agreed?"—Ame Vannema.

Irreverent Praying.

My brother, take heed to that for which thou prayest! There lies the difference between the pious and the impious mind. It is not thy praying that makes thee good—not even thy sincerity in prayer. It is not thy sense of want that makes thee good—not even though expressed in abjectness. It is not thy feeling of dependence on Christ. It is the thing for which thou prayest, the thing for which thou hungerest, the thing for which thou dependest. Every man cries for his grapes of Eschol; the difference is not in the cry, but in the grapes. It is possible for thee to ask from thy God three manner of things: thou mayest ask thy neighbor's vineyard—that is bad; thou mayest ask thine own riches—that is neither bad nor good, it is secular; or thou mayest ask to be made unselfish—that is holy. It is not thy prayer that thy Father prizes; it is the direction of thy prayer. Dost thou deem thy child a hero because he asks thee for a holiday? Nay, though he sought it sorrowing and with tears. But if he asks thee to let him share his joy with a brother or sister, then thou art exceeding glad; then thou sayest: "Thou art my son; this day have I begotten thee!" So with thy Father. He waits till thou criest for a crown—till thou prayest for His presence, longest for His light, sighest for His song, hungerest for His home, faintest for His footfall, callest for His company, tarriest for His tread, seekest for the sign of His coming. That will be thy Father's highest joy.—Rev. George Matheson.

If there is nothing celestial about us it is only because all is earthly within; if no divine colors upon our lot, it is because the holy light is faded on the soul: if our Father seem distant, it is because we have taken our portion of goods and traveled into a far country.—Martineau.

Children's Department.

The Brownies' Quilting Bee.

When frost began to ruin spread
And give the nose its winter red,
And in the woods and fields about
The grace of summer faded out,
And even birds appeared to grow
Unmindful of their former show
And let their plumage droop and range
As though no eye could note the change,
The Brownies to the village made
A journey long to render aid;
They knew a place where fingers small
Could do much service after all.
"'Tis not the size," said one, "we find
That will insure the noble mind,
And goodness may be found to shine
Where one would scarce expect the sign;
Within the humble church may rise
The anthem that will pierce the skies,
And bring the gracious blessings home
That shun the great cathedral dome."
Another said: "We've met, my friends,
For work that ere the morning ends,
So bring your mystic skill in play,
That failure may not mark our way.
To help a couple poor and old
Against the coming winter's cold,
We'll plan to stitch some thing together
In shape of quilts for frosty weather;
Old bones, we know, can illy bear
The hardships from the icy air.
We'll find material, I wis,
Will serve for such a task as this:
A thousand pieces, blue and red
And white, are waiting for the thread;
The woolen goods in windows show,
Awaiting buyers who are slow;
While, sad to see, this aged pair
Have not received attention fair.
To-night we'll have a 'quilting bee,'
And leave some work the world should see."
The Brownies were not long about
Before their labor was laid out:
Some making frames with vigor wrought;
More in the ragbag quickly sought
To find some fragments that would match
In proper way another batch,
Where diamonds, squares, and patterns bright
With stars and angles would unite.
Each carried out his own design
And kept his notions well in line
Till competition brought to view
From every head conceptions new.
Astronomy was sprinkled there
To match the compass and the square;
The grazing cow, the gate, the tree,
The lighthouse and the tossing sea,
The stranded ship on coral bar,
The lifeboat and the swimming tar,
The bread dish and the student lamp
Were all in place, with little cramp.
They worked as only those could do
Who supernatural powers knew.
The patches blended like a dream;
No puck'ring of the running seam,
No wrinkles where it smooth should lie,
No missing of the needle's eye,
And jabbing at the open air
With random punches here and there,
While staring wide and watery eyes
The trying effort magnifies.

—Palmer Cox, in January St. Nicholas.

A Sense of Honor.

There were three boys in the Lincoln High School, willing, nay, eager, to work the golden days of vacation away—three to whom the offered opportunity seemed the stepping-stone to the success in life upon which their hearts were set. To the other scholars the notice had not appealed at all. Indeed, it was scarcely inviting. "Wanted:—During vacation, boy for lawyer's office. Must possess sense of honor. Small compensation." To be sure, the principal, as he read the notice out, had enlarged upon the meaning of the terse words. "It would mean a great deal," he explained, to the boy whose ambition lies in that direction. To be associated with Stanley Granger would insure success. And, though I am permitted to say little, I have no doubt that from this small beginning, great things may result."

Shortly before the end of the term, the three boys who had signified their intention of responding to the great lawyer's eccentric message, were told that he would see them, separately, upon a certain day.

One by one the principal called them into the hall. Jimmie Bushnell was first. After a short time he returned, flushed and distressed. Dennis Cook went forth next. He, too, came back, sullen, unsuccessful. And then with a queer, choked feeling, John Hartford heard the principal call his name.

It meant a great deal to him—more than to both the others together. Even the "small compensation" was something to him, more than any one guessed. He walked through the long room, feeling sure that certain failure lay before him. How could he expect success where two of the brightest scholars had failed! And his mother would be disappointed; that was the hardest thought of all.

In the cool, wide hall, the principal waited, a white envelope in his hand. He fingered it as he stood, silent, watching the boy's face.

"John," he said, after that moment of searching scrutiny, "Mr. Granger will see you in my office. He will ask you some questions which I have prepared. The questions and answers are here. I hope and think you may succeed where the others failed," and he passed the envelope to him.

There was a long hall to cross, then two flights of stairs to descend. As John walked along, slowly and thoughtfully, he realized how little chance he stood, and of what moment to him the small failure would be. And then the principal's words recurred to him—"the questions and answers are here." "And answers! And answers!" His feet kept time to the two words.

He tapped at the office door. There was no answer. He opened the door and went in. He sat down on the chair before the desk and laid the envelope on it—unsealed. It seemed to him that he had always known it was; that he had always been sitting there, before the principal's desk, with the letter upon which so much depended, open before him. The temptation was strong upon him. Already his brown hand reached for the clue the little envelope held, but a memory came to him of the lawyer's notice, and then another memory, older, unforgotten, sacred. Somewhere in his brains the words were tucked away, five-year-old words, spoken by lips that would speak no more!

"But I hope my boy will have a sense of honor—in little things and in great. Common honesty is one thing, but honor in little things is another and a rarer one—the sense of honor that would not allow one to read the letter of another, or listen, or do anything small or mean."

The grave voice of his father seemed to say the words over again, clearly and distinctly. John's heart lightened as he heard. What a price he had been tempted to pay for success! Like most things, it can be purchased too high.

"So!" said a voice behind him.

He started and turning looked into the lawyer's eyes with his own clear ones.

"Ah-h!" said Stanley Granger. "Now we'll have those questions and answers," and he drew the sheet of paper from the little envelope and smiled at the boy over his glasses.

"No. 1: 'Have I a sense of honor?' Anwser: 'No, I could not be trusted, for I have read a letter not intended for myself.'"

Stanley Granger laughed, and tore the paper across. "We'll dispense with the rest, my boy, though I read the wholesome advice they contained to the others. Neither of them could look me in the eye when I came in. Now, John—I believe your name is John? Yes? Well, I suppose I seem eccentric to you in the test I have made. And yet, it is not so. The boy who will make law his life-work, does so with immense possibilities for good or ill. Perhaps that can be said of most things, and yet, it seems to me particularly so of the law. So strongly do I feel on the subject, that I would not reach a finger out to help one in this pursuit, were the sense of honor missing."

"I-I don't know whether I have it, sir," stammered John, "I wanted to look."

"Tut!" answered the other; "any one would have wanted to look. The question as whether you would or would not. Now this vacation work may seem a little thing—."

"Oh, no!" interrupted John.

"Well, large or small, no matter. After high school you had hoped for college, had you not?"

"I had wished to go," answered John.

"Without much hope?"

"Without much hope," echoed John.

"If we get on together as well as I expect, I think I can see my way clear to help you in this. And afterwards, if you like, you shall study law with me. When I was about your age, some one gave me just the chance I am giving you. As I could, I have passed that helping hand along—sometimes with, sometimes without, success; but I think in this case, I shall not be disappointed."

He reached out his hand, and John put his own in it, looking what he did not say into Stanley Granger's eyes. "Oh, sir!" he faltered, and then under his breath, "Oh, father!" But the great lawyer did not hear the last words; nor would he have understood.—Ida Alexander.

Long-Lived Animals.

The maximum length of life of some of the best known animals is as follows: The horse lives to a maximum of 35 years, and the donkey a like period; the dog does not exceed 25 years, the rabbit from 8 to 10, the goose 30, the duck, hen and turkey a dozen years.

Among the animals having the best established reputations for longevity are: the crow, which lives 100 years; the parrot and the elephant, which attain an age of 150 years. Carp, on the other hand, appear to have usurped their reputation, which was based on ill-understood facts from Chantilly and Fontainebleau. They rarely become centenarians. The tortoise appears to be the animal that lives the longest, and the record of longevity is surely held by one weighing 250 kilograms, which was presented in 1904 to the London Zoological Gardens by Walter de Rothschild, and which is said to have been born in 1750.

Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of the ship; a bridle bit is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of large buildings together; a word, a look, a smile, a frown are little things, but powerful for good or evil.

Kindness the Boss Who Wins.

Bobby and Jack were playing one day
That the new-fallen snow was new mown hay;
So they hitched old Rover up to the sled
To haul it back to the old wood-shed.

Then Bobby raised his whip with a crack
And brought it down across Rover's back,
But Rover, stinging beneath the blow,
Stood perfectly still, refusing to go.

"I'll make him go!" young Bobby cried,
"If I have to mark his stubborn hide!"
And again the rod was raised on high.
But of a sudden he heard papa cry;

"Stop, stop, my son! Do you not know
How to get old Rover to haul the snow?
Speak to him gently, and pat his head,
Then you'll see how well he will draw the sled."

This Bobby did, and away they sped
With the sled of snow, and papa said:
"I want you, my sons, to bear in mind
That the boss who wins is always kind."

The Story of Dr. Mary and the Dear Old Grandmother.

It was raining hard. In her journey through the long gray day Molly Dunn had come to a place which all boys and girls visit now and then, especially on rainy Saturdays. The place is named "I Wonder-What-to-Do-Next."

Molly stood up and looked about her.

Grandmother was sitting by the fire. Her knitting was in her lap; she was gazing into the coals.

"She is remembering," Molly whispered to herself. "She is thinking of all the things that used to be long ago. Lots of them are over, and she misses them. And she feels sorry."

Molly waited only a moment. Then she went downstairs.

Presently grandmother heard a loud knock at the door.

"Come in," she said.

The door opened and there was Molly, wearing Charley's coat, which came down to her heels; and her father's hat, which almost gave her a crick in her neck, it was so wabbly and hard to balance, and she was carrying a big umbrella. She set the umbrella against the wall and took off her hat—she was glad it was not polite to wear your hat in the house when you are a man.

"Good morning, Ma'am," she said to grandmother. "I am a doctor; not just a plain one, but a special doctor that't very important, and my visits costs a lot of dollars apiece."

By this time Molly and grandmother were shaking hands.

What is your name, doctor?" inquired grandmother.

M'm," meditated Molly. "My name is Dr. Mary. I can't stay long. There is a great deal of measles and croup and other diseases waiting for me in a hurry. But your son asked me to step in, so I obliged him. Please let me see your tongue."

Dr. Mary looked at grandmother's tongue, then she felt her pulse, then she laid the palm of her hand on grandmother's forehead and put the back of her hand against the end of grandmother's nose.

Dr. Mary shook her head.

"You are a very, very sick lady," she said gravely. "I've got just three cures to give you. If they don't cure you I don't know what I'll do."

"Three!" cried grandmother. "It must be a bad case! What is the first?"

"The first," answered Molly, trying to keep her dimples from showing (for who ever heard of a great special doctor that had dimples?), "the first is to kiss me!"

Grandmother was not slow to obey, which is a great point with a patient.

"I feel better already," she said.

"The second," continued Dr. Mary, when she had smoothed her hair back again out of her eyes, "is to take all these different things that I am going to tell you about and stir them up together and put them right over your heart in a plaster, to draw."

Molly got that last expression from Julie, the laundress. She waited to see whether grandmother would appreciate it. Grandmother did.

"Very well, I will,' she promised. "Tell me what the things are."

"Why," said Molly, "this is one: Charley told the other boys that he felt pretty shy of grandmothers before you came, but now he liked them; they were 'all right,' he said. And mother said it made a change in a family when an angel came and lived with it—she meant you. Julie and Katy think you are splendid! I heard them tell the butcher there wasn't another old lady in town could 'hold a candle to' you. That was very slangy, but they meant to be nice. And father is crazy about you. All of us are. Now!" ended Dr. Mary, "stir all these up and put them over your heart—the heat will be good for you."

"Oh, very good!" said grandmother softly, her eyes shining. Then she tried the first "cure" over again several times without stopping.

"Wait! wait!" said Dr. Mary. "There is one more medicine for you to take."

"I don't need it!" said grandmother.

But Dr. Mary frowned at her. Then she laughed and frisked about the room in a way that was very undignified for a famous physician.

"If you knew what it was!" she cried delightedly. "If you just knew what it was, you never would say that! There!"

She snatched something out of her pocket, that is to say, Charley's pocket—and dropped it into grandmother's lap. It was small and oblong, and had many foreign postmarks. It was a letter from grandmother's youngest son, her "baby," who was writing a remarkably learned book in Japan.

"How do you feel now?" asked Molly, when grandmother was turning the first page.

"As if I had never had an ill day in my life," answered grandmother.

And indeed she looked it!—Sally Campbell, in February St. Nicholas.

As Others See Us.

Emily lay in her little brass bed gazing at the moon light that filled the room. She had been asleep, but now the room was so light from the moon it had awakened her. It shone so brightly it illuminated even the closet door, which was open, so that she could see her dresses hanging tidily on the hooks, and her shoes carefully standing in a row beneath them.

Suddenly she heard a little rustling in the closet; then her pink dimity stretched herself on the hook, yawned daintily, shook out her white lace, and remarked:

"Dear me! how tired I am of hanging here. I quite long to be worn out into the sunshine again."

"Well, I have been worn enough to suit anybody this summer," replied her brown linen Russian blouse, giving a lazy fling to one side. "My, but I am tired when night comes. The only rest I had during vacation was when I went to the wash; and really such scrubbings as I got, and pressing with hot irons, can hardly be called a rest."

"It is very interesting though," remarked the blue plaid gingham. "I do love to be worn to school, and see her bending so thoughtfully over her books, studying. It is a pleasure to stand up with her and have her recite her lessons so well."

"Yes," answered the scarlet cashmere, "but somehow when she wears me she seems so proud she sometimes misses her lessons and she is inclined to look down upon a poor, quiet little blue Danish cloth beside me."

"I have noticed that," said the pink silk in the corner. "It is really alarming when she wears me to parties. I think she is a disagreeable child. She holds her head so high, and plants her pink slippers down as if no one else was quite as good as she."

"Well," said the brown linen, "I suppose we all see different sides of her character. For my part, I think she is too rough and boisterous most of the time. She goes like a whirlwind everywhere, and shouts and screams until really my nerves are all on edge."

"If you think she is noisy when she goes out with you," called the bloomer suit from the darkest corner, "pray what must I think? I sometimes wonder if I am coming home whole or in rents. Oh, it is dreadful!" and she gave a litle shudder.

"Dear me," said Emily under her breath, "I never knew before that clothes noticed the wearer," but the white muslin was speaking, and Emily stopped to listen.

"I am sure she was saying in a soft, silky little voice, "I do not see any of the things you speak of. She seems a good, quiet, obedient girl. I go with her to church and Sunday School, you know, and she sits as still as a mouse. thinks beautiful thoughts, and answers so prettily when her teacher speaks to her. I noticed one Sunday she gave a rose to a poor, shabby, faded gingham that sits off in one corner of the class, and she speaks kindly to her very Sunday."

"That may be true," replied the bloomer suit, "but I can hardly believe it. Perhaps if she wore you once climbing trees, running races, and tearing around with a great black dog, you would feel differently."

"I shudder to think of it," answered the muslin. "Any one with such a delicate constitution as mine would soon be a hopeless wreck."

"Indeed you would," answered the bloomers. "I am thankful I am made to stand the wear and tear of it all."

"As far as I con see," remarked the plaid gingham, "she sems to average pretty well. She may be a trifle proud when she wears you," she added, turning to the pink silk, "but you know you really are a very fascinating creation."

"No excuse at all," said the pink silk decidedly. "I may be very fascinating, but I assure you that I am not proud at all."

"No, you leave that to her," chuckled the Russian blouse, "and she——"

Just then a little gentle breeze closed the door softly, and Emily heard no more.

The next morning she opened the door and looked at them.

"Dear me," she remarked, "you all look quiet enough this morning. Did I dream it I wonder, or did you really talk about me, and teach me a much needed lesson?"—Emma F. Bush, in S. S. Times.

You Will Not Be Sorry.

For doing your level best.
For being kind to the poor.
For thinking before speaking.
For stopping your ears to gossip.
For being generous to an enemy.
For being courteous to all.
For asking pardon when in error.

A Little Fish Nurse.

How many of you, my little friends, have ever stopped to think, as you fastened up your blouse or your pinafore, where the buttons came from that hold these garments together? Listen to the wonderful story of a common pearl button.

If you were to examine carefully some of the muddy water taken from the upper Mississippi river, you would see tiny eggs floating about or lying half buried in the mud at the bottom of the stream. After Mother Mussel placed these eggs in the water, she gave them no further thought. It seemed as if they were left to live or die as chance directed. Not so, indeed, for the great Father of us all has even provided a foster mother for these tiny mussel babies. As the river currents swung them about, tossing them this way and that, suddenly a school of little fish came gliding along. Every mussel knew instinctively that his nurse had arrived, and all hastened to attach themselves to the fishes. Not until each baby had drilled a hole in the fish's skin and crawled in through it did he feel entirely safe. So tiny are the mussels that a fish six inches long can carry five hundred beneath his skin without feeling the slightest inconvenience, and large fishes can carry many more.

From one to two months must the fishes play foster mothers to these little parasites; but at the end of that time each baby drops off of its own accord, a perfect mussel, but still very tiny. The mussels now plant themselves in the mud, and proceed to grow. It takes from three to five years for a mussel to mature. Now when they are well grown, the fisherman comes with his rake, and rudely tears them from their bed, to which they are attached by strong fibers. They are carried to one of the many factories along the river banks, and their pearly linings are taken out and cut into buttons for mother to sew on your clothes.—M. Leighton, in Boys and Girls.

The Biggest Man.

"Who was the biggest man you ever saw?" asked Johnny of Uncle John. Uncle John had sailed ever so many times around the world, and seen wonderful things.

"The biggest man I ever saw was in the Society Islands," said Uncle John, stroking his white beard. "It was on my first voyage, Johnny, and I was ready to be surprised at anything. But Tamatoa—that was the islander's name—was the most astonishing person I have ever seen from that day to this. He was six feet eleven inches tall—a real, true giant, and the king of the island."

"Did he wear a crown?" said Johnny.

"No," said Uncle John. "He didn't need to. You could pick him out for the king wherever he went, for he was head and shoulders above the rest and he was the strongest and cleverest of them all. Before the missionaries came, Tamatoa had been actually worshipped and had sacrifices offered to him, because the people thought he was greater than any man could be and so he must be a god. They did not know anything about the true God, anyway, but worshipped idols."

"Was Tamatoa kind to the people?" asked Johnny.

"Sometimes he was a good enough king," said Uncle John. "But the trouble with Tamatoa was that he drank. He bought liquor from the trading vessels that came to the islands and when he was drunk he was a terrible creature. He would seize a club or a spear and run out and strike down the first person he saw. Once he did not have a spear handy, so he struck a man in the face with his big fist, instead. He hit so hard that he made the man blind; but Tamatoa's own forefinger was so smashed up that it had to be taken off."

"Wasn't everybody afraid of such a giant?" said Johnny, feeliny ylad he didn't live in the Society Islands.

"Yes indeed," said Uncle John. "But somethinv wonderful happened. Tamatoa heard the missionaries preach, and he became converted. He threw away his idols, and refused to let the people worship him as a god. He came and sat in the missionary school and learned to read the Bible. He stood up before all the islanders and said he wanted to be a Christian; and on the day he joined the Church he promised never to taste liquor again as long as he lived. There is a kind of intoxicating drink the islanders make from the hava-root of which Tamatoa was very fond. He promised never to touch that, either and he kept his word. He never again tasted intoxicating drink, and instead of being a terror to everybody, he was kind and good."

"Weren't his people glad when he stopped drinking and was a Christian?" asked Johnny.

"They were so pleased," said Uncle John, "that most of them stopped drinking, too. Tamatoa set such a good example that the whole island tried to follow it. In fifteen years the missionary counted only two drunken persons, where before there had been many. Tamatoa became a true king you see, leading his people to do right and follow Jesus. If he had not turned away from liquor, he would have ruined his own soul, and other people's, too. I always think of Tamatoa when I go to a temperance meeting."—Child's Hour.

The Borrowed Gown.

"May I go, mamma, and what shall I wear?" cried Grace, quite excited over the prospect of her party in the country. The little girl and her mamma were spending part of the winter with grandma, while papa was away on business.

"Yes, you may go, as it is in the afternoon." answered Mrs. Oliver. "Your blue serge with a pretty white apron will be the most suitable dress."

"Oh, dear!" pouted Grace. "I wanted to wear my new silk, and kid slippers, and carry the fan auntie sent me at Christmas."

"But I'm sure none of the little girls will be dressed like that," returned mamma. Mrs. Herbert says in her note of invitation, 'Let Grace join us in an old-fashioned frolic.'"

"But 'course, seein' I'm from the city they would expect me to dress differently," persisted Grace.

"Very well," said mamma, quietly, "you may do as you please about the dress, only—you must remember the silk was made for you to wear at Cousin Julia's wedding, and if it gets soiled or crumpled or torn, you'll have to stay at home."

Not to go to the wedding would be dreadful—for Grace was to strew flowers for the bride to walk on—and she had half a mind to wear the serge. But the temptation to show off her pretty clothes to the country children was too strong to be resisted.

There were a dozen or more little folks romping in the big old-fashioned parlor when the city visitor arrived. Daisy and Bessie Herbert helped take off her wraps, and looking admiringly at her finery. Still, when they asked her to join in a game of blind man's buff, and she replied, "I guess I'd better look on," Bessie said:

"It's too bad you didn't have any play clothes to wear."

It was rather nice that they should suppose she hadn't anything but silk clothes to wear. She sat down and tried to make believe she was having a good time. Daisy and Bessie went back to their game, the other children glanced at her shyly once in awhile, and it wasn't long before Grace was very tired of watching the fun, and wished she had listened to mamma. Pretty soon came Mrs. Herbert to invite the merry crowd into the kitchen for a candy-pull, and the room was deserted in a twinkling of all but a sorry little girl, left sitting in her finery.

"Come right out, dear," urged Mrs. Herbert. Don't you like candy?"

"Yes'm," faltered Grace, almost crying, "but I'm afraid of spoiling this old——I mean new—gown. An' the m'lasses might get into my slippers."

"I see," said the kind-hearted woman. "Maybe I can lend you a play-dress. It'll have to be an old one, that my girls have out-grown, they're both so much larger than you, if you don't mind."

Grace declared delightedly that it would be just lovely, and though the borrowed frock wasn't a bit stylish, and was faded besides, and the shoes that took the place of her dainty kid slippers were a size too large, there wasn't a merrier little girl than she in the company the rest of the afternoon, and when the party broke up she had made friends with everyone.

She told mamma all about it when she got home. "It was awfully pokey at first," she owned, "and some of them thought I was 'stuck up,' for wearing a silk gown. I'm going to wear the dress you want me to next time without any grumbling."—Louise Liddell, in New York Observer.

The Tears in Books.

It is not hard to understand why, when a book makes you laugh, you want to read it and to read it over and over again. But it is rather puzzling to find that one also enjoys reading and re-reading books that make one want to cry. What can there be in us that likes to be made to feel unhappy? In real life we don't try to do things that will make us suffer—not at all! But there are books that you cannot think of, once you have read them, without tears coming to your eyes, and yet you will find that you love those books perhaps more than any others. * * *

To feel deeply is one of the best things in life; and there, maybe, lies the explanation of why we do love sad stories. They make us unhappy in a way, but they do not leave behind any bitterness or sense of personal loss. And they usually have a special beauty of their own.—St. Nicholas.

It is a noble sight when a stanch and well-built ship rides the sea in the teeth of the gale, but it is still a nobler sight when a man who fears God faces the fiercest blasts of earthly adversity without trembling.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.
Beautiful hands are those that do
Work that is earnest, and brave, and true.
Moment by moment the long day through.
Beautiful eyes are those that show
Like crystal panes where hearth fires glow.
Beautiful thoughts that burn below.
Beautiful feet are those that go
On errands of mercy to and fro—
Down lowliest ways, if God will so.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Proposed Church School for Girls at Charlottesville, Va.

Mr. Editor: Will you allow me once more to call attention to the proposed Church School for Girls, at Charlottesville? My option has expired, so that I am now brought into competition with any and all who may wish to secure this property for school purposes. The owners tell me that several parties are going to make a desperate effort to buy it. I still lack $5,000 to close the deal. If my brethren of the clergy, to whom I mailed a circular and blank forms, would sell one share each, I would have twice that amount. I am wondering all the time, why is our dear Church so far behind all denominations in Church schools? When the Methodist Conference meets and when the Baptist Association gathers, their educational affairs are carefully considered, and their schools have generous and helpful attention.

We have appointed committees, which committees have reported, their reports received, spread on the minutes, printed in the journal and there the matter ends.

We have an unusual opportunity to secure a fully equipped school at far less than half the cost. I have spent a great deal of time and much money (the greater portion of which was furnished by a man not a communicant), travelling in the interest of the enterprise. I have met with encouraging success in the Dioceses of West Virginia, Maryland, Southern Virginia, and our own, among the laity, but, with two or three exceptions, the clergy have done absolutely nothing. I do not mean to reproach or find fault with the brethren. I mention the fact that they may be aroused to some responsibility. Now let me suggest how they can help. Brethren, take those blanks to some one or more members of your congregations and ask them to take one or more shares of stock in this Church School for girls.

As Bishop Gibson says, "Our needs just now are for $5,000 to be raised at once. Stock will be issued for every dollar of it and the company thus formed can easily keep their stock at par. At least this is the judgment of conservative business men in Charlottesville."

From all accounts, this affords a safe investment for a limited amount of capital and opens the way for people of limited means to educate their daughters in a school entirely under the auspices of the Church in the Diocese. That this is not a visionary scheme is shown by the fact that many business men are putting money in it, many laymen in Charlottesville and elsewhere cordially approve it, the Richmond Clericus endorsed it, the Southern Churchman, forward in all that concerns the Diocese, has given powerful endorsement, and last, but by no means least, both our Bishops have published their hearty sympathy with and interest in the plan.

With all my heart I appeal to my brethren of the clergy and laity to help me. My time for active effort is about at an end, for the Lenten Season is near at hand. Others are now moving forward and will win this prize if possible. I shall be forced to the conclusion that the Church in Virginia does not want a diocesan school all her own, where her daughters can be educated at a moderate cost, if this opportunity is not embraced.

H. B. Lee,
Rector Christ Church.

PERSONAL AND NEWS NOTES.

The address of the Rev. H. D. Page is changed from 106 Clara avenue, to 4725 Seventh street, San Francisco, Cal.

The Rev. W. B. Guion's address is now 509 I street, N. E., Washington, D. C. Former address, Pocomoke City, Md.

A new pipe organ, said to be the finest and most complete in the United States, has been placed in St. Thomas' church, Washington, D. C.

Emmanuel church, Athens, Ga., the Rev. Troy Beattie, rector, is to have a vested choir of men and boys, and the congregation expect to build a parish house.

The Rev. T. J. Lacey, Ph. D., rector of the Church of the Redeemer, Brooklyn, N. Y., was the guest of Bishop Gray at Bishopstead, Orlando, Fla., for a week.

The Rev. Henry J. Simpson, assistant at Christ church, Rochester, N. Y., has accepted a call to Christ church, Xenia, Ohio, where he formerly labored for several years.

The Rev. Edgar M. Rogers has resigned his work in the Diocese of Olympia and has accepted work in the Diocese of Los Angeles, with headquarters at Imperial, Cal., to begin February 1.

The Rev. M. J. Simpson, of Grace church, Yantic, Conn., having a second call to become rector of St. Peter's church, Plymouth, Conn., has decided to accept, and will enter upon his work there March 1.

A silver chalice and paten were recently given to Emmanuel church, Hastings, Mich., by Mrs. Ellen Robinson, as memorials to her husband, Judge David G. Robinson, a warden and active member of the parish.

The Rev. William Austin Smith, rector of St. Paul's church, Milwaukee, has been called to Grace church, Providence, R. I., to succeed the Rev. E. S. Rousmaniere, now the rector of St. Paul's church, Boston, Mass.

The fiftieth anniversary of Trinity church, Lawrence, Kansas, was observed on January 11. The Rev. Irving E. Baxter, rector, delivered a historical address. Addresses were likewise made by Bishop Millspaugh and the Rev. J. D. Krum, of Ottawa.

The conference of the Laymen's Missionary Movement opened in Nashville, Tenn., on January 28, with more than 1,000 delegates from Tennessee, Kentucky and Alabama, representing twelve religious denominations. Addresses were made as follows: "The Uprising of Men," John R. Pepper, Memphis; "America's World Obligation," Rev. W. R. Dobyns, St. Joseph, Mo.; "The Organization for Missionary Advance," George Sherwood Eddy, Missionary to India.

The Rev. Luther G. Williams' address is changed from Fort Valley, Ga., to Box 85, Columbus, Ga.

The Bishop of New Hampshire and Mrs. Niles have gone to South Framingham, Mass., that the Bishop may have three weeks' treatment for neuralgia, with which he has suffered intensely for a long time.

The Rev. Thomas Jenkins, of Skagway, Alaska, has been called to St. Paul's church, Fremont, O. Mr. Jenkins is a graduate of Bexley Hall, Gambier, O., and was ordained by Bishop Vincent of Southern Ohio.

The Rev. A. J. Holworthy, rector of the Church of the Good Shepherd, Corpus Christi, Texas, celebrated, on Jan. 16, the twelfth anniversary of his rectorship of the parish, Bishop Johnson preaching the sermon.

The Rev. Charles Edward Phelps, priest and rector emeritus of St. John the Evangelist's church, New Brunswick, N. J., died on Wednesday, January 19, at his home, "Cherry Lawn," in the 87th year of his age. Mr. Phelps was rector of St. John's for twenty-seven years.

The Rev. James E. Freeman, formerly rector of St. Andrew's Memorial church, Yonkers, N. Y., was expected to take charge of St. Mark's church, Minneapolis, on February 1. The beautiful new St. Andrew's church is in course of construction and will be completed, it is hoped, by September 1.

A new stained glass window recently put in St. Thomas' church, Washington, was seen by the congregation for the first time, on Sunday, January 30. It is in memory of Elizabeth Rittenhouse, wife of Maj. B. F. Rittenhouse, U. S. A., formerly a vestryman and treasurer of St. Thomas' church.

ORRIS PLANTS FOR SALE.

FLORENTINE ORRIS PLANTS for sale, for the benefit of Church Improvement Fund, Trinity church, Manassas, Va. Ready for sale by 1st of March. Beautiful, large, almost pure white blossom. Blooms in April. Price, per plant, 10 cts., or ten dollars ($10.00) per hundred. Easy of culture.

F. S. LYON.
Manassas, Va.

Positions for Organists and Choirmasters.

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during January:

Christ, West River, Md.	$16.00
St. Stephen's, Portland, Maine	4.50
St. Peter's, Poolesville, Md.	2.50
Rev. W. P. Griggs	5.00
Christ, Frederica, Ga.	4.00
Mattamoniss, Va.	2.00
St. Ann's, Essex	5.00
John's Memorial, Farmville	4.19

P. P. PHILLIPS, Treasurer.
Alexandria, Va., January 31, 1910.

DIED.

GIBBON.—Entered into rest, January 9, 1910, at his home in Pennsylvania, LARDNER GIBBON, U. S. Navy, aged 89 years.
"Peace, perfect peace."

GATEWOOD.—Entered into life eternal, Friday, December 31, 1909, at his home in Norfolk, Va., Rev. ROBERT GATEWOOD, D. D., in the 81st year of his age.

WISE.—Entered into life, at her residence, 1511 Thirteenth street, N. W., Washington, D. C., January 29, 1910, MARY HOWELL AYRES, widow of Dr. James Wise, of Catlettsburg, Ky.

OBITUARY.

Mrs. Ann Jane Wright.

Mrs. ANN JANE WRIGHT, daughter of Major George Terrell, of Revolutionary fame, and relict of Dr. Wesley Wright, of Caroline county, Va., entered into eternal life, November 19, 1909, at her home, near Penola.

There was nothing more prominent in the character of this dear lady than her sweetness of manner and the love that filled her heart and shone so brightly in her sunny face. She was always ready to do good and to assist in benevolent work. As a member of old St. Margaret's church, where she was confirmed by Bishop Meade, she was conspicuous in the Sunday School and all Church work, and in helping other denominations, as well as her own.

In the days of slavery she was kind and considerate, ministering to the wants and welfare of the many laborers on her husband's plantation, and was greatly beloved by them all. She had no children of her own, but was faithful in the trying relation of stepmother to those of her husband.

She lived a beautiful life and died in full assurance of salvation.

Resolutions of Respect on Death of Rev. Robert Gatewood.

At a meeting of the vestry of St. Paul's Episcopal church (Berkley), held on January 18th, 1810, the following resolutions were adopted:

Whereas, the Creator in His great wisdom has seen fit to reward His servant by calling him to a higher life;

Now, therefore, Be it Resolved, That in the death of the Rev. ROBERT GATEWOOD we feel that we have suffered an irreparable loss. His was a life of faithfulness and integrity, and he was a shining example of the Christian spirit. He was always an arduous worker in the vineyard of his Master, and for thirty-seven years served ably and efficiently as rector of St. Paul's church. It was due to his earnest efforts that St. Paul's owes its existence and his zealous endeavors stand as the foundation upon which our organization is based. His sincere devotion and humbleness of spirit endeared him to every member of our congregation, and his honesty of purpose, uprightness and sincerity made him a model for all who knew him. He was a man of whom it could be truthfully said: "He fought a good fight, he ran a straight race."

Resolved, That we extend our sincere and heartfelt sympathy to his bereaved family, and be it further,

Resolved, That these resolutions be spread upon the minutes of the vestry, and that a copy thereof be presented to the family of the deceased, published in the daily papers and the Southern Churchman.

LYONS H. WILLIAMS, Secretary.

Frank Herbert Ford Holt.

Entered into rest at Richmond, Va., on January 24th, 1910, FRANK HERBERT FORD HOLT, in the 34th year of his age.

Coming to Warrenton, Va., a few years ago, in search of health, he there met and won Charlotte Nelson, daughter of the late Rev. George W. Nelson, for many years rector of St. James' church, in that place.

Mr. Holt was born in New Hampshire, and educated at Harvard University, being a graduate in Law. He was for a time Professor of English at the McKenzie School, at Dobb's Ferry, where his health broke down as a result of overwork in his faithful, patient, conscientious devotion to duty. He was one of the men richly endowed by the Heavenly Father, and though denied a long life, as years tell the tale, yet he lived nobly, wisely, well, which is a long life in a few cycles of time.

His body was interred in the cemetery at Warrenton, after services in St. James' church, his widow returning to Richmond, where she with her little daughter will reside for the present.

EDWIN S. HINKS,
Rector St. James' church, Warrenton, Va.

John Ambler Dead.

Born in Halifax county, Va., at the home of his grandparents, Mr. and Mrs. Thomas Gordon Coleman, June 9th, 1856, and died in Summerville, S. C., at 2:15 P. M., Friday, January 28th, 1910, thus being in his 54th year.

Mr. Ambler was the son of Hon. Wm. Marshall Ambler, who was for a long time prominent in Virginia politics and whose name appears first on the ordinance of secession of Virginia. Mr. Ambler was descended from a long line of noble gentlemen and well did he measure up to their standard.

The writer, who knew him well and loved him dearly, never met a man just like him before. He was brave and true, generous and unselfish to a degree that is not often reached in this world. He never thought of himself but toiled on and on for the good and happiness of those he loved. He was one of the best known and universally beloved traveling salesmen on the road. He was for 27 years a traveling man and for years connected with the Lynchburg Shoe Co. Everybody knew him; everybody loved him.

Mr. Ambler had been suffering for years with Bright's disease, but could not be prevailed on to stop work; would always say he couldn't—he couldn't—he had his dear ones to work for. The fatal attack seized him in Summerville, S. C., January 21st, and after one week of excruciating torture, he quietly breathed his noble, unselfish life away and his great soul entered into rest.

Never before did the writer fully take in the beauty of that "Commendatory Prayer for a sick person at the point of departure," which was so beautifully rendered by Rev. Francis W. Ambler, of St. Paul's church, Summerville, S. C., as daughter, sister, doctors, nurses and friends knelt around that bed at 2:15 on that fatal day. Let me transcribe it: "O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prison; we humbly commend the soul of this thy servant our dear brother, into Thy hands, as into the hands of a faithful Creator and Most Merciful Saviour; most humbly beseeching thee that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lust of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting; through the merits of Jesus Christ thine only Son our Lord. Amen."

The funeral took place from St. George's church, (Fredericksburg, Va.), of which he was a member. G. W. F.

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For the Southern Churchman.

Confidence in Men.

Much of the progress and prosperity of any community depends upon men's confidence in each other. If all of the people in a given community were dishonest and untruthful, there would be a most deplorable state of affairs. All kinds of business would very seriously suffer. No noble progress could be made in any direction. It is the people who command the implicit confidence of their fellows that are the true salt of society. Upon the strength of their word, others proceed to say and do certain things which they would not say and do if it were not for such confidence. And yet a risk is always run in one's placing utmost confidence in the veracity and supposed integrity of even those whom he has long regarded as being thoroughly reliable. In the county in which I reside, there was a bank of long standing, whose cashier had been in its employ over thirty years. All who dealt with him, besides very many in that city, had the utmost confidence in him, and, because of this, a large amount of money was entrusted to his care. Suddenly it was discovered that this man was a defaulter, to such an extent that the bank failed. At this juncture the cashier committed suicide Very naturally, the whole city was profoundly shocked, as were also many people in the county. It was very hard for the man's friends to believe that he ever would destroy the ground of their confidence in him. For over thirty years his character had appeared to be so well established in uprightness as to lead people to think that he never would do a dishonest act. And this is one instance among many thousands of a similar kind. A fresh instance appears in the case of Dr. F. A. Cook, of Brooklyn, N. Y., who had asserted that he reached the North Pole on April 21, 1908. Multitudes of people had confidence in him, and therefore in his assertions. Men who had long and intimately known him confided in him completely. How amazed they were when it was known that he had deceived them! But we may have all confidence in the unchangeable and veracious God!

C. H. WETHERBE.

Misunderstood Blessings.

When the disciples saw their Lord coming to them on the water they were afraid, supposing it to be an apparition. How often we fear the approach of our greatest blessings. One night, a few years ago, on the wild Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbor. Wives and children strained their tear-dimmed eyes, hoping to see through the darkness and tempests the coming sails. About midnight it was discovered that the cottage of one of the fishermen was on fire, and, notwithstanding all their efforts it was totally destroyed. When the morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of their loss, he said: "Wife, I thank God for the burning of the house, for it was by its light that the fleet was able to make the port; but for the fire, we all had perished."

How little we know what a gain our losses will be to us. If we could see as He sees, we should often thank God for our trials and losses. We see things not as they are, but as our fears interpret them, and so we often misunderstand our greatest blessings.

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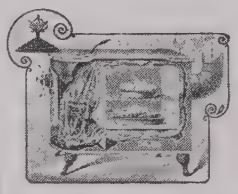
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The Household.

A Correction.

Mr. Editor: In the receipt for Orange Marmalade, last week, by a mistake, it was said that the amount mentioned called for a four-gallon preserving kettle. This should have been a three-gallon kettle.

For any one just trying the receipt it would be better perhaps to take half the quantity of fruit at first, until they understand how to manage it.

J. P. W.

For the Home Seamstress.

In fitting a skirt pattern to a stout figure, the skirt should be pinned around the hips, after first dropping it down on the front until the center gore hangs absolutely straight, without the bottom standing out. Then, the back and sides of the skirt are raised, and the inverted pleats or placket edges must come closely together at the exact center of the back. These positions must be carefully secured by pinning the material; the darts and seams from the hip-line to the waist must be fitted to the figure; the belt passed around the waist and pinned in place before cutting off any surplus or uneven gores at the top of the skirt. To do this fitting, the skirt must be finished, the belt sewed on, before the bottom is finished, whether by hem or facing, in order to insure it against sagging or hanging irregularly about the bottom. The correct fitting of the top is of the utmost importance before the bottom is touched. It can then be put on the figure just as it is to be worn, and the bottom "evened."

Practical experience is necessary in order that the sleeve may be adjusted to set well. Even with experience, some dressmakers never can fit them comfortably. A sleeve pattern must be fitted to the particular arm for which it is intended, before cutting the goods. The arm should hang down straight from the shoulder, and the pattern be pinned in place at the arm-hole; then, bending the elbow, the fitter should carefully observe that the inside seam comes neither too far in or too far out, but must fall just along the inner curve of the elbow. This line must be kept in fitting at the shoulder and finishing. An ill-fitting sleeve is neither a credit to the seamstress or a comfort to the wearer. Dressmaking requires patience and intelligence, to say nothing of taste, and it is the lack of these qualities which "bungle" so much good material.—The Commoner.

Why Kettles Sing.

The reason why a kettle "sings" is a very simple one. As the water gets hot little bubbles of steam are found at the bottom of the kettle. These in their rush upward strike the sides of the kettle and set the metal it is made of in vibration, thus causing the humming sound we call singing. You will notice a copper kettle, which has thin sides, will make a much louder and more musical note than a common iron kettle.

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Mourning Customs.

The widow's mourning cap dates back to the days of ancient Egypt. Egyptian men shaved the beard and the head as a token of mourning. The women, instead of cutting off the hair, concealed it with a close cap. The Romans, who were as a race clean-shaven, shaved the head in mourning and wore a wig.

The black band on the sleeve, as a sign of mourning, comes to us from the days of chivalry. The lady tied a scarf, or napkin, as the handkerchief was called, about the arm of her knight. If he was killed in battle she wore the band in memory of him.

Black has so long been the color of grief in Anglo-Saxon countries that it seems a part of the upsidedown civilization of the East that Japan and China wear white. But no longer ago than the time of Elizabeth, the unfortunate Mary of Scotland wore white on the death of Darnley. Even now the hearse used for children is white, and in England the mourners at funerals of young unmarried persons wear hatbands and sashes of white.

A queer English custom is that of decorating the black hearse horses with long black tails. They attract no more attention on a street of an English city than do the black nets used in this country to cover the horses.

Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment we are supported, blessed by small kindnesses.—F. W. Robertson.

Men often measure sermons by a false standard. It is not so much what you may think of a sermon that determines its excellence, but what the sermon makes you think of yourself and of God. Instead of saying, "I have heard a good sermon," it is far better to say, "I have heard a sermon that will make good in my life."

To continue in ignorance when the means of enlightenment are at hand is a great sin.

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He that thinks he hath no need of Christ hath too high thoughts of himself. He that thinks that Christ can not help him hath too low thoughts of Christ.—John Mason.

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Thoughts for the Thoughtful.

"Sweet Patience, grant us, if you may,
An added grace for every day."

Every moment of resistance to temptation is a victory.

Faith alone justifies, but not the faith which is alone.—F. W. Robertson.

The best time to handle a man, is when he is a boy.—Judge Lindsay.

The love of earth may fade and fail;
A parent e'en a child forsake;
But when the loves of earth are done,
The arms of God His child will take.

To read, to think, to love, to pray—these are the things which make men happy.—Ruskin.

The success of the Church as a saving agency in the world depends upon the religious stability of individual Christians.

He who mixes with unclean things becomes unclean himself; he whose associations are pure becomes purer each day.—Talmud.

Blessed is he who remembers his friends in the time of calamity, for he shall be unforgotten in the day when darkness cometh.

Some people imagine themselves to be contending for principles when they are simply making a stiff fight for their own narrow prejudices.

Whether we will or no, the greater part of life is passed alone; and, oh, how much depends on the upward guidance of solitary thought!—Liddon.

Every believer ought to be as careful to lead a consistent life as if the continued existence of Christianity in the world depended on his actions.

What joys are lost, what hopes are given,
As through this death-struck world we roam;
We dream awhile that home is Heaven,
We find at length that Heaven is home.
—H. C. G. Moule.

Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—Samuel Johnson.

God sends sorrow that He may arouse pity in the breasts of others; and pity awakened in a better life infused. The sorrows of one may lead to better impulses in many.

Just to give up, and rest
All on a love secure,
Out of a world that's hard at the best,
Looking to heaven as sure;
Ever to hope, through cloud and fear,
In darkest night, that the dawn is near;
Just to wait at the Master's feet—
Surely, now, tne bitter is sweet.
—Henry van Dyke.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always and, like God, to love always—that is duty.—Amiel.

"Keep me from turning back.
My hand is on the plough, my faltering hand;
But all in front of me is untilled land,
The wilderness and solitary place,
The lonely desert and its interspace.
Dread husbandry—and for the years of pain
What harvest have I? Only this poor grain,
These dwindling husks, a handful of dry corn,
These poor lean stalks. My courage is outworn.
Keep me from turning back.
The handles of my plough with tears are wet,
The shares with rust are spoiled, and yet—and yet—
O God! My God! Keep me from turning back."

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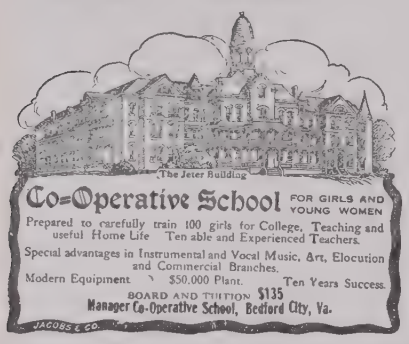


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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., FEBRUARY 12, 1910. No. 7

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

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LENT: ITS OPPORTUNITY.

It is sadly to be feared that the observance of the Lenten Season, in very many cases, has fallen into a conventional condition that is far from being helpful to those who so "observe" it. "Society" has, after its own fashion, adopted Lent as one of its "Seasons," and this unfortunate adoption has done more to emasculate and make futile the great annual Fast of Historic Christianity than all forms of opposition combined could have done. Possibly there never was a more striking and vivid illustration of the Apostle's meaning when he taught his Christian disciples that the friendship of the world was, fundamentally, enmity to the things of God.

So—certainly—it has proved in the case of the Lenten Season. When the great and solemn season belonged wholly to the Church; when the world went its own way, caring nothing for and paying no attention to the Church's chosen period of self-denial and prayer; when it was purely a spiritual season for the spiritually-minded, then it was, indeed, a season of inspiration and power—a season when, unobserved of the indifferent, earnest men and women went apart for a season with their Lord and meditated on His example and spirit, and cultivated the spirit of prayer and self-denial and active love; and came to the Easter Season refreshed and strengthened for the coming year.

But unfortunately—or diabolically—Lent came to be a time of popular recognition. "Society" took note of its coming and going, and adopted it as its own. "Pre-Lenten gaieties" are suspended for the time being and for a few weeks "Society" only indulges in "Lenten entertainments," and rests and recuperates itself in order to plunge headlong and with accelerated activity into "Easter germans" and such-like absurdities or worse, and so, the power and spirit went out, and the inspiration died! Is it to be wondered at? Can there be any possible agreement between such a spirit as that, and the true spirit of the Lenten Season? And are not the very terms "Lenten gaieties" and "Easter germans" almost sacrilegious in themselves?

But no matter what the abuse or misuse or distortion, the same opportunity lays in the Lenten Season now that has always been there. It would be just as well to despair of the usefulness of the Lord's Day, because of abuses as to despair of the usefulness of the Lenten Season. The world has adopted the Lord's Day just as it has the Lenten Season, and treated it just as badly. In fact, whenever the World and "Society" begins to recognize and acknowledge any season or day of the Church's Calendar and to adopt it as its own, then and there begins danger—and serious danger for that day or season. They adopted Christmas and almost obliterated its religious character; they adopted Thanksgiving, and made it into something that its original founders would not recognize; they adopted Easter-Tide, and stripped it of every vestige of religious significance. They adopted the Lord's Day, and in many parts of our civilized "Christian" country it is a travesty to call it the "Lord's Day any longer. They have adopted the Lenten Season, and devout Christians stand aghast at sight of what they have made of that solemn season of fasting and prayer. Think for a moment of such names as "Lenten" teas, Lenten card parties, and a dozen other "Lenten" occupations that contradict the very word "Lenten" in their designations! But, after all, what agreement can there be between Christ and Belial, and what concord between things spiritual and things purely material. No man can, at the same time, serve God and Mammon. He must, of necessity, hold to the one and despise the other. It is just a question as to which he will hold to and which he will despise.

It is the old, old story. When the World adopted the Church and the Church consented to the adoption, that Church fell from its original high estate and lost its spiritual power.

But such loss or contamination is no argument against the real worth and value of the thing injured. The Lord's Day, the Nativity, the Resurrection festival are no less valuable because the worldly spirit have contaminated them. Gold is no less valuable because it has been counterfeited. Diamonds are so less valuable because there are paste imitations. In fact, the counterfeit and imitation are a tribute to the recognized intrinsic value of the gold and diamond. Were they not of extraordinary value they would never have been counterfeited or imitated. No one takes the trouble to counterfeit copper or imitate worthless pebbles. So with all the great days and seasons. It is because of known and recognized worth and value that wretched imitations are foisted on the world.

So, too, with the Church's great season of fasting and prayer. Historic Christianity has for ages recognized its value and observed it devoutly because of what it has done for pious souls in all periods of the Church's history.

And the same great opportunity that it has brought to earnest men and women in all ages of Christianity it brings to-day, in spite of all misuse and travesty; the opportunity of self-examination, of weighing and valuing our own religious life; of spiritual stock-taking; of going apart for a season with our Lord and in the privacy of our own communion with Him seeing what manner of men and women we be and how we are using our own privileges and meeting our own obligations. We get so busy in our lives at times that we really have no time to consider the value of those lives; to look at them in true perspective and see how they are developing; to see whether our spiritual growth is even or uneven, normal or eccentric. And in such a busy life Lent comes to us and calls a halt and bids us go apart for awhile into a quiet place and take note of our own religious growth.

The habit and grace of meditation in the religious life has almost perished out of Christian experience, and yet it is a valuable means of grace, and one that cannot be dispensed with without danger to the man or woman who neglects it, and in our age of rush and hurry it is a particularly needed means of grace. A man or woman may be so busy doing worthless things as to come to think the things being done are of the utmost value, or the little things may have utterly crowded out the great things; or the mechanical things may

have completely pushed aside the spiritual matters. And in all these cases what is needed is just to go aside for awhile and have time to meditate and see things in their true relations, and to adjust the true balance of life.

This season for meditation, for "spiritual stock-taking," is just what the Lenten Season furnishes: a calm in the rush of the hurrying year; a call to peaceful thinking of the great things of life; a going apart for a time to recover the spiritual equipoise; to allow life to readjust itself, and the things of life to fall into their proper places of importance.

A false perspective is as bad in religion as in art, and produces far more disastrous consequences, and Lent furnishes the opportunity for getting a true perspective in the religious life.

Indeed, the opportunity of Lent is of almost incalculable value and it is a serious disaster to any Churchman to lose that opportunity. And it remains with each individual Churchman to say what the value of Lent shall be to himself, and to help in making it an opportunity to all his fellow Christians.

May God help us not only to help ourselves during this season, but far more and better, to help all with whom we come in contact.

Literary Note.

Among the new books on the Lenten list of Thomas Whittaker, Inc., there are the following: The Good Shepherd, by the Rev. George Canon Body, a companion volume to "The Guided Life," by the same author. In the Light of the Cross, a new series of addresses on the Seven Last Words, by the Rev. A. G. Mortimer, of Philadelphia. Village Sermons for Lent, by the Rev. J. H. Williams, and Magister Moritur, a contemplation of Our Lord's Last Hours, by the Rev. Joseph Hammond.

The Influence of a Word.

How enormously important are these first conversations of childhood. I felt it this morning with a sort of religious terror. Innocence and childhood are sacred. The sower who casts in the seed, the father or mother casting in the fruitful word, are accomplishing a pontifical act and ought to perform it with a religious awe, with prayer and gravity, for they are laboring at the Kingdom of God. All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls. Man is a husbandman; his whole work, rightly understood, is to develop life, to sow it everywhere. Such is the mission of humanity; and of this divine mission the great instrument is speech. We forget too often that language is both a seed-sowing and a revelation. The influence of a word in season—is it not incalculable? What a mystery in speech! But we are blind to it because we are carnal and earthly. We see the stones and the trees by the road, the furniture of our houses, all that is palpable and material. We have no eyes for the invisible phalanxes of ideals which people the air and hover incessantly around each one of us.—Henri Frederic Amiel.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Church School for Girls in Charlottesville, Va.

Mr. Editor: Permit me to say a few words in connection with the plan of the Rev. Mr. Lee, of Charlottesville, to establish a Church School for girls in that town. His plan commends itself to my judgment, as a good school where our girls can be educated at a reasonable cost under the care and supervision of our own Church, and no one can question the need of such a school. Mr. Lee, as far as I can learn, has devoted as much time to the cause as his pastoral duties will permit. If the work he has so successfully done is to be completed he must have help. To purchase this valuable property he now needs to sell but $3,000 in stock. I have assisted Mr. Lee in so far as my circumstances will permit, and I do feel that to lose this opportunity and all the money that Mr. Lee has worked for (about $13,000), would be most unfortunate. If the members of the Church will interest themselves they can soon raise the needed amount, and if the clergy in the Diocese will impress this matter upon their congregations it would not require any great effort on the part of the Diocese of Virginia to raise this amount of $3,000 which we need to complete the purchase. CORBIN THOMPSON.

Woodbridge, Va.

By What Authority?

Mr. Editor: In your last issue I read an article referring to the many subjects which will come before the Church at the next General Convention, and also a plea for loyalty and peace. Will you pardon one who has been a communicant of the Episcopal Church thirty-nine years, for begging a small space in your paper to call the attention of the Bishops and clergy, as well as the laity, to the many innovations which have been and are being introduced into our dear old Church?

Having lived for years on the frontier of Texas, I was bereft of the blessed privileges of attending our Church until within the last five years; and now I find when I do attend service, I am a stranger in my Father's House"—so many and great changes having been made in the dress of the ministers and in the manner of conducting our dear old service. Did I not at such time hold my Prayer Book in my hand and occasionally hear a familiar sentence, I would not know I was in an Episcopal church.

These additions "may be of benefit to some who are accustomed to such ways, but to one like me, who has grown old clinging to the Prayer Book just as it has been given to us, and to whom each service is precious, from long association, only grief and pain fills the heart, and such sadness as no pen of mine can express.

Who gave authority for all these changes? When and where were they set forth by our Church? These and many other questions I find myself asking; but the Prayer Book is silent, and I can not find one rubric or article as laid down there which authorizes even one of these many changes.

Pardon an "old Prayer Book Churchman" for thus troubling you.

MRS. J. C. COLEMAN.

Lubbock, Tex.

Reading the Psalter.

Mr. Editor: In one of the last numbers of the Southern Churchman, I read an article in regard to the "new way of reading the Psalter," the minister reading the first half of the verse and the congregation the later half.

Three years ago I was in Birmingham, Alabama, and attended St. Andrew's church, Rev. Raimundo De Ovies, rector. The Psalter was read in this way there. The congregation, or at least those I knew, liked it, but I did not stay long enough to get quite accustomed to it and I would sometimes forget. I think it would make us more attentive.

Mr. De Ovies is still at St. Andrew's, which is a new parish, and he is doing a fine work. MRS. O. M. ROYSTER.

Hickory, N. C.

Believer's Walk.

Mr. Editor: I offer the following table of subjects, with the hope that it may furnish some of my brethren with subjects for the coming season of Lent:

1 Thess. 2:12—*Walk* worthily of God who calleth, etc.
1 Thess. 4:1—How we ought to *walk* and to please God.
1 Thess. 4:12—*Walk* becomingly toward them that are without.
1 Cor. 7:17—As God has called each so let him *walk*.
2 Cor. 5:7—We *walk* by faith, etc.
Gal. 5:16—*Walk* by the Spirit.
Rom. 4:12—*Walk* in the steps of that faith of our father, etc.
Rom. 6:4—*Walk* in newness of life.
Rom. 13:13—*Walk* becomingly as in the day.
Coll. 1:10—*Walk* worthily of the Lord, etc.
Coll. 2:6—*Walk* in him, etc.
Coll. 4:5—*Walk* in wisdom, etc.
Eph. 4:1—*Walk* worthily of the calling wherewith ye are called.
Eph. 4:17—No longer *walk* as the Gentiles walk.
Eph. 5:2—*Walk* in love.
Eph. 5:8—*Walk* as children of light.
Eph. 5:15—Look carefully how ye *walk*.
1 John 2:6—He that saith he abideth in him ought himself also so to *walk*, even as he walked.
Rev. 3:4—They shall *walk* with me in white.

A diligent study of the above in the light of their contexts, with a good Concordance, and in the Greek, will not fail to be productive of results. Not only is the above arranged according to the chronological order of the Epistles, but also progressively from walking worthily of God and to please Him, as did Enoch (Compare Gen. 5:24), to walking with Him in white. I would suggest, in addition to the above, a careful comparing of Scripture with Scripture, since the teaching of any single part is the sum of all the Scriptures bearing upon it. As an illustration take the following: 1 Thess. 4:1; Heb. 11:5, 6; and Gen. 5:24; Eph. 5:8, and 1 John 1:7; Eph. 4:1, where we have merely the calling where-

with we are called, but in Philippians 3:14 this calling is "high"; in 2 Tim. 1:9 it is a "holy" calling, and in Hebrews 3:1, it is "heavenly." The calling wherewith we are called is high, holy, heavenly, and so the *walk* must be.

(Rev.) L. R. Combs.

On Canon Nineteen.

Mr. Editor: We regard your editorial on "The General Convention and Canon 19," in your issue of Jan. 22, as most timely and praiseworthy, voicing, as we believe it does, the general consensus of opinion of the great majority of the laymen of the Church. The P. E. Church, once the strongest Church in America, by its exclusiveness and ritualistic and High Church tendencies, numbers now only 895,822, whereas, the Roman Catholics are over 12,000,000, the Methodists nearly 7,000,000 and the Baptists about five and a half millions. The action taken by the last General Convention was generally accepted by the world at large as an advanced step, as a progressive movement, an extension of the right hand of fellowship, an uplifting of the olive branch of peace, as an evidence of a desire for Christian unity and not mere idle words. To repeal or rescind this Canon would not only be construed as a retrograde movement, but as you truthfully say, "it would be a disaster to depress the hope and dampen the energy of every large-hearted Churchman in the land."

We earnestly trust that the voice of the recalcitrants will not receive any encouragement or attention.

No one who has the welfare of the old Church at heart will countenance and advocate this ill-starred and ill-timed suggestion. J. Staunton Moore.

Richmond, Va.

A Lost Communion Cup Discovered.

Mr. Editor: Not long since I heard that some one had seen in a private collection of antiquities, owned by Mr. Charles Munn, Editor of the Scientific America, a silver Communion cup, marked "St. Anne's Parish, Essex, Co., Va." I wrote to Mr. Munn asking him for an exact copy of the inscription on the cup; also if he knew anything of the history of the piece prior to his purchase of it, and if he would sell it. He replied that the inscription was: "St. Anne's Parish Church, Essex Co., Virginia," and that the "hall mark" showed that it belonged to the year 1724. He said he could get no history of the piece and did not even know who its owner was before Howard, from whom he purchased it, two or three years ago. The disappearance of the cup from the parish is enveloped in mystery. After diligent inquiry, I have found one gentleman who says he remembers to have heard an old gentlemen, now dead, say that a Communion cup was once lost or stolen from the parish. But there is no tradition of how or when it occurred. Some of the oldest people of the parish have never heard anything of the cup or of its loss. It seems most probable that it was stolen by a servant at least seventy-five years ago.

From what the senior warden tells me of the care with which the Communion service has been kept since his grandfather's day it doesn't seem probable it could have been stolen during the past seventy-five years. This is the more probable, from the fact that the oldest members of the congregation have no recollection of it, or to have heard of it from their parents, and its loss would certainly have caused much concern and comment.

It may have been stolen from the parish during that period—so disastrous to the Church—just after the Revolutionary War, when some of these old churches had no ministrations of the sacraments for years at a time, and when its disappearance would not have made the impression it would have done when the congregation was organized.

Mr. Munn writes he is not at all anxious to part with the piece, but realizes the parish has a prior claim, and he generously offers to return it, if we will give him what he paid for it, which was $150.00. Fifty dollars has been pledged in the parish towards buying it, and I think this amount may be increased to $75.00.

It occurred to me if the public knew the circumstances there might be Church people in the Diocese, and out of it, who would aid us in restoring to the parish this sacred relic, thus bringing it back into the gracious use for which it was given nearly 200 years ago.

Its restoration is of intense interest, of course, to St. Anne's parish, but it should be of scarcely less interest to the whole Diocese, and to all who cherish a reverent affection for our Church's glorious past. Thomas D. Lewis,

St. Anne's Parish Rectory,
Occupacia, Va.

Church Intelligence.

CALENDAR.

February.

1—Tuesday.
2—Purification Blessed Virgin Mary.
6—Quinquagesima.
9—ASH WEDNESDAY.
13—First Sunday in Lent.
20—Second Sunday in Lent.
24—St. Matthias' Day.
27—Third Sunday in Lent.

Collect for First Sunday in Lent.

O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abtinence that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness; to Thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

Foreign.

A Reign of Nine Years.

King Edward VII completed last Saturday the ninth year of his reign, which is contemporaneous with the episcopate of the Bishop of London, the first English Bishop appointed by King Edward, who is said to be his intimate friend. Bishop Creighton died eight days before Queen Victoria, and the London vacancy was filled up about a month after her death. The King has reigned longer than Edward V, Richard III, Edward VI, Mary I, James II, Mary II, and William IV, and he will this year attain to the reign of Henry V and the protectorate of Oliver Cromwell. Although his reign has been a short one, the only sovereigns since the Conquest who lived longer than he were Queen Elizabeth, George II, George III, William IV, and Queen Victoria.

The Government's Dilemma.

The elections are practically over. It is now quite certain that the Government will be dependent upon the Irish Nationalists and the Socialistic Labor group. The Unionists are the largest single party in the House. Their successes in the borough constituencies, though considerable, were not sufficient to place an actual majority within the bounds of probability, but the party have done so well in the English counties that their position is far better than a week ago was expected. The position of the Government is not an enviable one. They asked for such an overwhelming vote of confidence as would enable them not merely to force through the Budget, but to effect a great Constitutional change—the restriction, if not the abolition, of the veto of the House of Lords. The result has been, from their point of view, painfully indecisive.

Churchmen have, on the whole, much reason to be grateful for the result of the polls. Mr. Asquith threatened that the Education Bill which the Government is to introduce in the new Parliament will follow the lines of those which they were unable to pass in the last. There is no likelihood now, however, they may be goaded by their political Nonconformist friends, that the Government will attempt an Education settlement on anything like vindictive lines. They might, of course, get the Nationalist members to assent to a bargain whereby, for value received, the cause of denominational education, as dear to Roman Catholics as to us, would be sacrificed. But what could not be done with a Ministerial majority of 334, could not be done with the majority of the kind and strength with which Ministers will face Parliament in a few weeks' time.

The attack on the Church in Wales, however, may be pressed. The Nationalists would readily support the Government in disestablishing and disendowing the four dioceses, and of course, the Labor members are enthusiastic in the same cause. Whatever may happen to the House of Lords and its veto, it will not do for Churchmen to trust to a Disestablishment Bill being rejected by them if it is passed through the Commons with a full Government majority of one hundred behind it. The Bill, if introduced, will have to be fought inch by inch, word by word, in the House of Commons, and Church Defenders in Wales must keep their weapons bright, to be ready to resist to the utmost a renewed attack. They have been promised, and they must receive, the fullest support of English Churchmen.

American.

Clergymen Needed in Porto Rico.

I need three clergymen in priest's orders, to fill vacancies in this part of the mission field. The need is urgent, the work is not easy, the compensation sufficient, the opportunity great. Who will volunteer? Life in the tropics is attended with such risks to health that I cannot ask any clergyman to invite peril for others than himself.

For particulars please address Mr. John W. Wood, Corresponding Secretary, Church Missions House, 281 Fourth Avenue, New York.

James H. VanBuren,
Missionary Bishop of Porto Rico.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Archdeaconry of Williamsport. Churchmen Enjoy Banquets—St. Paul's Parish House, Columbia, Blessed.

The Archdeaconry of Williamsport met in Christ church, Williamsport, on February 1. The sermon at the morning service was by the Rev. E. J. Haughton, of Danville. The Holy Communion was celebrated by the Bishop, assisted by Archdeacon Heakes and the General Missionary. In the afternoon, an essay was read by Rev. Alexander DeWitt, on the Higher Criticism. It was a brilliant essay and provoked large discussion, in which Rev. Dr. Shinn and Dr. Quinn took prominent parts. This was followed by an exegesis by Rev. Dr. Quinn, on Hebrews 9, 16:22. He took the view that "the death of the testator" should read, "the death of a victim." It was a scholarly and profound paper. In the evening the usual missionary meeting was held. Addresses were made by Rev. Mr. Dunham, of Westfield; Rev. H. G. Hartman, of Shamokin, on "The Significance of the Laymen's Missionary Movement," and the General Missionary on "Diocesan Missions."

The fifth annual banquet of the laymen in the Archdeaconry of Williamsport took place in the Park Hotel, Williamsport, on Monday evening, January 31. Over three hundred men were at the tables, which were served by young women from the four local parishes. Mr. Charles K. Morganroth, of Shamokin, in his opening address said "the future of the Commonwealth depends on such men as are represented in this gathering from the Williamsport Archdeaconry. To such organizations as this the world is looking for the solution of moral and social evils and the accomplishment of great reforms."

James M. Lamberton, of Harrisburg, responded to the toast: "The American Church in the Past." He spoke of the influence of Churchmen before and during the Revolutionary War; upon the forming of the nation and of the great men who have honored the nation's history who were Churchmen.

"With such sons, such a heritage and such a history," he said, "we may well be proud of our Church's past."

The second toast, "The American Church in the Present," was responded to by Dr. Matthew D. Mann, of Buffalo, N. Y., who spoke of "The Limitations, the Opportunities and the Obligations of Churchmen."

The toast "The American Church in the Future," was spoken to by Dr. J. Nicholas Mitchell, of Philadelphia. He presented a hurried view of the wide field of the world and declared that the Church's future lay in the establishment of missions where the name of Christ is not known.

The last speaker was the Bishop of the Diocese. He spoke to the toast, "The Diocese of Harrisburg, Past, Present and Future." He reviewed the brief history of the Diocese and showed in several striking ways how much progress had been made.

The third annual banquet of the laymen in the Archdeaconry of Harrisburg was held in the Board of Trade Auditorium, Harrisburg, on Tuesday evening, February 1. Over two hundred men from all parts of the Archdeaconry were present. The toastmaster was Mr. George C. Schmidt, of York. The speakers were ex-Mayor Guthrie, of Harrisburg, J. Horace McFarland, H. D. Gerhardt, of Harrisburg; the Rev. Dr. Read, president of Dickinson College, and Edwin S. Stuart, Governor of the State. The Bishop spoke of "True Progress." He gave a brief summary of what men in the Diocese are doing, and expressed bright hope for the future.

The parish house of St. Paul's church, Columbia, was dedicated on St. Paul's Day. The services were in charge of the Rev. G. F. G. Hoyt, rector. H. M. North, Jr., read a statement to the effect that the building was free from encumbrance. A procession, preceded by the vested choir, the Bishop and other clergy then marched to the building which was formally blessed. Returning to the church the sermon was preached by a former rector, the Rev. Francis J. Clay Moran, of New York City. The parish building is a memorial to the late Hon. H. M. North.

Mr. Harold Eugene Schmaus, of Delta, and Mr. Hambleton Boyd Mahaffey, of Altoona, have been accepted as postulants by the Bishop of the Diocese.

Rev. J. G. Lewis, of the Church of the Transfiguration, New York City, has been called to Saint Mark's, church, Lewistown.

Charles W. Crawford, of the Diocese of Birmingham, England, has taken services as lay reader in St. Mary's church, Waynesboro.

Rev. James D. Simons resigned the Church of the Incarnation, York, Jan. 20.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Lenten Missionary Meetings—Men's Auxiliary Organized—Lectures and Mission Study Classes—Death of the Originator of the Sunday School Lenten Offering—Chime of Bells Dedicated.

There will be a series of six Thursday evening missionary meetings during Lent in the Church of St. Luke and the Epiphany, beginning with February 10. There will be two appointed speakers. One will act as questioner, the other will reply, giving a detailed answer to the questions. The first is "The Board of Missions: Its Organization and Administration, questioner, the Rev. D. M. Steel, to whom Mr. George Wharton Pepper will reply. February 17—"Our Domestic Field," questioner, the Rev. Thomas J. Garland; reply, Mr. John W. Wood. February 24—"Work in Non-Christian Lands," questioner, the Rev. Wm. M. Groton, S. T. D.; reply, the Rt. Rev. A. S. Lloyd, D. D. March 2—"Educational Work," questioner, Dr. Talcott Williams; reply, the Rev. F. L. H. Pott, D. D. March 10—"Medical Missionary Work;" questioner, the Rev. P. J. Steinmetz, Jr.; reply, Dr. E. L. Woodward. March 17 will be devoted to a general review of the work.

Bishop Whitaker has appointed the following as committee of twelve to act in this Diocese as an Auxiliary to the General Board of Missions: The Rev. J. DeWolf Perry, D. D., chairman; the Rev. Samuel Upjohn, D. D., the Rev. Floyd W. Tomkins, S. T. D., the Rev. J. B. Halsey, the Rev. J. Thompson Cole, the Rev. Thomas J. Garland, secretary; Mr. George Wharton Pepper, Mr. S. F. Houston, Dr. J. Nicholas Mitchell, Mr. E. H. Bonsall, Mr. R. Francis Wood, and Mr. W. W. Frazier, Jr. The committee met on January 24, and organized a Men's Auxiliary to the Board of Missions in the Diocese of Pennsylvania.

On the Wednesday afternoons of Lent there will be given in the Church House a series of lectures on Social Problems. On the Friday evenings during Lent there will be Missions Study classes, at which Dr. Sailer will speak on China.

A normal mission study class is being held on Tuesday afternoons, at 1505 Spruce street, on the Missionary Enterprise in its Relation to Church Work in Foreign Parts. Those who attend these studies go into their parishes and hold classes for the spread of missionary information.

The Rev. George Calvert Carter has accepted a call to the Church of the Redeemer, Bryn Mawr. He is at present rector of St. Andrew's parish, District of Columbia. He will enter upon his duties on April 1.

In the decease of John Marston, on the evening of January 31, there has entered into the rest of Paradise, one of the Church's noblest sons, who a sufferer himself gave his whole thought to the relief and comfort of those who are afflicted as well as to those who were preparing for the ministry. For years he was a member of the Joint Boards of the Divinity School in Philadelphia. How wide his benefactions were none will ever know as he preferred to work for the most part through others. He was born in 1833 and led an active life until a few years ago, when he retired from the Philadelphia agency of the New England Mutual Life Insurance Co. But his great work and that which will last for long time, was the originating of the idea of the Sunday School Lenten Offering in the little fram Sunday School building of St. John's church, Lower Merion, where in the Lent of 1877, that Sunday School gave $200 for General Missions. Out of that grew the large offerings throughout the Church, which each year grew larger. In 1902 there was placed on the wall of St. John's church, a bronze tablet, bearing the following inscription: "1878. Laus Deo. 1902. The Sunday School Association of the Diocese of Pennsylvania places this tablet to commemorate the completion of the first twenty-five years of the Lenten Offering, and to mark the place of its beginning. Through this agency the Sunday Schools of the Church have given to Missions more than one and a-quarter million of dollars in these twenty-five years." The burial service was held in St. John's church, of which he was long a vestryman, on Thursday afternoon, February 3, which, despite the heavy rain, was crowded. Bishop Whitaker officiated, assisted by the Rev. Wm. M. Groton, S. T. D., and the Rev. Wm. R. Turner. The interment was in the church yard of the Church of the Redeemer, Bryn Mawr, the rector, the Rev. A. F. Hoyt, D. D., officiating.

St. James' chapel and parish house, Moores, Pennsylvania, was dedicated on the evening of January 25, by Bishop Jaggar, who also administered the rite of confirmation. The building is of stone and gothic in architecture. It consists of a chapel with seating capacity of about 200, and a very commodious basement, arranged for Sunday School and parish purposes. The total cost, exclusive of the lot will be about $5,600. The mission was started in December, 1906, and has now about 60 communicants.

The Wanamaker tower and chime of fifteen bells were dedicated by Bishop Jaggar on Saturday afternoon, February 5. Addresses were made by Bishop Jaggar and the Rev. A. G. Mortimer, D. D. The tower is a beautiful Gothic granite one and was built by Mr. Rodman Wanamaker, in memory

of his brother, Thomas Brown Wanamaker. There are fifteen bells in the chime, the largest being 6,270 pounds, and the smallest about 700 pounds. The total weight is twenty-two tons. They were cast at the McShane Bell Foundry, Baltimore. At the base of the tower there are a spacious mausoleums.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

Notes of Progress in Cuba.

Since the last Convocation, the Church in the District of Cuba and the Isle of Pines, has been making good progress. Several new day schools have been opened and several additions have been made to the clerical force.

The Rev. M. F. Moreno has opened a school at Bolondron, with an attendance of about 45 children, and these of the best families in the city. The Rev. R. E. Porter has opened a school for boys in the Vedado, a suburb of Havana. It is beginning with good prospects of success. The Rev. J. P. McCullough has opened an academy for more advanced pupils at Santa Fe. This is the first school of this kind which we have started here. It is destined to be a great success.

Both the chapels on the Isle of Pines, that at Columbia and that at Santa Rosalia, were destroyed in the last hurricane. With the money so generously contributed for this purpose, by friends in the United States, the Rev. Mr. McCullough has already rebuilt one of these chapels, or rather he has built it de novo, at Santa Fe, in the center of a larger population. A lot was donated by Mr. R. I. Wall, of the Santa Fe Land Company, in the best location in the town, on which Mr. McCullough has built a chapel of which the Church need not be ashamed.

At Guantanamo the splendid church, the erection of which was made possible through the generosity of Mr. W. W. Frazier, of Philadelphia, has at last been completed, and it was consecrated on January 30.

At Ensenado de Mora, in the eastern part of Cuba, on the South Shore, has been erected through the benefaction of Mr. Alfred Harrison, of Philadelphia, another very handsome church, which has just been consecrated.

At Bolondron, the Rev. M. F. Moreno has completed a new rectory which has been built on the same lot with the church. He is also erecting a parish house on the same lot.

Bishop Knight has returned from an extended visitation of the Island of Cuba and the Canal Zone. On October 27 he confirmed in the Cathedral in Havana five persons, all Cubans, among whom were the Rev. Francisco Herreras, formerly a Methodist minister, and his wife and mother. Mr. Herreras has entered the Seminary, where he is preparing for his admission into the ministry of the Church. Other confirmations in Cuba were 76 in number.

On November 30 the Bishop sailed for Jamaica, spending two days in Kingston as the guest of the Archbishop and conferring with him regarding the work in Central America. On December 5 he landed at Colon, in the Canal Zone, and in the ten days following he made twenty-one visitations, confirming 222 persons.

On December 14, acting for the Bishop of Southern Virginia, he advanced to the priesthood the Rev. J. M. Griffith. The sermon was delivered by the Ven. Archdeacon Bryan. The Rev. E. J. Cooper presented the candidate, and the Rev. Messrs. Decker and Cross united in the laying on of hands.

On December 14 the Bishop sailed for Port Lima, Costa Rica, where he investigated the conditions of the Church in those parts. On December 17 he spent a short time at Cape Gracias a Dios, Nicaragua, whence he sailed for the United States, thus completing a visitation in which he traveled 6,500 miles and was from time to time under the protection of the flags of six countries—Cuba, the United States, England, Panama, Costa Rica and Nicaragua.

Five additions have been made to the clerical force in Cuba and the Isle of Pines since the last Convocation: The Rev. W. W. Frazer, who was formerly at Jesus del Monte, and later in the United States, has taken charge of the mission at Ensenada de Mora. His son, the Rev. Guy H. Frazer, having been graduated from the Harvard Seminary, has been ordered to the diaconate and stationed at Cardenas; the Rev. C. B. Castro, who was ordered deacon at the time of the last Convocation, is now at Sagua la Grande with Archdeacon Sturges; the Rev. Sergio Ledo, who was admitted to Holy Orders at the same time, is doing a fine work at Macagua-Arabos, and the Rev. J. P. McCullough, who was received from Jasper, Wyoming, has been in charge of the work on the Isle of Pines for several months.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Church Work at the State Agricultural and Mechanical College.

Starkville, Mississippi, is the seat of the State Agricultural and Mechanical College. Established some thirty years, this institution has long since passed through the experimental stage and conclusively demonstrated its raison d'etre by more than fulfilling the fondest expectations of its founders.

In the early days of its existence and subsequently, the late Bishop Hugh Miler Thompson urged the importance of Starkville as a strategic point, by reason of the location of the College, and advised the erection of a church building there. The present Bishop of Mississippi has also emphasized the same need.

For three years the priest-in-charge has held occasional services in the College chapel, sadly handicapped by the want of a church building, although five of the religious bodies have houses of worship in Starkville. His knowledge of conditions, however, warrants the statement that the Church in this Diocese is losing a splendid opportunity for missionary work among the students by reason of the lack of a House of the Lord in this college town.

In the first place, many of the 800 college students are residents of Mississippi counties in which the voice of the Church has never been heard. Such young men might be reached at college; they can not now be reached at home.

Secondly, recruits for the sacred ministry and perhaps for the mission field, might be had from the student body, through regular services and through the personal work of a resident priest.

Finally, the young men of Church families need and are entitled to the fostering care of their Holy Mother, amidst the temptations of college life.

One of our missionary bishops has said that the next best thing to establishing a diocesan school, is the erection of a church building under the eaves of a State institution of learning. The splendid work of the priest at Mesilla Park, the site of the New Mexico Agricultural and Mechanical College, is a notable illustration of this fact. An enlargement of his church has been found necessary for the seating of his students.

There are barely twenty-five communicants among the residents of Starkville. This fact, together with the fact that the limited resources of a Diocese that is practically a missionary jurisdiction, have lately been taxed for the erection of the Diocesan School for Girls, has seemed to justify a statement of our needs and an appeal to the Church at large for aid in the important missionary undertaking at Starkville. A desirable lot has been bought and paid for in full. The proposed brick church will cost about $6,000, and will seat 250 persons.

Contributions for the building fund are solicited from individuals and from parochial organizations and may be sent to the Rt. Rev. T. D. Bratton, D. D., Jackson, Miss., or to the Rev. J. Lundy Sykes, priest-in-charge, West Point, Miss.

I heartily endorse all that the Rev. Mr. Sykes says, and as heartily commend his splendid undertaking to all Churchmen.

THEODORE D. BRATTON,
Bishop of Mississippi.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Anniversary at Centreville—Clerical Changes—Quiet Day for Clergy.

The Conversion of St. Paul is celebrated as a parish festival by St. Paul's church, Centreville, the Rev. Walter B. Stehl, rector. After an early celebration by the rector, there was a second celebration of the Holy Eucharist by the rector emeritus, Dean Mitchell, assisted by the Rev. Dr. Rede. The sermon was preached by the Rev. Dr. Martin, of Chestertown, and was a masterly handling of the subject chosen. This service was followed by a most delightful luncheon served by the ladies of the parish to the congregation and the visiting clergy.

At night there was a well-attended service with addresses by the Rev. Wyllys Rede, D. D., and the Rev. J. Gibson Gantt, which held the close attention of all. In addition to the clergy above named, the Rev. Albert Ware, the Rev. C. N. Birnbach and the Rev. W. N. Weir were present.

The Rev. Charles H. Walters, formerly rector of St. George's church, Macomb, Illinois, has been called to the rectorship of St. Stephen's, East New Market, and is expected to begin work about February 1.

The Rev. Wm. B. Guion, who has been rector of Pocomoke City for the past seven years, has removed to Washington, D. C., leaving St. Mary's church vacant.

The annual pre-Lenten quiet day for the clergy of the Diocese was held at Trinity cathedral, Easton, February 1. The devotions were conducted by the Rev. George C. Sutton, D. D., rector of Oxford, and were of a helpful character, but stormy weather and bad roads prevented a full attendance.

SOUTHERN VIRGINIA.

Rt Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Diocesan Church Extension Fund.

On Sunday night, February 6, a large mass meeting of the Churchmen of Norfolk was held in St. Luke's church, in the interest of the Church Extension Fund. The speakers were the Rev. G. Otis Mead, Agent, and Mr. W. W. Robertson, secretary of the Fund. Bishop Randolph, in a strong address, urged upon the people the duty and the privilege of assisting those within their own Diocese, for that is as much missionary work as any other.

The impression made was deep and lasting, and the result, it is not doubted, will be highly beneficial to the Diocese.

Noonday Services in Norfolk.

Noonday services in Lent will be held under the management of the Brotherhood of St. Andrew, in the Wonderland Theatre. Addresses may be expected as follows:

Ash Wednesday, February 9—Right Rev. Alfred Magill Randolph, LL. D.

Thursday, 10; Friday, 11—Right Rev. Beverley D. Tucker, D. D.

Monday, 14—Rev. Thomas C. Darst, Newport News, Va.

Tuesday, 15; 18—Right Rev. Robert Strange, D. D.

Monday, 21; 25—Rev. John J. Lloyd, D. D., Archdeacon.

Monday, Feb. 28; March 4—Rev. Edwin S. Hinks, Warrenton, Va.

Monday 7; 11—Rev. Claudius F. Smith, Elizabeth City, N. C.

Monday 14; 18—Rev. Joseph B. Dunn, Suffolk, Va.

Monday, 21; 25—Rev. John Robert Matthews.

These services proved to be helpful and profitable last year and it is hoped by those interested to be of still greater good this year.

The Rev. J. D. LaMothe, rector of St. Paul's church, New Orleans, has been called to the rectorship of St. John's church, Roanoke.

A handsome brass lectern will soon be placed in St. John's church, Petersburg, as a memorial to Dr. Duncan M. Brown, for many years a devoted and useful member of the church.

Bishop Tucker will make his first official visitation to St. Mark's church, Lambert's Point, Norfolk, on Sunday, February 13, and confirm a large class of candidates to be presented by the minister-in-charge, the Rev. E. P. Miner.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Bishop Gibson Visits Orange.

On Sexagesima Sunday, January 30, Bishop Gibson visited St. Thomas' church, Orange. At morning service he preached and confirmed a class of four, presented by the rector, Rev. Robert S. Carter.

At night, in the same church, service was again held. This represented his visitation to the colored work, which has been organized at this place. The use of the church was kindly granted for this purpose. A large congregation assembled, the excellent attendance of colored people being supplemented by one of equal proportions from the regular congregation of the church. The Bishop preached from Genesis 4:9, after which fourteen colored people were confirmed, presented by the Rev. S. Alonzo Morgan, deacon in charge of St. Paul's colored church at Gordonsville, and who is also assisting Mr. Carter in the work at Orange. The service, which represents the initial stage of a new and vigorous work among the colored people at Orange, is also a red-letter one, in the history of the same kind of work in the Diocese. It means that something great is to be done for them.

On Monday morning the Bishop and other ministers, together with a number of representative colored men of the town, met in the Pythian Hall, and effected an organization.

A committee was elected to look after the business affairs, with one of the most intelligent colored men in the town as a solicitor for funds with which to secure a church. An opportunity has been presented of buying a building suitable to the purpose, and it is most earnestly hoped that all friends of the Church, irrespective of race, will come forward and assist. To give substantial encouragement to a movement of this kind, and at this time, is to do a great thing to further the efforts of the Church to solve the problem of helping the colored race in its growth in grace.

Laymen's Missionary Movement at Leesburg.

The fact that the Layman's Missionary Movement will work successfully in a small town has been clearly demonstrated at Leesburg, which has a population of about 1,800, with a membership in all of the Protestant churches of 818. A stirring meeting in the interest of Missions and addressed by laymen, was recently held there, and those present were much moved by the presentation of the facts. It was resolved to increase the missionary offerings from $500 to at least $1,000.

At the services in the town churches, on the following Sunday, missionary addresses were made by visiting speakers.

A largely attended mass meeting was held in the town hall, in the evening. The Rev. W. H. Buckhart, rector, of St. James' church, writes:

"We feel the whole situation has had new light upon it, and the men of the town have begun to realize that they have a real responsibility in the carrying of the Gospel to the regions beyond."

The work was greatly aided by Mr. Lawrence Lee, who organized the effort: Dr. Woodward, of the China Mission, and Mr. William Knowles Cooper, of the Washington Y. M. C. A.

Four Congregations Combine and Call a Rector.

St. John's church, West Pont; St. David's, Aylett's; Emmanuel, King and Queen, and the mission at Walkerton, have formed a combination. Four some months past this field has been very acceptably ministered to by the Rev. A. Vaughan Colston.

The Rev. M. Colgate Daughtry, rector of the Church of the Good Shepherd, Forest Hill, Virginia, has been called to this promising field. Mr. Daughtry is a young clergyman of energy and consecration. During his brief rectorship of about a year and a half at Forest Hill, the Church has grown rapidly, thirty people having been confirmed, and all of the activities of parish life greatly strengthened.

Lenten Mite Boxes.

The committee on the Lenten Missionary mite boxes for Sunday Schools announce that the same are ready for distribution, and may be had on application to the A. S. Kratz Co., Inc., Second and Decatur streets, Manchester, who will send them to any Sunday School desiring them.

It is earnestly hoped that all of the Sunday Schools in the Diocese will be well supplied with these boxes, and that an earnest effort may be made to have the Easter offerings larger than ever before.

Three-fourths of the offerings will go to the Diocesan Missionary Society, which is assisting now in the support of over forty Churches in the Diocese and keeping open over one hundred churches.

About $12,000 will be needed to keep this work going during the coming year.

Last year the Sunday Schools in the Diocese contributed $3,000. May they do even better this year.

One-fourth of the offerings will go to the Domestic and Foreign Missionary Society of the Church, for its vast work, and an effort is being made throughout the Church to make the offering unprecedentedly large, as a memorial to the great and good man, Mr. George C. Thomas, through whose generosity and consecrated efforts the cause of Missions has been so materially advanced, and who last year entered into life eternal. May the Diocese of Virginit as in the past do her part.

Special Preachers at Holy Trinity, Richmond.

Special preachers at Holy Trinity church, Richmond, at 5 o'clock Wednesday afternoons in Lent are announced as follows:

Feb. 16—The Rev. Berryman Green, D. D., of the Theological Seminary; Feb. 23—The Rev. C. Braxton Bryan, D. D., of Petersburg, Va.; March 2—the Rev. R. W. Barnwell, D. D., of Petersburg, Va.; March 9—The Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Virginia; March 16—The Rev. R. H. McKim, D. D., of Washington, D. C.

Tribute to the Late George C. Thomas.

Whereas, it has pleased Almighty God to take from his earthly labors the beloved Treasurer of the Board of Missions, Mr. George C. Thomas, the members of the Women's Auxiliary of the Diocese of Virginia desire to place on record their deep sense of the great loss the Church has sustained; their loving remembrance of his personal interest in the welfare of Virginia, and their deep gratitude for his unfailing sympathy and generous assistance.

MRS. W. M. CLARK, Chairman.

The Rev. Walter Russell Bowie, rector of Greenwood parish, Albemarle county, has been called to the rectorship of Emmanuel parish, Harrisonburg, in succession to the Rev. Dallas Tucker, who resigned a few months since, to take charge of Goodson parish, Bristol, in the Diocese of Southern Virginia.

The Rev. H. H. Barber, rector of Trinity church, Fredericksburg, has been called to the rectorship of Walker's parish, Albemarle county, made vacant about a year ago by the resignation of the Rev. Edward Valentine Jones, to accept a call to Middlesex county.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

The Laymen's Missionary Convention—Lenten Noonday Services in St. Louis—Lectures on Behalf of Bishop Robertson Hall.

The Laymen's Missionary Convention in St. Louis, lasting four days, has had a most successful result. At the opening meeting, held in the Southern Armory, sixteen hundred men of all denominations assembled. The Rt. Rev. D. S. Tuttle, Bishop of the Diocese, opened the meeting with prayer. The singing, hearty and inspiring, gave a good tone to the subsequent proceedings. A large chart suspended from the wall showed that the average contribution from St. Louis for Foreign Missions was $1.04 per communicant, the Episcopal Church being credited with 60 cents.

Marked enthusiasm was displayed throughout the meeting, and vociferous applause greeted the oft-repeated statement that denominational lines were disappearing. Nevertheless, any chance reference to some particular church was wildly cheered by its adherents, so that it appeared that some denominational feeling yet remained.

The Rev. Percy Silver, secretary of the Seventh Missionary Department, was the first speaker. His address was most earnest and impressive. Mr. J. Campbell White, lately retrned from India, was exceedingly interesting and made a most dramatic appeal for men, money and just criticism of Missionary work.

As a consequence of the convention, St. Louis has been stirred as never before in favor of Missions. Large sums have been contributed, and a concerted effort is being made to increase the per capita contributions of the members of the various religious bodies.

An union service of all our congregations in St. Louis was held in Christ church Cathedral, on Sunday evening, February 6, at the request of the Bishop. The preachers were the Bishop and the Rev. Percy Silver.

Mr. Campbell White—not a member of our church—preached in St. Peter's church, the Rev. D. C. Garrett, rector, Sunday morning, February 6, under Canon 19.

The Brotherhood of St. Andrew will again be responsible for the noon-day services this Lent, which will be held in the Garrick Theatre. An endeavor has been made by the committee to follow a sequence of ideas in the addresses.

On the Thursday evenings of Lent union services will be held in different churches of the city, the preachers being the visiting clergymen.

The Rev. A. A. V. Birnnington, rector of the Church of the Ascension, is giving a series of lectures on the Nineteenth Century Poets, on behalf of Bishop Robertson Hall, the Diocesan School for Girls. The lectures have been repeated at the invitation of the College Woman's Club of Missouri. Bishop Robertson Hall is now in excellent condition as a school and hopes for increased support.

WESTERN MICHIGAN.

Rt. Rev. J. N. McCormick, D. D., Bishop.

Service Interpreted to Deaf Mutes.

At St. Bede's mission, Grand Rapids, on Sunday, January 23, the Rev. Mr. Mann baptized a deaf-mute man and his little hearing daughter, from Holland, in an adjoining county. In the evening a combined service was held at St. Paul's church, Muskegon. The rector, the Rev. Mr. Galpin, read Evening Prayer and sermon with the Rev. Mr. Mann interpreting for the three deaf-mutes worshipping with the large regular congregation. The sermon was based on the story of Christ and the Deaf Man in the seventh chapter of St. Mark's Gospel. One of the points was that deaf-mutes are so few that any attempt to draw denominational lines among them should be discourgaed. In a city of 50,000 people may be found 25 adult deaf and as many different religious bodies; so that the folly of division is easy to see. One church can care for this handful of deprived people and save them from the evils that afflict divided Christendom. The presence of three deaf-mutes at the service was a silent and eloquent plea for unity.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

The Laymen's Missionary Convention in Montgomery—Confirmations by Bishop Beckwith.

The Convention in the interest of the Laymen's Missionary Movement, held in Montgomery last week, gave a great impetus to the cause of Missions in the Diocese. The attendance was unusually large and the utmost enthusiasm was evoked by the admirable addresses delivered. The churches of Montgomery have pledged themselves to double their offerings for Missions, and similar action was promised by representatives from other churches in the Diocese. The Montgomery churches will give $12,000 annually and will further support the Laymen's Movement.

Addresses were made by the Rev. Dr. A. P. Parker, of China, on "The Winning of the Chinese Empire," the Rev. H. F. Williams, on "Some Real Needs of the Mission Field," and by Willis R. Hotchkiss on "The Larger Life Work."

At a men's mass meeting, Sunday afternoon, addresses were made as follows: "The Uprising of Men for World Conquest," Dr. Samuel B. Capen, Boston; "Prayer and the Missionary Enterprise," M. Williams, President, Board of Charities and Corrections, New York; "Christ's Call to Men," William R. Hotchkiss.

On Sunday evening, reports from denominational meetings were read. Mr. Hardwick Ruth gave a report for the Episcopalian rally, and showed that the Churchmen of the city had fallen into line with the movement, and had pledged to double their offerings to $1,500.

On Monday the missionary committees met at the Exchange Hotel for dinner, when plans were made for raising the amounts pledged.

Bishop Beckwith visited St. John's church, Montgomery, on Sunday, Jan. 30, and confirmed thirteen candidates, presented by the rector, the Rev. E. E. Cobbs. In the afternoon he baptized an infant and confirmed two candidates at the Church of the Annunciation, and at night, at the Church of the Holy Comforter, the Bishop confirmed eleven candidates, presented by the rector, the Rev. Stewart McQueen.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Newark Archdeaconry — Ordinations. Laymen's Conferences on Missions.

The winter meeting of the Newark Archdeaconry was held on January 26, in St. James' church, Newark, with an attendance of forty of the clergy. The afternoon was given mainly to a conference upon "The Demand of the New Time upon the Church in Respct to Praching, Work and Worship," and the discussions were opened by the Bishop, Rev. Henry H. Hadley, and Rev. C. T. Walkley, nearly all the clergy present taking part in the conference. In the evening a well attended public Missionary meeting was held, at which addresses were made by Mr. Wm. G. Low, on The Work of the Board of Missions: Rev. Dr. Blanchard, on Plans for interesting the Laymen of the Diocese in the Apportionment; and by Rev. F. B. Carter, on Church Extension in the Diocese of Newark.

On February 1, in Trinity church, Newark, Rev. Waldo A. Amos was ordained to the priesthood by the Bishop of the Diocese. The sermon was preached by Rev. J. Howard Melish, who also presented the candidate in the absence of his former rector, Rev. Dr. Edward L. Stoddard, of Jersey City. Mr. Amos has served his diaconate in Holy Trinity parish, Brooklyn, where he will remain for the present.

On February 3, in St. John's church, Passaic, Rev. W. Van Houten Filkins was ordained priest by the Bishop of the Diocese. The sermon was preached by Rev. Dr. Henry Lubeck, and the candidate was presented by the rector of the parish, Rev. W. G. Bentley. Mr. Filkins is in special charge of the mission at Garfield, within St. John's parish.

The ordination of Mr. Hugh B. Jamison, a student at the Alexandria Seminary, is appointed for February 12, in his parish church, St. John's, West Hoboken. Mr. Jamison has offered himself for work with Bishop Funsten, through whose kindness the ordination as here appointed is made possible.

The Archdeaconry of Newark has been divided by the Bishop, and Rev. James A. McCleary, of Dover, has been appointed Archdeacon of Morristown, the district to include Morris, Sussex and Warren counties. Mr. McCleary's first work in the ministry was as assistant at St. Paul's, Buffalo. For three years he was missioner at St. Peter's, Washington, within what is now his Archdeaconry; from 1894 to 1909 he was in charge of Edgewater and the neighboring missions on the Palisades, which had large development under his ministry.

A long list of conferences of laymen for information concerning Missions has been arranged in the Diocese for the coming months. They are to be held in parish houses where the men of neighboring parishes may be brought together. The speakers are to have definite knowledge of Missions—Foreign, Domestic and Diocesan. The purpose is the giving of information and discussion rather than appeal for money.

NEW MEXICO.

Rt. Rev. J. M. Kendrick, D. D., Bishop.

St. Clement's, El Paso—Mission Held by the Rev. Thomas Semmes.

In the most Southwestern corner of Texas there stood in 1870, a little town of not more than 700 or 800 people, of whom more than half were Mexicans. This town was called Franklin, taking its name from the mountain at the foot of which it struggled along the north bank of the Rio Grande. Across the river was the thriving Mexican town Juarez, with a population of some ten thousand. The only churches in this section were the Roman Catholic missions.

To this town there came in 1870, in response to the urgent appeals of Judge Gaylord Clark, the Rev. J. Wilkins Tays, to found the Episcopal Church in the desert. His journey through the waste places was by tedious stage routes, for the railroads had not then reached this corner. Mr. Tays had studied civic engineering and soon after his arrival he was appointed county surveyor and supported himself by this work. His preaching and teaching was done out of doors or in a tent. After two years of this work without tangible results, he left. But the need was evident to him, and his faith in the ultimate success of his mission was great and he returned in 1874-'75.

In 1872 the first railroad entered the town and its name was changed to El Paso, meaning The Pass.

This second mission was fruitful and a wooden church, which was used until two years ago, remained as his material monument, when Mr. Tays died, in strict quarantine, of smallpox, and was buried at night, without cortege of any kind. After Mr. Tays' death the work was continued by Rev. James Hulme, from '84 to '86, when he was succeeded by Rev. George H. Higgins, who shortly after his coming organized the Parish of St. Clement. He was rector till 1891. After his resignation the parish was without a rector for about a year, during which the church was kept open by supplies.

In 1892 Rev. Mayo Cabell Martin became rector, and filled the post till his death in October 1, 1902. He was succeeded in the spring of 1903, by Rev. Henry Easter, who is still in charge.

Meantime the town had grown rapidly, as new railroads came on account of the low pass here. In 1900 its population was some twenty thousand, and to-day it numbers about forty-five thousand, of whom some twenty-eight or thirty thousand are whites. This white population comprises people from every State in the Union and many foreign countries. A generous cosmopolitan spirit has resulted, and local pride is evidenced by the ready response of the citizens to every call which makes for the benefit of the community. In the past three years the town has been transformed from a Western town of small houses and mud streets to a city with fine paved streets, beautiful residences, modern office buildings of four to eight stories, good shops, good markets and all the facilities for communication which eight railroads and long distance phones afford.

The different denominations are well represented. There are three Baptist churches, with missions; two Methodist, with missions; two Presbyterian, with missions; one Christian, one Lutheran, two Christian Science and but one Episcopal. This fact renders the rector's work peculiarly difficult, for in a city of such composite population there are of necessity all degrees of Churchmanship represented.

Situated as we are from 600 to 1,000 miles from the nearest neighboring cities, the isolation is at times felt. This lead the rector to invite Rev. Thomas Semmes, of St. Andrew's church, Richmond, Va., to conduct a mission for us, which he generously consented to do. He began his mission Sunday morning, January 23, and closed it Sunday night, January 30, Three special morning services were held during the week, daily Bible readings in the afternoon, and evening services every week night, except Saturday. Both Sundays he talked to the Sunday School in the morning and to the men of the parish in the afternoon, besides the regular Sunday services. Much feeling and renewed interest were aroused by his earnest, spiritual presentations of the truth, and he left behind him, when he went, a new hope and a strengthened faith in the development and growth of the local church in the near future.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Mid-day Lenten Services at the Church of the Messiah. Baltimore—Institution of a Rector.

The following clergy, of the Diocese of Maryland, unless otherwise mentioned, will officiate during Lent at the mid-day services of the Church of the Messiah, Baltimore:

Thursday, Feb. 10, Bishop Murray.
Friday, Feb. 17, Rev. Romilly F. Humphries.
Monday, February 14, Rev. A. B. Kinsolving, D. D.
Tuesday, Feb. 15, Rev. Edwin B. Niver, D. D.
Wednesday, Feb. 16, Rev. William M. Dame, D. D.
Thursday, Feb. 17, Rev. Joseph P. McComas, Annapolis, Md.
Friday, Feb. 18, Rev. Percy Foster Hall, Catonsville, Md.
Monday, Feb. 21, Rev. Charles A. Hensel.
Tuesday, Feb. 22, Rev. Charles Fiske.
Wednesday, Feb. 23, Rev. Herbert Parrish.
Thursday, Feb. 24, Rev. Frederick M. Kirkus, Trinity, Wilmington, Del.
Friday, Feb. 25, Rev. William Adam McClenthen.
Monday, Feb. 28, Rev. Edward W. Wroth.
Tuesday, March 1, Rev. Middleton Barnwell.
Wednesday, March 2, Rev. William Dallam Morgan, Waverly, Md.
Thursday, March 3, Rev. Edward T. Helfenstein, Ellicott City, Md.
Friday, March 4, Rev. R. H. McKim, D. D., Washington, D. C.
Monday, March 7, Rev. William Page Dame.
Tuesday, March 8, Rev. Henry B. Lee, Jr., Homestead, Md.
Wednesday, March 9, Rev. John G. Sadtler.
Thursday, March 10, Rev. J. Poyntz Tyler, St. John's, Hagerstown, Md.
Friday, March 11, Rev. Smith Hilton Orrick.
Monday, March 14, Rev. William D. Gould, Jr.
Tuesday, March 15, Rev. Theodore Clinton Foote.
Wednesday, March 16, Rev. H. Fields Saumenig.
Thursday, March 17, Rev. John I. Yellott, Bel Air, Md.
Friday, March 18, Rev. Hubert W. Wells, Wilmington, Del.
Monday, March 21, Rev. Robert K. Massie, D. D., Theo. Seminary, Virginia.
Tuesday, March 22, Rev. J. Houston Eccleston, D. D.
Wednesday, March 23, Rev. W. H. H. Powers, Towson, Md.
Thursday, March 24, Rev. Peregrine Wroth.

On Sunday morning, Feb. 6, the Rev. Charles Fiske, new rector of the Church of St. Michael and All Angels, was instituted as rector by his predecessor in office, the Bishop Coadjutor of the Diocese. The sermon was preached by the Rev. J. S. B. Hodges, S. T. D.

SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

Annual Convocation of the District.

The Convocation of Southern Florida began on the Feast of the Conversion of St. Paul, Tuesday, January 25, with a celebration of the Holy Communion at 7 A. M., in the Cathedral of St. Luke, Orlando. The Bishop was celebrant, the Dean assisting. At 10 A. M., Morning Prayer was read, followed by organization and appointment of committees. Convocation then adjourned to the site of the new Geo. B. Cluett Hall, the gift of Mr. Cluett to the Cathedral School for Girls. The girls marched from Bishop Gray Hall (a former gift of Mr. Cluett), singing "The Church's One Foundation." Vested and on the temporary platform, were the rector of the School, the Ven. J. J. Bowker, the Bishops of Tennessee, Florida, and Southern Florida. It was an impressive ceremony, and a beautiful picture, amid the orange trees and the fig trees, with the bamboo and the camphor tree.

The address was made by Bishop Weed, on the corner-stone as the measure of the proportions of the future building, an illustration of our Lord, the Corner Stone.

Luncheon was then served in the Chapter House to all the delegates to Convocation and Woman's Auxiliary and visitors.

In the afternoon, members of the Cathedral Chapter were chosen as follows: By the Convocation, the Rev. Campbell Gray and the Rev. W. W. De Hart. Appointed by the Bishop, the Chancellor, Hon. L. C. Massey.

Then followed the Bishop's address. There were some interesting statistics. Seventeen years ago, at the beginning of his Episcopate, there were less than 2,000 communicants, now there are nearly 4,000. Church property then consisted of churches and rectories only, and was valued at about $150,000. Now it includes schools and hospitals and is valued at about a half a million. This year is the high water mark of confirmations, 354. The work of the B. S. A. was commended and the Bishop urged the founding of chapters where there are none. The subjects of Canon 19, Unity, the Roman Question were all touched upon.

A splendid report from the rector of the Cathedral School for Girls was read, showing a most encouraging progress.

The report of the Woman's Auxiliary showed advance along all lines and reported two new Branches.

At Evening Prayer, Bishop Gailor was the preacher. His text was 1 St. Tim. 3:1, his subject being the "Work of the Ministry," and the sermon might be analyzed under the four following heads: Witness, Stewardship, Priesthood, Sacrifice (service). Then he applied these to Bishop Gray. He brought

to him greetings from Tennessee, where all of his ministry was spent, until his consecration and where many results of his labors can now be seen. Bishop Gailor said that the best inspirations of his early manhood came from "Dr. Gray." He mentioned the fact that the names of Gray, Otey and White covered the entire history of the American Church.

Wednesday, January 26, was the day especially set apart for the celebration of Bishop Gray's half century in the priesthood. The Bishop celebrated the Holy Communion at 7 A. M., assisted by his son. A purse of $1,000 in gold was put on the plate as a personal gift to the Bishop from all the clergy and laity of Southern Florida.

The entire Convocation and Woman's Auxiliary were taken for an automobile trip from 2 P. M. to 3:30, not only the Church people, but many others lending their machines for the purpose. There was a reception to the Bishop in the Chapter House, from 3:30 to 5:30.

At Evening Prayer, Dr. Perry, of Cambridge, N. Y., preached from Acts 26:19. His general theme was "Visions." He referred to St. Stephen's vision in his youth, St. John's in his old age, St. Paul's in his vigor. Some of Bishop Gray's visions were the negro work in Tennessee, in which Dr. Perry was associated with him under Bishop Quintard; the Indian work, the Negro work, the work among Cubans in Southern Florida, also the schools, the future Cathedral and the becoming a Diocese. The culmination of Dr. Perry's sermon was Bishop Gray's vision of Unity, particularly towards the East; his remarkable interview with the Patriarch of Jerusalem, bearing to him a letter from our House of Mishops.

Thursday, January 27—Holy Communion 7 A. M., celebrant, the Dean. Holy Communion, 9 A. M., at which time was the Corporate Communion of the Woman's Auxiliary. The Bishop was the celebrant, Dr. Perry assisting and making the address.

The Woman's Auxiliary met at the Cathedral School and Convocation was called to order in the Cathedral. The Bishop of Asheville's letter to the clergy of the South was discussed and highly approved, and it was decided that something ought to be done, not only in regard to Asheville, but also the rest of the South.

Delegates to General Convention were then elected—the Rev. Campbell Gray and Mr. F. H. Rand; alternates, the Rev. W. W. DeHart and Mr. T. P. Warlow.

The report of the Committee on the State of the Church showed, in the past seventeen years, an increase of from 100 to 150 per cent. in everything, except the item of total contributions.

Action was taken in regard to the ever increasing number of Orientals who go around collecting funds. We want to help those who are worthy, but we cannot tell whether their credentials are authentic. It is hoped that through the A. & E. O. C. U., arrangements can be made so that Archimandrite Dabovich will endorse for the Servians; Bishop Raphael for the Syrians, and the Rev. B. Turkevich for the Russians.

In the evening there was a missionary meeting. The speakers were the Rev. J. M. McGrath and the Bishop. After the reading of the minutes, the singing of the Gloria in Excelsis, and the final benediction, the Convocation adjourned.

It might be said that the theme that ran through the whole Convocation, and touched upon by all the speakers, was "Vision." The Power of Vision was shown by the practical results, accomplished in the past and the practical plans laid out for the future. It is greatly hoped that Southern Florida may be able to ask the General Convention of 1913, to make it a Diocese, when it will be twenty-one years of age.

Convocation will meet in Ocala, January 25 and 26, 1911.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

Convention Week—Corner Stone of the Cathedral Laid—House of Church Women.

"Convention Week" is just over, and a very full week it has been. It began with a Sunday School rally on Sunday afternoon, January 23, in the large guild hall of St. John's church, when the Advent offerings of the Sunday Schools of the Diocese were called and presented.

On Monday the corner stone of the new Cathedral was laid by Bishop Nichols, in the presence of a throng of people, including the clergy of the Diocese, the Bishops of Sacramento, Los Angeles and Kioto, and a large choir, all vested. The Governor and Lieut. Governor of the State, city officials, the Rev. Sebastian Dabovitch, of the Servian branch of the Holy Orthodox Eastern Church, vested, members of the Convention and the House of Church Women, parish vestries, etc. Addresses were made by Bishop Johnson, Bishop Moreland, and Governor Gillett. These all had moved in procession from the Fairmont Hotel, near by, several hundred in number. In the midst of the service and speaking, a heavy downpour of rain and hail came upon the gathering, lasting for some minutes; but fortunately the threatening clouds had caused nearly every one to come with an umbrella stowed inside of surplices or cassocks, when not conveniently carried more openly! It was odd to see the hundreds of umbrellas suddenly raised in air when needed.

It was felt that this laying of the corner-stone of Grace Cathedral, upon which in due time the stately granite building shall rise, marked an epoch in the history of the Church here. However, only the crypt is to be erected at present.

Grace parish has now been disorganized, and its name and all its property, real and personal, have been transferred to the Cathedral corporation. The Rev. David J. Evans, rector, declining the Deanship, has accepted the rectorship of All Saints' church, Palo Alto, and the Rev. J. Wilmer Gresham, of Unity church, San Jose, has been appointed to, and has accepted, the office of Dean. The only regret about this is that it takes him away from the field in which he is doing such splendid work.

As to the Convention, I can only say now that is was very largely attended, was most harmonious and full of good works. It took measures for the setting off of the San Joaquin Valley and all east of it to be a missionary district, providing the General Convention so enacts, next fall. The new District will have a population of 250,000, and besides its famous fruit production, especially raisins, it will include nearly all of the oil well region of the State, which is now the greatest producing State in the Union. Fresno will probably be the See City. There and in the proposed District four self-supporting parishes, thirteen organized missions, and a dozen or more other places where services are or should be held. The city of Stockton is at the northernmost end of the district. The vote in the convention was practically unanimous.

A very interesting and at times able discussion took place on a proposition to have proportionate representation of the parishes and missions in the Convention, based upon the number of communicants—the Rev. E. L. Parsons, Rev. John A. Emery and Mr. C. N. Lathrop being the leading speakers. Finally the question was referred back to the committee in charge for report to the next convention.

Deputies elected to the General Convention are Archdeacon Emery, Rev. E. L. Parsons, Dean Hanson, of Fresno, and Rev. N. V. W. Gallwey, and Messrs. A. U. Brown, W. A. M. Van Bokkelen, Wm. H. Crocker and C. D. Haven.

The House of Church Women as usual gave a good account of itself, with the largest attendance in its five years' history—147 delegates from about 50 parishes and missions. Mrs. Kellogg was re-elected president. The president's address and several of the reports of the committees, were notable for excellence in style and matter. This, California's "Peculiar," is annually commending itself more and more as a wise provision for expressing and stimulating the life of the Church. Bishop Johnson, of Los Angeles, in an address to the ladies, said he thought of instituting such a body in his Diocese.

Bishop Partridge of Kioto; Bishop Moreland of Sacramento, and Bishop Robinson of Nevada were also in attendance upon the Convention and the House of Church Women.

I have not time to write of the joint evening meeting of the Brotherhood of St. Andrew and Daughters of the King, and all day Friday devoted to the Woman's Auxilliary, both having large and enthusiastic attendance.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Laymen's Missionary Meeting in Nashville.

A largely attended and enthusiastic meeting in the interest of the Laymen's Missionary Movement was held in Nashville, January 28-30. At a supper on January 28, between 400 and 500 men were present, and the speeches aroused great interest. The address of Mr. George Sherwood Eddy, of India, thrilled the audience. As the meeting progressed, the interest grew, so that at the closing service, in the Auditorium, between 3,000 and 5,000 persons were in attendance. Dr. D. C. Lilley remarked, at that service: "This is the largest congregation we have had in the South."

The Rev. Dr. Logan, of St. Ann's church, Nashville, was chairman of the Ministers' Co-operating Committee.

The various churches decided to increase their offerings for Missions from $36,609.29 to $50,000.

The tenth anniversary of the consecration of the Rt. Rev. C. P. Anderson, Bishop of Chicago, will be suitably observed on St. Matthias' Day, February 24. A special service will be held in the Cathedral, following which a luncheon will be served to the clergy in the choir hall of the Cathedral, with brief addresses.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

New Organ in Christ Church, Macon.

A new organ has been installed in Christ church, Macon, Ga., built by the W. W. Kimball Co., of Chicago, and costing $7,000—to the memory of Mrs. Mary Little Schofield. The Bishop of Atlanta dedicated the organ on Sunday morning, January 9, and preached the memorial sermon to a large congregation. The organ is a very handsome instrument, built into the old vestry room, and has twenty-seven speaking stops and an electric pneumatic action. Mrs. Schofield, to whose memory it was erected, was for many years a devoted member of Christ church, and an earnest worker in all of its interests, and sang soprano voice for twenty years in the choir. On Wednesday, February 2, Dr. M. V. Mullette, president of the Mullette College of Music, Nashville, Tenn., held an organ recital, giving an interesting and brilliant programme.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Bequests to Churches—Rector Resigns After Forty-one Years' Service. Death of a Rector.

The probation of wills during the month of January reveals a number of bequests of Central New York Church people to parishes in the Diocese and elsewhere. The Rev. John Brainard, D. D., willed $5,000 to St. Peter's church, Auburn, of which he had been rector for over forty years; $5,000 to Trinity College, Hartford; $1,000 to the Christmas fund of the Diocese, (for aged clergy) and $250 to the faithful sexton of St. Peter's church. St. Paul's church, Owego, receives a bequest of $5,000 from the estate of Miss Anna M. Dean. The corporation has used the money in the purchase and equipment of a dwelling for use as a parish house. St. Thomas' church, Slaterville Springs, received a bequest of $100 by the will of the late Miss Flora Bowman.

The venerable rector of St. Paul's church, Owego, Rev. James H. Kidder, has resigned that parish after a rectorship of over forty-one years. His formal resignation, with priestly blessing upon his parishioners, reads like an apostolic benediction. Father Kidder, with the late Rev. William T. Gibson, D. D., and the late Rev. John Irish, came under the ban of the late Bishop Huntington, in the "seventies," for conducting what the Bishop terms a "sacramental funeral" over the body of a brother priest, in Grace church, Utica. As Puseyites, they had proceeded with a celebration of the Holy Communion after the Burial Office. For this all three of the clergymen were rebuked, and the good Bishop issued a "pastoral" to all the flocks about it. Dear Father Kidder is beloved by not only his parishioners, but by his brethren in general, in the Diocese, without regard to Churchmanship, and all wish him a quiet, peaceful and blessed respite during his few remaining years. He has been elected rector emeritus of the parish and will continue to occupy the rectory.

On February 2 there entered into the light of heaven the soul of the Rev. J. Everett Johnson, the retired rector of Calvary church, Syracuse. For twenty-five years he had been rector of Calvary and during the days of the St. Andrew's Divinity school, under Bishop Huntington, instructor in Dogmatic Theology. For the last few years he had led a quiet life in Syracuse. The funeral was held in Sheldon, Vt., February 4. On the same morning, at 10 o'clock, there was requiem celebration in Calvary church, Syracuse, which was filled with the friends of the old rector.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Lent to Be Observed by All Protestant Churches.

A meeting that marks an epoch in the religious history of Brooklyn, a history that is already notable, was held in the new Academy of Music on the evening of February 1. Three thousand men were present. The leaders in the meeting were not Church people. Not a Churchman was on the committee, although there were some in the audience. Enthusiasm was marked. A Supreme Court Justice presided and laymen made the speeches, or most of them. The singing was a feature, led by Charles M. Alexander of the Chapman campaign. The resolutions adopted were to the effect that Lent must hereafter be utilized by all Protestant churches, and six propositions were carried by a rising vote.

Brooklyn has 1,500,000 population and fully 1,000,000 are foreign born or of close foreign descent. Protestant churches have an actual membership of 165,000, and Roman Catholics a population of 421,000. Many Hebrews are in the borough, but outside of all religious influence, certainly of all active religious work, are 600,000 people. Such were the statements made by the speakers, and it is to reach some of these people that Lent is to be utilized. Committees were named to carry out the resolutions.

For ten years the Men's Union of the Church of the Good Shepherd has been organized and its largest dinner was one just held to celebrate the anniversary and to pledge new and larger support to the rector, the Rev. Dr. Robert Rogers.

A St. James' Men's Club has just been formed in St. James' parish, Elmhurst, the Rev. E. M. McGuffey, rector. It is on social lines.

The Rev. E. A. Osborn has resigned the rectorship of St. John's parish, in South Brooklyn, because of the ill health of Mrs. Osborn, and removed to the Missionary District of Sacramento. Under his rectorship St. John's has been able to purchase a fine plot on the Ocean Parkway, at the corner of Webster Avenue, and it hopes before long to erect church and parish house thereon, leaving the present quarters on a rear street.

The Men's League of St. Peter's church welcomed last week the new rector, the Rev. Dr. William G. McCready, who comes from Asheville to succeed the Rev. Dr. Lindsay Parker. It was the sixth annual dinner of the League, and addresses of welcome were made and responded to. To the priest-in-charge during Dr. Parker's illness, and since his resignation, the Rev. Henry Blacklock, a gold watch was presented and he was given a vacation. He has been connected with St. Peter's for four years.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Archdeaconry Meeting—Address by the Rev. S. F. Hotchkin—Generous Gift to Epiphany Church for a Parish Hall—The Rev. Roger Walke Talks of Missions in Japan—Illness of the Rev. Dr. Duncan.

The Archdeaconry of Washington met at the Bishop's House, on Wednesday, February 2. The Bishop presided until obliged to leave to meet another engagement, when he called Archdeacon Williams to the chair.

The important question of Sunday labor, now before Congress, was brought before the Archdeaconry in a preamble, and resolution by the Rev. Dr. Devries, and, after discussion, a committee was appointed to present to the Congressional commiteee the sense of this body in the matter.

A second committee was appointed on Social Service; Another, continued on the Religious Conditions in the Alms House and Prison; the Prisoners' Aid Department was discussed, and its needs pressed upon the members; and the committees on colored work, and the deaf mutes, reported.

The report of the Rev. Mr. Snyder, chairman of the committee on statistics of the Church, was so full and so valuable, that it was voted to request the Diocesan Convocation's committee on the State of the Church, to incorporate it in its report to the Convention.

The courtesy of the Archdeaconry was extended to the Rev. Samuel F. Hotchkin, rector emeritus of St. Luke's Memorial church, Philadelphia, to address it on the question of having individual histories of the churches of the District of Columbia prepared for the information of the thousands of people who annually visit the District from all quarters.

On Wednesday evening, at Epiphany church, Bishop Harding delivered his lecture to the Teachers' Training Class of the Sunday School Institute, on "The Order for Daily Morning and Evening Prayer," which was followed by Dr. McKim, in his lecture on "The Rise of the Kingdom," as written in the First Book of Samuel.

Three weeks ago, at a reception given to the Rev. Dr. McKim and Mrs. McKim, the rector pressed upon the Men's Club the necessity of a parish hall, to meet the present and growing demands of Epiphany's many activities. Last week, at an evening meeting of the Club, Dr. McKim electrified its members by the announcement of a gift of fifty thousand dollars for the erection of the much-needed parish hall. The great gift was made by some one who does not wish his, or her, name to be known to the public; and has been so accepted.

The Church Men's League met on Thursday, February 3, in "The Highland" Apartment House. After routine business, the president, Rear Admiral Endicott, U. S. N., introduced the guest of the evening, the Rev. Roger Atkinson Walke, of St. Paul's Mission College, Tokyo, Japan.

Free from the necessary trammels of a Church environment, the young Missionary Professor from Japan spoke with entire freedom to the League, composed entirely of men. He spoke for one hour, every minute giving something unusual in missionary addresses—so much so, indeed, that when more than half through the hour, he proposed to stop, cries came from several members, "Go on! Go on!" And on he went in simplest and happiest,

yet most impressive vein, until the lateness of the hour compelled adjournment.

After Mr. Walke's address, the president invited the Bishop of Bethlehem, Pa., to give the League a talk, which he did in brief and breezy fashion. The Bishop was visiting his brother, the Rev. Robert Talbot, rector of St. Paul's church, Washington.

The Rev. Thomas Duncan, D. D., rector of Norwood parish, Montgomery county, Maryland, has been sick for several weeks, at his home in "The Sherman," but is improving, and hopes to get out in a short time.

On the Friday evenings of Lent, Pinkney Memorial church, Hyattsville, Md., the Rev. Henry Thomas, rector, will have, as special preachers, the Rev. Messrs. Geo. F. Dudley, W. J. Denzeloe Thomas, C. S. Abbott, Jr., R. P. Williams, and E. S. Dunlap—all of Washington.

The Rev. Horace W. Stowell, of Westernport, Md., has been called to Port Tobacco parish, Charles county, Maryland. W.

(Other Church Intelligence will be found on page 14).

Friends.

Take time to be separate from all friends and all duties, all cares and all joys; time to be still and quiet before God. Take time not only to secure stillness from man and the world, but from self and its energy. Let the Word and prayer be very precious, but remember even those may hinder the quiet waiting. The activity of the mind in studying the Word, or giving expression to its thoughts in prayer, the activities of the heart, with its desires and hopes and fears, may so engage us that we do not come to the still waiting on the All-Glorious One. Though at first it may appear difficult to know how thus quietly to wait, with the activities of mind and heart for a time subdued, every effort after it will be rewarded; we shall find that it grows upon us, and the little season of silent worship will bring a peace and a rest that give a blessing not only in prayer, but all the day.—Canadian Churchman.

The Rewards of Marriage.

A man enters the married state, and has no longer the freedom of his bachelorhood. By-and-by the cares of a family grow upon him. His energies often are strained to the utmost to make both ends meet. There are moments of darkness when he finds the burden almost beyond strength. But see what enrichments come! There has been an education out of that earlier egotism when everything centered in himself. Now there are half a dozen people he habitually thinks of before himself. In his single days he sat loose to conviction to the deeper questions. Now, with young people growing round him, looking to him for guidance, he has to search his soul, and take his stand. He knows life in its heights and depths, in a thousand tenderer, more vital forms. The impulses of passion have become mingled with those sentiments of duty, of sacred obligation which ennoble passion, and make it a feature of his spiritual culture.—London Christian World.

Why should we burden ourselves with superfluous cares, and fatigue and worry ourselves in the multiplicity of our ways. Let us rest in peace. God invites us to cast our anxieties on him.—Madam Guyon.

PERSONAL AND NEWS NOTES.

The address of the Rev. Thomas Lloyd is changed from New Haven, Pa., to Connellsville, Pa.

The address of the Rev. Alex. Crawford, D. D., is changed from Little Rock, Ark., to Stuttgart, Ark.

The Rev. Charles F. Magee, of Kenton, O., has been appointed to the charge of Grace church, Elkins, W. Va.

The Rev. John Wilkinson, of Farmington, Ill., has taken temporary charge of St. Thomas' church, Citronelle, Ala.

The Rev. William L. Glenn has resigned the rectorship of St. Mary's church, Emmorton, Maryland, to take effect next April.

The street address of the Rev. J Thompson Carpenter is changed from 1502 N. 19th street, to 2219 Green street, Philadelphia, Pa.

The Rev. Royal G. Shannonhouse, rector of Trinity church, Edgefield, S. C., has been called to the Church of the Redeemer, Eagle Pass, Tex.

The congregation of Christ church, New Bern, N. C., have decided to abolish the system of rented pews. Christ church parish was established in 1715.

The Rev. Joseph Carden has resigned the rectorship of St. Paul's church, Beloit, Wis., to take charge of the Church of the Holy Comforter, Angleton, Diocese of Texas.

The Rev. C. S. Davidson, rector of St. Mark's church, Cleveland, Ohio, has resigned his parish. It is understood that he expects for the present to engage in literary work.

The street address of the Ven. Thomas J. Beard, D. D., Dean of Convocation, is changed from 2012 Tenth avenue, Birmingham, Ala., to 2124 Highland avenue, in the same city.

The Rev. S. S. Hepburn, rector of St. Luke's parish, Queen Anne's county, Diocese of Easton, who has been quite ill of pneumonia, is reported to be better. He is now at Kennedyville, Kent county, Md.

Regular services have been begun at the mission at Madisonville, Kentucky, by the Rev. George C. Abbitt, rector of Grace church, Hopkinsville, and divine service is being held there twice in each month in a rented room.

The Rev. William Hill Hardin, priest-in-charge of the Gaston County Missions, with headquarters at Gastonia, N. C. (District of Asheville), has declined a call to the rectorship of Grace church, Anderson, South Carolina.

Mrs. Eoff, widow of a former member of St. Michael's Cathedral, Boise, Idaho, has presented to the Cathedral, as a memorial to her husband, three sets of doors, with hand-wrought hinges of varnished brass. The cost was over $500.

St. Mary's church, Charleston, Pa., has lately been enriched by the gift of a handsome colored glass window, a memorial to the pioneers of the Church in the region round about that place a hundred years ago, presented by the Altar Guild of the parish.

The Rev. Henry Stuart Paynter, formerly assistant at the Church of the Redeemer, Bryn Mawr, Pa., has accepted the appointment as missionary in charge of St. Luke's church, Hot Springs, S. D., and entered upon his new duties on February 1.

At the celebration of the hundredth anniversary of the Unitarian church in Burlington, Vermont, on Sunday afternoon, January 30, the Methodist minister of the city and one of the Congregational ministers, assisted the Unitarian pastor in the administration of the Lord's Supper.

The Rev. J. K. Brennan, rector of the Church of the Mediator, Chicago, Ill., has removed to the Diocese of Missouri and assumed the rectorship of Trinity church, Hannibal, Mo.

The Rev. J. Wilmer Gresham, rector of Trinity church, San Jose, California, has accepted the call to be Dean of the new Grace Cathedral, San Francisco, but will not enter upon his new duties until after Easter. Mr. Gresham's successor has not as yet been selected.

Friends of the late Bishop-Coadjutor of Minnesota, the Rt. Rev. Mahlon Norris Gilbert, will be glad to learn that a biography is being prepared. Will any who have letters from him kindly lend them to the author, the Rev. Francis L. Palmer, rector of Ascension church, Stillwater, Minnesota, who will return them promptly?

On February 2, the Feast of the Purification, in St. Paul's church, Clay Centre, Kansas, the Rt. Rev. Frank R. Millspaugh, D. D., ordained to the diaconate, Albert George Head, the Rev. A. S. Freese presenting the candidate and the Rev. P. Burton Peabody preaching the sermon. The newly-ordained deacon will be the minister-in-charge at Clay Centre.

Since the Rev. Thomas J. Garland undertook the secretaryship of the Third Missionary Department, it has become necessary for him to be relieved of some of his multifarious duties as Secretary of the Diocese of Pennsylvania. The Rev. J. L. Miller has been appointed assistant secretary, with an office at the Church House, Philadelphia, to meet this need.

The first of the course of Page lectures was delivered by the Rev. Dr. Lucius Waterman, rector of St. Thomas' church, Hanover, N. H., at the Berkeley Divinity School, Middletown, Conn., on January 31. His general subject was "God's Balance of Faith and Freedom." Three other lectures were delivered by Dr. Waterman, on successive days. The second lecture was from the texts 1. Cor. 15:1-3, and Gal. 1:8, 9, 11, 12; the third lecture was from the texts, Revelations 12:15, and St. John 18:16; the fourth and last lecture of the course was Rev. 17:1-3, St. Matthew, 12:25, and Ezekiel 43:10.

Don't let us rejoice in punishment, even when the hand of God alone inflicts it. The best of us are but poor wretches just saved from shipwreck. Can we feel anything but awe and pity when we see a fellow passenger swallowed by the waves?—George Eliot.

Men of great genius and large heart sow the seeds of a new degree of progress in the world, but they bear fruit only after many years.—Mazzini.

Let a man keep the law—any law—and his way will be strewn with satisfaction. —Emerson.

To speak with the tongues of men or angels on religious matters is a much less thing than to know how to stay the mind upon God, and abide with Him in the closet of our hearts, observing, loving, adoring, and obeying His holy power within us.—William Law.

NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

Grace Parish Year Book.

The Year Book of Grace parish gives in its earlier pages, this year, the addresses made by Bishops Greer and Lawrence at the memorial service for the late rector, together with much other matter relating to the death and funeral of the late Dr. Huntington. Explanation is made of the improvements projected some time ago, especially of the purchase of the corner of Broadway and Tenth Streets, and the intention to make of it the Huntington Close, to be a memorial of the late rector. There was paid for the property $375,000 and of that sum $200,000 still remains to be paid. Upon it open the chantry and also the outdoor pulpit, the latter to be used in summer for outdoor services. There is room for a large congregation to be seated without impairing the lawn or being disturbed by the noise of Broadway.

The choir master states that graduates of the choir school are now getting old enough to show the sort of men the training produces. He is pleased with the progress, pointing out that one graduate has been selected to be choir master and organist of the new chapel at West Point. Others are leading in music in the colleges to which they have gone. Endowments of Grace parish are shown to be worth $1,800,000, and with $12,000 received in pew rents the income of the parish is almost exactly $100,000 a year. Besides this sum the people gave last year in benevolence considerably more than another $100,000. The Rev. Mr. Reiland goes soon to the rectorship of St. Andrew's church, Yonkers, but no mention is heard of any names in connection with the rectorship of Grace parish.

The Rev. John F. Steen celebrated last Sunday the fortieth year of his connection with Ascension Memorial church. Bishop Greer preached and confirmed a class. Ascension Memorial is located in the heart of the theatre district of Manhattan, but does not desire to move. Few actors are reached, but upwards of forty of their children are in Ascension Sunday School.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Ordination—St. Paul's, Marshalltown, Opened for Services—Muscatine Deanery.

At St. Katharine's chapel, Davenport, on St. Thomas' Day, by Bishop Morrison, the Rev. Albert E. Selcer, of Durant, was advanced to the priesthood. The candidate was presented and the sermon preached by the Very Rev. Edward H. Rudd, D. D., Dean of Muscatine. Dean Hare and Rev. Wilbur S. Leete united in the laying on of hands. The Rev. Mr. Selcer is priest-in-charge of St. Paul's, Durant.

St. Paul's church, Marshalltown, was formally opened for services on St. Paul's Day, by Bishop Morrison, assisted by the rector, Rev. Wm. Pence James, and a number of neighboring clergy. The Holy Communion was celebrated at eight o'clock by the rector, assisted by the Rev. George R. Chambers, of Newton. The blessing of the church followed at a later hour, when the Rev. Charles J. Shutt, of Des Moines, was the celebrant, assisted by the Rev. F. H. Burrell, of Clinton, and the Rev. W. H. Williams, of Oskaloosa. Bishop Morrison preached from Haggai 2:9, "The glory of this latter house shall be greater than that of the former." The service was followed by a luncheon, participated in by some two hundred members of the parish, and addresses were made by Rev. William P. Williams, the Rev. Albert E. Selcer, Durant; Bishop Morrison and Mr. A. M. Parker. In the evening an organ recital was given to dedicate the new organ. The building now transformed for the use of the Episcopal church was purchased recently from the members of another communion, and rebuilt to conform to the needs of the parish. It is a stone structure of dignity and beauty, and many years ago was owned by St. Paul's parish and used for divine services, but in time of stress had been sold. The church is a gothic structure of stone, and is soon to have a memorial pulpit and altar placed within.

Muscatine Deanery met in St. James' church, Oskaloosa, Rev. W. P. Williams, rector, on January 12 and 13. The Woman's Auxiliary met on the first day, at which an increased interest in that work was created among the women of Oskaloosa. Mrs. John Arthur, diocesan president, gave an excellent address on the work of the women of the Church. Dean Rudd gave a report of the Missionary Council, and Bishop Morrison closed the evening service with a missionary address. On the morning of the second day, Bishop Morrison gave an ad clerum address to the clergy on "Church Unity."

For the Southern Churchman.

The Law of Unselfishness.

Seeing that all things have their time, come into existence, serve and yield or melt into something else, some philosophers have said that self-sacrifice is the all-governing law. Good things fight good fights and finish their course. The best hope of bad things is to be utterly consumed: self-fed and self-consumed.

It is more agreeable to contemplate the scientific idea, the conservation of matter and energy, Matter is the vehicle and house of energy. Our bodies are the instruments and tabernacles of the soul. Our mortality has its foundation in the dust; we dwell in houses of clay. Matter is indestructible; but serving temporary purposes, it goes to pieces, takes other forms and serves other energetic souls. Just so the same types makes books, pass into pi and make new books.

The soul of man does service in its temporary abode, and returns to the God that gave it. The dust returns to the dust, as it was. Neither energy nor matter perish. But the work of the great God goes on. All things, matter and mind, serve Him. The effort to make too much of anything passing is against order.

The law and condition of righteousness and peace and assurance is unselfish service.

The Supreme Being, the Great God Almighty, is Our Father, a common parent. And the soul of His government is general and happy well-being; which is absolute order, common membership of one system. No man nor thing lives or exists, or can live or exist for itself alone. All things serve One Being, in whose service is perfect freedom and peace and joy. His reward is with Him; His work before Him.

Air and water and food must be pure and clean and good. So they give life and strength and joy. Any quality not helping their purposes is deleterious; is as selfishness to the individual—earthly, sensual, devilish. Atmosphere, food and drink do their best service—simple and wholesome; sustaining, cheering, comforting, enlivening. Their business is pleasantness and peace. When either specializes itself and smacks of selfishness, it fails.

All the organs of our body, in healthy service, do their work in quietness and peace. If any one of them makes itself felt it is out of order and sounds an alarm. An enlarged heart or liver, or kidney out of place, or blood too rich, or brain overactive, or any organ or gland asserting itself, means disease and disorder; makes trouble. Even medicines that supersede the ways of nature, instead of wisely helping, offend and damage.

The organization and life of the individual is the miniature of society. We are all members of the great body, and have our offices. The effectual working of the individual in his place makes happiness, peace and edification for all. But enlargement, hardening or displacement, or over-action means personal and general discomfort and disorder.

Physiology, psychology and sociology, as well as political economy, are all studies of the same subject, Man. All work together under the same Lawgiver and Governor. Obedience to law is life.

The orders of our Law-giver and Governor and King are: Let your loins be girded about, and your lights burning, and ye yourselves as those that wait for their Lord: and, let your light so shine before men that they may see your good works and glorify your Father who is in heaven. Not make yourself famous.

And the requirement of the Mother Church is: Do your duty in that state of life in which God has placed you; in honor preferring one another. Do justly; love mercy; and walk humbly with your God.

W.

A Simpler Life.

If we will, we can live comfortably, happily, rationally, and nobly, and yet do without many things pleasing to the senses. We are always in danger of multiplying our wants. By so doing we endanger the higher life. If we live too much on things material we starve the spirit. As Jesus says, a man's life does not consist in the abundance of the things he possesses. Our present danger in the family, in society, everywhere, even in the church, is that we forget this elementary rule. We want the things that cost money. If we stop just for a moment we will realize that to-day most of our troubles are economic. How shall the things of this world be more evenly distributed? And now, whilst we are in favor of a just distribution of the things of this world; yet of one thing we are persuaded, and that is that we would serve ourselves and the State greatly if we would by choice, by effort, by struggle if necessary, live a simpler life, as far as material things are concerned. Let us seek our true gratification in higher thoughts, nobler ideals, in truth, kindness, service, righteousness and love—in living to the spirit.

Family Department.

For the Southern Churchman.

Lent.

A time for earnest, quiet thought,
For kindly deeds all silent wrought;
A season sent for sweet commune,
When hearts should be in glad attune.

A time on things divine to dwell,
To ask the soul if all is well;
A season sent to "rest awhile,"
When earth's vain joys should not beguile.

A time of gladness, for, by prayer
Each life is lightened of its care;
A season sent to self deny.
And find the joy that comes thereby.

A time, that may not come again,
To seek the peace beyond all ken;
A season sent with Christ to spend,
When prayer with praise should daily blend.

—Helen Elizabeth Coolidge.

Washington, D. C.

The Musician of The Little Dipper.

Talk about music! I've heard an oratorio society of more than three hundred trained voices sing Stainer's "Crucifixion," the leading soprano bearing my very soul up, up, up and away to the place, or near it, where the angels have their home. I've heard the bang, whang, whang of the drum and the tootle-te-toot of the fife which Browning says is the Italian's "greatest pleasure in life." I've heard the United States Marine Band on the White House Lawn, with Sousa's brother beating the drum, play "Hail Columbia." I've heard John Philip Sousa himself and his great band of skilled players march like some thundering vocal pageant before the throne of "King Cotton." I've heard the National Military Band of Mexico pour out its whole soul in "La Paloma."

Somehow or other, I am not ashamed to say that old black Daddy Jake's yodel, "O-lee-a-lee!" awakens within my heart memories more tender than those suggested by chorus, orchestra, or band, and sweeter than all save the memories of mother's lullaby and the humming song of a little sweetheart whose love was in search of a word to express it.

Daddy Jake did not learn his yodel from Swiss or Tyrolese mountaineers; but he was an adept, his range extending from the deepest bullfrog bass to a falsetto as slender as the laugh of Bryant's "troop of childlike forms, ... The little people of the snow." When I asked Daddy Jake where he learned his yodel, his one big white eye twinkled, and he declared: "Do' know, Mas' Joe; mus' jes' be angel talk de good Mastah fu'got an' lef' in me' w'en 'e saunt me down hyeah."

Daddy Jake's yodel served him as a kind of signal code. "O-lee-a-lee" repeated four times and ending with "O" was his call for me or his response to my crude, squawky, goslinglike attempt at a yodel before he taught me how.

Out in the beech bottoms Professor Jake conducted a yodel academy. I was his sole pupil. The tuition fees were paid in full—with gratitude. The way in which Daddy Jake signed my unwritten diploma as a yodler was by saying: "Mas' Joe, yiste'dy w'en I sung my call in' song, an' you 'sponded back, dis niggah thought 'tuz de echo ob hi'se'f."

Two stanzas of "O-lee-a-lee," four lines to the stanza, and each stanza ending with "O," was a signal for fresh drinking water to be brought to the field.

One Saturday afternoon about sundown I carried a half-bushel, round-bottomed white oak basket and went over to Daddy Jake's to get some "light 'ood" knots that he had picked up for me in the ridges. He had gone to town, a mile and a half away, two hours before; they were then expecting his return.

Suddenly, while I was putting the pine knots in the basket, I heard away up in the gap of the ridge, the familiar yodel. Daddy Jake was happy. He had no yodel in a minor key. His yodel on this occasion extended several stanzas beyond my knowledge of his code. His wife, Aunt Betsy, understood it all; for while he sang she enumerated, "Qua'tah's wu'th o' flour; ten cent' wu'th o' shugah; ten cent' wu'th o' rice; ten cent' wu'th o' coffy,' and on through more than a dozen articles ranging in price from "fi' cent' " to a "qua'tah." She wound up with a remark to her oldest son: "Eph'm, yo' pappy say' meet 'im at de creek an' he'p 'im 'crost de footlog wid de things." Away Eph bounded, like a hound after a rabbit.

It sometimes seems strange how the dream thoughts of childhood project themselves into after life. Jake had spoken of his yodel as "angel talk;" and at one time he had pointed out to me the constellation "Ursa Minor," saying: "Dat's niggah he'ben; whi' folks go'n o' had de big dipper." Then he called my attention to "de littlest stah in de little dippah," saying, "W'en I gits dis one eye at dat hole, it gwine 'o shine brightah 'n it do now."

Well, one bright winter night, thirty years after I had last heard Daddy Jake yodel, near old Van Buren, in Alabama, I was walking, alone and meditatively, along North Avenue, Baltimore, between Charles Street and the Viaduct, when I heard somewhere:

"O-lee-a-lee,
O-lee-a-lee,
O-lee-a-lee,
O-lee-a-lee, O!"

Instinctively I raised my face toward the twinkling sky; and there from over the corner of a dark church tower, I beheld the unusually bright "littlest star of the little dipper," and before I could realize where I was, I had uttered one line of response to Daddy Jake's yodel, by which I meant: "Daddy Jake, I hear you; and some day the Beech Bottom Yodel Academy, class of '78, will have an alumnus reunion in the little dipper, or near it, under the constant and true-fixed light of Him who has 'no fellow in the firmament.' "—Wightman F. Melton, in Nashville Christian Advocate.

God is a kind Father. He sets us all in the places where He wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing that we cannot be pleasing Him if we are not happy ourselves.—Ruskin.

A Good Conscience.

A good conscience— a conscience void of offence—what a world of meaning is included in these phrases! If every man's conscience were normal and healthy, never having been deadened by frequent rebuffs nor warped by worldliness and folly, then he might be sure that, if it did not trouble him, he was certainly walking in the right way.

But the metaphysicians tell us that the sensitiveness of conscience is easily affected. It can be dulled and distorted, and, like the delicate mechanism of a fine clock, which by rude treatment is made to strike amiss, to gain or lose by jumps and starts, and to go wrong generally, can be rendered useless for all the purposes of a good conscience.

Or a man may be born with a defective conscience. We all know individuals who are mentally weak. We should not think of consulting their opinion on any subject. We know that they cannot judge aright.

It is the same with consciences. In fact, it is the opinion of many wise philosophers that there are far more people with defective moral sense than with poor minds. One reason for this may be that a lack of mind is early detected, and means are set to work to develop and brighten it while the weak moral fibre may not be seen. It is a sort of color-blindness of the soul, and color-blindness, as we all know, may exist indefinitely without discovery. It is known in early childhood, it can often be remedied.

Dr. Banks illustrates one difficulty of conscience by the figure of the compass. It is well known that any mass of iron will affect the reliability of the compass. Therefore the Clyde ship-builders, when testing their newly launched vessels, always send them at least fifty miles down the river, for fear the iron-stocked yards near their buildings will divert the compasses.

Thus, if we live amid evil customs, our consciences may become untrustworthy. The great power of the sin around us may divert them from their true use. This is a real peril to us all.

A story is told of an old Indian who once asked a white man for some tobacco to smoke in his pipe. The white man gave him a loose handful from his coat pocket. The next day the Indian came back and asked for the man. He had found a coin among the tobacco, he said, and he wished to return it.

"Why didn't you keep it?" inquired his friend.

"I've got a good man and a bad man here," said the Indian, pointing to his breast. "The good man say, 'It is not yours. Give it back'; the bad man say, 'Never mind. He gave it to you. It is yours.' The good man say, 'No. You mustn't keep it.'

"So I don't know what to do, and I think I go to sleep, but the good man and the bad man keep talking all night. They trouble me. Now I bring the money back, and I feel good."

"Like that old Indian," remarks Dr. Banks, "we all have a good man and a bad man within. The bad man is the temptation of the evil one. The good man is the conscience set in every human breast."

It is true of us all, as the poet said of him "who rounded Peter's dome." and who "wrought in a sad sincerity," that

"Himself from God he could not free."

Let us heed that inner voice. Let us never disregard and scorn it. Keep it pure, unspoiled, sensitive, and it shall help to guide us into the kingdom.—Christian Herald.

Repentance.

My Father, I have sinned in Thy just sight,
And am not worthy to be called Thy son,
Nor even to ask Thy grace. What I have done
Was done with fullest knowledge of the right,
When I had but to ask for Thy great might
To aid me,—and the victory were won.
Yet scarce the Tempter had his work begun
When I surrendered, lacking wish to fight.
And now, the first fierce flush of passion o'er,
I stand bewildered,—scarcely dare I pray,—
Did not He, who as friend of sinners bore
A greater shame, stand by to point the way
To Thy unending mercy, and to give
The strength to strive once more for thee to live.

—G. W. Martin, in S. S. Times.

"Bringing Him Back."

The case had come before the magistrates. Mrs. Trembath stood without a word, apparently hardened into a reckless defiance. She might have been an old offender, and there was, I believe, only too much reason to think that it was by no means her first appearance—elsewhere. So the judgment was given—five shillings and costs; and she was removed to a room where she sat waiting with two or three offenders from other parishes, who were to be taken to the county jail.

Then it was that Miss Zelia rushed in breathless, and asked to see the squire. She had been driven over in the baker's cart, and the baker had his rounds to go, and his loaves to get rid of, and she was afraid she would be too late. Now she made her way to the court, and sprang upon the policeman. "I must see the squire at once," she gasped.

Squire Boynthon was the chairman of the magistrates' meeting. The business was over, and he was just leaving when the message was brought: "Miss Zelia Tremenheere must see him at once."

But Miss Zelia was not willing to wait, and to the policeman's horror, she had followed him into the inner sanctuary, where no woman or other stranger was permitted to intrude.

"She would come, sir," the policeman explained, "and I told her she must wait."

"That is all right, policeman," laughed the squire. Then he turned to the little lady, who was trembling with excitement.

"Is she gone?" she gasped.

"Who, my dear?" said the squire, giving her a chair. "Whatever is the matter?"

"The woman Trembath."

"No, I don't think so. Why?"

"Is she going to prison?"

"Yes, for a week. And she seems a pretty hardened creature, judging by her looks—quite an old offender, I fear."

"She must not go to prison," said Miss Zelia, her eyes flashing, and the little silver curls trembling with excitement.

"I am afraid she must," said the magistrate. "There is really no help for it, you know."

"But not if I pay the fine?"

The magistrate hesitated. "Well, no—not if you pay the fine. But, really—"

"Will you tell them I have done it, then? I don't know how much it is."

"But really—it is quite a great deal, you know—for you."

"I don't care how much it is. I must pay it." And Miss Zelia took out her purse.

There was no help for it. The squire felt that from the first. When Miss Zelia had made up her mind, it was enough. So the matter was quickly arranged.

"And now," laughed Miss Zelia, "I suppose the prisoner is mine?"

"And she may be thankful to have such a jailor. God bless you, my dear!" said the squire. "You are good."

Miss Zelia followed the policeman into the room where Mrs. Trembath was waiting, and seated herself at her side.

"I have paid your fine," she whispered, taking her hand. "Do you mind?"

The woman turned and looked into Miss Zelia's face without a word. Looked and looked, and seemed as if she could do nothing else. "You understand, don't you? I have paid your fine. And now you are quite free, and I want you to come home with me."

Stil Mrs. Trembath sat without a word, looking into that face—the blue eyes, the sweet smile, the silver curls had for her some strange fascination. Then there came an utter breakdown, and the woman buried her face in her hands, and sobbed as if her heart would break.

The next day Maggie went with Mrs. Trembath to fetch some things. "You must stay with us at any rate until you can eat something," Miss Zelia had said: "I am really quite troubled about you." At breakfast there had been silence—only the same fixed look. It was that afternoon as they sat by the fire that Mrs. Trembath at last broke her silence.

She drew from her dress an old, faded piece of music, and said: "Do you think you could sing this song?"

"Well," said Miss Zelia, taking it to the piano with all her cheery brightness. "I am afraid I have not much of a voice, but I can try." It was a simple song enough, an old song that she herself had sung when a schoolgirl long ago.

Mrs. Trembath's face was turned from the player toward the fire. As she listened the tears were creeping slowly down her cheeks.

"Will you sing it again?" Mrs. Trembath asked, when Miss Zelia had finished.

The song was sung a second time. Then Miss Zelia came and flung herself down on the hearthrug by her side. Slowly Mrs. Trembath put out her hand, and drew Miss Zelia's head on her knee.

"I had a daughter once," she whispered.

"And did she sing that song?" asked Miss Zelia, very quietly.

"Yes, and I have never heard it since she—she—died. I never thought I could bear to hear it again—but you—."

And so they sat by the fire as the daylight died. The lamp was unlit and the glow of the fire sent little flickering shadows on the walls and the ceiling. "Why are you so good to me?" asked Mrs. Trembath, as she lifted Miss Zelia's hand to her lips.

"Why?" said Miss Zelia. "I don't know, unless it is because I love God and love you."

"God! God!" said Mrs. Trembath. "I loved him once, but when my daughter was taken"—the voice was choked, and there was a sob—"I—I—hated him! In my loneliness and misery I took to drink, and then there came the separation from my husband. And I have had nobody since—nobody!"

"Not even God?" said Miss Zelia, tenderly.

"Do you think he cares for me?" whispered Mrs. Trembath.

"Do I care for you?" And Miss Zelia turned and looked into her face. "He cares for you much more."

That evening, later, Miss Zelia came in to see that Mrs. Trembath had all she needed and to bid her good-night. She found her on her knees. Miss Zelia crept over and knelt at her side, with an arm about her waist. When they rose there was a new light in Mrs. Trembath's eyes, a new glow filled her face. The hardness had been softened, the bitterness seemed to have died out of it.

"You have brought him back again," said Mrs. Trembath.—Mark Guy Pearce, in The Christian.

Poisonous Books.

We were glad to record the inauguration of a movement in England against the publishing and circulating of books of an immoral and demoralizing character. By "books," of course we mean novels. An agreement is signed by a large number of leading libraries to reject novels of the kind described. A better plan, we think, would be to go to the fountain head and approach the publishers, for it is a difficult, if not wholly impossible, task to prevent the public from reading a book already in print. Indeed, as we are only too well aware, to denounce it is often to advertise it. However, we are thankful for this serious attempt to stem an evil which is admittedly coming in upon us like a flood, and is apparently likely to continue and increase indefinitely.

This is the age of unrestricted reading for young people. In the days of the large families, when parents took their responsibilities very seriously and made their children's moral well-being a first charge upon their time and energies, things were different. The children's reading was subjected to very strict supervision. We have known a father of the old school wearied with his day's work, sit up half a night looking over his boys' books, received as Christmas presents, and conscientiously endeavouring to form some opinion as to their wholesomeness or otherwise. Today, we can imagine a parent carefully studying hygienic conditions, and taking serious counsel with himself and others as to questions of food, clothing, exercise, ventilation, etc., but it requires something more than an ordinary flight of the imagination to conceive of the twentieth century father or mother putting forth any serious endeavour to provide their children with wholesome reading, and to systematically guard them against the corresponding evil. The attempt may occasionally be made, but it is now the exception, even in the best-regulated families. All kinds of books find their way unchallenged into the households of people of the highest standing. They are admitted as a matter of course. This laxity on the part of parents or those responsible for the young is most lamentable, and really, when viewed from a certain standpoint, may be regarded as criminal. What would be thought of the head of a family who permitted infected food or clothing to enter his house without the pretence of an attempt to exclude them. Scores, possibly hundreds, of books are now annually issued by publishers of high standing and placed in leading libraries which can only be described as morally infected. They find their way everywhere, and are eagerly devoured by young people, especially by young girls. They come into families as freely and unrestrictedly as groceries and hardware, and far more freely than water or milk, and they do their deadly work silently and unsuspectedly, poisoning the young, susceptible mind, perverting and confusing issues of fundamental right and wrong, pulling down the old ideals of purity and righteousness and setting up in their place false and debasing standards.

The vast majority of parents and persons of mature age have, we are convinced, a very faint conception of the extent of the evil produced by these well-named "poisonous books" (we quote the term from the London "Spectator"), especially upon the minds of young girls,

who are the chief devourers of novels. Women, thank God, are naturally pure-minded, whatever the natural man may be. But in this case their innocence is their weakness. They read these books unsuspectingly, and are insensibly affected by their insidious appeals, often cunningly disguised. With devilish ingenuity the writers pervert and distort the accepted canons of common decency and morality. Under a cloud of high-flown sentiments and veiled suggestions they attack the institution of marriage, indirectly but unmistakably glorifying incontinence, not to use a plainer term. Again, there are books of a different class, more outspoken, but no more dangerous, if, indeed, as dangerous.

There are, thank God, still scores of pure, wholesome novels written, but the "poisonous" novel is coming more and more into evidence, and it has now become a force or factor in our modern society that must be reckoned with. We are thankful that a determined attempt is to be made to do so in England, where the evil has its origin. A widespread, systematic and sustained endeavour is to be made to put the public on its guard. That such a movement will have the support and good wishes of every person interested in the moral well-being of the community generally, and especially of the young, may safely be assumed. This is a question upon which the clergy should speak frequently and plainly in public and in private. —Canadian Churchman.

Service in Heaven.

"They serve him day and night in his temple." "And his servants shall serve him." Just what these declarations may mean in regard to the employment of the children of God in heaven we may not know. But they certainly indicate that God has something for his servants to do on the other side of the river of death. The highway to service in the kingdom of God is not by the ocean liner to the foreign fields: it is not by the transcontinental train to the needy home fields beyond the plains and the mountains; but it is down the Death Valley to the kingdom of the immortals. There God is calling his servants, one by one. When one has learned the secret of service here, God calls him. When he has completed a certain allotted work, God calls him. When he has proved himself true and faithful, God calls him to a wider service where there shall be no night and the day of usefulness is never ended. And God shall there take care of his servant, so that the privations of service here will be unknown there. He will spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd and shall guide them unto fountains of waters of life, and God shall wipe away every tear from their eyes. It will be a magnificent service in that nightless land where all have washed their robes and made them white in the blood of the Lamb!—United Presbyterian.

No more convincing proof of the divinity of the Christ, his presence in and with and influence over the Church, need be sought than that she has accomplished what she has with as little business tact as has too often been the case. No business method nor Scriptural precedent in the calling of a minister, and less in regard to the financial obligations of the Church.

To-day.

I leave with God to-morrow's when and how,
And do concern myself but with the now.
That little word, though half the future's length,
Well used, holds twice its meaning and its strength.

Like one blindfolded, groping out his way,
I will not try to touch beyond to-day.
Since all the future is concealed from sight,
I need but strive to make the next step right.

That done, the next! and so on, till I find,
Perchance, some day I am no longer blind;
And, looking up, behold a radiant Friend,
Who says: "Rest now, for you have reached the end!"

—Ella Wheeler Wilcox.

Homely Virtues.

When one sees a young chap spreading himself over the space of two seats in a street car while an old lady hangs on to a strap, we are led to think that courtesy and politeness are on the wane. When, on the other hand, a haughty young woman sneers and scowls at a man or at another woman who asks her to "move up a little," it looks as if the noble refinement of woman is being lost in the spirit of the age. The Southern Christian Advocate discusses wisely on some of these virtues as follows:

We have had occasion before to comment on the decline in the modern man, woman and child of the so-called homely virtues. We refer more especially to such qualities as courtesy, hospitality, gratitude, humility, respect and reverence. It is no exaggeration to add that these virtues are fundamental to strength and beauty of character, and through their faithful exercise would reduce to a minimum the friction of public as well as private intercourse.

Consider first the quality of reverence. Says Ian Maclaren: "Reverence is one of the sure foundations of character. Without it one cannot have illumination of conscience (and by this he means spiritual vision), dignity of soul, sincerity of mind, and the highest purity of life." The same writer, after his first visit to the United States, stated that the most striking impression made upon him was the lack of this quality of reverence in our people, and especially in our children. Said he, "The bonds of filial piety are being loosed before our eyes, so that parents are ceasing to use their authority as the viceregents of God, and the children do not pretend to render that becoming obedience which is one of the beauties of youth."

"Vice-regent of God." he calls the parent. How many of us who are parents realize or even faintly glimpse this sacred office and Divine responsibility? And yet in the home in the relation of child to parent must be sought the first quickening, the nature and guidance, of this quality of the divine, without which faith is dwarfed of its sweep and vision, without which intellect and imagination stand with broken pinion, blurred sight, and unhearing ear in the very presence of the call and vision of the sublime.

And yet, parents, this quality of reverence, divine of power and capacity, finds its richest nurture and strongest stimulus in the simple qualities of parental respect and obedience.

With the weakening of this key-quality of them all, little wonder that there is noticeable a waning in the qualities of humility and gratitude—which are in reality but subjective and objective phases of the same fundamental quality. Side by side with this waning, partly its cause and partly its result, we cannot but note the growth of an assertive egotism and selfishness. And what more can we expect when the outer conditions and inner spirit of the life about us are those of a competition that is dominated by the thought and inward look by which alone mind and self-assertion conflict, and that leaves no time for soul, are emancipated and lifted into the region of self-forgetfulness and service?

Is our boasted Southern hospitality what it used to be? Is the wane of its heartiness accountable only on the ground of unleisure and meagre means? We cannot tell. We can but feel that somehow there is now among us appreciably less of that grace of heart and genius for social touch which as by magic power could transform for the passing guest the simplest house into the charming welcome of a home. And what of our Southern courtesy? Some days ago it fell to us to take three ladies with three little children through a long train of coaches in search of a seat. Seats there were in lenty, some with bundles, some with single occupants—mostly men with that far-away look of eye or that concentrated absorption in advertising columns of a newspaper which mark the pose of those who do not wish to see.

And yet there are those among us in whom courtesy is a living virtue. In witness thereof we take pleasure in giving the following incident, clipped some weeks ago from the *News and Courier*:

"The street car, bound from the union station to the residential portion of the city, was well filled, no seats being vacant. The reporter lounged upon the rear platform and idly surveyed the passengers within.

"A street corner was reached, the car stopped, and a colored woman well on in years boarded it. Though her clothing was cheap and severely simple, and though her brown sailor hat had long been rusted by time, everything that she wore was scrupulously clean, and her bearing was marked by that instinctive deference which was once as common as it is now rare. As she walked down the aisle and the car lurched ahead, she gazed timidly about her to discover whether there was any place where she might sit. There was none, but before she had time to discover that fact one was made for her, for instantly a gentleman who has already earned distinction in those circles wherein his life work lies, and for whom still greater honors would seem to be in store, sprang to his feet and tendered her the seat he had just vacated as promptly and as courteously as though she had been the first lady of the land.

"Every drop of blood in this man's veins is Southern blood he is intensely Southern in all of his sympathies, and he shares the views of every true Southern white man with regard to the race problem. But he is a gentleman—and she for whom he gave up his seat was old, and timid, and a woman; that her face was black and her poverty apparent made not the slightest difference."

It is said of Christ that "he made himself of no reputation." He was alike to the greatest and lowliest of men. The Lord of all, he yet became the servant of all. To be like the Man of Galilee is to be approachable and free from the fault of undue self-esteem.

The Old Testament saying that God keeps "a book of remembrance" for truly religious persons is not very clear in its meaning, but goes deep into responsive souls as an exhortation to bear in mind that the highest things shall not be forgotten or undervalued.

Children's Department.

The School Child Up to Date.

Make haste to school, my little child,
Or else you will be late;
Your books are all aseptic now,
And here's you sterile slate.

Your pencil has been boiled an hour—
'Tis germless now, I hope;
And don't forget to wash your desk
With this carbolic soap.

And lest about the schoolroom floor
Some unseen microbes lurk,
Just sprinkle formaline around
Before you set to work.

You'd better put, for safety's sake,
Bichloride in the ink;
And water that has not been boiled
You must not dare to drink.

Of course, when recess comes around,
Some food you'll want to munch;
So in this disinfected box
Is predigested lunch.

And since 'tis said that in a kiss
Bacteria may dwell,
I may not give you as I like,
A mother's fond farewell.

—Life.

Brenda and a Career.

As soon as the dishes were washed, Brenda Harlow slipped up to her little attic room and read the letter for the tenth time.

"What you want, Brenda," Harriet had written, " is to come to New York. There are hard knocks, of course, but one expects them anywhere, and you have grit. Don't dream of wasting your time over foolish little twopenny stories. You want to see life. A society reporter is the thing to aim at, and if you've nerve enough to hold out, I'll help you to it. I thank my stars a thousand times a week that I'm not mewed up in a little country hole, teaching a dozen barefooted children. Here I'm having balls, concerts, companionship—life! I'm coming home for a few days, and we'll talk it over then."

Brenda, with the letter in her hand, went slowly down to the sitting-room. Uncle Ben was sitting at one side of the table, reading his favorite paper, and Aunt Polly knitting upon the other. It was the way they always spent the evenings until nine o'clock. In Brenda's mind bits of Harriet's letter almost spoke themselves aloud. "Mewed up in a little country hole—balls—concerts—life. And I can help you to it."

"Uncle Ben," Brenda said, "I want to go to the city. I want to be a reporter like Harriet Putnam. She will get me a place. O Uncle Benjamin, I do so want to write—and—and—know about things!"

Uncle Ben put down his paper. Aunt Polly dropped her knitting and her eyes were startled. Brenda, young and eager, faced them both.

"Oh, won't you let me go," she cried.

It was a long talk and a hard one for all of them, but at last it was decided that Brenda should have her way and go back to the city with Harriet. She could hardly wait for Harriet to come home. She danced and sang through the day, unconscious of Aunt Polly's wistful eyes and Uncle Ben's silences. Then Harriet came home.

At first Brenda was dazed, then bewildered, then troubled. Was Harriet always like this—bold, inquisitive, impertinent? But Harriet only laughed at Brenda's troubled face.

"Mercy on us, child, you've got to hold your own!" she said. "Journalism isn't a cinch, I can tell you. You've got to put your wits against other people's, drag things out of them in spite of themselves, outwit them when they try to throw you down. It's all very well to talk of scruples, but you play the game to win."

That evening Brenda climbed once more to her room, and sat there in the dark a long time. At nine o'clock she came down. Uncle Ben was just winding the clock. He tried to speak cheerfully, but there was a quiver in his voice.

"Next week when I wind this you'll be seeing the world, Brenda." Brenda buried her face on his old coat-sleeve.

"I shall be seeing it from West Derby," she said. "I—I can't afford a literary career, Uncle Ben.'—Youth's Companion.

Mirabel's Gift.

Grandma was going to have a birthday, and Mirabel was thinking. She had her chin propped by her two plump fists, and her elbows rested on her knees. Her fair little forehead was all in a pucker, and between her eyes were two straight up-and-down lines which brought the brows very close together, quite after the fashion of grown folks when they think unpleasant thoughts.

Mirabel unclasped one fat fist, and anxiously regarded the two pennies it contained. She counted them slowly and carefully. Then she turned them over and counted them again. Two pennies were so very few. The only thing she could think of that mamma ever bought for two cents was a cake of yeast, and of course a cake of yeast wouldn't do for grandma's birthday.

"I'll just have to tell her that I love her," thought Mirabel sadly. "That's all that I can do. Mamma says that even when people know we love them, they like to be told about it. I'll spend my two cents for a postage stamp." So she asked Aunt Dora to help her with the spelling.

When her birthday came, the postman brought grandma a little letter that made her wipe her eyes several times before she could see to read it all.

"Dear grandma," it said, "I love you ever so much—bushels and bushels. I wanted to send you something nice for your birthday, but I only had two cents. They wouldn't buy anything nice enough for my grandma. I can't make anything pretty for her. I can only tell you that I love you, and spend the pennies for a postage stamp to send the letter.

With lots of love, Mirabel."

"Well! well!" said grandma. "Bless the dear child. That's the sweetest thing she could have done."

She put her other gifts away. But when it came to finding a place for this gift—"Mirabel's letter"—she got out the carved sandalwood box. Grandma's dearest treasures were there. She looked with tender eyes at the faded old letter in which so many years before grandpa had asked her to be his wife. She stroked with loving fingers the fair, bright curl which had belonged to the dear little son who had died. She smiled at a tiny bit of sewing, the very first stitches that mamma had ever taken. Then she kissed Mirabel's letter, put it in with the other treasures, and safely locked the box.

So, one little girl who thought that she could not do anything at all for grandma's birthday, had sent her grandmother the very sweetest gift that she received.—St. Nicholas.

A Child's Bequest.

Some years ago a clergyman was speaking at a missionary meeting, and he there noticed a man with a little girl about five years old in his arms. The little thing seemed to listen with as much interest as anybody else in the room. Shortly after this he was asked to visit a child who was sick. He went to her, and found it was the little one he had noticed at the missionary meeting. She was very ill, but she smiled when he came to her bedside. He talked to her, and found that God had made her His own child, and that though she was so young, yet she had learned to love Him; she was very quiet and very happy. A little while later she died. After the funeral her father came to the clergyman with tears rolling down his cheeks, and took a little box out of his pocket and gave it to him, telling him that when they were going home after the missionary meeting she was talking about all she had heard, and reminded him that the gentleman had said, "everybody might do something," and she wanted him to buy her a missionary-box. She begged so hard that he went into a toy-shop and bought her one. This delighted her, but her father had more than this to do, for the next day she wanted something to put into it; he told her he was too poor; however, he promised her, if she was a good girl, he would give her a half-penny a week to put into her box. "And so, sir," said the poor father, "I got the box when she was gone, for she used to keep it always near her. It is just thirty-four weeks since the meeting, and she had a half-penny every Saturday night since, so I think you will find exactly seventeen pence in the box." They counted it, but instead of seventeen there was eighteen pence half-penny.

The father was quite puzzled, and went away much distressed, for he could not tell how his little girl had got the other three half-pence. A day or two after he came back quite satisfied; he had found out that a kind lady who came to see her had given her three half-pence to buy an orange to cool her parched mouth. The dear little girl first looked at the money, and then at her little box which was close to her bed, and then again at the money; but though her lips were burning with fever she loved Jesus better than herself, and the three half-pence were put into her box; and this was the reason that, when it was opened, instead of seventeen pence, her father found eighteen pence half-penny.

How many little girls are there that love their Lord as this little girl did? What a lesson she teaches her little sisters! Her happiness was bound up in her Saviour, and she was able to prove her love for Him who had done so much for her young soul. This little story teaches us all, too, nothing is too small to be dedicated to God. The widow's mite thrown into the treasury was accepted as a rich offering to God, and so, we doubt not, was this little girl's half-pence. There is no effort so feeble, no offering so small, no gift so poor, that Jesus will not accept it; and the earnest desire to do something for Him will, in itself, bring down a blessing far greater than we could imagine or expect.

Mother.

When I was first in the soft, rocking cradle,
Who sang the slumber song gently and low?
Whose was the form that bent lovingly o'er me,
Guarding me tenderly 'gainst every foe?

When I grew older and got past my babyhood
Who was it taught me to say at her knee:
"Jesus, kind Shepherd, who came here before me,
Grant that I grow up a good man like Thee?"

When the time came that we had to be parted,
Who was it murmured in accents so low:
"Try to do well in your learning, my darling,
Though we all feel it so, yet you must go?"

When I returned with my college life finished,
Who was it smiled with a mother's true joy?
Whose were the arms that so tenderly clasped me,
Now I had grown to a man from a boy?

Mother, my darling, 'tis you who so clasped me,
You who directed the prayers sent on high,
You who thus started my youthful profession,
You will I love 'til the day when I die.

—Eustace Arundel.

Life's Cast-Offs.

When I heard the story it set me thinking. Mary Brown's old Aunt Jane had given her a bouquet of sweet william, verbenas and nasturtiums to carry back to the city, but it was really rather a doubtful gift. You see, Mary had an umbrella, a book and a raincoat to carry, and she did hate to be lumbered with luggage of any sort when she was travelling. Then, to be quite truthful, Mary, in her heart of hearts, objected to carrying such shocking medley of color. Her aunt's garden was a dear, old-fashioned plot, and the riotous blaze of flowers that grew where they would, without let or hindrance, was always a thing of beauty, but when pressed into a tight, harlequin, little bouquet, the blossoms did truly lose much of their charm.

However, Mary loyally carried the flowers all across the lake, along the suburban lines, and right into the heart of the city. Then, wearied with the heat, and tired of handling the hot, sticky mass of bloom, she dropped it impatiently on the floor of a street car, and stepped out to catch her transfer.

Quick as a flash, Is. Cohen, a little dark-skinned Hebrew newsboy, flew up the steps of the open car, and seized the bunch of fading flowers. The gleam in his eye was something strange to behold, but with a sturdy, keen sense of duty to be faced, this small son of Abraham ran straight after Mary, to give up his treasure.

"No, no, I do not want it," the girl hurriedly replied, and like a streak of very dark lightning, Is. Cohen rushed away, calling out his papers, in between eagerly smelling his flowers.

A fine bit of honesty, was it not? But it wasn't this part of the story that set my thoughts a-going. I do not know whether this lad had in mind some sick room, where these faded blosoms were to shine; but sure it was that Mary Brown's cast-away bouquet was a perfect treasure to his boyish heart. And what a lot of things there are in life that we prize not, even perhaps toss carelessly away, that some one else's hand would close eagerly over. The love that comes just as a matter of course to us would be life to some starved soul. The comfortable hom we scarcely think of valueing would seem a haven to many a lonely young man or woman, adrift on life's ocean. Health, which some of us prize so little, that we carelessly let it slip from our fingers, is the eager quest of a multitude at our side. While here and there in the rush and crush of life we see young people hungry for knowledge, and eagerly grasping at our cast-off chances.

What does it all mean? One short, sharp sentence may give answer.

The material out of which life is made is costly—let us cut carefully, working up even the odd bits, and wasting no shred of the precious stuff.

Randall's First School Day.

It was Randall Puffer's first day in school, and he felt awkward and distressed. Up in the little village where his father had been preaching the school had been too far away for him to attend, and his mother had had plenty of time to teach him at home. But with the new and larger parish Mrs. Puffer would have many more cares, and there was a school near home; so there was no reason for his not going.

He stood apart during recess, and wondered whether he should ever know all these boys and girls. Children stared at him, passing to and fro; but nobody spoke. Then a voice behind him said in a whisper: "I sh'd think his face would ache, he's so homely." And a suppressed "Sh!" and a giggle told him the bitter truth—they were talking of him! Involuntarily he turned his head to see two little girls walking away, arm in arm. He put his hand to his cheek. Was he ugly? He had never thought it before. He longed to run home and hide himself in mother's dear, loving arms.

How he lived through the next hour he cannot remember. He tried to do as he was bidden; but he felt more like a poor little broken machine than the happy boy he had always been. After the session he marched out with the others, intending to run straight home and tell mother that he could never go to school again. But just outside the gate something arrested his attention—a boy was teasing a little girl. He was a bigger boy than the rest, and nobody seemed to dare to interfere. The girl was crying, and all at once Randall discovered that it was one of those who had spoken so disagreeably of him at recess. Then all the manhood in his soul suddenly burst forth, and, springing forward, he commanded: "Let her alone! Aren't you ashamed of yourself—a big fellow like you, annoying a little girl in this way?"

"Ho! who are you?" snarled the bully; and he continued his persecutions.

Randall did not wait for prudence; he did not think of fear; but with a bound he pounced upon the boy, and, taking him off his guard, easily threw him to the ground. He knew well how to keep him there. He had not wrestled with the boys in the country for nothing, and it was not long before the bully begged to be let free. As he walked meekly away, Randall read only admiration and good fellowship on the faces around him. The boys were lavish in praise of his fearless deed; the girls loaded him with smiles; everybody was at once his friend.

The one whom he had aided came shyly to his side. "Thank you ever so much," she said. "My brother will thank you, too, when he hears about it."

And Randall knew at that moment that she liked him just as well as if he were handsome.—Herald and Presbyter.

Weed or Posy.

The rain was pouring down outside, and indoors the weather was just about as gloomy. Aunt Helen knew that grandma was not feeling very well and the noise disturbed her, so she proposed all the quiet games she knew; but the children would not be persuaded. "I know a new game," she said at last. "It is called 'garden.' I will be the gardener and you may be the plants." "I want to be a rose," said Mabel. "Roses are so lovely." 'I won't play a silly game like that," said Ned. "It's no fun." "You can be the thistle," said Mary, quickly. "Every garden has a few weeds." "I'll be a nettle," said Agnes. "I don't feel a bit like being good this horrid afternoon." So the gardener went all around, naming the plants, and in a few minutes everything was as cozy and comfortable as could be. Only the thistle and the nettle grumbled a little, but the other plants behaved so nicely that no one paid much attention to them.

The flowers in the garden are always prettier than the weeds, so the two lonely weeds had rather a hard time of it in the play. We are playing a new game, mamma," cried Mabel, when you guess our names?" "I should say thing was so quiet. "Aunt Helen taught it to us, and it's lots of fun. We are all plants in a garden. Can you guess our names?' "I should say this little girl is a touch-me-not," said mamma, laying her hand on Agnes' head. "She doesn't look like a violet or a rose." Even Agnes had to laugh. "I'm tired of being a nettle," she said: "I'd like to be something nice, too."

Mamma did not guess very many of the names, but she thought it a very nice game, and said it was time to water the garden. Instead of the big watering-pot filled with warm rainwater, she brought in a tall glass pitcher filled with pink lemonade, and the children did not drink as plants do, but they enjoyed the shower very much. The thistle has turned into a sunflower," said Aunt Helen, with a smile. "I wish all the weeds in my garden would turn to flowers after a shower, for I don't like to have them in my nice beds." "I'm never going to be a weed again," said Agnes. "It isn't half as nice as being a posy."

The Size of Raindrops.

Raindrops do not always have the same size or weight, and this is primarily due to the fact that they are not formed like the drops of water that fall from a wet cloth or the spout of a pitcher, or the drops that rush out of the small holes in a garden sprinkler. In all these latter cases a solid stream of water is broken up into drops; but the raindrops are formed in the cloud by the accumulation of minute atoms of water drawn together into one drop, and sometimes by the melting of a large snowflake or a solid little icy hailstone. When a drop is thus formed in the clouds, it begins to fall, no matter whether it be large or small, and observers in balloons state that all sizes of drops are to be found within the clouds themselves, from the finest fog and drizzling mist up to the heavy rain. It is commonly said that the bigger drops fall faster than the smaller ones and overtake them and grow bigger. This sounds reasonable, but no one has really proven it. St. Nicholas.

The Yoke of Christ.

The yoke that Christ bore was the will of his Father. From his boyhood, whether in the temple or in the carpenter's shop at Nazareth or on the mountains or by the seashore, he was about his Father's business. When he answered the tempter, "Man shall not live by bread alone, but by every word (command) of God," he had in mind the same purpose and the same experience that he referred to when he said at Jacob's well: "My meat is to do the will of Him that sent me." Perfect obedience was the passion of his life.

It seems strange that such a life of active obedience should be closed by a shameful and horrible death. Yet it was the hand of the Father whom he had revered so zealously and perfectly that laid the cross upon his shoulders. His submission was the perfection of obedience. Though he was a son, and so obeyed through love rather than fear, yet there was still one lesson more in obedience, and he learned it by the things he suffered.

When we consider all that he bore, we shrink at the thought that he calls upon us to bear his yoke. He never expected us to endure all that he endured, but only to follow him in the rule of strict obedience.

The ox learns to obey the word of command, to come to the yoke with bowed head. He has given up his own will.

Christ's invitation, then, is to a life of willing service, but service to a Master who is worthy to be served. After all, every man serves God in some way, for God will be served. "It is hard for thee to kick against the goads." To serve other masters is only to increase the burden. His yoke, when it is borne freely and willingly, proves to be easy.

Christ teaches us the secret of perfect service. "Learn of me, for I am meek and lowly in heart." If he had envied Annas, the high priest, or Pilate, the procurator, how could he have found peace? If he had desired or even possessed the wealth of Dives, could he have found rest to his soul? All these things he set aside. He sought from men neither honor nor wealth, and so he called no man master. He served God, and God only. He trusted in God. He gave us his own rule of life when he said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven shall he not much more clothe you, O ye of little faith?" Meekness, humility, and faith—these are the three cardinal graces that prepare for service and happiness.

It is not hard to see that the perfect peace in which Jesus dwelt was the result of his rule of life. The yoke brought rest to his soul, and his rule of life can be followed by any man. Any one that will may bear his yoke and so enter into his rest.

To follow the rule of Christ it is not necessary to enter a monastery or to enter the ministry. Jesus was talking especially to peasants and laborers. Yet there may have been in the throng a few rich men—landlords, publicans, or merchants—and they may very well have been as heavily burdened as the poorest.

His invitation is to every man, and for every man there is perfect peace. It is gained whenever life's burdens and labors are received as from the hand of God, when, not only with reference to God but in all things, the rule of meekness and humility and faith is followed.—Nashville Christian Advocate.

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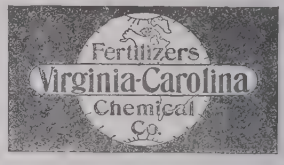
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"Lean Not Unto Thine Own Understanding."

Let no one imagine for a moment that it is his duty to ignore his understanding. Some have taught us to do this; but it is an error from which the most dangerous fanaticism springs. Why did our Creator endow us with understanding if He did not mean that we should use it? We must make use of our own understanding in the interpretation of the messages which God sends us through nature and the Holy Scriptures. We must use our understanding that we may know our duty.

But we must not forget that our understanding is limited and may mislead us. Our own reason is powerfully affected by our personal interests and feelings. Suppose one should be drawn for a juryman who has a personal financial interest in the case pending. He would not be allowed to sit on the jury, for it would be thought impossible for him to render an impartial and just verdict in the case, however honest he might be. In spite of himself, his judgment would be twisted and perverted by his interests. We cannot be too careful to guard against prejudices arising from our personal interests. When we have guarded our minds with all possible care, we are liable to err, because the bias on the side of self is very strong and subtle.

We are much inclined to lean unto our own understanding, and when one leans he is not upright. With an assumed modesty men confess their own fallibility, but at the same time they are absolutely sure that their own opinions are right. One will say, "I know it is possible for me to be mistaken. To err is human. But there can be no mistake here." Something gets into the balance which turns it on the side of self. We vehemently denounce all imputations cast upon the soundness of our judgment, while our neighbors laugh at our folly.

The cure for this evil is here. "Commit thy way unto the Lord." When thou hast exercised thy judgment to the utmost of thy ability, confess thine infirmity to the Almighty, and submit thy case into His hand. There can be no risk here. He will make no mistake. His judgment is infallible. Do you imagine a son will take any risk when he submits his case and his way to his father? Will not the father choose more wisely for him than he could choose for himself? How much more is it safe to leave our case and our way to our heavenly Father, and say, "Thy will be done?" Jesus said it amid the agony of the garden. "Lean not unto thine own understanding," but with reverence and filial confidence say, "Not my will, but Thine, be done."

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ACKNOWLEDGMENTS.

Widows' and Orphans' Fund.

Please acknowledge the following contributions to Widows' and Orphans' Fund, since May 1, 1908:

Wickliffe church	$ 8 19
St. Marks' church, Richmond	5 28
Upper Truro parish, Fairfax	1 00
Christ church, Richmond	3 05
St. John's church, Hanover parish	1 55
Emmanuel church, Hanover parish	2 52
Whittle Memorial Church Mission, Green county	5 00
St. Andrews' church, Mt. Jackson	2 50
Abingdon church, Abingdon parish	2 53
Ware church, Gloucester	1 82
St. Paul's church, Ivy Depot	2 25
Christ church Sunday School, Charlottesville	14 50
Collection taken at Council, May 1, 1909	11 38
St. John's church, Ingleside	1 00
St. Peter's church, Port Royal	3 00
Trinity mission, Port Royal	2 06
St. Paul's church, Alexandria	14 15
St. Paul's church, Richmond	154 22
Ware church, Ware parish	1 91
Abingdon church, Abingdon parish	2 91
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Christ church, Winchester	73 00
Weddell Memorial chapel, Richmond	1 35

E. B. ADDISON, Treasurer.

St. James' Church, Mesilla Park, New Mexico.

Please acknowledge the following contributions towards the rebuilding of St. James' church, Mesilla Park, New Mexico:

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ADDISON.—Entered into rest at his home in Washington, D. C., on January 16, 1910, MURRAY ADDISON, husband of Clare Gantt Addison, and son of the late Anthony and Mary J. Addison, of Maryland.

CUNNINGHAM.—In Richmond, Va., on Sunday, January 23, 1910, Mrs. MARTHA E. CUNNINGHAM, widow of Dr. John A. Cunningham, of Farmville, Va., in the 56th year of her age.

WILLIAMSON.—In Portsmouth, Va., January 23, 1910, LOUISE NEWTON WILLIAMSON, wife of Arthur H. Williamson and daughter of Capt. David and Janie Winston Waldhauer, of Savannah, Ga.

"What I do thou knowest not now; but thou shalt know hereafter."

PEAY.—At Little Rock, Ark., Sunday morning, February 6, 1910, Miss CAWLENE PEAY, youngest daughter of Mrs. Sue Crease Peay and the late Captain Gordan Neill Peay.

OBITUARY.

Emmett A. Shepherd.

IN MEMORIAM.

The vestry of Emmanuel church, Henrico county, Va., desire to make a permanent record of the loss which the church and the community have sustained by the death of Mr. EMMETT A. SHEPHERD.

Coming into Emmanuel church as a member in 1905, and shortly thereafter being elected vestryman, Mr. Shepherd, by his personal charm, by his force and vitality, and, above all, by his willingness to bear the burdens of others, soon took a large place in the work of the parish.

His capacity for labor, his liberal heart, his love of simplicity, his willingness to serve, his sweet and sunny nature, and the broad Christian charity of his life revealed him as a faithful soldier under his captain Christ. The force of his personality and the vigor of his character gave him within the few years he was a member of Emmanuel congregation, a position and a standing that marked him out as one of the leaders in its executive as well as its spiritual life.

To his family the vestry of Emmanuel church desire to offer their profound sympathy as friends who feel a personal sense of loss in Mr. Shepherd's death. And the vestry feel that the memory of the reasonable religious and holy hope in whose strength Mr. Shepherd walked, will be a blessed light of comfort to his family in this hour of dark sorrow and forever.

For the vestry.
(Signed)
ERNEST E. OSGOOD, Rector.
HENRY S. HARRISON,
JOHN STEWART BRYAN.

WANTS.

WANTED—A LADY OF REFINEMENT wishes a position to assist in housekeeping or sewing. References exchanged Address Miss Upshaw, 917 Second avenue Chestnut Hill, Richmond, Va. 29jan3t*

WANTED—EXPERINECED YOUNG LADY wishes position as companion, housekeeper, or governess to small children. Capable taking entire charge of same. References exchanged. Miss L. Beall, Seminary Avenue, Ginter Park, Richmond, Va. 12feb

WANTED—A REFINED MIDDLE AGED lady desires a position as companion in exchange for board, laundry and a pleasant home. References exchanged. Address Mr. J. T. Thornton, Port Royal, Va. 29jan3t*

WANTED—GOOD CHRISTIAN WOMAN to nurse two-year-old boy, in family of two. Address Lyford Hornor, Helena, Ark. 29jan3t*

WANTED—A COMFORTABLE HOME IS offered to a lady who will take care of a house and look after the wants of two small motherless children. Address with references, W., Box 841, Richmond, Va. 5feb2t*

WANTED—FEMALE PARTNER FOR small poultry farm. Address Miss Mary Ogle Tayloe, Comorn, King George Co., Va 5feb3t*

APPEALS.

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oney can be designated by contributors for Current, Pension and Relief; Permanent Funds: Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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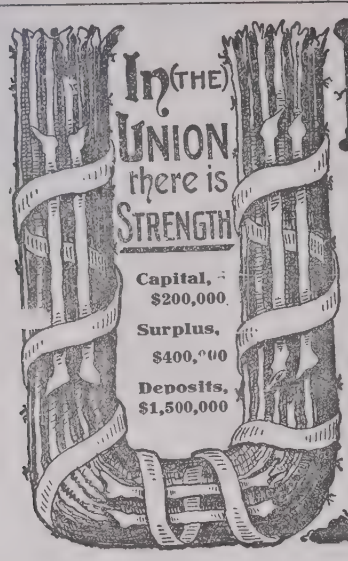
THE SPIRIT OF MISSIONS $1 a year.

Criticism of Sermons.

There is plenty of criticism in these days of preachers and sermons, but far too little criticism of those whom our Lord held up as the first objects of criticism. We must never forget that the Lord's first parable was that of the sower, and there attention is focussed, not on the sower, but on the kind of soil on which the seed fell. Canon Newbolt, in a splendid sermon on this parable, reminds us: "When St. Paul preached at Athens his sermon was a comparative failure. And when we consider the attitude of his hearers, is it to be wondered at—'What will this babbler say?' Some mocked; others said, we will hear thee again of this matter.' 'He seemeth to be a setter forth of new gods.'

Was there likely to be any crop in hearts which withheld so completely the moral confidence which a noble nature will give to an earnest man?" Much of the present-day criticism of the Church and pulpit is irrational and unscriptural, because it ignores this fundamental truth, that much depends on the state of the hearts of the hearers. Our Lord in His first parable laid the emphasis on hearing, "Who hath ears to hear, let him hear."—Canadian Churchman.

"I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isaiah 6:8.



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To one athirst beside me, Lord, I gave
The cup I bore,
And to a weary comrade lent the strength
He needed sore.

A little, tender child, in tears, afraid,
Clung close to me,
And him I carried. So, to glean, my hands
Were never free.

Dear Lord, ashamed, I hide my face! I came
Through golden lands;
And yet, at last, can only offer Thee
My weary hands!

—Bertha G. Crozier in Harper's Magazine.

A Victim of Suspicion.

"More than fifty years ago there lived in a Western city a young man, and, as a druggist, was accumulating property, possessing the respect and confidence of the community, as was proved by the fact that as he was about starting for the East to lay in stock the cashier of a bank handed him a package of money in bills to be handed to a bank officer in Philadelphia. Being very obliging, he received the package and promised to deliver it promptly on his arrival, which he did. The cashier of the bank to whom he delivered the bills looked them over hastily, placed them in a drawer, saying it was correct, and went on with his writing.

"A month later the Western banker came to the young druggist and informed him that a bill of large denomination was missing. The young man said he did not know how that could be, for he had delivered the package as he had received it, that the Eastern banker had looked it over and pronounced it correct, and that he thought his responsibility ended there. The facts stood thus: Two prominent business men in responsible positions on one side and the unsupported 'say-so' of a young druggist on the other. The odds were too unequal, and the young man had to go to the wall. The community withdrew their patronage and their confidence; his business was broken up. He first attempted one thing, then another; but a cloud seemed to hang over him.

"Years rolled on. The story was handed down from one to another, and newcomers imbibed the prejudices of the old; and twenty years later there was an odium attached to his character, so that at the mention of his name there was that falling of the countenance which meant 'no confidence.' The young druggist became an old man, but never succeeded in regaining the social position he had lost. He died in 'Coventry.' After he was dead and buried, the cashier's old desk was taken to a shop to be repaired. On removing the drawer, the missing bank bill was found to have been lodged behind it."

The mystery was explained, and probably numbers of this dead man's neighbors who had distrusted and suspected and repelled him for years were ready to say that they never really believed any harm of the poor man.

The victim of prejudice and suspicion is gone; others are living and dying. When they are gone, some one will suddenly discover what good men they were and regret that they did not know it sooner. Reader, who will it be?—The Common People.

It was a wise saying of the old divines that the Word of God is called "the sword of the Spirit" because it is both an offensive and defensive spiritual weapon. Accepting this suggestion, it follows that in putting on the whole armor of God this sword of the Spirit cannot be forgotten without loss that is inevitable and the risk of ruin that is possible. The Bible Christian always wins the battle.

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The Household.

Good Old Oyster Pie.

In the old time a shallow pudding-dish was lined with good puff paste, filled with crusts of bread, these covered with a top of the paste, and baked. The edges of the dish were well buttered so that the crust would not adhere to them too closely, and when the paste was baked this top was lifted off carefully, the bread crust removed, and in their place put oysters prepared just as for oyster scallops, except that the oysters were allowed to cook in the sauce for three minutes after they went in. Then the crust was laid back on the dish and the whole sent to table. The argument against lining the pie-dish with raw paste, putting in the uncooked oysters and baking all together, was that by the time the paste was ready to eat, the oysters were overdone and insipid.—Boston Globe.

Kitchen Information.

To keep bread and butter fresh and moist, put in a cool place and cover closely with a cloth wrung out of cold water. This will keep the bread as moist as when first cut for several hours.

You can make an old ice-chest look like new by scrubbing it thoroughly with a strong washing powder. Let dry, put on a thick coat of white enamel, and let stand overnight. When dry, add the second coat. Finish outside with a coat of varnish.

A housekeeper found the following a simple rule in deciding whether to use hot or cold water for cooking purposes: Use hot water for all things that grow underground, such as potatoes or turnips, and cold water for those growing above ground.

When a goblet or tumbler is cold after being washed, it takes longer to dry and polish. It is best to leave such articles in a pan of warm water and dry each glass as it is lifted from the water. This is a helpful hint when cleaning cupboards, for if many articles are washed you will find this process takes less time and fewer towels.

Galvanized iron and agateware should be wiped with kerosene, as sand soap will in time wear away the enamel. If you burn your agateware pan put a teaspoonful of borax or washing soda in the pan with hot water and boil for fifteen minutes. After this the burnt substance can be easily removed. Never, whatever you do, use sandsoap on an enameled sink.—Boston Globe.

It Does Everybody Good.

The Good Housekeeping Magazine has been gathering opinions of its readers on the benefits of having grace at meals and family prayers—as if there could be two Christian opinions on their value! Some of the letters show that the family altar has not always been a place of worship to all who knelt around it, but there are letters like this from "Mrs. R. L. B.," which are an inspiration:

"I can see now my father of years ago take down the family Bible, gather in the children and hired help, reverently read and pray. Though for many years he has slept beneath the sod, this picture is very clear in my mind. There is a great difference between praying and saying prayers, and 'many men of many minds' see things differently, but if we have had a Christian training we know that we honor God by thanking Him for His care and protection and by asking for His guidance.

"When the writer became a mother and took up family worship as an act of consecration, the little son threw his arms around my neck and said, 'Mother, it does me good to hear you pray.' It is no task to talk to friends we love, and if we love God it will be no task to acknowledge Him in all our ways. The world is hungry for something to satisfy, catching up with every new thing, but God created us to be satisfied with Him alone, and when His children can honor Him as Saint Paul did before the heathen crew on the ship, and say, in danger and trouble, 'For there stood by me this night the angel of God whose I am, and whom I serve,' this subject of family worship will adjust itself, for the unbelieving world around us will see that we really believe what we profess to believe."

Life's Stairway.

We are all children on a stairway,
Weary of vain attempts to climb;
Or, strong ourselves, forgetting others—
While silver peals of Duty chime
High in the echoing heaven above us,
And, welcome we or dread the call,
Upon the steps we may not linger.
Ascend we must, slide back, or fall.

Whose is the fault if this one stumbles?
If that laments a hopeless bruise?
Or if any other sits despairing?
Yours, mine, who timely aid refuse,
Small honor to go up unhindered
While a tired brother by us stands;
The little children, they shall teach us,
"'Tis easier taking hold of hands."

Still up and down on Virtue's ladder
Unnumbered beings come and go,
With faces turned to nether darkness,
On sunned with a celestial glow,
The truants out of Duty's heaven,
The white and dazzling seraph bands,
Are brethren still; and, struggling upward.
"'Tis easier taking hold of hands."

Politeness is too often but imitation courtesy. Many a man is polite to his customers, but discourteous to his family. There are many who are polite to their acquaintances, but not to strangers. There are men who are exquisite in a drawing room, but boorish in a railway car. Politeness is largely a matter of education and habit; courtesy goes beneath both—it is a matter of character.—Henry Clay Trumbull.

Carry the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams, "on the just as well as on the unjust." Such a disposition will yield a rich reward, for its happy effects will come home to you and doubly brighten your own existence.

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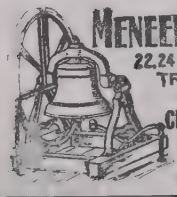
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A heart that's sprinkled with thy blood,
So freely shed for me!"

The effectual fervent prayer of a righteous man availeth much.

Most men are cheerful givers when they have a chance to give advice.

The faith that will not trust God will bear watching in civil contracts.

Wouldn't it help all around
If we passed only the best?
And left to God and silence
All unkind comment and jest?
Dear Lord, keep the door of our lips,
That from them only shall flow
Words that shall brighten the hours,
Not harming one heart below.

The mission of a mission is to save the lost and bring in the kingdom of God.

The man who lives to please himself will find that he has a hard master.—Ram's Horn.

Never destroy the faith a man has unless you can give him something better in its place.

Jehovah says: 'Them that honor Me, I will honor; but they that slight Me shall be lightly esteemed."

"The garment of humility is for you; the mantle of charity is to cover your neighbor. Don't get them mixed."

The characteristic of St. Thomas is not that he doubted, but that he doubted and loved.—John Watson.

The day of death is better than the day of birth, because death is a higher and nobler birth.—Hugh Macmillan.

My life is a wearisome journey;
I'm sick with the dust and the heat;
The rays of the sun beat upon me;
The briers are wounding my feet;
But the city to which I am journeying
Will more than my trials repay;
The toils of the road will seem nothing
When I get to the end of the way.
—George M. Messenger.

Don't waste your strength fighting good people because they are not better, better fight with them against the foe.

It is not the temptation yielded to, but the temptation rejected, that makes moral fiber.—Henry Churchill King.

Perhaps it would be a good thing for many of us in our praying seasons if we were to say less and to listen more. —J. H. Jowett.

Experience may rob us of our illusions, but it leaves us our heritage of common-sense, if we ever possessed such.—Arthur S. Hardy.

A friend is a gift of God to be thankful for. In thinking over his causes for gratitude on Thanksgiving Day, a noble and godly man gave special prominence to the fact that one whom he loved was his friend. He who is not thankful for a friend does not appreciate friendship, and is not worthy of love.—Henry Clay Trumbull.

Sweetest thoughts shall fail and learning falter,
Churches change, forms perish, systems go;
But our human needs, they will not alter;
Christ no after age shall e'er outgrow.
Yea, amen! O changeless One, thou only
Art life's guide and spiritual goal!
Thou the light across the dark vale lonely,
Thou the eternal haven of the soul!
—John Campbell Shairp.

"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

I think the first virtue is to restrain the tongue. He approaches nearest to the gods who knows how to be silent, even though he is in the right.—Cato.

Destiny has two ways of crushing us—by refusing our wishes and by fulfilling them. But he who only wills what God wills escapes both catastrophes."

From the point of view of good we can see and understand evil, but from the point of view of evil we can neither see nor understand real goodness.—Annie Payson Call.

Every great and precious thing in the world has been gained by the toil and tears, by the sweat and anguish of those who cared not for self, but for others.—J. R. Miller, D. D.

In the question, "If God be for us, who can be against us?" the interest centers in the personal pronoun. The Spirit itself beareth witness with our spirit as to our relation to Him who has all power in heaven and earth.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability —that is an idea as noble as it is difficult.—Edward Howard Griggs.

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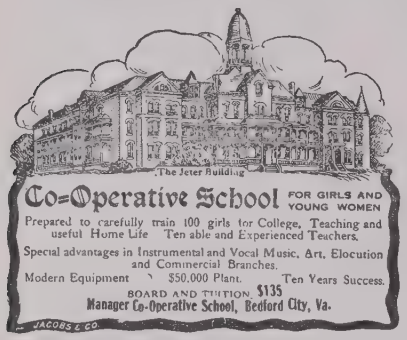


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VOL. LXXV. RICHMOND, VA., FEBRUARY 19, 1910. No. 8

Southern Churchman.

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FAITH AND PESSIMISM.

There are to-day, and there have always been, those who take a gloomy view of the present as compared with the past, and are oppressed with the darkest forebodings for the future. It is an old story One of the oldest books in the world is "The Maxisms of Ptahhotep"—a book of moral instruction which goes back to the 5th Dynasty (the Pyramid Age) of Egypt. The Sage was the son of King Assa, and was 110 years old when he wrote his work. The precepts are excellent. But this old teacher of 3,000 years before Christ, is found appealing to the ancients, and bemoaning the degeneracy of his own age. Ecclesiastes is commonly thought to be a pessimistic book. But the writer says: "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." (Ecc. 7:10).

It is right to do justice to this pessimistic spirit. It is not the shallower, but the deeper and more earnest spirits who feel the burden of despondency most heavily. They do this because they are not content with the superficial views of life and its duties which satisfy more frivolous minds. They look below the surface, and see much to make them serious. Depth of thought is usually accompanied with a strain of sadness. It is "the laughter of the fool" that is "as the crackling of thorns under the pot" (Ecc. 7:6). It is to be remembered also how much there really is to awaken serious concern in thoughtful minds in their outlook on the world. There is a shallow optimism—a light-hearted assurance that everything is going well in this best of possible worlds—which is far more to be deprecated than a deep-felt pessimism. Think of the blighting misery of the conditions of the life of the vast multitudes of our race.. Think of the pall of heathenism, with its degradation and superstitions, that hangs over whole continents and nations. Think of the vices that eat into the life of society. Christianity is still in a minority among the peoples of the world. Of the nations nominally Christian, how small a portion are trying to live up to the ideals of their religion! What masses are outside of the Church altogether! How much of formalism and deadness to spiritual things there is within the churches! How strong, aggressive, and apparently growing, with the advances of knowledge and civilization, are the forces of unbelief! Is it any wonder that many despond?

It has always been so. In Isaiah's time there were those who called, "Watchman, what of the night?" "And the watchman said, The morning cometh, and also the night; if ye will inquire, inuire ye; turn ye, come." (Is. 21:11, 12).

Serious minds tend to pessimism. But there is this to be noticed, that it is generally the minds that either do not possess, or have somehow lost faith in God or Christ, in which this pessimism prevails; where faith is present, on the other hand, pessimism gives place to hope. "Rejoicing in hope," St. Paul wrote, when things looked at their blackest for the conquests of the Gospel (Rom. 12:12). The prophets of Israel were the deepest spirits of their time, but it was not when things were flourishing, but when, to outward view, they were at their worst—when the kingdom of God seemed laid in ruins, and Israel had failed in its mission—that their note of hope and approaching victory sounded most clearly. Missionaries of the Gospel, though daily brought into contact with the power and appalling evil of heathenism, are rarely pessimistic. They, too, look below the surface, and see forces working for the kingdom of God which are stronger than all the powers that are arrayed against them. Their faith overcomes the world (1 John 5:4). So in the individual life. The earnestly believing Christian man, the active Christian worker, though constantly in touch with the world's sin, and daily engaged in combating it, is never hopeless of the result. He knows the better day will come, and he rejoices in being a coworker with God in bringing it about.

This is verified when we look at the actual forms of pessimism in the world. Buddhism is the type of a pessimistic religion—no God, no soul, no heavenly hope; its goal Nirvana—cessation of existence. The great pessimistic philosophies—those of Schopenhauer, or Von Hartmann—are equally without any root of faith. The deeper Pagan thinkers, at the time when Christianity appeared, were mostly pessimists. "All things," wrote Seneca, "are full of iniquity and vice. More crimes are committed than can be remedied by force. * * * Daily the lust of sin increases, daily the sense of sin diminishes." Marcus Aurelius was without hope of the future. The sum of evils in the universe could neither be increased nor diminished. Professor Dill says of Juvenal: "His age, if we believe him, has attained the climax of corruption, and posterity will never improve on its finished depravity." How different the note in St. Paul and St. Peter. Christ is on His throne; He shall reign 'till all things are put under His feet. The believer is begotten to a living hope by the resurrection of Jesus from the dead (1 Cor. 15:25; 1 St. Peter 1:3, etc.). In the individual case it is the same. Goethe had all that the world could give, and is esteemed an optimist. But here is one of his confessions to Eckermann: "I have always been looked upon as a favorite of fortune; neither will I bemoan myself or accuse my course as unworthy. But yet, after all, it has been nothing but labor and trouble, and I may well say that in my seventy-five years I have not had four weeks during which I could enjoy life. It has been the eternal rolling of a stone which must be constantly moved afresh." There was again lacking the element of faith. The Christian has a trust in God which lifts him above despair, and assures him that all things work together for his good.

C. F. N.

Literary Note.

Thomas Whittaker, Inc., are the American publishers for H. J. Wilmot Buxton's work, "Notes for Sermons for the Year." Part II of this work is now ready and comprises sermons for the Lenten season and for Easter.

In the Epistle to the Ephesians we find the divine counsel: "Giving thanks always for all things." That is to say, thanks for denials and discouragements and limitations and losses as well as for agreeable experiences. This is a direct appeal to faith. Only he who utterly believes in God as invariably loving and wise, and as superintending even the minutest affairs, will give thanks always and for all things.

For the Southern Churchman.

Standards and Ideals.

Most of us who constitute the unthinking crowd, who are said to follow our noses in things eatable, and our fancies and passions in other matters—don't bother ourselves much about abstractions. We set down as sentiment or academic all that doesn't belong to business and things; leave the thinking to the doctors, lawyers, and bookish, and learned people generally. To most of us man and woman are only animated clay; a higher style of dominating animals, here to make the most of things about us, and have a good time; grazing along.

The great question of mankind is, What are their best things? And the measures of their own dignity and excellence we call standards and ideals.

According to this we range from the acknowledged descendant or evolution of the ape, the orang outang and the clod to the "Little lower than the angel" crowned with glory and honor—the son of Adam which was the Son of God.

To one grade "horse sense" is a legal tender. The highest craves to walk with God; the communion of saints. And from the lowest to the highest we have styles and aspects of mankind.

It is most satisfactory to regard the human race as all belonging to one body, and all members of that same body, with divers duties and offices, and tastes and adaptations:

The summum bonum and highest good, the happiness of the whole race, or body, by the effectual working in the measure of every part. And the ideal and standard is the perfect operation of every part, after the design of the Supreme Being.

The architect has his plan for the whole building. But he has, too, his plans for every part and particular. Through wisdom is a house builded, and by understanding it is established, and by knowledge shall the chambers be filled with precious and pleasant riches. Freemasonry is the building, or rearing of man. Its straight edge, its square, compass and plumb line represent rules and maxims of wisdom and virtue. And each stone must be well-tried, true and trusty; fitting its place.

Every human being is an individual; a special composition of the divine hand. And no one is an exact imitation of another. And yet we do not antagonize, but are all made for mutual help. And our plan and design is after the divine image and original. The standard and ideal is the great God. And the order is, Be ye, therefore, perfect, as your Father in heaven is perfect.

The general law of duty is like the general law of gravity. And in obedience to its diverse applications we reach our best.

Our Lord, the Messiah—one with God—divine manhood—is the absolute and all comprehending standard and ideal. He, as the Son of Man, is the microcosm, the little universe. In Him are the treasures of all knowledge. His life is the light of man in all its forms and phases. It is amazing to see how all natural laws have their counterpart, parallels, or realizations in the spiritual world. Every man in loyalty to the Saviour, in spirit and truth, finds himself doing the wisest things in his own work or business. In the most complicated and embarrassing affairs and business of life, a man shows himself wisest in following the instincts of a well-bred Christian gentleman.

The highest standards and ideals of government, of social and private life, of economy, of good taste and propriety, of manhood and womanhood, of the good, the true, and the beautiful everywhere are those in closest accord and harmony and identity with the mind of our Lord Jesus Christ—in whom are the treasures of all knowledge; in whom as the manifestation of the character and will of God; as love itself, all law and wisdom, are comprehended. God is Love. God is Light. The Messiah is the Divine standard of weights and measures. In His light we see light. By Him all truth and value is tried and tested. He is the Way, the Truth, and the Life.

Pure reason is mythical and baseless; the original suggestion of the father of lies to make us equal with God. W.

A Message to Mothers.

(Published by Request.)

Perhaps you will think it very presumptuous in a single woman to write this letter. But I am not trying of my own judgment to give you counsel, but only to bring you a message which I seem to myself too slow in delivering. Ten years ago this message came to me, and I have, from time to time, spoken of it to Christian Mothers of my own acquaintance, and asked them to bring the subject to God in secret prayer. But now I must try to send it as far and wide as I can, and beseech every mother who reads it to take it, not as a word from another woman, but as a message from God, as I truly believe it is. It is simply expressed in the two words in which it was set before my mind—"Mothers' Prayer Meetings," not Mothers' Meetings, justly famous for their good and earnest work; not mothers' joining in the precious prayers and services of their churches; but mothers shutting out all the world besides, and meeting together to "take hold on God" for their own and each other's children, pouring out their hearts before God, for the care and protection and spiritual blessings of their children.

In a long life-time I have known of Mothers' Prayer Unions, and of answers sent by a Prayer-hearing and a Prayer-remembering God; some of the answers coming long after the mothers, who offered the prayers, had entered into rest. I have known of Prayer Unions of Christian women, and of answers following their petitions so distinct and manifest that none need doubt that God was setting the seal of His approval upon United Prayer. But I believe that these "Mothers' Prayer Meetings" have something more to offer that only mothers can find out in seek- the world where it is more needed the State where I am writing, beseeching mothers to draw near to God" in united ing to accept this Divine Invitation and drawing close to God, bringing their children on their hearts to Him. There never was a day in the world's history when such fervent and united prayer was more needed. There is no part of the world where it is more needed than in the State where I am writing, beseeching mothers to draw near to God, "take hold on God" in United prayer for the children.

Now, however weakly I have delivered my message, O Mothers, who will read this, go with it to some other mother, and, kneeling together, take this letter to God and ask Him to lead you! And may He, "Who is able to do exceeding abundantly above all that we ask or think," open all the treasures of His Grace to praying mothers and their children. And in that day, when it is asked of you—"Where is thy flock, thy beautiful flock that was given thee?"—may you be able to answer with great joy and thanksgiving. "Behold I and the children whom God hath given me!"

Lexington, Ky.

The Lower And The Higher Life.

By the Rev. O. P. Steckel.

Our Lord was led up of the Spirit into the wilderness to be tempted of the devil, and when He had fasted forty days and forty nights being afterward an hungered the temper came to Him and said: "If thou be the Son of God command that these stones be made bread," to which Jesus replied: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In these words of our Lord He as much as declared that there is a lower and a higher life. The word "bread" stands for more than material food; it is rather a symbol of the lower, physical life that turns upon what we eat and drink, the houses we live in and the garments we wear. Moreover, when Jesus replied to the tempter that man shall not live by bread alone there is no implication in those words of Christ that man should live without bread; for He knew that man had a body, and that it needed to be clothed, fed and sheltered. Jesus did not despise the arts that make and win bread; for He Himself twice multiplied the loaves and fishes to feed the multitude, and we know that His theory of life and education did not undervalue the legitimate demands of physical life.

There lived a class of people during the historical life of Christ by the name of Essenes. These people accumulated no silver and gold; no huckster or trader by land or by sea ever visited them. They lived in separate societies of their own, and refused to participate in the general employment and interest of the world. In fact, they considered it wrong to engage in any traffic, lest it might injure the soul. But Jesus taught that the lower life dependent upon bread was essential and must be cared for as the basis of the higher life.

Man shall live by bread but not by bread alone. While Christ did not regard the lower, physical life as unessential, He taught, at the same time, that there was a life higher than that which turns upon what we shall eat and drink and the garments we wear. They who live as though their bodies stood on a higher plane than their souls are unwise. Christ calls the man in the Bible, who boasts of his possessions, and who must increase his barns to store his goods, without thinking of his soul, "A fool." And in some other connection the great Teacher says, "What" shall a man give in exchange for his soul? What will it profit a man, if he gain the whole world and lose his own soul?"

It is literally true that man does not live by bread alone. When bread is put upon our tables we do not think of that alone. Are we not reminded whence it comes—what wondrous mysteries have conspired to bring it there—the fair sunlight that shone upon the soil; the heavenly dew that moistened the earth, and the hidden, mysterious processes of nature that brought forth the blade, then the ear and after that the full corn in the ear? Does man live by bread alone, or by Divine wisdom, power, and goodness which conspire in the wondrous loom of nature and form the agency by which we obtain that bread?

Mentally man does not live by bread alone. Sometimes we go to a rich man's home and wonder that he pays so much money for a picture. We

think the man extravagant to expend five or ten thousand dollars for a work of art; but little do we imagine how that picture enriches and refines that man's soul, elevating it to a higher conception of all beauty; how it enables him to understand why the swamp mists become festoons and upholsteries of glory before the setting sun; why the grass is green, the heavens blue, and the rolling waves of the sea are interlaced with threads of sunlight; because viewing them as proceeding out of the mouth of God, he comprehends them and says, "The money that I have given for it, that could not make me richer, because it perfects me, and helps form me for an end."

Important and beautiful as this mental life of ours is still higher and more glorious than the life of mere thoughts is the life of Faith—Hope—Love; because these are rooted in the life of thought, ripen above it as the highest fruit.

To have faith is a wonderful thing. The Nineteenth Century has been styled an age of faith. Nearly all of our modern inventions the Nineteenth Century gave us. To discover any great and useful invention presupposes that the inventor has a profound faith in natural law. Without faith it is impossible to please God. Christ Himself put a high value upon it. The eleventh Chapter to the Hebrews contains a list of names of worthies. And such a faith in God will beget in us hope, the hope of glory and of immortality in a world where the soul shall be robed in a body like unto Christ's risen body which St. Stephen saw in a vision of glory, and St. Paul beheld in a manifestation of overwhelming splendor.

Moreover, the Higher Life which our Lord commands us to live reaches its climax in the life of love. St. Paul in his classic to the Corinthians says compared with faith and hope, love is the greatest. Faith shall be changed to sight, hope to fruition; but love abideth forever. The love of home and country, that of kindred and friends, and of beauty and goodness and of truth and righteousness gives life on earth a foretaste of the heavenly, and the exercise of this grace in the spirit of the Master is a verification of the fact that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

One of the secrets of the Christian life, we think, is to be found in its proper adjustment: that is, the Christian should learn to know how much of his time, care and attention he ought to give to the claims of that life which the word bread symbolizes; and then how much of his time, care and attention he ought to bestow upon the higher life of faith, hope, and love. If he devotes all his energies to the lower, physical life, to the exclusion of the higher, then he becomes material, carnal, sensual, not much better than the animal; and if he centers all his efforts upon the cultivation of faith, hope and love—good and sublime as these are—to the exclusion of the claims of his physical life, he becomes fanatical, visionary, and so far incapable of and unfitted for to do his part in the practical affairs of this life which God expects him to do.

It seems to me, that the best and only way for the Christian to obtain a correct and reliable standard for his life, in order that he may know how to adjust it in his relation to the lower as well as to the higher life, is to be found in Jesus Christ the Ideal Man, who is "the way, the truth, and the life," and in Whom are laid all the treasures of knowledge and wisdom; or as Phillips Brooks has well expressed it in these words: "The idea of Jesus is the illumination and the inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play, or a stupid drudgery. Without the light of the Lord the world is a puzzle, death a horror, and eternity a blank."

Mahanoy City, Pa.

A Song in the Night.

Seven men were buried beneath thousands of tons of rock which fell without a moment's warning in a Cornish tin mine. Willing hands soon began the work of rescue, though all despaired of finding any one alive. Their worst fears were quite realized. One man was found, and was removed from his comrades uninjured, the rocks having formed an arch over him.

After two days the men who were at work, having been greatly encouraged by finding one man alive, called very loudly to ascertain whether others were alive and could speak. One man answered. He was an active Christian, a Sunday School superintendent.

"Are you alone?" asked some one.

"No; Christ is with me," was the answer.

"Are you injured?" was the next question.

"Yes," replied the imprisoned man; "my legs are held fast by something." Then in a feeble voice he sang:

"Abide with me! Fast falls the eventide,
The darkness deepens—Lord, with me abide!
When other helpers fail, and comforts flee
Help of the helpless, O abide with me!"

They heard no more from him. Two days later they found him with his legs crushed by a huge rock which rested on them, but it was known from his life and last words that he had gone to be "forever with the Lord."

When he was buried his funeral was attended by hundreds of people. According to the local custom, they carried the casket through the streets with their hands; and on the way to the cemetery and also at the grave-side his favorite hymns were sung. All were weeping as they finally sang the hymn which was last upon his lips, "Abide with me;" and many felt the desire of their own hearts expressed in the words: "In life, in death, O Lord, abide with me."—Kind Words.

"A saint whose very name I have forgotten, had a vision in which he saw Satan standing before the throne of God, and listening, he heard the evil spirit say, 'Why hast Thou condemned me who have offended Thee but once, whilst Thou savest thousands of men who have offended Thee many times?' God answered him, 'Hast thou once asked pardon of me?'" The great point is that pardon is refused only to him who does not ask it. —DeMaitre.

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine of the mountain top waves its somber boughs, and cries, "Thou art my sun!" And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun!" And the grain in a thousand fields rustles in the wind and makes answer, "Thou art my sun!" So God sits, effulgent, in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with childlike confidence and say, "My Father, Thou art mine!"—Beecher.

David Livingston a Missionary.

There has been no more uplifting event in foreign missions than the death of David Livingstone in 1873. In Blaikie's "Personal Life of David Livingstone," the wonderful story is wonderfully told.

"The 29th of April was the last day of his travels. In the morning he directed Susi to take down the side of the hut that the kitanda might be brought along, as the door would not admit it, and he was quite unable to walk to it. Then came the crossing of a river; then progress through swamps and plashes; and when they got to anything like a dry plain, he would ever and anon beg of them to lay him down. At last they got him to Chitambo's village, in Ilala, where they had to put him under the eaves of a house during a drizzling rain, until the hut they were building should be got ready.

"Then they laid him on a rough bed in the hut, where he spent the night. Next day he lay undisturbed. He asked a few wandering questions about the country—especially about the Luapula. His people knew that the end could not be far off. Nothing occurred to attract notice during the early part of the night, but at four in the morning the boy who lay at his door called in alarm for Susi, fearing that their master was dead. By the candle still burning they saw him, not in bed, but kneeling at the bedside with his head buried in his hands upon the pillow. The sad yet not unexpected truth soon became evident: he had passed away on the furthest of all his journeys, and without a single attendant. But he had died in the act of prayer—prayer offered in that reverential attitude about which he was always so particular; commending his own spirit, with all his dear ones, as was his wont, into the hands of his Saviour; and commending Africa—his own dear Africa—with all her woes and sins and wrongs, to the Avenger of the oppressed and the Redeemer of the lost."

"The thrill that went through the civilized world when his death and all its touching circumstances became known did more for Africa than he could have done had he completed his task and spent years in this country following it up. The statesman felt it; it put new vigor into the despatches he wrote and the measures he devised with regard to the slave-trade. The merchant felt it, and began to plan in earnest how to traverse the continent with roads and railways and open it to commerce from shore to centre. The explorer felt it, and started with high purpose on new scenes of unknown danger. The missionary felt it,—felt it a reproof of past languor and unbelief, and found himself lifted up to a higher level of faith and devotion. No parliament of philanthropy was held; but the verdict was as unanimous and as hearty as if the Christian world had met and passed the resolution—'Livingstone's work shall not die; *Africa Shall Live.*"

What has stirred men more than this death?

And so, also, Allen Gardiner's heroic end in Tierra del Fuego and James Chalmers' martyrdom in the South Seas, and William C. Burns' end in China have stirred men.

And the blessing of God upon all the work done in his name stirs men's hearts to do more and dare more for him.—R. Speer in S. S. Times.

In true Christian lives the guiding of Divine Providence and the bestowment of divine grace go together. What they thus know and feel with confidence is told by these witnesses.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Proposed Church School for Girls at Charlottesville.

Mr. Editor: I find that the editorials and other articles of the Southern Churchman are awakening an interest among the clergy and others, and are bringing contributions and letters of inquiry. I am very thankful for all. I now lack only $3,000 to secure the property and have a goodly sum pledged to the repair fund. Chiefly I am pleased that there is a general approval of and interest in the purpose to establish such a school for the girls of our Diocese.

Dr. Crawford, Dean of the Seminary, who takes an intelligent interest in all that concerns the Church in the Diocese and throughout the world, has written the following, and at my request has consented that I send it to the Southern Churchman. I can not fully express my appreciation of the generous courtesy of the Southern Churchman in giving me so much space:

"My Dear Mr. Lee: I have been reading your letters in the Churchman with a good deal of interest with regard to your efforts to found a school for the education of our daughters in Charlottesville. Your letter of this week touches me deeply. I have not been quite certain in my mind of the wisdom of having such a school in a university centre like Charlottesville, but in talking the other evening with a member of the governing board of the Cathedral School in Washington which is in close proximity to their boys' school, I was assured that they work splendidly together, and that there was no objection on that score, so I am prepared to waive any objection I may have had, and you can count on me for $—— worth of stock. * * * My first impulse on reading your letter was to say, "Lee must be right anyway, and is entitled to all the support he wants," but you have such an able backing in Charlottesville, and other distinguished men outside, that it puts the matter, it seems to me, beyond all question.

I can not help thinking that you must succeed, and I earnestly hope you will. Why not get an extension of time on the property, and go on appealing. Others will be moved like myself to help you. We surely want a school where our girls can be educated at a moderate cost, and we want a school for boys of a similar kind. I am thinking now especially of the clergy of Virginia. How it is possible for them to educate their children on the meagre salaries they receive is beyond me, especially our country clergy. They are a body of self-sacrificing men, preaching the pure Gospel of Christ, spending their lives for the people, and it can not be doubted that their children are entitled to the best education to be had. What a blessing it would be to have schools to educate them free of cost, such as they have in Maryland and elsewhere, so as to relieve their minds of all anxiety in this matter! Our rich people who have money to give could hardly devote it to a better cause. How it would strengthen our clergy and help on the work of the Diocese! We will never be right until this is accomplished. The whole Diocese is indebted to you for giving our people this opportunity. I wish you success with all my heart.

Faithfully yours, A. Crawford."

This letter is clear and to the point. I hope others will write and act as the Dean has done. My time for travelling in the interest of the work is estopped by the Lenten season, so I can only write. It is my earnest desire, when the school is established to urge on the management to labor for establishment of scholarships, and for large endowments. The possibilities for good are great. Permit me to add that there have been schools for girls in and near Charlottesville for more than fifty years, but I do not think a single case of scandal has ever been known. H. B. Lee.

Charlottesville, Va., Feb. 9, 1910,

The Church School for Girls at Charlottesville, Va.

Mr. Editor: Members of the Council of the Diocese of Virginia which sat in St. James' church, Richmond, in 1904, will recall the interesting discussion then had on the subject of Church schools for girls, and the appointment of a representative committee, under the chairmanship of the Bishop, to consider and report upon the whole question. This committee held several prolonged sessions and made a careful investigation and study of the matter submitted to them. They were impressed with the real and practical need for a girls' school within the Diocese, under Church auspices and with moderate charges, and so reported to the Council. (See Journal, 1905, p. 66). The considerations leading to this conclusion are plain to anyone familiar with the present conditions in the rural portions of the Diocese. The cost, however, of acquiring or founding such a school seemed at that time prohibitive, and a substitute plan was recommended which has accomplished very little.

But what seemed impossible for the Diocese five years ago is now almost within her grasp, at a cost which is trivial in comparison with the benefits promised. By the promptness and energy of the Rev. H. B. Lee, of Charlottesville, and certain gentlemen of business talent in his congregation, in seizing an exceptional opportunity, the very school and equipment which is needed may be ours by the investment in the stock of a company for the purchase of the same for only five thousand dollars, in addition to what is already subscribed. Mr. Lee is earnestly trying to bring this matter before our people and to secure this school, and he invites correspondence in regard to the details of the enterprise. His efforts deserve the prompt and hearty co-operation of our laity and clergy, that this rare opportunity to make such an invaluable addition to the permanent equipment of the Diocese be not allowed to go by default.

Fairfax, Va. E. L. Goodwin.

Jamestown Memorial.

Mr. Editor: I enclose a copy of the circular letter which the committee upon the Jamestown Memorial is sending to all Bishops and the clerical and lay deputies of the last General Convention. May I ask you to call attention to this letter in your editorial column, and to ask Churchmen who are interested to send their contributions, as soon as possible, to the treasurer, Dr. Thomas Nelson Page.

The question may naturally be asked, Why is not some plan presented? Several plans have been suggested by different architects, and we have a general idea of the cost of a suitable memorial; but it seems best to wait until we know about how much money we can depend upon, and meanwhile to suggest merely the general lines which the memorial will take. Yours very truly,

Alexander Mann.

February 4, 1910.

Boston, Jan. 27, 1910.

The General Convention at Richmond, touched by the memories and inspired by the associations of Virginia, determined that a worthy memorial should be erected upon Jamestown Island and appointed a committee to carry out that purpose. The financial panic caused a postponement of action. Then as plans were being made there followed in succession the lamented death of three leaders—Joseph Bryan, George C. Thomas and the Rev. Dr. William R. Huntington.

The time has now come when we place our general plan before the Church and ask for support. The Society for the Preservation of Virginia Antiquities has generously given the portion of land whereon so far as can be known, Captain Hunt first administered the Holy Communion to the band of settlers. There has been given a bronze relief depicting the scene. Upon this sacred spot, it is proposed to erect a suitable structure containing the Lord's Table, with the relief as a reredos, where companies of Churchmen may from time to time be able to celebrate the Holy Communion. An amount of not less than $5,000 will be necessary in order to carry out the plan.

Confident of generous support we now ask Churchmen and women to send their gifts to the treasurer, Dr. Thomas Nelson Page, 1759 R St., Washington, D. C.

Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, chairman; Rt. Rev. Alfred M. Randolph, D. D., Bishop of Southern Virginia; Rt. Rev. William F. Nichols, D. D., Bishop of California; Rt. Rev. Charles P. Anderson, D. D., Bishop of Chicago; Rev. Randolph H. McKim, D. D., Washington; Rev. Alexander Mann, D. D., Boston, secretary; Rev. William M. Grosvenor, D. D., New York; Dr. Thomas Nelson Page, Washington, D. C., treasurer; George Gordon King, Esq., Newport, R. I.; Jos. Wilmer, Esq., Virginia; Mrs. A. M. Lawver, San Francisco, California; Miss S. Stuart, Alexandria, Va., local secretary; Miss Mary Garrett, Williamsburg, Va.; Mrs. John Letcher, Norfolk, Va.; Mrs. C. B. Brewster, Hartford, Conn.; Miss Julia Emery, New York City.

An Appeal for a Sunday Law in Washington.

Mr. Editor: May I appeal through the columns of your esteemed paper for the support of the Sunday Bill, known as Senate Bill 404, for the observance of Sunday in the District of Columbia? This bill has already been introduced and passed in the Senate, but there are grave fears that, through lack of support and antagonistic pressure, it will not be passed—possibly not introduced—in the House of Representives, though it is a Rest Bill, pure and simple—no religious restrictions or requirements of any kind.

Is it not a national disgrace that the Capital of the United States has absolutely no law governing the observance of Sunday? At present it is a common sight on Sunday to see buildings in the course of construction, the work being operated not only by private contractors, but by the government of

the United States. All kinds of stores are kept open and every species or place of amusement is going at full swing.

The following letters from one of my parishioners tells the story:

My Dear Rector: May I call the attention to the alarming desecration of Sunday in Washington? I was requested, a short time ago, to investigate the conditions of the Sunday Moving Picture Shows. I was also asked whether stores are kept open on Sunday. As a result I spent Sunday morning, Jan. 2, in seeing how many things it was possible to purchase. Of course I bought nothing. I visited many stores. I am prepared to say that a man or woman can purchase any article of wearing apparel; that a house-keeper can not furnish the house, but stock her pantry and buy a stove and the kitchen utensils with which to cook the meal. In fact, I do not know of anything that one cannot buy in this city on the day that God commanded us to remember and keep holy.

That the Moving Picture Shows are permitted to operate is disgraceful, but more appalling is the comtaminating vileness that they are showing, singing and reciting to their patrons. I saw pictures that taught murder and theft, that sanctioned the breaking of the law. I heard songs that were filled with innuendo; jokes and monologues that were coarse, vulgar and immoral; that saw dancing that was indecent. The audiences were mostly composed of young people, many of whom were children who should have been in Sunday School.

What can we do to preserve the day or rest?

Yours sincerely and respectfully,
T. Hubert Jones.
Assistant Secretary Associated Charities.
Feb. 3, 1910.

You will see by this letter that the passage of the bill is a vital necessity to the city of Washington.

May I ask every reader of these lines to write or telegraph his representative at Washington urging him to vote for Senate Bill 404? This non-observance of Sunday works grievous hardship to the workingman and to the clerks in various stores. If they insist on having a day of rest they will lose their job. Accordingly the Labor Unions are supporting this bill.

The misfortune of our position is that we have no power to pass a law for ourselves; nor have we any representation in Congress—consequently we have no political influence; and unless the representatives from the different State of the Union pleases to give uh this law, we are helpless. But this commercial interests of the various classes that are profiting by this Sunday work and the Sunday amusement business are very active in oposing the measure. Will not good citizens all over the country come to our help in securing the benefit of this very mild restriction on unnecessary labor and pernicious greed? The bill is only a Rest Law; it has no religious feature whatever and it does not apply to Jews or Seventh Day Adventists.

Randolph H. McKim.

God measures results very differently from the world. He looks for everybody's best in their circumstances. The world may pronounce the result failure; but so long as the heart and purpose are true to Him, He accepts it according to that a man hath, and not according to that he hath not.'"

Church Intelligence.

CALENDAR.

February.

1—Tuesday.
2—Purification Blessed Virgin Mary.
6—Quinquagesima.
9—ASH WEDNESDAY.
13—First Sunday in Lent.
20—Second Sunday in Lent.
24—St. Matthias' Day.
27—Third Sunday in Lent.

Collect for Second Sunday in Lent.

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

Foreign.

The Result of the Appeal.

The election may now be considered over. Only three seats have to be filled, viz.: Orkney and Shetland and the Scottish Universities. The former constituency was represented in the last Parliament by a Liberal, and the other two by Unionists. There is no reason to expect any change, so that the election totals can now be tabulated. The new House will consist of 273 Unionists, 275 Liberals, 40 Labor Members, 71 Redmondite Nationalists, and 11 Independent Nationalists. The Liberal majority over Unionists is, therefore, only two, but if we reckon all who are not Unionists as Ministerialists, the Government majority is 124. That gives Mr. Asquith a majority of two over Unionists, Nationalists and Labor Members combined. For many purposes the position will be sufficiently commanding, but politically he has undoubtedly considerably come down in the world. His confident appeal to the electors, to give him power to take a strong line in the matter of the House of Lords has resulted in a loss of 105 seats in the United Kingdom, of which exactly 100 are in England. The predominant partner, in fact, has thrown him over. Of English Members he has only 226 supporters against 239. The boroughs give him a slight majority, viz.: 115 as against 111, but there are only 111 Liberal and Labor County Members against 123 Unionists. The 5 University seats are all Unionist.

Whatever the more warlike Ministerial supporters may say, it seems most unlikely that the Liberal Government can carry through such a revolutionary scheme as it asked a mandate for, with an English majority against them.

Prayer Book Revision.

The contest for the London Proctorships in Convocation promises to be a very severe one, but there is not much doubt about the result if only the clergy of Evangelical and Moderate views, who form the great central body of the Diocese, will vote straight for the two candidates who will best represent their views. Those candidates are Prebendary Pennefather, who defeated the Ritualistic candidate at a by-election, and the Rev. Dr. Robinson. The immediate question before the electors is the very simple one of Prayer Book Revision. There is an overwhelming feeling in the country in favor of wise and moderate revision which, while leaving the doctrinal balance of the Church absolutely unchanged, will enable the Church to fulfil its mission in the altered circumstances of our time. This is the plain issue, to which there is hardly room for two opinions. The Church is a living Church, and it must adapt itself to modern needs. There is no proposal for changing a single fundamental doctrine of the Church. The desire is for adaptation, and it is not doubted that if Prebendary Pennefather and Dr. Robinson are returned they will work for such changes, and such changes only, as will make for the greater efficiency of the Church's service towards the people of this country. Moreover, reasonable revision on the lines indicated will promote greater unity in the Diocese, and it is of good augury that the Evangelical and Moderate schools are joining forces to return candidates pledged to this policy.

The Bishop of Liverpool on Temperance.

The Bishop of Liverpool, presiding at the annual meeting of the Liverpool Diocesan Branch of the C. E. T. S., said, they were told in 1908 that the drink bill of the country had gone down by nearly six million pounds, but there was at the present time tremendous need of earnest and active temperance work in all parts of the kingdom. They had the authority of the Lord Chief Justice that 90 per cent. of the criminal cases were due directly or indirectly to drink. In proportion as a State relaxed its hold on the drink traffic drunkenness increased, and in proportion as the State tightened its hold on the drink traffic drunkenness diminished. What he suggested to the branches of the Society was that they should not waste their energy and strength by dissipating them over the support of a great many bills, but they should concentrate them to one phase of legislation which commended itself, and to all parties and sections—a Sunday Closing Bill.

The Bishop of Durham said that in Sunderland £1,500 a day was spent on strong drink. They wanted legislation outside the tangles of party. Legislation would immensely smooth the way for the forces which made for virtue and temperance; it would minimize undue temptation, and give the moral and spiritual forces their fair and proper opportunity.

Are the Flood Stories Exaggerated?

Mr. John Burns, who loves dangerous adventures, went over to Paris after the elections, in order to see for himself the effects of the floods. He has stated that the accounts in some newspapers were much exaggerated. Simple folk might have supposed from the words, "200,000 victims," that an enormous number of lives had been lost. Happily, there has been little or no loss of life, though the monetary losses must have been very great. The burden falls most heavily on the poor in the lowlying outskirts of Paris. Small tradesmen and working people have suffered severely. Every penny of the Relief Fund will be needed, but it is a mistake to write as if these floods had been a catastrophe like the Messina earthquake.

The Bishop of Oxford, in his sermon last evening at St. Paul's Cathedral, in connection with the London Diocesan Branch of the Queen Victoria Clergy Fund, speaking of the dilemma of a man who was offered a benefice at £150 a year, said: "If he refused it he knew not when he might have another opportunity of ensuring any home of his own. If he accepted the offer he found there were inevitable outgoings, cases of need from which he could not withhold his help. If to the cost of his children's education was added the heavy burden of illness in his family, the strain became too heavy. Of those who asserted that the matter did not concern them, he asked what would the great towns of England be without the work of the clergy, and what would be the life of many of the poor country parishes if there were not that centre of kindliness and interest, the parsonage?"

American.

THE BOARD OF MISSIONS.

The Board of Missions met on February 8, the Bishop of Albany, vice president, in the chair.

The first business was the treasurer's report. It is sufficient to say here that the decrease reported in the aggregate receipts applying on appropriations was for the five months, $25,377. The receipts for January were smaller than those for the corresponding month last year by $14,494. It is, however, hoped with some reason that the latter deficiency simply represented the deferred receipts from churches and individuals. Meanwhile the payments fall very regularly month by month, and, were it not for the Reserve Fund, which can be borrowed from temporarily, the Society would have had to go into market for extensive loans, for it must not be forgotten that the appropriations are materially larger than they were the year before.

The Bishop of Asheville has informed the Church of his application to the board for an appropriation for seven years of $15,000 per annum to enable him to carry out a well considered plan for the mountain work in his district. The committee who had the matter in charge reported to the board "your committee is impressed with the earnest effort the Bishop of Asheville is making, and sympathize deeply with his desire, but finds it impossible in the present state of the treasury, and with the already very large outstanding obligations, to increase by this sum the present appropriation.

Bishop Graves calls attention to the deplorable condition of the flood refugees. Says that they have been helped hitherto by two small funds which are about exhausted. The people are absolutely destitute and apparently in worse condition than when the relief work was first begun a year or two ago. On December 16th the Bishop advanced four deacons to the priesthood, men who have done good work as deacons and are a strong addition to the force of Chinese priests. Information has been received of the marriage of the Rev. Wm. H. Standring to Miss Ann R. Torrence, both our missionaries in the Shanghai district.

The Bishop of Tokyo reports that a fine piece of property as the new site for St. Paul's College has been secured in a desirable location on the outskirts of Tokyo. This was done under authority from the ladies of the Woman's Auxiliary—the movement centering in Philadelphia.

The board appropriated the sum of $600 for aid to the new boys' school, which has been started in Cuba. Bishop Knight anticipates a greater success with this school than with any of the other schools in his district.

The appointment by the Bishop of Shanghai of Mr. Thomas Kinloch Nelson, of the Theological Seminary of Virginia, was formally approved, to take effect upon his ordination.

At the request of the Bishop of Kyoto Mr. George M. Laning was appointed as a medical missionary to Japan to assist his father, Dr. Henry Laning, in St. Barnabas' Hospital, Isaka, his appointment to take effect upon his graduation in medicine from the University of Michigan.

The Mississippi Convention of the Lay-Men's Missionary Movement.

By the Bishop of Mississippi.

The great Missionary Convention has just completed its two days' session in Jackson, and the silent echoes of the deep enthusiasm of the throngs which crowded the hall still ring in my heart as I write this letter. We knew before its coming something of the religious fervor which it had kindled in Richmond, Greensboro, Columbia, and elsewhere, but its wonderful moral and spiritual power must be felt in order to be realized. Let us brush aside at once the material aspect of the meeting and quickly answer the questions which impulsively arise.

The meeting was a success. More than nine hundred registered members attended every session, and at least one thousand more were present at most of them. At the first meeting every seat provided for the expected attendants was filled and others had to be supplied. Delegates came from every part of the State, nearly one-third of the registered number being ministers of the various churches. Our own clergy were necessarily detained at home for the Ash Wednesday services, and but few could be present, to their great regret, many writing or otherwise expressing their real distress that the dates fixed for the meeting deprived them of its benefits. Many of our laity, however, came; far more than appeared on the second day when the informal canvass of representation was made.

The first note of the Convention created an interest which grew normally in intensity to the last. Mr. Mornay Williams' wonderfully clear interpretation of the spiritual significance of the Movement simply illuminated the purpose of our gathering, and answered every unspoken question. Nothing can explain the marvelous continuity of the proceedings, in which so many men of such varying types, of so many communions, participated, save the fact which not one soul which witnessed it doubts for an instant, that God the Holy Ghost "directed us in all our doings and furthered us with His continual help." The impression produced was nothing short of profound and can never be forgotten. God gives us the night that we may appreciate the day; He gives us pain that we may enjoy pleasure. These contrasts are everywhere in His physical world; why not also in His great religious world? Without argument, why may it not be that He has permitted division in His blessed Church, which He purchased with His blood, that He might teach us the sacred joy of the firm hold upon the faith in the unity of the Spirit, in the bond of peace, and in the righteousness of life? Why may it not be that out of this unity of the Spirit, out of this bond of peace He is again fashioning the unity of the body which shall stand, as He said, as His witness to the unbelieving world? If ever the unity of His blessed Church is to be realized, as surely it will be, it will come first of all through the unity of the Spirit, through the love which the Holy Ghost sheds abroad in every heart. This certainly is one of the first, the most widely felt and confessed impressions of the movement.

And then next its aims and its methods are so entirely practical. God's business is worthy of the business methods of the best business men. That might have been one of the mottoes of the Jackson Convention. It was wonderful to see the different problems of parochial and Diocesan business melt away before the wise consecrated common sense of devoted laymen. It was splendidly refreshing to see more than a thousand laymen committing themselves to the task of doing God's business because the task belonged to them, because the business is the greatest in the world and requires the best, if need be the all, that men can give. It was so true and so loyal, that transformation of the hard cold dollar into the spiritual force of a converted Child of God in distant lands, that estimate of current coin which could see its true value only in its service for the living God, in its investment in living souls.

The Movement is before everything else a great moral and spiritual move. It is a very Pentecost which is baptizing all who will yield to the Holy Ghost. Perhaps, it is truer to say that it is the result of the blessed, mysterious Pentecost, which many of us have felt that God is sending to consecrate His people for the wonderful achievements which He has so surely appointed for this new century. I cannot see how the child of God can blind his eyes to the divine significance of the wonderful manifestations, here in our very midst, and even more conspicuous in heathen lands of the Spirit of God as He broods over the chaos of human life and reveals His blessed purpose for it. We have been reading from time to time, of the failure of religion, as the current periodicals have interpreted its movements, and behold, God was never more surely present, nor His power more magnificently operative than now. Our entire State boasts a white population (which is scattered over 47,000 square miles) but little over that of Baltimore, yet quietly, almost mysteriously, nearly two thousand men of affairs gather at the call of the Holy Ghost from their distant homes in the central city to consider God's business, and it is fair to add that ten times that number wanted to come.

THEODORE D. BRATTON.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Apportionment for Missions.

The Rev. Thomas J. Garland, Secretary of the Third Department of the Board of Missions, authorizes the following statement:

The apportionment of the Diocese of Virginia is $7,200. Last year there was received $8,899.72, which is an increase of $1,684.55 over the previous year.

The total offerings for Missions from the Diocese of Virginia, including the Woman's Auxiliary, Sunday School offerings and specials were $15,540.70, being a total increase for all these objects of $3,479.26, over the previous year.

I hope that each rector and minister-in-charge of a parish will look carefully at the annual table of contributions as published by the Board of Missions, and do his utmost to increase the record of his parish during this present fiscal year.

As the appropriations of the Board of Missions are all made in May, it would be a great help if the apportionment could be received so as to be in the hands of Mr. George Gordon King, Treasurer of the Board of Missions, not later than May 1st.

Mission Work in the Blue Ridge.

The Blue Ridge Industrial School of the Archdeaconry of the Blue Ridge began its first session on the 10th of January, with ten girls and two boys in the boarding department, and fifteen pupils in the day school. This school is situated near Dyke, Greene county, Virginia, and within five miles of Mission Home. Its object is to give industrial training to the poor girls and boys of the mountains. For a long time the need for such an institution has been felt by the Archdeacon and others engaged in the mountain mission work, but only within the last year have definite steps been taken to make the school an actuality. God's blessing has rested upon the effort. The work has been pushed ahead as rapidly as possible, until today it can be said with confidence that the school is permanently established and hereafter it will simply be a question of securing support sufficient to enable it to supply the great and growing demand for such work.

The Rev. Geo. P. Mayo, having turned over the work at Mission Home to Rev. W. R. Mason, is giving all his time to the school. Deaconess Lawrence, who for the past five years has served so efficiently the work at Mission Home, has charge of the girls' department. Miss Bessie T. Turner, daughter of Rev. B. T. Turner, of King George county, is teacher, and Mr. R. W. Crouse, a graduate of the Iowa State Agricultural College, is manager of the farm. Another teacher and a matron are very much needed. Other needs of this school will appear under the head of "Appeals."

Work on the Holy Innocents' Memorial chapel is being pushed ahead as rapidly as the weather will permit. It is hoped that the chapel will be completed by next summer. Money is needed for pews and lights. Contributions may be sent to Mrs. K. E. Pusey, Laurinburg, N. C.

An Appreciation of Bishop Gibson's Address.

Resolved, That the thanks of Stonewall Jackson Camp, Staunton, are due and are very cordially tendered to the Rt. Rev. Robert A. Gibson, for the friendly service rendered us in coming to deliver the address on the recent Lee-Jackson Anniversary Day. His address is recognized as a valuable contribution to the history of the time, and a just tribute to the supreme nobility of character exhibited by the greatest of our Army commanders, and his wonderful poise and self-control, without detraction from the high qualities which marked the chief executive of the Confederate States, Jefferson Davis, or the greatness of his sacrifices and sufferings for his people.

Resolved, That comrade Gibson, formerly a member of the Rockbridge Artillery, be made an honorary member of this Camp, and requested to furnish for our files the particulars of his military service; and further that he be presented with one of the medallions of General "Stonewall" Jackson, remaining in our possession, and which were struck in Paris, during the war, for distribution among his old command.

A copy of these resolutions to be forwarded by the Adjutant along with the medal, to Comrade Gibson.

Grace Church, Stanardsville.

Bishop Lloyd visited Grace church, Stanardsville, on Tuesday, February 8, and confirmed a class of twelve. The occasion was a remarkable one. It was the second confirmation held in the parish church, and a rather unusual feature was that one family was represented by three generations—mother, son, daughter, daughter-in-law, and two grand-children. Instances like this are surely rare.

As the candidates assembled at the chancel rail, one must have been impressed with the scene. The thoughtful earnestness of the men, the sweet gentle face of the grandmother, the bright eager faces of the four young girls, and the lovely faces full of hope and courage of the remainder of the class. The Bishop preached from the text, "For the Son of Man is come to save that which was lost."

The baptism of two of the candidates during the service added much to the interest and solemnity of the occasion.

Bishop Gibson's Appointments.

Feb. 17—Meeting of the Committee on Church Union appointed at the last Council. This will be held in the Episcopal Rooms, Richmond.

Feb. 20—Church of St. James the Less, Ashland.

March 6—Church of the Epiphany, Barton Heights, and St. Thomas', Ginter Park.

March 13—Christ church and Grace church, Alexandria.

March 20—Grace church, Richmond.

March 27—(Easter Day), St. James' church, Leesburg.

April 3—Monumental church, Richmond, and Ascension church, Highland Park.

April 17—Green Spring parish, Louisa county.

April 24—All Saints' and Holy Comforter, Richmond.

April 29—Chapel of the Virginia Theological Seminary for the Episcopal High School.

May 1—Christ church and mission, Charlottesville.

May 8—Emmanuel, Henrico, and St. Mark's church, Richmond.

Concerning the Sunday School Offerings.

By a published statement recently circulated of the offerings from the Sunday Schools for Missions during the past year, the Diocese of Virginia is made to appear very near the end of the list, or to be accurate, 84th in a total of 85.

This is scarcely doing our faithful young workers justice. The reason for this mistaken impression is easily given.

Our Sunday School offerings during Lent, until eight years ago, were devoted entirely to Diocesan Missions. This was a necessity, as the greatest part of the Diocese was and is mission field, and every possible effort is required to sustain it. The Diocese, of course, had its own mite chests, and, it might be added, was the first, with the possible exception of Pennsylvania, to employ this method of raising missionary money in the Sunday Schools.

Eight years ago the offerings thus made were divided, one-fourth going to the Domestic and Foreign Missionary Society, and three-fourths to the Diocesan Society.

Instead, therefore, of the children sending $1,214.72 to Missions last year, as might be inferred from the table published, or .1150 per capita, they sent $4,000, or .3792 per capita, which will give the Diocese the 18th instead of the 84th place. While, of course, such statement may not be correct in reference to Domestic and Foreign Missions, it applies concerning offerings to Missions, and in many instances these are made in the general missionary spirit. This thought, coupled with that of probably most of the Dioceses not being compelled to raise their Diocesan Missionary expenses this way, and many Missionary Jurisdictions, which are tabulated in the report referred to, not having any Diocesan Missionary Society, will show that the Sunday Schools in Virginia are doing more for Missions than they are given credit for.

Valuable Diocesan Record.

A very interesting book has recently come into possession of the Diocese, through Bishop Gibson. It is the "Record of the Protestant Episcopal Association for the Promotion of Christianity in Virginia." It was bought by the late Mr. Joseph Bryan, and is presented by his family to the Diocese as a memorial to him.

The Association, of which the book is a record, even many of the members of the Episcopal Church in Virginia do not know existed. In reality it was a temporary organization of what has developed into the present Diocesan Missionary Society.

The records of the Society, as contained in this book, begin in 1839, and contain the names of some of the strongest and most consecrated men in the Church.

The Rev. Richard W. Trapnell, rector of Christ church, Bluefield, West Virginia, has declined the call recently extended him to the rectorship of St. Timothy's church, Herndon.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop

Memorial Gifts to Christ Church. Tuscaloosa.

Christ Church, Tuscaloosa, the Rev. E. A. Penick, rector, has been much beautified recently by the gifts of a new tiled floor for the chancel and an exceedingly handsome brass altar rail. The latter is a memorial of Mrs. Annie Fitts, a former communicant of the parish, and was given by her children. It is a beautiful piece of work, both rail and standards being of solid brass and was made by Geissler, of New York. The floor of both the sanctuary and choir is laid in pure white tiling with a border in Greek key design in dull blue. The base board and chancel step are in white marble and the wainscoting back of the altar is in white tiling. The effect is very beautiful. This is the gift of the Rector's Aid, a society of the women of the parish.

These improvements, which were completed for use, on Quinquagesima Sunday, are the latest of many which have taken place in the parish since Mr. Penick became rector, now nearly four years ago.

At a meeting of the corporation of Grace Cathedral, San Francisco, held December 29, 1909, the Rev. J. Wilmer Gresham, rector of Trinity church, San Jose, was elected dean. Mr. Gresham has signified his acceptance of the call, and expects to enter upon his duties shortly after Easter.

NEW YORK.

Rt. Rev. D H. Greer. D. D., Bishop

Large Attendance at Noon Day Services—Trinity Becoming a Family Parish—Bishop Rowe in New York. Movements of Clergymen—Death of the Rev. R. A. Edwards.

Lent of 1910, in attendance upon noon hour services in New York, broke all records during its first half week. Trinity church was never so filled. Fully one thousand persons attended daily. Grace church, Cavalry, St. Bartholomew's and Christ church started the season with increases. The Ascension, the first time this Lent, has noon hour services and a good beginning was made. Bishop Greer felt it wise, owing to his health, not to go to Trinity as promised, but instead he sent Bishop Funsten on Ash Wednesday and Bishop Mann on the two other days.

The lower end of Manhattan island has not only changed wonderfully in the matter of buildings, Broadway being now a cavern with sky scrapers on both sides of it, but it has changed in its population. The number of families living below Chambers street is increasing, and they are being gotten into Trinity church, so that, in some measure the church, long without much local support and congregation, is assuming the appearance once more of a family parish. Under the vicar, the Rev. C. R. Stetson, parish work is increasing. At a recent retreat for the women, conducted by the rector, the number attending was most gratifying. The people live, for the most part, in the sky scrapers and in apartments provided in this modern development, in order that men may be at hand to care for the vast interests represented in them.

Under the charge of the Junior Clergy Missionary Association, Bishop Rowe of Alaska has been speaking of his work in New York in the interest of an emergency fund. Large congregations have come out to hear him, although he attempted what almost no other Missionary Bishop would do, viz., have special metings in churches on week nights. He spoke at St. Bartholomew's on Sunday morning and his closing address was at the Incarnation.

At Grace church, last Sunday, the preacher in the morning was the Dean of the General Seminary. Work has stopped on the new buildings, in part because of the weather and in part because the chantry is needed at this season and cannot be interfered with by workmen. It can be stated with authority that nothing has as yet been done toward securing a new rector. A committee is looking about, but is not near ready as yet to make a recommendation. Mr. Reiland remains for a few weeks, but in April begins as rector of St. Andrew's church, Yonkers.

Christ church, Rye, one of the four or five parishes in this region which had the assistance of Queen Anne in getting started, has elected the Rev. Richard T. Henshaw, of Norwood, N. J., to its rectorship. He is a New York man, educated at Harvard and Cambridge, and spent his diaconate at the Bronx Church House, serving as assistant at St. Mary's, Mott Haven, during the year. He is married to a Miss Venable, of Virginia, and they have a little son six months old.

Union Theological Seminary is being drawn upon for Church instruction to a considerable extent, in both cases the instructors being Presbyterians. At the Bronx Church House the Professor of Old Testament History at Union is giving lectures on Tuesday nights, and at Bishop Greer's home, on certain afternoons, another professor is speaking to laymen.

The Rev. W. A. A. Gardner, for some years chaplain of the North River Station of the Seamen's Church Institute, has resigned.

The Rev. W. G. Anthony, who went to St. Augustine's chapel of Trinity parish for temporary service, following the death of the Rev. Dr. Kimber, the former vicar, has been elected to the position permanently, and under him it is stated that Sunday night congregations have attained their largest attendance since the changes in population in that neighborhood took place, a few years ago. The Italian work there is considerable, and growing. Bishop Mann confirmed a class of thirty-five there last Sunday, among them a number of Italians.

The Rev. R. A. Edwards, for the last year and a half assistant at Christ church, New York, died at St. Luke's Hospital, New York, on February 7, from ailments following typhoid fever, having been ill for some weeks. The funeral took place at Christ church, on February 10, conducted by the rector, the Rev. Geo. Alex. Strong, and assisting were the Rev. Messrs. Bottome, Feiland, Clute and Harrington, of Grace staff. At the interment at Portland, Conn., the rector of Trinity, the Rev. Dr. O. F. Raftery, and Dean Hart, of Berkeley, assisted. Mr. Edwards was a native of Portland, Conn., and was educated at Trinity College and Berkeley. He spent two years as assistant at Grace church, New York, serving most of the time at the chapel, and went to Christ church near the end of 1907. He had been married only a little more than a year, and was still under thirty years of age.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

The Lenten Calendar at St. James', Philadelphia—The Mission Services Begun—Call Accepted—Quiet Afternoon for the Junior Auxiliary.

The Lenten calendar of St. James' church is unusually full, with its daily morning and evening services; its instructions; special preachers at noon on Fridays; lectures for women; organ recitals; the rector's question box. At St. Timothy's chapel, which is now surrounded by foreigners, the vicar is endeavoring to adapt the chapel to the surroundings. It has its Hebrew Bible class, on Saturday mornings, at 10:30; its Italian Bible School on Sunday afternoons, and the Holy Communion in Italian, on alternate Sunday mornings, as well as on Easter Day. Bishop Jaggar administered the rite of confirmation to a class of twenty-eight, on the evening of Ash Wednesday, the largest number since 1875. Eleven of the class were Italians.

Bishop Lawrence in his address in Houston Hall, of the University of Pennsylvania, on Sunday morning, February 6, discussed the qualities of leadership as typified in Moses. In the evening he preached in Haylor Hall, Bryn Mawr College.

At the first of the series of Mission services in the Church of St. Luke and the Epiphany, on Thursday evening, February 10, the Rev. D. M. Steel acted as questioner on the Mission Work of the Church, particularly as to its management and organization. Mr. George Wharton Pepper replied, stating of what it consisted and pointed out the need of more workers, and that before appeals for money were made there should be an appeal for workers.

The Lenten services in Philadelphia under the auspices of the Brotherhood of St. Andrew, in the three churches and the Garrick Theatre, began on Ash Wednesday and continued during the week, with large congregations. The speakers were strong men and their words well chosen.

The Rev. J. G. Hatton, curate of the Church of the Transfiguration, and who has had charge since the Rev. H. H. P. Roche resigned several months ago and went to Florida, by reason of ill health, has been called to St. Anna's church, New Orleans. He came to Philadelphia in 1904 from St. Edward's, New York.

The Rev. Walter C. Pugh has accepted a call to St. Matthew's church, Sunbury, Pa. He graduated A. B. from the University of Pennsylvania, 1904, from the Divinity School 1908, B. D. He was made deacon by Bishop Whitaker in 1907, and by him advanced to the priesthood, 1908. He spent his diaconate at St. James' church, Philadelphia, since which time he has been a curate of the Church of St. Simeon, having entire charge, except for about three months, owing to the serious illness of the rector, the Rev. Edgar Cope.

The Church and Social Questions is the subject of a course of lectures in St. Mark's church, on the Monday evenings during Lent, by the rector, the Rev. A. G. Mortimer, D. D. The subtopics are: The Home: the Nation's Strength; Woman's Place in the World; Marriage; Divorce; The Education of Children; The Church and the World.

There will be held in St. James' church, on Friday afternoon, February 25, a Lenten service, which will be a quiet afternoon for the Junior Auxiliary in this Diocese. The addresses will be made by the Rev. F. H. Sill. At 2:30 will begin the service for the leaders and older members of the Junior Auxiliary. After four o'clock Mr. Sill will conduct meditations especially for the younger Juniors.

The Church of St. John the Evangelist celebrated its fifty-sixth anniversary on Sunday, February 6. The rector, the Rev. E. H. Earle, preached the sermon, in which he acknowledged the aid he had received in his work during the past year from outside sources. The congregation at the midday service was the largest for many years and the offerings liberal.

By reason of his illness, Bishop Mackay-Smith resigned as President of the Trans-Atlantic Society of America. Bishop Talbot was elected to succeed him, at the annual meeting in the Church House on Thursday, February 3, Austin Heckscher and Emil Guenthier were elected vice presidents, and Theodore C. Knauff, secretary and treasurer.

The annual pre-Lent service for the clergy of the Diocese was held in the Church House on Monday, February 7. Bishop Jaggar administered the Holy Communion and made the address.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Attempt to Rob Bishop Harding's Home—Death of Major B. P. Mimmack.

Now and then, among burglars, as with many of the young of this day, there is no respect of persons or of places. To the "speaking evil of dignities," condemned by Saints Peter and Jude, and so prevalent now, we must add a violent attack, last week, upon the house of the Bishop of Washington, by a burglar who had the presumption to enter his home in the night-time. The Bishop happened to be at home, and fortunately so; as, in his absence, harm might have come to his young children. He was in his room, when his young daughter, kept up late in the preparation of her studies for the following day at school, heard a noise in the adjoining room—the bed-room of her aunt, who was absent from home—and, upon looking in the room, saw a man. Running and calling to her father, the Bishop, Miss Harding told him that she had seen a man in her aunt's room. The Bishop made haste to the room; but the intruder had departed. Going over the large house, he found no one, the burglar having made haste to effect his escape.

While the Bishop's sister's rooms was found to to have been thoroughly ransacked, nothing was known to be missing. The burglar was evidently frightened away before finishing his visit. He had the audacity unusual among even such fellows; for he had evidently ascended from the yard, by way of rain-pipe and bricks abutting, immediately in front of the Bishop's house, and a large boarding house adjoining, and opened two windows in the brilliant glare of the electric lights surrounding Thomas Circle, immediate ly fronting the scene of his adventure.

The room whose sacred privacy was thus violated was the one in which Bishop Satterlee died, February 22, 1908.

Early on Sunday morning, February 13, 1910, at his home in Washington, Major Bernard Prentis Mimmack, retired, U. S. Army, passed away in death. In early manhood he came to America from England, his native country, and was soon appointed an officer in the regular army, in which he rose to Major. Later, he entered the profession of the law, in which he bore an honorable part, and, also, was identified with Washington's civic affairs. A thorough English-American, Major Mimmack was also a thorough going and devoted English-Episcopal Churchman; and, as such, was, for several years, a member of Epiphany parish, and later, to the hour of his death, identified with St. Margaret's church.

Major Mimmack's Burial Service was held in St. Margaret's church on Tuesday, February 15, 2 P. M., the rector, the Rev. Dr. Herbert Scott Smith, officiating; and his remains were interred in Arlington National Cemetery.

This Christian soldier is survived by his widow, and one child, Miss Katharine Mimmack.

The speakers at both the Churchmen's League and St. Andrew's Brotherhood Lenten special services are so unusually able and attractive, each in his own way, that the promise is of large congregations to hear them, and benefit by their addresses. All of the League's speakers are men of experience in the fields of the Church's works, which they will discuss.

W.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Golden Wedding Celebrated.

Rev. J. B. Wicks, rector of St. Paul's church, Paris Hill, and his wife celebrated their golden wedding on February 1, Although the parish is situated some miles from the railroad many friends braved the severe winter weather and snow-bound hills to join with the aged couple in celebrating the event. Services were held in the church (the oldest in the Diocese) in the morning. Congratulatory addresses were made by the Bishop and several prominent laymen. A purse of gold was presented from the parishioners; also one from the Congregationalist church, the only other church in the village, the latter presented by the neighboring pastor. A reception was held afterwards in the rectory. Parson Wicks, as he is lovingly called by all, is known locally as a "bird naturalist," contributions from his pen on the subject of birds having appeared in Utica papers for many years.

Trinity parish, Syracuse, through its vestry, have secured valuable property in another and very desirable part of the city, upon which a new church will be built in the near future.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Services in Lent.

The Business Men's Lenten services began at St. Andrew's, Wilmington, on Ash Wednesday, with the Bishop of Easton as preacher, and a good attendance. These services will be held each Tuesday, Wednesday, Thursday, and Friday. The clergymen invited to speak are the Rev. Messrs. E. M. Jefferys, W. M. Jefferis, D. D., Louis C. Washburn, D. D., George C. Foley, D. D., George Woolsey Hodge, D. D., L. N. Caley, of Philadelphia; J. Henning Nelms, of Washington; Peringe Wroth, of Baltimore; John Rigg, of New Castle; William B. Beach, of Scranton, Pa., and F. M. Kirkus, W. M. Laird, and H. W. Wells, of Wilmington, Delaware. The Bishop of the Diocese will make the addresses on Tuesday, Wednesday, and Thursday of Holy Week. The services last twenty-five minutes, and are attended by both men and women. St. Andrew's church, being down town, is centrally situated for these services.

The Preamble to the Constitution formed the subject of the essay of the Rev. F. M. Kirkus, at the last meeting of the Clerical Brotherhood. There was an unusually full attendance of the members, who listened to a thoroughly prepared and careful treatment of the subject favorable to the adoption of the Preamble at the next meeting of the General Convention. The Brotherhood was hospitably received and entertained by Archdeacon and Mrs. Hall at St. John's rectory. The March meeting will be at Trinity rectory; when Archdeacon Turner, of Lewes, will review his book on the Records of Sussex County.

In St. Anne's, Middletown, these clergymen will preach on the Wednesday evenings in Lent: Archdeacons Hall and Turner, and the Rev. Messrs. Donaghay, Gateson, Hammond, Higgins, and Peckham.

In St. Anne's, Middleton, these clergymen will preach during Lent: The Bishop on a Confirmation visitation the third Sunday in Lent; the Rev. Messrs. Birnbach, Martin, and Rede, of the Diocese of Easton; and Archdeacon Hall, and Messrs. Clay, Grantham, Groff, Hammond, Holmead, and Rigg, of this Diocese.

Special Children's Lenten services will be held each week in St. Peter's, Smyrna, and in Trinity, "Old Swedes," and Immanuel, Wilmington.

Rockford Mills are situated in Immanuel parish, Wilmington, and the rector, the Rev. K. J. Hammond, is holding brief Lenten services there at the dinner hour on Monday, Wednesday, and Friday. The addresses are on the Men of the Bible. This is the fourth year these services have been held, until they have made a place for themselves among those employed there.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop

Calvary Church, Brooklyn, Destroyed by Fire—Nurses' Home Projected. Missions for Seamen.

On the night of February 3, soon after the close of the evening service, Calvary church in the eastern district, the Rev. John Williams, rector, burned and very little was saved of the parish records and furnishings. A defective flue was held to have been the cause of the fire. Offers of churches in the neighborhood for Lenten and other services were many and it was decided to accept that of a Reformed church across the avenue. There was a fair amount of insurance, and it has been decided to rebuild. The old building was frame, but the new one will be of stone. A building fund has already been started. The parish has above five hundred communicants.

The Church Charity Foundation has had plans drawn for a Nurses' Home that is greatly needed. St. John's Hospital of the Foundation treated last year 1,141 patients, 310 of them free. The Home for the Aged is full and there is a waiting list. The Orphanage and Home for the Blind are full. The new Home is to be three stories in height and to accommodate forty persons. The cost for maintenance of the entire Foundation runs up to $75,000 a year. During last year provisions for one part of the institution increased in cost $6,517, a large share of it due to increased cost from the retailers.

The Rev. F. H. Hansfield, former assistant at Grace church on the Heights, has become rector of the Church of the Atonement, and the former rector, the Rev. F. J. Keech, has become assistant at Grace church.

Christ church, Clinton street, will celebrate its seventy-fifth anniversary in May, and hopes to increase its endowment to $75,000 by that time.

The new building of the Church of the Nativity, in lower Flatbush, a part of the splendid plant in a fine location, will be ready for use at Easter. The old chapel, a frame one coming from mission days, has been sold.

St. Paul's Mission has been started among the sea-going folk on Jamaica Bay, with a layman, Mr. Robert Harrold, in charge, assisted by members of St. Paul's Society of Brooklyn. A fisherman's club house has been purchased at a cost of $150, furnished and paid for.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Confirmations by Bishop Cheshire. Work to be Continued on the Church of the Holy Comforter—Calvary Church, Tarboro—Helpful Mission by Archdeacon Webber—Special Services at St. Thomas', Sanford—First Church Services at Wendell—Other News.

The religious life at the centers of education is always a matter of prime importance. And at no center is this of greater moment than at the State University. It is good, therefore, to chronicle the confirmation there recently, at the Chapel of the Cross, of five young men students, presented by the rector, the Rev. R. W. Hogue.

The Bishop's recent visitation to Durham was a most encouraging one. The services were all well attended, the congregations at St. Philip's and the Mission of St. Joseph, in West Durham, being exceptionally large. The music at St. Philip's in the morning was of a high order.

In the morning, sixteen were presented for confirmation by the rector, Rev. S. S. Bost. In the afternoon the Bishop visited the colored mission, which has been established only a short time, and confirmed two, presented by the Rev. R. J. Johnson, deacon-in-charge.

At night an unusually large congregation greeted him at St. Joseph's, West Durham, where four more candidates were confirmed, the Rev. Thomas L. Trott being the assistant.

The Rev. Francis M. Osborne, whose labors have been so faithful and efficient toward the erection of the Church of the Holy Comforter, Dilworth, Charlotte—memorial to the late Bishop Atkinson—has recently returned from a visit to Philadelphia and New York in behalf of his splendid work. So great was his encouragement that orders was given for stone sufficient to complete the chancel and transepts. The announcement recently of a further two thousand dollars, as a legacy from the late Judge Bynum, makes possible a steady continuance of construction.

Calvary church, Tarboro, has an admirable Bible class for men, with an average of thirty in attendance, taught by the very earnest and active rector, Rev. Bertram E. Brown. The congregation here has recently raised money sufficient to erect a parish house in connection with the mission at the Tarboro Cotton Mills. This will add much to the efficiency of the service there, and great good is hoped from the mission held by the Rev. J. J. D. Hall, superintendent of the Galilee mission of Philadelphia.

Archdeacon Webber conducted a mission at St. Andrew's, the first of January, which, as usual, proved of real help to the community. So much was this believed to be true, that the rector of St. Barnabas, Rev. T. G. Faulkner, has requested him to hold one at that church in the spring.

The outlook for Church growth in the Convocation of Raleigh has seemed encouraging of late.

At St. Thomas', Sanford, a series of services was held January 4-9. At three of the services the Rev. S. S. Bost, of St. Philip's, Durham, preached. His sermons were strong and helpful. Despite many hindrances the services were in the main well attended, and the few faithful there readily promised contributions in order that they might have regular services.

On January 16, Archdeacon Hughes, both morning and night, was at Wendell, one of the new thriving towns on the Norfolk and Southern, between Raleigh and Wilson. This was the first time the services of our Church had ever been held there. The Baptists very kindly offered their church and provided the choir. The congregations were large and attentive, and many of the citizens most cordially invited the Archdeacon to return. His presence there was due to the insistence of Mr. W. G. Moss, a mill operator and member of the church. He, his wife, and her two brothers are desirous of having regular services at this point.

The Rev. Mr. Bost has kindly consented to give a monthly service to Holly Springs, and a worthy layman of Hillsboro has offered to be responsible for the traveling expenses incurred.

Notwithstanding unfavorable weather conditions, the services at Holy Innocents', Henderson, have been most gratifyingly attended.

There were excellent congregations at the early celebration at mid-day, and at night on Ash Wednesday, while the children's service on Thursday, was most inspiring.

There will be special preachers for most of the Wednesday night services during Lent. The Rev. Mr. Bost, of St. Philip's, Durham, is expected on the night of February 16th.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Special Services in Trinity Church, Bethlehem—Mission by Archdeacon Webber—Memorials Given to Calvary Church, Tamaqua—New Rector. Sudden Death of a Clergyman.

Archdeacon B. F. Thompson will hold a week of special services in Trinity church, Bethlehem, from Feb. 20 to Feb. 25. During that time the rector of Trinity church, the Rev. B. S. Sanderson, will be the speaker at the noonday services in St. Paul's, Buffalo, N. Y. He will take similar duty in Christ church, Philadelphia, Feb. 28 to March 3.

Archdeacon Webber conducted an eight days' mission in Trinity church, Carbondale, closing Sunday evening, January 16, at which time he preached to one of the largest congregations ever assembled in Trinity.

Wednesday evening, Jan. 12, the vestry of Trinity church, Carbondale, gave a men's supper in the parish house. There were 118 men present, and no one was invited but members of the parish. Inspiring addresses were made by Archdeacon Webber, and the Hon. Mr. Woodruff, of Wilkes-Barre.

Dean Burleson, of the Church Missions House, New York, recently preached in Trinity church, and from that date a campaign was begun to raise the missionary apportionment.

After having served as Missionary at Frackville and Schuylkill Haven, Rev. Jonathan W. Miller has resigned. Having written and published the History of the Diocese of Bethlehem and Harrisburgh, the Rev. Mr. Miller will spend a year or more in the work of selling this History.

St. George's mission at Hellertown is prospering under the direction of Leonard Hall, South Bethlehem. The Christmas festival was most successful and enjoyable, and at a recent fair, $188 were realized toward a building fund.

In May, 1909, St. Elizabeth's mission at South Allentown was organized with twenty-four scholars and two teachers. Attendance has increased to fifty, and for the past six weeks services have been held on Sunday mornings. The mission has been entirely self-supporting.

At the request of the Bishop, the Rev. B. S. Sanderson, rector of Trinity church, Bethlehem, has taken charge of St. Paul's mission, at Nazareth. Services will be held there Sunday afternoons.

Calvary church, Tamaqua, has been enriched by the gift of a memorial altar and reredos, from Ellen Carter Galloway, the widow of the late William Galloway, a much respected vestryman of the parish. Within a couple of months, it is expected that a new rectory will be ready for occupancy, and the rector will enjoy a settled home, a privilege which has not been possible during the half century history of the parish.

The Bishop has issued a very timely "Lenten Pastoral" which appears in the "Diocesan Record." He has also written a letter to the Sunday School children concerning the Lenten Offering.

The Diocesan Library at Leonard Hall is now ready for use. Shelving has been provided by the liberality of Mrs. Horace Brock, of Lebanon, and the Rev. Mr. Sewell, of the Hall, has been placed in charge of them by the librarian, the Rev. Mr. Sanderson.

The January number of the St. Mark's Chimes was made a memorial to the Rev. A. B. Putnam, late rector of St. Mark's church, Mauch Chunk.

The Rev. Chas. A. Ricksecker, of Philadelphia, formerly rector of Grace church, Buffalo, is taking charge of the services in St. Mark's church, Mauch Chunk, during Lent.

The Rev. William Hilton Butts, formerly of this Diocese, later rector of All Saints' Memorial church, Williamsport, and for a year curate of Christ church, Corning, Diocese of Western New York, died very suddenly in Gloversbille, N. Y., on Saturday, February 5, where he had gone to officiate the next day. His body was taken to Corning, where a service with a great congregation, was held on Tuesday morning, February 8, and was, later in the same day, brought to Mauch Chunk for burial, where a service was held in the Chapel of the Resurrection. The rector of Christ church, Corning, the Rev. W. C. Roberts, accompanied the body of the Rev. Mr. Butts and said the committal at the grave. Mrs. Butts is a member of a well known Mauch Chunk family, now resident in Allentown, and she has the sympathy of many friends. Mr. Butts was in the midst of a most successful work at Corning, having been instrumental in bringing a large number of people to confirmation last year, and, had he lived, in all probability would have done the same this year, as a large number of names of possible candidates were found in his note book.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Union Services in Minneapolis—Eleventh Anniversary of Bishop Edsall's Consecration—Hardships of Missionaries in Montana.

The Churches of Minneapolis are uniting in a series of Lenten mid-day services which are being held in Miles Theatre. The clergy of the twin cities are furnishing the addresses upon the general subject, "The Parables of Our Lord."

Bishop Edsall celebrated on St. Paul's Day the eleventh anniversary of

his consecration. There was a service at Gethsemane church, Minneapolis, in honor of the anniversary, at which the Bishop preached a memorial sermon on the Life and Work of the Late Bishop Hare.

After the service the rector of Gethsemane and his wife, assisted by the ladies of the parish, gave a luncheon, in honor of the Bishop and Mrs. Edsall, to the clergy of the twin cities and their wives.

At a meeting of the trustees of St. Luke's Hospital, St. Paul, held on January 19, the Rev. Theodore Sedgwick retired from the chaplaincy which he has held for the past eight years, and the Rev. F. G. Budlong, rector of Christ Church, St. Paul, was elected as Mr. Sedgwick's successor.

The neighboring Sunday School of St. Mark's, Lake City, and Grace church, Wabasha, have entered into a friendly contest to secure the leading record for attendance. The contest is to be decided on the basis of a comparison of attendance percentages, reckoned from each school's enrolled membership and actual attendance for each Sunday. The rector of St. Mark's, Lake City, has promised a pennant to the winning school.

The Rev. J. P. Anshutz, of White Sulphur Springs, Montana, preached in St. John's church, St. Paul, on the Second Sunday after Epiphany, and told of the hardships and the spiritual encouragements attending a missionary's work in Montana. The cost of coal there is $12.50 a ton; eggs 75 cents a dozen; butter 50 cents a pound, and other food prices in proportion. Mr. Anshutz made our obligation to such missionary workers very clear.

NEVADA.

Rt. Rev. H. D. Robinson, D. D., Bishop.

Consecration of All Saints' Church, Mina.

On Sunday, January 30, the Bishop of Nevada consecrated All Saints' church, Mina. This is a portable church and is erected to the memory of the late Reverend C. McW. B. Noyes, of New York. The archdeacon assisted in the services, the Bishop preaching from the text, "I am the truth; no one cometh unto the Father but by me." The little church was crowded to its capacity.

This is the only church of any kind in Mina. Its influence will spread wide among the surrounding mining camps in bringing the gentle Gospel of Christ to the children of the desert.

ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

The Laymen's Missionary Movement.

More than seven hundred men attended the first Convention of the Laymen's Missionary Movement, held in Little Rock, last week. The delegates were business men, lawyers, physicians, politicians and skilled mechanics, all of whom united in the spirit of the meeting. These delegates were from all parts of the Diocese, Little Rock alone sending about 200. The delegates were brought together at a banquet and introduced to each other. The various denominations held rallies, that of the Churchmen being in Christ church, where an address was made by Mr. John W. Wood, of the Board of Missions.

The effect of the Convention, it is believed, will be to largely increase the offerings for Missions in the Diocese.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Laymen's Meeting at Covington.

A meeting in behalf of the Laymen's Missionary Movement was held in Emmanuel parish house, Covington, on Feb. 1. Of the fifty men present one-half or more were Churchmen, the others representing various Christian denominations. Among the addresses was one by Mr. Eugene C. Massie, of Richmond, reviewing the great Movement. Emmanuel church, of which the Rev. G. Floyd Rogers is rector, pledged $173.50, which, probably, will be increased to $250 annually for Missions, as against $90 a year given for that object by the entire parish in the past. Pledges were also made by other congregation represented. The delightful supper served on the occasion, was prepared by the ladies of Mr. Rogers' congregation, Mr. Joseph E. Rollins presiding as toastmaster.

Church Extension Work of the Diocese.

About $5,000 has been subscribed for Church extension work in the Diocese, under the direction of the Church Extension Committee. A large portion of this sum was subscribed at a meeting in St. Luke's church, Norfolk, on the night of February 11. Bishop Tucker, in an address, said, that the foundation of a great work is being laid, something that will mean the extension of the church and upbuilding of the kingdom of God in one of the largest Dioceses in the United States. In the Diocese there are now more than sixteen thousand communicants and within five years he said he hoped to see the number increased to twenty-five thousand. There are many new towns springing up where Church facilities should be provided. Business men, stenographers, clerks and laborers move there and we should provide for them a place of worship, he said.

GEORGIA.

Rt. Rev. F F. Reese, D. D., Bishop.

Deputies Elected to the General Convention.

At the annual Convention of the Diocese, which assembled in Americus Jan. 26, Deputies were elected to the General Convention as follows:

Clerical Deputies: Rev. Charles Hall Strong, D. D., Rev. George Sherwood Whitney, Rev. Francis Alan Brown, Rev. Chas. T. Wright. Lay—H. C. Cunningham, E. S. Elliott, Geo. T. Cann, John A. Cobb.

Provisional Deputies: Clerical—Rev. Samuel J. French, Rev. James B. Lawrence, Rev. D. Watson Winn, Rev. Wm. Johnson. Lay—Messrs. Wm. K. Miller, C. Lucien Jones, R. C. Balfour, Clarence J. White.

The following were elected delegates to the Department Missionary Council: Rev. J. B. Lawrence, Rev. C. H. Strong, D. D., Rev. S. B. Carpenter, Rev. C T. Wright, Messrs. S. D. Ravenel, Dobbin Holmes, Thos. Harold, R. C. Balfour.

Mr. T. Hubert Jones, formerly a "Reformed Episcopal" minister, has been admitted as a candidate for Holy Orders, in the Diocese of Washington. He has been enrolled as a communicant of the Church of the Epiphany, Washington, and is serving as lay reader in that church.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Noonday Services in Atlanta.

Twenty-minute noonday services with special addresses, will be held daily, except Sunday, during Lent, in Atlanta, Ga., as follows: Feb. 9, 10, 11, 12 and March 25, 26—Bishop Nelson; Feb. 14, 15, 16—the Rev. Russell K. Smith; Feb. 17 and 18—Mr. Bernard Sutler; Feb. 19, and March 21 and 22—The Rev. J. J. P. Perry; Feb. 21 and 22—The Rev. Edward Bennett; Feb. 23 and 24—Mr. W. N. Hawks; Feb. 25, 26—The Rev. W. F. Parsons; Feb. 28 and March 1 and 2—The Rev. Dr. C. T. A. Pise; March 3 and 4—The Rev. C. N. Tyndell; March 5, 7 and 14—The Rev. Dr. Wilmer; March 8, 9, 10—Rev. E. A. Sherrod; March 11 and 12—Mr. William Riley Boyd; March 15 and 16—Bishop Beckwith; March 17, 18 and 19—The Rev. W. W. Memminger; March 23 and 24—The Rev. R. W. Patton.

PERSONAL AND NEWS NOTES.

The Rev. James D. Simmons has resigned the Church of the Transfiguration, York, Pa.

The address of the Rev. L. G. H. Williams has been changed from Fort Valley, Ga., to Box 85, Columbus, Ga.

The Rev. James D. Simons resigned the rectorship of the Church of the Transfiguration, York, Pa., on Jan. 20.

Mr. Charles W. Crawford, of Birmingham, England, has been appointed lay reader at St. Mary's church, Waynesboro, Pa.

The Bishop of Mississippi has accepted the invitation to preach the baccalaureate sermon at the University of South Carolina.

The Diocese of Atlanta has paid three times as much toward its apportionment for the last quarter as on the same date last year.

The Rev. E. B. Woodruff, of Grace church, Kansas City, Mo., has accepted the rectorship of St. Clement's church, St. Paul, Minn.

The address of the Very Rev. Dean Herbert E. Bowers will be 1248 North 14th street, Santa Monica, hereafter. Please address accordingly.

The address of the Rev. P. N. McDonald has been changed from Sistersville, West Va., to 211 Crescent Court, Louisville, Ky., where he has charge of St. Mark's church.

The Rev. W. W. Memminger preached his farewell sermon as rector of St. Paul's church, Charleston, last Sunday. Mr. Memminger has accepted a call to All Saints' church, Atlanta, Ga.

The Rev. Charles F. Sontag, for several years a rector in Washington, D. C., and now in charge of Holy Innocents' church, Key West, Florida, is seriously ill at his former home, Washington, D. C.

The Rev. William E. Gardner, the new secretary of the First Missionary Department, is seeking to arrange for a series of conferences in the large centres of the Departmnt before the summer time, in order that he may come into personal touch with the leaders of different sections. Mr. Gardner's address is 186 Upland Road, Cambridge, Mass.

Family Department.

Lent.

Dear Lententide, that like a quiet way
Leads from life's noisy thoroughfare apart,
Thy shadowed silence falls upon the day
And stills the restless beating of the heart.

We pass within thy sacred shade and lo!
Yielding our spirit to thine influence sweet,
Upon the path before us, as we go,
We see the imprint of our Master's feet.

Those blessed feet that trod for our poor sake
The way of matchless sacrifice and pain,
To sanctify earth's sorrows and to make
A path of peace through all life's tumult plain.

Well may we hold thee dear, O Lententide,
Which helpest us with clearer eyes to see
The way He went, the cross on which He died,
The love that compasseth eternity.

Hail! quiet time that teachest us to bear
A little hardness for that Holy Name,
That helpest us perchance the cup to share
Which He so deeply drank of woe and shame.

O children of His Church, turn not away!
Draw close and ever closer to His side,
So when the glory dawns of Easter Day,
For you the gates of joy shall open wide.

—Mrs. J. D. H. Browne.

The Way to Happiness.

The true and highest happiness is not due to temperament nor does it spring from some lucky accident of circumstance; it is an achievement, and it is absolutely necessary to true and noble Christian living. And it is not necessarily allied to good fortune or good health, or any of the many other so-called goods that men seek so earnestly; it is a thing of the soul, which is greater than its surroundings, and always has wings to rise above them if it would.

Impelled as we are to seek after happiness and to believe that it is ours of divine right, this thought suggests the only possible line of its attainment. To seek pleasure as an end in itself, no matter in what direction we may seek it, is to be altogether materialistic in our conception of the human good, and it is to fail utterly and miserably in the end. When we make the attainment of pleasure the end of our living we turn beauty into ashes of a truth.

Take any of the bodily functions, that of eating, as an illustration. That there is intended to be a certain amount of, and a certain very real, pleasure in connection with this very primary function there can be no doubt, and the normal healthy man need not fear to enjoy his meals. But let him make the pleasure of eating an end in itself, and let him devote himself to the delights of the table, and the natural function becomes a diseased abnormality, which in the end will destroy the very possibility even of enjoyment. And so the attempt to make happiness of any sort an end in itself, and something to be sought for for its own sake, avenges itself by killing happiness and making it forever impossible along that line.

The whole matter, then, resolves itself into this, the happy life is the life that brings itself into right relations with things, giving each its due and proper place, and not merely or chiefly wth physeal things, such as sunshine and fresh air and wholesome food and suitable clothing, but with those higher things that stand related to duty and obligation and service. The pleasure seeking that forgets duty, duty to our own highest interests, to our fellow man, and to our God, cannot by any rare combination of fortunate circumstances result in happiness. True happiness is always moral, and takes into consideration the whole round of social and moral obligations. And it is useless for a man to seek it apart from those high claims that rest upon him as a citizen in God's great world.

But the man who lives up to the claims of duty, lives wisely and righteously, may be, ought to be, happy. Happiness is not only a possibility, it is a very positive and definite obligation. Again Stevenson, Stevenson the invalid, with, it would seem, small resources for happiness, teaches us that man was not only made for happiness, but that his destiny is very largely in his own keeping:

"If I have faltered more or less
In my great task of happiness,
If I have moved among my race,
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books and my food, and summer rain
Knock on my sullen heart in vain—
Lord, Thy most pointed pleasure take,
And stab my spirit broad awake!"

With the spirit wakened to the great world outside us, instead of dwelling unduly upon that which is within; responsive to the appeal of nature in her many moods, of man in his many needs, of God in His great claims, happiness, not always gladness, perhaps, but happiness, real and abiding, is the normal and necessary thing.—The Christian Guardian.

A Remarkable Lincolnshire Custom.

On Thursday, January 6, Old Christmas Day, the annual game of throwing the "hood" took place at Haxey, in the Isle of Axholme, near Doncaster. The actors in the proceedings consist of a "lord," 12 "boggins," a fool, and a crowd of young men. The "lord," who is dressed up in a red coat and decorated hat, carries a bundle of 13 willows like the Roman "faxes." The proceedings start with the fool being laid on an old stone pedestal, which is probably meant for an altar, just outside the churchyard. He then stands on the stone, and after wishing everybody a Happy New Year, he makes the following curious remark: "House against house, town against' town," "If you meet a man knock him down." After this comes the throwing of the "hood" in some fields above the church. The hood used in this part of the game is a piece of stuffed cloth about three feet in length. The villagers attribute the origin of the game to a story of a young lady who threw her hood among some robbers who fought for it. It is much more likely that this is the remains of some heathen sacrifice, and the "hood" is the victim's head.

The lord throws the hood into the air, and it is the object of the men who are playing to get it off the field. The game resembles considerably a primitive form of modern Rugby football, of which it is most probably the father. The "hood" is "passed" from one to another, though with no method or science. The task of the boggins is to stop the hood from being carried off. As soon as one of them touches it the game stops and is thrown again by the "lord." This goes on for about an hour-and-a-half until the "sway" begins. This was originally a contest between the partisans of the neighboring villages of Haxey and Westwoodside, each party trying to push the hood, which in this case is made of leather, towards their village. Now the hood is dispensed with, but the sway, which resembles a huge football "scrum," continues; and it causes much amusement and laughter when a respectable onlooker is got into the middle of the sway. It was the custom till recent years to hang the fool over a straw fire—a relic obviously of human sacrifice. This game almost certainly is a remains of Druidical worship and heathen rites. The putting of "fool" on the stone or altar, the throwing of the "hood" or probably head of the victim, the roasting of the fool and the general roughness of the game, all point to some far away barbaric religion. The old country customs are rapidly dying out, and it is interesting to find such a rare and good specimen of the past ages. The geographical position of Haxey greatly tended in past times to prevent progress and to preserve ancient customs, for the part of the country called the Isle of Axholme was completely surrounded by a large quantity of water, comprised of the floods from the Trent, the old Don, the Idle, and the Humber. These lands were drained by Vermuyden in the time of the Stuarts, and the "Isle of Axholme" is now that part of Lincolnshire which is west of the Trent, but the people retain in many respects their old conservatism. Far more importance is attached here to the 6th of January than to the 25th of December, and "New" Christmas is spoken of as a new-fangled idea. The name Haxey might come from the same root as Haxa, a German druidess, and the Isle of Axholme from the same source.

Self-Denial.

The impress of the cross is upon human life. The lessons of self-denial and crucifixion are taught not only by the Great Teacher, but by the world He made; and we must take the lesson, whether we wish to or not. With every step in life we must "put off the old man with his deeds," we must "crucify the flesh with its affections and desires." To cease to be a child, to give up childish thoughts and childish things for the more laborious pursuits of youth, is the first and perhaps the bitterest of life's hardships. But woe to that boy that fails to put away childish things! He sacrifices his youth by clinging to his childhood. Equally to cling too tenaciously to youth is to sacrifice manhood.

The child lives only for the present. It takes no thought of the morrow. Its only duty is to enjoy life as best it may. The schoolboy still lives for himself; but he is sacrificing his present pleasure for his future profit, and at the same time he is learning to sacrifice his own will and his own interests for others. Such sacrifices seem very trivial to him that looks back upon them, but no boy ever found them so. Even so the great sacrifices of mature life must seem trivial to the saint that looks down upon them from the celestial heights.

"He that saveth his own life shall lose it." To avoid self-immolation is suicide. It is only by dying that we live. The child lives in a little paradise, but he must go out of his Eden to find the great world and the great life; and having found it, he can enter into it only by self-immolation. He that prefers to lay up his treasures on earth rather than in heaven must still deny himself and take up his cross. Wealth is not gained by spending, but by saving; and saving means heroic self-denial. Mammon demands sacrifices. "Ease, peace, good conscience, friends," and even the soul itself are not enough to satisfy him. God's sacrifices are always the sacrifice of the less to obtain the greater.

Living Waters.

He had drunk from the founts of pleasure,
And his thirst returned again;
He had hewn out broken cisterns,
And behold! his work was vain.

And he said, "Life is a desert,
Hot and measureless and dry;
And God will not give me water,
Though I strive and faint and die."

Then he heard a voice make answer,
"Rise and roll the stone away:
Sweet and precious springs lie hidden
In thy pathway every day."

And he said, his heart was sinful,
Very sinful was his speech:
"All the cooling wells I thirst for
Are too deep for me to reach."

But the voice cried, "Hope and labor;
Doubt and idleness is death;
Shape a clear and goodly vessel,
With the patient hands of faith."

So he wrought and shaped the vessel,
Looked, and lo! a well was there;
And he drew up living water,
With a golden chain of prayer.

—Phoebe Cary.

Katie's Message.

Katie was tired out when she came down to breakfast. The baby had kept her awake half the night, and the children had been troublesome while she was dressing them; the cook had misunderstood some directions about the breakfast, and been cross in consequence and so Katie came into the dining-room late, tired and hungry.

As she entered the room her husband glanced up from the book which he was reading by the fire, and, without moving, said, "You are late this morning."

"Yes," said Katie, "the children kept me," and then looked at the breakfast table, and saw that there was a very poor promise of breakfast for her.

She began patiently to straighten the things on the table a little, and to gather together what morsels of food she could find, too tired to go into the kitchen in search of something fresh, wondering in her mind all the time that her husband did not offer to help her. "Men are different about such things from women, I suppose," she thought to herself.

With some half-cold tea and what food she could find, Katie was beginning to eat when unfortunately Cousin Bessie came into the room.

Now, Cousin Bessie was a middle-aged relative who made her home with them, having none of her own to go to, poor soul, and was noted for her quick temper and great lack of tact. Katie and her husband were kind to her because she needed their help, but she was something of a trial.

"Well, you are late," she exclaimed, "I ate my breakfast long ago. I thought perhaps you had gone out somewhere.

"And, I suppose, left the children entirely alone," thought Katie.

Coming to the table, Cousin Bessie sank into a chair, and after giving Katie a hard, unsympathetic stare, she suddenly asked, "What are you going to do this summer about having the children's clothes made?"

"Good heavens, Cousin Bessie," exclaimed poor Katie, impatiently, for this seemed about the last straw, "It is hard enough to get them dressed this winter; I certainly am not worrying about next summer's clothes."

"Well, you needn't answer me in that way," was the retort. "I was only asking you a civil question."

Katie said nothing; she couldn't. She glanced at her husband, who had only heard her answer, and she found him looking at her with surprise, as much as to say, "How cross and impatient you are!"

Without saying another word, Katie got up, cleared off the table, for they kept no housemaid, and went upstairs to her own room, and shut the door. "It is too hard," she exclaimed to herself, "why do we have to have Cousin Bessie living with us? She makes me angry before I know where I am, and why did Henry look at me in that way, as if he thought I was so cross? I didn't answer back—I did control my tongue, though it was hard not to ask what business it was of hers whether the children had any summer clothes or not. She provoked me, as she always does, and this is Sunday morning, too, when one doesn't want to get into a bad humor. How can I go to church feeling like this?"

As the sudden tears came into her eyes, she leant her tired head against the mantle-piece, struggling for self-control. As she looked at the bright fire below, a message seemed to flash itself into her brain, and she straightened herself up, saying softly, "Let the words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my strength and my redeemer."

"That is it," she whispered. "I really never thought about it in that way before. It is not only the words of my mouth, but it is the meditation of my heart also, which I must control. I was angry and I thought because I did not say anything I had done all that could be expected of me, but it is not all."

And saying the verse over and over to herself, with a prayer in her heart for patience and for forgiveness, Katie went with a smiling face to take the baby up from its nap.

Good Manners.

An essential condition of the perfect manner is the absence of self-consciousness. There is a kind of self-consciousness that is most excusable, and sometimes pretty and attractive t is the shyness of the young. This often comes from the feeling that they are not understood, and they have not the means of making themselves understood. They do not possess, or at least they do not know how to handle, the weapons of society. Sometimes it has a less worthy source. It springs from a great egotism. Young people should be quick enough to see that their elders are not scrutinizing them and judging them as they imagine. Elderly people who retain their shyness are, as a rule, distinctly disagreeable. When great personages who have been unpopular through life, on account of their rude, brusque manners, pass away, the newspapers explain that they meant very well, but that they were shy. These explanations are seldom felt to be satisfactory. Egotism is inconsistent with good manners. I need hardly say that a person who is always thinking about etiquette is sure to make blunders, and to convey an impression of vulgarity. The true gentleman is infinitely above such paltriness. He is not thinking about himself; he is thinking about others. He is not miserably comparing his station and his fortune with those of the people he meets. He meets them as a gentleman meets ladies and gentlemen, and his business is to give and receive what pleasure he can. It is an essential of good manners that they should always be maintained. I do not say that we can always be quite the same. Moods and feelings come and go, even in the strongest. One day you are well and bright, another day you are ill and in pain. It is perhaps impossible to be just the same in one condition as in another, and I fancy for most of us the safe rule in days of mental or physical suffering is to say as little as possible, and to keep as much as may be out of other people's way. Still, we can do our best. We should try to be constant in our ways. If we have taken what we think reasonable offense at the doings of a friend, we ought not to show it by an icy manner. It is our business to explain to our friend where he has apparently come short and to hear what he says about it. In all probability with his explanation the misunderstanding will pass like a summer cloud.

Young people are often gloriously insolent in the way they talk about age. They will refer to a man of sixty as an old man when there are men and women in the room well over sixty, but unwilling to admit they are old. There is a pleasant sense of safety in the company of some people. You know they will not say anything to fret and chafe you. In the company of other people you are sure to receive a wound. No wonder if you shun that company.—British Weekly.

Two Lessons From the Potter.

Jeremiah was in the potter's house watching the lump of clay on the fast-revolving wheel as the potter, by gentle pressure of his skillful fingers, modeled a vessel. But the vessel was marred. Was it the fault of the clay? Whatever was to blame, the potter did not change his plan. In a moment the marred vessel was a lump of clay again and was on the wheel once more, growing in the master's hands into the vessel he had planned. The prophet saw comfort in the parable. He said: "A potter will not change his plan because his vessel is marred in the making. He will begin again. His material has been made more pliable by the work he has done. He will reduce the marred vessel to a shapeless mass, but only to make of it a vessel fit for a place in the palace. Like this potter's vessel, Judah has been marred in the making. With one stroke the Maker will bring the nation to formless ruin, but only to place it on the wheel again. He will not change the plan that he has formed and that he has revealed through Moses and the prophets."

Many a life is marred in the making. He is blessed indeed whom the Potter deigns to treat like clay upon the wheel. He is converted and becomes as a little child. The Potter makes him over again, and gives him once more the pliability of clay.

The Potter will not be forever making and mending. No life can be forever on the wheel. Completion or utter rejection must be the end. The clay is pliable only a little while. It is easy to remold the soft clay; but if the finished vessel proves worthless, it cannot be remade or mended; it must be destroyed. Jeremiah learned in the house of the potter a lesson for the princes and the priests that was the very opposite of the one he had learned from the soft clay. There was hope for the nation; there was much in them that was flexible and that God could mold according to his purpose; but they—the nobility and the hierarchy of Judah—were a vessel that had been hardened in the fire. There could be for them no mending.—Nashville Christian Advocate.

Success is doing your best every day. One is not to excuse himself because he has but one talent. To double that is as surely success in God's eye as for another, whose natural abilities and opportunities are five times as good, to carry his talents up to ten.—Crafts.

Blessings for the Weary.

But I think the King of that country comes
out from among His tireless host,
And walks in this world of the weary, as if
He loved it the most;
For here in the dusty confusion, with eyes
that are heavy and dim,
He meets again the laboring men who are
looking and longing for Him.

He cancels the curse of Eden, and brings
them a blessing instead;
Blessed are they that labor, for Jesus par-
takes of their bread.
He puts His hand to their burdens, He
enters their homes at night;
Who does his best shall have as guest the
Master of life and light.

This is the gospel of labor—ring it ye bells
of the kirk—
The Lord of love came down from above, to
live with the men who work.
This is the rose that He planted here in the
thorn-cursed soil—
Heaven is blest with perfect rest, but the
blessing of earth is toil.

—Henry Van Dyke.

The Folly of John Smith.

John Smith was a very foolish person; everybody knew it, everybody said it. By everybody, of course, I mean all his neighbors and friends. One had only to look at his broad, jovial features and to spend an hour in his genial company to be convinced that he was not the sort of man who "gets on" overmuch in the world or possesses that wisdom which is the proper accompaniment of the harmlessness of the dove. He was generous, straightforward, and actually thought quite as much of other people's feelings and comfort as his own. But the particular reason why he was branded as foolish was his known deliberate rejection of a fortune. He did not point blank refuse the proffered money; to have done so would have implied the possession of an amount of resolution which John was never believed to possess. He simply let fortune go by, and apparently preferred his little cottage-villa outside the small manufacturing town of Greyminster to all the possibilities of wealth.

It was certainly a very pretty little cottage-villa standing in the midst of a gardenful of every form of old-fashioned sweetness. Its neat box edge borders, its masses of peonies, sweet williams, and lupins, its rows of brilliant button daisies, its London pride, and splendid cabbage rose bushes set off an acre or so of fine vegetable garden, shaded and beautiful by numerous fruit trees, large and small. Here, with his excellent wife, John lived quite contented on the moderate income which his position in a local carpet factory obtained for him. He did not trouble about the future, nor did his wife, for there was sufficient saved for old age, the house was their own and they had no children.

As to how the chance of fortune came the neighbors did not exactly know. But I know. It was in this way. One day the postman brought a long, official-looking letter. It was from a firm of solicitors, who informed John that an old aunt of his who had brought him up and with whom he had lived till he left the place where she lived and came to Grayminster a young man with the wife of his choice, wished him to call upon them with reference to some testamentary dispositions she was intending to make in his favor. The letter concluded, "Our client does not wish to see you and requests you will not communicate with her direct, but will simply call upon us."

"I suppose you will be going to see them to-morrow," said his wife. "Plenty of time, dear," was the cheerful reply, and he simply put the letter down, and where he placed it there it lay for days, for weeks and for years. To all incitements to keep the appointment made by the lawyers he turned a deaf ear. No other letter came from them, and gradually John Smith's fortune to all appearances passed completely out of his mind.

His wife took the matter very quietly after the first week or two, but the neighbors, who somehow got wind of the matter, never ceased to shake their heads at the man who refused to go and hear something to his advantage. At length another letter did come, but it was not from the lawyers, and not at all formal. It bore a country postmark, and was dated from a little moorside rectory in Yorkshire. Part of it ran as follows:—

"My dear John,—I have only just learned how much we are indebted to you. You were always good to me and I remember how you did not mind offending my mother by standing up for me as a boy. She never really forgave you for refusing to be adopted in place of her disinherited son, who would not marry the wife she chose for him, and who preferred the ministry of the Church of England to the stern, narrow ways of the gloomy Calvinistic Puritanism she professed. When you received the message from the lawyers, she had made up her mind to leave all she had to you, but through your silence no will was made, and so what she left came to me. She had not, as you know, a very great deal to leave, although many thought her rich; but the money which we had ceased to think of came at a time when we sorely needed it. As a very poor parson with an invalid wife and delicate children, I could not have kept my head above water much longer." And that was the result of the folly of John Smith.

"I am glad they had the money," said Mrs. Smith, after the letter had been read to her. "They needed it much more than we did. But you did not know it would go to them if you took no notice of the lawyers' letter?" "No, but I thought it probably would," replied John with a smile. "She disinherited him once before in my favor, and reversed the process when I vexed her, and I thought that what had happened before might happen again."—Ernest Lorraine.

The Peril of a Self-Centered Life.

Selfishness is commonly said to be the root-sin of all iniquities, and the assertion seems to be borne out by our observation of men and events. Probably, if we could penetrate to the inmost recesses of the psychical life, and explore the recondite reasons which motivate human conduct, we could in every instance trace back the sin which is conventionally labelled pride, wilfulness, vicious indulgence, or dishonesty to some deeplying source found in a regard for self—in some subtle impulse and intention of the self-life as opposed to altruistic thought and endeavor.

The child begins by thinking exclusively of its own interests and by construing all life in terms of self. "I," "My," "Mine," "Give me!" and the like are its insistent cries. It is only gradually and through the impacts and inspirations of grace, that it comes to shift the emphasis from self to others, and to find its chief pleasure in gratifying father, mother, brothers, teachers or friends. As the ripest fruit of its Christian culture, it comes finally to put God's will in place of its own, and to locate the chief end of life in the endeavor to please its Creator. Such a life, which finds its moral centre of gravity in the will of God, is the only true and safe life to lead.

But while selfishness is the single root-sin, particular branchings of this evil principle are numerous. Selfishness has many phases, some of them more easily detected than are others. There is a coarse and repulsive exhibition of self-regard which, whether illustrated in the money-clutching greed of the miser, in the rampant vice of the debauchee, or in the high-handed robbery of the outlaw, disgusts and outrages the moral sense of men, and calls down upon itself a universal reprobation. On the other hand, there are, so to speak, refined forms of selfishness practiced secretly by many people of culture, which, while less evident, are none the less an evil and a snare both to themselves and to society.

And this brings us to reflect upon the peril of the self-centered life. It might seem that a man lives and dies to himself, and that his personal conduct and life were entirely affairs of his own choosing and regulating, but this is not so. Not only does the Good Book expose the folly of such an estimate of life, but the world at large also refuses to accept it. Every man, whoever he may be, is treated as a "socius," or fellow and neighbor, of others. He is put under laws, he is regulated by statutes and ordinances, he is punished for transgressions, he is made to support himself with a decent regard for conventional properties, and he is rewarded if he turns out to be a good citizen and neighbor.

When, then, any man reverts to the selfish, animal stage of living, he injures not only himself, but also others. No man liveth unto himself, and no man dieth unto himself, for there is always more to it, both on the side of good and of evil, than that man's one life and conduct. When an individual seeks to live wholly for himself, he not only narrows his own nature and outlook and opportunity for this world and the next, but he also frustrates his social mission and becomes in a sense an outlaw from society, at any rate from good society.—New York Observer.

If you have peace, be glad of it. If you have no peace, go on just the same, resolved to show the world, yourself, and your Master how loyal you can be to your own life, to your fellow-men, and to Him.—Lyman Abbott.

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Children's Department.

A Thoughtful Boy.

My mamma says some little folks will never be real wise,
Because, although they go to school, and use their ears and eyes,
And try to read and write and spell, and be so good and meek,
They never learn this little rule—to think before they speak.

I want to be a great, wise man, and not a stupid dunce,
So I just thought I'd better try my mamma's rule at once;
And when our baby fell downstairs, and almost broke her head,
I 'membered all about the rule, and what my mamma said.

If I had been a foolish boy, like some I've read about,
I s'pose I'd just have run for mamma with a big loud shout;
But 'stead of that, I came right out and sat down in my swing,
To have a deep, deep think before I said a single thing.

But do you know my mamma didn't seem to 'preciate
How wise I was? She ran and screamed: "Why, Harry Wilson Bate!
What do you mean? I left you there to care for Sister Rue.
You never told me when she fell; what shall I do with you!"

I tried to 'splain to mamma, but poor sister cried so loud
The neighbor folks came running in; they made an awful crowd,
So I just came out here again to think the whole thing through.
I b'lieve that rules an' grown-up folks are queer sometimes; don't you?

—Olive A. Smith in "Children's Visitor.

Slow-Witted Hittibel.

Hittibel Barr was pretty—the very image of Grandmother Barr when she was the "prettiest little girl in old Salem." Grandfather Barr frequently said "the two Hittibels were very like; only the young Hittibel was slow to think and act."

Mother Barr often said: "Our Hittibel is a little slow. Dorothy is three years younger and real quick-witted. I do trust Hittibel will improve Pioneer people need to have their wits about 'em."

The Barr family were not yet quite wonted to the new Silver Creek prairie home. Droughts, the grasshopper pests, hot winds and scant crops tested the new settlers' courage and patience.

In the autumn of 1876, Mrs. Barr said to Hittibel:

"Father has brought from town a dollar's worth of sugar. He says the plum-trees on Silver Creek bank are hanging full of fruit. I'll make a large kettle of marmalade if you children will gather the plums. We have so little fruit the plums are worth walking five miles for."

Three brown, barefooted young people, Hittibel, Dorothy and Joe, laughing and swinging their pails, immediately set out for the plum-patch.

Mrs. Barr looked after them wistfully.

"Now, Manda, don't worry," advised Grandfather Barr. "A little work does not hurt young people. They will enjoy the sweets they have helped to earn."

"So they will, father," replied Mrs. Barr. "I was only thinking of Hittibel's being so slow."

"She will grow out of that," said grandpa.

The young people went plumming until the plum-boughs were stripped of the scarlet fruit.

One morning a large kettle was filled with equal portions of fruit and sugar, and set boiling over a fire built in the back yard.

Mr. Barr stirred the mass with a stirring paddle until a messenger came for him.

"I'm sorry, 'Mandy, but I must really go to town. The church-building committee meets this afternoon. Stirring marmalade is hard work."

"We will try to do without you," replied the patient wife.

Grandmother Barr took his turn with the paddle. Unfortunately, a neighbor's fine horse was very ill. Grandfather, a friend to dumb animals, understood horses and horse ails. He, too, had to leave the kettle.

Grandmother and Mrs. Barr stirred the sputtering, thickening mass an hour.

"Hark!" cried grandmother. "It's the Wiseman's dinner-horn—the distress signal. 'Manda, they need us. Most likely Luella is sick."

Mrs. Barr gave the stirring-paddle into Hittibel's hands, saying, "Let the fire go down, but don't forget to stir; marmalade is easily scorched. Now, don't lose your wits. Father works too hard for the money that pays for sugar."

"Mother, you may trust me. Indeed, I will not waste the sugar or spoil the marmalade," said Hittibel.

The brilliant, golden-plumaged birds, two of them, hopped tamely near Hittibel. They chirped in a friendly way. One flew away. Hittibel turned to watch its flight, and, looking up the road, she saw two horsemen. They were not neighbors, and she just knew that they were bad men.

The neighbors did not ride in that reckless fashion. Hittibel dropped the stirring paddle, ran into the house, and into the pantry, snatched from the blue sugar-bowl a handful of gold coins, returned to the kettle, and dropped them into the marmalade.

Dorothy and Joe, sitting in the front doorway enjoying a game of mumble-the-peg, welcomed the strangers hospitably. Hittibel, standing beside the kettle in the back yard, heard plainly the questions put to Dorothy and Joe.

"Grandfather, grandmother, father and mother are all away from home," explained Dorothy.

"My little man, I'll give you a dime if you will watch my horse awhile."

"Yes, sir, yes, sir!" cried Joe, delighted that he might earn ten cents so easily.

"Sissy, would you mind getting a pitcher of water from the spout spring? I've heard the water in your spring is wonderfully cool and sweet," said the tallest man.

Dorothy gayly tripped down the hill leading to the spring.

Hittibel stirred the marmalade, keeping her sunbonnet well over her face. She knew the men were searching the house. They were looking for the $400 in gold which was to be paid the church-building committee that afternoon.

She was afraid. Her limbs trembled. Slow-witted Hittibel was thinking. "We need the new church. I will not tell, I will not tell."

Dorothy, dimpling and pretty, returned from the spout spring, her pitcher filled with pure, sweet water.

"That is fine water, sissy. I should like to know just when Mr. Barr will be at home," said the tall man.

"Oh, not until some time in the afternoon. He has gone to town."

"To the bank, likely."

"Yes, I think he had business in the bank or—"

The strangers rode away. Hittibel, glad and thankful, guarded the kettle an hour longer, until Mr. Barr returned home.

"Two gentlemen have been here, father," said Dorothy.

Mr. Barr looked in the blue sugarbowl.

"Father," cried Hittibel, "the gold is in the marmalade. Dorothy and Joe thought you had gone to Plummer."

"How did you know I went to Bolivar and the money was here? Jones—"

"I was awake when Mr. Jones brought the money this morning. I heard him tell you to pay the lumber committee today. I saw mother hide the money in the sugar-bowl. The men talked to Dorothy."

"Dorothy talks too freely, but her nimble tongue has done me a good turn, since she innocently deceived th erascals. They supposed I had gone to the bank to get the money. Hittibel, you saved the church money," said Mr. Barr, tenderly.

"You have proved yourself your grandmother's equal in ready wit," said grandfather, proudly, when the shining gold coins after a bath in lye soapsuds were paid over to the lumber committee.

Mrs. Barr drew her daughter close to her heart. She whispered: "I have always known, Hittibel, you were as good as refined gold. The quickest-witted girl could not have better judgment than you used in dealing with those thieves. It is safe in these days for pioneer girls to be shy of strangers who are too familiar when father and I are not here. They may mean mischief."

Two Thorns.

It hurt. Every minute it seemed to hurt worse—worser, Elizabeth said. She kept uncrumpling her palm and looking at it, and touching it to make sure it hurt very much—and groaning softly under her breath. There was nobody in the world Elizabeth pitied so much as Elizabeth, for probably there wasn't any other little girl with a cruel thorn in her hand.

Mademoiselle looked very sorry, but Elizabeth would not look at Mademoiselle. You don't look at folks that keep you a whole hour away from your play to learn your spelling all over again, or that say: "What, what!" at you when you say your three-table. Folks like that you—'spise.

"Gov'nesses are dreadful folks," sighed Elizabeth. "I wish my mother'd let me go to school instead of having me governed." But she could not wish anything very long, except that the thorn would come out of her hand. It certainly did ache worser than ever—there now, didn't it! Hadn't she pinched it to see, and didn't it?

"Elizabeth"—the voice was quite gentle, but firm. Elizabeth did not turn round. Her little white forehead above the tan line was wrinkled with real pain.

"There is still the spelling"—

As if she could learn spelling with a thorn in her hand! But she opened the book again and whispered "A-c-h-e" over and over to herself.

Why! Why that was what she was doing now, this minute—acheing, Elizabeth laughed softly, in spite of herself. After that the word was easy enough to spell. Elizabeth was eight; but as long as she lived, even when she was eighty, she would know how to spell a-c-h-e.

Some one was talking to Mademoiselle at the door.

"No," Mademoiselle was sighing, "I cannot yet come." Some words Elizabeth lost there, then, "She is my little what you call—thorn in the flesh."

Elizabeth sat up straighter. The speller slid to the floor.

"She means me," she thought. "She's

got one in her flesh, too, and it's me!"

It was rather a startling idea. It had never been clear like that before—what her naughtiness was like to Mademoiselle. How much it must hurt if it was like a thorn in her hand! It must burn and sting and ache—a-c-h-e How much it must a-c-h-e.

Elizabeth found herself beginning to be sorry for Mademoiselle on account of that thorn. If some one would take it out! Nobody in the world could take it out except Elizabeth. And Elizabeth—she turned suddenly and ran to Mademoiselle.

"I'll take it out!" laughed Elizabeth, softly. "I've got one in my hand, too, an' I know how it hurts. I never s'posed before that thorns and—and bad little girls hurt just alike. I can spell a-c-h-e now, an' my tables. Don't you think it will come out of your flesh then?"

Mademoiselle understood. With a little cry she caught Elizabeth up and kissed her. Then as gently as she could she uncrumpled the little aching hand and drew out Elizabeth's thorn. They were both laughing when it was over, so Mademoiselle's thorn must have come out, too.

The Tale of Jesus is Simple Rhyme.

A lowly infant lying
Upon a Virgin's breast,
A helpless victim dying
Upon a mountain's crest.

A mighty Saviour rising
From rock-hewn sepulchre,
As God to heaven arising
Up through earth's atmosphere.

A Spirit's life descending
To human kind below,
With fallen spirits blending
That they may rapture know.

This is the tale of Jesus
Told in this simple verse;
This is the tale of Jesus
That myriad tongues rehearse.

This is no tale of fiction,
But story sweet and true:
Believe it, it has meaning
Encouraging to you.

—Rev. Francis Washburn.

Just Play.

Alice had a teddy bear and a go-cart and a doll—oh, many dolls!—and a long list of other playthings.

Poor, pale-faced little Kitty looked down longingly upon her from the upper veranda.

"I wish she would come up and play with me!" sighed Kitty.

"Perhaps she would if you asked her," said Kitty's mother encouragingly.

So Kitty leaned over the railing and called down in a very coaxing voice:

"Please come up here and play with me."

Alice looked up.

"Won't you," said Kitty. "I am lonesome. And I'm sick."

A frown puckered Alice's forehead and a cloud came over her face. She shook her head.

"There'd be so much to move. And I like this place. I'd rather play by myself."

"She's mean!" said Kitty to her mother.

And Bobby Hatfield, who had stood on the steps of the lower porch and heard, said to himself:

"She's mean! She ought to be ashamed to behave like that to such a poor weak little girl."

Bobby was going to the beach. He had his pail and his spade. And besides them, he had a hope. He hoped that the same nice man that had helped him build a tower yesterday would help him build a bigger tower to-day.

Bobby put his foot down on the next step and there he stopped.

"Pooh! What could I do?" he asked himself. "What good would a spade and a pail be for playthings on an upper veranda?"

Then, anyway, Bobby knew that it would spoil the hope entirely. Of course a boy would rather play with a big, brown man, than a pale, thin girl who was two whole months younger than he was.

"Alice ought to go," scowled Bobby. "She could just as well as not."

Suddenly he started down the steps on a run. He went to the beach and gathered shells. When his pail was full a voice behind him said:

"How is it, partner? Are you building more towers to-day?"

Very slowly Bobby turned around. His face was very sober.

"No, sir. Thank you. I guess I can't," he said. I've got to play with a little girl that's sick."

Bobby ran back faster than ever. He was afraid to stop. He wished that he had told the brown man that he was sorry; it was not very polite not to tell him that he was sorry. But he was afraid to go back.

"I can't help Alice's meanness. But I can help mine," he panted. "But maybe I couldn't if I went back."

"Here I am!" he announced when he had reached the uppor porch.

Kitty brightened rather uncertainly.

"I've come to play with you," said Bobby.

Then she brightened very certainly indeed.

They had an astonishingly nice time. Kitty was fine, for a girl, at planning games. Really, Bobby thought that if she had been a boy she would have been fine at it.

When it was lunch time two men stood in the hall window and saw them. One of the two was Kitty's father. The other was a big brown man.

"It takes very small things to make children happy," said Kitty's father.

"Sometimes," said the big, brown man; but he said it, without speaking, to himself. "Sometimes it takes unselfishness, and that is about the largest thing there is."

The big, brown man was going boating that afternoon and he wanted company.—Sally Campbell, in S. S. Times.

Her Faith.

Agnes Dill, who was the only child of her parents, lived far away in the country. She was a funny little girl. She had black hair and eyes, and she wore an old-fashioned sunbonnet, a tight-waisted red dress, and no shoes and stockings except on Sundays when she went to Sunday School at the little country church down the road. She had no one to play with, so she used to stay a great deal in the calf pasture on summer days, because the little red-and-white-spotted calves were company for her, and she liked to talk to them, and she knew they listened by the way they held down their heads and pointed their ears at her. Still she was very lonesome often, because she could not actually play dolls or "I spy" with the calves. So she played dolls by herself—not paper dolls, but real rosebud dolls from the old rose vine on the pasture fence. She dressed them in pretty leaves that she pinned around them with thorns from the red haw tree.

One day in the fall she looked over the pasture fence into the big woods that lay beyond, and she saw many beautifully colored leaves, red and gold and brown, with green splashes, that would make lovely wedding gowns for Lady Mary Jane. Agnes was expecting a marriage in her doll family. Lady Mary Jane would marry Lord Robin Hood, a handsome knight that she had pulled off the old boxwood bush. For a long time she peeped through the crack of the fence at the beautiful leaves, falling like fairy feathers, in the forest, them she climbed over and began to fill her apron with them, thinking all the time how handsome Lady Mary Jane would look in the big, yellow, poplar leaves, with a little cape of red at the top made of the pointed sweet gum leaf. She was so busy she did not realize that she had gone a long way in the woods, and that it was growing dark. When she looked around and saw how still and dim everything was, except the birds coming home to roost, she was frightened at first, and started to cry. Then she thought of her father, and of how much he loved her; and she sat down on a pad of green moss under a tree, and said to herself: "I'm lost, but father will find me. I cannot find my way home; but he knows these woods, and when he goes to turn the calves in and does not see me he'll come and look for me." So she did not cry. She was so sure her father would come, she just waited and waited; and then she did not remember anything more, for she had fallen asleep, till she felt herself lifted into some one's arms, and when she opened her eyes there was her father's face. "Father," she said, "I did not cry, and I was not afraid. I knew you would find me. It was almost like being a Christian and looking to God."

"It was like that, little one," said her father, kissing her. "You can believe in Him just as you do in your father. And when you are in trouble you can sit down and wait, for He will find you, because He loves you."

And that's all, except that the next day there was a wedding in Agnes' doll family, when Lady Mary Jane, clad in a royal leaf gown, became the bride of Lord Robin Hood.—Boys and Girls.

The Box Tortoise.

I live in the pine woods, and spend my time crawling about over the slippery needles. I breakfast on crickets, dine on grasshoppers, and sup on fireflies. How I detest the water! Strange, isn't it? for there is nothing most of my turtle relatives love better than a swim or a mud bath!

I am not afraid of any living creature, except a boy. You see I have a fine suit of armor; and if I see a fox or a hawk approaching, I let down my head and tail and leg covers. Then, with my top shell for a roof and my under shell for a floor, I am shut tight in a danger-proof house. But a boy—he sometimes takes a box tortoise home and roasts him right in his shell; so you see there is no escaping that cruelty.

Did you ever notice your mother's beautiful shell combs and fancy hairpins, with the dark and light shades that you can almost see through? Do you know that it was one of my cousins, the true tortoise, who gave his shell to make those ornaments for mother's hair? He makes his home about the islands in warm Southern waters. His suit of armor is in separate plates, which overlap each other, and is very handsome.—M. W. Leighton in Boys and Girls.

Time Enough.

Two little squirrels out in the sun
One gathered nuts, the other had none;
"Time enough yet," his constant refrain,
"Summer is only just on the wane."

Listen, my child, while I tell you his fate:
He roused him at last but he roused him too late;
Down fell the snow from the pitiless cloud
And gave little squirrel a spotless white shroud.

Two little boys in a schoolroom were placed
One always perfect, the other disgraced;
"Time enough yet for my learning," he said;
"I'll climb, by and by, from the foot to the head."

Listen, my darling: Their locks have turned gray,
One as a governor is sitting to-day;
The other a pauper, looks out at the door
Of the almshouse, and idles his days as of yore.

The Better Way.

It was on Harry's first vacation in the country. He had always lived in a small city, but during his first year at college his father had sold his business and moved on to a small dairy farm in one of the river valleys. Harry had been looking forward longingly for several weeks to this vacation, and in particular to the squirrel hunting which his father had promised him.

He was up bright and early on the first morning, preparing for the hunt. His father took the old muzzle-loading gun, the powder horn, and the shot pouch, which for a generation had been a part of the equipment of the tool house, and carefully explained the use of each. And soon as the gun was found to be clean, he poured out a small handful of powder and let it run down into the barrel. Then a wad of newspaper was tamped snugly against the powder with the ram-rod. A charge of shot was now poured in and this was followed by more newspaper wadding. His father promised him a bright new magazine gun after he had learned to use this one.

With the gun loaded Harry started out through the wood lot looking for squirrels. He heard a noise like the chattering of a bird, but soon found that the chatterer was none other than one of the squirrels for whom he was looking. The squirrels were always a long way off or were running through the branches so fast that Harry was unable to get what seemed to him a proper aim.

After tramping for an hour or more he was becoming tired and his arms were lame from carrying the heavy gun. At last he came into a small clearing which was comparatively free from underbrush. Here he sat on a log and rested.

The sensation of being alone in the woods was a new one. Here was a world he had not known. He had thought of forests as dead places, but this one was full of life. The squirrels kept up a constant chattering. The notes of birds, now that he had begun to listen for them, were hardly less loud.

"Why do you all talk at once?" thought Harry.

He soon found that when he listened for any particular note he was able to disregard the other sounds.

"I suppose each one hears the sound he wants to."

The birds and squirrels which had at first kept at a respectful distance were coming nearer. It is possible that Harry would have forgotten his gun, had not a roguish little squirrel dropped some pieces of shell into the path in front of him. There sat the little fellow on a limb of the tree almost over head. In his ignorance of what was proper in hunting, that was the shot for which he had been looking.

Grabbing the gun he raised the hammer, took careful aim, and fired. There was a heavy thump on his shoulder caused by the recoil of the gun. The noise was deafening.

The squirrel had dropped at his feet, Harry picked it up. Its eyes were open. They were sad, innocent eyes and they looked at him appealingly.

There was a stillness in the woods. Every bird and animal was keeping quiet. Now it was indeed a dead forest. The birds had gone and the squirrels had stopped their chatter.

Harry put the warm little body in his pocket and walked out of the woods with a haunting feeling of guilt that he could not argue down. When he reached the open field he heard a number of angry and mournful sounds.

Over and over he said to himself, "I'm sorry."

Harry buried the body of the little gray squirrel under the currant bushes. He was an active boy and liked outdoor sports, but when he saw his father he told him that there were a number of things that he would rather have than the magazine gun.

When his father asked him what he wanted most, you may wonder at his answer. It was a camera. His father got it for him, and he learned to use it in photographing the interesting animals of the forest. Harry became in after life a scientist who studied living animals. —Edwin B. Stevens in Our Dumb Animals.

Queer Happenings.

Whack! whack! went the blows of the axe on the cherry-tree

"Does the cherry-tree feel it, father?" Charlie asked.

Charlie sat on the piazza steps at a safe distance from the flying chips. Charley was a boy who often asked queer questions.

"I guess this tree is too nearly dead to feel anything," Mr. Baker answered, and Charlie was glad it couldn't feel. Mrs. Baker had said the tree must come down; for it didn't yield a quart of cherries in a summer, and its withered branches spoiled the looks of her front yard.

Then something that was really very queer happened—something that made Mr. Baker cry out, ' 'Goodness! I never saw the like before!" For out of the tree, dislodged by the blows, which by good luck didn't touch them, there dropped a nest of five young red squirrels. Four of them skipped away as if they had learned how long ago, though maybe this was the first time they had ever tried; but the fifth one seemed to be hurt by the fall to the ground. In fact, Mr. Baker thought it was dead, so he picked it up and tossed it to Madam Pussy Cat, who was watching curiously a few feet away.

Charlie supposed she would pounce on it as if it were a mouse, but what she did was really more queer than anything that had happened yet. She came up, smelled of it, then very gently lifted it as if it had been a kitten, and walked off with it to the barn.

You may be sure Charlie followed her. Pretty soon he came back with eyes wide open.

"Why father," he said, "Madam Pussy Cat has put the squirrel to bed with her own fam'ly. 'Tisn't dead—I saw it squirm. You—you won't let the squirrel get lost, will you, father?" Charlie knew that kittens with little blind eyes had a way of going off, and never, never finding the path back.

Mr. Baker laughed. "No, Charlie," he promised. "We'll wait and see what pussy does with it."

Well, the queer things kept piling up; for Master Red Squirrel, as Charley had said, wasn't dead at all, only a bit stunned at first; and Madam Pussy Cat mothered him until he became very frisky indeed—so frisky that one day Mr. Baker made a little cage for him to stay in until he became used to a station in life which he wasn't born into.

Charley fed him so that he grew quite tame, and it was safe to let him out, because he would always come home again. Madam Pussy Cat seemed very proud of her adopted child, and they were great friends.

One night, when Charley had been thinking a long while—as much as five minutes—he nestled up to his mother and whispered, "I think, mother, that Madam Pussy Cat must be a Christian cat the way she treated Ruddy."

Mrs. Baker smiled, but she wondered to herself, "What will that boy say next!"—Helen A. Hawley, in Sunday School Times.

"Snooping."

"I call it snooping—it's nothing else!" Kathie sputtered, as she bolted into her mother's room and closed the door behind her. "I haven't said it to any one but you, mother, but I can't help it if she is my father's aunt—she snoops. She went and poked all through the drawers of my machine, and then said, 'I just wanted to see whether she kept them in order.' Sis was there, and she told me."

"Were the drawers out of order?" Mrs. Parrish asked, sensitive to the thought that Aunt Marcia had found something to criticize in Kathie's training.

"No; they were in apple-pie condition, for a wonder. I had a spasm of orderliness yesterday, and put everything straight. But that doesn't alter the fact that she was snooping. She had no right and I'd like to tell her so."

"Oh, no, childie!" Mrs. Parrish laughed with evident relief. "She's a kind-hearted old lady. She doesn't mean any harm."

She may be kind-hearted, but she snoops," Kathie persisted, her face still flushed with indignation. "It's bad enough to have to use that miserable old-fashioned machine, when Maud Lewis has a beautiful new one with a drop-head and all kinds of fancy attachments, but to have her looking all through it—I think it's a little too much to bear."

With the help of her mother Kathie did bear it, however, and two weeks later, when a long-coveted new machine, addressed to herself and bearing Aunt Marcia's card, was deposited at the door, several kinds of expressions crowded each other on Kathie's face.

At the first opportunity she shut herself in with her mother once more.

"I haven't said a word against her to any one but you, mother," she began, hurriedly, "and I'm so glad I haven't. I tell you I've learned one lesson."

"Of course you have."

"You know what I mean?"

"Why, I suppose it's that even 'snooping' may be prompted by generous motives."

"No, 'twasn't that." Kathie indulged in a guilty giggle. "My lesson wasn't a bit Sunday School booky. I'm most ashamed to tell it now. I—I've just been putting my bureau drawers in perfect order. The lesson I meant I'd learned was that it pays in this life to keep everything ready for snoopers."—Youth's Companion.

The Gathering Place.

Life changes all our thought of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight,
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes near.
It grows more real day by day;
Not strange or cold, but very dear—
The glad home land not far away,
Where none are sick or poor or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more.
Our longing hearts desire home, too,
With all the strife and trouble o'er.

—Robert Browning.

PERSONAL AND NEWS NOTES.

The Rev. T. W. Clift, who resigned the rectorship of St. Thadden's church, Aiken, S. C., a year ago, because of ill health, has so far recovered as to be able to accept a call to become rector of St. Helena's church, Beaufort, S. C.

The Rev. Jules Louis Prevost, of St. Ambrose's mission, Philadelphia, has accepted a call to St. Peter's, Great Valley, and St. Paul's, West Whiteland, Pa., and will enter upon his new duties on the second Sunday in March.

A successful pre-Lenten mission was held in Trinity church, Lawrenceburg, Indiana, the Rev. W. D. Engle, rector, beginning January 30, the missioner being the Rev. Edmund A. Neville, rector of the Church of Our Saviour, Cincinnati.

All mail for the secretary of the Diocese of Western Michigan should now be addressed to the assistant secretary, the Rev. J. E. Wilkinson, Ionia, Mich. The secretary, the Rev. Charles Donahue, died suddenly on February 1.

The congregation of Trinity church, Trenton, N. J., observed, on Quinquagesima Sunday, the tenth anniversary of the rectorship of the Rev. Hamilton Schuyler, who preached a sermon appropriate to the occasion. The parish earnest work.

Trinity church, Columbia, S. C., has pledged $1,302 for missions for the coming year. The two churches and two missions of Columbia have pledged in all $1,475.40. Only $880 was assumed as their obligation until the pledges were made.

A bronze tablet has been placed in St. James' church, Brooklyn, N. Y., in memory of the Rev. Dr. Charles Whitfield Homer and his wife. Dr. Homer was rector of the parish for nearly forty years, and his wife was his earnest and helpful co-worker.

Bishop Funsten, on February 10, in Calvary church, New York, in the presence of the Rev. Edwin B. Rice and the Rev. John J. Gravatt, Jr., presbyters, deposed from the ministry of the Church Israel Tremain Osborn, he having declared his renunciation of the ministry of this Church. The deposition was not from any cause affecting his moral character.

The French Church of St. Sauveur, Philadelphia, was consecrated on Sunday, February 13, by Bishop Jaggar. The service was a combination of the French and English languages. The Rev. Herman L. Duhring, D. D., read the Sentence of Consecration in English and the Bishop made an address in the same. The sermon was preached in French by the Rev. Florian Verpilot, in which he gave a resume of the struggles of the church since it was established by the Rev. C. F. B. Miel, D. D., in 1872. It is the only church in the city for French-speaking people.

Peace, Perfect Peace.

Peace, yea, perfect peace. What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and the sky. The more the conscience is enlightened, the more surely will it forbid peace so long as sin remain, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if he did not punish me for my sins. Because of this deep-seated conviction, that great gospel truth, "The blood of Jesus Christ, his Son, cleanseth us from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just and the justifier of him which, believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with my whole soul. An honest man, if he be in debt, will always be in trouble until the liability is removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—C H. Spurgeon.

Our Gethsemanes.

Has any one, ever distantly, apprehended the meaning of Gethsemane to our Saviour? What caused Him its bitter agony, what made Him grovel like a worm in the dust, what forced from His pores the bloody sweat and from His lips the bitter cry, "Not My will but Thine be done?" It cannot have been the foreknowledge of His physical suffering, for that He had had all the time and to it He had frequently but calmly referred in the preceding weeks. It was not, as some of the modern critics believe, the disappointment at the evident failure of His messianic expectations; for, in the physical and earthly sense of his contemporaries, He had never cherished these expectations. And His very Cross was to become His messianic throne.

Gethsemane lies deeper. We touch it sometimes in our keenest religious experience when the load of our sins weighs heavy on our tired shoulders. It was, in the soul of Christ, the consciousness of the wrath of God against sin. The author of the Reformed (Dutch) form of the Lord's Supper has caught a vision of it, when he says: "That He fulfilled for us all obedience to the divine law and righteousness, especially when the weight of our sins and the wrath of God pressed out of Him the bloody sweat in the garden, where He was bound that we might be freed from our sins."

But in another sense, also, we enter with Him into Gethsemane. The cry, "Thy will be done," is echoed from every quarter of the Christian experience. It comes from the long sickbed of the saint, dying by inches, as well as from the lips of the saint who witnesses the pitiful suffering. The husband whispers it over the bier of his wife and the wife over that of her husband. It is cut on the headstone of our eldest born, of the daughter of our tenderest love, of the babe in whom all our hopes were centered. It is spoken over the ruins of an honorably lost fortune, over the failure of our plans, over the surrender of our fondest ambitions. Wherever we gaze in the Christian experience we see its flaming letters.

And strangest of all things—whoever has entered with the Master into Gethsemane and shared in its bitter experience; whoever has learned to say from the heart, Thy will be done," issues forth from the deep gloom of the garden, as He did, a royal conqueror. If our redemption was wrought out on Calvary, the great, deep peace of God came to us by way of Gethsemane. Blessed is the man, who understands it fully, and whose entire Christian life is summed up in that fathomless prayer, "Thy will be done."—Christian Observer.

He Seeks Us.

He seeks each of us by the inner voice and emotions in our hearts and minds, sometimes we hear, by the suddenly upstarting convictions of duty and truth, which sometimes, without manifest occasion, flash across our hearts. These voices are Christ's voice, for, in a far deeper sense than most men believe, "He is the true light that lighteth every man that cometh into the world."

He is seeking us by our unrest, by our yearnings after we know not what, by our dim dissatisfaction, which insists upon making itself felt in the midst of joys and delights, and which the world fails to satisfy as much as it fails to interpret. There is a cry in every heart little as the bearer of the heart translates it into its true meaning—a cry after God. And by all your unrests, your disappointments, your hopes unfulfilled, your hopes fulfilled and blasted in fulfillment, your desires that perish unfruited—by all the mystic movements of the spirit that yearns for something beyond the material and the visible, Jesus Christ is seeking his sheep.

He seeks us by the discipline of life, for I believe that Christ is the active providence of God, and that the hands that were pierced on the cross do move the wheels of the history of the world and mold the destinies of individual spirits.—Alexander Maclaren.

The Bright Face.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. The husband comes home wearied and worried with business cares; for bread winners, the rank and file of them, find it a hard struggle in these times, when there are so many competitors. If the wife has a troubled look, or an unpleasant one on her face, it only makes his weight of care heavier. But if the light of love shines in her face, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting, anxious cares and uncomfortable people about to deal with.

Who is to blame if that class of boys you teach in the Sunday School is not interested and does not learn? One of the most successful teachers said: "If the boys do not learn it is my fault." A real teacher must lead the way, and broaden and open up paths that will allure to knowledge and to duty. Ask God to fit you for that kind of teaching.

Be true to yourself, true to your friends and fair to your enemies. Put your trust in the infinite love and wisdom that are back of life. Then go ahead, and do what you believe to be right. The consequences can take care of themselves, and you will have no cause for worry.

Live, as it were, on trust. All that is in you, all that you are, is only loaned to you. Make use of it according to the will of Him who lends it; but never regard it for a moment as your own.—Fenelon.

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MARRIED.

MASSEY—NEWTON.—In Hague chapel, Cople Parish, Westmoreland county, on February 8, by the Rev. Arthur P. Gray, MARY STEVENSON, daughter of Mr. and Mrs. Edward Newton, to THOMAS NIVIN MASSEY, of Westmoreland.

DIED.

ALDRIDGE.—Entered into life eternal, January 29, 1910, at "Caledonia," Jefferson county, W. Va., ESTELLE ST. PIERRE ALDRIDGE, youngest daughter of the late Andrew and Margaret Irene Aldridge.

"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."—Rev. 7:14.

THOMAS.—At Cremona, St. Mary's county, Maryland, on the 8th of February, 1910, MARIA THOMAS, daughter of the late Dr. William and Elizabeth Landsdale Thomas, in the 79th year of her age.

"In the communion of the Catholic Church, in the confidence of a certain faith."

LAWS.—Entered into life eternal, at her home in Richmond, Va., Thursday, February 10, 1910, 10:30 P. M., Miss MARY ELIZABETH LAWS.

"He giveth His beloved sleep."

OBITUARY.

Col. H. D. Whitcomb.

At a meeting of All Saints' church vestry, February 7, 1910, the following proceedings were adopted:

The vestry of All Saints' church, Richmond, Va., feels most sensibly the profound sorrow and great bereavement which we are called upon to record, in the death of its beloved and most highly esteemed member and Junior Warden, Col. HENRY D. WHITCOMB, who departed this life January 26th, 1910.

In the death of Col. Whitcomb the Church has sustained an inestimable loss, causing it, the vestry, and the general community, to mourn the surrender of a life that has been so greatly valued, and pointed to as most worthy of emulation.

For many years Col. Whitcomb was a true and valued member of the vestry of Monumental church, from which he had resigned, when elected in 1888, as one of a committee of six, to act in the place of a vestry, and to aid in the formation of the congregation, and construction of All Saints', the offspring of Monumental church.

He was one of the original Guild and subscribed liberally, as he has always done, to the work of the new church and other objects, and when it was entitled to a vestry, he was elected, as one in whom all felt the highest degree of confidence, as a pure, earnest and true example of the Christian, the Churchman, and the highest type of a man, upon whom the church and its vestry could rely in every requirement.

His devotion to its teachings and his prompt and happy responses to its every call made him valuable and useful to a high degree, in all relations.

As a member of the Building Committee, in the construction of the present church edifice, his admirable qualities were most highly appreciated, together with his knowledge and experience in his profession as a civil engineer.

His acquaintance with the canons of the Church, and his love for conformity to its laws, were ever in evidence, and his opinion commanded the highest respect on all questions.

The subjects of the beautiful memorials, The Beatitudes and others, contributed by him and his family, to his loved ones who have preceded him to their promised rest, indicate his goodness and love for the teachings of the Bible.

His faithful performance of duty in his profession as Chief Engineer of the Chesapeake & Ohio, one of the country's greatest railway systems, was evidenced by the fact that when President Grant was passing over that road he so admired the skill of its engineer that he asked an introduction to Colonel Whitcomb, who happened to be on the train, and who was later appointed by General Grant one of four U. S. Commissioners to visit the Nile and report on its hydraulic works, in the interest of the Eade's system in the Mississippi. He restored the Chesapeake & Ohio Canal, was identified with the James River & Kanawha Canal, and was Superintendent of the James River Improvement for several years, and rendered valuable service to his country in her greatest need, which added to his love for it, and his devoted family, all made strong his character, and intensified our love for him who, having been spared 'till nearly four score years and ten, to aid in the affairs of the Church Militant, was ready to respond to the summons of the Church Triumphant, which he did with a loving farewell to his family in his last few moments.

To the vestry Col. Whitcomb left a beautiful legacy, in his work of copying, in his own neat and legible handwriting, as a labor of love, the proceedings of Monumental and the subsequent proceedings of All Saints' vestry and congregation, for nearly fifteen years, into a large new book, covering about 133 pages thereof, equal to over 260 pages of ordinary size and this when he was not far from eighty years of age.

We should thank God for his loyal life and example. Our tenderest sympathies are hereby conveyed to his bereaved family, with the prayer for the "Peace of God which passeth man's understanding."

P. H. MAYO,
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JOHN TYLER,
Committee.

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oney can be designated by contributors for Current, Pension and Relief; Permanent Funds: Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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The Household.

RECEIPTS OF A VIRGINIA HOUSEWIFE.

A Seasonable Receipt.

Delicious head cheese can be made by boiling one-half of either a calf or pig's head down until the flesh falls off of the bones. The water will probably have to be renewed once or twice before this is done, but see that it is boiled well down at the last. Take the kettle from the stove and pick out all the bones carefully, mince the meat. Return the mixture to the kettle and add two tablespoonsful of celery seed, and salt and pepper to taste. Boil again for a short time. While this is being done heat a can of tomatoes, press them through a colander, and put them with the jelly. Pour this into the molds and allow to harden. It makes an excellent breakfast or supper relish, and is also a nice filling for sandwiches.

Cheese Mixture for Sandwiches.

Ingredients: One cream cheese; one-half cup finely chopped nuts; one green pepper cut up very fine; one tablespoonful melted butter; one scant cup of cream; paprika or pepper and salt to taste.

Mix the cream cheese, nuts and pepper together the day before the mixture is to be used, and set in the ice box. The next day mix in the other ingredients, and let stand an hour or so to harden. spread on thinly-sliced bread.

An Improvement on Soft-boiled Rice.

A very good dinner dish can be made by boiling a half pint of rice until soft but not mushy. When done break an egg, beat it a little first and stir it into the rice, adding at the same time a little milk and a tablespoonful of butter. (Rice, of course, is always boiled in salted water.) Bake the rice until browned, dish and serve very hot. Hard boiled egg, cut in slices and stirred in improve this dish.

Grits Bread.

This is a very good and very favorite South Carolina dinner dish, and is both palatable and easily made:

Wash a half pint of hominy grits, as it is called in Virginia, put it into a baking pan, and add to it a beaten egg, a tablespoonful butter or lard, and a teaspoonful salt. Cover with water, or milk and water to an inch above the grits, and bake slowly until brown and soft. The grains should be separate. J. P. W.

The Laundry.

When an article becomes scorched in ironing lay it over a plate or platter and moisten the scorched spot with a jelly-like mixture of soap, starch and water. Place a piece of glass over all and lay in the sun. Remoisten as often as necessary until all the stain is removed.

To wash blankets, pour into a tub half a pint of household ammonia and lay a blanket over it; cover immediately with lukewarm water. This sends the fumes of the ammonia through the blanket and loosens the dirt. The blanket should then be stirred about with a stick and pressed until all the dirt seems to be in the water; then rinse in a tub of clear water of the same temperature as the first, run lightly through a wringer and hang out to dry.—Baltimore Star.

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Sermons From Many Texts.

"From the world of sin and noise
And hurry I withdraw;
For the small and inward voice
I wait with silent awe;
Silent am I now and still,
Dare not in Thy presence move.
To my waiting soul, reveal
The secret of Thy love." —C. Wesley.

Not necessarily from the world of sin, but certainly from that of noise and hurry, it is delightful sometimes to be able to withdraw into the companionship of one's other self, that ever-ready friend who is always waiting to be talked to and to give us good advice. You know, perhaps, how it is to come out of a busy, noisy street in Paris or London into some quiet, old-fashioned spot like the Inns of Court or the Temple church yard—a place so retired and quiet that it is almost impossible to recollect that the great, roaring city is so near. You may go into some such place, I say, with a dear friend and sit down quietly on a bench, and talk out your heart, perhaps, for hours without moving. It is just such an experience to go into your own room after the bustle of everyday life is over for a while, and talk to the faithful friend you will find there, surnamed you Other Self. Or, just not to talk at all, but to keep perfectly quiet. "I go into the silence," as the Christian Scientists call it; "Commune with your own heart and be still," as King David advised long ago.

You drop, at such a time, the fretting cares of your life, which are after all, and this is what it is so necessary to remember, only superficial. We think they are lasting, but they are not. They change from day to day and are extremely temporary. Some crosses, to be sure, seem to endure forever; like the poor, we have them always with us, but even they need not be allowed to go down too deep. You can if you choose, keep them always on the surface of your life, whose purest stream runs quietly and placidly on underneath them quite undisturbed.

An old-fashioned steamboat, for example, churned up with her paddle wheels an immense quantity of the water of the river over which she was travelling, but the fish simply sank lower down and lived on peaceably. So we can do, and manage to pass through our daily life undisturbed and even happy, no matter what cares and storms fret the surface of our lives.

The instinct of a child is to ask, and this is the ground-work of Christ's argument about prayer. If a child asks why should not you? For we, too, truly and accurately, are children making over again in after life the very same appeals that our children in early childhood made to us. Life with us, as life with them, must know its asking. —W. S. Rainsford.

Hard words will vex; unkindness will pierce, neglect will wound; threatened evils will make the soul quiver; sharp pains or weariness will rack the body, or make it restless. But what says the Psalmist? "When my heart is vexed, I will complain." To whom? To whom? Not of God, but to God.—E. B. Pusey.

We are responsible for the use we make of the good instigations which from time to time visit our hearts. They are given us to start the spiritual life upon, to be the beginning of holy effort and prayer. We are not the better for having them, for they come of free grace, not of nature, but we are the better for surrendering ourselves to them and following in their lead.

Govern your tongue, or its unruliness may ruin yourself and others. Tongue and speech were given to you to utter thoughts pleasing to God and profitable to your fellow-men. See that the inner fountain be pure, and its outpourings will be clear and salutary.

What the Holy Spirit does is to lead and move in order that He may lead. Do not imagine that He does more. Do not think that He drives or compels. To do so would be to destroy the moral nature of the creature instead of renewing it. The Holy Spirit extends His hands to us, entices, allures, invites, remonstrates, but never forces. Let us make ourselves over to His guidance. The way may be occasionally rough and thorny, but it ends in that blessedness which shall fully content the soul.

Michael Angelo, pointing to a piece of marble, said: "There is an angel in that block, and with chisel and hammer I mean to bring it out."

In each one of us there is the image of God. Let the hammer and chisel do their work until the image is completed.

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There is a comfort in the strength of love;
'Twillv make a thing endurable, which else
Would overset the brain, or break the heart.
—Wordsworth.

"No guise is too good for sin to appropriate."—Ram's Horn.

Don't bother to forgive your supposed enemies—just forget them.

"I will lift up mine eyes unto the hills from whence cometh my help."

Put not your trust in money but your money in trust.—Oliver Wendell Holmes.

In peace let me resign my breath,
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me.

Often the fear of not accomplishing what is before us, is the only thing in our way.

Self-consciousness may be truly defined as a person's inability to get out of his own way.

Some people are like electric buttons; they'll not accomplish anything unless they are pushed.

To be ranked as a "stand-by" in church attendance is to have something to be thankful for in both worlds.

If your cup is small, fill it to the brim. Make the most of your opportunities of honest work and pure pleasure.

When we are alone we have our thoughts to watch; in the family our tempers; and in society our tongues.

"He breaks the power of cancelled sin
He sets the prisoner free;
His blood can make the foulest clean.
His blood availed for me."

Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us.—Samuel Smiles.

In taking revenge, a man is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon.—Francis Bacon.

Each soul is the embodiment of a Divine thought, created for a particular destiny, and each will shine in the light of the life to come with a special glory.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—Madame de Steal.

Jesus, Thy Blood and Righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

If anger arise in thy breast instantly seal up thy lips, and let it not go forth. Angry passion is like a fire, and angry words are breath to fan it.—Jeremy Taylor.

Soberly and with clear eyes believe in your own time and place. There is not and there never has been a better time or a better place to live in.—Phillips Brooks.

Let us not despond about our experiences, nor debate as to whether we have faith, love, or hope. Let us act upon what we possess, and exercise will increase its growth.

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—Dean Farrar.

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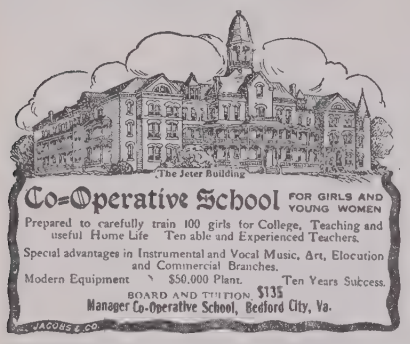
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., FEBRUARY 26, 1910. No. 9

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

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BISHOP DOANE AND CANON 19.

Possibly the ablest, most judicial and most temperate contribution, so far, to the consideration of that very much discussed subject—Canon 19—has been furnished by the venerable and venerated Bishop of Albany. He says:

Judging from the recent inundation of pamphlets and letters and Church papers about Canon Nineteen, I am inclined to think that a process of artificial respiration is going on with a view to reviving what seemed to me to have died a natural death—a condition of excited anxiety and alarm in reference to this canon. Regarded by some people as a step toward reconciliation with Protestant Christendom, it seems to other people a dangerous break of the unity and polity of the holy Catholic Church. Nobody is more ready than I to acknowledge that we have no right to risk our relations with the long Christian past in order to seize any apparent possibility of present restoration to unity or of a reunion with the Church of the future.

I believe one ought carefully to discriminate between the exaggerations and excesses of both views, and what is wanted is sound balance of judgment and moderation of language, with freedom from personal condemnations. I am free to say that, in my judgment, far too much importance was attached to this canon from the moment of its adoption; until lately, the sober settling down of thoughtful people shows them that it neither contradicted the polity nor the policy of the Church. The Philadelphia explosion which immediately followed the passage of the canon made it appear like a dynamite bomb. Really that result was due to certain local and personal conditions, and a few men who had held a sort of Catalinian allegiance to this Church up to that hour took advantage of its superficial appearance and its most improper and untrue designation as an "Open Pulpit canon," to feel that "their swords were their own," and to use them to cut themselves loose from the obligations of their ordination vows. It was a small and short-lived spasm, by means of which a few people went out from us who were not of us, and went to their own place in the Roman communion. A very few equally insignificant explosions in the other direction occurred, and a most unfair advantage was taken of a misunderstood meaning of words to allow what the canon in no wise suggests or permits, a very loose surrender of some of our churches to combined revival services, and here and there the reckless and random invitation to "Christian men" to preach, merely because they were not ministers of this Church. Meanwhile the overwhelming preponderance of Bishops and other clergy, of churches and congregations, kept on the even tenor of their way, and it has required the very persistent agitation of a very few people to manufacture what I believe to be a very morbid anxiety about the meaning and effect of the canon. Of course this question must be fairly met if it is pressed and urged in either house in the General Convention next autumn, and I believe it will be found that the temper of the Church will show that the canon has a declaration of a principle from which this Church is not prepared to recede; namely, that we recognize a gift and power of teaching neither conferred by nor dependent upon our orders; that there are subjects with which experts not in our ministry can deal better than any of us; that the restrictive language of the canon, namely, its application as confined to special addresses at special services and only by the authorization of a Bishop, is an abundant safeguard against any contradiction or contravention of the language of our Ordinal; and that more and more, as time goes on, the real good in the existing legislation will prove its value, and what is apparently evil will totally disappear. To repeal the canon, or to change its language in the direction of limitation foreign to its spirit or purpose, would be to bring "the shadow of the degrees" ever so many "degrees backward on the sun-dial" which marks the growth and progress of light and love and oneness to-day. I hope and believe that the Bishops will make such answer to the petition of last year as will allay the alarm and anxiety of its signers and satisfy the sober second thought of Churchmen that the matter may safely be left where it is. If it has not been helpful, as some people thought it might be, it certainly has not been harmful; and, while I do not desire to consign it to "innocuous desuetude," it certainly has no reason to be counted as a burning question to occupy the time of the General Convention with long and warm discussion.

Bishop Doane is recognized all through the Church and outside of her limits as one of the ablest advocates of Christian Unity; and at the same time no one will suspect him of any extreme advocacy of a radical "Open Pulpit." Hence, his words ought to and doubtless will have great influence in all except hopelessly prejudiced minds.

The agitation that has been going on lately with regard to the repeal or amendment of Canon 19, he very aptly and justly describes as "a process of artificial respiration with a view to reviving what seemed to me to have died a natural death—a condition of excited anxiety and alarm in reference to this Canon."

These are not the words—be it ever remembered—of an extremist for so-called "Low Church" views, but the sober words of one of the pronounced "High Churchmen" of the House of Bishops; and at the same time, the deliberate expression of one who is recognized as a leader by the entire American Church; and they give emphasis to the plea of the Southern Churchman that the Amendment of this Canon by the next General Convention would be in response to no general demand on the part of Churchmen generally, and would be a wanton insult to all outside our own fold. The Bishop rightly and justly argues that the misuse of a canon by a few reckless individuals has no bearing whatsoever on the real value of that canon. Such a course of argument as that would put it in the hands of a few lawless individuals to necessitate a change of any canon in the Digest that allows to Bishop or priest any liberty whatever of individual judgment.

But the words of the learned Bishop, which will give most cause of gratitude to all in the Church who stand for genuine catholicity, in contradistinction to a partisan and sectarian use of that good word, is his courageous and clear declaration "that the Canon has a declaration of a principle from which this Church is not prepared to recede; namely, that we recognize a gift and power of teaching neither conferred by nor dependent on our Orders; that there are subjects with which experts not in our ministry can deal better than any of us." And further, he adds: "More and more, as time goes on, the real good in the existing legislation will prove its value, and what is apparently evil will totally disappear."

On these statements of the Bishop of Albany the Southern Churchman is willing to rest its case, as against any repeal or amendment of the Canon,

and it cordially commends the utterance of this venerable leader to every Diocesan convention delegate who is to take part in the election of deputies to the General Convention, and to every deputy so elected.

Leave Canon 19 alone and allow time to prove that the General Convention of 1907 builded better than it knew.

MISSIONARY WORK OF THE CHURCH.

By Rev. W. S. Simpson-Atmore.

Home Organization.

Mr. Editor: I think we owe you a debt of gratitude for your words of wisdom under heading "The Apportionment and Business Methods" in the issue of February 5, of the Southern Churchman. The statement of Mr. King, the Treasurer of the Domestic and Foreign Missionary Society, to the Church, on January 22, calls not only for "serious thought and searching questioning" on the part of all Churchmen. That statement does more—it calls for nothing less than a remedy. Now, I think we have all made up our minds where the remedy ought to be applied, for it is obvious that the trouble lies in the *parish*, which is necessarily the unit in all missionary work and endeavor. I do not mean by this that there is a lack of missionary spirit in our parishes; for such is not the case. but rather that there is generally speaking, no organized missionary parochial system actively at work. This is the weak point in our work at "The Home Base of Missions."

But now for the remedy. May I without being considered presumptuous, be permitted to suggest one—in the shape of a practical business-like scheme which can be easily introduced in every parish, and worked on and up through the district, then on to the diocese, and, if need be, continued on, under proper adaptations, through the Missionary Department, and finally up to the Board of Missions at headquarters. This scheme of missionary parochial and district committees, which has the advantage of having been tried and tested, and not found wanting, will, the writer knows by actual experience, act as a corrective to the poor methods, (where such exist) in parish collecting, and also to any indifference and want of punctuality in forwarding funds after they are collected—as the system is in active being during the entire working year—bringing money into the Treasury all the time—without having, as you say, "a famine for six months, and then a flood of receipts just at the close of the average conciliar year."

The following which is an outline of the scheme—is respectfully submitted for the consideration of Churchmen generally:

Missionary Work at the Home Base.

Weak Spots.—Lack of Parochial Committees; lack of proper electorate for District Committees; lack of joint work together, between men and women; lack of a definite scheme to focus and unify Missionary effort.

Parochial Committees.

Let us take a town or city district composed of (let us say) ten parishes. Taking first a *single parish*—in the case of which the rector or minister will form a parochial committee always composed of men and women in equal number—each member of the committee being responsible for some definite department of work. —E. g., Chairman—Rector or Minister.

1. Correspondent (Corresponding Secretary) to whom all notices are sent, and by whom notifications to the members are made.
2. Treasurer—Collector.
3. Distributor of all Missionary boxes and Collecting cards.
5. Representative of Men's Work (St. Andrew's Brotherhood or Laymen's Forward Movement.)
6. Representative of Women's Work (Woman's Auxiliary or Daughters of the King.)
7. Representative of Sunday School.
8. Representative of some Special Mission (Foreign) Cuba, the Philippines, etc.
9. Representative of some Special Mission (Domestic.)
10. Churchwarden.

N. B.—On such Parochial Committee it will be seen that representatives of *special* Missionary effort and work may sit—care only being taken that full liberty of ear-marking be observed. In such a committee the rector or minister of the parish may find all missionary effort focussed, and the abolition of serious overlappings. This means better results, with the saving of much labor and time.

District Committees.

Immediately that the foregoing Parochial Committees are formed, all difficulty vanishes in the formation of *District Committees*. In the ten parishes, with the ten representatives apiece, we shall now have ten clerical chairmen, fifty men, and fifty women forming a most effective *District Council*—out of which an *Executive Committee* will be chosen. It would be hard to exaggerate the importance of this council and executive committee, as it is immediately possible, at any moment, to gather 100 workers to consider progressive work.

N. B.—The members of the parochial committees must form the electorate for the district committees; and let it be added—in estimating the possible number, upon each parochial committee, I was considering town or city parishes. Now in country districts where the parishes or missions are smaller, the parochial committee might be reduced to six or even to four.

Included under this head one other word remains to be said: By standing order, all money when of sufficient amount, should be forwarded by the local treasurer to the Board of Missions' Treasurer in New York, as soon as collected or paid in.

I am sure that if we work upon these more democratic lines we shall generate increased interest and certainly greater effectiveness in the Missionary work in our parishes; and this means not only largely increased contributions, but such contributions forwarded on to the headquarters' treasury constantly, and at times in the year when they are most needed.

Not only labor to keep thy mind spiritual in itself, but by it put a spiritual stamp even upon the temporal employments; and so shalt thou live to God not only without prejudice of thy calling, but even by it thou shalt converse with him in thy shop, or in the field, or in thy journey, doing all in obedience to him and offering all, and thyself withal, as a sacrifice to him; thou still with him and he still with thee in all.—Robert Leighton.

For the Southern Churchman.

Signs of the Times.

At the coming of the Saviour the general world was looking for a new era, and it came. The field of human life and history was white for a harvest: All events were pointing to a focus: Who, that can do any thinking can resist the thought and conviction that we are in the "Latter Day" of humanity: in the high noon of civilization: in the closing act of the great drama of mankind; in the Last Times? Our race is almost bewildered at great achievements, from day to day; and we are thinking and asking one another: What next? The logic of events, and force of unquestionable facts are more and more pressing.

According to our best calculations of eclipses, and study of the course of things, mankind have been on earth six thousand years; and we are now either in or approaching the seventh or Sabbatic period and the Day of the Lord. In the mathematics of divine providence we can not confine ourselves to the four rules of arithmetic or simple figures. It is enough to recognize footsteps of God, as we do in the recurrence of the seasons and periods: Divine order controlling things.

All things on the face of the earth show steady and wonderful improvements and advances; not only in growth and expansion, but in wise and perfect work, and in grace and beauty. The business of our day must have the best exercise of wisdom and virtue, of intelligence and activity. Competition necessitates hard practical study and intense work. The building of houses and establishment of business and conduct of enterprises require and make character and reliability. In the great machinery of modern business the bad or worthless are speedily ground up or discarded. Good and true and beautiful are wanted everywhere.

We seem to be and are made familiar with the promises and prophecies of the distant past. Instead of brass, we are having gold; instead of iron, silver; instead of wood, brass; instead of stone, iron; instead of the brier, the fir tree; instead of the thorn, the myrtle tree. And the wilderness and solitary places are rejoicing and blossoming as the rose. The whole world seems to be putting on its Sunday clothes and preparing for the great Advent.

Then, again, our history seems to cover three periods: The first period was a disastrous failure; and all but one family were swept away.

From the Flood two streams of civilization seem to have flowed parallel—one through Abraham, with tradition and records; True Religion became the charge of Israel, to whom in 1491 B. C., was given the corner stone and basis of all civilization—the Decalogue—the Ten Commandments.

The Ten Commandments are the spirit and life of Holy Scripture, as the direct Word of God. And the Word of God is realized in the Messiah—the manifestation of the divine mind—God manifest in the flesh.

The other stream of Pagan Civilization and human development has hardly a record until about 1500 B. C. Then it becomes identified with Assyrian and Egyptian myths, and then Troy and Homer and Athens, and in the time of Isaiah—B. C. 773—Rome is founded. And the great stream moves on, strengthening and enlarging till it reaches its fullness and power in the age of Augustus. The stream of true religion flows into the Augustan Age, and the Messiah comes. And the clock of the heavens strikes *Anno Domini*—the year One of the Christian Era.

The Messiah has come. Everlasting righteousness has been brought in. The Most Holy has been anointed. The work of redemption has been finished. The sceptre departs from Judah. Jerusalem is destroyed. The Roman Empire has accomplished its work of preparation, and passes to its decline and fall.

The great work of the new period, the Christian Era, goes on. And as sheep among wolves, poor and ignorant, through martyrdom and tribulation spread divine truth, and by the Spirit of God, establish the Kingdom of the Prince of Peace throughout the world.

The first millennium was the darkness before day-break. The first millennium of our era was the darkness before day-break. Then came Chivalry and the Renaissance. And with the Renaissance came the discovery of printing; the Reformation; the discovery of America; and then came great beams of light in the persons of Copernicus, Galileo, Kepler, Bacon, Newton, the Book of Common Prayer, the English (King James') translation of the Bible and Shakespeare. Then came the brilliant lights of latter day literature; the American Republic was established to witness and proclaim the liberty and rights of man.

The Nineteenth Century opens with the establishment of the British and American Bible Societies; and the knowledge of the Lord began to be spread over the earth as the waters cover the sea.

In 1831, lucifer matches and steam came in common use. Then came coal-oil and electricity, and all the enlarging wonders of latter day invention and progress, that multiply power without limit, abolish distance and explore all the secrets of nature.

The man of our day—in the full enjoyment of his privileges and possibilities—stands as made after the divine image, with the divine attributes of omniscience, omnipresence and omnipotence—a son of Adam, which was the Son of God.

Along with the other achievements of the age are the "Campaigns" against disease in all its forms, its germs and actions. We chase the devil into his fastnesses to cast him out, that perfect health may prevail. We meet the last enemies, sin and death. Against them there is but one anti-toxine—one hope—the Messiah—Jesus Christ and Him crucified. The grand climax and triumph is His exaltation.

What Next? W.

Example.

I have read that in a town in Italy there is a beautiful statue, a figure cut out of stone, of a young girl. One day a poor girl was seen looking at it. Her face was dirty, her hair untidy, and her clothes ragged. While she stood and looked at the beautiful statue she seemed to think of something, and quickly went away.

Next day she came back and stood there again, but her face was washed and her hair combed, and made as neat as the hair of the girl made of stone.

Then she noticed something else, and again she went away. Next day the people who watched for her saw her come again, and all her clothes were tidy; the rents were mended, and she looked quite a different girl as she stood and looked at the statue and smiled. The girl had seemed to her so beautiful she wanted to be like her.

It is far more beautiful to be like children of God, and this can be, for He has adopted us.

Church Intelligence.

CALENDAR.

February.

1—Tuesday.
2—Purification Blessed Virgin Mary.
6—Quinquagesima.
9—ASH WEDNESDAY.
13—First Sunday in Lent.
20—Second Sunday in Lent.
24—St. Matthias' Day.
27—Third Sunday in Lent.

Collect for Third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

Foreign.

The Bishop of London's Message.

For years now the Bishop of London's Lenten Mission has been the principal feature of the Lenten season in the London Diocese. This year he is especially visiting the Northeastern part of his Diocese, his first suburban mission having been arranged to take place at Harlesden yesterday. On Sunday and Wednesday next he is to continue his mission at St. Andrew's, Willesden. Hornsey, Tottenham, Edmonton, and Enfield will afterwards be visited. And on Good Friday evening he will deliver an address at the Paragon Theatre, Mile End road.

As usual, the Bishop opened his Lenten Mission at Holy Trinity,, Sloane street, on Ash Wednesday afternoon. The text upon which he based his beautiful message was very brief: "Sirs, we would see Jesus" (St. John 12:21). It was always difficult to judge how far one was justified in taking a verse of Holy Scripture out of its context and giving it, to a certain extent, a modern meaning, he said. But he could not find no better words to describe what we saw on all sides to-day. For the last fifty years it had been the cry of the scholars and students of the world. It was the cry of the multitude in our city. It was the cry in the hearts of that great mass of people who were present that afternoon. It was the cry of those who themselves taught and preached. Passing on to the next stage in his reasoning, he said: "This great multitude in London will never see Jesus until we (i. e., professing Christians), see Jesus." And then, after dealing for a few minutes with this aspect, the Bishop's voice rang out the reveille of his message: "To see Jesus and to be Jesus to the world is the absolute vocation to which every one of us was born." It was, he added, the most beautiful vocation in the world. Moreover, we made the mistake of our lives if we imagined that there was a lower standard of life for the layman than for the clergy. If the motive power of the individual life was not the ideal to see Jesus and to be Jesus to the world, it was utterly wrong, and needed to be begun all over again. "And therefore, for God's sake, break up that old ideal * * * that false ideal * * * and start again." How were they to see Jesus? Studying those whose lives plainly declared that they daily saw Jesus, he noticed three things: belief in the Holy Ghost; a touching study of the photographs of Jesus Christ in the Bible; and a determination to follow Him in every detail of their lives. "You can be a Christ to the world if you want to be! How long are we going to be content with a twilight kind of faith which we do not enjoy ourselves and which converts no one?" was the challenge which sounded in the ears of the packed congregation as they listened to the last sentences of the simple eloquence of the preacher.

A Great Achievement.

We congratulate our friends in Wales, and particularly the Church-people of Swansea, upon the consummation of a great effort. On Tuesday the new Church schools in Oxford street, Swansea, which have been built at a great sacrifice to meet the requirements of an exacting and hostile education authority, were opened by Sir J. T. Llewellyn. The occasion was a very happy one, and the addresses were all pitched in a confident, congratulatory strain. Mr. A. F. Eden, who, as correspondent and one of the managers of the schools, has taken such an active part in the long fight for the cause of religious education in Swansea, reviewed the story of the struggle, and mentioned that in addition to the cost of rebuilding the schools, Church people have had to find over £1,000 to make up the salary of the teachers in the Church schools to the scale paid to teachers in the Council schools. It was the refusal of the local authority to treat the Church teachers on the same footing as Council school teachers that led to the application in the high court of justice in July last year. It will be remembered that the result was a judgment in favour of the managers. The court held that the education authority had failed to fulfil their duty of keeping the Church schools efficient, and judgment was given against them. Against that position the Board of Education has appealed.

What it is to Feel Hungry.

Yesterday week Sir Ernest Shackleton addressed a drawing-room meeting held on behalf of the Church of England, Waifs and Strays Society, by Lady Pearson at 16 Carlton House-terrace. His only qualification, he said, for speaking in such a cause was that he, like the children, knew what it was to be hungry, and it was not often that those who knew what that meant "could get into a drawing-room such as this." The Bishop of Kensington, who presided, also spoke of the difficulty of making comfortable people realize the meaning of hunger, and quoted a remark made by the Head Master of Harrow School that "the most wonderful thing he had ever come across was the capacity of a public schoolboy for not receiving information." Those words, the Bishop thought, might well be applied to London people in general, concerning the needs of such a Society as that for which they were pleading.

American.

Berkeley Divinity School.

The annual meeting of the trustees of the Berkeley Divinity School, Middletown, Conn., was held on Feb. 15. The report of the dean, Rev. Dr. Samuel Hart, was read, together with the report of the Library and the treasurer's report. The resignation of the Rev. Ellis Bishop from the chair of ethics and evidences was accepted, to take effect at the end of the present academic year.

Those present were: Bishop Brewster (in the chair), Dean Samuel Hart, Rev. E. C. Acheson, archdeacon, Middletown; Rev. Dr. Francis Goodwin, of Hartford; Rev. Dr. Storrs O. Seymour, of Litchfield; Rev. Professor John Binney; Bishop Lines of Newark; Charles E. Jackson, of Middletown, secretary and treasurer; Burton Mansfield, of New Haven, and Charles H. Nettleton, of Derby.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

How the New Chief Justice Became a Churchman—Death of Two Faithful Church Women—Work of the New Archdeacon—Missionary Day for the Sunday Schools—The Laymen's Conference in Nashville.

It has been mentioned in these columns before that Judge Horace H. Lurton, the new Associate Justice of the United States Supreme Court, is a staunch Churchman and that both he and his wife take a lively interest in all branches of the Church's work. The Clarksville Leaf-Chronicle in a recent issue, tells how it was that Dr. Lurton, the father of Judge Lurton, and his family, at one time ardent Methodists, came into the Episcopal Church. The incident is worthy of repetition:

It was during the troublous days of the Civil War. Young Lurton, a son of Dr. Lurton and a brother of Mr. Justice Lurton, had been killed, and his body was brought to Clarksville for burial. Dr. Lurton, the father, himself a Methodist and superintendent of the Methodist Sunday School, requested the pastor of the Methodist church to conduct the funeral. The reply was that he had been inhibited by the Federal forces. Dr. Lurton then went to Dr. Ringgold, the rector of Trinity church, and made the same request of him. Dr. Ringgold agreed to conduct the service. All was made ready and then he too was ordered to desist. He replied by saying it was his duty and he would do it. An armed squad of soldiers was sent to the cemetery to prevent his action, but the only reply made to their order was: "It is my duty and I shall perform it. If you shoot me down, you may." They did not shoot.

This courageous act on the part of Dr. Ringgold, afterwards for so many years rector of St. John's church, Knoxville, and now their beloved rector-emeritus, so impressed Dr. and Mrs. Lurton that they both were confirmed; Dr. Lrton afterwards being ordained to the liaconate.

Mr. Justice Lurton, then a Confederate soldier, on his return from the army became also an Episcopalian. The whole family ever since has been loyal and faithful in its devotion to the Church.

During January, Trinity church, Clarksville, and Grace church, Paris, sustained a great loss in the death of two of the most faithful Church workers in the Diocese—Mr. Thomas D. Luckett, of Clarksville, and Mrs. Medora Upchurch, of Paris. It was mainly through the efforts of Mrs. Upchurch that the present beautiful church building in Paris exists. She was the inspiration of the whole undertaking.

On January 19, Bishop Gailor was the orator at the Lee Memorial exercises at Humboldt, held at the college there under the auspices of the Forrest Chapter of the Daughters of the Confederacy.

The Rt. Rev. William C. Gray, Bishop of Southern Florida, celebrated the fiftieth anniversary of his ordination to the priesthood on January 25, in his see city Orlando. It was very fitting that the sermon on this occasion should be preached by the Bishop of Tennessee, where for so many years Bishop Gray had been identified with the Church's work.

The new Archdeacon of the Convocation of Nashville, the Rev. Thomas D. Windiate, began active work January 1, since which time he has been busy visiting the scattered communicants in Middle Tennessee, and arranging services at those mission stations not supplied at present with a regular clergyman.

The assistant rector of St. Peter's church, Columbia, is to have charge of the church of the Holy Cross, Mt. Pleasant; the rector of St. Paul's, Franklin, will have charge of Grace church, Springhill; the rector of Trinity church, Clarksville, will continue to have charge of Grace church, Rossview.

Mr. Windiate has recently conducted a series of services at St. James' church, Cumberland Furnace.

The work the new Archdeacon is doing is one that has long been needed and much good is expected to come as a result of his efforts. He will make Nashville his headquarters.

On Sunday afternoon, January 16, "Missionary Day" for the Sunday Schools of the Church, there was a union meeting of all the Sunday Schools in Nashville, at Christ church. There was a large attendance of children present and much interest was shown. The Rev. H. J. Mikell, the rector of Christ church, presided and the Rev. E. A. Bazett-Jones the rector of the Church of the Advent, made the address. His subject was "Here is a little lad." The offering was for the benefit of St. Andrew's School, near Sewanee.

The Nashville Convention of the Laymen's Missionary Movement was a great success. Mr. A. H. Robinson, of Christ church, was on the executive committee and treasurer of the Convention. Mr. E. M. Fisher, of St. Ann's church, did much effective work. The Rev. Mercer P. Logan, D. D., was the chairman of the Pastor's Co-operative Committee. The Bishop of the Diocese, preliminary to the meeting of the Convention, issued a pastoral to all his clergy, endorsing the movement and praying God's blessing upon it.

The next meeting of the Convocation of Nashville has been appointed for October, 1910, and the place, Clarksville, Tennessee, Trinity church, the Rev. John B. Cannon, rector.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop

The Rev. John H. Townsend Abroad for Rest and Recuperation.

The Rev. John H. Townsend has resigned the rectorship of the Church of the Ascension, Atlantic City, and gone abroad for rest and recuperation. His health has been somewhat broken by the tremendous labor and responsibilities of this great parish. For the past eighteen years he has been rector of Ascension church and during that time has built up one of the most progressive churches in this city and in the diocese of New Jersey. The church maintains a number of chapels which cover the various parts of the city, and six clergymen are occupied in the work, which is directed by the rector. Mr. Townsend is now in the south of England on leave of absence, with full salary from the parish.

The property consists of the mother church, All Saints' chapel, in Chelsea; which is soon to become a separate parish, under the rectorship of the Rev. John W. Williams, who has been its vicar for nine years. The chapel of the Good Shepherd, the chapel of St. Augustine for colored people, and other missionary work has been carried on by the rector with his helpers. Mr. Townsend has desired, for a long time, to be relieved of this work and to have the opportunity for rest before taking up a work which will be less arduous and exacting.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Gulf Coast Convocation—Church Activity at Bay St. Louis.

The Gulf Coast Convocation of the Diocese of Mississippi met in Christ church, Bay Saint Louis, on Tuesday, February 1. The Convocation were deeply inspired with the evidences of progress shown. The church and fence have been painted, a new rectory built, and greatest of all, a rector called and established, and the funds subscribed to pay his stipend. Altogether a wonderful showing for the handfjul of Church members.

The Convocation began with the celebration of the Holy Communion, at 10 A. M., Tuesday, Dr. Logan, our beloved Nestor, being the celebrant, assisted by the Rev. H. H. Sneed, of Gulfport.

The following clergy were present: Rev. Nowell Logan, D. D., of Pass Christian; Rev. H. H. Sneed, of Gulfport; Rev. C. B. Crawford, of Biloxi; Rev. L. W. Rose, of Laurel; Rev. John Chipman, of Scranton; Rev. F. P. F. Duffy, of Bay St. Louis; Rev. A. R. Edbrooke, of New Orleans; Rev. W. S. Slack, of New Orleans; Rev. Edmunds Bennett, D. D., of Mobile.

The Convocation was well attended by the people of Bay St. Louis. Addresses were delivered on "What the Church Teaches," "Faith in Christ the Son of God," Rev. Morrell Logan, D. D.; "A New Life in that Faith," Rev. John Chipman; "An Organization to Aid that Life," Rev. C. B. Crawford; "The Preaching of the Gospel," Rev. F. P. F. Duffy; "Baptism," Rev. H. H. Sneed; "Confirmation," Rev. John Chipman; "Holy Communion," Rev. C. B. Crawford; and addresses on Missions by Rev. L. W. Rose, Rev. C. B. Crawford and Rev. H. H. Sneed.

The Convocation was rejoiced to find Dr. Logan's health so entirely restored. A letter was received from Rev. George S. Gibbs, our late dean, telling us of his being called to a new work in Louisiana. He was greatly missed at the Convocation and will be missed by the whole Diocese.

Reports to the Convocation from the various parishes and missions of South Mississippi showed most gratifying progress for the year.

Though the Convocation adjourned on Thursday, February 3, two of the visiting clergy remained and sermons were preached by Rev. L. W. Rose and Rev. Edwards Bennett, D. D., on Thursday and Friday nights. The whole Convocation was most helpful to the spiritual life of the community.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Noonday Services at Trinity, Brooklyn. Organ Ruined by Storm.

The noon day services at Holy Trinity church have attracted attention this year as not on some previous years, because of the grade of preachers provided. Attendance has beaten past years. The new feature of Sunday night conferences, following the evening service, when practical topics are presented and debated, has much increased attendance.

St. Bartholomew's church, the Rev. F. M. Townley, rector, suffered a severe and wholly needless loss the other day. Workmen were making some repairs and went away at night leaving open a skylight. That night it stormed and the water ruined completely an organ that was not new, and yet which cannot be replaced for less than $8,000. The parish has just been paying off a debt, and is not in position to purchase a new instrument at this time.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

Consecration of a New Church—Opening of Another.

On Sunday, January 30, the Bishop of Cuba visited Guantanamo for the purpose of opening the beautiful new church which has just been built there, through the generosity of a Philadelphia friend of the work in Cuba. The consecration of the church was deferred owing to the incompleteness of the building. The church is a beautiful example of the Spanish style of architecture.

On Sunday, February 6, the first consecration of any of our churches in Cuba was held at Ensenada de Mora, a sugar estate in the south-eastern part of the island. This church also is very beautiful, and complete in every detail, from pews to bell. It is in the Spanish style, and the woodwork and decorations in it are very fine. It is surrounded by an iron fence, in the midst of a garden of flowers. It was also built through the generosity of a Philadelphia Churchman, another friend of the Church in Cuba, who is also building a rectory. It is situated in the heart of the estate, and is easy of access, and it will minister to thousands of people.

At all these sugar estates in Cuba, there is always a certain contingency of English-speaking people, managers, engineers, foremen and such like, all men of education, and many of them Churchmen. Some are not members of our Communion, but many of them become such, and all need the ministrations of religion. In addition to these there is usually a large number of Jamaica negroes, nearly all of whom have been trained in the Church, and are so attached to it, that they will refuse to work where they cannot have its ministrations. Many of them cannot read, but they have committed to memory most, if not all the canticles of the Services, together with many of the "Hymns Ancient and Modern," so that the service moves on almost as well as if they could read.

Then there is also a great number of native laborers, who take very naturally to the ministrations of the Church, which represents to them a pure form of Christianity, ministering to rich and poor alike. Sometimes at one of these sugar estates there will be as many as from five to ten thousand of this class.

Naturally, then, this church will minister to a very large number and a great variety of people, giving them the consolations and aids of religion, and at the same time making them more contented and satisfied in their work. In it services will be held both in England and in Spanish.

While there, the Bishop confirmed three persons.

The Rev. C. W. Frazer, formerly at Calvario mission, Jesus del Monte, Havana, and more recently of Savannah, Georgia, has been placed in charge of this work, and is already in residence.

GEORGIA.

Rt. Rev. F F. Reese, D. D., Bishop.

Industrial School For Boys.

Through the efforts of Mrs. Anna D. Dodge, who has long carried on the Anson Dodge Home for orphan boys on St. Simon's Island, an Industrial School is planned and work on the buildings already begun, under singularly favorable auspices. The Savannah News has this to say about the new project.

The school has for its purpose the education of boys. It will be appointed along the lines of the Martha Berry School at Rome, and boys from all sections of the country will be admitted. The courses combine full manual training, industrial and academic as well as agricultural training.

The plans for the school involve the expenditure of $50,000, a large amount of which has been subscribed, and the balance is easily in sight, making the success of the undertaking an assured fact.

The location, which is an ideal one in point of health, climatic conditions and water front, is situated on the old West Point and Pike's Buff plantations of antebellum days. The tract, 3,000 acres, is one of the richest and most valuable pieces of farming land in this section of the country and was once widely known for its crops of corn and cotton.

The school will be located along the water front and plans are being formulated for a federal naval training station. The advantages for such work are unusually fine, the river being very wide and deep.

For each of the two terms of four and a half months, the boys will pay $50, but boys unable to pay the regular tuition, will be allowed to enter the school and work their way through. Fifty of the boys can enter on Sept. 1, 1910, when the school will open, and almost this number of applications have been received. The next year the school will be able to accommodate 100 boys.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Christ Hospital, Jersey City—New Archdeacon of Newark—Church Debt to be Paid.

The report just made to the council of Christ Hospital, Jersey City, by the president, Rev. Dr. Jenvey, shows that last year 2,218 patients were treated in the Hospital proper, and 6,949 altogether; a very considerable increase from 1908. Legacies of $10,000, $5,000 and $1,000 have been received, and Miss Switzer, of of New York City, has endowed a bed in memory of her sister. The increased cost of living and enlargement of the work of the Hospital have made the cost of mantainance considerably larger and so caused anxiety. There are twenty-eight pupil nurses in the training school. The endowment for the Hospital amounts to $92,000. Fully sixty per cent. of the work is free.

Rev. Frederick B. Carter, rector of St. Luke's, Montclair, has been appointed Archdeacon of Newark, the district including Essex county. Mr. Carter has for many years been a member of the Diocesan Missionary Board and has shown peculiar interest in its work. He kept the 25th anniversary of his rectorship at Montclair in December last.

Christ church, Bloomfield, has spent three years working along a very carefully prepared plan to pay its debt of about $14,000, that the church might be consecrated in the coming spring, and there is every prospect that it will be done.

Rev. R. Townsend Henshaw will be greatly missed in the Northern end of the Diocese, in leaving to accept a parish at Rye. As a real missionary going about a large district he has opened up the work so that two men may be properly set at work in the district.

Rev. L. S. Osborne, rector of Trinity, Newark, observed the 20th anniversary of his rectorship on the last Sunday in January, in connection with the annual Missionary Sunday. The Offering for Missions that day was about $1,800. It now looks as if the new parish house for Trinity church might be built at an early date.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

The Rebecca Peterkin Memorial Association.

The 18th anniversary of the Rebecca Peterkin Memorial Association, was observed on February 16. This organization has for its object the endowment of a room in the Sheltering Arms Hospital in Richmond, founded by Miss Rebecca Peterkin, and which is the only one for the exclusive free treatment of the sick in the city, if not in the State. The endowment of the room, which is realized, has greatly increased the ability of the hospital in caring for the suffering, and is a most fitting memorial to her whose life's effort pointed to that object.

The history of the organization and work of this praiseworthy Association is deeply interesting, and has connected with it such names as Mrs. Lathrop, Mrs. E. B. Addison, Mrs. Buford, Mrs. Henry Cannon, Mrs. W. L. Sheppard, Mrs. Charles V. Meredith, Mrs. T. W. Pemberton, Miss Gay, Mrs. Moore, Mrs. McGuire, Mrs. Abbott, Mrs. Whitlock, Mrs. Fred. Scott, Mrs. H. Gilham, Miss Annie Blankenship, Miss Nolting, among the ladies; and the Rev. Dr. Joshua Peterkin, of sainted memory, Dr. George Ben Johnson, the Rev. Dr. Hoge, Dr. Cooper, the Rev. Preston Nash, Col. Buford, Messrs. E. B. Addison, Frank McGuire, T. W. Pemberton, Robert Rennolds, and Minor Woodward, among the gentlemen.

These kind friends of the movement serve as officers and advisory boards.

At the suggestion of Dr. Peterkin, in the early years of the Association, the children were organized, and under the presidency of Mrs. Lathrop "The Little Gleaners" worked and accomplished much in raising the required five thousand dollars, which amount, by good management, has grown to seven thousand. The good which has been done by these efforts is beyond expression. The Room has sheltered many sufferers, and enabled them to take up the burden of life

with hope and energy and from it, too, the spirits of many of the weary and heavy laden have winged their flight to that abode of peace which remaineth for the children of God.

The Rev. Hubert H. Barber, rector of Trinity church, Fredericksburg, and in charge of Grace church, Caroline county, has been called to Walker's parish, Albemarle county, which has been vacant since the Rev. Edward Valentine Jones, left nearly a year ago, to accept a call to Middlesex county.

The Rev. H. B. Lee, rector of Christ church, Charlottesville, has been appointed chaplain of the Grand Lodge of Masons of Virginia.

The Rev. Thomas D. Lewis, rector of St. Anne's parish, Essex county, has been called to the rectorship of St. Andrew's church, Lawrenceville, in the Diocese of Southern Virginia, in succession to the Rev. Henry L. Derby, who died six months ago.

The Bishop visited the Church of St. James the Less on the Second Sunday in Lent and preached and confirmed a class presented by the rector, Rev. John F. Coleman.

It is learned that the Rev. J. Y. Downman, D. D., rector of All Saints' church, Richmond, and Mr. Thomas Moore, a member of his congregation, who are traveling abroad, have arrived at Constantinople.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjuter

Bishop Strange in Norfolk.

The mid-day Lenten services in the Wonderland Theatre, Norfolk, last week, were a marked success. Bishop Strange of East Carolina was the speaker. From the first he captured his audience by his simplicity, directness and forcible presentation of his subjects, which, for the four days, were Repentance, Faith, Prayer, and Love.

Bishop Strange spoke, also, at St. John's church, Portsmouth; St. Thomas', Berkley; St. Luke's, St. Peter's and Ascension, Norfolk, where large and attentive congregations were deeply impressed by the noble message given them.

Clergymen Called.

The Rev. Wallace E. Rollins, chaplain at the Sweet Briar Institute, having withdrawn his acceptance of a call to the rectorship of St. Paul's church, Lynchburg, the Rev. Joseph B. Dunn, rector of St. Paul's church, Suffolk, has been called to fill the vacancy at Lynchburg.

The Rev. Charles E. Woodson, rector of St. Peter's church, Brambleton, has been called to the Church of the Good Shepherd, Columbia, S. C. This is a strong and vigorous church, with a bright future. It is situated on one of the best streets, a large college for girls being in front of it, and a number of them sing in the choir. The Bishop of the Diocese has urged Mr. Woodson to accept and tenders him a cordial welcome. Mr. Woodson has been rector of St. Peter's for ten years, and has done excellent work. The church indebtedness has been cancelled and various improvements made. Fidelity and diligence have characterized his ministry, not only as rector, but also in other positions in the Diocese, as Dean of Convocation and Secretary of the Domestic Missionary Society.

The Rev. Mills Colgate Daughtry, rector of the Church of the Good Shepherd, Forest Hill, near Manchester, has accepted a call to be assistant to the Rev. F. C. Steinmetz, at Christ church, Norfolk.

Memorial to Rev. Henry L. Derby.

A very pretty window has been placed in St. Andrew's church, Lawrenceville, in memory of their late, beloved rector, the Rev. Henry Landon Derby. Contributions to this window were were made by friends in Suffolk, Petersburg, South Hill, St. John's church, Lunenburg, the Masonic Lodge, Lawrenceville, and St. Andrew's church. The design chosen for the window is "The Good Shepherd." The work is well executed and the coloring rich and beautiful. The inscription is, "To the Glory of God and in memory of Henry Landon Derby. 1843. 1909."

Old St. Paul's church, Norfolk, was in danger of destruction by fire, last Sunday evening. The damage, which was slight, was confined to furnace room, and was caused, it is supposed, by the sexton, inadvertently placing a red-hot poker against some wood work. The flooring was charred and the sexton lost some of his clothing. The flames were extinguished by the fire department, with their chemical engines.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop

Dr. Thomas Nelson Page Addresses the Men's Club in Georgetown—The Episcopal Eye, Ear and Throat Hospital—Quiet Hour for the Clergy—Bishop Rowe to Preach in Washington—Sunday School Institute.

In an address to the Men's Club of Christ church, Georgetown, D. C., the Rev. J. H. W. Blake, rector, delivered on the evening of Wednesday, February 15, Dr. Thomas Nelson Page, the distinguished Virginian author, earnestly urged the need of an awakening of the missionary spirit in the Protestant Episcopal Church, using the work of the wide-spread missionary movement over the country, as a forceful illustration of his point. The momentum of that wonderful movement showed what can be done when men rally to the earnest effort to bring men to Christ.

Dr. Page found fault, (as do others, alas!) with the lack of cordiality in welcoming strangers to our churches, having in mind the leaders in some of our fashionable churches, who might originally mend such matters, as we well know. He believed that kindly Christian fellowship, thus extended by Church people in their houses of worship, was the great force with which to draw people Heavenward. "Why should we spend time tinkering with canons, when this great work for our fellow-men is before us?" the speaker asked, referring to our General Convention. Dr. Page has written many delightful stories over which thousands, all over the country, have laughed and wept; and the hope is indulged that his straightforward talk to the Georgetown Club may reach many who will take to heart the points he made.

The 1909 report of the Washington Episcopal Eye, Ear and Throat Hospital is out. The president, Bishop Harding, reports a reduction of the mortgage debt by $4,250, reducing that debt to $35,000; and the treasurer reports a balance of $1,143.29.

The number of patients treated was 4,495, of whom 2,702 were white, and 1,793 colored.

This hospital is "The Episcopal Hospital," but in number of patients treated our own Churchmen came second on the list, the Baptists, (mostly colored, I imagine), heading it. Thus stand the four highest numbers of the list of patients: Baptists, 993; our own Church, 918; Roman Catholics, 790; Methodists, 785. Then down—no name, Presbyterians, Jews, Lutherans, Christians, (Campbellites) Congregationalists, 7th Day Adventists, and on down, even including "Christian Scientists," so-called, whose rule rejects such good Providence for the sufferers.

The Bishop of Washington preached at both morning and evening services, in Grace church, Baltimore, on Sunday Feb. 13.

On Tuesday, Feb. 15, Bishop Harding held a quiet hour for the clergy of Washington, in the chapel of the Bishop's house.

On Sunday, Feb. 20, 4:30 P. M., the Bishop was the special preacher in St. Alban's church, Cathedral Heights, D. C. At eleven o'clock, on the same Sunday, he visited Rock Creek parish, the Rev. Charles E. Buck, rector.

Dr. Rowe, Bishop of Alaska, the special preacher at the Churchmen's League service, Epiphany church, Tuesday, March 1, will remain in Washington over Sunday, March 6, and, while here will divide the time between the Rev. Dr. Devries, of St. Mark's church, and the Rev. Dr. McKim, of Epiphany.

The Rev. Horace W. Stowell, of St. James' church, Westernport, Maryland, has acepted the rectorship of Port Tobacco parish, Charles county, Maryland, and will to the joy of that parish, enter upon his duties on Easter Sunday. This parish has been vacant for several months.

The Rev. Frederick Towers, of North Conway, New Hampshire, has been invited to become rector of St. Paul's parish, Prince George's county, Maryland, vacant for nearly a year.

The February meeting of the Diocesan Sunday School Institute of Washington occurred at Epiphany church, at 7:30 P. M., Thursday, February 7.

The first topic, "Missions in China," was treated, in a short and vigorous paper, by the Rev. Professor Massie, of the Virginia Theological Seminary, and and the second subject, "The Geography of the Holy Land," was treated by the Rev. Dr. McKim, of Epiphany church, Washington, in a manner to instruct and interest all hearers.

The Rev. J. Homer Deis, rector of St. Michael and All Angels' church, Washington, is still unable, because of ill health, to resume the duties of the parish, from which he has been absent several months. The Rev. William R. Bushby, temporarily non-parochial, has been employed by the vestry to conduct the services during the continued absence of Mr. Deis.

Mrs. Sarah H. Clark, widow of the Rev. Dr. Samuel A. Clark, for over twenty years rector of St. John's church, Elizabeth, N. J., until his death in 1875, died at her home on Thursday, February 10, from the exhaustion of old age. Mrs. Clark was widely known throughout the State, especially in Church circles, and was for many years at the head of the Diocesan branch of the Woman's Auxiliary.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

Results of the Laymen's Movement in the Diocese—Kanawha Convocation. Bishop Peterkin to Spend Several Weeks in Alabama—Rev. Dr. Jefferis' Mission at Wellsburg—Church Work in the Suburbs of Wheeling. The Mission at Princeton.

The two meetings of the Laymen's Missionary Movement, held in West Virginia at the last of January, the one at Wheeling and the other at Huntington, were both successful as regards the numbers in attendance, enthusiasm, fine presentations of the various principles involved, stirring reports from workers in the foreign field, and in resultant pledges for increased support.

At Huntington our Church was finely represented on the programme by Bishop Peterkin, Bishop Coadjutor Lloyd of Virginia, and Rev. R. W. Patton. The various churches represented in the Huntington Convention pledged to increase by 200 per cent. the previous contributions to Foreign Missions.

The Kanawha Convocation had a most delightful session in Trinity parish, Huntington, Feb. 1-3, carrying out to a letter the programme as announced in the Southern Churchman. The two Bishops were present, and with one exception the entire active membership.

The important resolution was adopted, to urge upon all our parishes and missions of the Convocation the payment to foreign missionary work of a sum greater by 50 per cent., at least, than that now apportioned for such work. Trinity church, Huntington, announced its pledges of 100 per cent. more than the 1909 apportionment for Foreign Missions.

The next meeting was appointed for Princeton, Mercer county, in September next.

Bishop Peterkin left West Virginia, on February 11, for several weeks' sojourn in the South. He will spend the greater part of the time with his daughter and son-in-law at the rectory of the Church of Nativity, Huntsville, Alabama, and return, we trust, greatly refreshed, to West Virginia in April, where he has an appointment to confirm in Christ church, Wellsburg, on the third—thus beginning his spring visitations.

Rev. W. M. Jefferis, D. D., has been holding a ten-days' mission for Rev. James D. Gibson, at Christ church, Wellsburg, with good attendance and deepening interest. From Wellsburg Dr. Jefferis goes to St. Luke's, Marietta, Ohio, for similar work, after Feb. 20.

The annual sermon to the Sons and Daughters of the Revolution was preached by Rev. L. W. S. Stryker, in St. Matthew's, Wheeling, on Sunday evening, February 20.

Rev. O. R. Bourne has been transferred from Elkins, of which mission Rev. Charles F. Magee has now taken regular charge, to the work at Montgomery, Powellton and Ansted.

Rev. Mr. Stryker, rector of St. Matthew's, Wheeling, is actively engaged in arranging for the Church's work and growth in the suburbs of the city. Lots have recently been secured at Echo Point; and the Church at Elm Grove, the present site having been advantageously sold, will be moved to a better location.

The Princeton congregation has recently grown much stronger and it is hoped soon to find a suitable minister to take charge of it and several other missions on the line of the new Virginian railway. It is a very promising field and will be, when properly organized, the strongest of our missions. It has heretofore been a part of the Bluefield parish.

The preachers at the Friday evening services during Lent in Trinity, Huntington, are Revs. Dr. Moore and Roller, Revs. W. H. Hampton, J. H. Gibbons, Franklin Davis and James D. Gibson. J. S. G.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Preachers at Trinity Church, Elkton, During Lent—Proposed New Church at Denton.

The preachers at Trinity church, Elkton, Rev. Wm. Schouler, rector, during Lent, are: Feb. 15, Rt. Rev. Frederick J. Kinsman, D. D., Bishop of Delaware; Feb. 22, Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's, Baltimore; March 1, Rev. George C. Hall, D. D., Archdeacon of Wilmington, Del.; March 8, Rev. Frederick M. Kirkus, Trinity church, Wilmington, Del.; March 15, Rev. Wm. H. Laird, rector of Christ church, Christiana Hundred, Del.

Rev. J. Gibson Gantt, rector of Christ church, Denton, gives notice that the Easter Offering will be for a new church. The church in Denton is very small, and the seating capacity is not equal to the congregation.

The vestry of Wye parish has extended a call to the Rev. Henry W. Ticknor, Carnegie, Pa. The parish has been vacant since last October. The services at St. Paul's, Centreville, are hold daily during Lent and the rector, Rev. W. B. Stehl, has a weekly service for children with catechetical instruction.

Several of our clergy have been very sick during the winter.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Dr. Smeade Now Archdeacon of Entire Diocese.

Dr. G. Gordon Smeade, Archdeacon of the Diocese, who has been residing at Brookhaven for the past two years, having charge of the southern section of the State, is perfecting arrangements to take up his residence in Jackson. After the resignation of Rev. R. E. Lee Craig, who recently accepted a call to a large parish at Houston, Texas, the Diocese was consolidated and Dr. Smeade will have charge of both districts. Dr. Smeade will make his home at the residence of Mrs. S. P. Winslow, on North State street. The people of Jackson will cordially welcome this distinguished divine as a citizen and religious worker. He ranks among the ablest members of the Episcopal clergy, and since taking charge of the field mission work has achieved splendid results in promoting the growth of the church and stimulating zeal and interest in its causes.

The Rev. Charles Martin Niles, D. D., who has been for some months vicar of the Church of the Ascension, Atlantic City, has been unanimously elected by the vestry to become the rector of the parish and has entered upon his duties. His address is, The Ascension Rectory, 23 Mt. Vernon Avenue, Atlantic City, N. J.

PERSONAL AND NEWS NOTES.

The Rev. John Kershaw, Jr., is holding two services a month at Summerton S. C.

The Rev. Thomas L. Trott, of Durham, N. C., has been called to Grace church, Anderson, S. C.

The address of the Rev. Thomas A. Haughton Burke is changed from Monticello, Fla., to Holy Trinity church, Gainesville, Fla.

The Rev. Normine H. Kaltenbach, of Mt. Calvary church, Baltimore, Md., has accepted a curacy in the Church of the Annunciation, Philadelphia.

Mr. Thomas Kinloch Nelson, of the Virginia Theological Seminary, has been appointed, upon his ordination, for work in the district of Shanghai.

The Rev. Richard W. Trapnell, rector of Christ church, Bluefield, W. Va., has declined the call recently extended him to St. Timothy's church, Herndon, Va.

The Rev. J. Nevett Steele takes charge of the services at Holy Communion church, South Orange, N. J., during Lent, and the Rev. Charles S Walkley at Maplewood.

The Rev. Thompson P. Ege is in charge, during Lent and Easter, of All Saints' church, Frederick City, Md., of which the late Dr. Osborne Ingle was rector for forty-three years.

The Rev. John E. Carteret, late of St. Luke's church, Live Oak, Fla., is now connected with St. Thomas' church, Hancock, Md., and should be addressed at the latter place.

The Rev. H. H. Lumpkin, rector of St. Matthew's church, Darlington, S. C., has been called to the rectorship of St. Paul's church, Charleston, in succession to the Rev. W. W. Memminger.

The Rev. Walter Cresson Pugh, of St. Simeon's church, Philadelphia, has accepted a call to the rectorship of St. Matthew's church, Sunbury, Pa., and will enter upon his duties there on April 1.

The Church Club of St. Katherine's parish, Pensacola, have arranged for Monday Lenten services in a theatre in that place. On the evening of Feb 3 the club entertained Bishop Weed at a reception.

The congregation of Emmanuel church, Athens, Ga., have decided to build a large parish house. They have already enlarged the chancel of the church and installed a vested choir of twenty-one voices.

The Rev. Charles H. Hibbard, D. D., under whom the Church of St. James' parish, South Pasadena, Cal., was built about two years ago, has been elected rector emeritus of that parish. He has also been elected, on the nomination of Bishop Johnson, canon of St. Paul's Pro-Cathedral, Los Angeles.

The first service was held, lately, in the chapel at Goulding, a suburb of Pensacola, Fla. Bishop Weed preached the sermon, the Ven. William B. Allen, Archdeacon of Western Florida, and the Rev. William Brayshaw, assisting in the service. The building of the church is due to the energetic efforts of the archdeacon.

The Brotherhood of St. Andrew in the United States will regret to learn that Mr. Robert H. Gardiner, since 1904 the efficient and popular president of the organization, has felt obliged to resign, because of his health and a pressure of other duties. Mr. Gardiner is a member of the Boston bar and resides in Gardiner, Maine.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Splendid Church Work in Montgomery. New Parish to be Organized—Trinity Church, Demopolis—Ordination. Lenten Services Well Attended.

The Church in the city of Montgomery, under the splendid leadership of the two rectors, the Rev. Stewart McQueen, of The Holy Comforter, and the Rev. E. E. Cobbs, of St. John's—is keeping pace with the wonderful growth of the city. More than two years ago, encouraged by these, about fifty communicants of the two parishes met together and inaugurated a plan to secure property for the location of a new parish in Cloverdale (a fashionable residence section of the city), the first membership of which was to come from the two parishes. A beautifully located property has been secured and a new parish is being organized; plans have been accepted for a beautiful stone church, to cost when finished $60,000. The new church has been named the Church of the Ascension. The hearty co-operation of the rectors and vestries and the splendid spirit of unselfishness of the laymen of the two parishes of Montgomery have brought about this happy and notable result. The noble address of Major W. W. Screws, the much beloved senior warden of St. John's church, at the laying of the corner-stone of the new church of the Ascension on January 24, is one of the finest utterances that your correspondent ever read from a layman of the Church, and deserves a wider hearing than it received, although it was published in the daily press.

The consecrated leadership of the rector of St. John's church is manifested abundantly in the splendid missionary activity of that parish. The Rev. R. R. Claiborne, of the Diocese of Louisiana, has accepted the curacy of the Chapel of the Annunciation, a vigorous mission of St. John's, and it is possible that another priest will be secured by that parish to take charge of another flourishing mission at West End. The splendid and enthusiastic work of the Church in Montgomery is an inspiration to the whole Diocese.

Trinity church, Demopolis, Rev. H. W. Jones, is in a most flourishing condition; the Sunday School is said to be the best in the Diocese. The church is the largest Christian body in the town, and under the vigorous administration of the rector, her influence and the sweetness and light of her teaching is steadily growing in that community.

Joseph H. Harvey was ordained to the diaconate by the Bishop of the Diocese, in St. John's church, New Decatur, on Wednesday, February 16. The candidate was presented by the Rev. J. J. Cornish, rector of the parish, the Litany was said by the Rev. Cary Gamble, rector of the Church of the Nativity, Huntsville; the sermon was preached by the Rev. W. N. Claybrook, rector of St. Mary's, Birmingham. Mr. Harvey is a graduate of the Theological School of the University of the South, and for the six months previous to his ordination did most efficient work as lay reader in charge of St. Mark's church, Prattville. He will take charge of the churches in Sheffield and Tuscumbia, on the first of March.

The Rev. J. J. Lanier has taken charge of Grace church, Woodlawn, for a few months, and his services are greatly appreciated by the entire congregation.

All of the larger parishes of the Diocese are having daily services during the Lenten season, and the services are being well attended. The daily noonday service for men, held under the auspices of the two parishes of Montgomery, which have been a notable success for the past three years, are reported to be better attended this year than ever before.

A canvass of the congregations in Montgomery, following the Laymen's Missionary meetings, shows that the Church of the Holy Comforter has pledged $200, or double the amount given to missions last year. St. John's church has so far subscribed $977, which is $300 more than last year, but the committee hope to secure additional pledges sufficient to double last year's contribution.

NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop

Large Crowds at Trinity's Lenten Services—Work of the Bible and Prayer Book Society—The Laymen's Movement in Canada—Desire for Revision of the Church of England Prayer Book.

The feature of the first week of Lent in New York were the five addresses of the Bishop of Chicago, given in Trinity church, Wall street, and lower Broadway, were never more busy with financial affairs than now, and yet Trinity was filled every day. By filled is not meant merely that seats were occupied. The aisles were filled, and the rear of the church was so crowded that it looked like a subway train in rush hours. The addresses dealt almost wholly with present-day conditions, and showed an intimate knowledge of those conditions. Speaking one day of acts of public corporations he said there must always be, behind every act, some individual who was responsible for it. We need to individualize our public acts, and hold particular persons blameworthy for wrong acts. They must not be permitted to hide behind the name of a corporation. At the same time the Church must socialize the Gospel; by which term he said he meant that she must adapt her message to all conditions, free herself from mere dignity, and touch every phase of life, powerful as well as humble, for its uplift and betterment. On the fifth day admission had to be refused, so great was the crowd. At practically all of the other noon day services during the first week of Lent services were attended by twenty to forty per cent. more people than last year, and yet last year's noon day Lenten attendance broke all records.

The sisters of St. John the Baptist have just established a Home for Girls, and opened it this past week. Formerly they had on the lower East side a School for Girls. They have also Holy Cross chapel. Both were started when population there was quite unlike what it is now. The school gives place to the Home, but the chapel is maintained with diminishing work. The Home devotes its work to young girls, endeavoring to make them realize pure lives instead of the opposite, and to teach them self support.

The Rev. Karl Reiland has entered upon his duties as rector of St. Andrew's church, Yonkers, in so far as taking the Sunday morning service. He is still assisting at Grace church with the week day Lent services and the Sunday night addresses. St. Andrew's has secured the Rev. Henry Olmstead as assistant, and he has charge of the Lent services. Yonkers paid very high tributes to the Rev. James E. Freeman before it permitted him to depart for Minneapolis. Not the parish merely but the whole city took note, and did everything it could think of to show the esteem in which Mr. Freeman is held.

The New York Bible and Common Prayer Book Society broke all records last year in its grants, the number of volumes being almost 75,000. There were given away 5,888 Bibles, 35,000 Prayer Books and 30,355 Hymnals, doing all this on receipts of hardly more than $17,000. Few churches take offerings for it, the total last year amounting only to $1,143. Nearly two thousand books were given to Virginia, more than three thousand to North Carolina, and large numbers to Georgia and Alabama.

Bishop Greer is saving himself as far as possible, doing so under strong advice of his physicians. On the first Sunday in Lent he confirmed classes in all three of the Poughkeepsie parishes, preaching the sermon in Christ church. During the week he has called to his aid Bishop Partridge, of Kyoto as well as Bishop Mann of South Dakota, who is helping him regularly until April.

The Rev. Herbert Symonds, vicar of Christ Cathedral, Montreal, has been lecturing in New York on Tennyson's "In Memoriam," under the auspices of the parish guild of Holy Trinity, Harlem, and preaching in that church throughout the first week in Lent. Talking of Church of England in Canada conditions to a representative of the Southern Churchman, he stated that the Laymen's Missionary Movement has considerably improved them, and that for the first time last year the Diocese of Montreal met its apportionment to general missions. He believes also that it has done something toward Christian unity, and describes how certain High Church leaders had, "with conduct better than their logic," come out in favor of the Movement by speaking in places of worship belonging to Presbyterians and others and by permitting men not ministers of the Church to speak from chancel steps in regard to missions.

There is a desire on the part of some Canadian leaders to revise the Prayer Book. There is also a desire that it be not revised. Still, the matter will not down, and is likely to be brought up at the next meeting of General Synod, which will be this coming September. The place selected for the meeting is Vancouver, the first time a Pacific Coast city has been selected.

Mr. Symonds expresses fear that the great influx of people into the vast region north of Montana, between Winnipeg and Vancouver, where a new nation is forming and partly from American immigration, is not being cared for by the Church as it should be. Cities are being pre-empted in a way that will count for generations and the preemption is being done more largely by Presbyterians and Methodists than by the Church, which fact he keenly regrets. In Montreal there is overwhelming French Roman Catholics, with only about 100,000 Protestants out of a population of half a million. The Church is slightly in lead. Recently laymen have taken more personal interest, and a federation of Montreal laymen has just gone by committee to their Bishop, offering to assist him in his plans as far as they may be able.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Large Congregations at the Noonday Services—Lantern Services—Meeting of Daughters of the King—Day of Intercession—Lenten Conference in St. Mark's, Philadelphia.

That there are large numbers who will devote a part of the mid-day hour to a noon-day service is shown by the size of the congregations at each of the four places at which there are noonday Lenten services for business persons. During the week ending February 19 the Rev. James O. H. Huntington, O. H. C., was the preacher at the Garrick Theater, where the congregations numbered 1,000; at Old St. Paul's church, the Rev. Floyd W. Tomkins, S. T. D., spoke each day on topics arising out of his subject, The Christian and his Neighbor. At Christ church, the Rev. Alfred G. Mortimer, D. D., was the preacher Monday, Tuesday and Wednesday; Bishop Talbot, Thursday. When Bishop Rowe preached on Friday there were twenty-five more in attendance than upon the previous days. Saturday, the Rev. Clarence W. Bispham was the preacher. At St. Stephen's the week was divided between the rector, the Rev. Carl E. Grammer, S. T. D., and Rev. Stewart P. Keeling.

The Rev. Archibald H. Bradshaw has arranged for daily services with short addresses and for special preachers on the Friday evenings. The series began on Monday evening, February 14, when the Rev. Floyd W. Tomkins, S. T. D., preached at a service in which All Saints' church, Norristown, joined and when the offering was made for the Washington Memorial chapel at Valley Forge. Mr. Bradshaw's subjects are: The Love of God, Temptation, Sin, Repentance and Grace.

The Rev. Llewellyn N. Caley is giving in the Church of St. Jude and the Nativity a series of popular lantern services, on the Friday evenings of Lent, such as have proved a great success, not only in London, but also in other English cities during the last few Lenten seasons. It is probable that this is the first time that they have been held in this country. That non-Church goers may be reached is the reason for this effort. The subjects which Mr. Caley has chosen are: Christ's Temptation and Ours; Judas, Caiaphas, Pilate and the People, who were Christ's Crucifiers; and the story of His Cross and Passion. Each evening some thirty or forty slides are used, the whole service including the Prayers, Creed and hymns, as well as the views illustrating the solo which is sung and the addresses which are made, are shown upon the sheet.

The Rev. Charles S. Hutchinson, rector, conducted a retreat for the associates of the Girls' Friendly Society in the parish house of St. Clement's, on Thursday, February 17.

The local assembly of the Daughters of the King held their winter meeting in St. Matthew's church on Tuesday, February 15. The Rev. Walter Cresson Pugh at the afternoon sesson urged the members to take up their work in a whole hearted way, and not half heartedly. Supper was served after which an evening service was held when the Rev. George J. Walenta urged those present to live up to the standard which is shown in the lives of the women of the Bible.

On Friday, February 18, Bishop Rowe addressed the congregation at the noonday service in Old Christ church. At night he made an address in the Church of the Advocate, on his work in Alaska, as he did at a public meeting in the Witherspoon Building, on Saturday night. On Sunday, February 20, he preached in the morning at the St. James' church, and at night at the Church of St. Jude and the Nativity.

With the approval and blessing of Bishop Whitaker a Day of Intercession was held in St. Mark's church, on Monday, February 14, as had been done for the last three years. It was a day of Corporate Intercession, which was preceded on Sunday night before when there was a missionary service as a preparation. The services began with celebrations at 7:00 and 7:45. Morning Prayer was said at 9 A. M., an address was made at 10; the Penitential Office and address at 11; at noon, Litany intercessions and addresses. From the close of the last address until the end of Evensong there were continual intercessions offered in the church silently. The addresses were made by the Rev. J. G. H. Barry, D. D.

The Rev. A. G. Mortimer, D. D., conducted the first of his series of Lenten Conferences in St. Mark's church, on Monday evening, February 14. His subject, under the general thought of the Church and Social Questions, was The Home—the Nation's Strength. In it he gave as his main contention that the hope of the nation depends upon the home.

A meeting of the executive board of the Joint Diocesan Lesson Committee will be held in the Church House, Philadelphia, on Monday afternoon, February 28, at 2:30, to consider several important matters referred to it by the committee at its meeting in January.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Memorial to be Erected to the Memory of the Rev. Osborne Ingle, D. D. Enthusiastic Missionary Meeting in a Private House—Resignation of Clergymen—Celebration at Annapolis, of the Peggy Stewart Tea Party.

The congregation of All Saints' church, Frederick, has chosen as a memorial to its late rector, the Rev. Osborne Ingle, D. D., a handsome chancel window, which is to be made by a well-known German firm. The subject is, very appropriately, All Saints' and the window will be in three panels, in the center one of which will be the figure of the crowned Christ. The side panels will contain the apostles and saints, the cherubim and seraphim. There will also be put in the chancel a brass tablet, which will tell of the life and services of Dr. Ingle.

An unusual missionary meeting was held in Baltimore, last week, when Mrs. Henry Barton Jacobs invited a large number of representative Church people to her home on Mt. Vernon Place, to hear addresses by Bishop Lloyd and Mrs. Charles Rodman Pancoast, on the subject of St. Paul's College, Tokyo. Bishop Murray opened the meeting and introduced the speakers, both of whom roused their hearers to great enthusiasm. It is anticipated that the meeting will be productive of considerable material good for St. Paul's College.

The Rev. William L. Glenn has resigned the rectorship of St. Mary's church, Emmorton, Hartford county.

The Rev. Horace Wood Stowell has resigned the charge of St. James' church, Westernport, Allegany county, to assume the rectorship of Port Tobacco parish, Charles county, Diocese of Washington.

According to an established custom of four years past, the Annapolis Chapter of the Daughters of the American Revolution (The Peggy Stewart Tea Party Chapter), attended the regular service of Evening Prayer in St. Anne's church, last Sunday afternoon, the Sunday nearest to George Washington's birthday, February 20. It is the custom of the chapter, with the rector's approval, to invite some clergyman to preach before them at this patriotic service. The committee in charge invited the Rev. J. Henning Nelms, of the Church of the Ascension, Washington, to be the preacher.

It is also the custom of the Chapter to designate the object for which the offering be taken upon this occasion. After the expenses incidental to the service have been met, the offering was this year given to the Guild of Mercy for its particular work among the forgotten and among the outcasts in prison and those unfortunate persons who are found where men are in rebellion against religion and society.

Places in the chancel stalls were reserved for the pastors of congregations in Annapolis who signified before hand to the rector their intention to attend the service. The Mayor, Aldermen, the Governor of Maryland, the Speaker of the House of Delegates and the Superintendent of the U. S. Naval Academy were all officially present. The Rev. Mr. Nelms took for his text, St. John 19.15: "We have no king but Caesar," and preached of the false and true patriotism and of making Caesar (whom we often hate), an excuse for rejecting Jesus. He concluded with an inspiring account of Jesus' kingdom and of the joy of serving King Jesus.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Bishop Cheshire's Appointments.

February 6—Sunday, A. M., Durham, St. Philip's; P. M., St. Titus; Evening, St. Joseph's. 13—Sunday, Duke. 20—Sunday, A. M., Pinehurst; Sunday, P. M., Southern Pines. 27—Sunday, Chapel Hill. 28—Monday, P. M., Burlington.

March 6—Sunday, A. M., Halifax; P. M., Scotland Neck. 8—Tuesday, P. M., Lawrence. 9—Wednesday, P. M., Tarboro, St. Luke's. 13—Sunday, A. M., Tarboro, Calvary; P. M., Speed. 14—Monday, P. M., Littleton, St. Anna's. 15—Tuesday, P. M., Littleton, St. Albans. 20—Palm Sunday, A. M., Henderson; P. M., Raleigh, The Good Shepherd. 23—Wednesday, P. M., Raleigh, St. Ambrose. 24—Thursday, P. M., Pittsboro, St. James', 25—Good Friday, Pittsboro, St. Bartholomey's. 27—Easter Day, A. M., Raleigh, St. Mary's; P. M., St. Augustin's. 30—Wednesday, P. M., Smithfield. 31—Thursday, P. M., Selma.

April 1—Friday, P. M., Wilson, St. Mark's. 3—Sunday, A. M., Wilson, St. Timothy's; P. M., Rocky Mount. 4—Monday, P. M., Battleboro. 5—Tuesday, P. M., Ringwood. 6—Wednesday, P. M., Enfield. 10—Sunday, A. M., Raleigh, Christ church. 11—Monday, P. M., Jackson. 17—Sunday, A. M., Charlotte, St. Peter's; P. M., St. Michael's; Evening, Holy Comforter. 19—Tuesday, P. M., Charlotte, St. Andrew's. 20—Wednesday, P. M., Statesville, Trinity. 21—Thursday, P. M., Statesville, Holy Cross; 22—Friday, P. M., Rowan Co., St. Matthew's. 24—Sunday, A. M., Salisbury. St. Luke's; P. M., Rowan Co., St. Mary's; Evening, Salisbury, St. Peters. 26—Tuesday, Charlotte, Thompson Orphanage. 27—Wednesday, P. M., Monroe. 29—Friday, P. M., Raleigh, The Saviour's.

Not Understood.

Not understood. We move along asunder;
Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why is life, and then we fall asleep—
Not understood.

Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die—
Not understood.

Not understood. Poor souls with stunted vision
Oft measured giants by the narrow gauge,
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age—
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show
Are disregarded. With self-satisfaction
We judge our neighbors, and they often go—
Not understood.

Not understood. How trifles often change us,
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

O God! that men would see a little clearer,
Or judge less harshly when they can not see!
O God! that men would draw a little nearer
To one another!—they'd be nearer Thee,
And understood.

—British Weekly.

Lent as a Season of Spiritual Rejoicing.

By Rev. Edward S. Cross.

St. Paul, in his second Epistle to the Corinthians, uses the expression: "As sorrowful, yet alway rejoicing"; and this phrase of the dauntless Apostle may well warrant the seeming paradox of my title, and dispel the apprehension of an unchurchly attitude, in the present article. It is evident, indeed, that St. Paul had in mind such a rejoicing, as might well coexist with sorrow—blended therewith, yet not subdned thereby.

One of the noblest passages in English literature is that wherein De Quincey, in his "Suspiria de Profundis" ("Sighs out of the Depths"), unfolds a thought, whose utterance illumines the principle of the spiritual life here inculcated. De Quincey declares: "The rapture of life (or anything which by approach can merit that name) does not arise unless as perfect music arises, music of Mozart or Beethoven, by the confluence of the mighty and terrific discords with the subtle concords. Not by contrast, or as reciprocal foils, do these elements act, which is the feeble conception of many, but by union. They are the sexual forces in music; 'male and female created He them'; and these mighty antagonists do not put forth their hostilities by repulsion, but by deepest attraction."

All through the New Testament there runs—like some divinely pensive and yet profoundly satisfying strain of music—the principle that sorrow, interwoven and interfused with joy heightens and intensifies and enlarges the rejoicing. Goethe—the broadest of modern intellects, the completest embodiment of human culture—defines Christianity as the "worship of sorrow,"—and yet, mark you, He whom we call "The Man of Sorrows," on the night before His crucifixion, according to the Gospel, bequeathed His joy to His disciples, that their "joy might be full." Mysterious and wonderful bequest! It might not have surprised us had He left His peace alone with His bereaved followers, but His joy!—that in this supreme hour of sadness, hunted down by His foes, hated by the world, He strove to bless, and about to be deserted by those very disciples who loved Him; that. in this hour of parting, with Gethsemane and Calvary just before Him, He should have thought to leave His joy, that He should have had this joy to leave with them—this, indeed, may well excite our wonder, and teach us the shallowness of our ordinary conceptions of joy.

We are familiar with the fact, that our enjoyment of health, or rest, or sunshine, is heightened, by the contrast, with the disease, or weariness, or gloom, which have gone before; but, as De Quincey suggests, there is a profounder, and more comprehensive truth—that of the heightening and completion of joy, by the blending of sorrow and gladness, rather than by their contrast.

Who of you, indeed, that has really lived, and not merely existed in this world, would wish to strike out from his past life, all its shadows, of pain, and grief, and sadness? Without these, how shallow, and crude, and impoverished, would be our experiences, our insight, our knowledge, and our feeling!

There is, moreover, need of sorrow and pain, not only for the enrichment and deepening of our perceptions, but also for the strengthening, through exercise and discipline, of our wills and understandings. Take away from the body all strenuous exertions, and where will be the strength of manhood, the keen enjoyment of a vigorous physical life? Relieve the mind of all toil and effort, and where will be the treasures of acquired and remembered knowledge, the grasp of understanding, the mastery of comprehensive insight?

What thoughtful and earnest Christian, among my readers, would say, if he could live his life over again: "Take away, O God! all these sorrows and afflictions, with all their fruits?" No. he who has not suffered deeply can scarce know even nature, or poetry, or music, or the depths of intellectual and emotional life, to which they appeal; and still less can he know of those realms of the innermost spirit, where in, and through, a Divine sadness, which hallows and ennobles his joy, the Christian believer dwells in communion with God; and, even in the height and fulness of that blest communion, forgets not his fellow-men; but, touched at once with sympathy and hope, hears, with the poet, Wordsworth:

"The still, sad music of humanity,
Nor harsh nor grating, though of ample power
To chasten and subdue."

Nowhere—not even in music or in nature—are sorrow and joy so profoundly and so mysteriously united, as in Christianity, and in the sacred story of its Founder. Already I have reminded you that, on the night before His crucifixion, we are told that He beueathed to His sorrowing disciples not only His peace, but His joy. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full,"—such were the words—most strange, and touching, and sublime—which struck the keynote of Christian experience, in that and every succeeding age!

Does it, then, seem strange, or unreasonable, that St. Paul should speak of himself, and of his fellow-workers, in the pathetic splendor of the Gospel mystery, in the arduous labors of their Gospel ministry, while ambassadors for Christ—that he should speak of himself, and of them, "as sorrowful, yet alway rejoicing?" And does it any longer appear unchurchly, or self-contradictory, that I should speak of the penitential Lenten season, as one of spiritual rejoicing? Did not, indeed, "holy George Herbert," the sweetest singer of the olden days of the Anglican Communion, speak of the "Dear Feast of Lent?"

Guidance.

"Ordered of the Lord."—Just as the ploughman takes furrow by furrow, one ended before another is begun, so our duties come to us, not in battalions, but singly. Our life's plan, if we read it aright, is beneficently designed. We are not abandoned to blind chance, Confusion and entanglement can come only by our choosing to refuse guidance, and to shape our lot for ourselves. So it will seem to us when we have come to the end of it, and can look back—a divinely-ordered whole; which our failures can not mar, for God only asks of us our best and bravest; and if we give him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success after all, so far as our discipline is concerned.... . . Our very failures may be an answer to our doubts— evidence of a time when we shall neither faint nor fail, when the acre will be freed from weeds, and ready for a fair harvest. For in the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth; and these will be satisfied, every one of them. We who have tasted the bitter fruit of the tree of knowledge are meant to inherit the tree of life; and somewhere else the task dropped here may be taken up and made good.—Sunday At Home.

Do What You Can.

When the disciples of our Lord criticised the act of the woman who anointed Him, His reply to their words of complaint was, "She hath done what she could." The Lord wants His people to be doing Christians. What we have done will avail for us in the day of judgment. "Do what you can," is all that is asked of any of us. God always holds us responsible for doing our duty; results we are to leave with Him. Christ asks no impossibilities, but accepts your smallest gifts and humblest services. This woman had done but little, but that little was considered enough by our Lord. It was the measure of heart feeling she put into this service that gave it such value to the Lord. Christ always recognizes and commends the superior value of heart feeling over outward acts. Do your duty and God will take care of results. If you have "done what you could," then the result will be acceptable to Him.

Your ability is the measure of your responsibility. To "whom much is given, much will be required." I passed a home where a gentleman was sprinkling the lawn. His little girl, a child of about six years, was helping papa as her childish fancy prompted. She would bring her toy watering pot to the father, and he, reducing the force of the stream, would fill it from the hose.

It mattered little to the grass and flowers whether the water which they needed was given through the large sprinkler or the child's toy watering pot. So it matters little to the world whether you are a man of one, two, five or ten talents, so you give it the best you have. The one talent man giving his best is better than a ten talent man giving his worst. It is not how much you give to the world, but what you give to it. There are a great many more little things to be done than

big ones. Do not forget that the things done for ourselves will soon be forgotten, but the things that are done for Christ are immortal.—New York Observer.

The Passion Play.

Among the many things that will interest the world during this year the exposition at Brussels, Belgium, and the Passion Play at Oberammergau, Germany, will, probably, hold first place. Of the two, the latter will, probably, be most talked of, because everyone knows what an exposition is, while but few of us know much about the Passion Play.

Oberammergau, where the play is held, is a little village of about 1,400 German peasants, situated in the hills of Bavaria, nearly a hundred miles south of Munchen. Until a few years ago the village was reached only by a wagon road, so that the people were almost entirely shut off from the busy world around them. The railway has now penetrated its way to the village, but, says a writer, "We are forced to wonder whether there are not some places that would be just as well off without the steam cars."

It is estimated that the little village will be visited this year by at least a quarter of a million sight-seers. To most of these the Passion Play will be nothing more than an interesting representation of a great event in history; but to the people of the little village, more than half of whom take part in the play, it is a serious religious service.

Oberammergau is the only place in the world where the Passion Play is presented by living men and women, and the only place where a living man is suspended on the cross in the presentation. The origin of the play is in doubt, but it antedates mediaeval times, and its presentation in Oberammergau can be traced back into the thirteenth century of the Christian era. Formerly the play was given under crude conditions in the churchyard, but now it is presented in a building that has a seating capacity of 4,000. The play is always presented by citizens of the village. No outside help is employed. It is presented every tenth year.

God's Requirements.

"I am willing to do my part." "I am willing to give my share." How constantly we hear these words from people, in response to appeals to help on the work of the Church! Sometimes, indeed, they are willing; sometimes even eager to give and to labor. But, too often, the words imply a degree of unwillingness: an excuse for not doing what they might do.

When people are truly willing, when they are very much in earnest about it, I think they do not talk about their part, or share. They know the only way to do their part, or give their share, is to do and give all they possibly can, without reference to anybody else. They do not measure their toils or their gifts by their neighbors, but by God's requirements. They say within themselves: "What does God ask of me?" Not, "If my neighbor only does so much, I ought not to do more than so much."

Beyond setting him a good example, and possibly saying a word which may persuade him to greater liberality, we have nothing to do with our neighbor. God alone sets a limit to our work and our gifts. Unless we are doing with our might *whatsoever* our hand finds to do—unless we are doing *whatsoever* He saith unto us; unless we are more eager to lay up treasure in heaven than any miser ever was to hoard it on earth, and ready, even, to sell all that we have, if need be, to carry on Christ's work in the world, then we are not doing our part; we are not giving our share.

Let us imagine ourselves in the presence of Him "Who for our sake became poor," indeed; imagine Him asking, in the Voice that shall search our consciences to their depths, why we kept back a part of the money we ought to have given Him; why we stood idle in the market place of this world when the Church was imploring help on every hand, and in every place! I think we should be too overwhelmed with shame to say to *Him*: "I gave my share"; "I did my part"!—Harriet McEwen Kimball.

Save the Pieces!

Little Betty had never attended a school of pedagogy, but she was a most accomplished teacher, all the same.

One of her finest lessons was indelibly stamped on her mother's mind in the following very original manner.

She had a bisque dolly by the name of Mopsy, which she loved with a devotion too deep for words. But one day, horrible to relate, she dropped her on a hardwood floor! Of course there was nothing left of her lovely head but a mass of unrecognizable fragments, and as the puppy came along at the very instant and tore her body limb from limb, the poor simulacrum was not one whit better off than if it had gone through a sausage mill or a threshing machine.

Betty was stunned. She imitated the example of Rachel and wept, refusing to be comforted.

But, thank God, the sorrows of childhood are as brief as they are bitter. After her grief had spent itself, she gathered up the fragments, seeking them with the care that reminded me of Milton's description of "the sad friends of Truth," who, after she had been hewed into a thousand pieces and scattered to the four winds, imitated the careful search that Isis made for the mangled body of Osiris, and went up and down gathering up limb by limb still as they could find them."

All the most important portions of the scattered anatomy having been recovered, little Betty carried these confused fragments in her arms, and sang to them as lovingly as if they still retained their identity. They were much harder to handle, however, than in their entirety, and she kept dropping them on the floor until her mother, seeing her troubles and touched by her devotion, gave her a little basket, in which she put them all very tenderly, and afterwards fed them and washed them and put them to bed with no apparent idea that a doll in a thousand pieces was any less real a doll then when knit together and compacted into a single organism.

At first her mother smiled, and then she grew sober and finally cried—for a sort of parable or allegory began to take shape before the eye of her mind.

"The darling!" she said to herself. "See how she values fragments! When my treasures break, it's little enough comfort I get out of the pieces. I must have the whole of things or nothing. One after another my castles in the air have fallen to the ground and broken, and I have utterly despised their ruins. Because life has not been altogether what I dreamed, I have rejected with contempt what little portions of it have been rescued from the debris. But look at little Betty! Profound philosopher, sublime savant! A tiny fragment is better than nothing. A basket of pieces has some value, even though the original whole has disappeared. I'll save the pieces after this. I'll gather up the fragments into the baskets. A half loaf is better than no loaf at all!"

She rushed up to the top of the staircase where Betty sat singing her fractional babe to sleep, took her in her arms, kissed her, called her sweetheart, darling, teacher, guide, and a score of other beautiful names.

Save your pieces!

It's an old and true saying that any whole is a little more than equal to the sum of all its parts. After Humpty Dumpty has fallen, all the king's horses and all the king's men cannot put Humpty Dumpty together again. Of course your plans have been shattered. Of course your existence has lost its completeness. But, child, are there no values in the fragments? Pick them up. Restore them to their original shape as nearly as possible; or, if they are incapable of restoration, put them in a basket. Your family circle has been broken? Well, one is gone, or two or three, but there are some left. Your fortune has been dissipated? Yes, but gather up the fragments and start again. Your health has been shattered? True, but one lung or one leg is better than none.

Then—save the pieces!—Dr. C. F. Goss in S. S. Times.

Faith and Work.

Suppose I say, "A tree can not be struck without thunder;" that is true; for there is never destructive lightning without thunder. But, again, if I say, "The tree was struck by lightning without thunder;" that is true, too, if I mean that the lightning alone struck it without the thunder striking it. Yet, read the two assertions, and they seem contradictory. So, in the same way, St. Paul says. "Faith justifies without works;" that is, faith alone is that which justifies us, not work. But St. James says, "Not a faith which is without works." There will be works with faith, as there is thunder with lightning; but just as it is not the thunder, but the lightning (the lightning without the thunder), that strikes the tree; so it is not the works which justify. Put it in one sentence—faith alone justifies, but not the faith which is alone. Lightning alone strikes, but not the lightning which is alone without thunder; for that is only summer lightning, and harmless.—F. W. Robertson.

The Story of a Vase.

How did they make those pretty flowers on the vase?" asked Amy. "I wish I could make a vase just like this, only if I were making it I would put lilies instead of roses on it," said Grace.

"The flowers seem to be under the hard, shiny outside; who put them there?" asked Amy.

Then Aunty May told the children that the flowers were painted on the vase before the "hard, shiny outside" was put on. She said that then the vase could be painted with roses or lilies or any flower that one liked, but that it could not be changed afterward. Then she said that each little child's heart is like the vase and can be made beautiful with happy thoughts and kind deeds, as the vase is painted with flowers. Auntie May said that these would last always, like the painted roses under the "hard, shiny outside" of the vase.

"I will remember that happy thoughts and kind deeds are the flowers," said Amy.—Shepherd's Arms.

Family Department.

Compensation.

O the compensating springs! O the balance wheels of life,
Hidden away in the working under the seeming strife!
Slowing the fret and friction, weighing the whirl and the force,
Evolving the truest power from each unconscious source.

How shall we gauge the whole, who can only guess a part?
How can we read the life, when we cannot spell the heart?
How shall we measure another, we who can never knew
From the juttings above the surface the depth of the vein below?

Who would dare the choice, neither or both to know,
The finest quiver of joy or the agony-thrill of woe?
Never the exquisite pain, then never the exquisite bliss,
For the heart that is dull to that can never be strung to this.

Great is the peril or toil if the glory or gain be great;
Never an earthly gift without responsible weight;
Never a treasure without a following shade of care;
Never a power without the lurk of a subtle snare.

Then hush! O hush! for the Father knows what thou knowest not,
The need of the thorn and the shadow linked with the fairest lot;
Knows the wisest exemption from many an unseen snare,
Knows what will keep Thee nearest, knows what Thou could'st not bear.

Hush! O hush! for the Father portioneth as he will
To all his beloved children, and shall they not be still?
Is not his will the wisest, is not his choice the best?
And in perfect acquiescence is there not perfect rest?

—Frances R. Havergal.

A Good Medicine for Depression.

Depression is a by no means uncommon trouble. There are many causes for it. Sometimes there is a cause physical. Dr. Oliver Wendell Holmes says: "There are three wicks to the lamp of a man's life—brain, blood and breath. Press the brain a little, its light goes out, followed by both the others; stop the heart a minute and out go all the three wicks; choke the air out of the lungs, and presently the fluid ceases to supply the other centers of flame, and all is soon stagnation, cold, and darkness." But this side such end, some of the wicks, or all of them, may not burn vigorously, or may not harmoniously interplay. The light of a high health dwindles. One is amid the dimness of a bodily depression.

Sometimes the cause is circumstance. I saw a horse tugging at his load under a galling collar. Often the harness of circumstance frets and discourages.

Sometimes the harassments and annoyances of the daily life induce depression. Perhaps you can hardly identify each one of these. It is just as well you do not. It is better not to try. But, somehow, you are out of sorts, not thoroughly yourself. Mr. Darwin called Mr. Belt's "A Naturalist in Nicaragua" the best book of the kind written. In it Mr. Belt tells of some ticks infesting Nicaragua, not as big as pin-heads, but which stuck to one, buried themselves in one's flesh, set up intense and irritating inflammation: the more one rubbed and scratched the worse he got. Perhaps a whole lot of little annoyances are sticking into you. They won't easily brush off. If you try to fly from them, they pursue you. They make you restless. Amid the restlessness your spirits fail.

But the air of depression, whatever its cause, is bad air to live in. "The joy of the spirit indicates its strength," says Mr. Emerson. You remember how Coleridge sings:

"For from the soul itself must issue forth
A light," a glory, a fair luminous cloud
Enveloping the earth.
And from the soul itself must there be sent
A sweet and potent voice of its own birth.
Of all sweet sounds the life and element!
We in ourselves rejoice,
And thence flows all that charms our ear or sight,
All melodies the echoes of that voice,
All colors a suffusion from that light."

Depression stifles. It is carbon dioxide instead of the pure air. We use medicine which shall chase off the foul inner air, which shall stimulate instead of dull.

Well, I have found this Scripture an invigorating medicine against depression. "Rejoicing in hope; patient in tribulation; continuing instant in prayer." Large doses of this medicine have many a time mightily helped me.

Think of the ingredients of this good medicine. "Rejoicing in hope" is one. The law of opposites is a most important law for life. Cast out one thing by cultivating the opposing thing—procrastination by instant seizure of the duty next you; tendency to flaming temper by cool self-control; unthrift by economy; depression by hope.

Our word "hope" springs from the Anglo-Saxon root meaning "to gape," as small birds in the nest do, opening wide their bills expecting that the parent birds will fill them. Compel yourself to persistently keep vision on the brighter side. "Your potatoes are rather small," he said. "Yes, but there's lots of them in each hill," the other said. "I am so sorry you are blind in your old age," I said. "But there are many things I did not want to see I don't have to see now," he said with a cheerful smile. You remember how St. Paul tells the Christian soldier to be sure to keep his head protected with the "helmet of the *hope* of salvation." That is to say, though the fight be tough, expect to vanquish; keep the fear of being vanquished out of your thought. You remember William Carey's motto: "Expect great things from God; attempt great things for God." But the nerve for attempting lies in the expecting. I have found that when I won't see the dark side, but will see the bright side; when I believingly expect, somehow the mists of my depression begin to break and the fair blue builds its dome above my head.

"Patient in tribulation" is another ingredient in this good medicine. This snatch of autobiography by the brave Scotch preacher, Dr. Norman McLeod, has often helped me:

"My life is not what I have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary waste.

"Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what I cannot do. So I desire to be led, and not to lead—to follow Him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing His Kingdom, than I would have done in any other way. I am sure of that." So Dr. McLeod was patient under his tribulation.

Do you see the picture in tribulation? The word comes from the *tribulum*—a kind of heavy wooden sled, and, on its under side, rough with iron nails driven, or sharp stones embedded, which tribulum the cattle drag forth and back over the grain flung on the oriental threshing floor; but not for the destroying of the grain, rather for the breaking from it of the husk, and so the freeing it for noble uses. When I have seemed to myself severely triturated I have often thought of the tribulum, and depression has scattered because I have believed that the apparently hard usage of me was not for the destruction of me, but for the disimprisoning me from the hindering things preventing my better being and my better doing.

"Continuing instant in prayer" is another powerful ingredient in this good medicine. "Be consumingly anxious for nothing; but *in every thing* by prayer and supplication with thanksgiving let your requests be made known unto God." How wide is the horizon and how large is the liberty of prayer! You cannot get anything outside of "everything;" "everything" includes anything. So whatever in me or about me may be making for depression I may bring in prayer to God. I have found this graciously helpful—to tell the whole thing out to God in prayer, and then to leave it with Him; to keep thinking of God instead of thinking of it. The heart of the Heavenly Father is the true confessional. Use it, trust it, and you shall surely find that, somehow, the peace of God shall stand sentinel about you and depression be prevented from you.—Dr. Wayland Hoyt in Christian Intelligencer.

Study to be Quiet.

One of the blessed privileges of this season is its quiet. Each person can surely recall many a time in this strenuous age of ours when he was so rushed and so turmoiled in thought that he could scarcely rely upon his own judgment; it was almost impossible to decide calmly when everything was so hurried and so off-hand as it was. Now, during these forty days, the soul has a chance to calm down, and we can be self-possesed once more. Social engagements and amusements and kindred interests are being laid aside. It is the part of good judgment to do this. There is not a physician who would not recommend this for nearly every one.

We all know how streams and rivulets for our city water systems are first brought down into reservoirs, kept in comparative quiet for a time, so that all sediment may sink to the bottom, and only the clear transparent water shall go to the people's homes. Such is Lent designed to be for the Christian—a calming down time in the countless distractions about us, a chance for the soul to be its true self, and only pure streams of refreshment (all the sediment of our turmoiled living precipitated out of sight) to go onward to our hearts and to our minds. How sadly we all need this opportunity!—Parish Leaflet.

The soul rests quiet, perceiving and loving God, firmly rejecting all the imaginations that present themselves, calming the mind in the Divine presence, and fixing it only on God.—W. de Molinos.

They Are Mine.

The following poem was quoted by the Rev. Mr. Sherman, of the China Mission, in his sermon at the ordination of Dr. Edward L. Woodward, and is published by request:

"Oh God," I cried, "why may I not forget?
These halt and hurt in Life's hard battle throng me yet.
Am *I* their keeper? Only *I* to bear
This constant burden of their grief and care?
Why must I suffer for the other's sins?
Would God my eyes had never been!"
And the thorn-crowned and patient One replied,
"They thronged me, too. *I, too, have seen.*"

"Thy other children go at will," I said, protesting still,
"They go unheeding, that these sick and sad,
These blind and orphan, yea and those that sin
Drag at my heart, for them I serve and groan.
Why is it? Let me rest, Lord. I have tried."
He turned and looked at me. "But I have died."

"But Lord, this ceaseless travail of my soul, this stress,
This often fruitless toil, these souls to win.
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed, they are not mine."
He looked at them, the look of one Divine
He turned and looked at me—"But they are Mine."

"Oh God," I said, "I understand at last.
Forgive! And henceforth I will Thy slave to be,
To Thy least, weakest, vilest ones;
I would not more be free."
He smiled and said, "It is for Me."

For the Southern Churchman.

The "Rascal" Who Was a Missionary.

"I am a rascal!"

As he stood there beside my desk, a tall blonde fellow, he did not look it.

"I am going home to be married!" I looked at him more closely, "I want a Bible!"

Then I left my chair, and he repeated, with a smile: "I am a rascal. I am going home to be married. I want a Bible."

It is a pleasure to meet a frank person. This one was certainly frank.

"You are not an Italian?" I said, for it is generally the Italians to whom we give Bibles.

"O, no!" he replied, "I am a rascal."

"A—what?"

Again he smiled, and then said: "I give the English pronunciation. It is not rascaille, not a man of the rabble, low, tricky, roguish. No. But we spell it r-a-s-k-o-l to your pronunciation."

"Raskol? And what is a raskol?" I asked.

"A raskol," he said, "is one of the raskolniki. I am Russian. The name is given to all dissenters from the Greek faith. There are three classes. The most obnoxious are the Judaizers; the Molokane, who recognize no civil authority; and Doukhubars, who are communists, and believe that Christ was human and that His soul reappears in men. Then there are Khlysty, ascetics, who reject marriage, the Bezpopovtsky, who also reject marriage and never pray for the czar; and the Skoptsky or eunuchs. The second class are less obnoxious, and are a sect of the Bezpopovtsky, who marry and pray for the czar. The third are the least obnoxious, the Popovtsky, who dissent only in minor points."

"And to which do you belong?" I asked.

"Not," he replied, "to any that discredit marriage, for I go home to Russia to marry. I think they will name me of the Bezpopovtsky, for I would marry, and I pray for the czar. I am what the government calls the less obnoxious."

"You are an American citizen now?" I asked.

"I am, sir," he replied. "I am an American, a licensed pharmacist, a communicant of the Episcopal Church. I return to marry. I will then come back again. I would like a Bible in the vernacular."

That was as explicit as it was frank.

He wanted the Russian Bible to take with him to present to his bride, who, he said, was orthodox, but who, he hoped to win to his own faith.

"I think it will be easy," he said. "You know," he continued, "that although it is said that there are 'perhaps two million' dissenters in Russia, there are really twenty millions. Not more than one-fifth of these have priests or ministers, and the orthodox look on such as are priestless as most obnoxious. As I can show her that I am a member of a church whose clergy are consecrated by a Bishop, she, loving me, will come too."

I asked him about some of the dissenting sects.

"I think," he said, "that the Khlysty, although not numerous, are as interesting as any. Their founder, Dan Philoppowitsch, was called a personification of God, and they have several Christs and mothers of God. Their worship consists chiefly in singing and self-whipping. They declare that Napoleon was an incarnation of God. The Doukhubars and Molekanes say that all men are equal and that man is the image of God. Some say there is no heaven, and at death the soul goes to another planet. They think life is a punishment, and the birth of a child a misfortune. Since 1666, when the first dissent took place because of Biblical revision, the raskolniki have been many, and their beliefs various. It was inevitable that some very extraordinary ideas should be taught by ignorant men living under ban of government. But," and here the speaker drew himself up proudly, "despite the melange of theological opinions, the raskolniki have been among the most useful citizens. In the pines and on the steppes they are pioneers, pioneers of civilization, such as it is. Driven from their settlements, they move on with their ax and their religious ideas, subduing nature to their needs."

He said much more, spending an hour with me, but I have no exact report of what he said, much as I would have liked to have had it taken stenographically. He obtained the Bible, and promised to call on me when he should return to this country.

Nearly two years later I found his card at my door, and on it pencilled a line stating that if I would like to know a Russian Sektirer (Russian sectarian), he and his wife would call. I had not forgotten him, and invited them. They came, the man as frank as before, the woman, sober-faced, serious, and speaking English with a lisp. I asked them about their wedding; and he described it.

"That day," he said, "the church was crowded to its capacity. There are no seats in our churches, everybody stands. At one end, on the platform the priest stood, and behind him twenty men and twenty boys, who sang in the ceremony. Our parents stayed at home to pray for us. First, I went, accompanied not by my bride, but by my maid-of-honor, and preceded by the groomsmen.

Having seen me safely in the porch, the groomsmen ran to fetch the bride, who was attended by her maid-of-honor. We met in the porch."

"I wore," she interrupted, "white silk gown with a train, a veil, and a wreath of flowers."

"As we entered," he continued, "the choir sang. At the platform we bowed before the priest, who made the sign of the cross over our heads, the entire company crossing themselves at the same time. The priest then gave us, both, a silver candlestick, ornamented with flowers and ribbon, and containing a lighted wax candle. These we held before our eyes during the ceremony. The incense was waved, the litany and two prayers was read, and then the priest gave us each two heavy gold rings, prepared by us in advance. These we exchanged with each other three times, to signify that our future joys, cares, and actions should be mutual. The bride's attendants then spread a silk handkerchief of a pink color on the floor before us, and at the priest's request we knelt on it. Then he asked if we were willing to take each other for husband and wife. Replying 'Yes,' he then asked if we had either of us ever promised ourselves to another. We said 'No.' Then the priest read the account of the marriage at Cana. This done, we stood, and our groomsmen, standing behind us, held over our heads little silver crowns. Then a cup of wine and water was given to each of us to sip. After this the priest joined our hands beneath his stole and we followed him, with our attendants holding the crowns over our heads, following us, as he marched around the desk three times to symbolize the eternity of our union. Then we stood still, and kissed each other three times to signify that we were married. The service lasted an hour and three-quarters."

The young woman blushed prettily as he concluded.

"On reaching her home," he said, "I gave her that Bible. It was wrapped in several thicknesses of paper, and she at the same time gave me a packet. We were not supposed to open them for thirty days, but of course, we d'd it unknown to each other. My packet held a gold chain. She—"

"I opened and read the book," she interrupted.

"When the thirty days were up," he continued, "we opened the packets. We complimented each other, but next minute she asked me if our Episcopal ministers were consecrated by bishops? It was what I wanted and expected. I said they are. That settled it. When we returned to this country she entered the confirmation class, and was confirmed at Easter."

She said something to him in Russian. He smiled, and said, "She says to tell you that we are happy!"

I asked what became of the Bible.

"O, that was cut up into portions," he said, "and given to our friends."

Our conversation continued pleasantly, and in its course he said, "The Bible is needed in Russia. The Bible Society distributes it, but the empire is large, and the distribution is insufficient. Every convert who returns from America should carry a supply to give out. There is hope for the dissenters in the book, for the creeds are the offspring of ignorance, which is, in part, due to persecution. But so many of the dissenters believe in human equality and good will, that it should be easy, with the help of the Bible in circulation, to aid them in spreading a pure and undefiled religion in Russia."

On the third day of January the young man called me up over the phone.

"It is a little rascal!" he said. "He weighs eleven pounds."

W. H. Morse, M. D.

Hartford, Conn.

The difference in people is not made by much or little opportunity, but by the recognition or the lack of recognition of it. Oportunity comes, and one is blind and deaf, while by his side is another who sees and hears; and the recognition depends on the character which he has been constructing day by day.

Sending the Word of God.

We would ask no higher service,
Lord, that we might do for Thee,
Than Thy blessed word to carry
To the lands beyond the sea.

There could be no gladder moment
In our lives whte'er betide,
Than the moment we might show them
Love for Him who for them died.

Oh, to see the hopeless faces
Brighten at the glad good news,
Of a light beyond earth's shadows—
Happiness if they but choose!

Oh, to let the peace of heaven
On those souls benighted shine:
With its rays effulgent beaming
From the source of light divine.

It is ours to send the message
To the lands beyond the sea,
Ours, to send the balm of healing
To the souls in misery.

Let us labor, let us hasten
While the day doth lend its light,
Ere the evening shadows gather—
None can work when cometh night.

Hobbies vs. Fads.

On the whole, we think it may safely be affirmed, that every man is the better for a hobby of some kind. The world owes a vast and often unrealized debt to its hobbyists. Without them how much poorer mankind would have been! They have opened up a thousand avenues of achievement, they have led a thousand forlorn hopes which have ended in solid and often splendid victories, they have explored neglected and unpromising fields, and they have often cheerfully and enthusiastically devoted themselves to the accomplishment of tasks essential to the higher well-being of mankind, from which the average man has recoiled in fear or disgust, but which unaccomplished would have remained a burden and menace to humanity. And then again in the milder and commoner form the hobbyist is nearly always an interesting and useful individual. He is always some kind of a specialist, and often loaded up with information, which he readily imparts, of a kind not easily get-at-able, and generally of considerable value.

The amiable, well-balanced hobbyist is indeed a most useful member of society. He is by no means, as is far too generally supposed, a sort of professional bore, bent upon inflicting himself and his hobby upon all who come his way, and never so happy as when making himself an unmitigated nuisance. No, the hobbyist is not necessarily a man of this kind. As often as not he is a person of modest and unobtrusive disposition and only responds to persistent, judicious and dexterous drawing out. Primarily and essentially he is nothing more than an individual who takes a deep and absorbing interest in something somewhat out of the common, and wholly for the love of the thing. In this broad and general sense a man is undoubtedly the poorer for having no hobby, and equally the gainer by having one. It is a great thing to have some useful employment, which we love for its own sake, and entirely dissociated from the sordid grind of gain getting in any form.

Hobbyists of all kinds, therefore, in the majority of cases, have deserved well of their fellow men, and they are people well worth the cultivating. The faddist, on the other hand, is quite a different individual from the hobbyist, pure and simple. He is a hobbyist, no doubt, but he is a something more. We have heard a "prig" defined as "a person who has deep moral convictions and is always insisting upon making you a present of them." So we may say of the faddist, he is a hobbyist who is always insisting upon thrusting his hobby upon you. The real pleasure of his life is not in following his hobby, but in impressing and imposing his own particular view point and preferences upon others. The hobby itself is only an incident or accident, his real, if unconscious aim is the satisfying of an overmastering desire to make people fall in with his own conceptions of what is good and necessary for them. There is therefore a fundamental difference between these two classes of people, although they are being continually confounded and included in one sweeping generalization. But this is often a great injustice.

There is no more inoffensive, genial, self-effacing, companionable and withal interesting and useful individual than the man who rides a hobby with judgment and discretion. The man possessed or more correctly obsessed, with a fad fully and richly merits all the aversion which he provokes. He is morally, rather than intellectually, deficient. He has no sense of fair play, and no regard for the rights of others. The faddist is a militant egotist, whom to differ from is to be guilty of the unpardonable sin, and who to attain his purpose, speciously disguised as it often is under plausible and high sounding names, is prepared to sacrifice every principle of right and justice. Such people, it is true, are often self deceived, and quiet their consciences with the suggestion of pure motives and lofty aims. But not one iota the less are they guilty of a detestable form of selfishness and injustice, viz., the denial to others of that most vital and dearly loved of all privileges, the right of private judgment. Selfishness in its coarse, undisguised forms has wrought much harm, but nothing to be mentioned in the same breath with that refined selfishness, which manifests itself in the determined and dogged cultivation and following of fads. What humanity has suffered at the hands of the faddist, and of all institutions under the sun the Church, it would be almost impossible to overstate. Of all tendencies to be persistently combatted and sternly repressed, is this lamentably common proneness to fads, as distinguished from hobbies.—Canadian Churchman.

The Still Waters.

Life's journey has its stages. Here and there we are allowed to forget toil and care and fear for a little while. Like travellers that find at long intervals pleasant springs and palm trees as they journey through the desert, we find here and there a halting place where we may forget the sorrows of the way. But such intervals of rest and peace are short. In a little while the toil and strife must begin again. The masters we serve grudge us every hour of peace.

It is fortunate for us that God has made half of our day night. The day's toil and strife can last only a few hours. Then God's peace reigns. He lets down the curtains of darkness and sets out the stars.

The sleep of the laboring man is sweet, and rest—such rest as Christ gives—is sweet to the weary and the heavy-laden. We are proud of our burdens. We like to make religion itself a continual round of strife and toil. And strife and toil there must be; but God wills that we should pause at least long enough to enter into the secret place of the Most High, and to abide under His shadow; to tarry by the way and drink deep of the wells of salvation. For the water that He gives becomes in him that drinks a well of water, springing up into everlasting life. The journey must be renewed, the toil and the heat of the desert must be endured; but the Rock that was smitten still follows the pilgrim who has become a partaker of the Divine nature, and God's peace goes with him through the world's strife.



The soul has a right to its Sabbaths, its seasons of peace, its rest after the storm, when it looks upon its doubts and its sorrows as upon a receding cloud that bears upon its bosom the bow of God. It is God's plan that we should rest and build tabernacles and be in no haste to go forward till we have drunken deep from the quiet waters. And the farther we go, the more we know of their quiet flowing, for the stream of life gathers volume and depth as it flows on. As life joins with life, like a great river that flows into the sea, it pulsates at last with the boundless life. And that larger life that lies beyond—what could give even an apostle a conception of it, but the vision of that peacefully flowing river shadowed by the trees of life?

The stream that has grown from a fretful, foaming torrent to a great river, wide and deep, still flows. Its current is "too deep for noise and foam." It sweeps on with a mighty, irresistible tide. So the current of life loses none of its force by gaining peace. But there is no lasting peace but the peace of God. The soul cannot be at peace while it is in danger, and it is in danger till it takes refuge in Him; and having found that refuge, it moves on with Him, led by the current of His will.

As the little stream moves on, now foaming over a cataract, now sleeping in a lake, so our little lives have these seasons of impetuous action followed by seasons of rest and quiet; but as they move on they become more and more currents of constant but quiet activity. "He that believeth shall not make haste." The Divine life as it is perfected loses its turmoil with its fear.

As to the life beyond, peace is made perfect there; for "there the glorious Lord shall be to thee a place of broad rivers and streams, whereon shall go no galley with oars, neither shall the gallant ship pass thereby."—The Nashville Christian Advocate.

One who might have spurned you forever from His presence has forgiven you all. Will you, because of some petty grievance indulge in the look of cold estrangement, the unrelenting word, or unforgiving deed? "If any man have a quarrel against any, even as Christ forgave you, so also do ye.

Children's Department.

A Long-Division Sum.

"They've gone to play in the orchard,
I can hear them laugh and shout.
I wish I could run and join them;
I should so love to be out!
It's horrid to sit here lonely,
Growing quite cross and glum.
There's nothing so hard to manage
As a long- vision sum.

I know they're picking up apples,
And eating them, too, perhaps;
The girls all filling their aprons,
And the little boys their caps.
I hope that none of the children
Will go too near the hive.
* * * * * * * * *
Oh, dear me. How many twenties
Will go into seventy-five?

Hark! That was a cry, for certain!
I wish I could run and see
If that meddlesome Sallie Smith girl
Is stung by a working bee.
Serve her right, if it's Sallie!
Yes—I do believe it's she!
* * * * * * * * *
How many twenties, I wonder,
Are there in a hundred and three?

Is that a step? I declare now
It's Sallie herself! Why? What?
You've come to help me? You darling!
Oh, you can help me a lot.
But I really don't deserve it
After what I was saying, dear.
I called you 'that meddlesome Smith girl;'
Then, all of a sudden, you're here!

You forgive me! You'll help me! Oh, thank you!
I feared we were ememies quite;
And it's good to find I'm mistaken—
'Twill make the sum easy and light,
I thought—don't laugh at me, Sallie!—
Our division was going to be
As long as this sum; but you've managed
To make them both short, don't you see?

A Robin Hunt.

Robert looked at his rifle admiringly. "Isn't it a beauty?"

"It's a good one," replied his uncle, taking it out of the boy's hands.

"Now I suppose those robins will let our grapes alone," said the boy, giving the weapon a little flourish.

"You are going to shoot some birds with it, are you Robert?" asked his uncle.

"Yes, sir; I think I'll go out now and see if I can't get enough to make a pie."

"A robin pie is not as good as a chicken pie," said his uncle thoughtfully.

"Why, no; I don't suppose it is."

"And do you know, Robert, I think a live robin is lots more interesting than a dead one."

Robert began to laugh. "You do say the funniest things, Uncle Charlie, that I ever heard. Yes, I suppose a live robin is more interesting; but you see, I've got to kill them out, or they will eat up all our grapes."

"That's a fact," said Uncle Charlie. "I believe I'll go robin hunting with you."

"Oh, all right," cried the lad enthusiastically, "get your gun and let's go."

Uncle Charlie went into his room, and pretty soon came back with his black leather case under his arm. "I think I'll use this," he said, holding up his spy glasses. "Before you use your rifle, let's just take a look at Mr. Robin and see what he really is doing."

Robert thought that would be very good fun, so the two sat out in the garden where they could see some robins up in a tree not very far away. Uncle Charlie got out his glasses and leveled them on the robins. "They are right pretty fellows," he said, "I don't suppos you could shoot one that far, could you?"

"Oh, no, sir; that's away yonder, too far for a shot."

"That's one advantage my glasses have over your rifle, Rob; they never get out of range as long as I can see them."

"Of course they don't," said Robert, laughing.

After a little the robins became accustomed to the presence of the two persons, and one big red breasted fellow glided into the air and came sailing down into the garden.

"There! There! cried Robert, fumbling at his gun.

"Shoot him with the glass first," whispered Uncle Charlie; "let's see what it really is doing. You want to kill it, I believe, because it steals grapes."

So Robert turned the glasses on the bird and watched it. For a moment the robin sat still on a bean pole, then it made a quick dive into the tomatoes, and came up with a bug in its mouth. Robert could see the bug plainly struggling in its beak.

"He's got a bug," whispered Robert. "Look! Look! Why, it has hopped over, and caught a grasshopper now." In his interest Robert put down the glasses to look without bothering with them, and it surprised him to see how tiny and far away the robin seemed. He peered into his glasses again. The robin flew back to the tree with the bug and grasshopper.

"I suppose," said the uncle, "It has a nest up there."

"I guess so," said Robert.

Another one of the birds now came sailing to the grapes. "There! There!" cried the boy, "I must shoot him now; he's in the grapes."

"Let's see what he takes first," said Uncle Charlie.

So Robert watched again, and he could plainly see the robin's beak picking away at something on the body of the vine. He mentioned this to Uncle Charlie, who thought it must be some tiny insect. Then Robert saw it catch a caterpillar, and what was more entertaining was the nearness of the bird. He felt he could almost reach out and touch it. After catching a bug or two more, it did pluck a grape.

Robert reached for his rifle. "There, he got a grape."

"Wait just a minute," said Uncle Charlie; "tell me just what the robin did eat on the vine."

"Well, he ate a caterpillar, three bugs, and he picked at several little things I couldn't make out; and then he took a grape."

"Well," said Uncle Charlie, "how many grapes do you suppose all those bugs and caterpillars would have ruined?"

Robert thought. "A good many, I guess; five or six."

"In all their lives?" queried Uncle Charlie.

"Oh, no. I mean to-day; I suppose they would ruin a whole bunch in all their lives."

"Well," said Uncle Charlie, "they would ruin more than one bunch; but even at that, the robin has saved a whole bunch of grapes for each bug he has caught; he also picked off a lot of little insects that were boring into the vines and ruining it, and he did it all for one grape. I think that is working pretty cheap, don't you? I don't believe I would discharge that workman by killing him, if I were you."

"I don't believe I will," said Robert. "It's really more fun to watch them than it is to look at a dead robin anyway."

So Robert laid his gun aside and continued gazing at the graceful movements of the birds through the glasses. —Boys and Girls.

The Lesson That Doris Learned.

"Doris, please take the baby out in his carriage," said mamma one warm summer morning. "I've so much to do, and he is so fretful that he won't be left alone a minute."

"Bother!" crossly muttered Doris, a dark frown on her usually pleasant little face. "I just hate that kid! I don't see why God ever sent me a baby brother, anyway."

Mrs. Page sighed as she noticed her small daughter's unlovely expression. "Take care of Boy, dear," she said, as she put the crowing little fellow into the carriage. "Don't go near the clover lot, remember, for the Hereford bull is in there."

"Well," sulkily responded Doris, wheeling the carriage from the yard and down the shady lane.

"Goo-oo-oo!" crowed Boy, his fat little hands dabbling at the spots of sunlight and shadow on his red dress.

Doris paid no attention. She was looking at three children trudging in barefooted glee down the lane ahead of her, fishing poles dangling over their shoulders.

"Mary and Joe and Sally are going to the pond to fish!" she breathed in wild envy. "O, ain't it a shame that I've got to amuse you, Boy Page!"

Boy gurgled happily. He liked to be wheeled fast.

"O, Sally! Mary! Joe! Wait for me!" screamed Doris, pushing the carriage as fast as she could after the children. "I want to go with you!"

"Su-gar!" jeered Joe. "What you think we want with a kid on a fishin' trip? You better go home, Sissy."

"Do let me go!" begged Doris, as she caught up with them. "Boy will be good as gold. I can leave him back from the pond a little way if you want me to. Please let me go, Joe!"

"All right, then," agreed Joe, giving the carriage a shove that sent it speeding through a gap in the fence into the meadow beyond. "Hurry up, kids! Girls are such slow things!"

"Push the wagon under the bushes here, Doris," said Sally. "We want to catch some fish, and we can't if the baby goes to howling."

Doris hesitated. She didn't want to leave Boy so far from the pond. What if he should fall and cripple himself? Or what if a tramp should come along and steal him?

"O, come on, 'fraid-cat!" taunted Joe.

"I'm not a 'fraid-cat any more'n you are, Joe Beeny!" flashed Doris, hurrying after Mary and Sally. "I was just seeing if Boy was asleep. I guess you'd rather he'd be sleep than awake, if you'd heard him cry as often as I have!"

"Sure!" peacefully returned Joe, handing Doris a baited line. "Tie your string to that pole yonder, and throw the hook out as far as you can."

"O-oh, Joe!" squealed Doris a minute later. "Something has pulled my hook 'way under!"

"Su-gar!" exclaimed Joe in surprise. "Hold on tight, Doris! You've sure got a whopper! See it flop, Sally? Biggest fish in the pond, I'll bet! Hi! What did she let it go for?" he cried, staring after Doris' running figure.

But Doris was not thinking of that fish then. Over in the corner of the meadow was a broken place in the fence, and through that broken place

a bellowing bull had plunged straight for the scarlet dress of sleeping Boy.

Doris ran as she had never run before. She must, O, she must get to Boy in time! Gasping and crying, she reached the carriage, snatched the child into her arms, and rolled over and over through the gap into safety just as the beast struck the carriage and crushed it into pieces.

"Just to think, Boy dear," trembled Doris a few minutes later, as she tenderly carried her little brother homeward, "what a lesson I've had!"—Mabel Clara Smith in Boys and Girls.

A Prayer.

Keep clean, dear Lord, the little hands
That nestle close in mine;
May they obey all Thy commands,
And all their works be Thine;
May they be clasped to Thee in prayer
Each evening as Thou watchest there.

Keep sweet, dear Lord, the lips that speak
In accents soft and low,
Thy name each evening, as they seek
Thy holy will to know.
And may they whisper words of love
And reverence to Thee above.

Keep pure, dear Lord, the little heart
That beats for Thee alone,
And may my daily life impart
Reflectings of Thine own;
Dwell there forever, Lord, I pray,
And guide my thoughts and words each day.

And lead, dear Lord, the little feet
That walk Thy paths each hour,
Nor may they stray from byways sweet,
But guide them by Thy power.
And onward, upward by Thy love,
Leat them at last to heaven above.

—E. A. Brininstool, in Los Angeles Exprss.

The Iron Stump.

No one knows the precise age of the Austrian city of Vienna, although there are plenty of patriotic Viennese who will tell you that the first foundations of their beloved town on the beautiful blue Danube were laid, immediately after the deluge, by one Abraham, a near descendant of the patriarch Noah; and few will admit that its earliest walls are any younger than those of Rome. At all events, it is undoubtedly a very old city, treasuring many old and curious things; and, though far from the oldest, one of the quaintest of its "antiquities" is the mysterious "Stock-im-Eisen," or "Iron Stump," about which are told tales enough to while away many an evening in a long winter.

Sometime about the year 830 A. D., so runs one legend, the Emperor Louis the Pious, son of Charlemagne, decreed that a hunting lodge should be built for his use in the Wiener Wald—the old Forest of Vienna. Among those employed in this work was Friedrich Mux, a restless young apprentice, who, growing impatient of the hardships of the master locksmith whom he served ran away one summer evening to seek his fortune, like many other young apprentices before and since. But the luckless youth soon lost his way in the thick night of the deep old forest, wandering round and round until at last he fell exhausted at the foot of a great larch tree, where he slept till daybrak awoke him. He opened his eyes and found, to his dismay, that he was within a few hundred yards of the very point from which he had started. Then he opened his traveler's scrip to make a hasty breakfast, and found, to his horror, that he had taken with him a costly and beautifully wrought nail specially designed by his master to hold the great lock of the imperial lodge.

Poor Friedrich was now in a quandary. There was no way in which he could with safety to himself return his unwelcome prize. If he brought it back he would be punished as a runaway. If he did not do so he would certainly be proclaimed a thief. At last, in desperation, he drove the unlucky treasure to the head into the trunk of the tree under which he had slept. "There," he said, "old larch, be thou a witness for me when I return!" And he went his way.

Five years later Friedrich came again to his native city, a skilled master locksmith of great reputation. Envious fellow craftsmen brought against him charges of the theft of the precious nail, but the old larch tree, faithful to its trust, proved his innocence, the missing nail being still in its sturdy keeping. So Friedrich Mux made his peace with his former master and lived and died a respected burgher of Vienna.

After this story became known it grew a custom of the city that every locksmith's apprentice as he departed on his Wanderjahr—the year of travel as a journeyman that must precede his admission to the guild as a master workman—should drive into the tree a nail bearing on its head his initials or private mark, in imitation and memory of Friedrich Mux. Thus year after year new journeymen locksmiths drove their memorial nails, until the stump of the old tree became, as it remains to-day, a mass of iron, so filled with nails is every inch of it. And year by year the city extended far into the Wiener Wald, until at last, of all the ancient wood, the iron stump of the old larch tree stood alone, the center of a public square.

Now in the year 1573 it came to pass that the good burghers of Vienna resolved to protect their famous Stock-im-Eisen with an encircling iron band, which band, they further resolved, should be fastened with the finest and most intricate lock that could be procured. Every master locksmith in the imperial city competed for the honor of furnishing this masterpiece, and many wonderful contrivances were produced; but finally a tall, dark stranger, hailing from nowhere in particular, submitted a lock of such surpassing ingenuity and beauty that it was at once chosen by unanimous vote of the council. But when the stranger was asked to name the price of the lock, he named so great a sum that the burgomaster, old Heinrich Pfalz, simply laughed in his face. Whereupon the stranger stamped his foot in a terrible rage, snapped the lock shut on the staple of the iron band, tossed the key so high into the air that to this day it has never come down, and finally, while the open mouthed citizens were watching the flight of the key, that mysterious stranger vanished from Vienna, never to be seen again!

A great reward was offered to him who could devise a new key to open the curious lock.

After many trials by the most skilled workmen in the kingdom, the successful competitor proved to be a young locksmith's apprentice, who, in the end, like all industrious apprentices of the old stories, is said to have "married his master's daughter."—Arthur Ginterman in St. Nicholas.

Lost Neighbors.

"Are you sure you know the way, Jeannette?" said mother, cheerily.

"Why, of course I do, mamma! I go right down this street, and down the next street and turn the corner, and then I'm there."

Mamma kissed her, and said: "All right. "One loaf rye bread, remember."

Jeannette really did know the way to the bakery, or would have if she had not happened to be looking at a dear little pony cart just when she ought to have turned the first corner. So she went on o the next street, and that carried her into a strange neighborhood. When she got to where the bakery ought to be, it was not here at all. Where was she? She looked around in sudden terror. Nothing was as she remembered it! "Oh, I'm lost!" she whispered, tearfully. There was an open lot on the corner, with a dog in it. She was afraid of dogs. She heard a little wailing cry, and looked across to the opposite sidewalk.

There was a little girl just as big as she, and this little girl was crying, too, crying out loud! Jeannette stopped to look at her and to wonder what could be the matter.

"She feels bad, and hasn't got anybody to comfort her," Jeannette thought. She looked around. "There isn't anybody but me. I guess I must go." She ran over.

"Hullo! Don't cry—I'm here! I won't let anybody hurt you," and Jeannette put her arm round the other little girl.

"I want—my mamma!" she sobbed. "I can't find my house!"

"Never mind!" comforted Jeannette. "Maybe I can find it."

"I'm Charlotte Cashen. I live at 55 Summer street. I'm four years old." Then little Charlotte stared at Jeannette. "Why, you're crying, too!" she exclaimed.

"Oh, I forgot!" said Jeannette. "I was crying 'cause I was lost. I couldn't find the baker's shop. I live on Summer street and I'm four years old, and my name's Jeannette Jacobs."

Little Charlotte showed dimples through her tears. "That's funny," she said. "You're lost and I'm lost, and you found me and I found you! But I want my mamma! I went to see a hand-organ man and a monkey—I wish I hadn't!" she wailed. "Mamma said, not to go out o' the yard, an' I forgot—oh, dear!"

"Don't cry! I'll find your mamma," promised Jeannette. "There's a man coming out of that house. Let's ask him!"

"Oh, I'm afraid!" sobbed Charlotte.

"No, you won't be 'fraid with me! Come! He'll be gone!"

When the grocer's clerk saw the two little girls coming toward him, he waited.

"Will you find her mamma, please?" asked Jeannette.

"I'm Charlotte Cashen. I'm four years old. I live at 55 Summer street," spoke up Charlotte.

"Oh, Mrs. Cashen's little girl, are you? Why, yes, I'm going right past there." He put her on the wagon seat. "You want to ride, too?" he asked Jeannette, looking down kindly at her. She cried eagerly: "Oh, please, I'm lost too! I want the baker's shop, and I can't find it, I only found Charlotte!"

"Well, well, two lost kids!" chuckled the boy. "Jump in, then," and he swung her up beside Charlotte. "We'll stop at the bakery as we go along. Where do you live?"

"On Summer street—that big white house right on the corner. I'm Jeannette Jacobs."

"Oh, ho, ho!" laughed the grocer's boy, shaking his broad shoulders. "And you two children never knew each other before—living only a stone's throw apart?"

"No, we never did," they declared.

"Well," he said, "you'd better go shopping together after this, so when you get lost you'll have company."—Emma C. Dowd.

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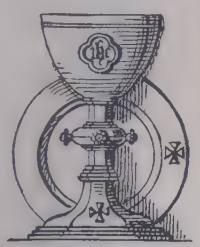
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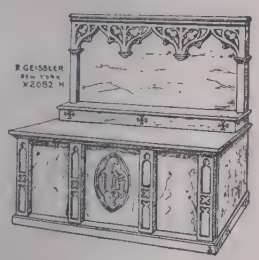
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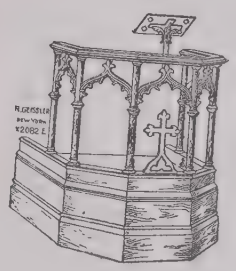
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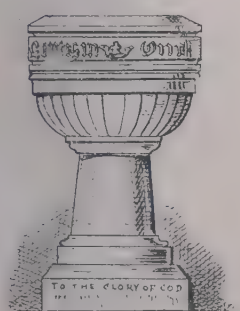


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The Lazy Lad.

Young Albert was a lazy lad,
And idled all the day;
He was not really bad,
But had a slothful way.
He would not work, and even had
A great dislike for play.

On journeys he could never go;
He tried and tried in vain;
But he was always late, and so
At home he would remain;
Because he was so very slow
He always missed the train.

Once he took up a slice of bread
And looked at it in doubt;
And when they asked him why, he said,
As he began to pout,
"The butter is so hard to spread,
I'd rather go without."

And when the Christmas sleigh bells rang,
And Santa Claus cried "Woa!"
And when the reindeer swiftly sprang
Across the winter snow,
His stockings he would never hang,
Because it tired him so.

It made him tired to go to bed;
It made him tired to rise;
It made him tired to lift his head,
And tired to shut his eyes.
He would not wink, because, he said,
It seemed like exercise.

And so through life young Albert went,
A lazy, lazy lad;
He never earned a single cent,
And never wished he had.
Oh, he was very indolent,
And yet not really bad.

—Arthur Macy in St. Nicholas.

God Wasn't There.

"I can't see Him nowhere, Ayah!" A shrill, sweet child's treble pierced through the monotonous tones of the preacher, and the heads of the congregation as that of one man, turned in the direction from whence it came.

"Hush, missee sahib!" a guttural voice urged.

It was Sunday morning, and the punkahs were waving overhead in the little English church of the up-country station. The old sweet service, dearer to the heart that ever in the far ends of the earth, was going on. Though the heat was too great for fingers to turn over the leaves of the Prayer Book, that did not matter, for the service is one printed on the hearts of the Church's people.

But one mite of a heart present was as yet a white unwritten page, seeing that Sunny had come to church for the first time in her life of three years.

"You take the child, Ayah—I daren't. She might stand on her head or point out with her finger, and give her frank opinion upon anybody's hat in the congregation!" Sunny's fashionable young mother laughed and fanned herself.

But Sunny did not stand on her head. She was awed, and preternaturally quiet for so long a time that Ayah's fears of a scene died down.

To Sunny herself it seemed as though she had been a week in the quiet little building, waiting to see God.

But she only saw as yet tall ladies like mother dressed in flower hats, who were waiving fans, and looking sideways at one another.

And the little heart, like a cup overfull, brimmed over at last.

There was a stir and a rustle. Sunny had suddenly climbed to the chair, and her tearful voice rang out insistently.

"I want to see Him. You said it was God's house I was coming to. Where is He? God isn't here, and He ought to be here in His own home!" she cried out.

Then the little silvery thread of a voice was smothered in Ayah's arms and Ayah's wrappings, for Sunny was being hastily rushed out of the building in which she could not see God.

* * * * * * * * *

A dim London church decked with white flowers and palms for a wedding a gaping, jostling crowd gathered within its walls to peer at the bride.

The little maid who could not find God at home in His house had shot up into a fair, sweet woman in her early springtide, and was standing before the altar with a face lily-pale, and tear-wet eyes.

Even in that holy place, and while the wedding ring was being slipped on to her finger, Sunny was thinking, with a leaden heart, of the wistful anguish in the blue eyes of a lad in whom she had killed forever all faith in "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, because he was poor, and Sunny hated poverty."

But the man who was putting on the ring was rich beyond the dreams of avarice," and so Sunny had chosen between the two.

"How beautiful! Such ropes of pearls! Such costly white orchids! How happy the bride must be!" A murmur of ecstasy rippled through the gathering as the slim figure in gleaming satin passed with her husband down the aisle.

But Sunny was looking vacantly up and down the dim house of God. Did she miss somebody at the loveless ceremony? Yes, God was not there!

* * * * * * * * *

It was a year or two later. Spring was in the air; "the trees of the wood were singing out at the presence of the Lord," who had thus made the green earth so fair, so "very good."

Through a leafy lane wended slowly a little company towards an ivy-robed grey, country church.

Through the lych-gate, past the silent sleepers on either side, went the quaint procession, a band of white-clad children carrying a tiny, white coffin, so tiny it might have held a doll, only it held, instead, the pure, small white garment of flesh left behind by one of Christ's "little ones," who being "suffered to come unto Him," had fluttered up into "Heaven's dear blue."

Close behind followed a man bowed down with a passion of grief. He was the great squire of all that land, and the dead baby boy was his heir.

Beside him but apart in heart, walked a slim figure, a woman with hot, dry eyes, the Sunny who had not yet found God in His house.

As the young mother stood by the open vault inside the little church, and watched the white-robed company of children dropping softly, one by one, their snowy flowers on the lowered white coffin, something stirred the crust of stony apathy enclosing her heart. Was that heart of hers bleeding, she wondered?

It might well.

Then, presently, in the silence of the empty church, for they two were left alone, she turned and looked at that terrible of sights, a man shaken with sobs.

A sudden overwhelming wave of pity and of love for the husband she had scorned broke over her soul.

Bending to the kneeling figure, she laid her soft cheek against the man's wet one.

Sunny had, at last, found God at home in His own house.—M. B. Manwell.

"If you are an invalid, do your best to get well: but, if you must remain an invalid, still strive for the unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are won on sickbeds."—P. Gerhardt.

Legend of the Mignonette.

Once upon a time there lived a king and queen who had a daughter who was the most beautiful princess ever seen. But she was so amiable and good that people forgot how beautiful she was and only spoke of her goodness. She had long golden curls, but when the maid combed them and got the fine hair tangled, the princess never cried or got cross. At the table she never spilled her soup, and used her napkin and knife and fork properly. When the king and queen had to go on long trips, the princess did not cry or pout to go with them. She was so lovely and good that the queen of the fairies heard of her and determined to reward her. So she went to the palace and entered the presence of the princess.

"I have come to tell you," said the fairy, "that I have heard of your beauty and kindness and have come to reward you. Here are three wishes. Choose which you want and it is yours, always. First, you may be a bird, to go from one end of the earth to the other, with no one to say nay or to interfere. Second, you may be a butterfly, with no care in the world—only to be gay and happy and beautiful and to charm those who want to be happy during a summer day. Third, you may be a flower whose sweet perfume will cheer those who are unhappy, soothe them when they are sick, and will be a cheerful companion always."

Then the princess said: "If I were a bird I might fly too far from my home and friends and forget to return, so I will not be a bird. If I were a butterfly I might think more of my pleasure and ease than of my duty, and my beauty might cause me to be vain. So I will be the flower, to help and comfort those who may be in need."

Then the fairy queen waved her wand and the princess became the flower Mignonette.

Sir Walter Scott's Advice.

"Be a good man," said Sir Walter Scott on his deathbed to his son-in-law. That is the prime essential of life. Others may mistake the motive, may say unkind things, may be scornful or sarcastic but there is One who knows the heart, who is neither scornful nor unkind, and who will in the end reward his children. Wealth has its place in the world, fame is good if honestly obtained; but these are of secondary importance when the time comes for the final balancing of the debit and credit books of the soul. The best of us have faults enough; but when the motive is good, the act is generally also gold, and the motive is what is recorded for or against us in the book of life.—William T. McElroy, Jr.

A bright, happy soul, rejoicing in all God's gifts, seeing cause for thankfulness and gladness in everything, counting up mercies rather than trials, looking at the bright side, even of sickness, bereavement and death—what a very fountain of goodness and love of Christ such an one is! I remember one who, worn with sickness and sleepless nights, answered to the question if the nights did not seem interminable: "O, no; I lie still and count up my blessings."

We overlook too much the common daily blessings that religion brings. Not least among these is the faculty of finding joy in little things, recognizing their divine bestowal, finding still higher blessedness in living out our gratitude to God.—Phillips Brooks.

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DIED.

HARRISON.—Sunday morning, February 20, 1910, in Richmond, Va., Mrs. BETTIE KENT HARRISON, wife of Judge George M. Harrison, of the Virginia Supreme Court of Appeals. Interment at Staunton, Va.

"For so He giveth His beloved sleep."

STIRLING.—On Sunday, February 6, 1910, at the home of his daughter, Mrs. Lizzie Lacy, 505 N. 28th street, Richmond, Va., THOMAS STIRLING, aged 79 years.

"Numbered with Thy saints in glory everlasting.

RANNEY.—January 28th, 1910, at Arkansas City, Kansas, JOSEPH ADDISON, Jr., the three-years-old son of Walter R. and Elizabeth Meade Ranney, and grandson of Mr. and Mrs. John M. Meade, formerly of Clarke county, Va.

PELLET.—Entered into rest, at her home in Richmond, Va., January 10, 1910, ANNIE P. PELLET, daughter of the late Dr. Gurdon and Susan L. Pellet.

OBITUARY.

Mrs. Fannie Moore Robinson.

Mrs. FANNIE MOORE ROBINSON, widow of the late Capt. Thomas Beverley Robinson, C. S. A., fell sweetly asleep in Jesus on the 19th of January, 1910, at the home of her son-in-law, Mr. Frank Sadler, Nuttsville, Va., in the 72d year of her age.

She was the daughter of Peter and Jane Moore Hull, of Northumberland county. Also a descendant of the Moores, Delaneys, and Gaskins, formerly of Gascony, in the same county.

An exemplary Christian lady, for many years a faithful member of the Protestant Episcopal Church, but of late unable to attend the services which she so loved, on account of ill-health. Bright and cheerful, her company was enjoyed by young, as well as older persons.

We feel the warmest sympathy for the bereaved ones.

Two daughters, Miss Fannie Hull Robinson, and Mrs. Mary Hoomes Sadler, of Lancaster, and one son, Thomas Beverley Robinson, of Northumberland county, besides many relatives and friends now grieve and miss her sadly. Yet they know she is free from sickness, sorrow, and pain, and she will spend a blessed eternity in the Heavenly Home.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

M. E.

OBITUARY.

Hugh Lee Powell.

HUGH LEE POWELL entered into rest on Saturday, February 5, 1910, from his home in Leesburg, Va.

Mr. Powell was actively engaged in business until about one year ago, when forced to retire on account of ill health.

A local paper expresses the sentiment of his townsmen, when it says: "Mr. Powell as a man measured up to every duty and was in the broadest sense a good citizen and a Christian gentleman." Mr. Powell was, indeed, a Christian whose simplicity of faith in God was unshaken to the last. He fully enjoyed his Church and was always loyal to her teaching and loved her ways.

Full of kindly Christian courtesy, from an unselfish Christian heart, he delighted to come in friendly contact with his fellow men. About a year ago he was deeply interested, and gave much time and thought to the planning for the extensive memorials placed in St. James' church in memory of his brother, the Rev. John Dalrymple Powell, who entered the ministry from Shelbourn Parish. His work in this line was most thorough.

In Mr. Powell's death many sustain a loss, and the remembrance of his simple childlike faith in God, His Word, and His Church, will be remembered always by those who knew him.

During the war he was a member of the Richmond Howitzers, casting his lot with and giving his best services to the Confederacy, and was a prominent member of Clinton Hatcher Camp, C. V., of Leesburg.

Mr. Powell was a son of the late William Alexander Powell and Lucy Peachy Lee Powell, and was born July 20, 1839, in Leesburg, Va. He is survived by his wife and three children, Misses Lucy Lee Powell, Louise M. Powell and Mr. Francis T. S. Powell, and one sister, Mrs. Wm. B. Brooks, of Alexandria, Va.

His funeral took place from St. James' church on Tuesday afternoon, Rev. W. H. Burkhardt officiating. His casket was draped with the Confederate flag, and covered with many beautiful floral offerings. B.

Tucker Carrington Leigh.

At the age of 52 years, through a distressing illness and from a bed of suffering, on November 30th, 1909, at Richmond, Va., TUCKER CARRINGTON LEIGH passed to his reward beyond the veil of things temporal and to the enjoyment of that rest prepared for the people of God.

Mr. Leigh was born at Clarksville, Mecklenburg county, Va., March 21st, 1857. His parents were the late Dr. John Randolph Leigh and Mary Coles Carrington, of Clarksville. His grandfather was that distinguished jurist of Halifax county, Judge William Leigh.

Left to bemoan his departure and to be comforted by the recollection of his many virtues, are his mother, his wife, whose maiden name was Kate Argyle, their three children—Francis Argyle, John Randolph and Agnes Carrington—and his brothers and sisters, W...iam Leigh, of Danville, Va.; Benjamin Watkins Leigh, of Halifax county; Mrs. W. H. Taliaferro, of Portsmouth, Va.; Miss Rebecca Leigh, of Clarksville, and Mrs. A. L. Eley, of Suffolk, Va.

As one who knew him well and loved him sincerely for his many fine qualities of heart and head, the writer desires to bear testimony to the high character and gentle and lovable personality of the man while he was among us, and to offer our heartfelt sympathies to those who, one by one, after a little while, shall follow him into that place where he has gone before. Always courteous and dignified, gentle and refined in manner and speech, he lived among us a devoted son, a loving and self-sacrificing husband and father, and a loyal and valued friend, who never failed to respond to any and every call made upon him by his community and to take an active and industrious part in the performance of any duty entailed. He died as he had lived, a Christian gentleman, and in consequence an honor to the illustrious name he bore.

He was laid to rest in the cemetery of St. John's church, Columbia, his home, with the Burial Service of the Episcopal Church, of which he was a valued member.

May the influence of this modest, manly life long be felt and its example be not soon forgotten in our community. M. J.

Grace Bigelow Warwick.

Entered into rest Sunday, January 30th, 1910, at Richmond, Va., GRACE BIGELOW, beloved wife of Abram Warwick, whose memory will always live in the hearts of those who loved her for many noble qualities of heart and mind, which endeared her not only to those of her own household, but to all who knew her. She being a devoted wife and mother and a true and helpful friend, her loss will be keenly felt by all whose lives were influenced and brightened by her example.

APPEALS.

The Blue Ridge Industrial School.

The Blue Ridge Industrial School, Archdeaconry of the Blue Ridge, a Church School for mountain boys and girls, is very much in need of help, as follows: Ten scholarships, at $50 each. (There are twelve boarding and fifte... day pupils.) $1,500 for a Boys' Dormitory; $1,500 for a Barn; and $3,000 to complete work on a model Recitation Hall with capacity for 200 pupils.

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oney can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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WANTED—LADY WISHES POSITION AS companion to elderly lady, or as mother's helper. Mrs. Eva Newman, Grottoes, Va. 1t

WANTED—A WHITE GIRL TO DO house work and to wait table. Have another white girl living on the premises. Can also employ white cook. References required. Apply to Mrs. Barton Myers, Norfolk, Va. 19feb2t

WANTED—A CLERGYMAN AS ASSISTant in Trinity church, Towson, Md. Address the rector, Rev. W. H. H. Powers, Towson, Md. 19feb2t

WANTED—EXPERIENCED YOUNG LADY wishes position as companion, housekeeper, or governess to small children. Capable taking entire charge of same. References exchanged. Miss L. Beall, Seminary Avenue, Ginter Park, Richmond, Va. 12feb4t

The Household.

Cooking Oysters.

Three Ways of Frying Oysters.—It oysters are small, drain from the liquor, add the liquor and sufficient sweet milk to the required quantity of cracker dust to make a stiff batter. Season highly with salt and pepper, and add a trifle of baking powder. Put the oysters in this, making little patties (small cakes) with about three oysters in each. Roll these patties in dry cracker dust, and fry till a golden brown in hot fat or beef-drippings.

For large oysters, drain thoroughly, dip in beaten egg, then in cracker dust or in corn-meal, and let lie for a few minutes. Then dip again in beaten egg, and roll in cracker dust or corn-meal that has been highly seasoned, and fry in deep boiling fat.

Drain large oysters and wipe dry. Rub the bottom of a frying pan with sweet lard, and heat it as hot as possible. Season the oysters and put in pan till one side is browned, turn and quickly brown the other side, cooking till edges curl, re-turning if necessary so as not to get too brown, or to scorch. Serve immediately. A bit of butter may be added to each as it is taken out on the platter.

Oyster Omelet.—To a half cup of rich sweet milk add six eggs well beaten, season with salt and pepper, and pour into an omelet pan in which is a tablespoonful of meat drippings smoking hot. Drop on a dozen finely chopped, well seasoned oysters, and cook till the omelet is set. Fold over, and serve immediately on a hot platter. Unless one is very skillful in making omelets it is more satisfactory to divide this and cook in two, or even four omelets. If one has two pans, the amount may be divided according to the number to be served, and made into individual omelets.

Panned Oysters.—Cut slices of stale bread into rounds, and toast. Place in a baking pan, moisten with oyster liquor and season with salt. Place on each a large, plump oyster, and set in a hot oven till edges are well curled. When done, remove from the oven, season with salt and serve at once.

Creamed Oysters in Patty Shells.—Cook oysters in their liquor until they are plump and the edges curl. Remove to a hot dish, season the liquor very highly, and add a cup of very rich sweet milk in which has been smoothed a level tablespoonful of flour. Pour this slowly into the boiling liquor, stirring constantly to prevent lumps, add the oysters, let boil up once, remove from the fire, add a generous lump of butter, stir till butter melts, and serve the dish hot.

Cheerfulness.

The cheerfulness that tells most at family meals finds expression in light, pleasant, happy talk. Do not bring your troubles to the table, but interesting anecdotes, and the happenings of the corner of the world in which your work is situated. If the father brings home pleasant things to talk about, his business life will be real and glowing to those who love and believe in him and can see life only through his eyes. To be cheerful is not to be artificial, neither is forcing insincerity upon those around you. Cheerfulness is a form of unselfishness, a difficult, noble form which is too seldom given the appreciation it deserves.—Baltimore Star.

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The Rev. Dr. Alvah Hovey, noted as a Bible scholar, in a sermon from the words which I have quoted, says: "You will regard as timely an argument for the soundness and sacredness of the principle that the Bible is the only proper standard of the Christian faith and practice—a principle which may be easily drawn from the language of my text. 'Howbeit, when He, the Spirit of truth, shall come, He will guide you into all the truth.' Not—as the authorized Version, which omits the article, may suggest—into all truth of whatever domain, scientific, historic, philosophic, but into all the truth which pertains to the religion of Christ, as adapted to men in their present state, and which by its office in making known the moral perfections of God, and the way of eternal life for man, outshines all other truth, even as the sun at noonday outshines all other light."

It was under such guidance that those men wrote what God designed to have place in the New Testament; and the argument is that, in a supreme sense, God, the Holy Spirit, is responsible for the New Testament, and not the writers themselves. And the same may be said of the Old Testament.

C. H. Wetherbe.

We must set ourselves to seek for light, believing that light for our own day, our own problems and difficulties, shall be given us, and that we can and shall be, if we are willing, guided unto the truth. We must ask for courage to be true to our light.

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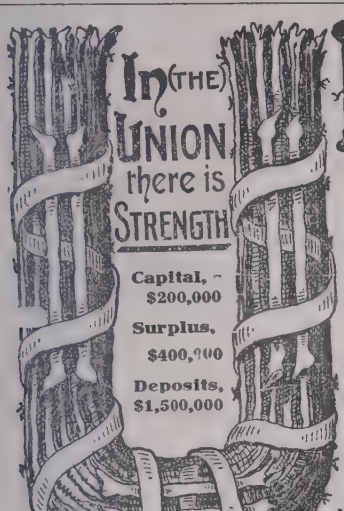
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Two good rules for life are: Never be discouraged. Never be a discourager.

Pray not for luxurious lives, but for lofty purposes and strength to meet them.

Life was not given us for enjoyment but employment. It is for service we are here.

Leave not the making of your peace with God to a dying hour. Make sure of it now.

"It's not so much what a man has that makes him happy as what he doesn't want."

Our aspiration should be not to rise above others, but to raise ourselves above ourselves.

The faith that meets difficulties with a determined purpose is the kind of faith that overcomes.

Prosperity is not a blessing if your wants increase at a more rapid pace than your possessions.

God may be glorified in small things as well as great. It is the motive which signifies action.

Nothing can touch the heavenly patrimony. Once within the Father's house, We are there forever.

Guard against fretting and magnifying inconveniences into evils. Think how much you have to be thankful for.

What is the faith which saves men? It is that which makes a little child hold tight, in the dark, to his father's hand.

We must pray to God to comfort all the sick and sorrowful, and then He will teach us how we may comfort them also.

He who drifts through life, letting the years glide empty into the past, is accumulating remorse to darken his future.

When disposed to cherish an unforgiving spirit, think if God had retained His anger forever, where would we then have been?

Seek not to pry into the deep things of God, when He was satisfied with the solution, "Even so, Father, for so it seemed good in Thy sight."

We speak of the "shadow of death"—it is only the shadow which falls on the portico as we stand knocking at the door—the next the Father's voice of welcome is heard.

Christ Himself bases prayer, its reasonableness, its certainty of answer, on the certain nature of our human instincts. The answer to prayer is the victory of instinct."—W. S. Rainsford.

Where it is said, "There is no fear in love," there is a gracious suggestion to some amiable persons who should have clearer vision and larger infiowings of spiritual life.

To be led by the Spirit does not always mean that we know where we are going in a literal sense of the word, but it does mean that we know Who is with us, and all is well.

If a man can write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he build his house in the woods, the world will make a beaten pathway to his den.—Emerson.

For the Southern Churchman.

Dost Dougt?

"My child, why dost thou timid, doubting stand?
Reach forth thine own to meet mine outstretched hand;
For thee I long; wait not 'till doubts are fled,
Thy heart I claim though it be filled with dread.

"My child, why dost thou trembling, shrinking stand,
Unheeding still the wound-print in my hand?
The Shepherd longs His wandering sheep should know
A shelter safe when cruel winds shall blow.

"My child, thy fear, thy doubt, thyself give me,
'Tis this thy Lord, thy Saviour, asks of thee;
Close clasp my hand though groping, blinded still,
And—leave it clasped—'till light thy darkness fill."

—Helen Elizabeth Coolidge.
Washington, D. C.

Resignation.

Resignation is the courage of old age; it will grow in its own season, and it is a good day when it comes to us. Then there are no more disappointments, for we have learned that it is even better to desire the things that we have than to have the things that we desire. And is not the best of all our hopes—the hope of immortality—always before us? How can we be dull or heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can.—Dr. Henry Van Dyke.

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Southern Churchman

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VOL. LXXV. RICHMOND, VA., MARCH 5, 1910. No. 10

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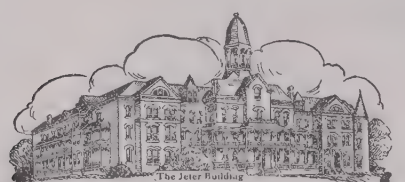
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., MARHC 5, 1910. No. 10

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV WM MEADE CLARK. EDITOR

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

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THE APPORTIONMENT—AGAIN.

What is the matter with the Church? In view of the expressed enthusiasm stirred up by the great meetings of the Men's Missionary Movement, and the many promises of largely increased of ferings, it is hard to account for the present financial condition of the Board of Missions. Here is Mr. George Gordon King's last statement of the financial situation:

The offerings to February 1st from parishes and individuals under the Apportionment Plan are $85,786.11. This amount is less that that to February 1st a year ago by $23,396.19, and to February 1st, 1908, by $19,007.87. It is contributed by 1,285 parishes as against 1,337 to the same date last year. To February 1st, last year, we received, applicable to the appropriations from all sources, $169,516.23, while this year for the same period we received $144,139.31, thus showing a decrease of $25,376.92. The appropriations this year (with the deficiency to September 1st, 1909, of $32,955.33) are $1,230,056.85. Five months have gone—and only $179,139.31 received in contributions (which include $35,000 withdrawn from the united offering of the Woman's Auxiliary) so far available toward the above appropriations. Six months remain for securing the balance needed, for, owing to the meeting of the General Convention in October next, the treasurer's books must close on the first of September.

In view of this situation it is rather difficult to know what has been the practical outcome of our late meetings and enthusiasm. Have all the promises been fulfilled and the expectations realized? If so, is the present situation just the outcome of sheer carelessness and bad business methods? Certainly, it is high time our diocesan and parochial authorities were bestirring themselves; for, apparently, the situation is worse than it was a year ago, before any of the meetings of the Laymen's Missionary Movement had been held.

In view of the present situation, Mr. King makes the following statement:

"Early contributions and remittances from all parishes and missions are most necessary in order that obligations may be met as they mature, and that the Board may know something more definite as to the probability that this year's bills will all be paid before they undertake to contract new ones in May for the next fiscal year beginning with September the first."

Of course, large amounts of money may be in the hands of the treasurers and collectors, but while this will help in the long run, yet it does not help the Board or its Treasurer in their present emergency. The need, just at present, is that collections shall be made for this cause, and having been made, shall be forwarded at once to the Treasurer of the Board.

It is hardly conceivable that in view of all the expressed enthusiasm and interest of the last few months, the offerings for Missions will be smaller this year than they were last year. Yet that is just what appears to be the case. Is it this? Or is it carelessness and bad business methods?

BISHOP BRATTON ON SUFFRAGAN BISHOPS.

Before the last General Convention, the Southern Churchman advocated very earnestly the creation of separate Jurisdictions for Church work among the colored people; believing then—and now—that this is the only method by which the Church can ever successfully work for the negro; and to this plan the Church will be compelled to come, sooner or later. But the pity is that while the Church is halting and inventing compromises that will never succeed, her opportunity is slipping away.

The Separate Jurisdiction plan was voted down, largely, the Southern Churchman believes, through Dr. Huntington's suggestion of "Suffragans." The Suffragan is a most hopeless proposition, and but for the skill and power of Dr. Huntington's plea, combined with the effort of the opponents of the Separate Jurisdiction plan, who followed the Doctor gladly in order to defeat that plan, would never have gotten the attention and consideration that it did.

But the Southern Churchman still believes the only hope for the negro work is a separate Jurisdiction, and also believes the Suffragan plan is utterly futile, hopeless, undignified and unworkable. Hence it is with more than ordinary pleasure that space is given to the wise and judicious words of the Bishop of Mississippi, taken from his address on Negro Work, delivered before the Conference of the Sewanee Missionary Department. He says:

The adoption of the plan of Suffragan Bishoprics now before the Church is, in my humble judgment (so far as it touches the negro race) a most unfortunately halting compromise which would not effect the purpose sought of developing a free Christian citizenship among the negroes. It would obscure also an equally important purpose, that of learning the negro view point, by denying him the right to express it in any representative Church council, either by himself or by his representative.

Its practical result would be inevitably to weaken the negro work in the Diocese, because first, it would establish within the Diocesan family, a distinction which racial prejudice would magnify to the point of extinction of the weaker race. Second, it would effectually establish the very problems from which relief is sought, viz., the problem of representation in the Diocesan councils, with the manifold questions of negro votes in Church councils, the balance of power in their hands, their eligibility to office and the like, both in his own and other Dioceses. In short it would simply add to the already perplexing difficulties of our Diocesan condition, without offering a single advantage over the present woefully imperfect method.

It would weaken the negro work in the Church at large, because it would completely destroy the possibility of its representation at first hand in any of her councils.

It would weaken the negro work in itself, because it would very largely curtail the educative value of the Church's organization by denying the negro any participation in it.

If this proposal of creating Suffragans is made to apply to the negro, these results (and more of like nature) would follow; but there would still be possible the gatherings for mutual helpful counsel, through which much good may be accomplished. At best, however, these could not be relied upon to develop the race into the freedom of citizens of the Kingdom of God. The tendency would be rather to preserve their dependence upon others, to weaken rather than to strengthen them.

On the other hand, the adoption of the proposed canon providing for the establishment of separate missionary districts would be free from the worst objections enumerated above.

First, while the recognition of distinction between races is clear, it is not distinction within one Diocese and family. It is recognition of a racial family and providing for its own spiritual head and Father, by which it becomes a spiritual family in God's great Kingdom.

BOOK REVIEWS.

Lloyd's Clerical Directory—1910. Fourth Edition. Edited by Frederick E. J. Lloyd, D. D. Chicago: American Church Publishing Co. Price, $3.

After four or five years of suspension, Dr. Lloyd has issued this new volume of his valuable work, and it is a distinct improvement on any that has gone before. His ambition is to make this an "American Crockford's," but this can only be done by the active co-operation of the clergy, which the editor has not always succeeded in obtaining. The Directory contains full List of Bishops and Clergy in America and Canada; List of Deaconesses; List of Dioceses and Parishes, with Organization and Income; and a large variety of other useful information. In parish incomes, the editor makes no distinction between the real income of the parishes for expenses, and total gifts for all purposes, and, of course, this is just a bit confusing, as at times it gives a mistaken idea of the real strength of a parish.

Of course, specific mistakes can be found in the Directory, but these are usually due, probably, to the carelessness and indifference of the clergy, and not to any want of zeal and care in the editor.

The Directory is genuinely valuable and supplies a large fund of information that would be very hard to come by in any other way. And as time passes and the clergy and Bishops recognize the value of the work, it will grow in comprehensiveness, value and accuracy.

The editor is to be congratulated on the success of his labors, for he occupies a field hitherto unworked.

Modern Christianity, or the Plain Gospel Modernly Expounded. By John P. Peters, Ph. D., Sc. D., D. D., Rector of St. Michael's Church, New York, and Canon Residentiary of the Cathedral of St. John the Divine. New York and London: G. P. Putman & Sons.

If any reader of this paper thinks that the day of plain speaking in sermons has passed that person is very cordially commended to the reading of this volume by Dr. Peters, and he will find some as plain and pointed speaking as is necessary to arouse conventional thinkers to unconventional thinking. The volume consists of sermons preached in St. Michael's church, New York, and are arranged under two main subdivisions: I. Doctrines of the Church; and II. The Social Teachings of Our Lord Jesus Christ in Parable and Proverb. Some of the plain speaking in the second subdivision is very plain, indeed, as instanced in the sermon entitled, "A Dinner Party," and in the one entitled "Palaces and Slums," as well as in others. In the sermon, "A Good Negro," there is an incident related of an experience of brutality in highly civilized New England, which would be promptly set down as impossible, except on the word of so reliable a man as Doctor Peters; but in view of its truth, the plain speaking of the sermons is more than justified.

Certainly any one who reads these sermons will be set to thinking, and the more he differs from the Doctor the more he will be compelled to question himself for so doing. Many of his sayings seem revolutionary, but it is an open question if they are any more revolutionary than those of our Blessed Lord. After all, was He not far the most revolutionary Teacher the world has ever seen?

MARCH MAGAZINES.

McClure's Magazine for March contains a remarkable dramatic story of the Cherry Mine disaster by Edith Wyatt. Few such stirring stories of heroism and self sacrifice have been written. Burton J. Hendrick describes the latest experiments with the new drug, stovaine; Xavier Paoli, who formerly looked after foreign sovereigns sojourning in France, contributes his reminiscences of the Shah of Persia, and I. M. Rubinow and Daniel Durant offer a new solution for the servant problem. Among the short stories is, "The Joint in the Harness," a marvelous story of the romance and wonder of aerial warfare with full page pictures by Andre Castaigne. The number also contains "Mary the Peach," by Winona Godfrey. "The Influence," by Ethel M. Kelley, "The Pretensions of Charlotte," by Walter Beach Hay, "A Task Appointed," by Percival Gibbon, and the last instalment of Arnold Bennett's play, "What the Public Wants."

St. Nicholas.—Mary Gilbert has retold in the March issue for the young folks of all ages who read St. Nicholas that charming tale from Russian folklore, "The Humpbacked Horse," one of the dear, satisfactory, "once upon a time" kind of stories. Maginel Wright Enright's illustrations for the story are altogether delightful.

Day Allen Willey's story of "Winter Sports in the Alps" is a jolly article, most attractively illustrated, which seems to give a new importance to skeeing, and coasting and other play in the snow.

The many other good things of the March number include even more than St. Nicholas' usual allowance of merry pictures and rhymes, a boys' story of helpful spirit in "The Junior Captain," and a charming tale of a little brown bear, "Pietro," and his devoted master.

Lippincott's Magazine for March opens with a complete novel, called "The Substitute," by Eleanor Ingram. It is particularly "up to date," in that it is a motoring romance, and it will fully satisfy all demands for love and action, as it is full of both.

The paper in this number which will attract most serious consideration is the third of the series on "What is Wrong with our Public Schools," and treats of "The Teacher."

John Kendrick Bangs has an entertaining comedy called "Short-Shrift." There is quite a varied assortment of short stories, and "Walnuts and Wine" maintains its position as the best humorous department of any magazine in the country.

The Century.—Novelty and beauty are the keynotes of the March Century. A timely article is Miss Scidmore's account of "The Cherry-Blossoms of Japan," apropos of Japan's gift of several thousand trees to Washington and New York. "No other flower in all the world," says this experienced and enthusiastic writer, "is so beloved, so exalted, so worshipped as sa-kura-nohana, the cherry-blosom of Japan. It is not only the national flower, but the symbol of purity, the emblem of chivalry and knightly honor, the crest of a cult, thre vernal celebration of which has been observed with unflagging zeal for at least two thousand years."

The narrative is full of interest, and Miss Scidmore's word pictures of the beauty and poetry of Japan's cherry-blossoms are supplemented by reproductions of many pictures—two in the full color of their originals—by Genjiro Kataoka, the Japanese artist, who made the notable illustrations for "Little Sister Snow."

"Only the unillumined mind regards any collection as trivial," says Emma Carleton, writing of "Old-time Bandboxes." It is, probably, the first article ever published on this subject, the writer's plea being that "for old sake's sake, for the sake of its rare value in utility, entertainment, and beauty, the oldtime bandbox should be cherished in admiration and honor."

Out of the way articles of a popular sort are "Motoring in a Cactus Forest," by Charles Frederick Holden, and "Three Hoboes in India," a chapter in the tramp experience of Harry A. Franck. "Experiences of a Cabinet Officer Under Roosevelt," by Charles J. Bonaparte, late Attorney-General, is a readable article of inside history, and there is a timely discussion of "'Big Business' and the Sherman Law," by Oscar King Davis. There is a ringing poem on "The Capitol," by Julia Ward Howe, a counterpart to the "Battle Hymn," and three "In Praise of Poetry," by Richard Watson Gilder. Modjeska's memoirs are chock-full of anecdote.

Scribner's.—A notable feature of the March number of Scribner's Magazine is the frontispiece, reproduced very accurately from a photograph direct from nature in colors by the Lumiere process. This and other beautiful Lumiere pictures accompany an article on "Color Arrangements of Flowers," by Helena Rutherfurd Ely.

Mr. Roosevelt's Sixth Article, "Trekking Through the Thirst to the Sotik," is an entire change of scene and interest from the preceding narratives. The educational value of these articles in reproducing the life of Africa is attracting wide attention.

Edith Wharton tells one of her most remarkable "Tales of Men" in "The Legend." This is a story of an author of great reputation who had disappeared entirely from sight and had become the centre of a "Cult." It is not only a fine piece of literary satire, but is a moving character study.

Richard Hoffman, who was well known in musical circles in this country for half a century, left in manuscript "Some Musical Recollections" which begin in this number with the author's early life in England and his interview as a boy with Mendelssohn, his memories of Liszt and Joseph Burke, and then his earlier days in America and his first concert in the old Broadway Tabernacle.

"The Great Railway Rate Battle in the West," by Samuel O. Dunn, an authority on the subject, makes clear the complicated question which must appear soon in Congress, and about which the country west of the Mississippi is greatly excited.

Among the other papers are "An Untrodden Road," by Eliot Gregory, describing an out-of-the-way place in the Pyrenees; Francis Rogers' article on "The Neglected Art of Oratory," and an account in the "Field of Art" of American paintings that have been purchased for the Luxembourg.

There is another Danbury Rodd story by Frederick Palmer; and a striking tale by Ex-Congressman Frederick Landis, which gives a glimpse of the White House.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

A Plea for the Proposed Church School for Girls at Charlottesville.

Mr. Editor: The next thirty days will decide if we are to secure the property here for a Church School for Girls. The owners, at a cost of $55 a month, have held it that it may not be lost to the educational world. This is a dead loss to them. They will, unless bought for school uses, sell off the lots for residences, taking down the buildings. If the school is to be opened next session with any hope of success, the fact must be definitely stated, as teachers, patrons and others interested will be making arrangements before long. It will take sometime to complete all the details, after the property is purchased, and to put it in thorough repair.

Letters of commendation and expressions of approval and sympathy are gratifying, but these do not enable us to buy. I submit a detailed statement of how the financial matters stand The amount of stock subscribed for is as follows:

Charlottesville, $6,200; Elsewhere in the Diocese of Virginia, $3,700; Diocese of Pittsburg, $100; Diocese of West Virginia, $700; Diocese of Washington, $1,100; Diocese of Maryland, $600; Diocese of Southern Virginia, $300. Total for buying, $12,800. For equipment and repairs, $232. Subscription with condition, $1,000. Grand total, $14,032.

This conditional subscription is due and payable when total amount, inclusive, of $25,000 is subscribed, or donated. Another subscription of $1,000 expires March 24th.

To those who have written saying that they would take stock, I beg to say, please be prompt. And let me urge all who are interested, to manifest their interest in a material way if they can.

It is also gratifying for people to write, or say, "Lee, you ought to succeed, and you will succeed, for you deserve to succeed." These statements are not entirely correct. I can not succeed without help. It is not that I ought to succeed, for if the enterprise is not expedient and worthy, there is no reason why, because I have undertaken the work, that it should succeed. It is for the good that it will be to the Diocese, and the Church at large, that it should succeed.

I am under a tremendous pressure in my parochial affairs at this time, as I have no assistant, and in addition to Christ church, have four mission chapels to keep going. These labors, with daily Lenten services, tax my capacity for work to the utmost. Friends and brethren, we want to present to the Council, when we commemorate the hundred and twenty-fifth anniversary of our organization, this "Church School for Girls." Let's do

H. B. Lee,
Rector Christ Church.

Feb. 22, 1910.

Dr. McBryde Commends the Proposed School.

"Rev. H. B. Lee: If $.... will be of any help to you in getting your School, I will give it gladly. If I were able I would send $1,000. You are aiming for the best thing that could be done for the Diocese. Chatham is my witness for what I say. That you may succeed is my heart's desire. You are moving forward one of the greatest means of good that can come to our Diocese.

Your friend and brother,
R. J. McBryde."

Fredericksburg, Va., Feb. 19, 1910.

Jesus Christ in the Four Gospels.

By the Rev. J. C. Quinn, D. D., Ph. D.

In entering upon the study of the four Gospels the earnest Bible student should ever remember this principle: That each of the four Evangelists, under the immediate control and illumination of the Holy Spirit, was guided in the choice of his material—i. e., discourses, miracles, parables and incidents—by the special point of view from which he regarded Jesus Christ. For example, St. Matthew regards Jesus Christ all through his Gospel as the King of the Jews—the Messiah of Jewish prophecy.

(The reader will note here: that Matthew's Gospel is to be read as the Gospel for the Jews; Mark for the Romans; Luke for the Greeks (Gentiles), and John for Christians—to commend Jesus to them as the divine Saviour and Prophet. Bearing these points in mind the reader will be able to grasp the teaching of each Gospel better.)

Consequently in Matthew's Gospel we have the genealogy of Jesus from the royal line of David. The Gospel is designated as "the Book of the Generation of Jesus Christ the Son of David, the Son of Abraham."

In this Gospel we have the mysteries of the kingdom unfolded as in no other Gospel, and the laws of the kingdom given in much fuller detail than elsewhere; also the revelation of the future glory of the kingdom in much greater minuteness.

In Matthew alone, we have that grand announcement of Christ's kingly power given to the Apostles just before His Ascension: "All power is given unto Me in heaven and in earth', from which we obtain the assurance that "He is able to do for us exceeding, abundantly above all we can ask or think."

In Matthew the parables are often introduced by the phrase, "A certain king." Only here are we told of Herod's fright at the news of the advent of the King who was, he feared, to displace him in kingly position and power, and the story of the Wise Men from the East who were searching for him who was "born King of the Jews."

Only in this gospel a very striking and most remarkable incident which is associated with the resurrection of Jesus is recorded—Matthew 27:50-53: "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many." This singular incident has for centuries puzzled commentators. But the meaning of the incident becomes at once manifest when we remember the aspect of Jesus which is ever in Matthew's mind as he writes his gospel, giving to us the story of Jesus' life and work.

Matthew's Gospel is the history of the true kingdom of heaven upon earth, and of its rightful King. In view, therefore, of Matthew's standpoint, the incident now under consideration is very easily understood. The bodies of the saints that arose from their graves after Jesus' resurrection were designed to show the triumph of Jesus as king over Death, not only in His victory over Death, but also in releasing a company of Death's captives as the first fruits of His resurrection, according to that word, "He led captivity captive."

In Mark's Gospel we see Jesus, as the servant sent from God to do work for us—to bear our burdens. Here we behold Jesus as come "not to be ministered unto, but to minister." All that Mark records of Jesus illustrates and portrays Jesus as the servant—burden-bearer. The symbol of this Gospel is the "ox"—a beast of burden.

In Luke's Gospel, Jesus is viewed and described as the perfect man—the second Adam, in which character He fully satisfies God in His mediatorial work. His mission was to please God and to make atonement for sin, thus bringing redemption to His people. Thus in Luke's Gospel we see Jesus, as our kinsman, redeemer, our brother man, and our real friend, ever in full sympathy with us. Consequently in this Gospel, where the human aspect of Jesus is so strongly marked, we have His genealogy traced back to Adam, the common father of the race, that He may be shown to be really our kinsman, redeemer—"which was the son of Enos, which was the son of Seth, which was the son of Adam." (See also Hebrews 2:11-18.)

In the Gospel of John we see Jesus presented and delineated as the divine Son of God—the "Logos" that was in the beginning with God (see John 1:1-5 and 14). In this Gospel we have Jesus strongly set before us in His prophetical office as our teacher—giving instruction to His people and ever bringing God's message of redeeming love to them. (See John 3:16.) This Gospel is a great favorite with mature Christians.

Worldliness.

Evil is never so deadly as when it puts on an air of respectability. Jesus says that the publicans and harlots should go into the Kingdom of Heaven before the Pharisee; and to this day doubtless His everlasting ords come true, and more open sinners are saved than decorous Pharisees. The worldliness which most of us have most to fear, is a negative worldliness—a worldliness without great sins, because it has not great temptations; a quiet unobstrusive worldliness, so unpretending that it hides itself even from our own notice; a worldliness which the more effectually deposes God, because it does not overtly rebel against Him—nay, in words it owns His being, re-enacts, without reference to Him, some of His laws, yet shaped so that they should not press upon it; a worldliness which is the more hopeless because it substitutes self for God so universally, yet so noiselessly and imperceptibly that the soul, like Samson, does not know that God is departed from it, and that it is living without Him. It is one of those poisons, taken in infinitesimal doses, which are unperceived until the sufferer is dead.—E. B. Pusey.

For the Southern Churchman.

Praying in the Spirit.

Very much depends upon how one prays, as to whether or not his prayers will be answered by God. It is a fact that very many professed Christians do not know how to pray. They utter certain words in the form of a prayer, but they are ineffectual. Hence it is that a great deal which is called prayer has no practical response from God. The Bible very significantly speaks of "praying at all seasons in the Spirit." There is large meaning in those words. It is not merely praying in one's own spirit. That is an essential thing. One's whole spirit ought to flow into his praying. With all of the glow and force of one's spirit he should implore God for mercies. But this is not enough. One should pray in the Holy Spirit. This is what the Apostle says, and it is what God says: One must have the Spirit, in order to pray in Him. Such praying means prayer in the power of the Spirit. We sometimes talk about "power in prayer," and yet we may not have the right conception of just how much that means. Many people do not. They think of mere human earnestness in prayer. It is human power. The highest order of power in prayer is that which comes from the Holy Spirit. It is the power of God. It is His power, helping the believing spirit to pray. It is the earnestness of God, giving holy passion to the supplicating Christian, and such praying is certain to have a favorable response from God in due time. One thus praying is inspired with an expectation that his prayer will be answered. The answer may be delayed, but it is sure to come. It is great praying, because the great Holy Spirit is in it, and great answers follow. And most generally such praying is in secret places, even in some hallowed Bethel. What a difference there is between such prayers and formal ones!

C. H. WETHERBE.

The Wife's Influence.

Every married woman, no matter how limited her life may seem, no matter how shut up she may be in the nursery or the kitchen, has a means of contact with the great world in the man who goes out into it—has a means of influence on it through him. Seen or unseen, it is there. The man who is happy in his home carries the atmosphere of it with him, he is himself more in touch with others because of it.

In this day and age, when so many women are seeking scope for their powers in arts and professions and business careers, there are some who realize that in their marriage there is the very widest scope—women who put the enthusiasm, the brain power, the artistic perception, the clear-sighted effort, into their profession as wives and mothers, mistresses of households. These are the women who use their brains and their souls to love with, as well as their hearts; and who wield an extraordinary, far-reaching power, all the greater because that power is the last thing they are thinking of or seek to attain. That intangible thing we call the spirit of the home walks abroad with every member of it. The "nice" children in school gravitate instantly toward the children of that household—gravitate toward the house itself, because there is something there they need.—Harper's Bazaar.

Church Intelligence.

CALENDAR.

March.

1—Tuesday.
6—Fourth Sunday in Lent.
13—Fifth Sunday in Lent.
20—Sunday next before Easter.
21—Monday before Easter.
22—Tuesday before Easter.
23—Wednesday before Easter.
24—Thursday before Easter.
25—GOOD FRIDAY.
26—Easter Even.
27—EASTER DAY.
28—Monday in Easter Week.
29—Tuesday in Easter Week.

Collect for Fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen.

Foreign.

The Bishop of London's Lenten Mission.

"To See Christ, and to be Christ to the World."

This was the first message of the Bishop of London's Lenten Mission this year. On Ash Wednesday he preached to an overflowing congregation at Holy Trinity, Sloane street, and began his Mission services on the following evening in Harlesden parish church (All Souls'). There was a large attendance, the church being filled to its utmost capacity. The Bishop, in accordance with his custom, went straight into the pulpit, and conducted the whole service himself. He began by explaining the object of the Mission, and afterwards engaged in extempore prayer with special intercessions. The text for his address was taken from St. John xii:21—the request of the Greeks to Philip—"Sir, we would see Jesus." The Bishop began by pointing out how this was still one of the deepest aspirations of the human heart, especially at the present day, when the cry "Back to Christ" had become so common, and the great desire of men was to get behind all theologies and ceremonies and opinions about Christ to Christ Himself, to discover what He really said and taught. Wherever he went, the Bishop continued, he found among men of all shades of belief, except, perhaps, a few of the more pronounced secularists, the deepest reverence for Christ, and he exhorted his hearers to make it the great ideal of their lives "to see Christ, and to be Christ to the world" around them. He cited the late Bishop Wilkinson as one of the noblest exemplifications of that motto he had known, and held up his saintly life and close walk with God as an example and inspiration to Christians of the present day, and urged them to take up their cross and follow faithfully in the footsteps of their Lord, and so become missionaries for Christ wheresoever they went and in whatever they did. The service, which was most impressive, throughout, included the hymns "Return, O wanderer, to thy home," "Glorious things of thee are spoken," and "Redeem'd, restored, forgiven" (sung to the tune of "Home, sweet Home.")

The Confirmation of Bishops.

The Church of St. Mary-le-Bow, Cheapside, is famous for several reasons. It is famous for its ancient crypt, which provides the arches on which the modern church rests; for its association with Dick Whittington; for the fact that the Provincial Court of Canterbury, the Court of Arches, is so named because it formerly assembled there; and for the fact that in that court—i. e., in the vestry of the church—the election of Bishops was formerly confirmed. The ceremony of confirming the election of a Bishop is a somewhat elusive one. Before the term was a few years ago defined by the King's Judges it was understood that when the Vicar-General asked if there were any "objections" to be made, anybody who had anything whatsoever to urge against the new Bishop could there and then urge it in any language that the objector thought befitting the occasion or the strength of his feelings. When the Bishop of London was confirmed at Bow Church on April 17, 1901, the excited protests of the late Rev. R. C. Fillingham and the late Mr. Kensit took a form which the Archbishop felt was inconsistent with the reverence due to the sanctity of the building, and so the ceremony was transferred to the Church House. It is now to go back to its traditional locale, and Bishop Sheepshanks' successor is to be confirmed there. The Archbishop has made this concession in response to a petition from the city authorities, who naturally wished for the revival in their midst of such an interesting old ceremony. But his Grace stipulates that there shall be no more scenes or disturbances of any kind. If there are, presumably the Church House will be again made use of. The chances of any unpleasantness have been minimized by the ruling that at the confirmation of a Bishop nothing can be admitted before the Vicar-General as a lawful "objection" which does not concern either the identity of the Bishop-elect or the regularity of his election up to this point, or any ecclesiastical irregularities he may be alleged to have committed between his election by the Chapter of his Diocese and the day of his appearance before the Vicar-General.

Church Congress, Cambridge.

The fiftieth Church Congress will be held this year at Cambridge, where the first of these gatherings was held in 1861. Efforts will, doubtless, be made to mark the Jubilee, and though no definite arrangements have yet been decided upon, practical considerations are likely to give this Congress a character of its own. The parish churches and college chapels are not very suitable for large opening services, and it would be very impressive if the Cathedral Church at Ely can be used for this purpose. Cambridge is, however, particularly well provided with large halls in which the meetings can be held.

There has been a feeling for some time past that the programme is overcrowded, and it seems likely that the official meeting at Cambridge will be held only in the mornings and evenings; the afternoons would thus be left free for the meetings which are organized by different societies, and for visits to the colleges and their gardens. Apart from the interest which attaches to the Jubilee meeting, a University town has much to offer, and there will, probably, be a large gathering; but Cambridge is better off for hotels and lodgings than most towns of its size and there is every prospect that the

visitors can be comfortably housed. In order to avoid the pressure of term time, the Congress will be held a little earlier than usual, on the last four days of September.

Oxford and the New Bishop of Norwich.

The Oxford Magazine makes a very appreciative reference to the selection for the See of Norwich of that distinguished Cantab, Dr. Pollock. "The appointment," it says, "is one which affects us here in Oxford, although he is a Cambridge man. We must first congratulate Dr. Pollock. He thoroughly deserves promotion. He has shown that he can rule men and boys firmly but without friction His sermons, as those of us who heard him here as Select Preacher lately know, are of no common order of excellence. But who will be found to go to Wellington, and sit in the seat of Archbishop Benson and Dean Wickham? We hope it will be as good a scholar as they and Bishop Pollock, Dean Wickham, the late Mr. W. E. Gladstone's son-in-law.

The Sheffield Bishopric Bill.

We are reminded by the Archbishop of York's speech at Sheffield on Monday that one of the duties of Churchmen in the new Parliament is to carry the Sheffield Bishopric Bill. The pressure upon the late House in its dying hours was such that the prime Minister, who in these matters has never shown himself other than friendly to the Church, was unable to pass the Bill through its final stages. This year's pressure will also be severe, and it will be well that those who are interested should endeavor to get the measure through early. There is nothing really contentious about such a Bill. The Sheffield people want their Bishopric, they are finding the money for it, and they are entitled to obtain their desire with no more delay than is needed to gather in the remainder of the endowment. Meanwhile Parliamentary delays are a sore discouragement to the keen Churchmen who have worked so hard and so long for this sorely-needed reduction of the Diocese of York.

American.

The Group Plan for Church Work.

Many parishes in various parts of the country are adopting the Group plan. This plan started, so far as can be ascertained, with Trinity parish, New Orleans, two years ago. Modifications of it have been adopted by intercession chapel, Trinity parish, New York; St. Margaret's parish, New York; St. George's, New York. Good Shepherd and Christ parishes, Raleigh, and lately St. Luke's church, Scranton, St. Paul's Memorial, Philadelphia, and Trinity church, Bethlehem, has taken tentative steps towards its inauguration. Some phases of it, St. James' church, Cambridge, has had in operation for the past two years. Even where in effect imperfectly the benefits have been great. Members of the groups contribute, under most phases of the plan, to the three causes, viz., parish support, missions in the Diocese, and the apportionment to the Domestic and Foreign Mission Society. In some parishes income has been doubled, and in one, through a careful canvass in which all joined, the communicant list of the parish was trebled. Mr. Warren Kearny, a member of Dr. Warner's New Orleans parish, and a leader in the introduction of the plan into Trinity church, says:

"Two years ago Dr. Warner selected fifteen men from his congregation and appointed the group leaders. They in turn selected a chairman, a secretary and a treasurer. The men of the parish were called together, and by Dr. Warner addressed upon the subject of Church Extension in New Orleans and in all the world. About one hundred men pledged to make monthly payments of 10 cents to $5. Group leaders next divided three hundred men who were at that time more or less closely identified with parish work, into groups of ten, including the leader. It is the duty of each leader to see that amounts pledged are paid promptly; that men are given work to do as they may be able, such as attendance upon certain meetings, and other parish duties; and that they are informed of news and needs of the parish, the Diocese, the Church. The leaders are, in short, the avenues through which the rector gets into close and personal touch with all men of the parish.

"When a special service is held, the rector notifies the chairman; he notifies the group leaders, and they tell their men. At such service, and upon many other occasions, the group leaders act as reception committee. Prior to 1908 Trinity parish had never paid its general apportionment. The first year the plan was in operation the apportionment was more than met, the surplus going to other missionary causes. In 1909, last year, through this plan, the apportionment was paid, amount given to Diocesan Missions was increased 25 per cent. and the dispensary of the parish was supported and its work enlarged. Meanwhile our parish support has not suffered, but instead has gained, while the spirit of the men of the parish has been transformed."

Concerning the St. Paul's College Tokyo Fund.

The national offering for St. Paul's College, on St. Paul's Day, has been productive of a very wide-spread and sympathetic interest in the work of our Church in Japan. Offerings varying from two dollars up to one thousand have been received from churches throughout the country, and a few individual gifts of one thousand dollars each have also been made. The committee realizes that, although money is being daily received into the treasury, it will be necessary to ask for large individual gifts to complete the whole sum required for the adequate equipment of the College. Bishop McKim has been authorized by the Board of Missions to purchase land for the College, and word has been received that he has secured fourteen acres adjoining the site of the new English Theological School for the sum of $50,000. The situation and the terms are both considered highly advantageous.

The most impressive feature of the whole movement has been the high ideal of Christian opportunity shown by the home missionary districts of our Church. From far away Alaska comes the news that the three Indian chapels constituting the Tanana Missions have responded to this call for help from Japan and have sent $53, and thanked the committee for letting Alaska help "even this little bit."

The personal interest and enthusiasm shown in some of the Dioceses nearer home, have been productive of very telling results, but many of the Churches throughout our land have not risen to meet the opportunity for forwarding this work of our Lord in Japan. The committee for St. Paul's College hopes that any of the clergy who have not found it expedient to take up an offering for St. Paul's during the Epiphany season may in these quiet Lenten hours hear this call of the far East, "Come over and help us," and may so present the matter to their congregations as to elicit from their hearers the reply, "Lord, what wilt Thou have me to do?"

Please send all contributions for St. Paul's College Tokyo Fund, to Mr. Samuel F. Houston, Treasurer, Real Estate Building, Philadelphia, Pa.

MICHIGAN.

Rt. Rev. C. D. Williams, D. D., Bishop.

Work Among Deaf-Mutes in the Middle West.

After filling several appointments in Ohio, the Rev. Austin W. Mann entered Michigan. Morning service was held at St. Paul's church, Jackson, on February 19, with attendance from city and country, one coming sixteen miles. There was present a hearing lady who understands the sign language perfectly. Her parents, both deaf-mutes, were united in marriage and presented for confirmation by the Rev. Mr. Mann. She was baptized by him in infancy, and will be in the rector's next confirmation class in May. Evening service was held at St. Andrew's church, Ann Arbor, with attendance from Ypsilanti. The Second Sunday in Lent was spent at Ephphatha Mission, St. John's church, Detroit, with good attendance, despite the severe weather. Monday, Feb. 21, was spent at Flint, Mr. Mann's former home. Morning service was held at the State Institution. Classes were afterwards visited. Only one of the present staff of teachers was Mr. Mann's co-worker fifty years ago. The others have passed away. Evening service was held in the city, at St. Aidan's Deaf-Mute Mission of St. Paul's church, with an attendance of forty graduates, who have employment in the city. A few were Mr. Mann's former pupils. Next morning saw the General Missionary en route to Columbus, in Southern Ohio, to present his candidates to present his candidates to Bishop Vincent. Practically all the Deaf-Mute Missions of the Great Middle-West, between the Alleghanies and the Missouri River, were started by the Rev. Mr. Mann, who has held over 6,000 services in 439 different parishes in 55 Dioceses, and under more than 60 Bishops.

ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

Rectory Burned—Rector and His Family Barely Escape Cremation.

The rectory of Trinity church, Pine Bluff, Arkansas, was destroyed by fire, on Saturday night, February 21. Two young men discovered the fire, at 11 o'clock, and broke in the door. The house was filled with smoke and the rector and his family were asleep in two rooms in the rear of the second floor. Aroused from his slumber, Dr. Buckner gathered his son, Robert, who was sick, in his arms, and with his wife and little daughter clinging to him, was assisted to the street by the men. The minister's private library, valued at $3,000, was damaged. The house was damaged to the extent of $2,500 and the household goods were practically destroyed. The entire property was amply insured. But for the timely discovery of the fire, Dr. Buckner and his family might have perished in the flames. As it was, they escaped in their night clothing.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

The Rev. H. B. Lee's Twentieth Anniversary at Christ Church, Charlottesville.

On Sunday, February 6, the Rev. H. B. Lee observed informally the twentieth anniversary of his rectorship of Christ church, Charlottesville. He gave a historical sketch of his connection with the parish, describing graphically his trepidation when preaching his first sermon in the church, as assistant to the Rev. Dr. Hanckel, on the first Sunday in February, 1890. The congregation was composed in great part of renowned teachers, lawyers, doctors and men of affairs, including the saintly Rev. Richard Kidder Meade, for thirty-three years the beloved rector of the parish; Prof. John B. Minor, Capt. Eugene Davis, Thomas L. Preston, Prof. James H. Gilmore, Dr. Wiliam C. Dabney, Major Horace W. Jones, Dr. Robert W. Nelson, the latter for many years a devoted and useful Senior Warden of the church, and many others.

On Easter Day, 1892, Dr. Hanckel asked the congregation for an offering towards building a new church, and they generously responded by subscribing $5,389.25. This made a new church possible.

Dr. Hanckel did not live to see the new church completed, but passed to his rest on August 22, 1892, leaving behind him precious memories of deeds of kindness, love, and of other work well done for the Master.

The last service in the old church was held in August, 1892, being participated in by the late Bishop Wilmer and the late Rev. Robt. White, the latter for some years associate rector of the church.

The old church was demolished, and the corner-stone of the new building laid on September 25, 1895, the first service being held in it at Easter, 1898.

The Rev. Mr. Lee was chosen rector in October, 1892.

In 1899, the church had 258 communicants and there were no chapels connected with it. Now the lists show 439 communicants at the mother church and 66 in its chapels.

The number of persons baptized has been 450. Those confirmed, 420. Marriages, 200. Funerals, 275. Contributions for all purposes, $135,991.56. Of this amount there was used within the parish $110,625.69. Within the diocese and outside of the parish, $14,694.63. For general church purposes outside of the diocese, $10,671.24.

Various parish organizations are actively at work, and scattered throughout the widely-extended parish are five smaller church buidings, towards the erection of which members of Christ church contributed.

Mr. Lee's work has not been confined to his own congregation, but he has been active and earnest in extending the influence of the Church, but withal so quietly and unobtrusively, that he has scarcely received due credit for the mission work he has so successfully accomplished.

Called to Mineral.

The Rev. David H. Lewis, rector of St. Paul's church, Goochland, and Grace church, Bremo Bluff, has been called to the rectorship of the Church of the Incarnation, Mineral, and St. James' church, Louisa, in succession to the Rev. Morris S. Eagle, now rector of Christ church, Richmond. Mr. Lewis is one of the most able and energetic of the younger clergy of the Church. He is an alumnus of the Virginia Theological Seminary, and has had charge of his present field, which is his first since his ordination, over two years. His work has been of the very best, and the church under his care has more than doubled its membership.

Previous to entering the ministry, Mr. Lewis worked under Archdeacon Neve, in the Ragged Mountain Missions, and while at the Theological Seminary, he had charge of the work at Dumfries, Prince William county. In both fields he demonstrated his ability as a worker, and the Church received an impetus which is now strongly in evidence.

The parish to which Mr. Lewis is called is one of the most promising and important in the county districts of the diocese.

Lenten Services Well Attended.

The Lenten services in Richmond are being well attended. The union services at the different churches each afternoon in the week have ever been appreciated by the people in and about the city, while those on Tuesday nights, which all the clergy attend, are growing in popularity and helpfulness. At the first of these services, which was held in St. John's church on Feb. 15, the preacher was the Rev. John J. Gravatt, D. D., and on February 22, and March 1 which were held in St. Paul's and St. James' churches, the preachers were the Rev. Messrs. Thomas Semmes and Landon R. Mason, respectively.

The Rev. Mills Colgate Daughtrey, rector of the Church of the Good Shepherd, Forest Hill, has declined calls recently extended to the rectorship of the churches in King William and King and Queen counties, and the assistantship at Christ church, Norfolk. Mr. Daughtrey has been in charge of his present work for nearly two years, and is its first rector, it having been recently organized. Its growth has been rapid and strong, and its promise is bright.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Calls Accepted—Noonday Services in Norfolk.

The Rev. C. E. Woodson, rector of St. Peter's church, Brambleton, Norfolk, has accepted the call given him to become the rector of the Church of the Good Shepherd, Columbia, S. C., and will enter upon his new duties on Palm Sunday. Mr. Woodson has been rector of St. Peter's for nineteen years, and his ministry there has been fruitful of good works.

The Rev. Joseph B. Dunn, rector of St. Paul's church, Suffolk, has accepted a call to St. Paul's church, Lynchburg, in succession to the Rev. W. A. Barr, now Dean of Christ Church Cathedral, New Orleans. Mr. Dunn will assume his new duties on April 1. It is a coincidence that Mr. Barr preceded Mr. Dunn in the charge at Suffolk.

The Rev. J. W. Ware, rector of St. Mark's parish, Culpeper, Va., has been called to the rectorship of Lexington parish, Amherst county, of which Rev. Arthur P. Gray was formerly rector.

Bishop Tucker visited St. John's church, Petersburg, on Sunday morning, Feb. 27, and after addressing the Sunday School, preached and confirmed a large class, presented by the rector, the Rev. J. F. Ribble.

The Rev. Dr. Estill, of St. John's, Hampton; the Rev. Dr. John Moncure and the Rev. Mr. Semmes, of Richmond, were among the speakers at the midday services in the Wonderland theatre, Norfolk, last week. Rev. E. S. Hinks, of Warrenton, Va., is announced as one of the speakers this week.

The Rev. John R. Matthews, of Barnesville, Ohio, will hold a mission in St. John's church, Portsmouth, about the second week in April, and there will be a visitation of the Bishop, immediately after the close of the mission.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Death of Rev. J. G. Ames—Missionary Work in Alaska and South Dakota. Bishop Satterlee's Death Commemorated on Feb. 22—Rev. Dr. Packard Painfully Injured.

On Thursday, February 24, this Diocese suffered a serious loss, in the death, from paralysis, of one of its oldest presbyters, the Rev. John Griffith Ames, B. A. Mr. Ames was born at East Desert, Vermont, December 11, 1834. He was graduated from Williams College, Mass., 1858; from Kenyon, Ohio, Theological Seminary, he was graduated in 1863, and ordained that year. He was rector of the Church of the Redeemer, Morristown, New Jersey, 1864-66; rector of Christ church, Springfield, Missouri, 1867-70; and Head of the House of the Redeemer, New York, 1870-73.

Incapacitated, by weakness of the throat, for the active charge and work of a parish, or other ministry, Mr. Ames came to Washington as Superintendent of Public Documents of the United States Department of the Interior, which responsible office he held, with great efficiency, from 1873 to 1898. While thus engaged, he wrote a comprehensive Index of United States Government publications, a check-list of public documents, etc. Nor was he idle as a clergyman; for he assisted in some of the churches as his health would permit; and was one of the early presidents of the Washington Y. M. C. Association. When, because of the abolishment of his office, his connection with the Government ceased—ceased with honor to himself, as shown in its many monuments of his great industry, as well as in the parting testimony of his superiors and fellow-officers—he became assistant minister in St. Thomas' parish, Washington, which place he held to the end of his days; and, a year or so ago, was appointed a Canon and Librarian of the Washington National Cathedral; retaining his office of assistant at St. Thomas' church. Thus, for more than ten years Mr. Ames was comparatively active in the ministry, and passed away from it to that higher ministry so graphically described by St. John the Divine in the Book of Revelation.

In the year 1864. Mr. Ames married Elizabeth, daughter of the Hon. Columbus Delano, of Ohio, Secretary of the Interior in President Grant's Cabinet, who died several years ago. He is survived by two sons, Mr. Ben. Ames, of Mt. Vernon, Ohio, and Mr. John Griffith Ames. of Illinois. His eldest son. deceased, was Dr. Delano Ames, of Baltimore.

The Apostle of Alaska, Bishop Rowe, has been in Washington for a week,

last past, and has stirred up and inspired many a heart by his thrilling talks about that great Northwestern territory or dependency of the United States, of his own fifteen years of wonderful work in it. Twice, last week, in Epiphany church, Tuesday evening, as the Churchmen's League lecturer, and on Thursday, as the St. Andrew's Brotherhood speaker at the noonday service, he thrilled the hundreds who came to hear of the Far North; and, on Sunday, February 27, in Epiphany again, at eleven A. M., in St. John's Washington, at 4:15 P. M., and in St. Thomas', at 8 P. M., he told his wondrous story of heroic ministry of himself and his fellow missionaries, men and women, as they made their way with dogs and sled, on snow-shoes, or, in painfully loneliness, carried the ever-new, yet the "old, old, story of Jesus and His love" to the Esquimaux, the Indians, and the miners! But, in it all, joyfully they do their great work of ministry!

Last Sunday, not from such romantic an environment as Bishop Rowe's, yet just as certainly doing the same Divine Saviour's work among his fellows, two congregations in Washington heard how one Indian can and does help and save other red-men. In Christ church, Georgetown, at 11 A. M., the Indian story was told by the Rev. William Holmes, a full-blood Indian, of South Dakota, the field of the glorious Bishop Hare's work for thirty-five or more years of fruitfulness; and, at 4:30 P. M., at the children's vesper service, in Ascension church, he charmed the young people, and older ones as well, with his plain, but eloquent accounts of the Gospel's blessed effects upon his brother Red Men of that Far West mission.

Many of our Churchmen will be surprised to learn, that, of the 25,000 Indians in South Dakota, ten thousand are baptized members of the Protestant Episcopal Church; that several thousand are communicant members, and some seventy-five congregations regularly worship there. Their total gifts for the Church's work amount to some $9,500 a year; while their influence for peace and good will cannot be told!

Tuesday last, February 22, was the second anniversary of the death of Washington's first Bishop, Dr Henry Yates Satterlee; and his successor, Bishop Alfred Harding, celebrated the Holy Communion in the Little Sanctuary, Cathedral Close, in memoriam, at which Bishop Satterlee's family and some friends were present, and received the Holy Supper.

The Rev. Dr. Duncan, rector of Norwood parish, Montgomery county, who was sick for several weeks, has so far recovered his health as to take charge of the services again.

The Rev. Wm. Tayloe Snyder, rector of the Church of the Incarnation, Washington, has for two weeks past been in his physician's care, with the painful malady of the nerves of the arm, neuritis, and his services are cared for by other clergymen.

While assisting in the removal of a piano from the burning residence of Mr. H. Maurice Talbott, Rockville, Md., on the 23d of February, the Rev. Dr. Thomas J. Packard, rector of Christ church, in that town, was seriously hurt by the falling of the instrument on one of his legs. Fortunately no bones were broken; and, by judicious treatment and rest, Dr. Packard is recovering.

The Rev. Frederick Towers, of North Conway, New Hampshire, has accepted a call to St. Paul's parish, Prince George's county, Maryland, and the two long-silent churches of the big parish will soon again resound with Divine worship and "The Word." W.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Stirring Meetings of the Laymen's Missionary Convention—Proposed Exhibit of Sunday School work—Death of the Rev. John Gray—Noonday Services.

Great interest was aroused in New Orleans by the stirring meetings of the Laymen's Missionary Convention, on February 12, 13, 14 and 15. As a result, the New Orleans congregations of our Church have agreed to raise the amount of their contributions for General Missions from $2,200 to $4,400. Similar action was taken by representatives of other Christian churches that took part in the Convention, viz., Presbyterians, Methodist North, Methodist South, Baptist, Disciples and Evangelical. In our congregations the work of canvassing the entire membership and obtaining definite subscriptions had been vigorously carried out since the Convention adjourned.

In the meetings of the Convention Bishop Sessums, Dr. Silver, Secretary of the Seventh District; Rev. R. W. Patton, Secretary of the Sixth District; Mr. John W. Wood,, Corresponding Secretary of our General Board of Missions, made splendid addresses. The address of Bishop Sessums, delivered at one of the morning sessions, had for its subject, "The Reflex Influence of Missions." It was a memorable oration, spoken with eloquence and depth remarkable even for him.

The men of the Episcopal Church showed great interest in the Convention. Mr. Warren Kearny, of Trinity church, was chairman of the co-operating committee, upon which fell the principal responsibility. The Presbyterians furnished the largest registration, but our Churchmen were next in number and in contributions.

Later in the same week a Convention was held in Shreveport, at which over 500 delegates were in attendance.

St. James' church, Baton Rouge, is still without a rector, though regular services are maintained by the Rev. Dr. Brouse. Baton Rouge is one of the best fields in the State. It is the Capital, and a city that is rapidly growing in population and importance. The people of St. James' keep up some of their parish work, and their parish paper, St. James' Messenger, is issued regularly.

If the plans of the Louisiana Sunday School Commission can be carried out fully, the Sunday School Exhibition and lectures in connection with the next Council, will be of great interest and value. Every Sunday School in the Diocese has been asked to send exhibits of its methods and work. The New York Sunday School Commission will furnish an exhibit, and various Sunday School publishing houses will put their publications on display. The new parish house of Trinity church will house the Exhibition, and will in itself be a very interesting feature in improved Sunday School work. Dr. Smith, of the New York Sunday School Commission, will give a series of addresses and instructions in connection with the Exhibition. It is to be one of the principal features of the coming Council.

The Rev. John Gray, priest-in-charge, Alexandria, passed away on Sunday, February 13, at his residence, in that place. Mr. Gray has had pastoral care over this congregation since 1907. He came to Alexandria from Hammond, Louisiana, where he had done splendid work in building up the parish of Grace church. Mr. Gray was a man of tireless energy, and of great experience in the work of the Church. He was a preacher of marked ability, and had wonderful success as an organizer. He took charge of Christ Church Mission, Alexandria, soon after it was organized, and remained in charge of it until his death. Bishop Sessums was conducting the Sunday morning service for Mr. Gray when he was summoned to his dying bedside. The Bishop conducted the funeral services on Wednesday, February 16, assisted by other clergy of the Diocese.

The Church Club of Louisiana has continued, this Lent, the noonday services for business men in Canal street, New Orleans, every day except Sunday, from 12:15 to 12:40. The services are conducted in a nickel theatre, and have aroused a great deal of interest. The attendance has included not only business men, but business women and shoppers as well, and many not members of our own Church, and the congregations have grown so large that the theatre is hardly large enough to accommodate the worshippers. Mr. Orloff Lake is the energetic president of the Church Club.

EASTON.

Rt Rev. W. F. Adams, D. D., Bishop.

Bishop Adams' 77th Birthday—Farewell Reception to Rev. W. B. Guion. New Rectory at Fairlee—Woman's Auxiliary Meetings.

On January 2, at the morning service at Trinity Cathedral, Dean Rich publicly congratulated Bishop Adams on his 77th birthday, the Bishop being present and in the chancel. The Bishop came to the Diocese in 1887, and has therefore been with us nearly 23 years.

On the night of January 25, St. Paul's Day, the congregation of St. Mary's church, Pocomoke City, gave a public farewell reception to the Rev. Wm. B. Guion, before his departure to his new field of work in Washington, D. C. Some very complimentary things were said by the spokesman of the meeting, Hon. Paul Ewell, regarding the work of the retiring rector. A purse was presented both by this meeting, and by the vestry of the church, to Mr. Guion. Mr. Guion has been rector of this parish nearly ten years, and has been a most faithful and devoted pastor. He is a loss, not only to the parish, but to the Diocese.

A handsome new rectory has just been completed in Fairlee, in St. Paul's parish, Kent county, and the new rector, Mr. Litsinger, is now occupying it. The two parishes of St. Paul's and I U., are both under the one rectorship, and the home of the rector is counted as the rectory of St. Paul's and I. U.

The Woman's Auxiliary of the Diocese has been holding some interesting meetings in various parishes. In Berlin, Worcester parish, the parochial branch holds, during Lent, weekly meetings, studying the mission work in China, and making garments for a child in the Home of the Friendless, Easton.

An interesting meeting was held in the parish house of Emmanuel church, Chestertown, and also in the parish house of St. Paul's, Centreville, at which Mrs. Keas, Diocesan treasurer of the United Offering, made an address. Mrs. Finley, the Diocesan President, was present at both meetings.

NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop

St. Thomas' Church to be Rebuilt on its Present Site—Location of Intercession Chapel to be Changed—Business Woman's Club — Industrial School for Boys—Crowds of Men at Trinity's Noonday Services.

Three projects of large size are in hand by the Church on Manhattan Island, involving an expenditure of not less than $1,500,000, and possibly $1,800,000. And these make no account of the building of the Cathedral, on which large sums must be expended before the choir and crossing can be used, or of Holyrood, which later on contemplates an expensive foundation at the extreme end of the island on the North. St. Thomas' parish has decided, after a good deal of delay and careful consideration, to rebuild on the present site. Plans published a year or more ago are to be carried out without change. St. Thomas' congregation is said to hold that its Fifth Avenue location is a strategic one, half way between Trinity on the South and the Cathedral on the North, and in spite of the fact that Fifth Avenue all the way to Central Park at 59th streets, will soon be business houses, it ought to remain, carrying on its work, building its new church, and after that endowing it for a down town parish.

The new structure will cost $1,000,000 and be the finest parish church in the world, not merely in the expense, but also in the substantial and artistic equipment. A new site for the rectory has been purchased on the west, adjoining the present rectory, but its cost is not included in the even million. The present temporary structure within the burned walls, and used since 1905, can be used with little interference while building is going on.

Trinity parish has applied for permission to change the location of Intercession chapel, formerly the parish of that name, from Broadway and 158th street, to Amsterdam avenue and 154th street, on a site in Trinity cemetery, which was long ago reserved for just such purpose. If permission be granted, as everybody supposes it will, Trinity will at once begin the erection of a new foundation, similar in completeness to St. Agnes' chapel, and costing $500,000, possibly considerably more. It is one of the great neighborhoods of the upper part of Monhattan Island, with a chapel membership considerably exceeding 1,200. One of the reasons for its wonderful growth during the last five years, apart from an able vicar, is the employment of the group plan, in modified form, and the forming of heads of groups and their members into a vestry auxiliary. Under the plan every man gives, works and knows.

The third building plan of the Church in Manhattan is that of St. Philip's, the mother parish of New York among colored people. Its new foundation in Harlem, where it removes from 25th street, will cost $150,000. Plans are now being drawn for it.

The success of St. Paul's chapel Business Women's Club is marked. Started three years ago, it was nearly a year in finding a suitable person to have charge of it. Such person found, the Club has now a membership of 685, and could have twice that number were accommodations larger. It occupies the upper floor of the Trinity building in the rear of St. Paul's chapel, and in furnishings, library, reading room and decorations, the Club has recently expended $2,000. A home atmosphere for noon-day luncheon is provided, besides something to eat at very reasonable cost. The members pay only 25 cents per month. That accumulation and a small profit, enables the Club to do some considerable missionary work in addition to fitting its own rooms. While a Church institution, no religious test in membership obtains of course.

St. Luke's church, Matteawan, the Rev. G. H. Toop, rector, has started an industrial school for boys, using parish buildings and getting foremen from local mills and teachers in public schools to serve as instructors without compensation. The usual round of studies is taught, and there is no trouble getting pupils. Matteawan is not a mill town above many others, and the rector states that no conditions obtain there that do not obtain elsewhere, while the need for such school is great, he believes, in almost every town in the country.

Speaking at Calvary church at noon on Washington's birthday, the Rev. Dr. F. W. Tomkins, of Philadelphia, recalled that in Reformation days, much stress was laid upon assurance how the Christian knew that he was a saved man, and the beneficial effect such knowledge has upon the attitude and acts of a Christian man. The speaker felt that such assurance, its necessity and its effect, ought to be revived in our day. As ways to attain it he pointed out three. Prayer for such assurance is one way, and it ought to be employed far more often than it is. Study of the Bible for promises is another, and nobdy will deny that God's Word ought to be studied more than it is. And the third way, a growing one, is the entering into the lives, even the troubles, of others to their help.

The crowds of men at the noon day services at Trinity church, first gathered this Lent by Bishop Anderson of Chicago, continued throughout the second week to hear Father Hughson of the Order of the Holy Cross. On the last day of Bishop Anderson, standing room was at a premium, and throughout Father Hughson's week, not a vacant seat was to be seen, often standing room being fully occupied. For a steady program, nothing like it has been seen in Trinity in years.

KENTUCKY.

Rt. Rev C E. Woodcock, D. D., Bishop

Interest in Sunday Schools Awakened. Noonday Services in Louisville—Endowment Sunday at the Cathedral. Missionary Enthusiasm Spreading. Useful Work in Trinity Parish, Louisville—Sunday School Offerings for Missions.

The Rev. Wm. Walter Smith, M. D., secretary of the New York Sunday School Association, conducted meetings, in January, in various places in the Diocese in the interest of Sunday School work. He visited Henderson, Paducah, Uniontown, Owensboro, Hopkinsville, Peewee Valley, and the river from Louisville, in the Diocese of Indianapolis, New Albany and Jeffersonville. In each of these places he spent from one to four days. The remaining days were spent in Louisville. The following figures will give some idea of the enormous amount of work Dr. Smith accomplished while in the Diocese: Total number of addresses, 86; number of miles travelled, 3,327; number of interviews, 150; number of schools graded, 13; total of attendance for Louisville, 6,265; total registered for Louisville, 561; attendance at the mass meeting in St. Andrew's church, 450. In Paducah he held 11 meetings with an enrollment of 160 and an attendance of 600 at the mass meeting. Much good was accomplished in Henderson under most trying circumstances, the whole country being in the grip of one of the worst blizzards experienced in many years, thoroughly disabling the light and railway plant. Nineteen were enrolled here. Uniontown, the home of the School for Postulants, enrolled 32, and telling work was done here. Owensboro enrolled 85, Hopkinsville 70, Peewee Valley 30, New Albany 150, Jeffersonville, 45. Figures, after all, can only give a very limited idea of the what has been accomplished. The work, it is believed, will result in a general awakening and a growing interest on the part of parents and others in the Sunday School.

The Lenten noonday meetings for business men in Louisville have heretofore proved great factors for good. One-half hour in the middle of the day to turn aside from affairs of this world fail to impress with serious thought, the hearts of many careless ones who are persuaded to go with some Church friend to the meetings. The meetings are now being held regularly at the Board of Trade, and with our Bishop Woodcock and other eloquent and earnest speakers to give "heart to heart" talks to the men, the end in view should not fail.

The last Sunday in January was Endowment Sunday; that being the nearest to January 27, the date of Bishop Dudley's death. It was observed at the Cathedral, as it always is. The anniversary of the late beloved Bishop's death, is the day set apart by the "Bishop Dudley Memorial Endowment Association" to take offerings to be added to the Endowment for the Episcopate fund. The sum on hand is over $30,000. Those who have it in charge expect to increase it to $100,000.

All outlying Missions seem to be up and doing, and encouraging results from nearly all of them are reported.

A Junior branch of the Brotherhood has been reorganized at Grace church, Hopkinsville.

At the annual Twelfth-Night parish Supper at Grace church, Paducah, Miss Mahoney related her experiences at the West Coast African Mission, exhibiting many souvenirs of her work.

On Monday afternoon, January 31, St. Andrew's Branch of the Woman's Auxiliary had with them the other Louisville branches to hear Mrs. G. S. Eddy, missionary from India, who with her husband was in Louisville in the interest of the Laymen's Missionary Movement.

Missionary enthusiasm appears to be spreading, and the Laymen's Movement is a sign of the times that should encourage all hearts who are working for the Christianizing of the whole world.

The Auxiliaries are meeting in the preparation of a box for Alaska—their Lenten work.

The Woman's Guild of St. Mark's church gave a reception to the Rev. R. L. McCready's new assistant, the Rev. P. N. McDonald, who went there from West Virginia.

The Woman's Guild of St. Mark's has just completed fourteen cassocks and cottas for the smal boysl.

Trinity parish, Louisville, of which the Rev. A. E. Whatham has charge, from having been a really dead church for a number of years, has suddenly taken a new lease on life. It had reached the point where some thought it best to sell the property and give the proceeds to a more promising field for Church work. Yet what more promising vineyard for the Master's work, if only a sufficient number could be found who would faithfully assist

the few loyal ones left, and hold up the hands of the rector who has this work so near his heart? The church is in the midst of a dense population, poor and as a rule non-church attendants; hundreds of children attending no Sunday School. What a spot for mission work! Now the faithful pastor with his few loyal helpers, have inspired others with zeal for the proposed plan of work. Funds are being raised for a park and play ground for Trinity. There is an open space behind the church, 114 by 75 feet, where swings, see-saws, sand-heaps, corners covered with grass, shrubs and flowers, seats for the mothers who watching their little ones at play, can sit and sew and get a breath of fresh air, will delight and improve the people of that crowded vicinity.

The Bishop heartily approves of the project. He is chairman of the committee of men who will assist in the work and Mrs. Woodcock, chairman of the women. Mrs. T. O. Dudley has led the contributions with $200 per annum, for the three years in which it is proposed to test the work. A new schoolhouse will be built, all kinds of classes formed for boys and girls, everything to interest and improve them bodily and mentally. Mr. Thurston Ballard, of the Cathedral, offered, when $450 of the $1,500 needed for the school house is raised, to make it $500, and the same with the second and third $450. Apparatus for the school will cost $100, and he will give half of that. Then running expenses will be about $500 per annum, and Mr. Ballard will give $50 for that. Mr. Whatham, the rector, formerly had charge of Christ church, St. George's-in-the-East, London, Eng., and is well fitted for the special work to be undertaken.

It was decided at the meeting of the last Diocesan Council that the Sunday Schools of the Diocese be requested to devote their offerings for Lent and on Easter day to Foreign and Domestic Missions.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Addresses to the Woman's Auxiliary—Handsome Baptistry—The Rev. Dr. Rodgers Speaks on Christian Education—Ordained to the Priesthood—Quiet Day for Junior Auxiliaries—Death of a Noted Worker for Women.

The Rev. J. De Wolf Perry, D. D., presided at the Lent meeting of the Pennsylvania branch of the Woman's Auxiliary, in the Church of the Holy Trinity, on February 21. The Rev. Llewellyn N. Caley gave an account of the needs and progress of the Mission work of the Diocese. The Rev. N. Peterson Boyd spoke for the missions among the colored people. He is a graduate of St. Paul's School, Lawrenceville, Virginia. He is preparing to build a church by colored mechanics as they have already built a parish house. Bishop Rowe, described his work at different points, some of which is carried on by women, as he has not enough clergymen. He gave them high praise. He needs more workers, especially men, and $14,000.

There has just been completed at Calvary church, Germantown, a handsome baptistry, which was built by Mr. William B. Kurtz, as a thank offering for the recovery of his wife from a serious illness. A cut stone arch joins it to the south transept. It is lined entirely with Caen stone, being wainscotted in richly ornamented panels seven feet high semi-detached columns with handsomely carved capitals are in the angles, from which rise the ribs supporting the ceiling. There is an octagonal opening in the ceiling. This, with two windows piercing the walls, is filled with rich glass, by Heaton, Butler & Bayne. The baptistry was designed by Isaac Pursell.

Bishop Rowe addressed some 500 persons in the Cooper Battalion Hall on Monday evening, February 21, bringing out the important points in the Church's work in the District of Alaska.

On Sunday morning, February 20, the Rev. Dr. Rodgers, warden of St. Stephen's College, Annandale, N. Y., preached in St. Luke's church, Germantown, and in the evening in the Church of the Resurrection. His topic was Christian Education. He said that one-twentieth of the communicants of the Church are under the care of those who have studied at St. Stephen's. He appealed for aid to give more men the benefit of its superior training.

A circular has been issued by the committee of twelve composing the Diocesan Auxiliary to the general Board of Missions, stating the principles which govern the missionary work and the methods by which funds are to be raised for its carrying on and also the motive. A plan of organizing Parochial branches is suggested.

The Rev. John Wilkins, of the Diocese of Milwaukee, was advanced to the priesthood in St. Elizabeth's church, on Thursday morning, February 24, by Bishop Webb. Mr. Wilkins was presented by the Rev. N. M. Kaltenbach. The sermon was preached by the Rev. George S. Sinclair. Mr. Wilkins is a graduate of Nashotah and has just finished some post graduate work at the General Seminary.

The Rev. Frederick H. Sill, O. H. C., conducted a quiet day for the Junior Auxiliary leaders and members on Friday afternoon, February 25, in St. James' church. He took as the subject of the Meditations, Contending Earnestly for the Faith.

A mid-Lent missionary meeting was held in the Church of the Advent, Kennett Square, on Wednesday, February 23. The Rev. Hubert W. Wells addressed the Woman's Auxiliary, by whom the meeting was held, on the Philippines and the Missions in the East. The Rev. George S. Gassner told of the work of the Seamen's Mission of Philadelphia.

With the entrance into life of Mrs. Cyrus H. K. Curtis, the country loses one of its most earnest workers for the elevation of women. It was through her efforts that The Ladies' Home Journal was started. Of it she was the editor for six years, 1883-1889. She has been for years prominent in charitable work in such a way that it was known to but a few persons.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop

Rev. A. R. Mitchell's Tenth Anniversary as Rector of Christ Church, Greenville.

The Second Sunday in Lent marked the tenth anniversary of the Rev. Alexander R. Mitchell as rector of Christ church parish, Greenville. A sermon appropriate to the occasion was delivered by the rector, and the offering went to a fund for a parish house which the congregation hope to build. Both the vestry and Sunday School presented to Mr. Mitchell resolutions congratulating him upon the occasion.

Since coming to Greenville, Mr. Mitchell has done a fine work, and today the parish is recognized as a leading one in the Diocese. Through his efforts two flourishing missions have been established. St. Andrew's mission was organized in a hall over a store-room, and to-day they have a handsome brick church, free from debt. St. James' congregation worship in a neat wooden building which was purchased from the Baptist denomination. The Rev. E. B. Andrews is in charge of the missions.

In the ten years of his rectorship at Christ church, Mr. Mitchell has baptized 175 persons, has presented 185 for confirmation, married 55 couples and has read the Burial Service 109 times. $54,210 has been raised and expended in Christ church, over $7,000 in St. Andrew's and $1,768 in St. James' Mission.

Bishop Guerry expects to visit the parish on the Sunday after Easter, and his visit is being looked forward to with much pleasure.

MARYLAND

Rt. Rev. Wm. Paret, D. D., Bishop
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Bishop Rowe in Baltimore—Land Given for a Chapel at Eudowood Hospital for Consumptives—Special Services for Clergy and for Churchwomen—An Automobile for Bishop Murray.

During his visit to Baltimore last week, Bishop Rowe spoke in two churches to two large audiences of the representative Church people of the city. At the close of the regular Lenten mid-day service in the Church of the Messiah, a hymn was sung and Bishop Rowe went into the pulpit to tell the story of his work in Alaska. Although this was lunch hour, half of the deeply interested congregation was composed of men. In the evening Bishop Rowe addressed an equally well attended meeting in St. Peter's church. It is not necessary to dwell upon the wonderful story which this Apostle of the North brings to us, further than to venture the opinion that his labors and the labors of his helpers form as heroic an adventure as the world can point to to-day.

A Churchwoman of the Diocese has given an acre of land for the erection of a chapel at the Eudowood Hospital for Consumptives, in Baltimore county. Funds for building and furnishing the chapel have been nearly fully provided by certain persons who have met with affliction in their families through the medium of the disease, which is being treated with wonderful success at this point. There is every prospect for a successful and helpful work for the Church here.

On March 14 there will be held a devotional service for the Clerical Association of Baltimore, in Emmanuel church. Bishop Murray will celebrate the Holy Communion and Dr. Eccleston will conduct the devotions.

The Churchwomen of the Diocese will meet in Christ church on March 22, for Quiet Day services, which will be conducted by the Rev. William C. Hicks, of Cumberland, Md. Bishop Murray will be the celebrant of the Holy Communion.

A layman of Baltimore has recently lightened the labors of the Bishop Coadjutor by giving him for his official use an automobile of a most serviceable type. So far the car has been of use to him only in getting about the city, but it is expected that it will be of the greatest assistance to him in making his spring visitations.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Death of the Widow of Bishop Huntington.

Mrs. Hannah Dana Huntington, the widow of the late Bishop Huntington, died in Syracuse on Tuesday morning, Feb. 22, aged 87 years. Her maiden name was Sargent and she was married to Bishop Huntington September 4, 1843. She was a woman of lovely and sweet Christian graces, and was a most valuable aid and help to the Bishop during his long life of usefulness and public service, both as a man of letters, a Unitarian divine, afterwards a Churchman and untimately a Bishop. During the later years of the life of the Bishop he and his wife were most charming in their representing faithfully in their advancing years the rare type of the "old school" of New England, classic in their very conversation, bringing to us of the young generation, fragrance of the atmosphere in which Whittier, Holmes, Phillips and Longfellow lived. Since the Bishop's death in 1904, Mrs. Huntington had lived with her two daughters, Misses Aria and Mary, alternately in Syracuse in the winter and at the Huntington ancestral mansion at Hadley, Massachusetts, in the summer. The funeral was held from the Church of the Saviour, Syracuse. The officiating clergymen were Bishop Olmsted, Rev. Karl Schwartz, the rector, and Rev. Walter E. Jones, rector of Calvary church, Syracuse.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

The Laymen's Missionary Convention in San Antonio.

The West Texas Convention of the Laymen's Missionary Movement was held in the city of San Antonio, February 22-24. The opening event was a Washington's Birthday banquet, on Tuesday evening, in Beethoven Hall, at which six hundred men were seated. During the meetings of Wednesday and Thursday, upwards of fifteen hundred laymen were registered.

We thank God and take courage for the coming into our midst of a gathering, which, in point of attendance, of intelligent fervor and well-directed earnestness, has surpassed any religious convention previously witnessed in this section of the Southwest.

The initial step toward bringing a Laymen's Missionary Movement Convention to San Antonio was taken by the Bishop of our Diocese. And, in spite of the fact that Churchmen voluntarily yielded to others the more prominent places on committees, much of the executive work was faithfully performed by men of the Episcopal Church.

Mr. S. G. Tayloe was vice chairman of the co-operative committee, and presided at the opening banquet, of which Mr. William Tobin was in charge; both of these gentlemen being members of St. Mark's parish.

Bishop Johnston was chairman of the advisory committee, of which the Rev. J. Lindsay Patton, of St. Mark's, was vice chairman. Mr. Patton served the Movement also as one of the speakers at the Little Rock, Shreveport and Houston conventions.

The address on "The Bible and Missions," at the San Antonio gathering, by the Rev. P. G. Sears, of Christ church, Houston, left a profound impression upon the heart of the Convention.

"Denominational Rallies" were held on the closing day, at which the members of all the bodies represented subscribed to resolutions recommending that the sum of fifteen thousand dollars (instead of last year's $6,200), should be contributed to Foreign Missions by the San Antonio churches this year This means for our people an increase in offerings from fifty-one cents to two dollars per capita.

The heartiest concord prevailed among both the workers and the delegates. A majority of our clergy were in attendance, and a goodly number of laymen from the out of town parishes. Because of the Bishop's endorsement, and the earnest advertisement of the Convention in our city churches, the Episcopal Church was represented by a very large body of its laity. The result appears to be that the attention of a very considerable number of our men of affairs has been directed toward a study of the essentials of Christianity, and that a more intelligent and generous co-operation on their part will be rendered to the mission of the Church "to them that are far off and to them that are nigh."

The Rev. Mercer G. Johnston, financial agent for the West Texas Military Academy building fund, who was commissioned to secure twenty-five thousand dollars in subscriptions by May, reports that $18,700 has been received to date, from parishes and individuals in the Diocese. When the desired amount has been subscribed, the erection of a building to cost seventy-five thousand dollars, will at once be commenced. This will house one hundred boarding pupils in a reinforced concrete structure, on the beautiful and spacious site, "Alamo Heights," recently secured for the Diocesan School for Boys. The principal of the Academy is Mr. Angus McD. Crawford, of Virginia.

Bishop Guerry Preaches to Dusky Companions of his Youth.

A correspondent of the Charleston News and Courier relates the following incident concerning Bishop Guerry:

On his recent visit to Clarendon, Bishop Guerry was for a few days the guest of his uncle, Col. D. W. Brailsford, at the Panola plantation. It was here as a boy in knickerbockers he romped and hunted rabbits with many dusky companions. These companions are now stalwart ploughmen and good members of the Church; and begged the Bishop to preach for them in their handsome new church, located on the plantation. This he gladly did last Friday night in a most appropriate and touching sermon to a tremendous congregation of his colored friends, with many whites in reserved seats.

In the beginning of his remarks he congratulated them upon the erection of such a fine edifice and declared it a credit to any congregation in any section of the State. He said it was a monument to their toil, frugality and unswerving determination to complete their church, pay for it and not evade the obligation by issuing bonds for another generation to pay. It was the product of the honest sweat of their brow, and therefore more acceptable to their God. The few old family servants and the young nurse of his babyhood, now an old mauma, too, were given seats immediately around the altar. It was evident to your correspondent that they were greatly excited and wrought up, for their baby, who represented in his person all the Episcopal churches of South Carolina, would now address them for the first time. Negroes are very emotional in their worship; more especially the women, who it seems can never sit still or silent. A good deal of feeling was to be expected with the happy condition prevailing on this occasion, their handsome new church and their grand and majestic Bishop. The combination was too much for their equilibrium, and while there was no wild excitement, the good old maumas, with deepest reverence and feeling, would exclaim: "Yes, Lord." "Do, Jesus." "God bless our child."

At the close of the service they, through their pastor, presented the Bishop with a purse to buy something to remember them and this, his first service to them. He assured them that he was deeply touched by their devotion, but that he needed nothing to remind him of them or this most gratifying occasion, they were photographed on his memory for all time. He said he would not reject their gift, but would use it in a manner that would give him the greatest pleasure, which was to leave it with their pastor for church purposes, which he did, graciouly presenting it to the Rev. J. C. Campbell with tender expressions of his best wishes for their future, and assuring them of his sincere wish and hope of preaching to them again.

Mr. Charles R. Lamb, on the Beautification of Churches.

The Church Club of New York held its February meeting on Thursday, February 23, in its Club House, 53 West 56th street, New York. Francis Lynde-Stetson, the president, being in the chair. The speaker of the evening, Mr. Charles R. Lamb, spoke on a subject of which he is an authority as to the most artistic form of interior and exterior color work. Mr. Lamb's work for civic improvements is well known and his latest contribution to the beautification of New York, "The Court of Honor" of the Hudson-Fulton Celebration, remembered. He urged that mosaics should be considered by all who have buildings to construct, either of a public or private character, whether for business or religious purposes. Mr. Lamb emphasized the beauty that can be secured by following the lines of the best of ancient examples and at the same time complying with the necessities of permanence and the desirability of sanitation and hygienic requirements; along the latter line Mr. Lamb said that this material is practically the only one that will permit of washing with disinfectants in the interest of absolute cleanliness and destruction of all germ matter.

Mr. Lamb showed on the screen many examples of foreign modern work, and interestingly explained his investigation and examination of the examples so shown including his personal interviews and intimate association with the artist designers of the mosaics in question, such as lunching with Sir Edward Bunne Jones, then discussing his work for the American Church at Rome; his interview with Sir William B. Richmond, B. A., with reference to the work in St. Paul's Cathedral, London; his visits to the studio of Charles LeMaire, Paris, the great French decorator, whose work in the Madeline, includes the great procession of figures of saints of the Old and New Testament; as wel as men like Henry Holliday at his studio at Hampstead Heath; Walter Crane, the leading English Socialist among the artists, since William Morris' death.

Mr. Lamb's examples of over a hundred personal views included some

important work completed by him personally or now under way. One building, the Lakewood Memorial chapel, at Minneapolis, in which he is following the example of San Marco, Venice, every detail of the building is permanently fire-proof and sanitary from the granite walls of the exterior to the marble floors and wainscoting of the interior, walls of which are entirely covered with mosaic in brilliant ornament and elaborate figure composition.

Arrangements for General Convention.

The executive committee in charge of arrangements for the General Convention of the Church, to be held in Cincinnati next October, held a meeting with the clergy of the Diocese of Southern Ohio for consultation and advice. A most enthusiastic spirit prevailed and it seems certain that everything possible for the comfort and convenience of those in attendance will be liberally provided. Music Hall, seating 5,400 persons, with one of the largest organs in the world, and the adjoining exposition buildings, will probably be used. The executive committee is composed of leading laymen representing some of the largest financial institutions in the city.

PERSONAL AND NEWS NOTES.

The Rev. J. A. Ryan has resigned the charge of Christ church, El Reno, Oklahoma.

A new rectory is to be built for St. Mary's cathedral, Memphis, on the site of the present building.

The Rev. Dr. H. H. Oberly, of Elizabeth, N. J., who has been at a hospital for a surgical operation, is improving.

The Bishop of Harrisburg confirmed a class of forty-three at St. Stephen's, Mount Carmel, on Sunday morning, February 20.

Bishop Greer of New York has had Bishop Partridge, of Tokyo and Bishop Mann of North Dakota assisting him in his visitations.

The Rev. Edwin B. Niver, D. D., rector of Christ church, Baltimore, has been elected a member of the Standing Committee of the diocese in place of the Bishop Coadjutor.

The congregation of the church of the Redeemer, Cairo, Ill., have had their rectory repaired and improved, at a cost of $1,000, making the building very complete and comfortable.

The Rev. R. G. Shannonhouse, rector of Trinity church, Edgefield, S. C., has declined the call extended to him to become the rector of the Church of the Redeemer, Eagle Pass, Texas.

Th Rev. Francis Thayer Russell, D. D., formerly assistant to the Dean of St. Mark's cathedral, Grand Rapids, Mich., died at St. Petersburg, Fla., on February 15, in the 82d year of his age.

The Rev. T. J. O. Curran has accepted a call to the rectorship of the Church of the Good Shepherd, Terrell, Tex. (diocese of Dallas), leaving Philadelphia on February 3, to assume his new duties.

The Rev. John Welling Areson, rector of Grace church, Waynesville, N. C., has severed his connection with the Waynesville Associate Mission, of which the Rev. Hervey C. Parke, Jr., is in charge.

Work has been commenced on a parish house for St. Paul's chapel, Crownsville avenue, Anne Arundel county, Md. It is also proposed to build a chapel at Academy Junction, six miles from the parish church, St. Stephen's Millersville.

Mr. Thomas J. C. Williams, a prominent layman and a member of the vestry of the Church of St. Michael and All Angels, Baltimore, was on February 7, apointed by the Governor of Maryland as judge of the Juvenile Court of Baltimore City.

The Rev. R. R. Claiborne, of St. Francisville, La., who recently accepted a call to the Chapel of the Annunciation, Montgomery, Ala., is finishing up his work at St. Francisville, and will, about April 1, take full charge of the chapel, which will be called, hereafter, Christ church.

Dr. William Whitridge, a vestryman of Christ church, Baltimore, and one of the most devoted Churchmen in that city, died suddenly, on February 6. The funeral took place from Christ church, on February 9, the rector, the Rev. Dr. E. B. Niver, and the Rev. Dr. J. H. Eccleston, of Christ church, officiating.

A portable church, constructed in memory of the late Rev. C. Mc. W. B. Noyes, of New York, was consecrated by Bishop Robinson, of Nevada, at Mina, in that Diocese, on January 30. The Bishop preached. Archdeacon Hazlett assisting in the services. The church will be moved from place to place, and will exercise a good influence, it is believed, among the mining camps.

The Rt. Rev. Frank R. Millspaugh, Bishop of Kansas, ordained to the diaconate John Edward Flockhart, in St. Stephen's church, Wichita, on February 21. The Rev. John Flockhart, father of the candidate, preached the sermon, and the Rev. Percy T. Fenn, D. D., rector of the candidate, presented him. The newly ordained deacon will be minister in charge of St. Stephen's.

Church work in the Diocese of Western New York has been prosecuted under difficulties this winter. Over eight feet of snow has fallen in Buffalo this winter and far more in the country south and east. It has been almost —if not completely—impossible at times to keep appointments. The Archdeacon, the venerable G. W. S. Ayers, has arranged the usual Lenten supply of special preachers for the many missions in his care.

St. Paul's church, Harrisburg, is to be relocated at the Northeast corner of Second and Emerald streets. A lot has been purchased there with a frontage of 130 feet on Second street and 160 feet on Emerald to Penn street. Plans are now in preparation for a chapel and rectory, and construction will begin as soon as the plans are completed. An effort will be made to have the buildings completed before another winter.

I used to think of what I would have to give up. I dearly loved many of the pleasures of this earth, but now I'd as soon go out into your streets and eat the dirt as to do those things. God doesn't say, "Give up this and that." He says, "Here is the Son of My bosom—receive Him." When you do receive Him, everything else goes. Stop that talk about giving up! Let Christ save you, and all these things will go for nothing.—D. L. Moody.

The Divine Message.

Have you ever toyed with the keys of a telegraph instrument while the circuit was closed? If so, you have noted this fact: every condition of expert operating may be fulfilled, but so long as the electric circuit is closed all your efforts are simply sounding brass and clattering platinum. Not a single spark of electric life do you transmit; not a single message of good or ill, of bane or blessing, is conveyed to the waiting listener at the other end of the line. Why? Because the battery is not working. And all your working is effort without result, activity without power.

But now you open the little brass lever which connects your key to the battery hidden beneath the table—immediately every letter you form thrills with life, every word you write flashes a living message into the mind and heart of the far-away receiver. Through your work, dead and mechanical in itself, the electric battery is now pouring forth its vital stream, flooding with life and power every deft motion of your flying fingers.

The lesson is plain. It is in spiritual telegraphy as in material. If the battery is not working, the message is mere clatter. We may do, but if God is not doing through us, then all our doing is naught. Prayer connects you with the Divine battery of life and power. Prayer puts you "in the Spirit," and "it is the Spirit that quickeneth.' From the chamber of prayer you come forth to men with the unction, the subtle power, the thrill of God's own life upon you; and as you touch them in speech, deed, or prayer, "virtue goes forth from you," for then it is not you, but God that worketh in you. As you keep asking, God keeps doing. When you grow prayerless, your deeds grow powerless.

The Cross.

Nothing has ever convinced the world of forgiveness like the Cross of Christ. Nothing has so melted the hard unbelief with which fear and sin have surrounded our nature, as this sweet message of God's redemption, in giving up his only Son for us all. Like the ice upon some Alpine peak that has resisted the stormy winds of winter, but flows down in sparkling rivulets when the warm breezes of spring blow, so hearts long congealed with fear and remorse will melt and flow down in gentle grief and holy aspiration because of the warm influence of divine love. The changed spirit begins to thrill with the emotions of pardon and expectancy, as we hear of this transaction of infinite pity revealed in the Saviour's death. This Cross proclaims the release, which all who have fallen under the bondage of sin require. And there can be no more peaceful, no more stimulating message than that which the Church is emboldened to give because of this Cross, "I believe in the forgiveness of sins."—Falconer.

Man becomes great, not through never making mistakes, but by profiting by those he has made. By building better to-day because of his poor yesterday; and by rising with renewed strength every time he falls.

Child of God, are you undergoing some bitter trial, no foot-prints of love visible in your path, no ray in the dark future? Be patient. "The Lord is good to them that wait for Him." "They that wait on the Lord shall renew their strength."

Family Department.

My Lord and I.

Being perplexed, I say,
Lord, make it right!
Night is as day to thee,
Darkness as light.
I am afraid to touch
Things that involve so much.
My trembling hand may shake,
My skilless hand may break;
Thine can make no mistake.
Being in doubt, I say,
Lord, make it plain!
Which is the true, safe way?
Which would be vain?
I am not wise to know
Nor sure of foot to go;
My blind eyes can not see
What is clear to thee,
Lord, make it clear to me!
Being in straits I cry,
Lord, make a way!
Open a door for me;
Help me, I pray!
God, Thou has endless store;
Strength, all I want and more.
All hearts are in Thy hand—
Nothing can Thee withstand;
Lord, look and give command.

To the Uttermost.

Is Christ able to save? The inspired writer was sure of it. He looked on the cross and he saw there the Saviour dying for sin. He looked to the throne and he saw there the Saviour pleading for sinners, and so the question, "Is Christ willing to save?" was inept for him. To ask it would be as foolish as it would be for a drowning man to ask when he sees his rescuer swimming hard towards him, "Is he willing to save me?" When Gordon gazed with his onlooking, outlooking eyes for the deliverers who came too late, he did not ask, "Are they willing to save?" He only asked, "Are they able to save? Can they come in time?"

There are those who say, Of course God can save. He can forgive, and he can win, and the forgiving and winning of souls present no difficulty to him. But on deeper thought the question becomes less easy. For, in the first place, the cross is a great deal more than the death of a martyr. The cross to the writer is the event on which the world hangs. He sees there something much more than the death of one who was bearing a defeated witness to the reality of holiness and justice. He sees on Calvary the Saviour offering himself immaculate to God for us. He sees there the meeting of the Eternal Righteousness and the Eternal Love. The external events is a veil behind which the heart of God is burning. The throne of God is a white throne, and God is Love, and Christ offered himself up to bear the sins of many.

Again, God can and will have no worthy offering save the franchises of fre spirits. He will not coerce the will. What God can do he will do, and has done. He is not willing that any should perish, and Christ is able to save to the uttermost them that come unto God by him. A coerced love is a thing that cannot exist. Love, by its nature, is voluntary. There remains always the dark possibility that souls may in the end refuse and abjure the love that has died to win them.

But he is willing and able to save to the uttermost them that come unto God by him, those who have yet to come, and those who have come.

But specially he is able to save to the uttermost those who have come unto God by him. They have been saved, but for all the days to come they need a saving power. They are never beyond the assault of temptation; in fact, they are often more tempted than they ever were in their youth.

There are many who have the worst and most dangerous experiences of their life after conversion, who come to waters that almost swallow them up, and to fires that sweep and roar on every side. They pass the time of their sojourn here in fear. The old temptations shake the sinking frame at even.

But what is perhaps the greatest danger is that declension which is unrecognized by ourselves. Men may continue to be respectable. They may win the prizes of life; they may be more and more prosperous, and they may take no open leave of their Saviour and their faith. They may be saved from the sins which force themselves upon the eyes of others, but all the while love may be growing cold, enthusiasm may be chilled, devotion may dwindle, goodness may die. It is only in Him who is able to save to the uttermost that we can rest our hope.

In the awakening and in the sustainment of our spiritual life, Christ is our all and all. Through him and through him alone we come to God in peace. In my holidays I went up the valley of the Don to the source of the river. By the way were many little bridges, but at last we turned the head of the stream. There is no bridge over the river of eternal justice but Christ himself. You cannot turn the head of that river. If we cross it, we must cross it by Christ, and in crossing it we must be like those who cross a bridge—that is, we must learn our whole weight and trust completely. Can we not trust Him who died for us and rose again, who ever liveth to make intercession for us? There is a story told of the great Dr. Doddridge. During his Northampton ministry an Irishman was convicted of sheep-stealing, and according to the cruel custom of the time, condemned to death. Doddridge did everything he could to save him, but in vain. When the man was being driven in the death cart to the place of execution, he asked that they should stop at Dr. Doddridge's house, and they did. Then he said: "Dr. Doddridge, every drop of my blood loves you, every vein of my heart loves you, because you tried to save me." And how shall we carry ourselves to Christ, who died and lives to save us? Say to him, "Shall I not love thee back again for all the miracle of divine love thou hast brought to me?" For he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for us.—British Weekly.

Draw to Him in thought, carry your sins to Him in penitence, open the heart to Him in prayer, feed upon Him in the Sacrament of His Love, imitate by earnest persevering effort the sacred self-forgetting of that most holy life. So will you feel His own power blessing you. And oh! the solace when you come to die, to rest and lean in that last hour on Him who died.—Canon Knox-Little.

"God so loved the world." As He is unchangeable He loves the world still. We—you and I—are in the world. God loves us. Why does God love us—you and me? We can best answer this question by asking another: Why do we love our children?

The Race.

The prize for which the Greek athlete strove was only a recognition of the merit he already possessed, and the real struggle was to develop that merit. It was easy enough for the runner who possessed the greatest speed and endurance to win in the race, but it was not easy to gain speed and endurance. The race is to the swift, but the real contest must begin years before the prize is to be awarded. When the last hour arrives, not one of the contestants will fail to do his best; but the one who has been doing his best during all the years of training is likely to win.

A certain ancient philosopher complained that the race is not always to the swift. Chance and change must be reckoned with. If athletic contests were the really important things in the world, chance and change would count for much. Some unfortunates are disqualified by nature for such contests, and a slight accident may in a moment spoil the results of much training. So it is with him that strives for any perishable prize. The world sells its treasures at a high price, and often cheats the purchaser by taking his money and withholding his purchase. There is only one market that is open to all the world, even to him that has no money. There is only one race in which even the lame can contend with a fair prospect of winning—one race in which chance and change are unknown. One thing is needful, and that God places before every soul that he has made.

The only thing that is really important is life. Wealth, learning, culture—all the many things that seem desirable are only so many aids to life. We may call them life's food and life's adornments. But the life is more than meat, and the body is more than raiment. The athlete is right in forgetting in a measure the mere trappings of life while he is striving for life itself—for a larger, fuller life.

The call of Christ is to life, and still to fuller, more abounding life. Life demands a broader base than self. No man that truly lives liveth to himself. The heart lives by expanding; it grows rich by giving. Life becomes stable as its base becomes broad; it becomes eternal as it comes in contact with the infinite.

All life comes from God and tends Godward. It struggles up out of the dust into the light until it catches the gleam of its far-off goal and hears the voice that calls from on high: "Be thou faithful unto death, and I will give thee a crown of life." Still happier is he who, like Paul, not only hears the voice of the high calling, but sees, though even so dimly, the prize. Then the journey becomes a race. Weariness and distrust and sadness are gone.

This age is not altogether sensual. There are still saints on the earth. There are at least a few happy souls to whom Paul's experience seems the most reasonable thing in the world because it is their own. "I lay aside every weight. I will not burden myself with these toys. I forget the things that are behind me. My sins and my follies—I do not wish to remember them. My defeated ambitions and my dead hopes—I recall them only to rejoice and I am no longer troubled by them. There are graves along my path in which I buried something far dearer than ambition or hope, but I have no time to turn back and weep. Let me forget the past, with it all it has of good or bad, joy or sorrow; for there before me is the prize, the crown of

life. It is held out to me by Him whose voice has long called me from on high. It is life, life—eternal life! It is the life that makes even the dead live. There the flower that was crushed in the dust blooms on the lotus tree of God; there the life that men crushed out on Calvary—that matchless life that became the sacrifice for the sins of the world—still lives, and he holds in his pierced hands the book of life. It is his voice that calls me to hasten on. So through this course, with its thorns and its crosses, I hasten with joy, forgetting all else in the greater joy that is set out before me."—Nashville Christian Advocate.

Love and Light.

"Your way is dark," the angel said,
"Because you downward gaze;
Look up! the sun is overhead;
Look up and learn to praise!"
I looked. I learned: Who looks above
Will find in Heaven both Light and Love.

"Why upward gaze," the angel said;
"Have you not learned to know
The Light of God shines overhead
That men may work below?"
I learned: Who only looks above
May miss below the work of Love.

And thus I learned the lessons twain:
The heart whose treasure is above
Will gladly turn to earth again
Because the Heaven is Love.
Yea, Love that framed the starry height
Came down to earth and gave it Light.
—The Bishop of Ripon.

Gain Through Loss.

Philip Knott, farmer, was known to his neighbors as an obstinate man. Even in a slight matter of opinion—about the weather, say, or the correct road somewhere—Philip Knott would not brook contradiction. None know this better than Mrs. Palmer and her daughter Mary, who kept house for the farmer. However, except small every-day eruptions, nothing serious happened until his nephew and heir refused to cease attending church because Philip Knott had had some difference of opinion with the vicar. He forbade Evan to enter the church again, and expected him to obey, and thought he had done so, until one Sunday night he saw him leaving the church after evening service. He hurried home, opened the door, and came up to the table where Mary and her mother sat. He brought down his fist on the table with such force that the lamp nearly fell over, then shook his first and muttered: "My nephew to dare to go in my face! But from this minute he's no nephew of mine!" Evan's return brought on a terrible scene. In fact, old Philip Knott tried to strike him, and ended by ordering the young man to leave his house forever.

Mrs. Palmer died, and left Mary alone, and she stayed on as old Knott's housekeeper. Then Philip had a stroke, and the doctor, when he came, told him he had only a few hours to live. He called Mary to him. "You've been a good girl to me—never contradicted me once," he said. "I've left all to you—not a penny to my precious nephew. You never contradicted me in your life. You'll be an heiress. There, don't thank me. Evan will be on the look-out. He'll find that I'll have my own way at last. It's all yours. Now I want to go to sleep. You'll find the will in the cabinet—top drawer, right-hand side." They were the last words the old man muttered.

After he was dead, Mary sat alone, weeping for him—for he had been kind to her in his way—and thinking of many things, but mostly of Evan. She was sitting sadly the day before the funeral, when she saw, approaching the house a man, who seemed to be blind, who was led by a dog up to the wide hall door. It was Evan. She went to meet him, and sat down, holding his hand, while he told her the pitiful story of his blindness. "Evan," she said, "if there is no will you will be master here.' "Yes," he answered, "but there must be, I am sure. Don't speak of it, Mary. Tell me of my uncle and yourself." They talked a long time, and Mary felt in her pocket for the keys. Then she got up, went to the cabinet and unlocked the drawer. The will lay there by itself. She took it out, went slowly to the grate and laid it on the fire. The flames soon burnt it up. "I think he would not be so hard, Evan," she said. "I think you will find you have something."

Mary and Evan had a long talk, and then, as he would stay for the funeral, she went to prepare his old roof for him. Her tears fell fast as she busied herself for his comfort. She had expected nothing else, but if he had spoken words other than those quiet, kindly ones, her tears would have been less, bitter.

Soon others knew that Evan had returned. It was "to look after the will," they said. It was the general belief that everything was left to Mary, and after the funeral, interest centred in the living again. Search was made for the will—only Mary knew how uselessly. At last it seemed certain that there was none, and Evan, as the dead man's nearest relative, inherited everything.

"Very hard," said the village, "for poor Miss Mary." Mary was going away—she had found a situation as governess—and was packing her belongings. It was hard to go—very hard, but at last she must tell Evan, who knew nothing of her going at yet. "I cannot stay now," she said cheerfully, "and like teaching."

"Go!" he said. "Why, this is your home! Oh, Mary, if I were only Evan of old days, I would never let you go. As it is, do you think I will allow you to earn your bread while I am rich." He was holding her hand in his, and he went on: "Mary, it can never come to anything now, but I loved you when I went away, and I love you now. To win you for my wife was my brightest hope till the darkness came—oh, Mary, Mary!" For she had drawn his face down to hers and pressed tender kisses on his sightless eyes, and had whispered: "I will never leave you, Evan, if you are glad to have me stay."—Henry Henton.

Keeping One's Life in Tune.

Pianos have to be kept in tune. Every now and then the tuner comes and goes over all the strings, keying them up so that there will be no discords when the instrument is played. Our lives have a great many more strings than a piano and much more easily get out of tune. They they begin to make discords and the music is spoiled. We need to watch them carefully; to keep their strings always up to concert pitch.

One way in which a piano is put out of tune is by use. The constant striking of the strings stretches them and they need to be keyed up from time to time. Life's common experiences have an exhausting effect. It is said of Jesus that "virtue went out of Him" as he went about healing those who were sick. Virtue always goes out of us as we work, as we sympathize with pain or sorrow, as we minister to others, as we strive and struggle. Duty drains our life fountains. We have our daily tasks, temptations, burdens, cares, trials, and at the close of the day we are tired and the music our life makes is naturally not as sweet as it was in the morning. Night has a blessed ministry in renewing our physical vitality so that our bodies are ready with the new day for new service. And the songfulness of life is far more dependent upon the bodily conditions than we dream of. It is much easier to be joyous and sweet when we are fresh and strong than when we are jaded and weary.

But the body is not all. We are made for communion with God. We need also to come into his presence at the end of the day to be spiritually renewed. The other day a young woman whose work is very hard, with long hours and incessant pressure, took a little time from her noon hour to call upon an older friend, saying, "I felt that if I could see you for five minutes, to get an encouraging word, I could get through the afternoon better." What is true of a human friend, is true yet more of God. If we can get a little while with him when we are weary, when our strength is running low, our life will be put in tune so that the music will be sweet again. We cannot afford to live a day without communion with Christ, to get his strength, joy and peace into our hearts.

One of the principal ways in which Sunday helps us is by lifting us up for a little while into accord with heavenly things. We withdraw from the toil, bustle and noise of our weekday work into the quiet, where we can hear the songs of peace, catch sight of the face of God and commune with holy thoughts. The effect, if we avail ourselves of the possibilities of such a privilege, is to start us anew on a higher plane of living.

Henry Ward Beecher tells of visiting a painter. "I saw on his table some high-colored stones, and I asked him what they were for. He said they were to keep his eye up to tone. When he was working in pigments, insensibly his sense of color was weakened, and by having a pure color near him he brought it up again, just as the musician by his test fork, brings himself up to the right pitch. Now every day men need to have a sense of the invisible God. No nature is of such magnitude that it does not need daily to be tuned, chorded, borne up to the idea of a pure and lofty life.—J. R. Miller, D. D.

The Wife's Holiday.

The Bishop of London, at a Men's meeting at Bethnal Green, said that every husband and wife would be better if they had a fortnight's holiday away from each other every year. The wife should be free for at least a fortnight a year from the cares of the house and the children, and "she would return at the end of that period to the joys of her home with increased strength." The Bishop, being a bachelor, can speak on such a subject with a certain detachment of mind which the ordinary married man cannot be expected to possess. With regard to one difficulty in the way of the realization of his beneficent plan, the care of the children during the mother's well-earned holiday, the Bishop suggests a contribution towards at least a partial solution, which is, send them to Fulham Palace. He says:

"No home is complete without children. I fill mine with other people's children, having none of my own."

Do it To-day.

That deed of kindliness you would do—do it to-day.
That word to help your brother be true—speak it to-day.
The time is rapidly passing by when service is open; and you and I
If we mean to answer our neighbor's cry,
Must do it to-day.

That straying one that you mean to seek—seek him to-day.
That helping hand for one who is weak—give it to-day.
Be helpful to-day—how foolish to wait 'till dear ones pass through the pearly gate,
And then remorsefully cry, "Too late!"
Help them to-day.

"There Shall Be no Night There."

Under life's deepest shadows and in its deepest gloom, faith lifts her fingers heavenward to that glorious city of God, the New Jerusalem, concerning which it is written, "There shall be no night there." Rev. 21:25. There shall be no night of painful conflict with depraved, sinful hearts, neither shall there be any night of physical anguish.

These present diseased bodies impede our mental and spiritual energies. We are subject to weariness and fatigue; to sickness and discomfort, to excruciating pain, and soon we show signs of decay and crumble into dust. But blessing and honor, and glory to Him who hath not only redeemed the soul from the bondage of sin, but shall make the body immortal, incorruptible and imperishable!

There shall be no night of bereavement there. It was a clear Christmas Eve. The stars were shining brightly, and the peace of God rested upon a busy world, now seeking needed repose. In the bosom of a family, all was a picture of sweetest content. The younger members of the household had retired to rest, dreaming of the gladness and joy in store for them to-morrow. The loving mother, busy with thoughts of glad surprise for each confiding heart, quietly distributes generous tokens of love, seeming to share by anticipation the joys of her dear children on the next eventful day. But in spite of a queenly effort to scatter only sunshine over the household, there is sadness in her smile, and the unbidden tear falls upon her cheek. There will be one missing at the festive board, one merry ringing voice, silent in the grave. How eloquently that mother's falling tears speak of disappointed hopes; of anxious days and nights, of the loss of a treasure dearer to her heart than all the world besides.

The grace of God enables her to wipe her tears away, and take up again the duties of life, but it has told its mission. A flower was plucked from its stem and where once the flower was, appears a tear of nature to remind us that here we must part with our chiefest joy, and that our Saviour's best gifts are the most suitable to be gathered by angel hands into the paradise of God, and there shall be no night of bereavement there. This night of bereavement will soon end. The morning cometh, the bright, the blessed, the glorious resurrection morn, that shall never end.

Each closing day brings the Christian nearer to yonder beautiful world, where they shall have no need of the light of the candle, neither of the sun.

Within the safe enclosure of the Good Shepherd, within the gates of pearl, by the river clear as crystal, by the tree of life the redeemed of the Lord shall dwell, while ceaseless ages over them roll their unending, golden cycles.—Mrs. M. E. Marion, in Christian Observer.



The Madness of Anger.

More and more is it becoming difficult to define the exact boundary line between reason and insanity. Alienists differ in their conclusions, and even expert testimony often fails to settle the mooted point when an inquiry is made into the mental state of an eccentric person. When desperate desperate crimes are committed without apparent cause, the inference often is that those who committed them had lost their mental poise and should therefore not be held responsible for the results of their acts, however deadly these may have been. Such questions are not to be decided out of court, nor on grounds of sentiment and sympathy alone.

But there is one thing of which we may be almost sure, and that is, be it noted, a thing under the control of most people unless they have formed a habit of yielding to impulse and of scorning self-control. Anger is said upon high authority to act upon brain and nerves as a virulent poison, malignant and baleful while it lasts, and sweeping in a black tide of boiling fury over calm judgment and common decency. Once give the reins to anger, and for the time a human being is possessed of a devil and is practically insane. An extreme instance of this demoniac possession was reported a while ago as occurring in France in an American family resident there, a family of fine lineage and noble traditions. A father lay dying. A son who had been estranged was sent for, but arrived too late to receive a parent's blessing and pardon for an unhappy past. Leaving the room invested with the solemnity of death, the young man met the rest of the family, became infuriated at something that was said to him, and without warning fired upon one, and another and another, leaving his wounded victims behind him, careless whether or not he had killed them. Crime like this has been paralleled at other times and in other places. It may be due to insanity in the medical sense of the term and in its legal aspects, or it may simply be the stormy wrath that unleashes a wild beast within a man and sets it ravening for its prey.

The part of wisdom for every man and woman is to acquire self-restraint, to curb passion and to respect the rights of others. "Better is he that ruleth his spirit than he that taketh a city."—Parish Visitor.

The Supernatural.

The battle of unbelief is the same today that it has ever been. It fights against the supernatural in religion. Christianity's great Author was the most popular of teachers, so long as He was only a Teacher and Healer and human Friend. But when His earthly career approached its crisis and He was compelled to reveal Himself unmistakably as God manifest in the flesh, the multitudes forsook Him, and He went to ignominious death almost unbefriended. His chief and real offence was that "being a man, He made Himself God." That is the "offence of the cross which is to the world foolishness." But that is Christianity's supreme vindication. If Jesus Christ were not a supernatural being, Christianity is not supernatural. But if Christ were more than human he must have been divine, and Christianity is a divine revelation. It it be divine, it should surprise nobody if it appears to have supernatural features. Would it not be surprising if it had not? If it had no uniqueness, no mystery, no revelations of unheard-of truth, would it not seem that it were probably the device of men? Why, therefore, do people balk at miracles and other supernatural things in this supernatural Gospel, especially so when they must observe that the most conspicuous figure in all human history is Jesus Christ, who can scarcely be accounted for on natural grounds? He is the world miracle. Christianity stakes its whole claim on the integrity and divinity of Him. Believe Him, and everything the Bible says is believable; reject him, and it were futile to believe anything.

Children's Department.

Help One Another.

"Help one another," the snowflakes said,
As they settled down in their fleecy bed,
"One of us here would never be felt,
One of us here would quickly melt;
But I'll help you, and you help me,
And then what a splended drift there'll be."

"Help one another," the maple spray
Said to its fellow-leaves one day;
"The sun would wither me here alone,
Long enough ere the day is gone;
But I'll help you, and you help me,
And then what a splendid shade there'll be."

"Help one another," the dewdrop cried,
Seeing another drop close to its side;
"The warm south wind would dry me away,
And I should be gone ere noon today;
But I'll help you, and you help me,
And we'll make a brook and run to the sea."

"Help one another," a grain of sand
Said to another grain close at hand;
"The wind may carry me over the sea,
And then, oh, what will become of me?
But come, my brother, give me your hand,
We'll build a mountain and then we'll stand."

And so the snowflakes grew to drifts;
The grain of sand to a mountain;
The leaves became a summer shade;
The dewdrops fed a fountain.

JYP.

Jyp kept asking mother whether it was not time to go. And she kept saying, "No, not yet, dear."

But at last, she said, "Well, I think you may start now. Your teacher will be there."

Jyp was very anxious not to be late. He was going to Sunday School, and his teacher, Miss Adeline, had begged all the boys to learn the habit of coming in time. "You would not like to be late at day school," she had said. "Don't you think that you ought to be as particular about Sunday School?"

This is the reason Jyp was hurrying, but when he reached the house where the Boyds lived, Prissie Boyd was standing at the gate, crying.

"What's the matter?" asked Jyp, slowing up for just one minute.

"I can't go to Sunday School! I'm too late!" wailed Prissie. "Jack is sick and can't take me."

Jyp was sorry for her. He knew how it felt like to go to Sunday School; he hated to miss.

Prissie had an idea. She rubbed the tears out of her eyes to see what Jyp would think of it. "Mother would let me go with you," she hinted.

"Oh, I'm in a great hurry!" said Jyp, beginning to move. "I can't wait for you."

"It won't take me long," urged Prissie. "I am all ready, almost."

But Jyp walked along as if he did not hear her, and as if he did not hear her begin to cry again.

But he did hear, and it made him uncomfortable. "It is just like meanness," he told himself. "It seems as if it was better to be a teenty bit late than for Prissie not to go at all. I should think Miss Adeline would rather."

He was not sure. He had not known this teacher long. She was a very tall and a very straight young lady, and she had said a great deal against lateness.

A bird that was apparently waiting for Jyp on a fence post flew away when he came near. Jyp looked up after it and noticed how very bright and blue the sky was.

"Well, any way," said he, stopping short, "God would rather! And mother would. "And," turning suddenly around, "I would!"

He called to Prissie. "You go in and get ready! And hurry! I'll take you!"

She went in. Maybe she hurried, but it seemed to Jyp a long time before she came out again.

He started to tell her that he thought she never was coming. "But," he decided, "I won't. It isn't very polite and it isn't very pleasant. It can't change it now."

So he shut his mouth tight and walked fast, and did not say anything.

But Prissie said a great deal, until she was so out of breath from their haste that it was more comfortable to stop.

"You are a lovely boy!" she said. "Mother thinks you are. Mother thinks very likely you learned it at Sunday School, because they teach every kind of goodness there. She wants me to pay attention and learn, too."

A smile crept between Jyp's lips and unded their stiff line. He was glad that he had waited for Prissie. He would not be a bit surprised if Miss Adeline would be glad, too.

But the funny part of it all, and the delightful part of it was, that when he and Prissie got to Sunday School they were not late at all!—Sally Campbell, in the Young Christian Soldier.

Little Birds in Flats.

I wonder if you would believe me if I told you that in the heart of South Africa there are a number of cunning little apartment houses, regular up-to-date flats, occupied by thirty or forty families? And such ideal flats they are, too! There isn't any fussy old janitor, nobody objects to children—for in every family there are four or five—and, what is stranger yet, every living soul in those flats is a musician, and not a very good one at that, and they all sing their favorite songs at the same time without becoming in the least vexed with one another!

Ah, but the inhabitants of these apartment houses in South Africa are much more civilized than the flat dwellers of New York and Chicago; and who knows but they may have developed beyond selfishness and reached a height of patience and brotherly love not attained by human beings? For they really aren't people, you know, but little brown birds no larger than English sparrows, and closely resembling these tiny busy-bodies, save that their beaks are thicker and larger, and the little father bird is deplorably fond of new clothes. All winter and autumn he is contented with his russet work clothes; but at Easter he reverses the usual order of things, and it is he, and not his little wife, who wears bright colors to greet the spring.

Mr. Weaver Bird, for that is his name, is so termed because he weaves the native grasses into such beautiful nests. These sociable weavers go in large colonies; and when house-building time comes, some forty or more of them construct the straw umbrella which is to unite the little houses under a common roof. This large affair is like a spread parasol, having a great limb or trunk of a tree for its center rod. Beneath it the forty little nests are swung; and there, secure from sun and shower, they sing and hatch and rear their young. Bird-catching animals have a time of difficulty in geting at the little weaver birdies on account of the slippery sides of these parasol roofs. But the wise parent weavers are not content to trust altogether to the protection of their house tops. They frequently build these little mid-air flats on a tree overhanging a river, choosing one with a smooth, tall trunk, preferably a palm. This makes it impossible for the snakes and other bird-devouring reptiles to invade their nurseries. Sometimes these knowing little creatures will even strip the twigs that hold their nests until they are bare of leaves, to render them useless as footholds for enemies.

Wouldn't it be nice to be a weaver bird's baby and live in a flat that swung like a hammock over the river, where there were hundreds of little bird children to romp with, and not even a snake to say, "Sh!" and no old-maid birds to grumble, "Be quiet?"—Mrs. G. N. Wiley, in The Visitor.

The Work That Wins.

The story is told of two boys who were preparing a lesson in Latin. It was the first time they had studied together. They read it through with considerable care; then one grabbed his hat to leave for some other duties. The other stopped him by saying they must read the lesson again. Though expressing some surprise the first yielded, and they went through the text carefully with grammar, notes, and lexicon.

Then the visitor rose the second time, and reached for his hat; but the other replied that they must go over the lesson a third time. Though somewhat impatient, the companion remained to put the finishing touches on the lesson, saying that he did not understand, before, why the studious young man always received an "A" grade.

"We must go through the lesson once to learn it," was the reply; "we must read it a second time to know that we have learned it, and the third time to know that we will not forget it."

The rule of this boy is the rule of life, that is, the kind of life that is called success. The hop, skip, and jump method may be all right, if the character of the work and the capability of the student permit it; but that is usually at the expense of thoroughness, and at the still greater expense of an honest reputation for doing things as they ought to be done.

There is no rule which demands going over a thing a third time, but there is a rule for the mastery of anything that is undertaken. It may at times be very discouraging, and require persistence and repetition, but the acquirement is worth the cost, for a thing well done is a joy to one's self as well as to others.—Parish and Home.

About Squirrels.

Do you know that at home in the woods a squirrel has two cages or drays, as their nests are called? The winter one is placed in the cleft of a tree between two branches, and is often very large, for squirrels do not like north winds and try to shelter themselves as much as they can. The summer nest is not unlike a bird's, and is perched high upon a waving bough, as far as possible from the reach of unwelcome visitors. Should the mother squirrel catch sight of one of these, she will leap from branch with a squirrel cub in her mouth until all are carried away to a place of safety.

A Skating Song.

Hurrah for the wind that is keen and chill,
As it skirts the meadows and sweeps the hill;
Hurrah for the pulses of swift delight
That tingle and beat in the winter's night,
When over the crystal lake we glide,
Flying like birds o'er the frozen tide.

Hurrah for the lad with the sparkling eye,
For the joyous laugh and the courage high!
Hurrah for the health that is glad and strong,
So that life is gay as a merry song,
For the motion fearless, smooth, and fleet,
When skates are wings to the flying feet.

Hurrah for the landscape broad and fair
Spread boldly out in the brilliant air!
Hurrah for the folds of the sheeted snow,
On the mountains high, in the valleys low;
Hurrah for the track where the skaters glide,
Fearless as over a highway tried!

Hurrah for the girls who skate so well—
Dorothy, Winnifred, Kate, and Nell!
Hurrah for the race we're bound to win,
And the curves and figures we mean to spin!
Hurrah for the joy that wings our feet,
When like dancers gay we pass and meet.

Who chooses may boast of the summer-time,
Hurrah we cry for the frost and rime,
For the icicles pendant from roof and eaves,
For snow that covers the next year's sheaves!
Hurrah for the gleaming, glassy lake
Where the skaters bold their pleasure take!

—Harper's Young People.

Good Friends With Himself.

Phil sat on a step of the porch deep in thought. He had a very important question to settle with himself.

"And the more I think of it, the more I can't make up my mind." That seemed to be his conclusion, but as he still lingered the voices of two girls, his sister and her best friend, came more or less distinctly to him. They were sitting on porch chairs near by.

"You see," Janet was saying, "I like to be very careful about being good friends with myself; and if I do the wrong thing about this, the friendship will be broken."

"Good friends with myself"—Phil had never heard an expression anything like it before. What did it mean? As they talked on, it seemed too much like listening; so Phil moved away. But the thought still lingered in his mind. "'Good friends with myself'—that's what I'd like to be; that's what I'm not. I've been feeling it ever and ever so long, but didn't realize exactly what the trouble was just because I wouldn't let myself realize."

Phil had walked off by himself, and was now giving full rein to the train of thought awakened in him by the words unintentionally overheard. "The meaning—yes, I know it well enough. It means not going to sleep so easily at night, and it makes the lying awake hateful. It means hating to be by myself, because then you can't help thinking and you don't want to think. It means feeling like a wretch when mother turns up your face as you wish her good-night, and when father lays his hand on your shoulder and you know he's thinking his boy is the finest fellow there is. 'Good friends with myself'—I wonder if I ever shall be again: and if so how? I mean to go and ask Nett about it—get her to talk it out a little.

"I just caught what you said about being friends with yourself, Nett," he said, going to her. "I have an idea of what you mean, but I'd like to hear more from you. You are always good friends with yourself, I'm sure," he added affectionately.

Janet was one of the girls who cherish a feeling of responsibility toward their younger brothers. It is a pity that all sisters do not realize the sacredness of the duty, as well as the exceeding richness of the reward belonging with its faithful performance. She hesitated a moment before answering.

"O," she said, smiling, "I haven't a doubt you know all I could tell you without my getting off a lot of good talk." Wise Janet never forgot that she was speaking to a boy. "Being good friends with yourself must mean such different things to different people, you know."

"It's easy to see that," agreed Phil, "but I don't see how you can ever get to being bad friends, Nett."

"I can, though; and I don't mind telling you how near I have been to being very bad friends with myself. This way: I've had a grievance against Emily Sands lately. Last Friday afternoon she borrowed one of my school-books, promising that I should have it the next morning. I had happened to pencil in it some notes I wanted to use in a composition; so I wanted it very much, and told her so. But the book didn't come, and late on Saturday I learned that she had gone away over Sunday."

"Mean of her!" exclaimed Phil.

"I had to get along without the book and the notes as well as I could, and there's where for a while I got into bad friends with myself. I was very angry with her. I allowed all sorts of ugly feelings to creep into my heart. I let myself believe that she wanted to stand in the way of my doing my best with my composition, there being a competition about it. Then Emily hasn't lived here very long, you know; and I knew she longed to go to the fine lawn party up at the grove this week. She doesn't know the Vernons, but I could get her an invitation if I wanted to. I—yes, I did, Phil—I suspected Emily of mean motives and mean actions. I made up my mind I wouldn't get her the invitation. O, I was bad, bad friends with myself, and how dreadful it was!"

"I know that well," said Phil with an energetic nod, "only in such a different way."

"Yes, there are all sorts of ways, just as I said."

"How did you come out?" as she paused. "Have you made up with yourself?"

"O, yes," Janet said with a smile. "I simply can't stand to be on such bad terms with myself. I find it doesn't pay at all."

"You're right; it doesn't," again with energy.

"So we'll keep friends with ourselves, won't we dear?" she said. "Because I have noticed that when we do that we are likely to be friends with every one else."

"That's another good thing about it," said Phil as he went off to himself to do more of the dreaded thinking.

There was so much of it to be done. But it was done to such good purpose that at the end of an hour Phil went straight to his father. "I've been doing worse than you ever thought I'd do. I've been climbing out of my room nights over the porch and going about with some of the boys. We haven't done anything very bad: it was just for fun. But—we did a bit of mischief down at old Peter Gamm's, and he wants us to pay more money than we can raise or he'll let out the whole thing on us; and—it will sound worse than it really is, father," he said in humble pleading. "I thought I'd try to brave it out; but it's been too heavy a load of deception, this letting you trust me and think I was all right when I was a cheat."

Much more was said, at the end of which Phil again sought his sister. "I've done as you said, Nett. I've made up. And how good it feels!'

Doesn't it?" she said heartily. "And I'm more glad I did because I have just heard from Emily; and O, Phil, she sent me that book on Saturday morning, and the messenger forgot about it! So there 'tis—good friends with ourselves keeps us good friends all around."—Sidney Dayre.

Evelyn's Noiseless Piano.

"I wish I had a piano, Aunt Tilda," said Evelyn Carr, longingly.

How many times Aunt Tilda had heard those words!

Evelyn's mother had died when her little girl was only three years old; then Mr. Carr had asked his sister, Tilda, to care for his daughter. Evelyn was now eight years of age. She showed great fondness for music, and sang very sweetly the songs she had learned at school. Whenever she heard anybody play a piano, she listened with rapt attention, eagerly watching every movement of the player's fingers until it seemed to her that she could play herself if she were but given a chance.

Aunt Tilda had once owned a piano, but her home had been burned with all it contained, and she had never felt able to replace the instrument. "Would you be willing to practice every day, and try very hard to learn?" she asked seriously. "Playing isn't so easy as it looks. It takes patience and time."

"Oh, yes, auntie, it would be such fun!" exclaimed Evelyn, as she ran her fingers nimbly up and down the edge of the table in imitation of a pianist. Something in Aunt Tilda's voice made her hopeful.

"Well, we'll see what can be done about it," said Aunt Tilda, finally.

When Evelyn came home from school that afternoon, she found her aunt engaged in sewing short strips of cambric upon a long piece of white cloth. "What are you doing, Aunt Tilda?" she asked, curiously.

"Making a piano," replied her aunt—"one that will not disturb the neighbors while you are taking your first lessons. A noiseless piano, we will call it, for the saké of a name."

At first, a "noiseless piano" did not appeal strongly to Evelyn; but she watched her aunt with growing interest as she tacked the white cloth smoothly upon a narrow board, and marked it off into keys with a pencil.

"Now we are ready for our first lesson!" exclaimed Aunt Tilda, with animation. "Here is your music," she added, brightly, as she opened a long book and leaned it against a box which she had placed on the table just back of the keyboard. "First we must learn the names of the keys and practice the correct position for the hands. Before we know it, we shall be playing scales and five-finger exercises."

Aunt Tilda's enthusiasm was contagious. Evelyn learned quickly, and had mastered a scale before bed-time. In her dreams she played the scale at night. In the morning, she made sure that she had not forgotten it. Every day she practiced faithfully. Aunt Tilda was much pleased with the progress of her little niece. In a few weeks, they were playing duets together. "Perhaps we shall have a real piano some time, when our ship comes in," Aunt Tilda would say, encouragingly.

One day, Mr. Carr came to visit Evelyn, and, of course, he heard all about "the noiseless piano." He was delighted to see how much she had learned about music. Aunt Tilda assured him that, though he could hear no discords, there would be few to hear even if the piano were not a silent one.

"If I had the money, she would have a piano that would make plenty of

noise," he said, proud of his little daughter's achievements. "A child who will practice as she has without hearing a note, deserves something better. We must see about it. Keep her practicing, Tilda.'

When Evelyn's birthday came, she received a postcard with these words upon it:

"My Dear Little Girl: I am shipping you a real piano. When I visit you again, I shall expect to hear some fine music. No reflections upon Aunt Tilda's teaching, but I want you to take lessons of a regular teacher now.

"With love, Papa."

The piano was not a new one; its case was old-fashioned, but its tones were sweet and melodious. In a short time, Evelyn learned to give the keys the touch that would bring out their music. Such good times as she and Aunt Tilda had playing their duets!

People wondered how Evelyn Carr learned to play so quickly. They did not know the secret of the "noiseless piano."—Ida Blaidsell Tibbetts, in Zion's Herald.

Child's Morning Prayer.

Now I wake to see the light,
'Tis God who kept me through the night.
I lift my voice to Him and pray
That He will keep me all the day,
And if I die before it's done,
Oh God, accept me through Thy Son.
.. Amen.

Child's Evening Prayer.

Now I lay me down to sleep
I pray the Lord My soul to keep;
If I should die before I wake
I pray the Lord my soul to take.
Lord, bless me and make me a good child
This I ask for Jesus sake. Amen.

Little Boy Who Didn't Like to Take a Nap.

There was once a little boy in Colorado who didn't like to take his afternoon nap. He used to fuss and fuss and fuss about it. The boy was four years old, full of fun and mischief. To have his shoes and stockings off and go to bed after luncheon every day made him cross.

The cat did her best to set the little boy a good example. She used to stretch and yawn and pretend that the finest thing in the world was to cuddle up in a round ball and go to sleep after luncheon. Sometimes she opened her eyes a wee crack to see why the boy behaved so badly when his mother said it was time for his nap. She told him stories and played all sorts of games with him. She allowed the boy to have his sail-boat in the bathtub when she gave him a bath. She was a comfortable mother to live with, too, because she didn't mind noise. It didn't bother her a bit when the little boy was a locomotive or a fire-engine. She rather liked to hear him toot and whistle and go "Chew—chew—chew—ding—ding—dingaling" through the house.

The only thing those two ever had any particular trouble about was the afternoon nap. They did have such disagreeable times nearly every day after luncheon.

At last the family moved to Southern California. The day they moved into their new home every one was busy—so busy the little boy's mother forgot all about the nap. The little boy didn't forget; he expected every minute after luncheon to hear some one say, "The baby must go to sleep."

The new home was away out Magnolia avenue, in Riverside, in an orange grove. There were miles and miles of orange groves in that part of the world. If you were a stranger, you would have thought there wasn't a house on the street. All homes in the orange groves were set back among the trees, hidden from view. In front of the little boy's home was a tall cypress hedge to protect the orange trees from the wind.

That day, when the little boy discovered that he might not have to take a nap, most of the furniture was in the yard just as it had been unloaded from the big wagon. Every member of the family was busy trying to find places in the house for men to put the furniture. There was so much commotion and excitement nobody noticed when the little boy slipped away to pick roses.

Late in the afternoon mother missed her baby. Where was he? Who had seen him last? No one in the family, no one who was helping them to get settled, knew what had become of the little boy. Mother, father the brothers and sisters, were frightened almost out of their wits. They called and called and called in vain. Mother, father, the brothers and sisters, rows of orange trees and wondered which way and how far the little feet had traveled. The baby could easily be lost among endless miles of orange trees. Then mother remembered the irrigating ditches—some of them so deep! Father had thought instantly of the ditches, but had said nothing.

Fifteen minutes later all the neighbors were out searching for the lost baby. One hour passed, two hours, and no traces of the child were found. Neighbors tried to comfort mother by telling her there were houses all through the orange groves. Some one would be sure to find and care for the little lost boy.

It was getting late. "Suppose we put up your beds?" one of the neighbors suggested, believing it would be better for the little boy's mother to be thinking of something besides irrigating ditches and other dismal subjects. "With so many friends out hunting for the little fellow, some one will find him," the neighbor went on, "and you haven't a bed in the house ready to sleep in."

So mother went upstairs, pushed open a bedroom door to decide where to put a bed, when she saw two little dusty feet sticking out. There, upon a pile of mattresses, was her baby boy sound asleep. One hand was clasping short-stemmed, wilted roses.

The little boy had decided, after all, to take his nap.—Frances Margaret Fox in Sunday School Times.

For the Southern Churchman.

The Doctrine of Picking Up.

"I never arrange my room but twice a year," said my aunt, who was a person noted for her attractive surroundings. "How do you manage that?" I asked. "Well, you know we move twice in the year; once in the spring from the plantation to the pine lands, and again in the fall from the pine lands back to the plantation. (My aunt lived in the far South, where this is the custom.) Of course, I put my room in order after each move, and then it just stays so"; and my aunt had an air of finality, as if that was all there was to say about it.

"But how do you keep it from getting out of order?" I persisted. "By just picking up," she said. "How often I come into the room of one of you girls after you have left it in the morning, and it will look as if a storm had struck it. A dress will be on one chair, a skirt or waist on another; and as like as not, the hat you took off the evening before will be lying on the table, instead of being in the wardrobe where it belongs. That is all because you haven't learnt the doctrine of Picking Up."

I laughed as I said, "Well, auntie, I must confess that is a new doctrine to me. Who taught it to you?"

"My mother, of course," was the reply. "She never allowed me to leave my room out of order for five minutes, and if I did leave anything out of place in it, I was called back from wherever I was, or from whatever I was doing, to come and pick it up; so, from hearing her use the phrase so often I came to calling it in my own mind, The Doctrine of Picking Up; and a very useful doctrine it is, too," finished my aunt, as she folded her hands and gazed into the fire.

"I remember once," she went on, "that I had gone off to spend the day with another little girl on a plantation four miles away. After we had been playing together for some time a man and buggy appeared. My mother had sent for me to come back and put my room in order. Back I went, picked up my soiled dress from the floor where I had left it, and my hat from the table, put them in the places where they belonged, and after doing that was driven back to finish my day of pleasure. It didn't occur to me to be provoked or surprised, so absolute was our rule of obedience, and my mother explained to me that the lesson of neatness had to be learnt once and for all, and so why not then? And it never had to be repeated, either," said the dear old lady, smiling at me.

It is many a long year since my aunt preached her little sermon to me, but I have thought of it many times since, when I have gone into a disorderly, unattractive room, left by some girl of the present day, whose mother has not been so careful in her teaching, and thought how well it would be if she could learn my aunt's old-fashioned doctrine.

"Just pick up as you go," said she, "and you will never have any trouble"; and so I say to you, dear girls; and when you have houses and children of your own, and the responsibility of keeping them in order, you will be very glad you, too, have learnt the Doctrine of Picking Up.

The Wireless Telephone.

The wireless telephone has successfully entered into the deep sea fishing industry. For some time experiments have been conducted by the wireless telegraph station at Brant Rock which is equipped with a wireless telephone, with a small vessel stationed among the fleet of the South Shore fishermen, twelve miles out in Massachusetts Bay. Recently, it is said, the fishermen wished to learn the prices ruling in the Boston market. The operator on the wireless fitted boat called up Brant Rock and telephoned the fishermen's request. The land operator asked Boston, and the answer was sent back to the fishermen with very gratifying results—The Round Table.

Time.

Coming hastily into a chamber, I had almost thrown down a crystal-hour-glass. Fear lest I had, made me grieve as if I had broken it. Alas! how much precious time have I cast away without any regret. The hour-glass was but crystal—each hour a pearl; that but like to be broken, this lost outright; that but casually, this done wilfully. A better hour-glass might be bought, but time lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. Teach me to number my days. An hour-glass to turn me, that I may apply my heart unto wisdom.—Fuller.

"Heimgang."

"Heimgang." So the German people
Whisper when they hear the bell
Tolling from some gray old steeple,
Death's familiar tale to tell,
When they hear the organ surges
Swelling out from chapel dome,
And the singers chanting dirges,
"Heimgang," always going home.

"Heimgang." Quaint and tender saying,
In the grand old German tongue,
That hath shaped Melanchton's praying,
And the hymns that Luther sung.
Blessed is our loving Maker,
That where'er our feet may roam,
Still we journey towards "God's Acre,"
"Heimgang," always going home.

"Heimgang." We are all so weary,
And the willows as they wave,
Softly sighing, sweetly, dreary,
Woo us to the tranquil grave;
When the golden pitcher's broken
With its dregs and with its foam,
And the tender words are spoken,
"Heimgang," we are going home.

—Journal and Messenger.

Over-Sensitiveness.

There are some people, yes, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without some offense is imagined. If they meet an acquaintance on the street who happens to be pre-occupied with business they attribute his abstraction to some mood personal to themselves and take umbrage accordingly. They lay on others the fact of their irritability. A fit of indigestion makes them see impertinence in every one they come in contact with. Innocent persons who never dreamed of giving offense, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult.

To say the least, the habit is unfortunate. There are people in this world who have something to do besides talking, joking and complimenting. There are persons who get too weary to answer foolish questions repeated again and again. There are persons who now and then appreciate the privileges of a moment's thought or silence, and it is not needful for over-sensitive persons to construe weariness and care and labor into indifference, unkindness or contempt.

It is far wiser to take the more charitable view of our fellow-beings and not suppose a slight is intended unless the slight is open and direct. After all, too, life takes its hues in a great degree from the color of our mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious toward us. Let a person get the reputation of being touchy, and everybody is under more or less constraint, and in this way the chance of an imaginary offense is vastly increased.

What a Wise Mother Says.

That we should keep up a standard of principles, for our children are watchful judges.

That what are trifles to us are often mountains to our children; and that we should respect their feelings.

That we should bear in mind that we are largely responsible for our children's faults, and be patient with them.

That if you say "No," you should mean "No." Unless you have a good reason for changing a command hold it

That we should take an interest in our children's amusements, for mother's share in what pleases them is a great delight.

That we should be honest with our children in small things as well as great, and if we cannot tell them what they wish to know, we should say so, rather than deceive them.

That we should interest our boys and girls in physiology, and when they are sick, try to make them comprehend how the complaint arose, and how it may be avoided in the future.

That many a child goes astray, not because there is want of care and training at home, but simply because the home lacks sunshine; that a child needs smiles as much as flowers need the sunbeams.

That as long as it is possible we should kiss the children good-night after they are in bed. They will enjoy it even after they profess to have outgrown it, and it will keep them close and loving.

That children look little beyond the present moment. That if a thing pleases they are quick to see it; that if home is a place where faces are sour, the words are harsh and fault-finding, they will spend as many hours as possible elsewhere.—Philadelphia Record.

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Mirage.

Sir Samuel Baker, the African explorer and sportsman, gives in one of his works a story which painfully illustrates the dangers of traveling in some parts of "the dark continent."

Many years ago, when the Egyptians first became masters of Nubia, one of their regiments in passing across a wide desert saw in the distance a mirage exactly like a beautiful lake. All were then upon short allowance of water, and under the burning sun their thirst was extreme. A guide had been sent with the regiment, and the soldiers at once demanded that he should lead them to this lake. He refused, and told them they were deceived—that the supposed lake was all unreal—but that if they would press on water awaited them at the journey's end. The soldiers refused to believe him; angry words led to blows, and in their madness they killed the man upon whose guidance their safety depended. Leaving him lying in his blood, the whole regiment rushed madly towards the enticing waters. Faint and weary, they plunged deeper and deeper into the desert, every moment getting further from the track. Yet still the waters of the lake glittered before them—always before, yet never one step nearer their burning lips.

At last, when many had already fallen from exhaustion, the picture vanished. The lake was gone, only the burning sands remained around them on every side. They sought to retrace their steps, but all in vain. The path was lost, the guide murdered.

Not one man of that party escaped. Their bodies were afterwards found, parched and withered, by the Arabs sent out upon the search.

Where Amber Comes From.

Emperor William, of Germany, derives a large part of his income from the sale of amber. There is only one place in which amber is found in quantity; namely, on the coast of Samland on the Baltic. The German royal house owns a monopoly of the trade.

Amber, as it is found to-day, is the petrified resin of a very ancient forest. The layer of earth containing it runs fifteen or twenty thousand feet out under the sea. In ancient times, the inhabitants of the district used to gather seaweed thrown up on the beach by a storm, in the hope of finding pieces of amber attached to the weeds; nowadays, however, divers go down and search the sea bottom, while a mine has been sunk on the shore and tunnels have been run out under the bed of the ocean. About $12,500 worth of amber is taken every day. Amber dust is sold to incense-makers. Small pieces with fine colors go to make ornaments that are much prized by the Persians and the tribes of India, while larger pieces are used to make pipestems.

We are the weakest of spendthrifts if we let one friend drop off through inattention, or let one push away another, or if we hold aloof from one for petty jealousy, or heedless roughness. Would you throw away a diamond because it pricked you? One good friend is not to be weighed against all the jewels of the earth.

Day by day let us seek to yield ourselves to the living will of an Almighty, living Father, saying to Him: Give me this day my daily bread. Appoint to me this day my daily task. He will never fail to hear.

University of Virginia Summer School.

The University of Virginia Summer School is sending out its announcements for the session of 1910. The courses of study are arranged and the faculty selected primarily to meet the needs of high school teachers, college teachers and those preparing for college entrance requirements, but a full and excellent course for elementary teachers is also offered in the School of Methods. The fact that the attendance grew from 405 to 1,200 in 1909 from thirty-one States, testifies that it is fulfilling its purposes.

INFORMATION WANTED.

I will be glad if anyone can discover the long-lost Parish Register and Vestry Book of York-Hampton Parish, York county, Va. One or more like books have been found, after ages of obscurity, in a garret.

I am impressed with the large number of men who have entered the Episcopal ministry from families who once worshipped in Grace church, Yorktown, Va. I will be glad for information along this line, so as to complete the list.

WILLIAM B. LEE,
Gloucester, Va.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

DIED.

PENDLETON.—Entered into life eternal, at The Pines, Lexington, Va., on the morning of February 24th, 1910, ROSA PAGE PENDLETON, daughter of the late Rev. William Nelson Pendleton, D. D., and Angolette Page, his wife.

HAYWOOD.—In Raleigh, N. C., on February 20th, GRAHAM HAYWOOD, aged fifty-five. Funeral was conducted from Christ church, by the Rev. Milton A. Barber, rector of the parish, assisted by the Rev. Dr. I. McK. Pittenger, rector of the Church of the Good Shepherd.

WANTS.

WANTED—A Virginia lady wishes a housekeeper's place in a small family, or as nursery governess. Address L. P. B., True Blue, Va. 1t

WANTED—Cultivated English lady (45) desires position as companion or governness, or would take sole charge of little child. References Best English Society. Salary $35. Address P. B. Gregson, General Post Office, Richmond, Va. 1t*

WANTED—Thoroughly capable nursery governess. Complete charge three young children. Steady place—near Philadelphia. Best references required. For information address Mrs. G. G. Meade Large, Rydal, Pa.

WANTED—SITUATION BY A YOUNG lady, to teach English and beginners in music for a few months. State salary. References exchanged. Miss I. Allen, Chilesburg, Va. 1t*

WANTED—EXPERIENCED YOUNG LADY wishes position as companion, housekeeper, or governess to small children. Capable taking entire charge of same. References exchanged. Miss L. Beall, Seminary Avenue, Ginter Park, Richmond, Va. 12feb4t

Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

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Wanted—Three priests, unmarried preferred, for mission work in Western New York. Salary, $1,000 to $1,200. Best of testimonials as to consecration and common sense required.

Address

W. L. DAVIS, Archdeacon,
13 Canfield Place, Rochester, N. Y.

1t

UNIVERSITY OF VIRGINIA SUMMER SCHOOL

For High School teachers, principals, College teachers, and those preparing for Entrance Requirements. Large faculty. Credits given. School of Methods for Elementary teachers. Session June 17th-July 30th. Write for announcement to Director Summer School.

E. A. ALDERMAN, President,
University, Virginia.

GENEALOGICAL INFORMATION.

Pennsylvania or other families desiring information on Ancestry can receive assistance by applying to Miss H. F. Goodman, 111 McKinley avenue, Landsdowne, Pennsylvania.

OBITUARY.

Miss Eliza Carter Thompson.

Miss ELIZA CARTER THOMPSON, of Culpeper, Virginia, entered into life everlasting on Monday, February 14th, 1910, in the eightieth year of her age.

She was the daughter of John Thompson, who came to Culpeper early in the last century from Louisa county, and married in 1821 Elizabeth Fleming Stanard, daughter of Col. William F. Stanard of "Roxbury" and Elizabeth his wife, who was the daughter of Edward and Sarah Champe Carter of "Blenheim." Coming to Culpeper the year St. Stephen's church was built, Mrs. Stanard was the hostess and devoted member of that church in its early years and trained her children in its holy ways. She left three daughters, Mrs. Cole, wife of the Rev. John Cole of Culpeper, Mrs. Dr. Buffington of West Virginia, and the subject of this notice.

Miss Eliza Carter Thompson was born in Culpeper, August 17th, 1830, and at her death was the oldest citizen of the town in continuous residence. Here throughout the troublous days of Civil War and ever since she maintained her own home, the chosen seat of refinement, hospitality and benevolence. Her sisters died during the war and their children were left almost from infancy to her motherly care and guardianship.

Upon them she expended the wealth of her affection, fulfilling her trust with singular wisdom and self-sacrificing fidelity, and as her very own they "rise up and call her blessed." In war times, undaunted by the clash of arms, she gave herself to nursing the sick and wounded from nearby camps and battle fields, and throughout her active life the poor, the sick, the troubled and the aged were the objects of her care and solicitude, and found in her a counsellor, consoler, friend and personal ministrant to their sorrow or their need. To the church she gave an intelligent and loyal devotion, and her house was the recognized home for visiting clergy and center of parochial activity. In all things she adorned the doctrine of God her Saviour, walking in such close fellowship with Christ that nothing seemed able to mar the sweet serenity of her soul. For the last fifteen years of her life she was an invalid, and for the last three, despite the tender care lavished upon her, a sufferer, struggling as it were for release, her mind clouded by the ravages of disease, yet retaining to the end an apparent consciousness of the Divine presence and peace.

She had a wide circle of kinspeople and loving friends in the Virginia cities and elsewhere, and among an older generation her acquaintance extended almost throughout the State. Her departure, to those who knew and loved her well, seems as the end of an era, the breaking of the last tie,—for alas how few remain!—which linked the militant church of today with the days of Meade and Johns and the saintly valiant souls of a generation that has passed forever. G.

John Marston.

At a meeting of the Vestry of St. John's, Lower Merion, Pa., held at the Rectory February 22, 1910, the following memorial was unanimously adopted, and ordered spread on the minutes of the parish:

On January thirty-first, nineteen hundred and ten, Mr. JOHN MARSTON entered into the rest that awaits the people of God.

Mr. Marston's example of faithfulness will never lose its power in stimulating others to follow, in the good way, his choice and service. For more than forty years his membership in the Vestry of St. John's church has counted for the best interests of the parish. As a delegate to the Diocesan Convention he served for many years, retiring only when physical weakness prevented him from taking active part in its work. Many official boards of the Church had the benefit of his sound judgment and active interest. His kindly nature made him generous almost to a fault.

None can ever know the wide extent of his benefactions, for the larger part was done in a way to prevent his name being associated with his gifts.

For many years he acted as Superintendent of St. John's Sunday School, and brought it to its highest state of efficiency. It was during this time that he originated and put into active operation the plan of the Children's Lenten Offering for Missions, which has grown to be such a helpful power in the Church. Much as he was gratified with the large amount of money poured into the Treasury of the Board of Missions through this Lenten Offering, yet his greater satisfaction came with the thought of the educational influence it was having on the minds of the children of the Church.

It does not seem too much to say that this movement, begun in a little country Sunday School, fostered, encouraged and gradually extended until it covers the American Church, is one whose far-reaching results can scarcely be overestimated; having already led to the contribution of nearly two millions of dollars for missions, in amounts that increase every year. It will ever be a standing monument to the wisdom and faithfulness of Mr. John Marston.

His interest in missions never failed, and the day before his taking away, he placed on the alms bason with his own hands his last offering for the extension of his Master's Kingdom.

The Parish of St. John's owes much of its success to his generous material gifts, but even more to his example of zeal and steadfastness. He lived in the spirit of the Psalmist, who said, "I was glad when they said unto me, we will go into the House of the Lord." His seat was never vacant unless physical weakness kept him away. His presence was a benediction.

The Parish, the Diocese and the Church at large are all poorer for his loss; the assurance of his great gain brings us the consolations of our holy faith.

We shall miss him in the House of Prayer, in our counsels and in every good work of the Parish; while his memory will ever be an inspiration to fidelity.

HENRY A. F. HOYT, Rector.

Attest:

WILFRED H. SCHOFF, Sect'y.

APPEALS.

The Blue Ridge Industrial School.

The Blue Ridge Industrial School, Archdeaconry of the Blue Ridge, a Church School for mountain boys and girls, is very much in need of help, as follows: Ten scholarships, at $50 each. (There are twelve boarding and fifteen day pupils.) $1,500 for a Boys' Dormitory; $1,500 for a Barn; and $3,000 to complete work on a model Recitation Hall with capacity for 200 pupils.

Address Rev. GEO. P. MAYO, Supt., Dyke, Greene Co., Va.

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There are only two organizations provided for in the General Canons and legislation of the Church, namely,—the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter, the pension and relief of clergy, widows and orphans. About 550 beneficiaries are on our present list. 65 out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

oney can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE.
Treasurer.
Church House, 12th and Walnut streets, Philadelphia.

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The Church is aided in 41 Home Dioceses, in 22 Domestic Missionary Districts, and in 9 Foreign Missionary Districts.

$1,200,000 are needed to meet the appropriations this year.

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"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS, $1.00 A YEAR

The Household.

RECEIPTS FROM A NEW JERSEY HOUSEKEEPER.

Devil Cake.

Cream one-half a cup of butter with one cup of brown sugar, and then add two eggs and a half cup of milk. Sift one and a-half cups of flour with one dessert spoonful baking powder, and a half teaspoonful salt. Fold this into the mixture, and also one-half of the filling. Filling: Boil four squares of chocolate until it thickens, with one-half a cup of brown sugar, a yolk of one egg and a half cup of milk. Beat well and spread between the layers of cake.

Chocolate Pudding.

Cream two table spoonsful butter with one cup of sugar. Melt two squares of unsweetened chocolate and add a cup of milk. Put this over the butter and sugar. Mix well, then sift in one cup of flour with which has been sifted a dessert spoonful baking powder and a half teaspoonful of salt. Lastly, fold in the stiffly beaten white of two eggs. Bake in a buttered pudding mold or dish for about forty-five minutes in a slow oven. Foamy Sauce: Beat two whites of eggs very stiff. Add one cup of confectioners' sugar, one-fourth cup of hot milk, and season with a teaspoonful of vanilla. Serve with the hot pudding.

Boiled Dressing.

Heat one-half cup of vinegar in the top part of a double boiler. In a small bowl mix thoroughly two level tablespoonsful of mustary, one teaspoonful of salt, one level table spoonful of cayenne pepper or paprika, two tablespoonsful of melted butter, and one cup of rich cream. Break four eggs into a large bowl, beat them until very light and thick. Add the mixture, and pour the hot vinegar over it all, stirring steadily. Return to the double boiler and cook for a few minutes, or as you would custard.

Have ready one half cup each of cold potatoes cut into dice, of celery, fresh cucumbers and also string beans and an onion cut up fine. Pour the sauce over these, and serve on lettuce leaves, and garnished with slices of hard boiled eggs.

Lime Water.

The lime water used in milk given to babes and invalids can be easily prepared at home. Put one heaping teaspoon of pure slaked lime into one quart of boiled or distilled water. Cork, and shake several times during the first hour. Then let the lime settle, and after 24 hours, pour off the clear liquid. Keep in a dark bottle well stoppered.—Philadelphia Telegraph

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"Light Shining Out of Darkness."

The story of Cowper's attempted suicide in the River Ouse just before he wrote the hymn with the above title will be known to most of our readers. The poet ordered a post-chaise and bade the driver proceed to a certain spot near the river. For some reason this spot could not readily be found, and as he considered this the only spot suitable for the intended suicide he gave orders to turn the chaise homewards. Arriving home, he wrote the hymn, "God moves in a mysterious way." During the "Cotton Famine" in Lancashire in 1865, says a contributor to the Homiletic Review, one of the mill-owners called his operatives together and told them he must close the mills. It meant poverty to him and ruin to them. Flickering hope sank in black despair. Presently a delicate, sweet girl, thin and pale with suffering, started and sang two stanzas of this hymn:

Ye fearful saints, fresh courage take
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

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"The Return of the Gleaners."

When God was preparing Israel to enter into the Promised Land flowing with milk and honey, he knew that in no time at all some would have * * * And thou shalt remember that and others would have less than enough. So he provided for charity in Canaan and spake unto Moses, saying: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless and for the widow; that the Lord thy God may bless thee in all the work of thy hands. * * * And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing."

Not "Thou shalt reap the corners of thy field, and gather the gleanings of thy harvest, and husband the gleanings in thy storehouse; so that when the poor come unto thee and cry, saying, 'We are an hungered,' thou shalt command thy servants to open thy barns and give to the widow a measure of meal." Not thus God's direction for charity; for the remembrance that bondage in Egypt was no more, but freedom and a rich harvest.

But gleaning has gone out of fashion. Each of us who owns a field prefers to pick it clean and thereafter to dispense, with a handsome air, little measures of meal to the cringing poor. There must have been some self-respect possible to the stranger and the fatherless when they could go into the fields after the harvesters, and by back-breaking industry glean enough to sustain life, knowing the while that what they gathered was theirs by right of their labor and of God's law. There is no self-respect possible when one stands at the door of another's full barn and entreats a dole; no true brother-love conceivable where one who has grain to give, gives it as a concession and not as a due.

You would rather glean till your back ached unendurably from your long day's stooping in the corners, than beg for a single minute; and so would I; and so would everyone who has the spark of God's manhood in him.

Well, then, as we thank God that we are not bound but free; as we thank him that the small handfuls of seed we sowed have come back to us, by his grace, in great sheaves of heavy-headed grain; as we thank him for the steadfastness of all his laws and for the unfailingness of his loving kindness, let us remember how in his tenderness he desired the gleanings for his poor.

If the widow who washes our clothes for us, that she may feed her big brood of fatherless bairns, asks for $2 for a long day's work, let us not beat her down to $1.75 because we can get a married woman whose husband is working to do it for that sum; let us not refuse the widow the gleaning of a quarter in order that we may subscribe the quarter to the pet charity of a socially prominent woman we would like to commend ourselves to.

That's all! The individual applications possible, each of us must work out for ourselves. But if this simple little old-fashioned idea of God's about gleaning were suddenly to impress itself as an obligation upon everyone who feels grateful to God, it would solve a lot of "problems" which, so far, have eluded the best science of philanthropy. —Clara E. Laughlin.

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When any one has offended me I try to raise my soul so high that the offense cannot reach it—Descartes.

Keep true; never be ashamed of doing right; decide on what you think is right, and stick to it.—George Eliot.

Our chief want in life is somebody who can make us do what we can. This is the service of a friend.—Emerson.

Knowing the right is useless unless we practice it. Realizing our weakness is profitless unless we seek to change.

We cannot relieve our old mistakes, but we can make them the means of future immunity from the folly that causes them.

God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place.—Ruskin.

The truest success is a strong nature, living at a high and steady moral pressure, and radiating love, kindness, sympathy, strength, tenderness and joy to others.

I find that the man who comes to me in unbelief has some moral reason for it. We cannot see clearly if our eyes are blurred with sin.—Bishop of London.

The Lord is risen indeed; the work of redemption is accomplished, and He who once lived on earth, compassionate to heal, now lives and reigns in heaven, mighty to save.

If we have been selfish, unselfishness must atone; if we have wronged we must right; if we have hurt we must heal. Regret without regeneration is an emotional gold brick.

So long as we love we serve; so long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

In any fight on any field, or any sea or ship, in any breast, they are the strong men, they are the conquerors and "more than conquerors," who know in whom they believe.—Bishop Huntington.

"It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure."

As children, let the Lord of Nazareth be our model; as married, let the Lord, who loved the church better than life, be our type; as parents, let the Heavenly Father be our guide.—Mrs. Charles.

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VOL. LXXV. RICHMOND, VA., MARHC 12, 1910. No. 11

Southern Churchman.

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PUBLIC READING OF THE SERVICES.

Possibly, there are very few questions in which the great body of Churchmen are more interested, than in the rendering of the Church services. Much else of short coming, in the way of hurried, unfinished and unsatisfactory preaching can often be forgiven when the services are so rendered as to make them hearty and adequate expressions of deep and devout devotion. While, on the other hand, it is hard to be satisfied with any type of preaching that allows, on the part of the minister, slovenliness or indifference in reading the service. The services in the Prayer Book, one and all, stand for the real teaching of the Church; much more so than anything that can be said from the pulpit. No matter what the vagary of individual opinion, the Liturgy of the Church stands for the unvarying Faith and unchangeable Teaching once for all laid down.

But it is far from the easy matter so often assumed, adequately to render the Liturgy. Slovenliness on one extreme, or "elocution" on the other, may equally destroy the desired effect.

This is no new subject of contemplation or study. The Church has always faced it, and theological schools have, for many years, given it a prominent place of serious consideration.

Yet, no matter how much or seriously it has been considered, or how often the ground has been gone over, because of the vital importance of the subject, it is always entitled to renewed consideration.

It is because of this importance that attention is called to the following article, recently written by an English clergyman, on this subject:

The public owe a debt of gratitude to the Times for publishing a letter from the examining chaplains for the reading prize at the Bishop of London's ordinations, and for a leading article drawing attention to it, and also to Lord Rosebery's remarks as to deficiency in articulation being one of the few faults to be found among the pupils in the Merchant Company's Schools at Edinburgh.

The subject is of great importance. It must be conceded that indistinct utterance is by no means confined to the clergy; it is often found in other professions. How many really good speakers are there in Parliament or in the Law Courts?

In order to be able to speak clearly and with impressive result, the foundation of reading should be well laid. Of course, some have natural gifts of voice and manner which it is impossible for others to acquire, but the best voice will be the better for care and culture, and it is astonishing what pains and trouble in this respect will do, in many instances, to develop and improve very ordinary gifts. It is just this, on which the writers of the letter referred to, desire to insist in the case of candidates for ordination.

The public are long-suffering and not at all unreasonable, but they have a right to claim that "the very pure Word of God, the Holy Scriptures, or that which is agreeable to the same," be read "in such a language and order as is most easy and plain for the understanding, both of the readers and hearers," and "that all things shall be read or sung in the church in the English tongue, to the end that the congregation shall be thereby edified."

Unfortunately this end of edification is not infrequently missed, either because the reader has not an intelligent appreciation of the meaning of that which he reads, or because he lacks proper methods of transmitting that meaning to his hearers.

A reader is, or ought to be, the means of conveying ideas embodied in written words to the intelligence of those who listen, and in order to do this with any real success, he must thoroughly understand those words himself. The reader of the lessons holds high office; he has to interpret the Book of God to the people; he is the direct mouthpiece of the Almighty, and it is his bounden duty to make himself master of his subject in minutest detail and study to deliver to the very best of his ability and power the varied messages of historic narrative, of exhortation, of warning, of consolation, of encouraging promise with which he is entrusted.

In a railway carriage the other day, several men were discussing this question, and one of them observed that a great opportunity is often lost because of the uninspired way in which the magnificent Burial Service of the Church of England is sometimes rendered by her ministers. "Then," he said, "people are prepared to listen, their hearts are open, but they go away disappointed and displeased and sadder than they came." It was an honest and a well-meant criticism. But it ought not to be possible. The clergy ought not to take less pains to acquire those qualifications which are indispensable to enable them to appeal successfully to the intelligence and to reach the hearts of their hearers, than an actor or a reciter does.

It is related that Napoleon on one occasion asked the famous French actor Talma how it was that he and members of his profession interested the people and moved their feelings, whilst preachers failed to do so? Talma replied: "Sir, they speak that which is true as though it were false, we speak fiction as though it were true." The moral of it surely is that all public readers of the Bible should bring to bear every resource of intellect and of intelligently directed physical power to interest the mind and touch the soul of the hearer.

The church or chapel-going public certainly do not desire that reading should be "theatrical," using the word in its generally accepted sense, but it must not be forgotten that the highest compliment we can pay to an actor is to say that he is perfectly natural. In reading, as in most things else, it is "a little knowledge" that is "dangerous;" let a man be thoroughly acquainted with his subject in every detail, sure of his author's meaning and line of argument; let him study the passage to be read over and over again; let him read it aloud—if possible with someone to listen and give him hints—until he is quite sure that his voice will respond to his will and express that which he desires, and he will become, not theatrical but natural, not inefficient but effective.

BOOK REVIEWS.

The Temple Dictionary of the Bible. Written and edited by Rev. W Ewing, M. A., formerly of Tiberias, Palestine, and Rev. J. E. H. Thomson, D. D., formerly of Safed, Palestine, and other Scholars and Divines. With five hundred illustrations. 1910. London: J. M. Dent & Sons; New York: E. P. Dutton & Co. Price, $4.

This work begins with an admirable introduction on the "Study of the Bible," by the Lord Bishop of Ripon, which is in itself a notable article. This is followed by an excellent treatise on "The English Bible," by Lauchlan MacLean Watt, M. A., etc., which thoroughly covers the history of the translation of the Bible into English. Then follows a very full treatment of the Apochrypha of the New Testament; and this is followed by a full and fair treatment of the Apocalyptic literature both of the Old and New Testaments. A particularly valuable and interesting article follows, on "The Targums." Then comes a clear and capital article on "Versions of the Scriptures:" (1) On the Old Testament, and (2) On the New Testament. Then follows

sketches of the Life and Work of Philo Judaeus and Flavius Josephus.

The introduction portion of the book closes with a full and elaborate article on "The Language of Palestine during the time of Our Lord," which is very well worth careful reading.

The Dictionary proper is an excellent work for Bible and Sunday School teachers, as it is far more compact and concise than the more elaborate Bible Dictionaries, and yet answers most of the questions usually asked under such circumstances, in a most satisfactory way. Of course, the book makes no pretense to the elaborate fulness of such works as Hastings' and the Schaff-Herzogg Encyclopaedias, and does not appeal to the same class of readers. But as a popular supply to a popular demand, it is excellent.

Among some of the better known names in the List of Contributors of special articles, are the Bishop of Ripon, principal Iverach, of Aberdeen; Professor Margoliouth, Landian Professor of Arabic in the University of Oxford; Dr. Thomas Nicol, Professor of Biblical Criticism in the University of Aberdeen; Professor James Orr, of the University of Glasgow; Professor Robertson, of the University of Glasgow; Dr. Sayce, Professor of Assyriology in the University of Oxford; Professor Stalker, of Aberdeen; Marcus Tod, of Oxford, and many others almost as well known.

In the average Sunday School library this Dictionary will be found useful as a work of quick and ready reference and of handy information.

A Journey Godward, of Doulas Jesous Christon. (A Servant of Jesus Christ. By Charles C. Grafton, Bishop of Fond du Lac. Milwaukee: The Young Churchman Co. Price, $2.50.

Bishop Grafton has been, for a generation or more, a notable figure in the Protestant Episcopal Church in the United States of America—if he will kindly permit the use of such a designation in connection with his life; and hence, his reminiscences are of more than usual interest. He has, too, had wide experiences—in England and America—as semi-monk, priest and Bishop; and at times he has come quite near being a "storm-centre!" And because of all these facts, one would naturally expect much of the good Bishop. But as a matter of fact, the good Bishop has failed to use to their best value his opportunities. He has been so long a keen and wide-awake controversialist that he finds it impossible (if he ever tried to do so), to keep this habit out of his Memoirs. In the midst of an interesting recital of facts, he allows himself to be side-tracked, while he is proving the correctness of his former position; and when he gets back to the facts again, interest has flagged and grown cold. The Bishop's life has covered a remarkable period in national and ecclesiastical life and development, and an account of it ought to be of profound interest to Churchmen, without regard to section or "party;" but it is sadly to be feared that this book will appeal, primarily and almost exclusively, to the Bishop's own ecclesiastical "partisans." One could read the Reminiscences of Bishop Potter, or Bishop Clark, or Bishop Talbot, or Bishop Tuttle, and never guess to what ecclesiastical "party" they belonged; but Bishop Grafton is a "party-man" on every page, and as the boys say, "it sticks out" all the time; more is the pity!

But in spite of this adverse criticism, the Bishop has written a readable and entertaining, and, in many respects, an instructive book, and one well worth reading, even by the men who differ most widely from him.

Mother of All the Churches. A Brief and Comprehensive Handbook of the Holy Eastern Orthodox Church. By the Rev. F. G. Cole, M. A. With five illustrations. Preface to the American Edition by James Henry Darlington, Bishop of the Diocese of Harrisburg, U. S. A. New York: Edwin S. Gorham.

"The Greek Church," as it is popularly known, has become, in recent years, a subject of much interest to those who discuss the more or less remote possibilities of Christian or Church Unity. But while the Greek Church is often referred to in these discussions, it is sadly to be feared that the reference is not always intelligent. No one, in whose reach this book is, need make such unintelligent reference in the future, for he will find here just such information as he needs for his enlightenment.

In view of much contemporary writing and frequent references, this is a genuinely valuable book, and worth the consideration of all intelligent students of the ecclesiastical situation.

It covers quite all the ground of controversy and History and Church Organization and Polity and Doctrine; and covers these points in concise space, with no waste of the reader's time or strain on his attention. This—the American Edition—has an admirable Preface, by Bishop Darlington.

For the Southern Churchman.

The Human Intellect and Pure Reason.

The intellect is as much a part of our make-up as our senses, and as positively limited in its operations as they are. Lawless and out of place, all our faculties and endowments make for confusion.

We are much given to counting the intellect as the highest part of us. At the same time we are much given to overestimating it as a general thing, and as an individual possession. Satan magnified its possibilities as divine. King Solomon says: He that is wise in his own eyes is more hopeless than a fool. That was illustrated in the disaster of our first parents, and it is familiar in common life.

Intellect is one thing; wisdom is another. So, muscle is one thing and skill is another. Knowledge is said to be power; but the excellency of knowledge is the wisdom that is distilled out of it; and that gives life and light to him that hath it. Neither intellect nor knowledge any more than money, teach their own use. In all his possessions the prosperity of a fool will destroy him, and a fool with genius, learning, riches, beauty and muscle is the same old fool. Was there ever a bigger one than King Solomon? According to St. Paul a man may understand all mysteries and all knowledge and be nothing. And there are pitiful cases before us every-day of men and women with loads of learning, and stacks of literary chaff, with so little sense or wisdom, as to be flagrant fools and glad of it; rejoicing in their folly: Like old Epicureans proud of their hereditary gout and prejudices. A wise man useth knowledge aright. A fool only parades it, and sayeth to every one that he is a fool. And it is only wisdom—the gift of God—who gives light to the sun—that gives us light and shows the use of all our faculties, powers and possessions—our mental and physical strength. In darkness and ignorance, the greater the power the greater the danger. Neither intellect nor reason—which is intellect in action—are themselves light or wisdom or assured safety. The intellect and strength of the godless man are diabolic.

"Pure reason" means human intellect at its best; a sound mind in a sound body; manhood after the divine image, perfect; in its chamber the brain, absolutely sound and clear, uninfluenced by physical imperfections or humors or ailments.

Is "pure reason," like the sun, the beauteous eye of heaven, enthroned in space; like radium, the essence of light? Sustained by the Supreme Power and loyal? Or is it a working of the human intellect—an idol?

The propounder of "pure reason" was only a godless intellectual athlete.

An unenlightened intellect lifts itself in its own boots; establishes its own standards and tests of truth. At best we see through our glasses darkly. The planets might as well declare their independence of their orbits, revolt against the sun and go to work to make their own light, as man, made for the worship of God in truth and righteousness, set up for himself and go to work to make light and life for himself.

Intellect takes the character of its work from the heart. The lawless, low and debauched heart makes intellect dark and uncertain. Pure reason without color and without character; soulless. Independent thinking—absolute and mere intellect, acknowledging no law, limit nor supreme Power—is just what Satan presented to our first parents, and through the assertion of their highness, accomplished their ruin. Its ways are the independence of the comets.

Wisdom as light and love and power is the very being of God.

"In her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to men, steadfast, sure, free from care, knowing all power, overseeing all things and going through all understanding, pure and most subtil spirits.

"For wisdom is more moving than any motion. She passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty.

* * * She is the brightness of the everlasting Light, and unspotted mirror of the power of God and the image of his goodness."

As to the world of intellect, reason, literature and philosophy, we may say as in the general world:

I am thankful that the sun and moon
Are both hung up so high,
That no reforming hand can reach—
To take them from the sky.
For if they weren't, I have no doubt,
That some presumptuous ass
Would move to take them from their place,
And light the world with gas.

The password of science and wisdom to "pure reason;" is the same as to the Kingdom of Heaven, the soul of the little child: Our Father.

W.

The Power of Personal Influence.

In a gun factory a great bar of steel, weighing five hundred pounds and eight feet in length, was suspended vertically by a very delicate chain. Nearby a common bottle-cork was suspended by a silk thread. The purpose was to show that the cork could set the steel bar in motion. It seemed impossible. The cork was swung gently against the steel bar and the steel bar remained motionless. But it was done again and again for ten minutes, and, lo, at the end of that time the bar gave evidence of feeling uncomfortable; a sort of nervous chill ran over it. Ten minutes later and the chill was followed by a vibration. At the end of a half an hour the great bar was swinging like the pendulum of a clock.

And yet there are people who dare assert that they exert no influence in the world! As science tells in the experiment here recited that a small cork exerts an influence upon a five-hundred-pound bar of steel, so religion tells us by the mouth of Paul, that "no man liveth to himself, and no man dieth to himself." If a grain of sand be moved a hundredth of an inch, the center of gravity of the earth is shifted—a little, it may be true, but still it is shifted. A pebble dropped in mid-ocean sends out tiny wavelets which do not cease till they have touched the farthest shores.

In the work of religion more conversions are effected by the example of Christian lives than by the words of evangelists. The greatest revivalists of to-day concede that the large ingatherings of souls in their meetings are due, not to the oratory of their lips, nor to the emotional power of their sermons, but to the personal work of Christians. The church is learning the lesson of the early days, taught by Andrew and Philip—the lesson of personal influence working for souls.

Daniel Webster said he could answer the arguments of all the theologians he had ever known, but he could not answer the argument of the Christian living of an old aunt of his up in the New Hampshire hills. An atheist who had spent a few days with the saintly Fenelon said: "If I stay here much longer, I shall become a Christian in spite of myself." And yet Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life, a consistent walk and conversation. Said Cecil: "I tried to be a skeptic when a young man, but my mother's life was too much for me."

The old African preacher was right when he said: "Brethren, a good example am de tallest kind of preachin'." And Dr. Chalmers expressed the same truth when he said: "There is an energy of moral suasion in a good man's life, surpassing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongues of men and of angels."

A prominent lecturer gave the following testimony to the influence of a good life: "If the present lecturer," said he, "has a right to consider himself a real Christian, if he has been of any service to his fellow creatures, and has attained to any usefulness in the Church of Christ, he owes it to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious, and yet so unconcealed, roused my slumbering conscience, and sent an arrow to my heart: for though I had been religiously educated, I had restrained prayer and cast off the fear of God. My conversion followed, and soon after, my entrance upon college studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events, but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendors of heaven."

O, if every Christian could realize for one day that at no moment does he live to himself, but that in one moment of his life may be wrapped up the future destiny of his next-door neighbor!

A poet has embodied the thought that nothing of good goes to waste, is "lost," in this great universe of ours:

Nothing is lost! The drop of rain
Which falls in silence to the ground,
Abideth still; its life is found
Transfigured in the golden grain.

Nothing is lost! The falling tear,
The word of comfort, lightly given,
Shall still abide in yonder heaven,
When earth's rich fruitage shall appear.

—Thomas Curtis Clark.

Following the Call.

We are disposed to make out a call for ourselves. We wish to enter the service of our Lord, and set about to prepare or select a field for ourselves. But the idea of a call is that we accept the field of God's selection. Jesus said to the men at the boat, "Follow Me." The right attitude of mind is that of waiting with expectation and readiness to obey. "I come to do thy will" is the right response of the soul.

They who thus place themselves at the bidding of the Lord are not left unthought of; He leads them, and where He leads it is always safe to follow. Thus Dr. Grenfell was led, and as he follows he finds the Lord working with him. Thus Professor Hale has been led. He was called into the light of the glorious gospel, and that light revealed to him the sin and need of men. In that there was to him a call to serve for the lowest and the downcast. A man of high birth, of fine education and refined scholarly culture, he gave himself to a lay ministry to vagrants and drunkards and finds in them the field for which God prepared him.

Paul heard the call on the way to Damascus. He waited for the guidance of Him who has said that He would send him to the Gentiles. He did not seek a good place for himself, but waited, doing all the while that which was at his hand. He was of the strictest of the Jews, but he had been reared among the Gentiles, and was thus able to understand the Gentile mind and how to approach it. There God prepared him for his work, and then brought him to Antioch to receive his final instructions. Entering upon his great work, his attitude was always that of following. He heard the voice and without questioning, obeyed. God was with him. At every critical point there was a vision or a voice, or a hand, a something to determine his course, a fingerboard to duty. When we follow where God leads we find the meaning and the work of life and receive the rewards of faithful service. —United Presbyterian.

Many a man has come to the Saviour blind, and has gone away with such a gift of sight as has revealed to him new heaven and a new earth. Thenceforth the world has become a different world. It is a supreme miracle, much more wonderful than the cure of Bartimaeus. And to-day for every one of us He passeth by. He will open our eyes if we wish it as the blind man did.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

A Live Congregation.

Mr. Editor: In the correspondence column from Alabama, under date of February 26, I read the following: The Rev. R. R. Claiborne, of the Diocese of Louisiana, has accepted the curacy of the Chapel of the Annunciation, a vigorous mission of St. John's."

This refers to the work in Highland Park, Montgomery, and I am very sure it refers to me; therefore I ask to be allowed to make a correction, as your correspondent has not been informed of the latest developments of this work.

As I understand it, the building called the Chapel of the Annunciation was built by St. John's about 1896, and for some years was in charge of one of the assistants. For several years past, it has been closed. Just after last Easter, two laymen determined to find out what it looked like inside. They borrowed an axe and prized open the door. It was in a horrible condition, dead sparrows being more in evidence than anything else. Soon five other laymen got together with these two, and they determined to do something. Encouraged by the rector of St. John's, they went to work and made the little building beautiful within. Soon they established a Sunday School, and began having lay service at 11 o'clock and at five in the evening. Everything progressed finely. The rectors of the two established churches gave a service whenever they could. Without the backing and encouragement given by the Rev. E. E. Cobbs, they could not have accomplished what they have. But it is fine to know that this promising work was started and made to go by seven men.

Later other men became interested, and also the women of the community. In the autumn, they applied to the Bishop for permission to call a minister. Their request was granted and they called me. I visited them, and I was so much impressed with their zeal and the promise of the work, that I accepted, after careful consideration. I suppose any minister will understand the inspiration that comes from having seven or eight laymen ready and anxious to help in any part of the work, men making the idea of the ministry of laymen a real thing.

I spent the month of February in Highland Park, holding daily services during Lent, and helping to get the work well established. The Bishop visited them and confirmed two on Jan. 20. On Feb. 10, I asked him to come again, and a class of three men and two women was presented. Two of the men were also baptized that night. After the service there was a congregational meeting, at which a body of men was elected, called a vestry by courtesy of the Bishop, because we cannot have a real vestry in the can-

onical sense of the word, till the council has granted us the right to become a regular parish.

Up to this time there was no organization. The vestry then had a meeting, elected officers and decided to apply at once to the Bishop and the Council, to be admitted to the Council as an Organized Mission. This is the first step to be taken by a new congregation. This application has been forwarded. It will be acted upon by the Council which meets in May. And during the following year we shall make the effort to be ready for recognition as a parish by the Council of the spring of 1911.

Up to this time we had no name. We were worshipping in the building erected by St. John's church in 1896, named the Chapel of the Annunciation. On the night of Feb. 22, after service, the congregation considered and discussed several names. On the night of Feb. 24, after service, the vestry met and with the approval of the congregation assumed the name "Christ Church." The application for recognition was sent to the Council, under that name. This work can have no "rector" till recognized as a full parish by the Council. They have a "priest-in-charge." When they can support a minister by themselves and have all of his time, they will be recognized as a parish with a rector. At present Christ church will have an occasional 7:30 A. M. service; a Sunday School, 9:30; 11 A. M. service, and 5 P. M. service. The other work will have a 3 o'clock Sunday School and an 8 P. M. service. The priest-in-charge has four lay readers, and has applied for licenses for two others, and he has asked for two to have licenses to make addresses. With these willing assistants, much work can be done.

We cannot say just how many members there are, because there has not been time enough to prepare a register.

I have tried to make it plain that this congregation, calling themselves Christ church, is not in any way connected with St. John's, except that most of its members are transfers from St. John's, that they are still bound to it by ties of love and Christian fellowship, that the rector of St. John's approves, encourages, and does all he can to aid them, and without his aid it could not have been brought to this stage of progress. But in all other respects, it is a work only under the Bishop of the Diocese of Alabama.

At the present time, Christ church has the usual societies organized for work. A children's choir is being trained. A Woman's Auxiliary is meeting weekly. A guild is doing faithful work. The Sunday School is in a healthy condition and growing all the time. I would like to tell some things that I found out accidentally about the generosity with which these people contribute to the support of the work in proportion to their incomes; but I do not feel at liberty to do so. Suffice it to say that it is the livest church "plant" that I have seen.

RANDOLPH ROYALL CLAIBORNE.
Priest-in-charge of Christ church, Highland Park, Montgomery, Ala.

God will carry us and our burdens, too. An aged, weary woman, carrying a heavy basket, got into the train with me the other day, and when she was seated she still kept the heavy burden upon her arm. "Lay your burden down, mum," said the kindly voice of a workingman; "lay your bundle down, mum; the train will carry both it and you."—J. H. Jowett.

Church Intelligence.

CALENDAR.

March.

1—Tuesday.
6—Fourth Sunday in Lent.
13—Fifth Sunday in Lent.
20—Sunday next before Easter.
21—Monday before Easter.
22—Tuesday before Easter.
23—Wednesday before Easter.
24—Thursday before Easter.
25—GOOD FRIDAY.
26—Easter Even.
27—EASTER DAY.
28—Monday in Easter Week.
29—Tuesday in Easter Week.

Collect for Fifth Sunday in Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

Foreign.

Convocation of Canterbury.

The Convocation of the clergy of the Province of Canterbury was opened on Tuesday in St. Paul's Cathedral, with the customary dignified and impressive ceremonial and quaint observances. It began with a service in Latin and a sermon in Latin, which was preached by Dr. Warre, the new Provost of Eton, who had been selected for this duty by the Archbishop of Canterbury. Most of the Bishops of the Province, wearing their scarlet Convocation robes, attended, and with a goodly number of the deans, archdeacons and chapter and clergy Proctors of the Province, wearing their academical gowns and hoods, assembled at the west door of the Cathedral, when the Archbishop of Canterbury was received by members of the Chapter of St. Paul's, the choir and other officials. A procession was then formed, which moved up the centre aisle of the nave in the following order: The choir, the clergy, the Actuary of the Lower House of Convocation (Mr. Hugh Childers), the preacher, the Chancellor of London (Dr. Tristram), the Bishops, the Bishop of London, who was preceded by his chaplain carrying the pastoral staff, and was accompanied by the Archdeacon of London and Canon Newbolt. Then came the Principal Registrar of the Province of Canterbury (Mr. Harry W. Lee), and the Apparitor-General (Sir John Hanham), the Archbishop's chaplain bearing the cross, and the Archbishop with trainbearer and chaplains. As the procession moved up the nave, Psalm lxviii., Exurgat Deus, was chanted in Latin to a Georgorian tone. Before entering the choir the clergy divided, and the Bishop of London was conducted to his throne at the eastern end of the choir, the Archbishop proceeding to the centre stall on the south side of the choir, opposite to the Lord Mayor's stall. Canon Alexander was in his stall, and Prebendary Ingram, who had represented the Diocese in Convocation for twenty years, also occupied a stall behind the choir seats. The procession was a striking spectacle, which attracted many onlookers. The Litany was sung in Latin by the Bishop of Salisbury, as Precentor of the Province, and by Minor Canon Besley. Afterwards the Veni Creator Spiritus was sung to the Plainsong setting, and the sermon was then preached by the Provost of Eton. This was followed by the Gloria in Excelsis, beautifully sung to Bryde's music, and the Archbishop then proceeded to the high altar and gave the Benediction in Latin.

Convocation of York.

The newly-constituted Convocation of the Northern Province met in York Minster on Tuesday. The members first assembled in full Synod in Archbishop Zouche's chapel. The Archbishop of York presided, and the other members of the Upper House present were the Bishops of Durham, Carlisle, Chester, Liverpool, Manchester, and Wakefield. The President welcomed the new Convocation. After paying a tribute to the late Bishop of Hull, who was the senior member of Convocation, having served thirty-seven years, during twenty-two of which he was an Assessor, and to Chancellor Espin, the late Prolucutor, whose increasing infirmity and ill-health had caused him to resign his position, his Grace explained that the King's letter of business (relating to the report of the Ritual Commission), had not at present been received. He suggested, however, that any committees appointed on the subject should take up the work where their predecessors left it. They must make some reply to the letter, and it was important that no reply should be sent, or recommendation adopted, without a Conference by the two Houses of the two Provinces, or until it had been considered also by the two Houses of Laymen and the Representative Church Council.

The Upper House afterwards met in the vestry adjoining Archbishop Zouche's chapel. The president, referring to the King's letter of business, said he was informed that the documents were being posted that day. After some conversation it was resolved that the committee of the whole House should be reappointed to consider, along with a committee of the Lower House, what reply should be sent to the King's letter of business. On the motion of the Bishop of Durham, it was proposed and carried that a loyal address be presented to his Majesty, this being the first meeting of Convocation during the present Parliament.

In the Lower House the Bishop of Beverley was elected Prolocutor. A gravamen was presented by the Rev. A. Symonds, on the recent decision of the Court of Appeals regarding the Norwich case, and a committee was appointed to consider the King's letter of business. A resolution was carried in favor of the appointment of a committee on Sunday Observance.

The New Bishop of Norwich.

The new Bishop of Norwich is the subject of an article in the new issue of the Treasury, by the Rev. P. H. Ditchfield, who affords some very interesting glimpses of Dr. Pollock's life and work at Wellington College. When he was appointed to the headmastership he was under thirty years of age, and we are told, some persons a little doubted the wisdom of the governors in selecting so young a man. "However, the selection of the governors was amply justified. The school never looked back. The numbers increased vastly. Dr. Pollock proved himself a most able organizer, a quality which will stand him in good stead in his new sphere of work.

Bishop of Liverpool Ordains His Son.

Special interest was attached to the ordinations at Liverpool on Sunday, because amongst the ordinands was the Bishop of Liverpool's son—Mr. Christopher Maude Chavasse—who has been licensed to the curacy of St. Helens. The candidate was presented to his father for ordination by the Rev. G. Foster Carter, rector of St. Aldate's, Oxford, who is a son-in-law of the Bishop, and one of his lordships' examining chaplains. Amongst the attendant clergy was the Rev. S. Maude, vicar of Hockley, Essex, brother-in-law of the Bishop, brother of Mrs. Chavasse, and godfather of the newly-ordained young deacon.

A Bishop's Narrow Escape.

A West of England correspondent gives some particulars of the accident which befel the Bishop of Bath and Wells whilst motoring last Saturday in a heavy gale from Wells to Taunton. He found his way blocked at Greinton by a huge tree which had only five minutes before fallen right across the road. It had to be sawn across and then towed away, and at length the Bishop continued his journey. His escape was a remarkably narrow one, for had he reached the spot five minutes earlier he and his driver would have been crushed to death beneath it. His predecessor, Dr. Richard Kidder, who succeded Bishop Ken on his deprivation, was, with his wife, killed in the awful storm of November 26, 1703, by a chimney crashing through the roof of Wells Palace, and crushing them in their beds.

Another Dissolution.

The first few days of the session have made it abundantly clear that another general election is within measurable distance. If the government should be able to keep their majority together for the passage of a veto bill through the House of Commons, they would still be unable to effect a change in the constitution without again appealing to the country. But the feelings of discord which permeate their supporters are such as may precipitate a crisis at any moment, and it is a striking fact that almost the whole of the private members who spoke from the Liberal side in the general discussion of the address, devoted themselves to upbraiding the government with Mr. Asquith's abandoned pledges. The best that the cabinet has to look forward to would seem to be a brief and precarious existence.

American.

Laymen's Church Extension Conference In Pittsburgh.

Church laymen in eighty cities, most of them after considering them in local conferences, sent to the Laymen's Church Extension Conference which was held in Pittsburgh on February 25-27, propositions and suggestions concerning volunteer work for missions by Church laymen. There attended the Conference thirty laymen representing all of the Laymen's Missionary League and Seabury Societies, besides as many more Pittsburgh laymen representing local work. There were also present some laymen from cities in which no work has yet been started, besides a number of clergy. Among them were Bishop Whitehead of Pittsburgh; Bishop Talbot of Bethlehem; the Rev. Dr. A. B. Kinsolving, of Baltimore; the Rev. Dr. J. Sanders Reed, of Philadelphia; Mr. Hubert Carleton, of the Brotherhood; the Rev. F. J. Mallett, of the Mission Preachers' Band.

The annual meeting of the Laymen's League of Pittsburg was held in St. Peter's parish house, on the opening evening, following a service in St. Peter's church. The League, the oldest of all, observed its twenty-first birthday. Among the laymen present was Mr. Richard Corfield, who came years ago from Durham and told Bishop Whitehead of lay work in England. It was shown that from Durham the work started in Pittsburgh, from there in Buffalo, and from these two it has spread to New York, Louisville, Baltimore and about a dozen other cities. Pittsburgh laymen are now taking about 1,300 services a year. Baptisms and confirmations read like the records of some of the smaller dioceses, while the cost per communicant is lower than almost all other records.

On Saturday the Conference sessions, three of them, were held, and all without formal addresses. A plan for practical results out of public meetings was invented that is believed to be new in the Church. There was an early celebration of the Holy Communion in Calvary church on Sunday morning, followed at eleven by the annual service of the Pittsburgh League, when thirty men were licensed for the year by the Bishop, after presentation by the chaplain of the League, the Rev. Robert N. Meade. The annual sermon was preached by the Rev. Dr. A. B. Kinsolving, of Baltimore. The sermon recounted the history of lay efforts, its remarkable achievements for the Church and for missions, and pointed out many needs remaining to be met.

Every seat in the Church of the Ascension had an occupant on Sunday afternoon, when Bishop Talbot and Mr. Thomas Nelson Page spoke on the work and duty of laymen. Both rejoiced at the larger lay vision of the moment, and both pointed out the need for definite plans if the larger interest is to come to tangible results. Bishop Talbot emphasized the giving of the individual himself, and Mr. Page talked plainly of the meagre money gifts which laymen have been making. The conference closed with the service at night in Trinity church, the speaker being the Rev. Dr. Kinsolving, of Baltimore.

At the conference session on Saturday appeals were presented from sixteen Bishops and laymen of twenty-two cities, some of them organized, to give them propositions and suggestions for missionary work by laymen, and if possible to send deputations of laymen to show them how to begin. These appeals came from Massachusetts, South Carolina, Kansas, and most dioceses withn that territory. The conference made specific recommendations to the number of eight, and authorized their publication as soon as possible. It also took steps to provide that at least one layman may respond to some part of the more than twenty appeals for conferences. Among the recommendations were: 1. The co-operation of laymen's organizations, sacrificing the work of none of them, but placing them in greater measure at the service of Bishop, Archdeacons and rectors for extension work. Where there are no such organizations, laymen were urged to form such, to have centres in cities but to include districts surrounding those cities, so that all parts of a diocese may be covered. 2. The group plan in parishes, a plan that is being rapidly adopted and proving remarkably successful. It gives laymen specific tasks, and works for the whole task of parish support, diocesan extension, world evangelization. 3. The holding of annual church conferences in each district to check up achievement and make new plans.

Schools to train laymen were proposed, with a body of trained educators to go from city to city, but especially to be at the service of the Missionary Districts, the Summer Conferences, and these schools. The localization of missionary literature was commended, a plan was made for more Summer Conferences, and the new executive committee was instructed to confer with local Cincinnati committees relative to the holding, during the General Convention next October, of a Laymen's Missionary Meeting on one evening, and on a succession of days, at convenient hours, a series of conferences to give information concerning volunteer extension work by laymen.

Upon invitation of Bishop Harding and three Washington laymen who were present, it was decided to hold the next Laymen's Extension Conference in Washington immediately following the close of the General Convention, or perhaps early in November. Bishop Harding contemplates a local Laymen's Conference at that time, and the general one will be held in connection with it. An executive committee of the Church Laymen's Union, to serve until that meeting, was named: Mr. Thomas Nelson Page, Washington; Mr. Eugene M. Camp and Mr. John A. Ely; ew York, Mr. William McClellan, Newark; and Mr. B. Meredith Langstaff, Long Island.

Several speakers during the Pittsburgh Conference, the first of its kind to be held, explained the special lines sought to be followed and fostered, and wherein the Church Laymen's Union and its affiliated organizations differ from all others. These explanations were: 1. The appeal is to young men; that they fit themselves for personal work during spare hours, such work to be for missions in the two parts of men and money. The Union is therefore unlike the Laymen's Missionary Movement, whose leaders say it is to reach the mature men of the Church. 2. The work is material—the buying of land, the raising of money, the education of leaders, the trying out of new plans, the creation of public sentiment. It is therefore unlike the Brotherhood, both rules of which relate to spiritual tasks. 3. The effort is to improve missionary methods; the bringing to the service of the Gospel, whether in parish, diocese, or foreign field, the same business practices

that make commerce, transportation, the professions, in America lead all the world.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Dr. Pott in Washington—Quiet Hour Service by the Bishop—The National Cathedral Finances—The March Lectures to the Teachers' Training Class. The Y. M. C. A. "Twenty-four Hour Club" Celebrates its Tenth Anniversary, at Which President Taft Speaks.

The Rev. Francis L. H. Pott, D. D., President of St. John's University, Shanghai, China, spent several days of last week in Washington, the guest of Bishop Harding. On Tuesday afternoon, he addressed the Woman's Auxiliary, and, on Tuesday evening, at 8 o'clock, he delivered the Churchman's League lecture in Epiphany church. On Wednesday, he spoke to the students of the Virginia Theological Seminary.

The Bishop of Washington conducted a "quiet hour" series of services, on Thursday, March 3, in St. Paul's church, Washington, beginning at 7:15 A. M., with the Holy Communion, and closing at 4:15 P. M., with Evening Prayer and address. The intermediate services were at 10 A. M., Morning Prayer and addresses; at 11 A. M., Holy Communion and address; at 12 M., prayer for Missions; at 12:30 P. M., Penitential Office; at 2:30 P. M., Litany; at 3:30 P. M., intercession and address. At 11 A. M. and 4:45 P. M., there were offerings for Diocesan Missions. The rule of silence was observed.

The Bishop made two visitations Sunday, last, March 6, at 11 A. M., at Christ church, Georgetown, and, at 8 P. M., at Trinity church, Washington.

At the noonday Lenten service, Tuesday, March 8, in St. Paul's church, Baltimore, the Rev. Dr. Arthur Kinsolving, rector, Bishop Harding was the preacher.

In the interests of the finances of the National Cathedral, Washington, "Cathedral committees" have been formed in many of the large cities of the Eastern States, Bishop Satterlee expended much time and strength upon their organization and success, and Bishop Harding has, also, shown great zeal in their increase and growth. It is planned to have, during Easter week, a joint meeting of all of these committees, in Washington, for consultation and encouragement. The Cathedral is intended to be the central and chief missionary church of the Diocese, and, already, there are six chapels—three white and three colored—under the Bishop's jurisdiction in connection with the Cathedral Foundation, in and about Washington. These chapels are all under the charge of clergymen, white and colored, and are prospering.

The March lectures to the Teachers' Training Class of the Diocesan Sunday School Institute, were given, at Epiphany church, Washington, at 7:30 P. M., March 2. The Bishop's subject was "The Order for the Administration of the Holy Communion," and Dr. McKim's was, "The Reign of David and Solomon." These instructive lectures are open to the public.

Mr. Ethelbert Talbot, son of the Rev. Robert Talbot, rector of St. Paul's church, Washington, is now on duty as a cadet, at West Point Military Academy. Mr. Talbot was appointed by representative Borland, of Missouri, of which State he is a native and a citizen.

At the tenth anniversary dinner of the Y. M. C. A. "Twenty-four Hour Club," given at Rauscher's Hall, Washington, on the evening of March 4, several of the most prominent public functionaries were present and participating. Speeches were made by several of these important guests, including President Taft, British Ambassador Bryce, and Swedish Minister Lagercrantz. Minister Lagencrantz gave the surprise of the evening, by the announcement that he had been, for ten years, a foreign missionary from Sweden.

In part, President Taft said: "I am glad to be here, to renew my testimony to the necessity of the existence and growth and extension of the Young Men's Christian Association work. I have come into relations with it in many different parts of the world, and one of its remarkable peculiarities is its adaptability to different conditions. An association that can make itself so useful in Shanghai, China, that Mandarins, who are not Christians, and prominent Chinamen who are not Christians, will contribute largely to the erection of the building, and to the encouragement of the Association, must certainly have something in its essence that commends itself to all men.

"I had the pleasure," the President continued, "of being in Shanghai when the great and beautiful building there for Chinamen, was dedicated. Indeed, I took part in the ceremony, and sat on the dais with a number of prominent Chinese officials, who were not Christians, but who were there to testify to the wonderful work that the Association had done. I do not know of any place where money can be invested with greater certainty of its expenditure for that for which money ought to be given than in the Young Men's Christian Association; because you do your work on business principles, have men in charge who are trained to it, and understand the objects of the Association and the best method of reaching it.

"The truth is, I have had so much experience with the matter that I would not undertake any great government enterprise without consulting the head of the International Y. M. C. Association, to see what the supply of secretaries is. On the Isthmus of Panama, in the Philippines, in the army and in the navy, everywhere men congregate, where the temptations are such that, unless they are resisted, there will be demoralization. There, the Y. M. C. Association finds its opportunity, and makes for the progress of the race. With every governmental agency, we have always been glad, and always will be glad, to summon to our aid the young men who are devoting their lives to this work, and who are giving twenty-four hours a day to the elevation of the human race!" W.

On Saturday evening, February 26, the Rev. Mr. Mann gave an instruction on confirmation to deaf-mutes at Trinity church, Columbus, Ohio. On Sunday, at 10:30 A. M., Bishop Vincent administered the rite to a large class presented by the rector, the Rev. Mr. Reese. Two deaf-mutes were in the class. In the afternoon, at three o'clock, Mr. Mann officiated in the chapel of the State Institution, with an attendance of 400 pupils from both Dioceses—Ohio and Southern Ohio.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

The Five Million Clergy Pension Fund.

The Diocesan Committee on the Five Million Dollar Clergy Pension Fund, consisting of the Rev. Messrs. R. A. Goodwin and Ernest E. Osgood, and Messrs. James Caskie, H. C. Marchant and A. W. Wallace, has issued a letter urging the organization of subcommittees of laymen in each parish of the Diocese, to keep the matter before the people of the Church and to have it in as good shape as possible before the meeting of the next General Convention. The first Sunday in May will be designated by the Bishop for special offerings for this fund, in all of the churches in the Diocese, such offerings not to conflict with those regularly made to the General Clergy Relief Fund.

The parish authorities are requested to inform the Diocesan committee as early as possible concerning the organization of such committees.

Calls Accepted and Declined.

The Rev. William Henry Darbie, rector of Luray parish, Page county, has resigned the same to accept a call to Maryland. Mr. Darbie is an alumnus of the Virginia Theological Seminary. He has been rector of churches in Page and Albemarle counties, and is one of the most faithful and consecrated of the clergy. He will do good work wherever his lot will be cast.

The Rev. Thomas D. Lewis, rector of St. Anne's parish, Essex county, has declined the call recently extended him to St. Andrew's church, Lawrenceville, Virginia.

The Rev. David H. Lewis, rector of St. Paul's church, Goochland, has declined the call to Mineral, Louisa county.

On Sunday, February 27, the Rev. E. B. Burwell preached his farewell sermon as rector of Overwharton parish, Stafford county, and has removed with his family to Upperville, Fauquier county, where he has become rector of St. John's parish. Mr. Burwell has had charge of the parish in Stafford for over eight years, and has done much good there.

Memorial Given to Wicomico Parish.

There has been presented to old "Wicomico parish, Northumberland county, a silver paten. In design it is early colonial, to correspond with other pieces in the possession of this church. This gift completes the set of Communion plate now owned by this historic parish. The flagon was the gift, in 1728, of two Bartholomew Shreevers, father and son, by will, 1720 and 1727, and the chalice the gife of Hancock Lee, of "Ditchley," in 1711. The paten formerly belonging to this church was presented by Queen Anne. Because it had the word "Quantico" engraved on it, which no one now living can explain, the Bishop decided that it belonged to the church of that name, and it was accordingly given to that church, leaving Wicomico without one. As the inscription thereon states, this paten is "In memory of Thomas Gaskins, 16 -16 ; Thomas Gaskins, 16 -1726; Thomas Gaskins, 16 -1737—three generations, communicants, vestrymen, Wicomico Parish, Northumberland county, Virginia.

The work at this point is in charge of Rev. Lewis Carter Harrison and is growing. It is the hope of the donor, who prefers to remain anonymous, that this may be but the first of many such memorials to be presented to this parish by those whose people were connected with it in the olden time.

On the Fourth Sunday in Lent, March 6, Bishop Gibson visited the Church of the Epiphany, Barton Heights, and confirmed a class of eight candidates, presented by the Rev. F. G. Scott, minister-in-charge.

Bishop Randolph, of Southern Virginia was the preacher at the Lenten service in Holy Trinity church, Richmond, on Wednesday, March 9.

The Rev. Morris S. Eagle, the new rector of Christ Church, Richmond, will move with his family, this week, and occupy the rectory at Twenty-second and Venable streets.

Bishop Grafton of Fond du Lac was a visitor for a brief time in Richmond, last week.

The Rev. George Otis Mead, General Secretary of the Church Extension Committee of the Diocese of Southern Virginia, was a visitor in Richmond this week. On Monday, March 7, he visited the Clericus, and made an interesting address on his work, which has been very successful, and will be far-reaching in its good effects in establishing and sustaining the churches in important fields.

During the vacancy in the rectorship at the Church of the Epiphany, Barton Heights, the services, since January, have been in charge of the Rev. F. G. Scott, of Petersburg. The newly-elected rector of Epiphany, the Rev. G. P. Craighill, will take charge immediately after Easter.

SOUTHERN VIRGINIA.

Rt Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

St. Andrew's Church, Clifton Forge.

The work at St. Andrew's, Clifton Forge, is progressing favorably under the leadership of the Rev. I. M. Green. Prior to his taking charge, about fifteen months ago, the parish was almost standing still, but now every department of the church work is much alive. Two classes have been presented for confirmation by Mr. Green. In the first was eight candidates, and in the second there were two; one at Emmanuel, Eagle Rock, where there is an attractive little church and a faithful band of Church people, to whom Mr. Green preaches once a month. The remainder of his time is devoted to St. Andrew's, where there is a good church and rectory. At both churches there are always good congregations.

A choir room has been built and a new organ installed at St. Andrew's. The church property is in good condition. There is a small debt on the rectory, which the congregation hopes to pay in a short time.

At St. Andrew's, eighty communicants are enrolled, and twenty-two at Emmanuel, Eagle Rock. The outlook at both churches is bright and promising.

The Rev. John R. Matthews began a mission, on Friday, March 4, at St. Andrew's.. Mr. Matthews is an effective missioner, and no doubt a rich blessing will follow his work. He is an Englishman and a graduate of Oxford. Wherever he conducts missions, large audiences greet him, in the United States as well as his native land.

The Church Extension Fund.

The Rev. G. Otis Mead, Secretary of the Church Extension Fund, spoke in St. Paul's church, Petersburg, on the work in which he is engaged. He had a large audience and much enthusiasm was manifested. It was decided to hold a meeting of all the clergymen and representative laymen of the churches of the city, to organize the work.

The meeting was held and was opened with prayer by the Rev. Dr. C. Braxton Bryan. Addresses were made by the Rev. Messrs. Mead, Barnwell and Bryan, outlining the work of the Diocesan committee, after which Mr. R. W. Pritchard, Sr., was elected chairman of the local committee.

The committee determined to hold a mass meeting on Sunday night, March 13, in St. Paul's church, where all the Church people are expected to assemble. Bishop Randolph will be the chief speaker. Archdeacon John J. Lloyd, D. D., and Mr. W. W. Robertson, Secretary of the Diocesan Committee, will also make addresses.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

Progress in Mission Work—Results of the Laymen's Missionary Movement. Preachers at St. Matthew's, Wheeling—Mission Organized at Follansbee—Bishop Peterkin in Florida.

Since September last, when Rev. Hunter Davidson took charge of the Church of the Ascension, Hinton, with which are associated missions at Beckley and Glen Jean, there has been a marked progress in the development, and a large increased financial support for the work. The church at Hinton has been greatly improved and a general reorganization in the missions has added efficiency. There is evident need that the field be divided and it is the intention of Bishop Gravatt, who is in charge of the missionary administration of the Diocese, when a man can be secured for the mission at Princeton, to add to his work the charge of Beckley, thus giving the Hinton minister more time for his parish work and for developing missions at Alderson and Quinnemont.

Mr. Davidson has won his way rapidly into the esteem of the people of his largely extended field, and the local press speaks most enthusiastically of the good fortune of the people in having him minister among them.

One of the immediate results of the Laymen's Missionary Movement meeting at Huntington is the recent organization, by a number of the men of St. John's church, Charleston, of the "Laymen's Club of Kanawha Parish," the purpose of which is "to work for the Church under the spirit of the Laymen's Missionary Movement." At the first meeting, organization was effected, Mr. W. D. Sell being elected president and Mr. B. A. Sutherland secretary, and a statement of principles adapted.

The special preachers on Wednesday evenings in Lent, at St. Matthew's, Wheeling, are Revs. E. B. Redhead, of Steubenville, O.; Maurice Clarke, U. B. Thomas, W. P. Chrisman and Jacob Brittingham.

Rev. James D. Gibson has organized a mission at Follansbee—the Good Shepherd—with forty-five communicants. There are good lots promised for a church, and a good spirit of progress and activity among the people. Follansbee is a new town of some three thousand persons, and an important point for the manufacture of tinplate and glass. It is within three miles of Wellsburg, where Mr. Gibson is the young rector, and makes the work in Brooke county much more promising.

Bishop Peterkin, on arriving at Huntsville, Alabama, found the thermometer little, if any, higher than he left it in West Virginia, it being 10 degrees; so he went to St. Augustine, Florida, where, on Feb. 25, the mercury stood only 54 degrees. It is now no doubt indeed, the "Sunny South," and we trust very grateful, in its warmth, to our diocesan, who will soon be turning his steps towards the mountains of West Virginia.

J. S. G.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

St. Paul's, Navasota—Lenten Services. Inspiring Sermon by Bishop Kinsolving.

Commencing on Feb. 21, the Rev. G. W. R. Cadman, of Houston, and the Rev. S. M. Bird, of Brenham, conducted Lenten services in St. Paul's church, Navasota, Texas, the Rev. H. J. Brown, rector. Holy Communion was celebrated every morning at 10 o'clock. Litany was said each afternoon at 4 o'clock, with sermon. Evening Prayer and sermon at 8 P. M. The sermons were all characterized with much practical strength: the congregations were large at every service. The offerings, which were very liberal, were given to the Rev. Mr. Cadman to assist him in his effort to build a church among the laboring people in Houston, which is very much needed.

On Sunday night, the Bishop of Texas made his annual visitation to the parish, preached and confirmed a class of six—four adults and two children. In his sermon even the good Bishop surpassed himself, making a magnificent presentation of the Laymen's Missionary Movement. The church was crowded to its utmost capacity, and the Bishop was listened to with rapt attention as he portrayed the duty of the layman. If that sermon could be heard by every communicant in the Church in our country, it would suffice to put men to work and the work would be continual.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Trinity Mission, Crowley.

The work of the Rev. George S. Gibbs, at Trinity mission, Crowley, has been blessed. The number of communicants has increased from fifty in 1904, to eighty-nine in 1909. Baptisms, 35; confirmations, 41; removals, 80; offerings for Diocesan purposes, $480.20; for general church purposes, $232.60. Total contributions to date, $10,993.08.

A good rectory has been built, and paid for at a cost, including ground, of $2,700; a sweet vocalion organ has been bought; a beautiful altar cross and vases have been placed in the altar, and the offerings have largely increased. This is an excellent showing, when it is remembered that the removals were nearly double the number of those confirmed since Mr. Gibbs' incumbency.

NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

The New Reredos the Most Beautiful in the World—Trinity Transforming Its Tenements—Rev. Dr. Nelson Returns from a Tour Abroad—The General Seminary Missionary Society—The Work at Columbia University.

In connection with the publication of St. Thomas' year book, the rector, the Rev. Dr. Ernest M. Stires, makes public a description of a new reredos which the architects have designed in place of the former one. It is perhaps the most beautiful one in any church in the world, and extends no less than from the floor to the lofty ceiling of the chancel. This change is practically the only one made in the plans. It is also pointed out that of the $1,000,000, which the new plant is to cost, $250,000 is for parish buildings, which are imperatively needed for the large number of organizations. The church will cost $750,000, but the one that burned cost $600,000, and a little more, forty years ago. Construction is 30 per cent. higher now than then, so that the new church will, in effect, cost no more than the old one, while it will be fire-proof and far more beautiful. It is claimed by the builders that they can carry on construction without interfering with the use of the present temporary structures.

It is known that in all of the difficult negotiations as to plan, and also as to possible change of site, there has never been any serious differences in the vestry, and never a vote recorded in the negative. The size of the new church is limited to 1,800 sittings, although the parish has 2,300 communicants who are active and who attend services regularly. It is felt, however, that it is not wise to build larger. According to the year book, there was expended last year on the parish church's work, $46,000, while there was given to outside causes, including the chapel on the East side, $211,000, or nearly $5 to others for every $1 spent at home. This is practically high water mark for all America, if not all of the world. While suffering inconvenience for lack of room in the temporary church, the last four years have been the largest in the history of the famous parish.

Trinity parish has entered in earnest upon the task of transforming its tenements, in so far as they have need for transformation. Many years ago, when everybody deemed the plan a good one, Trinity leased land and allowed others to erect dwellings thereon. It was soon seen, however, what would be the outcome, and the leasing plan was discontinued. As leaseholds neared expiration as little money was expended on buildings in repairs as possible. The consequence was that some fell into ill repute. Trinity was and is powerless to enter upon them. In all, about 250 houses still remain in this leasehold class. There are 334 belonging to the parish, and these, the Tenement House committee of the Charity Organization Society, has been looking into. Without fear or favor, and instructed to report things as it found them, the committee has issued a statement in which it says that most of the allegations made in the public prints concerning Trinity tenements were false. It found a few objectionable apartments, but for the most part, Trinity houses are reported to be far better than others in the same neighborhood, rooms larger, outlook better, and rents lower. This is the testimony of an impartial investigator. Trinity parish is not satisfied, however, and is putting its tenements in still better conditions, saying that all with which it has to do must be of the best. As fast as leaseholds expire or can be bought off, the same changes are made in the tenements. The parish, wealthy as it is, has already gone into debt $2,000,000 in improving its properties, and it announces that it has not reached the end of its reforms.

The Rev. Dr. G. F. Nelson, archdeacon of New York, has just returned from a short tour abroad. He was in Paris during the floods there. The Rev. Dr. G. C. Houghton, rector of the "Little Church Around the Corner," is in Florida in search of health. Assistance in carrying on the services, including noon-day ones, is being rendered in large measure by the Holy Cross fathers.

The Missionary Society at the General Seminary this year employs the envelope system instead of the old form of dues, with the result that two scholarships, one of $100 and the other of $70, are provided for and about $75 to spare. Another new feature, quite original, is the putting of Society minutes on the bulletin board, to be read at convenience, and so save the time of the meetings for other matters. There is a mission study class that beats all previous ones in the matter of attendance. On Tuesday evenings there are meetings and two speakers of recent dates are the Bishops of Chicago and Kyoto. The Society has a larger membership than any previous year has given it.

Columbia University is about as difficult religious field as is to be found anywhere, owing to the lack of dormitories, the press of other matters besides religion, and the claim of home parishes upon students.

On Thursdays during Lent, there are noon services, with special preachers in St. Paul's chapel, and in Earl Hall there is a Bible class that has 300 members. Instead of a choir at services, a student chorus is employed. On Sundays, at four chapels, services command congregations of 600. The Christian Association of the University has about 500 members. The Churchmen's Association meets monthly during the lunch hour, and the speaker talks while eating proceeds. The Brotherhood chapter has twenty-two members and meets weekly on Wednesdays, immediately after chapel service. The chaplain is the Rev. Raymond C. Knox.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

St. Paul's Church, Meridan—Large Class Confirmed—The Church to be Consecrated.

Bishop Bratton visited St. Paul's church, Meridian, on the Third Sunday in Lent, February 27, and although throughout the morning, and during the time of service, there was a constant down-pour of rain, the church was filled. The Bishop preached an edifying sermon, and confirmed a class of forty-three, including the reception of a man from the Roman Communion. This class consisted of twenty-seven males, of whom twenty-one are men of substantial standing in the professional and business world, and sixteen females. It was indeed an impressive sight to see these twenty-one sturdy men stand together to acknowledge their allegiance to their God and Saviour. The full significance of this confirmation service, however, cannot be perceived until it be known that this parish reported only one hundred and eighty communicants to the last Council of the Diocese.

The parish has recently bought a fourth of a city square, immediately in the rear of its present property. The land contains a two-story dwelling house and the purchase price was $10,000. Subsequently the vestry sold one of the inside lots, consisting of less than a third of the whole area, for $3,333.33, reserving the building and more than two-thirds of the land that contains the corner lot, which tells the tale of a vestry composed of men of fine business capacity. It is purposed to erect a parish house and Sunday School room on this newly acquired property.

Bishop Bratton has appointed the first Sunday after Easter, April 3, for the consecration of the parish church. A handsome brass eagle lecturn has been ordered as a memorial of the late George William Meyer. Other memorials are in contemplation.

The present rector, Mr. Witsell, has been here about a year, having assumed charge of St. Paul's on the first Sunday of April, 1909.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Federation of Leagues Proposed—New Nurses' Home.

A federation of all leagues and other organizations of Christian men of Brooklyn is proposed, and is in process of forming. Several meetings have been held, and laymen have attended them representing not only the Church, but also Presbyterians, Methodists, Baptists, Disciples and Congregationalists. The aim is to bring the influence of Christian men of the borough to bear upon all questions affecting civic and moral reform.

For its new Nurses' Home, which is to cost $45,000, the Church Charity Foundation has an offer of $25,000, on condition that the other $20,000 be raised before May 1. Toward this sum $5,000 has been secured. The finance committee of the Foundation has issued an appeal, setting forth the great need for the improvement.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Consecration of St. James' Church, Quitman.

St. James' church, Quitman, was consecrated on Tuesday, Feb. 15, by Bishop Reese, assisted by the priest-in-charge, the Rev. Harris B. Thomas, and the Rev. Gerald A. Cornell, rector of St. Thomas' church, Thomasville.

The Bishop and clergy were met at the door of the church by Mr. R. W. Chenoweth and Mr. Fonder, and proceeded to the chancel, reading alternately the Psalms in the service of consecration. The Instrument of Donation was read by Mr. Chenoweth. Bishop Reese preached from the words: "How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven." Gen. 28: 17). The sermon was strong and impressive, and brought out in a tactful manner the Church's teaching in her rites and ceremonies. Those present will long remember this beautiful and solemn service.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Lenten Services—The Laymen's Missionary Movement Greatly Increases the Subscriptions of the Nashville Churches for Missions—Missionary Teas—$3,000 Bequeathed to Grace Church—Endowment for the Hospital at Sewanee—Present to a Departing Clergyman.

The noon-day services for men under the auspices of the different parishes in Nashville, are held in the Fifth Avenue theatre. They have been more largely attended this year than ever before. During the first week of Lent the preacher was the Rev. Walter C. Whitaker, D. D., rector of St. John's church, Knoxville.

The Bishop of the Diocese was the preacher the second week, and the third week the Archdeacon of the Convocation of Nashville, the Rev. T. D. Windiate, was the preacher.

On Wednesday nights in Lent, all the parishes in Nashville are joining in united services. These services are held in turn in the different city churches, the preachers being the Bishop of the Diocese, the Rev. Dr. Whitaker, and the Nashville clergy.

The Bishop will visit Christ church, Nashville, the Rev. H. J. Mikell, rector, on the Sunday after Easter.

Under the auspices of the Laymen's Missionary Movement, the Episcopal churches in Nashville have promised to double their apportionment for Missions. Christ church has been especially active in this matter; this parish has appointed a committee to raise the amount desired, and a treasurer has been selected. A supper was served in the parlors of the church on the evening of February 2d, for the men of the parish, and it proved a most interesting affair. More than five hundred dollars was subscribed on that occasion.

The Rev. Stephen Power has entered upon his work as assistant rector of St. Peter's church, Columbia.

The Rev. Joseph L. Meade, of last year's class at Sewanee, has begun active work under Bishop Graves, of the Diocese of Shanghai, China. Mr. Meade is stationed at Wusih.

Prof. Wm. Emery has resigned as superintendent of the Sunday School of Trinity parish, Clarksville, after twenty-eight years of active and devoted service. His faithfulness has few parallels in the Diocese.

The Woman's Auxiliary of Trinity church, Centerville, has arranged for five missionary teas during Lent, at which time the life and work of the following Bishops will be discussed: Bishops Otey, Polk, Whipple, Brooks and Tuttle.

By the will of Mrs. Medora Upchurch, who died a few weeks since Grace church, Paris, is left three thousand dollars for a rectory and one thousand dollars the income of which is to be used in paying the rector's salary.

Rev. Thos. D. Windiate, upon his leaving recently, the parish of St. Paul's, Fayetteville, Arkansas, where he has been rector for the past four years, to take up work as Archdeacon, under the Bishop of Tennessee, was presented by the Woman's and the Junior Auxiliaries of the parish, with a sterling silver Communion Service, for ministering in his new work, and with a cassock, surplice and stole, by other women of the parish. The Communion service, consisting of chalice, paten, flagon, bread-box and spoon, was used and consecrated at his last service as rector.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Death of Mr. Nichols—February Meeting of the Chuch Club—Thirteenth Anniversary of the Boys' Club—The Sunday School Lenten Offerings—Memorial to the Late Mr. Geo. C. Thomas—A Week of Teacher Training for Sunday School Teachers. Confirmations — Rector's Thirty-eighth Anniversary Observed.

On Sunday morning, February 27, there passed into eternal life, Arthur Joseph Hamilton Nichols, who for fifty-five years had been so well known by all who visited the Church House and the several "Episcopal Rooms," which preceded it. He was first attracted to the Episcopal Reading Room by his love for and knowledge of rare books. He also possessed a remarkable memory of men and things relating to the Diocese, which led to his being consulted by bishops, clergy and the laity in matters of parochial and institutional history, as well as in placing clergymen in parishes. His great knowledge of books brought him many commissions from individuals and libraries, to secure desirable works for their shelves. While he was familiar with and often talked of old Philadelphia families, he would rarely speak of his own or of his early history. He came from Perthshire, in 1848. In the fifties he published "The Bizarre," a paper largely devoted to the discussion of books. About two years ago his eyesight began to fail, later he suffered from an affection of the kidneys. He was in his eighty-sixth year. Though not an official in any way of the Diocese, he will be greatly missed and his place will be hard to fill. On Tuesday afternoon, March 1, he was buried with the rites of the Church, the service being held in the chapel of the Church House by Bishop Whitaker and the Rev. Thomas J. Garland. A single beautiful emblem was laid on the casket, the tribute of Governor Stuart, who was indebted to Mr. Nichols for much of his knowledge of books. The interment was in the church yard of St. James the Less, Falls of Schuylkill.

The February meeting of the Church Club on the 25th, varied from the usual course, in that it began with an informal dinner in the club rooms at 6:30. This was followed by an address by the Rev. G. C. Bratenahl, D. D., dean of the Cathedral of Sts. Peter and Paul, Washington, D. C., on "The Church and the Immigrant."

The Boy's Club of the Church Club kept the thirteenth anniversary of its founding on Saturday evening, March 5. An entertainment was given by the members of the club showing the proficiency of the boys in the various lines of work they are taught, after which several addresses were made by members of the Church Club. There are about 700 members for whom a large and well appointed club house has been provided and also a large farm where there are ample grounds for sports and athletics.

Bishop Whitaker has selected the Church of the Holy Apostles as the place where the Sunday School Lenten offerings of the Diocese will be presented on Saturday afternoon, April 23. As the offerings are to be made a memorial to the late Mr. George C. Thomas, the place is most appropriate and the time of the meeting is the Saturday nearest the anniversary of his death. The Sunday Schools are requested to pay over their offerings to Mr. George W. Jacobs, 1216 Walnut street, and receive the proper receipt to be placed upon the alms basin at the service.

Arrangements are being made to hold a week of teacher training for Sunday School Teachers of Philadelphia during the week of June 6-11, in the Deaconess House, 708 Spruce street, where teachers from a distance will find hospitality. In the morning there will be lectures and conferences and in the evening illustrated lectures, the afternoon being left free for recreation.

Bishop Robinson of Nevada is holding a number of confirmations in the Diocese. The clergy are glad to have him present, having made himself so popular last year.

The Rev. John A. Goodfellow observed the thirty-eighth anniversary of his being the rector of the Church of the Good Shepherd, Kensington, on Sunday, March 6. The parish has grown under his incumbency from a few people worshipping in a hall to a congregation of 450 communicants, having a church property valued at $65,000. During his incumbency, 2,073 have been baptized, 1,013 confirmed, 741 marriages; 1,509 burials. During the past year the receipts were $8,353, of which $3,825 was for a new parish house.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Confirmations—The Rev. C. S. Abbott's Active Work—Diocesan Sunday School Convention Proposed—Seventy-fifth Anniversary of St. Paul's Parish, Hoboken.

On the evening of the Third Sunday in Lent, twenty-four persons were confirmed at Christ church, Belleville. Rev. C. S. Abbott has entered upon the thirty-fifth year of his rectorship, and this is the largest confirmation class that he has presented in the parish. There was anxiety about his health in the autumn, but he seems quite well again and as active and interested as ever. The old church is close by the river, no longer the centre of the parish, and under Mr. Abbott's active leadership, land has been bought upon high ground, where the new growth is, and it is hoped that the new building may stand there at no distant day. In his work and plans, Mr. Abbott gives a good example to the clergy all about. Other recent confirmations in the Diocese have been: Sixteen at Trinity, Bayonne; eight at St. Paul's, Jersey City; nineteen at Grace, Jersey City.

A large Sunday School Convention for the whole Diocese is planned by the Diocesan Committee for Wednesday, April 20, in Trinity church, Newark, afternoon and evening. Rev. Dr. Duhring, of Philadelphia; Rev. C. P. Mills, of Boston; Mr. Henry E. Rees, of Hartford, and other men active in Sunday School work are expected to be present.

On the Second Sunday in March the seventy-fifth anniversary of the formation of St. Paul's parish, Hoboken, is to be observed, with historical sermon by the rector, the Rev. Dr. Wm. R. Jenvey.

Rev. G. W. White has resigned his work in the Diocese, to accept a call to Albion, N. Y.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Diocesan News.

At a meeting of the Standing Committee, held in Trinity Cathedral, Easton, March 15, Mr. Herbert Schroeter was recommended to the Bishop for ordination to the diaconate. The vacancy in the committee, caused by the removal from the Diocese of Rev. Samuel Edson, was filled by the election of the Rev. William A. Coale, rector of Sassafras parish, Cecil county.

The Rev. H. W. Ticknor has accepted a call to Wye parish, and will enter upon his duties the first Sunday in April.

The Rev. Wm. H. Darbie, of Luray, Va., has been called to the parishes of Spring Hill and Tyaskin, made vacant by the death of Rev. F. B. Adkins, and is expected to take charge in May.

The Federation of Men's Clubs is to hold its annual service in Grace church, New York, at 4 o'clock, on the afternoon of Passion Sunday, March 13. Bishop Mann of North Dakota will represent Bishop Greer and speak on the call to service to the spiritual part of men. Mr. William Jay Schieffelin, of the call to the will of men, and the Rev. Karl Reiland, on the call to the heart of men. The regular choir of Grace parish will lead the singing.

PERSONAL AND NEWS NOTES.

Service was held for the first time on January 24, in the new St. David's church, Rayville, La.

The Rev. J. H. Judaschke has returned from Berlin to Bad Eilsen (Schaumburg-Lippe), Germany.

The Rev. Joseph H. Harvey, deacon, now has charge of St. John's church, Tuscumbia, and Grace church, Sheffield, Ala.

The Rev. Thomas A. Haughton Burke entered upon the rectorship of Holy Trinity church, Gainesville, Fla., on Feb. 22.

Trinity church, Anderson, Ind., is having plans prepared for the erection of a stone chapel, to cost $4,000, on the rear of the church lot.

The Rev. Joseph McConnell, missionary in the Diocese of Los Angeles, has taken temporary charge of the new parish of St. Mark, Upland, Cal.

The Rev. E. H. J. Andrew, for two years rector of Trinity church, Florence, Ala., has offered his resignation to the vestry, to take effect April 1.

The Rev. David Evans, formerly rector of Grace church, San Francisco, took charge of All Saints' parish, Palo Alto, Cal., on the first Sunday in February.

The Rev. John C. McKim has accepted the rectorship of Trinity church, Logansport, Ind., and was instituted by the Bishop of the Diocese on the first Sunday in February.

The Rev. W. T. M. Cleghorn, late of Pine Bluff, Ark., has taken charge of the Church of St. Philip the Evangelist, a mission for colored people, at Los Angeles, Cal.

The "Daughters of the Holy Cross," of Trinity church, Columbia, S. C., have undertaken the establishment of a sanitarium for the prevention and cure of tuberculosis.

The Ven. George Gordon Smeade, Archdeacon of Southern Mississippi, requests that all matter for him should be addressed to Jackson, Miss., instead of Brookhaven, Miss.

The Rev. H. Fields Saumering, assistant at the Church of the Ascension, Baltimore, has been obliged to give up work for a time and has gone to Asheville, N. C., for rest and recuperation.

The Rev. Francis G. Williams has resigned the rectorship of Cavalry church, Santa Cruz, Cal., and become vicar of St. Clement's chapel, Claremont, in St. Mark's parish, Berkeley, in the same Diocese.

The Rev. Frederick W. Beecher, rector of St. John's church, Wellsville, Diocese of Western New York, has resigned, retiring from active work after forty-eight years of service in the ministry.

The Rev. R. Percy Eubanks, rector of St. Mark's church, Bristow, N. C., has been appointed by the Bishop to take charge of the Church of the Messiah, Rockingham, in addition to his present work.

The Rev. Thomas A. H. Burke, formerly of Monticello, Florida, has become the rector of Holy Trinity church, Gainesville, in the same Diocese, made vacant by the resignation of the Rev F. H. Craighill.

The Rev. John Carl Jagar, rector of St. Paul's church, Watertown (Central New York), has accepted a call to the rectorship of Emmanuel church, Cleveland, O., and will begin his work there after Easter.

The congregation of the Church of the Resurrection, Richmond Hill, L. I., lately presented to their rector, the Rev. William P. Evans, a purse of gold, in commemoration of the tenth anniversary of his rectorship.

An oil painting of Bishop Paret has been presented to the Diocese of Maryland. A number of his friends united in having it painted and handsomely framed, and it has been placed in the Maryland Diocesan Library.

The Rev. George S. Gibbs, rector of Trinity church, Hattiesburg, Miss., and Dean of the Gulf Coast Convocation, has accepted work in the Diocese of Louisiana. At a recent meeting of the Convocation, the Rev. Dr. N. Logan was named as his successor.

The Rev. H. W. Ticknor, priest-in-charge of the Church of the Atonement, Carnegie, Pa., has accepted a call to Wye parish, Diocese of Easton, to take effect April 1. His address after that date will be Queenstown, Md.

Rev. Wm. C. Charlton, late Methodist minister at Benton, Pa., was confirmed with his wife at Muncy, Pa., by the Bishop of the Diocese, on February 16. Mr. Charlton is in charge of Saint Andrew's church, Tioga, Pa., as lay reader.

In St. James' church, Downington, Pa., the Rev. Joseph H. Earp, rector, a new steam heating plant for church and parish house has just been installed. An enlargement to the parish house is also to be made, as early as the weather permits.

Out of the Darkness.

A young father was in the habit of taking his little daughter with him when closing the lower part of his house before going up to the sitting-room for the evening.

One early winter evening, when the hallway was lighted on account of the shortness of the day, after fastening the front entrance, the father turned out the gas without noticing where the wee girl was, and fearing he might stumble over her waiting in the hall, he asked, "Where are you, dear?" At once from the foot of the staircase came the reply, "In de dark papa." And the next moment, with hands clasped, father and child went up into the light.

In after years the father often thought of the incident, recognizing in it the picture of the soul's reply when the father asks: "My child where are you?" and the answer, truly spoken, comes: "In de dark, Father!"

Yes, we grope in the dark. We cannot find our way. We seek a path out of the gloom, but find it not, and we stumble and fall and are hurt. But the Father's voice guides us to His outstretched hand, and grasping it we walk with Him, guided by Him, up into the light, the light of His love and His care, into everlasting security and life eternal.

The love of the Trinity for every tried and tempted soul living out its little day here, is the same which enabled martyrs to conquer and win. Do not leave that until you believe it.—Bishop of London.

Jesus as a Companion.

(A Lenten Meditation).

By Rev. J. C. Quinn, D. D. Ph. D.

"Fear not; I am with thee" with "Lo I am with you alway."

The Christ-life is a companionship with Jesus. This is implied in that word in John 15:4: "Abide in me and I in you."

It thus appears that the way to heaven is companionship with Jesus. If we would, as believers, make the most of life, we must abide in Him and keep His company as we journey daily thither. (See Luke 24:15-31 and Matt. 28:20).

I. Jesus, as a Companion.

How often the thought has come to us as we have read the story of the "two disciples on the way to Emmaus," and how Jesus drew near to and walked with them. How I would like to have been there and listened to that most interesting and instructive talk of the blessed Jesus! But a second thought, it came to me that it is the believer's privilege to-day and every day of life, to enjoy the blessed, uplifting and purifying companionship of Jesus, as the two disciples did then. He is the same Jesus and is still disposed to enlighten and help us. Let it be yours and mine, dear reader, to make this companionship of Jesus a personal and a continual reality by taking Him at His word when He promises to us His continual presence, "Lo, I am with you alway." Let us take and use this promis practically! Many believers are carried away by mere sentiment. They, therefore, fail to apply this promise practically; but the promise is given to each one and God expects us to get the good out of it, by using and enjoying the companionship of Jesus. You ask me, "How can I do it?" Well, let me tell you my own method. I seek in various ways to recognize God's presence, say, by reading Psalm 139 (the crown of all the Psalms). He comes very near to me—encompasses me. Here also I get very near to Jesus Christ. Then after some time spent in prayer and meditations, I offer this special prayer to God: "Dear King, make me a model Christian, fashioned after Thine own Divine likeness. I cannot make myself what thou wouldest have me be, but I can place myself in Thy hands for Thy moulding. I follow Thee, I seek to imitate Thy life on earth, and I await Thy harvest. Oh dear Lord, bless me and use me and hold me, that I despair not, and, at last save me, through Thy precious blood. Amen."—Floyd W. Tomkins.

I remain some time further in silence before God then. Methinks I hear Jesus Himself address to me personally the promise, "Lo, I am with you alway." What this promise involves appears to me in this way: I am actually to recognize Jesus' continual presence with me, as my companion, at all times, and in all the varied circumstances of my daily life; always and everywhere. In this promise I hear Jesus say to me, as if I was alone on the earth, "I am with you," for defence and guidance. With you to share all your burdens and all your toil and travail. "I am with you," to co-operate with your labors—working with you constantly. "Take my yoke upon you." Jesus' yoke has a double bow. Jesus is in the one bow, I am in the other. He is with me as my burden-bearer. "I am with you" —to cheer and comfort, to strengthen and inspire you. "With you" to supply your every want—to be to you all that you need, every moment, in all situations and in all conditions of life.

My soul replies to Jesus in faith, reverently and lovingly. "Lord Jesus, I take Thee at Thy word; I rest in Thy promised presence; I will henceforth, by Divine grace, use and enjoy Thy blessed and cheerfully-given companionship. I will be "strong in the Lord. I now realize, in a measure, the experience of David in these words: "Nevertheless, I am continually with thee; Thou dost hold me by my right hand." (Jesus, my companion).

II. Note the practical effects of Jesus' companionship. Jesus as a Companion, is

(1) Sympathetic; (2) Instructive; (3) Inspiring; (4) a preventive to sin and an incentive to holiness.

Jesus is our "sanctification" as well as our "righteousness." Consequently, when we live a life of constant and close companionship with Jesus, it has a tendency to make us holy, always and everywhere.

Father and Mother.

In a crowded railway car, among passengers taking a long day's journey, was a father with a litle child—a young man with a baby girl who could not have been over two years old. The man's face at once strong and refined, wore a look of sadness whenever it settled into repose, which, with his having entire charge of the little one, suggested their story even before it was whispered about that the young mother had died more than a year before. "When baby was quite small," the father said to an old lady, who after a few minutes' acquaintanceship ventured a question. Evidently he felt that his wee daughter had now grown to quite a companionable age.

The baby missed nothing. The strong arms carried her to and fro and tenderly pillowed her head when she slept. The grave eyes were always ready with a smiling glance when they met hers, and the father was watchful of draughts and chary of sweets. His hands skillfully managed cloak and bonnet, ribbons and buttons, with which masculine fingers are usually unfamiliar, and the little one standing on his knee patted his face with her rose-leaf palms, and cooed and lisped her love in broken words that he seemed to find no difficulty in understanding. It was a beautiful picture despite its touches of pathos, and eyes smiled and grew moist as they watched the unconsicious pair. But it was the old lady, who, doubtless, framed the thought of many when she spoke softly to the one beside her:

It's the man's strength and the woman's tenderness in one that makes it so wonderful. It makes me think of the Fatherhood of God. Who but He would ever have thought to give that precious promise, "As one whom his mother comforteth, so will I comfort you?"—Rev. J. R. Miller.

The tourist who goes up the Matterhorn must not tell the guide the route or what implements it is safe to carry. If he is not willing to trust his guide, he would better stay at the base of the mountain; for there will come many an emerency in which that nothing but that guide's steady brain and stout arm will lie between him and certain destruction. My brother climbers, before us lies the rugged uphill of self-denial and of duty At the summit are heaven's flashing glories Can you grasp a stiff hold on the loving hand of your Guide and say even on the dizziest places, "I will trust?" —Rev. Theodore L. Cuyler.

Pigeons in History.

Doubtless you admire the pretty, graceful creatures that perch upon the eaves of your house, or daintily trip across your yard, but did you ever think what a factor they have been in the history of the world?

Pigeons, as commonplace as they appear, are characters of antiquity. We hear of them when the waters of the Deluge covered the face of the earth, when the faithful dove flew from the hand of Noah and returned to her master, bearing the significant olive branch. Dove is the Anglo-Saxon name; pigeon, the Norman name.

During the fifth Egyptian dynasty, three thousand years before Christ, it was the fashion to domesticate pigeons, and to train them as carriers and messengers. The promptness with which Caesar was informed of the rebellions in Gaul, and thereby enabled to cross the Alps before those uprisings could possess the entire province, was due to the use of carrier pigeons. In the Crusades these birds were skilful and faithful messengers.

The price of a handsome pair of pigeons in ancient Rome was not a trifle, for Axius, a Roman knight, once sold a pair of pigeons for forty denarii—about thirteen pounds in English money, and about sixty-five dollars in our currency. At that time, too, they were by far the swiftest conveyers of news, and were much in demand at the celebration of the Olympic games.

Among the many pathetic incidents connected with the imprisonment of Mary Queen of Scots, she begs earnestly for a pigeon, and writes in a letter: "I beg you to procure for me some pigeons. I wish to rear them in cages; it will be such a pastime for a prisoner."—The Household.

The Anchor Watch.

"I often recall," says an old sailor, "a certain night at sea. A storm had come up, and we had put back under a point of land, but still the sea had a rake on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. Placing my hand on the chain, I could tell by the feeling of it whether the anchor was dragging or not; and how often that night I placed my hand on that chain! And very often since then I have wondered whether I am drifting away from God, and then I go and pray. Sometimes during that long stormy night I would be startled by a rumbling sound and I would put my hand on the chain, and find that it was not the anchor dragging, but only the chain grating against the rocks on the bottom. The anchor was still firm. And sometimes now in temptation and trial I find that way down deep in my heart I do love God, and my hope is in His salvation. And I want to say just a word to you, boys. Keep an anchor watch, lest before you are aware, you may be upon the rocks."

Never, never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Quiet is what heavenly powers move in. It is in silence that the stars move on, and it is in quiet our souls are visited from on high.—Mountford.

Family Department.

When My Last Hour is Close at Hand.

When my last hour is close at hand
My last sad journey taken;
Do Thou, Lord Jesus, by me stand,
Let me not be forsaken.
O Lord, my spirit I resign
Into Thy loving hands divine;
'Tis safe within Thy keeping.

Countless as sands upon the shore
My sins may then appall me;
Yet though my conscience vex me sore,
Despair shall not enthrall me;
For as I draw my latest breath
I'll think, Lord Christ, upon Thy death,
And there find consolation.

I shall not in the grave remain,
Since Thou death's bonds has severed;
But hope with Thee to rise again,
From fear of death delivered;
For where Thou art, there I shall be
That I may ever live with Thee:
This is my joy in dying.

And so to Jesus Christ I'll go,
My longing arms extending;
So fall asleep in slumber deep,
Slumber that knows no ending,
'Till Jesus Christ, God's only Son,
Op'ning the gates of bliss, leads on
To Heaven, to Life Eternal.

—Nicholas Herman, 1562.

THE RATIONALITY OF PRAYER.

By the Rev. O. P. Steckel.

Prayer has been variously defined. Phillips Brooks says: "A prayer in its simplest definition is merely a wish turned God-ward." Rowland Hill defines it as "the breath of a new-born soul." In whatever way prayer may be defined it is, in some form or other, common to all men in every form of religion. It is the outcry of helpless humanity, the expression of reverence, faith, want and gratitude to a Higher Power. It is the Christian's vital breath and the highest act of a renewed soul.

The great pioneers of moral progress who have labored most in influentially for the moral enlightenment and reformation of the world, have habitually communed in prayer with the Unseen Power. They have depended on this for the replenishment of their own inner springs of endurance and action. The great changes which were brought to pass in the thoughts and actions of mankind in the early ages are due, in a large measure, to the constant and earnest prayers of those men. Then there is the host of martyrs of all kinds to whose earnestness in prayer, in evil times, it was due that the desperate struggles for truth and righteousness were crowned with victory; and it was the confident committal of their cause to Him who judges righteously, that nerved them to brave the fire and the sword. Nor can we overlook the multitude of the more ordinary lives to whose conscientious fidelity in common duties the present order and stability of society are due; who seek in religion the sanctions of morality; who daily look up to God as Father and Judge; and who in so doing find the spirit and inspiration to honest labor.

A question: "Why does a loving, Heavenly Father who knows our needs require us to petition daily for their supply?" We answer briefly, for two reasons: The first, because it is the chief part of our thankfulness; and the second, that God will give to those only who ask Him. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." On general principles God our Father makes us fulfil the privileges and responsibilities of children.

Prayer is the condition of receiving His grace, and it is a good thing to pray, not only that it honors God, but prayer brings us into real fellowship with, intensifies our sense of dependence upon, and strengthens our faith in Him, all of which are very essential to us; for in the high speed of our commercial, civil and social living we are in danger to make little or no account of God—thinking, or rather presuming, that we are sufficient of ourselves, when we ought to realize that for every breath we breathe and for all the other things of life we are dependent upon and indebted to God who has placed us all in this world as simple stewards.

Conceding the rationality and efficacy of prayer it may not be amiss to inquire what the disposition or requisite is in order that prayer may be acceptable to God. The writers of the New Testament, and among these St. James especially, make faith this disposition or requisite. Says St. James: "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." The same Apostle adds: "Ye ask and receive not, because ye ask amiss," as much as to say, ye ask not in faith.

The writer of the Epistle to the Hebrews declares: "Let us draw near with a true heart in full assurance of faith," and the same writer in the eleventh chapter says: "He that cometh to the Lord must believe that God is, and that He is a rewarder of them that dilgently seek Him." We ask but receive not, because we have no full assurance in God's veracity and faithfulness to fulfil His promises. J. D. Carlyle puts it in verse:

"Let faith each week petition fill
And waft it to the skies;
And teach our heart his goodness still
That grants it, or denies."

Does God answer prayer? Yes, but not in a magical way; for answers to prayer usually come through the operation of natural and moral law. Prayers do not put on the appearances of miracles. If one should pray to remove mountains and God should grant the request, He would not remove those mountains by a miracle, or by any supernatural means, but by ordinary methods. Let a farmer pray for a bountiful crop and fail to plow and sow his seed, and there will be no harvest. Let the student pray never so much and neglect books and despise instruction and he will not obtain knowledge. Let one pray for progress in the Divine Life and fail to use the means of grace, what hope would there be for a realization. One of Luther's sayings was: Orare bene labore bene. "Let every man study his prayers and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask," so wrote Jeremy Taylor. Prayer was never meant to be a substitute for work—an easy way to throw our responsibility upon God. The old classic story of a teamster whose car stuck in the mud, and who fell to crying to Hercules for help instead of using efforts himself, and was told by the god whom he invoked to put his own shoulder to the wheel, shows that prayer and works go together. "Faithful prayer always implies correlative exertion; and no man can ask honestly and hope fully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best to keep out of it."

Moreover, on the general subject of answering prayer while we should have confidence in God that He will fulfil His promise; yet, we are not to murmur when He withholds from us answers even to those petitions of ours that seem to us at the time most reasonable and essential. We have prayed, time and again, that the Lord grant us certain petitions, which by their granting would make us happy and prosperous; but God, in His wise Providence saw fit to withhold them from us, and in many instances we experienced that there is a wealth of truth in the following lines of Shakespeare:

"We ignorant of ourselves,
Beg often our own harms which the wise powers
Deny us for our good; so we profit,
By losing of our prayers."

We have read a book entitled: "Side Lights to American History," in which, among other things, the author says:

"Abraham Lincoln was the greatest American of the nineteenth century, and the work of no other man can be compared with his. When he was shot many prayers went up that he might not die. God did not grant the request. His work was done. Had Lincoln lived another decade his work might have been a failure. We see the hand of God in the death as well as in the life of Abraham Lincoln."

The scientific infidelity of the age asks: "If God be unchangeable how can He be affected by our prayers?" The Christian need only say, "I know not; but God has told us to ask for what we want; yea more, He has often answered the prayers of His people. The skeptic holds that it is not rational to petition God for a change of weather since this would imply that God change natural causes or laws, for the time being, which He cannot do for, as the skeptic alleges, the world runs on by a uniformity of natural law which God will at no time disturb. But this argument is not tenable; it is contradicted both by Scripture and sound philosophic thought. In the General Epistle of James we read: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

"Your child is falling from a window. By the action of a natural law he will be killed. But he cries out for help, 'Father, father!' Hearing his call in this, his day of trouble, you rush forth and catch him in your arms. Your child is saved. Natural law would have killed him, but you interposed, and without a miracle saved him. And cannot the great Father of all do what an earthly parent does?"—Newman Hall.

These then are, in our humble opinion, some affirmations for the Rationality of Prayer, and since the practice of innumerable races of mankind throughout countless generations, and untold millions of human beings, including a majority of the most gifted and enlightened, have prayed, and continue to pray, because experience has taught them that prayer is rational and efficacious; and since we have been placed in a world which has been so ordered that some of its rich blessings that are within our reach cannot be enjoyed unless we pray for them, I shall

conclude this article by quoting a pertinent stanza from Hartley Coleridge:

"Be not afraid to pray—to pray is right.
Pray if thou canst with hope; but ever pray,
Tho' hope be weak, or sick with long delay;
Pray in the darkness if there be no light."

Mahanoy City, Pa.

A Psalm of the Helpers.

The ways of the world are full of haste and turmoil:
I will sing of the tribe of helpers who travel in peace.

He that turneth from the road to rescue another
Turneth toward his goal:
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load:
The Almighty will put his arms underneath him.
He shall lean upon the Lord.

He that speaketh comfortable words to mourners
Healeth his own heart:
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded
Watcheth not alone:
There are three in the darkness together:
And the third is the Lord.

Blessed is the way of the helpers:
The companions of the Christ.

—Henry Van Dyke.

"Jesus is Mine."

What is it to be able to say, from the heart and with full assurance, "Jesus is mine?" How can this most precious possession become more completely ours? Is not this the great question of life? And can one confer as much benefit upon others in any way so well as by helping them in this matter?

What is it that Jesus stands for? He stands for certain qualities, for a clearly defined character, for an aggregate of attributes and dispositions making up the most impressive personality known to history—such qualities as meekness and gentleness, patience and purity, hatred of sin, love for men, sympathy for suffering, helpful to the poor, active beneficence, passive acceptance of the divine will, obedience to God, humility, serenity, reciprocity, kindness, prayerfulness, the rebuke of evil, the proclamation of good tidings. He stands also for certain truths, for a body of doctrine; he was a teacher and preacher, continually declaring to men the mind of God. He spoke of the Divine fatherhood, of human brotherhood, of the necessity for the new birth; he offered himself to men as the source of spiritual rest and nourishment and guidance, as the light of the soul, the way of salvation. If this is what Jesus means, then it would seem that to possess him is to have, in large measure at least, this character, to hold these truths. Thus it is to "put on Christ." Accepting his lordship in our life, we adopt his principles, we drink in his spirit, and strive to make application thereof to the situations in which we find ourselves. We aim to reproduce him under modern circumstances, so that they who see us will see a fair representation of him. He is the model on which we form ourselves, the standard by which we judge our progress.

Possession in its deeper sense, means power to enjoy, liberty to use. A man owns a thing or a person when he can command it to his service and appropriate it to his own personal benefit. We have a proprietary right in Jesus to the extent that we avail ourselves of what he proffers. He makes himself our servant on certain simple conditions; he puts at our disposal all his powers if we, on our part, will do the same to him. He is ours by exchange. There is a blessed transfer, for he is willing to ignore the amazing disproportion in the barter, and swap even. We give ourselves wholly to him, he gives himself wholly to us. He is "made unto us wisdom and righteousness and sanctification and redemption." He is made unto us power and peace and purity. We can do all things in him that strengtheneth" us. In him we "have all and abound"—strength for the conflict, light on the pathway, comfort in trouble. There is no better rule for guidance than at each emergency or perplexity to call up a vivid image of the living Christ, and let that decide, to submit one's self to the spell of his presence, and do nothing which our truest, highest conceptions of him would forbid; to fling ourselves, as it were, into him; to take him into our minds and hearts and lives, and let that thought control. This is where prayer comes in, that we may isolate ourselves from worldly considerations, and get the viewpoint of the Divine. This is why much study of the gospels is indispensable, because only thus, by absorbing his story, can we trust ourselves to know as by instinct what he would do in our place. Through long meditation, combined with absolute consecration, we may certainly arrive at a very safe and sound conclusion about this. We may, at least, feel reasonably sure of our own personal duty in the premises.

He in whose life Jesus becomes the power that he may and should be, what wealth untold, what might immense is his! He finds that a little talk with Jesus really smoothes the most rugged road, lifts the burdens, drives away the gloom. To walk and talk with Jesus, to sit at his feet, to learn from his lips, to look in his face, fills the soul with rapture, crowns the days with triumph. "His name yields the richest perfume." There is sweetness in it, and joy to the uttermost. He stills the craving of the mind, he meets the deepest needs of the heart. If only he is ours, this friend unfailing, then all else is given, then our souls have heaven. In him there is every blessing, hope and love and trust and gladness; his love "passeth knowledge," passeth praises. His presence banishes fear. His voice is music, balm and blessing. In proportion as he is dear to us we may measure our advance. The maturest saints have prized most highly this possession of Jesus as their one supreme treasure. Their transports have not been always the same, for temperament has something to do with emotion and its expression. But always they have found in him a well-spring of unmingled joy; always they have felt that for him to die would be an unspeakable privilege. We cannot love him too much, nor strive too much to be like him. It is safe to abandon ourselves utterly to this pursuit, and become overwhelmingly, increasingly, absorbed, swallowed up, in this aspiration. We may have new visions of him all the time. The oldest has something yet to learn about what he can become to one that fully trusts him. The youngest may truly know him.

How much do we know him, and own him? How far, how fully and boldly, can we say, "He is ours?" Have we his joy, his peace, his gentleness, his courage against wrong-doers, his manliness as well as meekness, his empowering for duty, his oneness with the Father's will? How may he take a larger place in our life and come into closer relation with us, so that we may even say, with Paul, "To me to live is Christ," and "Christ liveth in me?" This is the question of questions. To answer it fully would require volumes, would comprise about all the counsel that spiritual sages have ever uttered. But it may be said, in brief, that we can have him to the degree we really determine, that if we make business of it, are willing to put all else aside to gain it, esteem it the one thing desirable and act accordingly, studying, planning, watching, working, indefatigably, exultantly, with strong faith, high hope, fervent love, we cannot fail to see most glorious results. To be much like him we must be much with him in thought, word and deed. The assimilating process requires time. But all the way along he will amply reward our every endeavor, and in the end it will be bliss ineffable.

"As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away
When Jesus is revealed.

"Creatures no more divide my choice;
I bid them all depart;
His name, his love, his gracious voice,
Have fixed my roving heart."

—Rev. Jas. Mudge, D. D., in Pittsburg Christian Advocate.

Christ's Words and Example.

"Come ye yourselves apart into a desert place, and rest a while." If we would take these words aright, it would be best to consider what they must have meant to the men to whom they were first addressed.

And happily that is not difficult. For the occasion was a quite striking one. The twelve apostles were just gathered together, and after their return from their first independent mission, to report to Jesus of their success. For they had been successful and they were jubilant; the sense of great things accomplished was expressed in their manner, their language, their whole demeanor. The Master heard them, and noted all—their mental excitement, and, perhaps, a physical wear and tear which their overwrought condition prevented them from feeling. Then He spoke: "Come ye yourselves apart." * * * Was it simply a gracious invitation? Or a piece of prudent advice? These, yes; but not chiefly these. Chiefly it was something more and other than these. Their Lord diagnosed their spiritual condition, and proceeded to treat it. Jesus, as physician of their souls, required His apostles to seek for awhile retirement and solitude. The words have the oft-noted peculiar mark of our Lord's utterances—authority. They are a prescription, a recipe.

Not only did Jesus here speak "with authority," but that authority was based, as always in His case, on His own knowledge and experience. He had often Himself tried what He now ordered for them. The Saviour often repaired alone into retirement. Now He says: Ye also must seek it. And, of course, the command implies the assurance that what this going apart and resting awhile had done for Him, it would do for others also who would use it in an honest and good heart."—Parish Leaflet.

Success, prosperity, or attainment are not necessary to happiness. It often consists in the joy of hopeful to "a consideration of the next," cannot struggle, in consecration to purpose, and in effort for some good end.

A Contrite Heart.

A contrite heart. Behold, I kneel,
My Lord, at Thy dear feet;
Look down upon Thy wayward child,
Accord Thy pardon sweet.
O hear, and hearing, kindly lead,
For well Thou know'st my every need:
Give me for sin of thought, of deed,
A contrite heart!

A contrite heart. For undone good,
For wrong I've failed to shun,
For idle word, for selfish aim,
Forgive me, Blessed One.
Help me my duties to fulfill,
And grant me for each impulse ill,
For wicked pride, for stubborn will,
A contrite heart.

And when this mortal life is o'er,
And Thou hast summoned me
Before Thy throne of dazzling white
For judgment, Lord, from Thee,
Oh, let me read in Thy dear face
That with Thine own shall be my place,
Accepted, through Thy tender grace,
My contrite heart!

—Mai Stevens.

The Central Teaching of Lent.

Life we believe has been scientifically defined as motion, death as stagnation, or cessation of movement. While we move we live. When we cease to move we die, or begin to die, which is the same thing. This is emphatically true in an intellectual and spiritual sense. Growth, or progress, or perhaps to put it more scientifically, if more vaguely, motion is the law of life. The man whose mind is on the move is the man who is intellectually alive. The man whose mind his ceased to move has begun to die intellectually. So spiritually or morally. We live by keeping on the move, to use St. Paul's expression, by "pressing towards the mark." In other words, we keep morally and intellectually young by keeping on the move. We grow old by becoming contented with things as they are, and ceasing to press forward. Moral self-satisfaction, therefore, is as absolutely fatal to spiritual growth and life, as is intellectual contentment to mental life and growth. Against the tendency to gradually sink into this condition, Lent periodically protests. It comes as a reminder that spiritually we can only hold our own by going forward or rather by trying to go forward. For after all the important and vital point is this, not so much are we gaining ground and achieving visible results, those will come in God's own good time, but are we fighting and striving. A swimmer may make no headway against the tide, strive he never so hard, but by striking out he keeps himself afloat, and holds his own. And so we keep morally alert and fit, and can only keep so, by unremitting war upon our failings. Self-contentment is fatal. It means stagnation, and stagnation is but another name for decay. But there is even a worse state than self contentment or blindness to one's own failings. It is the acknowledgement of our failings as inevitable, the "making the best of a bad job," or the principle of what can't be cured must be endured. This is to grow morally old with a vengeance, and it is a very common state. Such people will frankly acknowledge, and even bewail their particular ruling failing, and then quietly accept it as a sort of burden imposed on them—and others, by Providence. They are built that way," and it is no use attempting impossibilities, and anyway, "a fault confessed is half redressed," a most fallacious and dangerous and often demoralizing proverb, by the way. People can go on frankly "confessing" their faults till they become half proud of them. This is a most perilous condition, and it is by no means so uncommon as perhaps most of us imagine. Spiritually then, we can only live, and keep stagnation, decay, degeneration and death at bay, by continuous warfare upon the "sin that doth so easily beset us." The Apostle uses the singular, and thus goes to the root of the matter. Our lives for good or evil are influenced by one predominating characteristic. He says, "the sin," not the "sins." Grapple with and control this ruling weakness, and take care of it and your minor and resultant failings will take care of themselves. Now it may safely be assumed that the great majority of people of mature age have made the acquaintance of their besetting sin. There is an old saying that at forty, "every man is either a fool or a physician." He has found out and learned to provide against his physical weakness, if he is a wise man, and anything else but a "fool." How is it with our moral weaknesses. How many of us are "fools," and how many "physicians." How many are simply letting things slide, bowing to what they call the inevitable and enduring, and in many cases it is to be feared quite contentedly enduring "what cannot be cured." Against this most pernicious error Lent vigorously protests. It breaks in upon our lives with the reminder that spiritual life is only possible for those who persistently strive and fight, that the moment we begin to make terms with our failings we begin to go back and are on the high road to spiritual death. Our failings are the grand touchstone of character. As we handle them, or as they handle us, so shall we be judged. To live is to fight and strive and struggle, to keep pushing against opposing forces, to resist pressure, by counter pressure, which is the only way a living creature can hold his own. To die on the other hand is to try to hold one's own by passive resistance, which is an absurd contradiction in terms. This is the central truth of the Lenten Season, from which all its minor teachings derive their force and point. We hold our own, overcome and finally conquer only by attacking. Spiritual life is perpetual motion.—Canadian Churchman.

The Glory of God.

The shekinah did not always dwell in the temple. Only rarely did that light appear that showed the presence of God in his sanctuary. But long before the glory of God filled the tabernacle, Moses had seen it in the burning bush; and long after it had ceased to appear in the temple, it descended upon the apostles. It shone out upon Paul as he journeyed to Damascus, and it shone into his heart to give him the knowledge of the glory of God. The shekinah has never left the earth. It was a bold prayer that Moses prayed when he said, "O Lord, I beseech thee, show me thy glory;" but we have a right to pray it, for Christ has promised that the pure in heart shall see God. The soul that is cleansed from pride, from selfishness, from all alliance with evil is permitted to pass through the darkness into the light in which God dwells.

There is an ark over which the glory always dwells. It contains God's covenant, written by the finger of God. He that receives it is not merely passive. He must obey the voice that calls him to the holy mount. The way is rugged, but he must not turn back. The path leads through thick clouds and darkness, but he must press on. The finger of God writes word after word, engraving upon the very heart. But every word must be received, and strict and ready obedience must make it a part of the life. Then God writes the last word, the perfection of the law, the sum of the gospel, the seal of the covenant—Love. Eternity is too short to learn it perfectly. "God only knows the love of God." In its fullness it is the light that no man can approach unto, the glory that even the saints cannot look upon. God leads his children gently into that light.

It is the soul that sees. If there is no light within, it is in vain that all without is radiant with God's light. The heavens still declare the glory of God. Every star shines with a light that is as truly divine as that which shone between the cherubim above the mercy seat. Every night surrounds us with the darkness in which God dwells as truly as he dwelt in the thick cloud that rested upon Sinai. Every sorrow and every joy of life comes with some word of God's covenant if we would only accept and learn and heed the writing. But it is in vain that God lets down about us the curtains of his sanctuary if we prefer the tents of wickedness; and it is in vain that the sun rises, bringing to the world about us the glory of God, if the Sun of Righteousness has not first risen in our hearts. The kingdom of God must be planted within before we can be in touch with the great kingdom that fills earth and heaven.

God's light may reveal strange things, but its greatest blessing is the power it gives to see the common things as they are. Prophets have heard voices that others cannot hear. Paul heard a voice speaking distinctly when his companions only saw a light. But the voice of God speaks usually within. It is a response from the oracle that God has established in the heart. It tells of little things, of small duties, of the day's journey. The story of the pillar of cloud and of fire is the strangest of all Bible stories. Did God send the angel of the covenant to manifest himself in such a visible form, and all to guide a few wandering tribes in their journey to a suitable camping ground and to keep watch over them in their nightly encampment? Why not? It is for just such a journey that we need God's guidance. It is enough for us that prophets and apostles have seen the distant goal. We need the divine light, but only to show us the way through the little lives we must lead.—Nashville Christian Advocate.

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Children's Department.

Little Childhood.

Little childhood came to-day
On a wing of velvet May,
And the shadows fell away
Soft as clouds when sorrow
Takes the sunbeam load of play
And forgets to-morrow.

Little childhood tapped the door,
Lifted latch and tripped the oor,
Till the night of grief was o'er
And the sun came streaming
Like a light forevermore
Of celestial gleaming.

Little childhood down the stair
Pattering came, and as of air
Blew the burden and the care,
Hope before us looming
Like a lily soft and fair
Love had kissed to blooming.

Little childhood came and sang
Till a silver chorus rang
In our spirits like the clang
Of a golden morning
Bright with blossoms angels hang
For the Lamb's adorning.

Little childhood, dance and sing;
Turn our winter hearts to spring;
Sorrow, on its gray dove-wing,
Seaward, sobbing, flying,
All its heartache echoing
Far away and dying!

—Baltimore Sun

A Story From Real Life.

A young girl, destitute and friendless, wandering in the city streets, was arrested for vagrancy. She was not more than seventeen, and had tried in vain to get work. People wanted references and experience. She had neither, nor did she look strong.

Quite likely there was not much she knew how to do; but that was not her fault. She had never had a chance. Almost starved, cold and weary, she had slept in doorways, or any poor shelter she could find, only to resume her fruitless quest the next morning, faint with hunger. There could be but one result. That was arrest. She was "committed for vagrancy."

When she came out the stigma followed her. She could not get work. No one was ready to trust her before now, when she had come from "a refuge" "the island," or whatever it might be, her chance was even less.

After she had received many rebuffs, a restaurant-keeper, who did not know where she had been, hired her as a waitress. She tried hard to suit, and learned quickly, was quiet and civil, and had begun ti feel encouraged. She was earning her living. For the first time in her life she had enough to eat, and far better food than she had ever before tasted. She was tired at night, but she had a room to herself and slept in a clean, comfortable bed, instead of a shed or doorway; and a kind word now and then cheered her more than the one who said it could ever guess.

One day a woman showily dressed, no doubt calling herself a lady, came in and ordered a meal. This girl was not the one who waited on her, but the customer, looking idly about the room saw her, recognized her, and knew she had once been arrested; for what, or in what circumstances, she neither knew nor cared. When she went to the desk to pay for her meal, she said to the proprietor:

Do you know you've got a thief among your waitresses?"

"Oh, I guess not," he answered. "Our girls are all honest. They may be poor, and not very well dressed, but honest they all are."

"You're mistaken about that one," she said, indicating the girl by gesture. "She has been in the reformatory. You had better keep watch. She will steal from you yet if she has'nt already."

The man felt uneasy. In spite of himself, his mind recurred again and again to what the woman had said. He could not find any fault with the girl. She was self-respecting, and did her work faithfully. But he was doubtful and suspicious. As his better judgment told him all the while, there was no reason for it except the idle chatter of a chance patron, and he made no move for a time.

But unfortunately three or four weeks later a tablecloth was missing. Directly the new girl was suspected of stealing it; all the others were "above suspicion."

The dining room was searched, as was thought, in every nook and cranny where the cloth could possibly be, but without success. The girl was charged with the theft, and dismissed of course without a recommendation.

Where could she turn? What could she do? Hungry, cold, shelterless again, with no chance of getting employment of any kind, no one to say a word in her behalf. So far, she had never stolen a penny's worth, and she had kept herself morally clean. But what were the alternatives? Starvation, suicide. And neither was any easier to her than it would be to the happy women in homes of comfort and affection.

Some days after she was turned away the tablecloth was found in a drawer, overlooked, or left there by mistake, But no one knew where she was, and nothing could be done. There had been robbery, indeed, a grievous one; but who was the thief?

In her sore need and dire temptation, some of the Salvation Army found this girl, and held out a helping hand. Just how it happened need not to be told. Certain it is that they found and rescued her. They took her home, fed and clothed her, and after a few days' rest, obtained a place for her. It was domestic service in a respectable family in the country, where she would be kindly treated, and they could have an oversight.

This was two or three years ago. The girl has given satisfaction, and is contented and happy. She has a comfortable home, bears a good character, and is trusted and valued, as she deserves to be.

One of many that the Salvation Army and the Volunteers of America have rescued from sin, suffering or shame and brought into the sunshine. "Queer" they may be in some of their ways, but "the blessing of those that were perishing" is theirs.—Youth's Companion.

How Jennie Creek Saved the Express.

Jennie Creek, was born at Millgrove, Indiana, in 1882. When her parents died she was adopted by some kind people whose little home was close to the line of the Pennsylvania Railroad. There she grew up, living a simple, free life, under their fostering care.

One day, when she was about 11 years old, being all alone, she was pretending, "like as if I was a woman," to keep house with her doll. After a while she set out to pay an afternoon call on an imaginary friend living down by the railway line. She had hardly left the house when she saw the bridge, spanning a deep gorge in the mountains, on fire. It was one great blaze from end to end, the flames reaching as high as a house. For a moment she paused, terrified. Then suddenly she remembered it was close on time for the "World's Fair Express" to pass by. If it were not stopped it must dash into the fiery furnace and perhaps be hurled into the craggy depths beneath. What could be done? Thoughts seemed to fly like lightning through Jennie's brain. She flew to a window, tore down an old red curtain, and hurrying to the line, reached it just in time to see the smoke of the train coming around a distant corner. Without a moment's pause she jumped between the rails, and ran towards the fast-approaching train, wildly waving her red curtain, hoping the engine driver would see her and take her flag as a danger signal.

He did. In a moment the steam was shut off, the brakes were applied, and the train slowly came to a standstill before it reached the burning bridge. It was saved from disaster.

The affrighted passengers, alighting from their carriages, crowded around the engine.

"Who stopped the train?"

"There she runs," said the driver.

And sure enough there was Jennie, running away as hard as she could, with all her courage gone out of her, and ashamed that these well-dressed passengers should see her ragged dress and bare feet.

But they were not to be denied. Two men ran after her, brought her back, and you may guess the welcome she received. Every one wanted to shake hands with her at once. Every one was asking her name at the same time, and poor Jennie was completely dazed by the thronging crowds and the bewildering thanks she heard from every side of her.

The train soon moved off, but not before a large sum of money had been collected and handed to her, and not before her full name and address had been taken by some French passengers who were travelling home from the "World's Fair" in Chicago.

Probably many soon forgot the little girl, but the party of French people did not. A few months passed. One day Jennie received a large packet. Opening it, she was amazed to see a roll of thick paper with a beautiful design and inscription on it. It was a diploma, declaring she had been made a member of the French Legion of Honor. Accompanying it was the great gold cross of the Legion. She richly deserved the honor, did she not? Her deed was without doubt one of great courage.

The First Giraffe in Europe.

Dr Johnson, as is well known, refused for many months to believe in the Lisbon earthquake, and Parisians formerly were just as skeptical as to the existence of the giraffe, a new specimen of which has just been added to the Jardin des Plantes. The earliest specimen of these gentle creatures was seen in Paris in the reign of Louis XVI. We learn from a French contemporary that the giraffe was first heard of in 1787, when it was described by a Frenchman named Levaillant, who had journeyed in the lands of the Hottentots and Kaffirs. When the explorer referred to the animals with the long necks, he was looked upon as a Munchausen and told that he was such in not the politest language. It was only when some living specimens arrived in the French capital that Levaillant's reputation for veracity was re-established, and then the animals for a long time formed the sensation of Paris, not only among the multitude, but in all scientific circles.

Mr. Nobody.

A wicked young imp in my schoolroom there lurks
Who's always in deepest disgrace;
He's called Mr. Nobody—known by his works
Alone, for he won't show his face.

When objects I find where they shouldn't be found
(Disorder 'tis well to forbid),
And ask who has left such a litter around,
I always find Nobody did.

When things are mislaid, and then quite disappear
(More often than you would suppose,)
I seek them in vain, and but one thing is clear—
Their whereabouts Nobody knows.

It seems as though nothing his zeal ever cools
For mischief,—each day 'tis the same:
For things will get broken, from windows to rules,
And Nobody's always to blame.

—Eunice Ward.

The Wise Yellow Bird.

Ned and Dick Albright were two little boys who loved the birds. They never stoned them, nor robbed their nests. They had an uncle who had taught them a different way of amusing themselves.

Uncle Robert had told them that when the birds arrive from over the seas in the springtime, they are very tired, and are often glad to rest for a few days in the trees where they first alight. They do a good deal of chattering, it is true, just as couples who are going to housekeeping are apt to do; but they do not take long flights at that time, and they are apt to be more fearless than when they have a nestful of little ones to defend.

"That is the time to study the birds," Uncle Robert assured the boys. "They are on 'dress parade,' then, and are willing to be admired."

So Ned and Dick, in company with their uncle, who had taught them the names of all the warblers, thrushes, and sparrows, had grown familiar with the different birds at that season, so that they could tell them at sight, and could name many of them by their song and call-notes.

Uncle Robert had told the boys that in August and September, when the birds had broken up housekeeping, was a good time to examine the wonderfully constructed homes of the little feathered folk, because then there are no little ones to startle, and no mother birds to alarm for the safety of their young, as they have left their nests and taken to the woods, where they are planning their return trip to the sunny Southland.

One day late in August the boys were out hunting for some of these deserted bird homes when Dick, who had caught sight of one in a low willow tree down by the brook, suddenly called out: "Come here, Ned. See if this isn't a queer nest. I should call it a 'double-decker' all right."

Such a dear little nest it was, made of soft milk-weed flax, and lined with down from the fronds of ferns. Boy fashion, Dick had been pulling the nest to pieces to see how it was constructed, and had found that it contained three separate "rooms," as he called them—one above the other, the two lower ones containing an egg apiece and the upper one empty.

Of course, this curiosity was taken home and exhibited to Uncle Robert, who explained it in this fashion: "The little bird that built this nest had a roomer, which all birds dislike, but none are so persistently tormented as the vireo and the yellow warbler. You have heard of the cowbird, a gawky bird which follows around after the cows and picks up the insects they disturb while grazing. These birds are too lazy even to find their own food, too lazy to build a nest of their own and take care of a family. They let the cows do their marketing, and intrust the one egg they are too indifferent to sit on and hatch themselves to the care of little birds not half their size, who often care for the ungainly bird which in time breaks through the shell with their own little family. I have seen a wee vireo dropping worms into the gaping bill of a bird so large that she looked like a bumble bee beside it, but which she seemed to consider it her duty to feed, because it was hatched from an egg left in her nest by one of these unnatural mothers. Little Miss Yellow Warbler, however, is too clever to be thus imposed upon. When she finds one of these strange eggs in her nest, she immediately goes to work and builds a new bottom to it, thus sealing up the cowbird's egg and laying her own in a room above, so to speak. The little owner of this nest had been more than usually pestered, it seems, and was obliged to make it three stories high."

"I didn't know birds were so wise, Uncle Robert," Ned said as he contemplated the little yellow bird's deserted nest, which Dick had been thoughtlessly pulling to pieces. "Let's put it together again as well as we can, and keep it to look at," he advised.

Dick thought it would be a good plan to hang it up in their room to teach them patience and perseverance; and Uncle Robert thought so too.—Pittsburg Advocate.

A Surprise.

Teddy Thomas had been taken sick with mumps—mumps on both sides of the face at once. That was bad, of course; but his mother said it wasn't as if it were scarlet fever. Teddy didn't see how any thing could be worse.

He was lying in bed, his face all snarled with fretful thoughts, when he caught the sound of his own name.

Ethel and brother James had come into the next room, and were talking softly. Teddy had sharp ears.

"It doesn't do any good for Ted to be so cross," Ethel was saying. "Mamma will be all used up if he keeps on this way."

"You may be sure he will keep on," returned James. "He is a regular baby!"

"I should think he'd have a little regard for us," sighed Ethel.

"He doesn't think of anybody else—selfish little pig!" said James.

"I've always said I'd hate to have him sick," Ethel went on. "He doesn't know what patience is."

"And he'll never learn," added James.

Teddy made an ugly face at the crack in the door, and then caught his breath with a scowl.

Teddy lay quite still for a long time, thinking, thinking. "I believe I'll do it!" he thought. "I can, I'm sure I can! How it will s'prise 'em! They don't 'serve to be s'prised, after talkin' so 'bout their sick brother; but I guess I'll have to. Mamma didn't talk so—Mamma d'serves a s'prise."

When Ethel came upstairs and said, "Ready for your medicine, Ted?" he answered with a sweet "Yes" through his teeth, and the surprise truly began.

A little later Mamma came in to change the flaxseed poultices on his face, and she was evidently astonished not to see the least flicker of a frown while she was doing it.

"Do you feel any worse?" she asked.

"Aches pretty hard," he answered pleasantly, not even wincing at the pain caused by the slight movement of his jaws. She stooped and kissed him on his lips.

"Mamma's brave little boy!" she said.

"Kind o' fun, after all, to be patient!" he thought to himself, as she went away. "Didn't s'pose it would be."

James came up after dinner to bring a book of pictures for him to look at, and Ted pluckily outdid his other attempts at cheerfulness. He had to pay for those smiles afterward—oh, how his jaws did ache! He couldn't help being glad that James didn't come very often, for no matter how bad he felt he was determined to show plenty of grit when James was there. It was when he first went downstairs that he let out the secret.

"I wouldn't have believed that you would bear an illness so bravely," his father remarked. "You have been a little man."

Teddy's eyes shone. "I thought I'd s'prise you!" he chuckled.—Emma C. Dowd in S. S. Times.

Brave Little Patty.

There were to be tableaux in the parish house parlors, next door to the church, and little Patty Graham was to be in a good many of them. The young people had been practising for weeks, and everybody who had been allowed to see the tableaux said that they were "beautiful," and that Patty Graham was "just as sweet as she could be." The reason that Patty was in so many of these living pictures was because, whenever a little girl of about her size was needed, the folks would say, "Oh, let's have Patty! She fits in everywhere, and does just as you tell her to do, and she's such a darling!" And not one of the other little girls thought of being jealous of her, because she was so modest and dear and lovely.

"Don't you dare to catch cold, Patty Graham!" one of the young ladies laughingly said to her, patting her pink cheeks. "And don't you come down with mumps or measles! If you should, the tableaux would be lost—hopelessly lost!"

Patty laughed, and shook her yellow curls, and said she wouldn't, and danced away on her tip-toes.

The evening came, and Patty was brimful of happiness. She was to be in the first tableau, with Robert, her big brother, and Mabel, her middle sister, and a half-dozen people besides.

All was ready for the curtain to go up, Patty was in her place, still as a mouse, when, without a twinge of warning—her ear began to ache! If you have ever had the headache, you know what a dreadful pain it can be. Patty had had it, and she knew. It began so sharply that she almost screwed up her little face—not quite, for wasn't she in a tableau!

The curtain went up, and the people looked at Patty, as a little Scotch lassie, and said, "How sweet she is!" for the dear child set her teeth hard, and never flinched.

As soon as the tableau was over, Patty longed to run away to her mother; but one of the young ladies came to make her into a little Dutch maid, and it was the one who had said the tableaux would be lost if Patty couldn't be in them. So she smiled as brightly as was possible, and nobody noticed that she was strangely still.

It was a dreadful evening for poor little Patty. A great many times she thought she must put her head in somebody's lap, and cry; but then they might send her home, and the beautiful tableaux would be lost! No, she must wait until all had been given, for she was to be an angel in the very last picture. So she never put her hand to her ear when anybody was looking, and did exactly as she was bidden, and even tried to smile.

When her pretty wings were being

fastened on, two great tears did roll down her cheeks, and the girl who was dressing her said: "Why, deary! Are you too tired? Are you ill?"

"Oh, no!" she answered cheerfully. "My ear aches; that's all."

"All!" echoed the girl, pityingly. "You poor darling!" But just then the tableau was called.

When the curtain dropped for the third time on "The Guardian Angel," the rector took Patty in his arms. "You are a dear little angel!" he whispered, and then the "little angel" put her head right down on the fatherly shoulder, and cried!

Then how they all petted and cuddled her—wings and all! A doctor coaxed away the pain, and everybody said that Patty Graham was the bravest little girl they ever saw.—Emma C. Dowd in March St. Nicholas.

What a Little Girl Heard.

I just ran away to a buttercup lot,
When mamma told me I'd better not,
And a little brown birdie, up in a tree,
As sure as you live, kept a-saying to me,
"Naugh-tee May! ran away!"
Till I didn't know what to do.
Now, how do you s'pose he knew?

And once we went to the meadow brook,
Josie and me, with a fishing hook,
And the very same birdie sang again,
"Naugh-tee May! ran away!"
And Josie, she heard him, too,
Now, how do you s'pose he knew?
Josie she guesses what I heard
Was my own conscience 'stead of a bird;
But the water looked so scowly and black,
We took hold of hands and ran right back,
And all the way we heard it say,
"That is the best thing to do."
And mamma she said so too.

A Case of Honor.

Emily Wright, summoned to Mr. Davis' private office, had no presentiment of ill. Indeed, walking up through the bright, spring morning, she had been unusually happy and full of eager plans. She knew that she was doing good work, and her thoughts had run upon the possibility of a promotion, and what she could do then for her sister and little Donald. So she only waited, cheerful and alert, for Mr. Davis's orders.

Three minutes later she walked slowly down the corridor, dismissed! She never had thought of the possibility of such a thing, not once. One week's more work, and then the old heart-sickening search again. She could have a good recommendation—the best—but even with that to find another situation in July—

Ethel Carse, pretty and careless and meaning to be kind, looked up as Emily walked back to her desk. "Have they fired you?" she asked. "It's a shame! They always do lay off the latest comers in July, but they missed it in giving you a walking ticket. I'd like to tell Mr. Davis so."

"Oh, no!" Emily gasped.

"Oh, I shan't; you needn't fear. I'm afraid of my life with him, but I'd like to. If I were you, I wouldn't hurt myself with work this week, that's all."

It was Emily's own first impulse—not indeed in retaliation, but from sheer heart-sickness. But presently she pulled herself together. "I'm paid for the week's work; I must give honorable service," she said to herself sternly. And so, because "honorable service" meant to her finishing her tasks regardless of time, she stayed beyond her hour several nights that week.

She was tempted to drop things at five o'clock, as Ethel did—Ethel, who was to be kept on. In the mood of discouragement that was upon her the very dreariness of the office, emptied of all except one or two special workers, oppressed her. Yet she stayed putting into exquisite order each day's work. It was Friday, while she was wearily typewriting some specifications, that she was startled by Mr. Davis's voice beside her: "Miss Wright, what are you doing here?"

"Finishing this work—it came in the last mail," Emily replied.

"Are you not to leave Saturday?'

"Yes," the girl answered briefly. The question seemed needlessly cruel.

"Yet you are staying overtime?"

Emily looked at him gravely. "My work is here until Saturday night," she said.

Mr. Davis's keen glance flashed from her face to her copy, perfect in each detail. "Miss Wright," he said, "I'm going to take the responsibility of asking you, for the company, to continue your services with us. We can better afford to lose a little in money than to lose one who so honors her trust—and nerself."

Out in the summer evening Emily walked home with shining eyes. It was good—oh, so good!—to have the place, but underneath was something better—she had not failed herself.—Youth's Companion.

The Frog's Cousin.

If the doctor's boys had not been mowing the grass they might never have noticed him; for he was a little fellow, and he had been trying hard to escape their notice when the lawn mower ran him down.

Now he lay quite still, and Harry and Ralph looked down at him sorrowfully. He was only a toad, but, as Ralph said, he might have a wife and family waiting for him at home, and, anyway, maybe even toads were some good in the world.

The doctor was looking out of his study window, and he overheard them.

"Bring him in, boys," he called to them. "Maybe we shall be able to restore Mr. Toad to his family."

"Now while I am trying to bring him back to life," he said, "I would like you to tell me what you know about a toad."

"He's—he's a kind of first cousin to the frog, isn't he?" Harry asked, doubtfully.

"But a frog has smooth skin and his is rough," Ralph put in.

"And he gives people warts when they touch him," declared Harry. "That's why we brought him in on a leaf."

The doctor laughed and looked at his own hands. "Then I seem to be in for it," he observed. "I have touched him more than once in the last few minutes. What else?"

"I'm afraid that's all we know," Ralph said, after a pause.

"Suppose you look it up in the natural history," the doctor suggested. "When you come back, maybe Mr. Toad will be on his feet."

Sure enough, they returned in a few minutes to find the little fellow looking very spry indeed.

"Oh, I'm so glad!" Harry exclaimed. "We wouldn't want him to die now for anything. Why, we've found that toads are useful! The natural history says they kill more than their weight of caterpillars and bugs in a single day. We need him in the garden."

"How about the warts?" asked the doctor.

"There isn't very much in that," Ralph asserted. "The book says that they have a liquid which roughens the skin when you get it on your hand; but then that's their only way of defending themselves."

"Because they haven't any teeth like the frog," Harry explained. "Frogs have tiny teeth on their upper jaw and palate. A frog has a forked tongue, but a toad hasn't."

"Good! Now I think your patient is ready to go. He can do duty in the garden for a few weeks longer, then he will be ready to take his winter's sleep in some hole or burrow. Who will carry him out?"

"We'll both go," the boys exclaimed; and they took up the leaf, to escort Mr. Toad out again; but, just as they reached the last step, he gave a flying leap and landed in a flower bed. Then he started away at a lively pace, as if to make up for the time lost.

"Good-bye, Mr. Toad," Harry called after him. "Remember us to your family!"—Paul Suter in S. S. Times.

A Dream.

A good Christian lady, we are told, once opened a home for crippled children. Among those who were received was a little boy three years old, who was a most frightful and disagreeable-looking child. The good lady did her best for him, but the child was so unpleasent in his ways that she could not bring herself to like him.

One day she was sitting on the veranda steps with the child in her arms. The sun was shining warm; the scent of the flowers, the chirping of the birds, and the buzzing of the insects lulled her into drowsiness. So, in a half-waking, half-dreaming state, the lady dreamed of herself as having changed places with the child, only she was, if possible, more foul and more disagreeable than he was. Over her she saw the Lord Jesus bending, looking intently and lovingly into her face, and yet with a sort of a rebuke in it, as if he meant to say: "If I can love you, who are so full of sin, surely you ought for my sake to love that suffering child."

Just then the lady awoke with a start and looked into the face of the little boy who lay on her lap. He had waked up, too, and she expected to hear him begin to cry; but he looked at her—poor little mite—very quietly and earnestly for a long time, and then she bent her face to his and kissed her forehead more tenderly than she had ever done before.

With a startled look in his eyes and a flush on his cheeks, the little boy, instead of crying, gave her back a sweeter smile than she had ever seen on his face before.

From that day forth a complete change came over the child. Young as he was, he had hitherto read the feeling of dislike and disgust in the faces of all who had approached him; but the touch of human love which now came into his life swept all the peevishness and ill nature away and woke him to a happier life.

Do you know that there is no power in this world so strong as the power of love? As some one has truly said, "love is the greatest thing in the world."—Evangelical Messenger.

From Artist to Bishop.

A London church paper has the following interesting reference to the present efficient and successful Bishop of Uganda: Bishop Tucker is a member of a family which has high artistic gifts, He himself aspired to the exhibit in the Royal Academy, and set his hopes on a picture which he called "Homeless." It was the picture of a lonely woman struggling through th snow and sleet, with her little child at her bosom. Every door was closed against her. She was homeless. As Bishop Tucker painted, suddenly the thought came to him, "Why don't I go to rescue lost people instead of painting pictures of them?" He turned aside from art, though he still paints and sketches admirably, went into the minisry, and ultimately began his life-work in East Africa. Then came the call to Uganda, and his consecration as Bishop.—American Church S. S. Magazine.

A Farewell.

My fairest child, I have no songs to give you;
No lark could pipe to skies so dull and grey;
Yet, ere we part, one lesson I can leave you,
For every day.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make Life, Death, and that vast Forever
One grand, sweet song.

—Charles Kingsley.

For the Southern Churchman.

A Central Principle.

The one great need in a large number of professed Christians is the love of God abiding in them. This is a central principle, and without it there can be no vital Christian character. It is much more than one's natural love toward God. Such a love has no eternal life in it. It is merely a corrupted human passion or feeling. The true love of God is an altogether different thing. It is more than mere affection. It is vastly greater than a sentimental impulse. It is an unspeakably lofty and eternal principle. It is too great for the human mind to properly grasp or conceive of. It coexists with eternal life. He who has received from God eternal life, has also received His eternal love. One cannot have one of these without having the other. It was the lack of such a possession that made the unbelieving Jews in Christ's day on earth hate Him. It was this destitution which caused them to disbelieve in Him and steadily oppose Him. Hence He said to them: "I know you, that ye have not the love of God in yourselves." They talked much about their love for the Father in heaven. They professed to worship and adore Him. They asserted that they were His children. They were angry when they were told that God was not their Father, and therefore that they were not His children; but the very fact that the love of God was not in them was conclusive proof that they were not God's spiritual children.

One cannot be a child of God, and at the same time be destitute of His love. Many people in these days say much in favor of the universal fatherhood of God, and the brotherhood of man; but Christ's teaching shows that some people have not the love of God in them, and therefore that they are not His children. If they possessed that love they would honor Christ even as they profess to honor the Father; yet in reality they do not honor either one. God's love in a person leads him to honor Christ as the eternal Son of the eternal God. C. H. Wetherbe.

It was said of one of the best men of our generation, "Whenever he entered a room of any kind the conversation that was going on, and the discussion, immediately sprang up to the far higher level than it was before." and to this he added, "Men thought their best and spoke their best in his presence." What worthier commendation could any man have? The only goodness that counts is the goodness that makes itself felt, and real goodness which is of the daily habit and inner felt. of a man always does make itself felt. And here is the other side of the same noble influence, for influence which makes for good always casts out evil. "He habitually lived in an atmosphere in which every mean and unworthy thought was asphyxiated.

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DIED.

WINSTON.—Entered into life eternal, Tuesday, February 15th, 1910, at the home of her daughter, Mrs. ARTHUR M. RUTLEDGE, at Anchorage, Ky., LELIA WINSTON, wife of the late Joseph P. Winston, of Richmond, Va., in the 81st year of her age.

"These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

EVANS.—Entered into rest on Saturday, March 5, 1910, at the residence of her father, in Cape Charles, Va., Mrs. BETTIE BLANCHE EVANS, widow of Thomas Sunderland Evans, of New Brunswick, N. J., and daughter of Captain Spencer D. Fletcher, formerly of Accomac county, Va.

Funeral services were held in Emmanuel church, Cape Charles, on Monday, March 7, interment in the cemetery near the town. The services were conducted by the Rev. William G. Pendleton.

OBITUARY.

The Rev. D. C. T. Davis.

An obituary notice of the late Rev. D. C. T. Davis appeared, a short time ago, in The Southern Churchman. It was signed "J. L. W." This notice was very gratifying to Mr. Davis' many friends, in that it was so highly appreciative, yet not a whit more than he deserved. As I read it, it came over me that I might add my tribute, also, to his virtues, and feel now constrained to do it.

I had the good fortune, in my early ministry, to have a parish adjoining that occupied by Rev. Richard T. Davis, D. D., and later was a clerical neighbor of his brother, Rev. D. C. T. Davis. The two brothers furnished the Church with most valuable illustrations of what the ministerial office was intended to be. They raised the standard of the ministry very high, and for one, I cannot think of them apart and next to the honor they reflected upon the Lord Himself, who alone can make the true minister, was the credit they were to their parents who gave them the best of their lives. They belonged to a large class of the older clergy of the diocese, whose evangelical teaching was as marked as their evangelistic fervor. It will be a sad day for the dear old diocese when she ceases to prize the standards these old pillars of the Church erected. There was an unworldliness about them, coupled with a heavenly-mindedness which made them models of the ministry for all ages. I pen these lines with a deep sense of the debt I owe to those two saintly brothers.

S. S. W.

Margaret Ann Prentis.

In the early morning of February 16th, Mrs. MARGARET ANN PRENTIS, widow of Robert Riddick Prentis, Sr., of Suffolk, Va., in the 84th year of her age, passed through the gates of death into life with God.

The lesson of a life like hers helps to lighten that valley of shadows through which every pilgrim of earth must pass. To her it was permitted to live beyond the appointed limit of man's age, and to gather "the far off interest of tears." Loyalty to her Lord and trust in the wisdom of His will, made her able to bear the many sorrows of her young womanhood, till made strong through suffering, the peace, which is the consciousness of God's presence, came to her. Hers was the rich reward which the King gives to the tested ones who murmur not; and her last years were the harvest days; and death the crown of life. The devotion of her children and their loving service robbed her last hours of any sense of loss, and when at length the Master's summons came, she went into the audience chamber of the King, willingly and unafraid.

J. B. D.

Rose Page Pendleton.

On the 24th of February, 1910, Miss ROSE PAGE PENDLETON, of Lexington, Virginia, fell asleep in Jesus, as the day dawned—forecast of an eternal day full of the sunshine of the favor and welcome of the Almighty.

From early youth she had followed the example of Godly parents, and united with them in confessing Christ before men. In her young womanhood she became an active worker in the Church, and in later years spent her strength seeking to uplift the life of the miners of West Virginia.

She had a genius for teaching, and her last days were passed in instructing the young in the principles of true religion.

She was an ever ready helper to her pastor; training the children, leading in the music, inventive in enlisting the young in the worship of the Church.

She was a fine conversationalist, with a flow of spirits that shed gladness over every company. Amiable and kindly, she won friends fho never changed and who sorely miss her.

Though a great sufferer physically, she bore up with cheerful resignation and accepted the will of God as best for her. She leaves a large gap in the home circle that nothing earthly fills, and yet all can say, "We know how we loved her when she was on earth, and we know how she loved us, and of course she loves us now." She is still the same, only that she suffers no more, but restfully looks up in the face of Love unutterable.

There is no separation. Between the mortal and the immortal worlds no great gulf is fixed; love, thought, memory, hope pass and repass through the mist. There is a community of spirits among Christ's true-hearted ones that keeps them hand in hand though there hangs between them the veil of death. She in her freedom and we in our limitations move towards the same goal and all will meet at last in that Divine hour where, as is now with her, so for us, perfect knowledge and perfect love will be one and the same.

"Oh blest communion, fellowship divine,
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine."
"Alleluia."

R. J. McBRYDE.

John Hite Morton Morris.

Entered into rest eternal, at his residence in Louisville, Ky., at midnight of February 26th, 1910, JOHN HITE MORTON MORRIS, in the seventy-eighth year of his age.

His death, which occasioned great sorrow among a very large circle of relatives and friends, was not entirely unexpected by the members of his immediate family. On the morning of February 22d, he had been found, seated in his library with a newspaper upon his lap, but in a state of unconsciousness, resulting from a stroke of paralysis. All that medical science could suggest, or beloved nursing perform, was done, but with no avail; and without regaining consciousness, he gradually sank until his spirit passed gently into eternity.

In Louisville, where almost his entire life was spent, Mr. Morris was widely known and universally esteemed. He was for many years manager for the South for one of the large English insurance companies, and after relinquishing that position he accepted the presidency of the Cave Hill Cemetery Company, of Louisville, and under his supervision that sacred spot became noted for its beauty as a city of the dead.

Mr. Morris was always a devout member of the Episcopal Church. His wife was the daughter of the venerated and beloved Dr. James Craik, for many years rector of Christ church, afterwards the Cathedral. The Rev. Charles Ewell Craik, his son, is now the Dean of the Cathedral.

Being by nature both devout and musical Mr. Morris entered the choir of Christ church in early manhood, and every Sunday found him in the choir stalls. At the time of his death he had served the church in this capacity, continuously, for sixty-one years, and it is thought that he was the oldest Anglican chorister in length of service in this country.

His funeral occurred from Christ church Cathedral, on Monday, February 28th, and the interment was in Cave Hill Cemetery.

Mr. Morris was a worthy descendant of the well-known family of that name in Pennsylvania.

He is survived by his widow, who was Miss Frances Craik, and by the following children: Rev. James Craik Morris, of Memphis, Tenn.; John Morton Morris, of Louisville; Miss Mary Craik Morris, Miss Juliet S. Morris, Mrs. Frederick D. Kalley, of Brooklyn, N. Y., and Mrs. C. C. Pinckney, of Richmond, Va.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

Robert Little Horner.

February 20th, 1910, at "Ashley," near Warrenton, Va., ROBERT LITTLE, eldest son of the late Richard B. and Mary Blair (Little) Horner, aged 84 years.

Born and reared in Clarke, he retained, to the last, the courtly manners and speech that characterized the people of that county.

From early youth he was a devout member of the Episcopal Church.

True to his loved South, he served in the Confederate Army.

In 1865 he married Miss Ellen Ashton, who died in 1876.

He was upright in his dealings, and faithful in the discharge of his many duties.

Survived by two sisters, two children, and five grandchildren, he has passed from the cares and pains of this life into the blissful rest and joy of the people of God.

APPEALS.

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INFORMATION WANTED.

I will be glad if anyone can discover the long-lost Parish Register and Vestry Book of York-Hampton Parish, York county, Va. One or more like books have been found, after ages of obscurity, in a garret.

I am impressed with the large number of men who have entered the Episcopal ministry from families who once worshipped in Grace church, Yorktown, Va. I will be glad for information along this line, so as to complete the list.

WILLIAM B. LEE,
Gloucester, Va.

The Household.

Care of Old Furniture.

Old furniture in the care of a modern housemaid if often disappointing. There may be a gloss on the old mahogany chest, but it is the gloss of too much furniture polish. If the finger is rubbed along the top of a Queen Anne table with its feather inlay and its rich coloring a smear is probably left which is not so much a sign of carelessness as it is of the hurry and rush to complete work which succeed in detracting from its appearance.

The less polish the better where antiques are concerned. Old oak and other wood always require more elbow grease than applications. Sweet oil—sparingly applied—is, however, excellent for antique mahogany. If a flannel is dipped in the oil it should be rubbed over the wood, the surface having been first of all well dusted. Stains and spots on old mahogany can be taken out by dipping a cork in oxalic acid and water and working it over the marks. Two ounces of yellow beeswax dissolved in the same quantity of spirits of turpentine represents another good medium for mahogany.

One of the best methods for cleaning old oak is to dust it well in the first instance and then to rub it with a flannel dipped in a mixture of beeswax, oil and spirits of turpentine. Many people, however, never allow beeswax to touch a Jacobean chest or armchair which is richly carved.

To remove the stains on old French furniture which is painted white, a flannel moistened with kerosene will usually prove successful, while antique gilt chairs and girandoles should be sponged with a mixture of garlic and sulphur in order to restore the original gloss and brilliancy. A little sulphur should be stirred into a pint of water and this should be poured into a saucepan kept for the purpose and boiled for ten minutes to a quarter of an hour with four bruised garlics or onions. A brush is the best method of applying the liquid. Another good gilt polisher is that of two ounces of common salt, dissolved in half a pint of water and mixed with an ounce and a half of alum and two ounces of purified nitre.

Unboiled linseed oil has the effect of darkening most woods. Ordinarily linseed oil, however, diluted with half a pint of kerosene, is excellent for old walnut, the mixture being rubbed in and left for half an hour before polishing is begun.

Spanish Salad.

Select ripe, but not soft bananas, and cut into thin slices with a silver knife.

Shell English walnuts until you have one-third the quantity of the bananas. Pass the nuts through a grinder or chop fine. Mix fruit and nuts lightly and heap them on a platter covered with crisp lettuce leaves.

Pour mayonnaise dressing over the whole, taking care it is seasoned quite sharply with cayenne pepper.

Baked Bananas.

Cut a quarter of an inch from each end of the bananas, and remove one strip of the peel from each; put them in a baking-tin with the exposed side of the bananas uppermost. Bake from fifteen to twenty minutes, basting them with a mixture made of two tablespoonfuls of sugar, two tablespoonfuls of warmed butter, two tablespoonfuls of lemon-juice, and a pinch of salt. When the bananas are soft, make the dressing very hot, pour over th m, and serve at once.

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From weeping eyes the tears.

There is hope in the world—there is!—
The song that comes after the sigh;
Let us meet the years with a morning kiss,
And smile when we say "good bye!"

—Frank L. Stanton.

The Advantage of a Difficulty.

I have come to the conclusion that there is far too pessimistic a note in the pulpit of our time. We have to strive—all the ministers of the universal Church should strive to enshrine the optimistic note. What is outstandingly obtrusive in the New Testiment is the radiance of optimism, the incessant brightness of spirit that always characterized the believers in the early Church. Think of Paul. When he wrote a word of exhortation to fellow believers, he would add a word like this: "Rejoice in the Lord always, and again, I say rejoice; walk as children of light." The early Christians are the optimists of the world; they are the light-carriers; they are the luminaries and Christians always are to be brightest people in the country. The Christian Church is to give the optimistic note.

We are missing it in this: That we do not see the advantages of a difficulty. We do not see the privilege of a big task; we do not welcome the winsomeness of a big obligation. Paul said, "We glory in tribulations"—glory in them, welcoming the task, accepting the difficulty with eagerness, attacking the towering Matterhorn of obligation as an intimation of the grace of Christ. I feel perfectly sure that if the Church could only rise to the realization that our difficulties are but a divine bequest, and realize the privilege of it, we should leap to our task with the optimism of a song.

There is a certain phrase in one of the glorious suggestive letters of Bishop Westcott, which you will find in his biography, which strikes home: "To elicit effort is as great a service to a man as to gratify a want." I would go further and say that any ministry to any man which does not elicit effort, so far from being a growth, indicates decay. To elicit effort in a Church is as great a service as to gratify a want.—Southern Cross.

When the world would bewilder thy mind, look up to the eternal Heavens where the stars never stray.—Ruckert.

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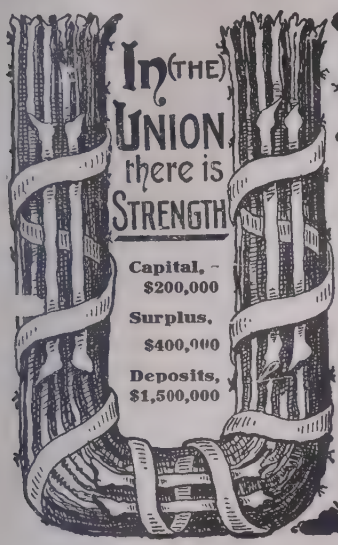
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He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water. —Arthur T. Pierson.

You have cramped your life, you have made it small and narrow. But never dare to think that this was God's plan for your life. He drew its architecture on a lordly scale. * * * He built you to be "temples of the Holy Ghost." —Phillips Brooks.



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Thoughts for the Thoughtful.

Happiness does not consist in what we have, but in what we are.

Kindle the light, and the darkness will disperse of itself.—Erasmus.

Hardship, trial, restriction, and opposition mean new vitality to character.

To love abundantly is to live abundantly; to love forever is to live forever. —Drummond.

A friend whom you have been gaining your whole life you ought not to be displeased with in a moment.—Saadi.

The first step toward all conquests is the conquest of self. Who masters his own will can easily master the world.

The habit of being happy may seem to be a strange expression, but it is a duty enjoined and a blessing to be attained.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

The thoughts of some people live so near to God that to ask them to think of us is to ask them to pray for us.—Edith C. Richards.

Gentleness of speech has made the most wilful to be as the heart of a little child and filled many a troubled life with the peace of Jehovah.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion.

Happiness may fly away, pleasures pall or cease to be obtained, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of him is never rejected.—Froude.

Habits were never formed in a day, and they cannot be mastered in a day. Time, with heart and mind united in determination, can conquer any evil habit, and make or strengthen any good one.

After sixty years of public life, I hold more strongly than ever to the conviction, deepened and strengthened by long experience, of the reality, the nearness, and the personality of God.—Gladstone.

We are not to live with others, but for them. Any one who lives to himself alone, can hardly expect to be very popular. The one who is least selfish makes for himself the widest place in the world.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of a crowd keeps with perfect sweetness the independence of solitude.—Emerson.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with Him eternally.—Fenelon.

It is the action of an uninstructed person to reproach others for his own misfortunes, of one entering upon instruction to reproach himself, and of one perfectly instructed to reproach neither others nor himself.—Epictetus.

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Southern Churchman

Vol. LXXV. RICHMOND, VA., MARCH 19, 1910. No. 12

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., MARHC 19, 1910. No. 12

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge: and that firm will receive subscriptions and advertisements on our behalf.

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THE CLERGY PENSION FUND.

In response to the action of the last General Convention, creating a Commission to raise a Five Million Dollar Fund for pensioning old clergymen, some of the dioceses have organized committees and taken steps to aid actively in that good work. In the last issue of the Southern Churchman, for instance, under Diocesan News, there appeared a notice of such a committee in the Virginia news.

It is to be hoped that this good move on the part of the National Church will meet not only with general approval but also with hearty and universal co-operation, which is much more to the point. Certainly, from many points of view, no wiser, more helpful, or more Christian work has ever been undertaken by the Church in this country.

But, why pension the clergy?

There are many reasons—too many, in fact—to go into the space of an ordinary editorial.

In the first place, all organizations to-day which want the best type of work from their workers, are either using or considering the use of the pension system. The Army, the Navy, the National Judiciary, the Colleges, the school authorities, and many corporations, are a few among the many who have seen the wisdom and practical use of this system and are putting it in operation. They are doing it, not as a work of charity, but because it is wise and helpful and profitable as a business proposition. It enables the employing bodies to get the very best results and most loyal co-operation from their workers; to keep them hard at work just so long as they are able to accomplish the best results, and as soon as the working capacity has past its best, to put them aside without unkindness or injustice and to put younger and more active workers in their place. This saving in productive capacity alone, is worth all that a pension system can cost.

In the conditions prevalent in the Church today, when a clergymen has passed his prime, one of two possible circumstances, occur: either the man must continue to try to do a work he is no longer capable of fully doing, and so the work must suffer; or the workman must be put aside on an inadequate provision for his needs, or no provision at all; and so the faithful and wornout workman must suffer. Every clergyman of years and experience knows of more than one case in which one or the other of these injustices have occurred.

It is true that there is, in the general Church and in many dioceses, inadequate provision made for "Disabled Clergy;" but this provision fails to meet the need, for two reasons: in the first place, it is utterly inadequate. In no case of which the Southern Churchman knows, is the provision such as to do any credit to this great and rich Church, and in every case, such a man is receiving as a "charity" what ought to be his by as plain a "right" as is the pension of a national judge, an army or navy officer, or a professor or teacher. By long years of service he has earned, not a "charity" in his old age, but a pension when his best working days are past.

In the second place, the provision now made is for "Disabled" Clergy—in other words, a man entirely incapacitated—and this is an injustice. A retired and pensioned professor may be far from a "disabled" or broken-down man—in fact, he may have many years of leisurely literary usefulness before him; but he has passed the time when he can do his best work in his former position, and for the sake of that work he is retired on a pension. More than one judge in this country has added greatly to his reputation after his retirement; and more than one retired army or navy officer has done good work for the country after having passed the period of usefulness at his former post.

But in the Church—where, of all places, "jusice, judgment and mercy" ought to rule, the man who receives aid in his old age, or when passed his prime, has to receive it under the brand "Disabled!" Certainly, it is a curious reward for long and faithful service! Suppose he is not, in any true sense, "disabled;" suppose he has simply reached the time of lifewhen the load must be lightened and the way made rather smoother? What has the Church to say to him under such circumstances? All she says at present is, keep on working, no matter how heavy and wearisome the burden; keep on at your task till you fall in the traces; or, accept the brand of "Disability," and try to eke out your remaining days on a pitiful pittance doled out to you under the name of a "Charity."

And the strangest part of all is that this great Church, composed of as good and true and kindly and generous and tender-hearted men and women as there are in this or any country, allows these pitiful—or pitiless—conditions to go on year after year, and no large body of men has hitherto undertaken to correct them.

But—thank God—the voice of protest has been raised at last, and just because that voice is pleading for simple right and justice, it will not be silenced. Its good cause can be delayed, but it cannot be defeated in the long-run. Right, like Truth, is mighty, and will ultimately prevail. The good and true and faithful men who are moving actively in this righteous work may not live to see the consummation of their own Christ-like endeavor, but they are laying right foundations and stirring hearts to know the truth, and stirring minds to take hold of it; and future generations will rise up and call them blessed.

The Church has her opportunity to show that she loves and does justice and mercy, and it is greatly to be hoped that her sons and daughters will not lose their opportunity, and leave it to another generation.

BOOK REVIEWS.

Orders and Unity. By Charles Gore, D. D., D. C. L., LL. D.; Honorary Fellow of Trinity College, Oxford; Bishop of Birmingham. New York: E. P. Dutton & Co. Price, $1.35.

In his line, Bishop Gore is one of the strongest men in the Church of England today, or indeed in England itself, within or without the Church. He is a scholar of wide reading and clear thinking and varied information; and a writer who knows clearly his

own views and opinions, and has the gift of expressing them in clear, pointed, concise and vigorous English. It is a pleasure to read what he has to say, whether or not one agrees with him. He is an uncompromising "High Churchman," but is too much of the Christian gentleman to use phraseology that is offensive to his opponents; and in this respect, it would be a great blessing if many others would follow his example. When he is making his strongest points and using his strongest arguments, he never uses offensive terminology. He sets an excellent example by carefully avoiding such words as sectarians and schismatics and all the cheap and offensive terms of small souls and narrow intelligences.

In this his latest work he has brought all his great scholarship to bear on the matter he has in hand, and he has done his work as well as it can be done; and he has failed to be convincing because it is impossible for him or any one else to maintain successfully his thesis.

Practically, his contention is the same as that of the outworn wording of the Preface to the Ordinal, as to the patent universality of orders from Christ's time, and that on the univeral recognition of this teaching depends all hope of Christian Unity in the future. He does not hesitate to put belief in Scriptures, Creed and Orders all in the same class, and equal in importance in any scheme for Unity. And naturally, with such views, he looks on all prospect of Unity as a dream, an unreliable chimera. He can see no justification for the act of so many of the Reformed Churches in giving up Orders in order to secure purity of doctrinal teaching, and seems to hold that deed inexcusable. With these views, it is no wonder that he should conclude his genuinely able book with such a statement as this: "When we look beyond our borders, and ask ourselves what we ought to be doing towards the recovery of Christian Communion, I do not think that we shall be encouraged to believe that any project of 'corporate reunion' is at all near to realization at present."

But as an evidence of the breadth of scholarship and thought that constantly appears, this statement is pleasant, and is cordially commended to the advocates of an amendment narrowing Canon 19:

"Schisms in the part have been due, we cannot but believe, to the Official Church refusing to give free scope to men who were certainly not without spiritual inspiration. * * * The one altar and the one ministry are quite compatible with a very free exercise of spiritual gifts like those of the Apostolic age, which we may see renewed in any other."

Present-Day Preaching. By Charles Lewis Slattery, D. D., Rector of Christ Church in Springfield. New York: Longmans, Green & Co. Price, $1.00.

This book is the outcome of a series of lectures before the Berkeley Divinity School, and the result of Dr Slattery's own experiences as a preacher. And it must in justice be said that if Dr. Slattery can preach as well as he can write about preaching, then he is an admirable exponent of his own methods. His book is divided into four divisions, with five or six sub-heads under each division. The divisions are: 1. The Form of a Sermon; 2. Acquiring Material; 3 Subjects of a sermon; 4. The Preacher's Attitude towards his Congregation. As an illustration of the lecturer's methods, under the first division he discusses The Text, The Length of Sermons, The Written Sermon, Divisions of a Sermon, Good English, and The Pulpit—and so on through each chief division. Dr. Slattery is a fresh thinker, and even when he says old things, he says them in a fresh and entertaining way; as, for instance, in discussing the length of a sermon: "Any sermon is long which is dull, and an occasional sermon may be so absorbing as to make the vestryman forget to open his watch after twenty-five minutes!" The Doctor is an advocate of written sermons, and gives many good reasons for his advocacy; but at the same time, he is an advocate for "preaching" and not just "reading" such sermons. He has a just contempt for "anecdotal" sermons, and has this pungent criticism of them: "The sermon made up of anecdotes may be easy to listen to, but its sloppiness is evident to all but the shallowest." He thinks the present drift is back towards the written sermon; and certainly some of the present-day extempore preaching (so-called) justifies him in all he has to say against it.

Particularly pointed and vigorous is the Doctor when he comes to the matter of "Good English" in sermons, and oh! that his words had a wide hearing! And then his vigorous rap at what this writer would call "ecclesiastical slang;" as for instance "priested" for ordained to the priesthood; "celebration" (—of what? Fourth of July?) for a celebration of the Holy Communion, and so on; and this: Adjectives are the death of most preachers!"

But one could go on quoting almost endlessly, because a quotable phrase is found on almost every page. For instance, in the division on "Acquiring Material," there are any number of admirable suggestions, and indeed such is the case all through the book.

To those who have not gotten too old and "set in their ways" to take a judicious hint, this book is cordially commended, and such readers will find it not only interesting and entertaining reading, but suggestive and helpful in many ways.

How to Understand the Words of Christ. A practical Handbook for Teachers and Bible Students. By Alford A. Butler, Former Warden and Professor in Seabury Divinity School; Author of "How to Study the Life of Christ." New York: Thomas Whittaker. Price, 90 cts.

Of course, it goes without saying that any book for Sunday School use written by Dr. Butler is well worth reading by the class to whom it is addressed; and this book is particularly valuable, because it is intended to help in the most difficult part of the Sunday School Teacher's work, interpreting the words of Christ. The Doctor covers a wide area and covers it well, and makes plain his purposes to any fairly intelligent mind. The need for such a book as this he states clearly and completely in a single phrase in his own work, "The Source of Christian Divinity is not in the words of Christ, but in our interpretation of them." Hence the necessity for teaching the Sunday School teacher how to understand the words of Christ.

It is an excellent book to put into any Sunday School library, for the use of the teachers.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Parson Weems.

Mr. Editor: I have to-day had my attention called to the following statement in the Rev. C. H. B. Turner's recent valuable work, on "Some Records of Sussex County, Delaware:"

"In 1808 Parson (?) Weems was here. I do not think he was a clergyman, notwithstanding his story about the Bishop of London having ordained him. If he had been ordained, he could have shown his credentials, his letters of Orders from the Bishop of London. He certainly was very clever."

It is not a nice thing to brand a man as an impostor under any circumstances, but to do so upon the slender evidence that is submitted here is a rather ungracious act. I am the more surprised that Archdeacon Turner should have written in this fashion of "Parson Weems" when the further account which he gives of him shows us a man whose principles of conduct were diametrically antipodal to a life of falsehood. It is to protest against this summary treatment of one whom I believe to have been, in spite of many peculiarities of temperament, an honest gentleman and a worthy priest of the Church, that I address you in this letter.

The facts of the case as far as known are these:

In 1783 Mason Locke Weems, known to generations of Americans as the author of the earliest "Life of Washington," the book in which appeared for the first time, the story of the Cherry Tree and the Hatchet, went to England from Maryland to seek ordination from the Bishop of London. He found that prelate, and others to whom he applied for Orders, unable, under the existing law, to ordain one who could not take the Oath of Allegiance to the Crown of England. In his efforts to obtain Holy Orders he was tireless, enlisting in his cause no less important persons than Benjamin Franklin and John Adams, to whom as the representatives of the country in France and Holland he appealed for assistance. The latter of these went so far as to obtain the promise of the Bishops of the Danish church to ordain his young petitioner to the priesthood. In August, 1784, Parliament passed an act by the provisions of which the Oath of Allegiance could be dispensed with in ordinations of persons intending to serve in foreign countries. In November, 1784, Weems' name is mentioned in an act of the Maryland Assembly, in which is incorporated an official list of the clergy of the Protestant Episcopal Church in Maryland, and about the same date we first hear of him as rector of All Hallows parish, Anne Arundel county.

As far as I can learn, there is no

documentary record anywhere of the date and place and other circumstances of Weems' ordination, but it is difficult to conceive that he would return to America falsely calling himself a priest after the possibilities of his becoming one had figured in the diplomatic correspondence of Franklin and Adams, and after he had brought himself into the official notice of the heads of the English Church, letters concerning him, although not actually mentioning him by name, had been read in Congress and sent out from there to the governors of all the States. And as he was of a prominent family in Maryland, with many friends and a large connection, we may well believe that while he was abroad, anxious eyes at home were fixed upon him in the long struggle for ordination, in which he engaged with his friend Edward Gannt, Jr. The Church in America was at this time striving to obtain the episcopate from the English Church, and anyone in England on an errand which was of international interest, and which meant more as a matter of principle than simply the ordination of a single candidate, would have been sufficiently in the eye of the American clergy to prevent in the matter at issue, dishonest action. If there had been any irregularity, it would have brought forth immediate protest from such men as Dr. William Smith, Bishop-elect of the Diocese of Maryland; Dr. Claggett, its future first Bishop, and the Rev. William West, another of the 'fathers' of the American Church.

For the next eight years, Weems served the Diocese of Maryland on some of its most important committees and was in that time the active priest of two of its ancient parishes. His fellow-petitioner for orders, Edward Gannt, Jr., served with him in Maryland and it is inconceivable that he should not have known the circumstances of Weems' ordination. To accuse him of complicity in the supposed fraud is to accuse one who was seven times elected to the Standing Committee, and who in other ways bore a high character with his brother clergy during the twenty-five years of his service in the Diocese.

There is no record that Weems' ordination was ever called into question during his life, and this, I think, is answer to the supposition which Archdeacon Turner makes when he says "If he had been ordained, he could have shown his credentials." He had many enemies in Maryland and he was frequently criticized for other things, but there is no hint of a suspicion as to the fact and validity of his ordination.

When Weems returned to Maryland in 1784, he found Dr. William Smith president of the Convention, and the Rev. William West its secretary. It is not likely that these would have given him the "cure of souls" in one of the important parishes, or in any other, if they had not been satisfied with the legality of his commission. The Diocese of Maryland at that date was fully organized. There were other Dioceses in which a man might carry through a deception of this sort, but it is likely that in this one, credentials would have been examined carefully. The average person of to-day frequently makes the mistake of thinking that the men of old were guileless children in these matters.

I am conscious that I have adduced no documentary evidence of Weems' ordination, but I think enough has been said to convince anyone that the circumstances call for suspended judgment until the case is decided definitely. If anyone who reads this has evidence for or against, it will be welcomed by a large number of people who earnestly desire the full truth in this matter. LAWRENCE C. WROTH,
Librarian Maryland Diocesan Library.
Baltimore, March 7, 1910.

As to the Change of Name of the Church.

Mr. Editor: When the agitation as to the change of the name of the Church, from Protestant Episcopal to some name other than that, said agitation only moved me to want to hold to the time-honored name.

The best, if not the easiest way, to my thinking, was not to change the name, but change the lives of the members of the Church to true Catholicity, so we "could be seen and read of all men," and then the outward change would take place. This still strikes me as the way, or plan, and maybe the best way or plan.

My mind not being encased in iron, has undergone a change, for, to my way of thinking, Protestantism has served its day, as did "goods in common" in the Apostles' day, and was quietly set aside.

The word Catholic appears nowhere in the Church, except in the Creed, and that is the faith of almost all Christian bodies: but this lack of outward assertion gives another body—a foreign body—the claim of being the Catholic Church; and, if you please, the only Catholic Church.

"That we are Catholic, no one, not even our other Protestant bodies, do nor can deny," and the Book of Common Prayer asserts the fact all through, from its Preface and on, by the gentle, though firm assertions of universitality in all the Collects and other ceremonies therein.

I read in another Church paper, recently, that at the next General Convention it would favor the name of The American Catholic, as the name for the Church now known as The Protestant Episcopal.

The objection to this, it seems to me, that instead of being heralded as the great universal brotherhood of men, under Christ, the great Head, that in other countries it would be—as the Roman Catholics are elsewhere than in Italy—a foreign body.

If all—or even a majority—are in favor of a change, why not claim our Creed heritage, and take the one in which we profess our faith when, and whenever, we say the Creed, viz., "The Holy Catholic Church."

If you see fit to give this a place in your valuable columns, I am glad and would like the opinions of others upon it. JAMES JOYNER.

Glen Spring, N. C.

The Bible.

A reason for our neglect of the Bible itself is our absorption in the ephemeral literature of the time. We stack our tables with papers and magazines, and litter them with the last novels, which we say we never have time enough to read. And, naturally, the Bible gets covered over with the mass of daily print, and we say still more regretfully that we cannot find time to read it. The remedy for this is a simple one. Take time to read the Bible, and let the daily "literature" have the scraps of time. It is the remedy which will be applied whenever we come to a genuine desire to taste the divine word again.—Presbyterian.

Church Intelligence.

CALENDAR.

March.

1—Tuesday.
6—Fourth Sunday in Lent.
13—Fifth Sunday in Lent.
20—Sunday next before Easter.
21—Monday before Easter.
22—Tuesday before Easter.
23—Wednesday before Easter.
24—Thursday before Easter.
25—GOOD FRIDAY.
26—Easter Even.
27—EASTER DAY.
28—Monday in Easter Week.
29—Tuesday in Easter Week.

Collect for Sunday Before Easter.

Almighty and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; though the same Jesus Christ our Lord. Amen.

Collect for Good Friday.

Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

Collect for Easter Even.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

Foreign.

Dr. Pollock: The New Bishop of Norwich.

Dr. Pollock has been appointed Bishop of Norwich in succession to Bishop Sheepshanks, resigned. Although it has been nearly three months since it was known that Dr. Sheepshanks was resigning, there has really been no delay in filling up the See, for the resignation did not take effect until January 31.

The Rev. Bertram Pollock, D. D., M. V. O., Chaplain-in-Ordinary to His Majesty and Master of Wellington College, belongs to a very distinguished legal family. He was born on December 6, 1863, and is the youngest son of Mr. G. F. Pollock, formerly Senior Master of the Supreme Court, and King's Remembrancer.

Dr. Pollock's grandfather was for forty-two years Lord Chief Baron of the Court of Exchequer; one uncle was a Baron of the Exchequer and afterwards a Judge of the High Court; and another uncle of the new Bishop was a Master of the Supreme Court. Dr.

Pollock was educated at Chaterhouse under Dr. Haig Brown, and gained a scholarship at Trinity College, Cambridge. He graduated B. A. (First Cl. Cl. Trip.), 1885. He received his M. A., 1889, B. D. 1902, D. D. 1903, and M. V. O. 1904. He was ordained deacon 1890 and priest 1891, by the Bishop of Salisbury. He was Assistant-Master of Marlborough College 1886-1893, and in the latter year, when he was only thirty, was appointed Headmaster of Wellington College. He was Select Preacher at Cambridge 1895. While at the University Mr. Pollock distinguished himself in athletics, and in the year that he was appointed Assistant-Master at Marlborough he represented his University in the quarter-mile race against Oxford.

Dr. Pollock has not had any parochial experience, but has shown himself at Wellington, a very capable administrator, a man of wide sympathies and of moderate ecclesiastical views. It is well known that the King has a very high opinion of Dr. Pollock's capabilities, and in 1893 took a great interest in his candidature for the Headmastership of Wellington, of which the King was president. The King's favorite home is in the Norwich Diocese, and it has been understood that ever since Dr. Sheepshanks' retirement was announced that His Majesty would take a special interest in the selection and appointment of the new Bishop.

Wycliffe Hall, Oxford.

The Evangelical school has in time past been very freely charged with a contempt for learning. It may be doubted whether the justification for this taunt was ever so complete as the world supposed it was, but there are certainly tendencies in the Evangelical cast of thought which explain the world's idea. Evangelicalism stands for the individual and unrestricted access of the soul to God, and has always taught that neither education nor position nor privilege has anything to do with the power and the right of each person to that privilege. It has claimed that the humblest, the most illiterate may attain to heights of holiness, to closeness of walk with God, to intimacy of communion with Him, equally with the highest and wisest of men. In their anxiety to emphasize this view Evangelical annals have laid stress upon the revelations vouchsafed to lowly believers, and Evangelical men have often gladly sought instruction from those who seemed to possess spiritual insight even though they had little of secular knowledge. From this position it was but a step, a step sometimes taken by indiscriminate Evangelicals themselves, to exalt the spiritual by decrying the intellectual, and critical outsiders were ready enough to assume that this attitude was typical of the school. Whatever grounds for this reputation may have existed in past generations, it is certain that it has not been deserved of late years. Evangelical Bishops and dignitaries compare favorably in point of learning with any others, and careful examination has convinced us that there are among younger Evangelicals clergymen of whose record in the schools any party might well be proud. The modern Evangelical has learned that ripeness of scholarship and sweetness of culture, while not necessary to the bestowal of divine grace, may unfold to the scholar new aspects of divine truth, and qualify him the better to minister to others. Furthermore, wealthy Evangelicals have seen the importance of promoting the advancement of learning by founding schools and colleges where the thought of young students could be guided and developed under Evangelical auspices.

The Church and Parliament.

The Church may count upon a respite during the present session of Parliament. The terms of the King's speech make it clear that the Government do not intend to touch any controversial matters outside the budgets and the veto of the House of Lords, and Mr. Asquith's own statement in his speech on the Address confirms this view. The relief will be welcome, for the controversies over Education and Disestablishment which have raged during the last four years have not conduced to progress in spiritual work, and it is to be feared that they have greatly embittered the feeling existing between Churchmen and Nonconformists. It is eminently satisfactory to know that in spite of threats and attacks the Church has held its own. All attempts to overthrow the position of Church schools have failed, so also has the attack on the Church in Wales. Not only so; the Church has steadily strengthened its case in the minds of the people of the country. There is now a much wider and a much deeper appreciation than there was four years ago of the work the Church is doing, and we are persuaded that the nation will not easily consent to legislation which would cripple the Church's usefulness. How long the quiet time will last it is difficult to say. But whether it be long or short, it must not be neglected. On the one hand the Church must go on doing its work faithfully, and with an added sense of its responsibility to the nation, while on the other every effort must be made to instruct voters in the righteousness of the Church's cause.

M. P.'s at Prayer.

In connection with the opening of the Parliamentary session the Manchester Chronicle gives some interesting particulars concerning the weekly prayer meeting in the House of Commons, which goes back as far as the year 1833. Tuesday afternoon, at five o'clock—that is the usual time; and in the ordinary way the proceedings, which take place in a room allotted for the purpose by the Sergeant-at-Arms, last no more than about twenty minutes. There is no specially chosen chairman. The practice seems to be to choose a fresh president a week ahead. Then, seven days later, he takes the chair, reads a portion of Scripture, and leads the company in prayer. Others of those present also pray, as time and inclination permit. There will be missing from the prayer meeting this session a distinguished figure in the person of Sir John Kennaway, whose tall and kindly presence has been familiar for many years past at these gatherings. Colonel Williams in past sessions has been a regular attendant. Sometimes Lord Aberdeen, the Viceroy of Ireland, drops in, and occasionally Lord Kinnaird. Men of all religious views meet — Churchmen and Nonconformists, Orangemen, and Quakers. They pray together, but this in no degree prevents them from voting in opposite lobbies. A record is kept of the gatherings and of the names of those who attend. The chapter read from the Bible is noted in the minute book. These minutes, by the way, go back a great many years, but they are not absolutely complete. The room in which the prayer meeting takes place will hold about thirty, but it is not usually full. Attendance naturally varies, according as members are occupied elsewhere. In the last Parliament, it is stated, the meetings were better attended than at any time in their history. Sir Mark Stewart, it may be noted, has been re-elected to the House this session, so that the ranks of those composing this quietly-conducted and little known weekly gathering will be reinforced by the presence of an old friend.

American.

PROCEEDINGS OF BOARD OF MISSIONS.

Resignation of the Bishop of New Jersey—Local Treasurers Should Remit Funds this Month.

The Board of Missions met at the Church House in New York on March 8. The resignation of the Rt. Rev. John Scarborough, D. D., Bishop of New Jersey, was read together with his request for its acceptance at this time, because of his inability to longer discharge efficiently the duties The Board by a rising vote unanimously adopted the following minute:

"In accepting with great reluctance the resignation of the Bishop of New Jersey, the Board puts on its records the following statement:

"1st. That it accepts the resignation only under the conviction that the Bishop is governed in this action as in all his relations to its work by the same conscientious sense of duty which has governed all his relations to the Board, namely, that he is physically disabled for satisfactory service.

2d. That it recognizes the unsurpassed ability and devotion of Bishop Scarborough's long and faithful service on the Board.

3d. That in taking this action the Board hopes to have a share in prolonging the life and continuing the activity of the Bishop's work in his Diocese and for the Church at large."

The Treasurer's report was more favorable than that of a month ago. He said, "to March 1, last year, including the income from invested funds, we received $243,124.60. To March 1, this year, we received $234,811.35, showing a decrease for the six months ending March 1, of $8,313.25. A month ago the decrease reported was $25,376.92, so that the receipts during February, applying toward the appropriations, have been larger than those during February last year, by $17,063.67." While this report is very encouraging for the month, the total contributions, etc., are not nearly sufficient proportionately to meet the increased appropriations for the present fiscal year; and in April the committee will have to face the consideration of the estimates from the whole field. It is all important, for that reason, that all monies for the Society, in the hands of local treasurers, should be remitted during this month.

A resolution was adopted recommending to the House of Bishops that the Missionary District of Oklahoma be divided.

The Bishop of Honolulu reports that the debt on the new priory has been paid. The property is now worth $79,000. Bishop Restarick is recovering from a recent illness and will go to England during the summer, where he will serve as a delegate to the Edinburgh Conference.

Dr. and Mrs. Bliss recently arrived

at Tokyo. The Doctor says that the realization of affairs was far beyond the representations that had been made to him. He attended an operation where "things went along in a way that would be creditable to any American Hospital."

The Bishop of Mexico gives notice of the death of the Rev. Filipe Pastranay Castillo, on February 20. The Bishop speaks of the deceased as among the oldest of the native clergymen—forty-nine years—universally beloved and respected; and a sincere Christian and devoted servant of the Church. His loss will be severely felt.

Under the Woman's Auxiliary United Offering, Miss Lindsay Phelps was employed to work at Valle Crucis, N. C., by the request of the Bishop of Asheville, in the room of Miss Tongue, resigned; and by the request of the Bishop of Atlanta, Miss Elsie Hanserd, in the place of Miss Ward, resigned, and Miss Bertha Duck in the room of Miss Griffin, resigned. At the request of the Bishop of Porto Rico, Miss Josephine Osborn was appointed missionary nurse at St. Luke's Hospital, Ponce.

How Christmas Was Celebrated at Nome, Alaska.

St. Mary's, Nome, had its Christmas this year, and it was an occasion of great joy to those who had missed the Church's festival there for more than one Christmas. The little church, which had been closed for over two years, was "all glorious within," and, as some of the congregation declared, it was the most impressive service ever seen there. The little church had never looked so pretty, with its rood-screen, built by the men in a night, covered with green spruce garlands brought a hundred miles by dog-sled, and the Altar and Credence ablaze with its dozens of lights. The snow lay deep outside and the thermometer registered 35 below zero, but it was bright and warm inside, and the green branches—real evergreens—were pleasant to the eyes of those who had not seen a sprig of green for many months, and would not do so for many more. A good choir, composed of the best singers in Nome, had been organized at St. Mary's and the music was excellent. The glad tidings of great joy was delivered and explained, and many heard and perhaps realized as never before the marvellous message of the Incarnation. A large congregation was present (for Nome) and the offerings amounted to $53.

In the afternoon, at 4 o'clock, the children of the Sunday School, which was organized the 1st of November (though it had been said that it was impossible to have one at St. Mary's), had their special celebration. The children sang their sweet carols—"Once in Royal David's City," "While Shepherds Watched Their Flocks by Night," and "Thou Didst Leave Thy Throne"—after the prayers and address and catechizing by their superintendent and pastor, received their bags of good things and their presents. Their singing and answers to the catechizing were splendid. The visitors present said they would not have missed the children's service for anything. Their offerings were presented and, together with their total offering since the school was organized, amounted to just $10—a nice sum to add to the morning offering, to be sent to Bishop Rowe for work elsewhere. The children of St. Mary's are taught that they do not give to pay for the expenses of their school or to get back something at Christmas, but that they are the special wards of the Church, and the expenses of their instruction are paid out of the main treasury, and their offerings are their own special offerings to God, for the purpose of helping to make known the children's King to other little ones who know Him not. There are only 19 children, and three teachers, but they are very earnest and interesting children.

Connected with the Christmas services at St. Mary's was the service on Sunday, the 26th, the Eve of St. John's Day, when the Masonic Lodge of Nome, by special invitation, attended in a body—60 benig present—quite filling one side of the church, and the other side being entirely occupied, and every available space for chairs. The music was splendid, as usual, and the sight of so many men and the little church packed to the doors was inspiring. The subject of the sermon was, "The Lodge and the Church"—their likeness and difference, how the lodge may help the Church (in disseminating the spirit of brotherly love and goodwill) and how the Church may help the lodge (as the repository of truth and the sphere of grace), and an appeal was made not to let the lodge take the place of the Church—which it really could never do. Many expressed their pleasure at being present, and it was said that of the nine times that Anvil Lodge had attended Divine service in Nome, this had been the best and the most helpful.

Altogether it was a most notable Christmas at St Mary's and many trust it will not be the last. St. Mary's fills a place and is doing a work in Nome which no other Church or religious body has done or can do, and there are many to whom its ministrations are precious and who otherwise would be neglected or cut off from the Church's blessings.—Rev. Guy D. Christian, in Alaska Churchman.

Church Work Among Deaf-Mutes.

The Rev. Oliver J. Whildin, General Missionary to Deaf-mutes, recently returned to his headquarters in Baltimore, from a long and successful missionary trip in the Southwestern portion of his great field. Among the Dioceses visited were Virginia, Southern Virginia, Tennessee, Mississippi, and Arkansas. He visited the School for the Deaf in Little Rock, on Washington's Birthday, and delivered a lecture in the school chapel. On the following Sundays he preached for his brother missionaries in St. Thomas' Mission, St. Louis, Mo., and All Angels' Mission, Chicago, Illinois. Upon his return to Baltimore Rev. Mr. Whildin administered the Communion in Grace mission, Baltimore, and St. Barnabas' mission, Washington. On March 18, he hopes to have a class presented for confirmation in St. Matthew's church, Wheeling, and on April 6, another class will be presented in St. Andrew's church, Richmond, Va.

Summer Conferences.

At the very end of its active days, the American Church Missionary Society did a signal service to the missionary work of the Church. It started a Summer Conference at almost the moment it turned its Brazil and Cuba missions over to the Board of Missions. That one conference has now become two, and is likely, this year, to become three. The first conference left Richfield Springs and followed its largest support into New England. Successful beyond the Society's greatest hopes at starting, it meets this coming July, 16 to 31, at the Episcopal Theological School, Cambridge, in charge of a representative committee, of which the Rev. Philip M. Rhinelander is chairman. Its courses of mission study are to be much strengthened this year, making it quite the equal of any other Summer Conference.

Through the influence of the Northern Conference, a second one is planned next June, at St. Mary's School, Raleigh. For ten days the trustees of the School have asked the clergy and laymen of the Carolinas to be their guests to the number of 175. Bishop Kinsman of Delaware will be the leader, but there will be other instructors, and Bible and Mission Study will be the programme. St. Mary's is admirably adapted for summer meetings, and it is hoped to make this Carolina Conference an annual one.

Four or five years ago, Richfield Springs was not well adapted in buildings or in railroad facilities for a Summer Conference. Now all is changed. New halls have been built and new railroads furnish ample means of reaching it. The people of the village have formally asked that conferences be re-established there, and have pledged their hearty interest and some support. Summer conferences at Richfield will not, it is felt, interfere with existing ones at Cambridge and Raleigh. A local committee at Richfield is considering the matter, and already has assurances of co-operation from Sunday School, Woman's Auxiliary and Church laymen's organizations. From one to three summer conferences in five years is a good record.

Recommendation to Laymen for Work for Missions.

The recommendations to Church laymen for work for Church missions, as made by the recent Laymen's Conference in Pittsburgh, already reported in these columns, are signed by Messrs. Thomas Nelson Page, of Washington; Eugene N. Camp and John A. Ely, of New York; William McClellan, of Newark, and Meredith Langstaff, of Long Island. The appeal is expressly to young men, and it is for the whole work of the Church, parish support, education and Missions at home and abroad. The resolutions say:

We, the representatives of missionary organizations of Church laymen whose members have seen successful service ranging from five to more than twenty years, set forth the following methods for bringing the present larger missionary interest on the part of laymen to practical and tangible results. In so doing we point to the facts:

1. That these suggestions are based on experience;

2. That they cover the entire work of the Church on its material side; and

3. That they rest on economic and scientific principles.

There are two primary plans, the one relating to the parish, the other to the city and district. These are:

For Laymen of the Parish.

As a means which has proved most successful wherever employed, we recommend the formation in groups in each parish, by the rector and men of the congregation, of all men who may be sufficiently interested in the work of the Church to take part therein. In this plan men are divided into groups of five to ten each. Age, personal acquaintance, place of business or residence, and mutual preference govern the division. A leader is named for

each group, and group leaders select a general chairman. All men of the parish are included. Under the plan every man knows, every man is given work to do, every man gives. Amounts of annual gifts, and ways of paying same, are left to givers, but group leaders see that pledges are paid. Gifts are to parish support, extension of the Church at home, missions in all the world—the whole missionary and extension problem.

FOR LAYMEN OF THE DISTRICT.

We urge laymen of each district, Diocese and parish to undertake to coordinate the work of existing organizations of laymen in their respective territory, sacrificing the special work of none, and bring them in greater measure than now to the service of Bishop, Archdeacon, and rectors in their work for missions at home and abroad. Where there are no missionary organizations of laymen we urge the forming of leagues or societies of Church laymen in which all parishes and missions of the city and district may have representatives. Such league or society will be unofficial, officered and managed by volunteer laymen, but loyal to the laws of the Church and to all Church authorities.

Subsidiary plans include schools to train laymen, the circulation of the Prayer Book, the use of the public press, annual Laymens' Conferences in each principal city, more summer conferences and meetings to give information about plans, to be held during the General Convention. The recommendation concerning the Prayer Book was made by Mr. Page and is:

"A knowledge of the Prayer Book is almost an essential for joining intelligently in the Church services. The Book is, indeed, one of the great educational agencies of the world, bringing the reader into touch with the spiritual minded of the ages. We believe that the circulation of the Prayer Book, either in its present form of the Book of Common Prayer, or in such simplified form as the General Convention may authorize for mission purposes, should be fostered by every means at the disposal of the Church Therefore, resolved, that the members of the General Convention in our several Dioceses be respectfully requested to urge the Convention at its next meeting to gives this matter of circulation of the Prayer Book its serious consideration."

Respects in which recommendations are held to be scientific are: 1. That men cannot be developed by working upon them. They must themselves work. 2. That the more appeals are sent out, the more men wait for appeals; do nothing until they arrive, and then incline to respond as little as may be. 3. That it is an error in method to strengthen the Board of Missions that it may send out more appeals and spread more information concerning its work. Appeals cost money and laymen pay the bills. Therefore, do the work themselves, get God's blessing, and send the money formerly spent on appeals to evangelize the world. 4. That apportionments must be for men as well as money, and that all causes, not foreign missions only, must be advanced. 5. That young men must be enlisted. 6. That the same up-to-date business methods must be placed at the service of the temporal part of missions as are employed by the world of commerce, invention and education.

Conferences have already been planned for the spring and fall in Syracuse, Buffalo., Erie, Evansville, (Ind.), New York, Boston, Lynchburg, (Va.), and Washington.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Churchman's League Lectures—Speakers at the Brotherhood Services—Memorial to Rev. J. B. Perry—Tri-Diocesan Convention to be Held in Baltimore—Confirmation by Bishop Harding—Lenten Services at Hyattsville.

The fourth of the Churchmen's League Lenten Lectures was delivered, in Epiphany church, on Tuesday evening, March 8, by the Rev. James W. Morris, of Monumental church, Richmond, whose subject was Brazil, and the Church's work in that most interesting Republic. The fifth and last, with the Philippines as the theme, was delivered by the Rev. Samuel S. Drury, rector of St. Stephen's church, Boston, Mass., on Tuesday evening, March 13. These lectures were attended by large congregations, which were rewarded by subjects ably treated by admirably-chosen speakers. The committee having charge of these lectures deserve praise for their excellent judgment in the selection of topics and speakers.

The speakers were: Dr. McGrew, of Silver Spring parish, Maryland; Bishop Rowe of Alaska; Dr. Pott, of Shanghai, China; Rev. J. W. Morris, D. D., of Richmond, and Mr. Drury, of Boston.

The out-of-town speakers at the St. Andrew's Brotherhood Mid-day Lenten services, in Epiphany church—the closing week of the series—were the Rev. Floyd W. Tomkins, D. D., of Holy Trinity church, Philadelphia, a well-known and popular preacher in Washington; and the Rev. Robert Johnston, of the Church of the Saviour, Philadelphia, who was called from Scotland to the rectorship of that important parish. The Washington speakers were the Rev. Dr. Roland Cotton Smith, rector of St. John's, Washington, and the Rev. Edward S. Dunlap, curate of St. John's. These services, also, have been well attended.

A very handsome window, a memorial to the Rev. Josiah B. Perry, D. D., former rector of St. Andrew's church, Washington, has recently been placed, and dedicated, in the western side of the nave of the church. The donors are the rector, the Rev. George Calvert Carter, and the vestry of St. Andrew's. The rector dedicated it. The window represents the scene at the door of the two disciples of Jesus, at "a village called Emmaus," as described in St. Luke, 24:29, at the end of the journey from Jerusalem, on Resurrection Day; and the motto is composed of the three hospitable words, "Abide with us," by which the two disciples "constrained" the Risen Lord to become their guest." Sweet and precious words that have, in all the ages since that great Day, "constrained" the loving Lord to "abide" in many a heart.

The epitaph, on the lower end of the window, written by Mrs. Perry, the widow of Dr. Perry, reads as follows:

"To the glory of God, and in honored and loving memory of Josiah Bedon Perry, D. D., twenty-three years rector of this parish; during whose ministry, the present church was built. "He preached Christ unto them."

The Tri-Diocesan Convention of the Brotherhood of St. Andrew, comprising the Dioceses of Washington, Maryland and Easton, will be held in Christ church, Baltimore, May 21-22.

The Bishop of Washington officiated twice, in confirmation and sermon, on Sunday last, March 13, as follows: At St. John's church, Washington, at 11 A. M., he confirmed twenty-five; and at 8 P. M., in St. Thomas' church, he confirmed twenty-five.

The Friday night Lenten services in Pinkney Memorial church, Hyattsville, Md., the Rev. Henry Thomas, rector, with special preachers from Washington, have met with decided favor, the attendance being, as a rule, almost equal to the Sunday morning congregations. This parish is in a very healthy financial condition; and is, also, looking forward to either an enlarged or a new church. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

Confirmations by Bishop Talbot—The Diocesan Sunday School Commission. Lectures by an Assyrian Clergyman. Presents to a Departing Rector. Lenten Services—Proposed New Church at Scranton.

Recent confirmations in the Diocese have been as follows: St. Luke's, Scranton, 20; Good Shepherd, Scranton, 17; Douglassville, 3; Emaus, 3; South Allentown, 5; Carbondale, 25; West Pittston, 9. The Bishop has published in the Diocesan Record, a long list of visitations, reaching up to June 20.

The Sunday School Commission of the Diocese recently held an important business meeting at St. Clair, were entertained at lunch by the Rev. and Mrs. T. T. Butler, and later in the same day, conducted a Sunday School Institute in the Church of the Holy Apostles', St. Clair. The Commission is now arranging for a Diocesan gathering of representatives from all the Sunday Schools of the Diocese, on Saturday, April 16, at St. Clement's church, Wilkes-Barre, to formally present the Lenten Offering of the Sunday Schools for Missions.

During Holy Week, the Rev. G. W. Van Fossen, warden of Leonard Hall, will hold special services in St. John's church, Ashland, the Rev. John Warnock, rector, which will culminate in the Three Hours' service on Good Friday.

Trinity church, Bethlehem, has lately paid the last $500 on a debt incurred some four years ago in necessary repairs.

The Rev. Mar Elia, a clergyman of the Assyrian Church, a native of Persia, and a graduate of the General Theological Seminary, spoke most interestingly in Trinity church, recently, of his educational work in his native province. The same clergyman has been visiting other parishes in the Diocese, viz.: the Church of the Nativity, South Bethlehem; St. Mark's, Mauch Chunk, and St. John's, East Mauch Chunk. The church which he represents is a mission of the Church of England, that is to say, it is under the fostering care of the Archbishop of Canterbury.

The Bishop visited St. Margaret's mission, Emaus, now under the charge of Mr. L. B. Sheerin, a layreader of Leonard Hall, and confirmed a class.

The Rev. P. M. Kerridge officiated for the last time as rector in Trinity church, Easton, on January 16, leaving with his family the next day for his new work at St. James' church, New London, Conn. His Easton parishioners presented to him a dining room set of Sheraton mahogany furniture, and a handsame case of silver, which he found in New London on his arrival. The Rev. M. A. Tolman acted as locum tenens for three Sundays. The vestry has extended a unanimous

call to the Rev. A. M. Bradshaw, of Conshohocken, Pa., to become their rector.

Christ church, Reading, is having a series of mid-day services during the last two weeks of Lent.

A series of Wednesday evening union services are being held in Christ and St. Barnabas' churches, Reading, with visiting preachers.

St. Luke's church, Lebanon, has been enjoying a series of sermons on Wednesday evenings, given by visiting clergy. The vestry has secured clerical assistance for their rector, the Rev. John Mitchell Page, to enable him to give more time to his mother, who is ill.

The Church of the Good Shepherd, Scranton, has purchased, or decided to purchase, a site for the proposed new church, at a cost of $12,700. It has decided to secure plans for church, parish house and rectory, from which the church will be built next year.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Lent at Grace Church, Lyons—Confirmation—Banquet to the Rector. Good Work by the Knights of St. Paul.

The Lenten season has been one of activity and work at Grace church, Lyons. Daily services have been held and three on Sunday. Every service has been well attended and the interest manifested is exceedingly gratifying. Our rector, the Rev. Dr. Sykes, is a great worker, and understands how to reach men. At the beginning of Lent he divided all the male communicants of the parish into groups of five, inviting each group to the rectory at a certain time, when he would have heart to heart talks with them, regarding their temporal, physical and spiritual condition, counsel and advise them, secure their promise not only to attend service, but to take an active part in parish matters and by this means has secured the attendance of a large number of men at the services and gotten them working in church affairs.

Tuesday evening, March 1, the Bishop visited Grace church and confirmed a class of candidates, in which there were more men than women. After the service the Bishop met the vestry, congratulated them, and complimented their work and energy in Church matters. Over $5,000 were raised during the past year, which sum, after paying current expenses, was spent in improving the church property, the rectory and parish house, and now the whole property is in excellent condition.

The Rev. Mr. Sykes will complete the second year of his rectorship the last night of this month, and in commemoration, the vestry and ladies of the church have arranged for a large banquet, at which all the clergy of the village will be present, while many of the prominent men of the town will be on the list of those who shall respond to toasts.

The Sunday School is in a most flourishing condition, the children and teachers show much interest in their attendance and in the work done while in the school. The Knights of St. Paul, a secret society for boys, is accomplishing much good work. They aid the rector in the building up of a Sunday night congregation, and now Grace church has the largest night service of any church in town and frequently the men exceed the number of women in attendance, much of which is to be credited to the work of the Knights, and that of our rector.

A new memorial window is to be put in the church by the family of the late Dr. Chamberlain, at one time warden and for many years vestryman of this parish, and his wife, who was a most devoted, faithful and loyal Churchwoman.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Bishop Walker's Visitation to St. Stephen's Church, Olean.

The Bishop of the Diocese visited St. Stephen's church, Olean, on the evengregation greeted him, and the service was of the most inspiring nature. The Bishop preached from the 1st verse of the 36th Psalm: "Fret not thyself because of the ungodly, neither be thou envious against the evil doers;" in which he spoke of the prevailing unrest and discontent of society and the Church, and pointed out the cure of unbelief and superstition, under the last-named, of which he classed much of the mental-healing of the present day.

The service was followed by the administration of confirmation to fifty persons, presented by the rector, the Rev. Dr. J. W. Ashton, whose labors in that direction would have been even more abundantly crowned had the full number of the class been present, which they were prevented from by the inclemency of the weather and prevailing illness in the community.

As it was the large number of the persons confirmed contained many adults, whose earlier religious life had been spent outside of the Episcopal Church. The offering of the service was for Missions in the Diocese.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Grace Church, New Orleans—Large Class Confirmed—Lectures Before the Church Club—Dr. Warner's Sunday Afternoon Lectures.

The largest class of candidates ever presented in Grace church, New Orleans, was confirmed on Sunday, February 27. The class numbered 54, and was made up principally of young people. The Bishop took occasion to compliment the zeal and activity of the rector, the Rev. A. R. Elbrooke. During the rectorship of Mr. Edbrooke Grace church has had remarkable progress. It has secured land adjoining the lot on which the church is built, and plans to erect a new church building, with a plant for institutional work. Mr. Edbrooke has the faculty of enlisting men in his organization, and has under his direction as fine a staff of workers as can be found in the Diocese.

Rev. Dr. W. A. Barr, Dean of Christ Church Cathedral, New Orleans, delivered a very interesting lecture on Wednesday, March 2, in St. Paul's church, upon the subject, "Magna Charta and the English Church." The lecture was under the auspices of the Church Club of Louisiana, and is one of a series given on Wednesday nights during Lent in various New Orleans churches, by speakers of note in the Church. The lecture of the week before was delivered by Bishop Brown of Arkansas, who spoke on Church Unity, and outlined his plan for an international Episcopate. This would, he said, bring the great Protestant communions together, and eventually even Roman Catholicism might be brought into such a movement. Bishop Millspaugh of Kansas was the lecturer at the first of the series, on February 23. The Church Club of Louisiana is a very active institution, and has arranged these series of lectures for a number of years past, and has also directed the down-town noonday services in Lent. The Bishop has interested himself very deeply in the Club, and has in turn received help from it.

A chapter of the Order of the Daughters of the King was organized in St. Matthew's church, Houma, on March 7. Mrs. L. H. Brooks was elected president; Miss Lucy Connelly secretary and treasurer. The chapter starts with a charter membership of eleven.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

The Laymen's Missionary Movement in Cheyenne—New Men Secured by Bishop Thomas for his Missions. Church Work Begun at Hanna.

A Convention of the Laymen's Missionary Movement was held in Cheyenne, beginning on Saturday, March 12, with a dinner at 6 P. M. The programme announces an address by Bishop Thomas, on "The Significance of the National Missionary Movement;" "Men and Missions," by I. T. Headland, of Peking; "The Call of the Non-Christian World," by Geo. Sherwood Eddy, of India.

Sunday, March 13, a mass meeting at 4 P. M., with addresses by M. D. Eubank, of China; Geo. Sherwood Eddy, of India; Thomas Moody and George Heber Jones.

Monday, March 14, missionary addresses: India, Rockwell Clancy; Korea, Geo. Heber Jones; Turkey, John E. Merrill; Africa, Thomas Moody; China, M. D Eubank. Also addresses on "How to Enlist the Men of the Church in the Work of Evangelizing the World." The speakers to be S. Earl Taylor, New York, presiding; M. D. Eubank, China; J. B. Trimble, Kansas City. At 7 P. M., closing session, when Bishop Thomas was to make an address on "A Call to a Great Advance;" I. T. Headland, "A New Force in an Old Empire;" Bishop W. S. Lewis, "The Spiritual Awakening of the Orient."

Perhaps the most cheering feature of the Bishop's visit East was his success in securing the services of several new men for stations which have been waiting for development. Basin, Buffalo, Newcastle, Saratoga, Sheridan, Wheatland, and Thermopolis are soon to be filled which will mean that missions around these points can be provided with occasional services. Rev. F. De Salles Carroll has already entered upon his work at Sundance, and lay services are being conducted at Hudson by Mr. Guy E. Kagey.

The Archdeacon paid a visit to Hanna on March 3 and 4, where lay services are being conducted by Mr. C. D. Williamson, on Friday evenings.

Several Church families were discovered among the English people who are connected with the coal mines, and a congregation of about twenty-five assembled in what is known as the Union Church building, where two children his work at Sundance, and lay services This building was erected some years ago by public subscription, on land loaned by the Union Pacific Coal Company. It is hoped that before long the faithful services of the lay reader may be supplemented by the regular visits of a clergyman.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Mission Sermons by the Rev. Dr. F. L. Vernon—The Philadelphia Bible Society—Memorial Room for Crippled Children—Bishop Robinson of Nevada Confirms Nineteen at the Almshouse—Bequest to St. Luke's, Philadelphia—Dr. Mortimer on Divorce and Remarriage—Bible Class Lectures.

The Very Rev. F. L. Vernon, D. D., Dean of St. Luke's Cathedral, Portland, Maine, preached a course of mission sermons in St. Michael's Chapel of St. Mark's parish, on Tuesday, Wednesday and Thursday evenings, March 8-10, and also made the address at the noonday service in Old St. Paul's church, on Wednesday, March 9.

The Philadelphia Bible Society was the first established in America. Its scope was enlarged in 1840, when it became the Pennsylvania Bible Society. It has now merged its interests with the American Bible Society and becomes a part of the Atlantic Agency, covering the States of Pennsylvania, New Jersey and Delaware, with headquarters at 701 Walnut street, Philadelphia.

Miss Ellen Goodman has furnished a large room on the first floor of the Home of the Merciful Saviour for Crippled Children, to be known as the Caroline Thomas Memorial Room. There are six cots with all necessary appliances. It communicates with the William Fiddle surgical board.

Bishop Robinson addressed the Clerical Brotherhood on Monday morning, March 7, on his work in Nevada. He said that he hoped to raise $4,000 in Philadelphia during the next two weeks, for a Sunday School building and a house for one of his missionaries. On Thursday afternoon, March 10, he confirmed a class of nineteen in the Blockley Almshouse, which had been prepared by the Rev. A. L. Millett.

Among the contingent bequests contained in the will of the late Mary Gertrude Henderson, was one of $500 to the Church of St. Luke the Beloved Physician, Bustleton.

In his meditation on Monday evening, March 7, the Rev. A. G. Mortimer, D. D., spoke on Divorce, but made it plain that his condemnation was against marriage after divorce, and stated that divorce and remarriage are more degrading to women than polyamy, and urged ostracism as the best cure for such.

The Rev. John G. Hatton, who was called a few weeks since to a curacy in New Orleans, has been called to succeed the Rev. Hubbard H. P. Roche, who was obliged to go South for his health, as the rector of the Church of the Transfiguration, after having been released from his Southern appointment. Mr. Hatton is a graduate of Nashotah and was ordained deacon and priest by the late Bishop Nicholson. He was curate at the Church of St. Edward the Martyr, New York City, the first rector of the Church of the Good Shepherd, Des Moints, Iowa. He was attached to St. Elisabeth's church, Philadelphia, before going to the Church of the Transfiguration, as curate, a few years ago.

The Rev. George Woolsey Hodge preached the concluding sermon in his course on Christian Unity, in the Church of the Ascension, on Sunday evening, March 13. His subject was The Ideal Church for the United States.

The Rev. D. M. Steele is holding his course of Bible Class Lectures, on the Monday afternoons in Lent, in the Church of St. Luke and the Epiphany. The subjects upon which he is lecturing are: Some Typical Bible Stories; Some Typical Bible History; Illustrative Biblical Poetry; A Representative Biblical Prophecy; a Typical Biblical Parable, and a Typical Biblical Miracle. On the Wednesday afternoons of Lent the assistant minister, the Rev. H. C. Stone, is giving his postal card services, which during the past two years were so successful. The subjects are: Holman Hunt's Annunciation; Sarto's Madonna Del Arpie; Raphael's Mater Doloroso; Da Vinci's Last Supper; Ciserio Ecce Homo, and Rubens' Descent from the Cross.

The Rev. Jules L. Prevost, M. D., whose labors for fifteen years in Alaska were so very successful, will, after Easter, become rector of St. Peter's church, in the Great Valley, and St. Paul's church, West Whiteland. He came East about three years ago and took charge of St. Ambrose Mission, Philadelphia, while pursuing a course of medicine in Temple College. He is a graduate of the Philadelphia Divinity School.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Bishop Cheshire Visits St. Stephen's Mission—Death of the Rev. F. A. Fetter—Apportionment Being Fully Met — Mission in Tarboro — The Thompson Orphanage—Lenten Services at Holy Innocents', Henderson.

One of the new and most successful missions is that of St. Stephen's church, Duke, the Rev. Samuel M. Hanff, priest-in-charge.

The Bishop devoted the 11th and 12th of February to that growing work, officiating Saturday evening and Sunday forenoon and evening, preaching at each service. On Sunday morning, five men and two women were confirmed. The Sunday School is one of the largest and most effective in the Diocese. Upon his visit the Bishop addressed the Bible classes, several of the younger classes and the assembled school.

The Rev. Sanders R. Guignard, who recently resigned St. Andrew's, Greensboro, has accepted a charge in the Diocese of South Carolina. Mr. Guignard has been a faithful worker in all departments of Church service, and will be sincerely missed in the Diocese as well as in his former parish.

The death of the Rev. F. A. Fetter is a real bereavement to the congregations of St. Paul's, Monroe, and St. Timothy's, Olive Branch, of which he was the faithful and beloved pastor. Under his wise and devoted administration there was a steady upbuilding at both points. The new church at St. Timothy is a monument to his staunch service and well-directed energy.

The Rev. R. P. Eubanks has recently accepted the call as assistant to Christ church, Raleigh. Mr. Eubanks comes with a fine record for work already done, and there is a bright outlook for him in his new field of labor.

The Convocation of Charlotte gives most encouraging report in regard to the meeting of the Apportionment. Several congregations have already paid, some are doubling, while others still are giving more than asked by the Bishop.

The Rev. J. J. D. Hall, Superintendent of the Galilee Rescue Mission, Philadelphia, held a week's mission recently in Calvary, Tarboro. The interest increased with the days, and the last service gathered one of the largest congregations ever known in Tarboro. A large number of men promised to strive each week to bring some one to the Saviour, while there were many other evidences of what, it is hoped, is permanent good.

The nineteenth annual report of the Good Samaritan Hospital for Colored People, at Charlotte, shows an admirable record. A nurse graduated April last, a new sterilizer has been put in, nearly half the patients have paid something on their board, and there is evidence of the growing appreciation on the part of those administered to of the splendid service rendered them. The total number of patients cared for was 229. The excellent board of managers is an unerring testimony to the excellence of the institution.

There is an encouraging note in the news from the Thompson Orphanage, Charlotte. The health of the children is excellent, the farm-work opens auspiciously, while again and again come helpful reminiscences from those who have been nurtured there, and who, largely, through the care received, have "made good" in the larger world. The chief thought engaging all interested in its welfare just now is the means for securing new and suitable buildings.

The Lenten services at the Church of the Holy Innocents, Henderson, have been admirably attended, notwithstanding much inclement weather.

The Wednesday night services have been, for the most part, special in character, with clergy officiating from out of town. Those who have thus far preached have been the Rev. S. S. Bost, St. Philip, Durham; the Rev. I. McK. Pittenger, D. D., the Church of the Good Shepherd, Raleigh, and the Rev. B. F. Huske, St. Paul's, Greenville. The sermons have been earnest, strong, and helpful, and heartily enjoyed in every instance. The Guild is making ready the fulfilment of its pledges, and at the same time is studying the Mission to China, being especially interested in that part of the field to which the Bishop's daughters have have consecrated themselves.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Trinity Church to Wipe Out Its Mortgages on Churches—Sermons by Bishop Woodcock and Canon Du Moulin—Ordained to the Diaconate.

Upwards of a hundred years ago Trinity parish began the plan of helping Church extension in the Diocese and State of New York by loaning money with which to purchase land. It took mortgages in regular fashion, with interest at six per cent. Then it remitted by formal vote the interest accruing each year, never collecting a penny, and when occasions arose for transfer of mortgages always acceding to such requests without objection. Occasionally some of these mortgages have been paid off. Usually Bishops and Standing Committees have held that these mortgages were no bar to consecration of churches, and so not a few edifices on which these Trinity mortgages rest have been consecrated for these many years.

Now Trinity changes its policy and offers to wipe out all of these mortgages. Many have already been canceled and upwards of sixty will be as soon as legal details can be attended to. The amount involved is nearly $400,000. It is interesting to note that these mortgages rested upon St. Thomas' and St. Bartholomew's properties. Others bene-

fited are Christ, St. Peter's, Holy Apostle's, St. Andrew's, St. Matthew's and St. Philip's churches, and in the Bronx, the Advocate, St. Simeon's, St. David's and St. Edmund's churches. The highest amount remitted was against the property of St. Luke's, and was $61,000. Trinity states, in response to questions, that it cannot at this time loan or give money for more sites, owing to the demand for money to replace condemned tenements. It also states that when its mortgage policy was adopted there were not safeguards insuring the permanence of the properties. Now there are Canons and State laws amply protective. Hence its change.

Preachers at Trinity and Calvary noon-day services, last week, were Bishop Woodcock and Canon Du Moulin, respectively. The Bishop spoke of the difference between success in life and success of life; how many men have amassed fortunes and been counted remarkably successful in life, and yet lost all that was really worth working for and living for, dying miserable failures in their use of life. The Dean made the point among many others that all men preach whether they wish to do so or not. Pulpits are not at all necessary to sermons. Neither are words. A man preaches by his conduct, by his life, by his mere existence to a congregation large or small, according as he numbers his friends. He may preach for righteousness or against it. It is for him to say which it shall be. Trinity was crowded as ever—the most remarkable number of men, for so continuous season, noon-day services in this historic church have ever commanded.

On March 13, in St. Martha's mission chapel, in the Bronx, Bishop Mann, acting for Bishop Greer, ordered deacon Mr. G. Livingston Bayard, who was reared in St. Thomas' parish, New York City, and advanced to the priesthood the Rev. Messrs. Kenneth A. Bray and Victor M. Mori, the two last named in charge of Bronx missions and resident at the Bronx Church House. These ordinations do not take the place of the regular Trinity ones, but were held at this time largely to facilitaate the work in the two Bronx missions, which are growing to such extent as to demand the services of men in priest's orders.

In Grace church, on Sunday afternoon, Bishop Mann, Dr. William Jay Schieffelin and the Rev. Karl Reiland spoke to men of the Federation of Church Clubs on the subject of "The Call to Service." It was the annual service of the Federation, and a large proportion of the Manhattan parishes were represented.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Rev. E. B. Woodruff Installed Rector of St. Clement's, St. Paul—Work at Christ Church, St. Paul—Satisfactory Financial Condition of the Diocese. Unique and Successful Sunday School Methods.

The Rev. E. B. Woodruff was installed as rector of St. Clement's church, St. Paul, on Friday evening, March 4. This is the church that was recently left without a rector by the resignation of Rev. Ernest Dray, who goes to be Archdeacon in the Missionary District of Wyoming. St. Clement's, St. Paul, is an uptown church, in a growing residence section of the city. The parish has a handsome church edifice and its future, under the new rector, is full of promise.

The work in Christ church, St. Paul, the mother church of the Diocese, is forging ahead under the popular young rector, Rev. Fred. G. Budlong. A weekly parish paper is issued, and all departments of the work are feeling the impetus of a new life. This is a down-town parish, and removals to uptown districts have brought the usual difficulties in their train. Mr. Budlong and his people are to be congratulated upon the successful restimula ion of this important work.

At the quarterly meeting of the Board of Missions held in Minneapolis, on February 28, the report of the treasurer showed more satisfactory financial conditions than have obtained for a good while. All money pledged on the floor of the Council for paying the deficit of last year has been paid, with the exception of $30 only, and when the assessments from responsible parishes up to the date of next Council shall have been received, there will remain no deficit for coming year. The board appropriated $300 for repairing the church at Granite Falls.

St. Mark's church, Lake City, the Rev. Carrol L. Bates, rector, has in its Sunday School, a Bible class for High School girls, with unique and notably successful methods. This class is under the charge of Mr. U. C. Pike, who has spared no pains or expense in the matter of their instruction. The class will complete this summer an outline course of the entire Bible. This outline was prepared by Mr. Pike himself, and is followed by each pupil by means of a personal note book. In addition to this, Mr. Pike has purchased and had installed in his large office a fine reflectoscope, at a cost of some $200, which he uses for periodical reviews with his class, to which, on some occasions, the parents of the pupils are invited.

The success of these methods is clearly evinced by the sustained interest and enthusiasm that have been secured.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Archdeacon Turner's Records of Sussex County—Speakers at Lenten Services—Clergymen Called.

The Clerical Brotherhood of the Diocese held its monthly meeting in Trinity rectory, although Lenten services interfered somewhat with the attendance. Ten of the members were able to be present, including two faithful and interested members from the Diocese of Easton. The essay was given by Archdeacon Turner, of Lewes. He spoke of the Records of Sussex county, which he has gathered during several years of effort in this country and in England, and has now published in book form. He described how he was led to undertake the work, finding sometimes material unexpectedly and undervalued, at other times unknown until hunted for at his suggestion. So the amount of material grew in degree and he felt he must put it in permanent shape. It now is an important collection of reprints of original documents of civil, family and ecclesiastical events, of deep interest to any one connected with Sussex county, and a valuable mine of material for the historian and genealogist The next meeting of the Brotherhood will be held April 14, in St. Mary's rectory, North East parish, Maryland.

St. Thomas', Newark, has these speakers at the Tuesday evening services in Lent: The Bishop, the Rev. Messrs. Hall, Hammond, Holmead, of the Diocese; Dr. O. H. Murphy, of North East, Md.; the Rev. Mr. Stehl, of Centreville, Md.; the Rev. Joseph Fletcher, of Reistertown, Md.

Trinity, Wilmington, has at the parish church, the Bishop, the Rev. Messrs. Clay, Hammond, Laird and H. W. Wells, of the Diocese; the Rev. F. M. Taitt, of Chester, Pa.; P. F. Hall, of Catonsville, Md., and J. I. Yellott, of Bel Air, Md. At the "Old Swedes," these will preach: The Bishop, the Rev. Messrs. Donaghay, Grantham, Hammond, Insley, Kirkus and Laird, of the Diocese. W. J. Cox, of Philadelphia; O. H. Murphy, of North East, and H. B. Martin, of Chestertown, Md.

Mr. Frank Martin Heal, a postulant for Holy Orders, has been licensed as lay-reader in this parish.

In St. Andrew's, Wilmington, these clergymen have been invited to preach: The Rev. Messrs. Kirkus and Hammond; the Rev. H. M. Medary, of Philadelphia, and C. W. Bispham; and the Rev. W. B. Beach, of Scranton, Pa. The rector is speaking on Significant Lives in the History of Missions; on What the Spirit Saith to the Churches, and on the Lord's Prayer and Society. The Bishop administers confirmation on the Fifth Sunday in Lent.

Christ church, Delaware City, has called the Rev. A. DeRossett Mears, of Biltmore, N. C., as rector, and he has accepted, taking charge the third Sunday after Easter.

Christ church, Milford, has called the Archdeacon of Dover, the Rev. C. H. B. Turner, as rector for the present, and he has taken charge of it in connection with his work at Lewes.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

The New President of Margaret College, Versailles.

The Rev. James Matthew Maxon, now the rector of Grace church, Galesburg, Illinois, has accepted the presidency of Margaret College, the School of the Episcopal Church in the Diocese of Lexington for Girls and Young Women. Margaret College is situated at Versailles, Kentucky, some twelve miles west of Lexington. The selection has been made after a widely extended and very searching correspondence, extending over months, carried on by Bishop Burton, and in which he enlisted the co-operation of the principals of most of the Diocesan schools for girls connected with the Episcopal Church in this country.

Mr. Maxon was a teacher for a number of years, and in addition has had wide and ripe experience as a business man along educational lines which brought him into the closest contact with schools, both public and private, and with school boards and associations of teachers of all sorts. While a devoted pastor and an excellent preacher, he also has achieved an unusual reputation for constructive business ability in the upbuilding of parishes. Among other testimonials he has been most highly commended both by his Bishop and also by a member of his parish who is exceptionally successful and deeply experienced in school work.

Before the decision was made on either side, Mr. Maxon visited the institution and expressed emphatic gratification with all that, in the parlance of the day, is said to constitute "the plant." He was delighted with the location. He was able to speak as an

expert in school matters, and declared that there was every outlook for a splendid success before the institution; and that it should be considered a factor of immense value in the educational, social and religious life of the State of Kentucky.

Mr. Maxon made a most favorable impression upon the members of the Board of Directors of Margaret College, who attended the meetings, and upon all who met him. It is a most fortunate thing that he has undertaken the administration of Margaret College, to begin with April 1, in ample time especially to take all the steps necessary to insure both a happy closing of the current school year and also a most auspicious beginning next September of the school session of 1910-11.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop

Nashville: New Mission—Church of the Advent—Lectures at Sewanee—J. Pierpont Morgan Gives $50,000 to the University.

A new mission has just been started in South Nashville, under the direction of the clergy of the city, with the assistance of the Brotherhood men of the different parishes.

For many years there was a parish in this part of the city—Trinity church—but conditions immediately around it made it advisable to turn the property over to a colored congregation. The new mission is located at the southwest corner of Carroll street and Second avenue.

The Church of the Advent, the Rev. E. A. Bazett-Jones, rector, has been sold. A new location has been selected in West End, and a building committee appointed for the erection of a new church. First the Sunday School will be built and later the church proper. Plans are now being prepared by Mr. Robert Sharp, who has charge of the work.

The parish of the Advent has a most interesting history. The late Bishop Quintard was for years its rector, as was the present Bishop Gray, of the Missionary Jurisdiction of Southern Florida.

There will be a series of organ recitals on the second and fourth Sundays of each month, at Christ church, at 3 o'clock in the afternoon. These are being given under the auspices of the Nashville Art Association. Mr. F. Arthur Henkel is the organist.

Sewanee: The Bishop of Mississippi recently gave a most instructive and interesting series of lectures on Pastoral Theology, to the students of the Theological Department of the University of the South.

At the meeting of the board of trustees of the University, last June, three Southern Bishops were chosen as visitors and lecturers for this term.

Bishop Bratton's lectures were the first of the series.

Mr. J. Pierpont Morgan has recently made a gift of fifty thousand dollars to Sewanee, which will go into the General Endowment Fund.

On the evening of March 6, Bishop Kinsolving visited St. Bartholomew's church, Hempstead, Texas, preached and confirmed a class of sixteen, presented by the rector, the Rev. H. J. Brown. Of this class six were children, ten adults, five men, five women. Three generations of one family, formerly Methodists, were included—father, daughter and grand-daughter.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Liberal Gift for the New Church at the University of Virginia.

The proposed church near the University of Virginia, the extreme importance of which has been recognized far and near, has received a wonderful impetus by a gift of five thousand dollars, which is of great value, alike for source and size. It is from the widow of a distinguished graduate of the Medical Department of the University, who desires that her name should not be mentioned in connection with the gift. Her husband was a member of the Episcopal Church, and she is a Presbyterian. The gift was made with the endorsement of the work by the lady's family physician, another graduate of the University of Virginia, and who is a Roman Catholic.

Surely the hearts of all Church people should glow with appreciation at such illustration of love and liberality.

Bishop Lloyd at Falls Church.

The people of Falls Church had the pleasure of a visitation, on Sunday, March 6, from Bishop Lloyd, who preached and celebrated the Holy Communion. Prior to this service there was a service at the Home for Feebleminded Children, at which two candidates were confirmed.

On Saturday night, an informal reception (owing to its being the Lenten season), was held at the residence of Mrs. Smoot, when a goodly number were present to welcome the Bishop-Coadjutor.

A reception of like character was held at the home of Mrs. Gunwell, at Clarendon, which was also well attended; and it is needless to say that Bishop Lloyd won the hearts of all who met him.

On Sunday March 6, he also visited Balston. Services were held in the Knights of Pythias Hall, which was taxed to its utmost seating capacity, by the large congregation. The Bishop preached a strong sermon, after which he confirmed a class of seven, presented by the priest in charge, the Rev. W. Edward Callender.

On the same day, in the afternoon, Bishop Lloyd visited St. John's church, Ingleside, and preached to another large congregation, and confirmed five persons, presented by Mr. Callender.

All of these points are under the pastoral care of the Rev. W. E. Callender. His work is among the very best in the Diocese, and is growing in an encouraging manner. Among his undertakings is that of building a church near Balston, in a rapidly-growing community. It is expected that work on the new building will begin in April.

Mr. Callender needs and deserves the aid of all Church people in this new and important enterprise.

Work Among Colored People at Orange.

The newly organized church work for colored people at Orange, is showing considerable signs of life and activity. A building has been secured, which will be immediately occupied by the congregation. Services for the colored people are being regularly held at this point by the Rev. S. Alonzo Morgan, deacon-in-charge of St. Paul's church, Gordonsville, and the mission at Albano, in the same county. The work is under the general supervision of the Rev. Robert S. Carter, rector of St. Thomas' church, Orange.

Bishop Gibson in Alexandria.

On the fifth Sunday in Lent, March 12, Bishop Gibson visited Christ church, Alexandria, and preached and confirmed a class of five, presented by the rector, the Rev. Wm. J. Morton; and at night, in Grace church, he preached and confirmed eleven, presented by the rector, the Rev. Edgar Carpenter.

On Monday, March 14, the Bishop, in company with Rev. Mr. Morton, inspected the new church structure in process of erection on Braddock Heights, near the city. The building is nearing completion and is of gray concrete blocks. It has a seating capacity of about one hundred. It is purposed to use it as a place of worship, but when there is ability to build a church, for which there is now land available, it will be well adapted to the purposes of the parish building. The work is under the pastoral care of Mr. Morton, through whose active interest it has reached its present encouraging stage, and will form part of the missionary system of Christ church.

Daughters of the King.

At the Whittle Memorial church, Mission Home, on Saturday, March 12, an admission service of the Order of the Daughters of the King was held, and the Mission Home chapter duly organized.

An object of this chapter is to band together more closely the women workers of the different points in our field, and to enable each to organize and direct a chapter of the Junior Order among the girls in their respective fields.

The St. Faith's chapter of the Junior Order of the Daughters of the King, at Mission Home, was formed three years ago. The result is encouraging.

Piedmont Convocation.

The eighty-seventh semi-annual meeting of the Piedmont Convocation will be held in the Falls church, Falls Church, Va., April 19-21. The Convocation convenes Tuesday, April 19, at 9:30 A. M.

W. N. Tillinghast,
Secretary.

The young men of the two Episcopal churches of Fredericksburg, who have effected the organization of a Church Club, have taken into consideration the institution of a night school for the English instruction of the boys of the churches who wish to attend. The movement is regarded with much favor in the town.

A memorial tablet in memory of the Rev. George S. Somerville, formerly rector of Falls church, will be unveiled in the church, on April 21, during the meeting of Piedmont Convocation.

Mr. J. H. Morton Morris, who died in Louisville, Ky., on February 26, aged 78 years, was probably the oldest chorister in America. He was connected with Christ church (now the Cathedral), since his seventeenth year, and was therefore for seventy-one years a member of the choir. On his fiftieth anniversary as a member of Christ church choir, the men and boys of the choir presented to him a silver loving cup. Mr. Morris' wife was Miss Fanny Craik, a sister of Dean Craik, of Christ Church Cathedral. The Very Rev. James Craik Morris, dean of St. Mary's Cathedral, Memphis, Tenn., is his son.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Mass Meeting in the Interest of Diocesan Church Extension.

The second in the series of mass meetings in the interest of Church Extension in the Diocese, was held in St. Paul's church, Petersburg, the Rev. Robert W. Barnwell, rector, on Sunday, March 13, at 8 P. M. The church was filled with the combined congregations of the city; the other churches being closed for the occasion. All the clergy were in the chancel, and representatives from the other choirs assisted St. Paul's efficient choir in the music. Evening Prayer was dispensed with, and by direction of the Bishop, a mission service was substituted. The Rev. J. Francis Ribble, of St. John's, and the Rev. C. Braxton Bryan, D. D., together with the rector, conducted the service.

The general secretary, the Rev. G. Otis Mead, spoke first, briefly outlining the plan of the committee to have the Church in the Diocese thoroughly awakened to the needs and opportunity of development, by addresses, mass meeting and literature, and to give all an opportunity to subscribe to the Fund. He suggested that $25,000 a year be set as the mark to strive for.

Mr. W. W. Robertson, of Norfolk, a member of the committee, made a strong address, giving a sketch of the origin and growth of this particular organization, and saw great good to the Church and those who took part in extending the Church in the Diocese.

After Mr. Robertson, Dr. C. Braxton Bryan spoke, in place of Bishop Randolph, who could not be present, though he was in the city, owing to a fall on the way to the service, which made it impossible for him to speak. The Bishop's injury, however, was slight. Dr. Bryan told of the great development of the Church in the last thirty years, since he had been in the ministry, and by the help of this Society, he felt sure a blessed day had dawned for this old Church in Southern Virginia.

Mission at Morrison.

Services at Emmanuel, Morrison, a small but hopeful mission six miles from Newport News, are being held on the second and fourth Sunday afternoons in each month, by the Rev. Mr. Darst. While there are less than a dozen communicants connected with this church, they are alive and progressive and the congregations, made up of people of all denominations, usually number from forty to fifty. There is every reason for encouragement over the prospect for growth and development at this point.

Death of a Useful Churchman.

Dr. Frank Walker Nelson, a vestryman and devoted communicant of St. Stephen's church, Bedford, died on March 8. The large gathering of friends and neighbors, who attended his funeral, bore witness to the estimation in which he was held and to the fidelity in which he walked in his Master's footsteps, in generous ministrations to the sick and suffering, and particularly to the more humble and needy. He was deeply interested in the welfare of the Church and the extension of his Master's kingdom, and will be sorely missed. Any of us may well say, "Let my last end be like his."

St. Paul's Church, Newport News: Fifteen Candidates Confirmed—Noonday Services.

On Sunday, March 13, Bishop Randolph preached and confirmed a class of fifteen, in St. Paul's church, Newport News, presented by the rector, the Rev. Thomas C. Darst.

A special feature of the Lenten season in Newport News, this year, has been a noon-day service on Tuesdays and Thursdays, held in a down-town theatre, under the auspices of the rector and Brotherhood of St. Andrew, of St. Paul's church. Addresses have been made by the Mayor, the Judge of the Corporation Court, the Secretary of the local Y. M. C. A., the pastors of the Presbyterian, Methodist and Baptist churches; the rector of Grace church, East Newport News, and the rector of St. Paul's. The services have been fairly well attended, and it is hoped that the plan will become a regular feature of the Lenten season in Newport News.

Missions by the Rev. John R. Matthews.

The Rev. John R. Matthews began a week's mission at St. Andrew's church, Clifton Forge, on Sunday, March 6. The rector, the Rev. I. M. Green, had made excellent preparation, and from the beginning the attendance was good, increasing daily, until the seating capacity of the church was taxed to the uttermost. The interest on the part of the people was deep and intense and much good will undoubtedly follow. Mr. Matthews is a gifted expositor of the Scriptures, his Bible readings are impressive and he is a forcible preacher.

On Sunday, March 13, Mr. Matthews began a week's mission at Ascension church, Park Place, Norfolk, the Rev. George S. Vest, rector. So far the services have been well attended, and all have been much impressed.

In Holy Week Mr. Matthews will conduct a mission at St. Thomas' church, Berkley, and have charge, also, of the noonday services at Wonderland Theatre, Norfolk.

The Rev. J. Cantey Johnson, rector of the Church of the Good Shepherd, Lake City, La., has accepted a call to St. John's church, Roanoke, and will take charge May 1. Mr. Johnson is a son of John Johnson, Major of Confederate States Engineers at Fort Sumter during the War Against the South, and Doctor of Divinity and rector of St. Philip's church, in Charleston, for more than thirty years. The Rev. Mr. Johnson will succeed, at Roanoke, the Rev. William H. Milton, D. D., now rector of St. James' church, Wilmington, N. C.

The Rev. Charles E. Woodson, last Sunday night, preached his farewell sermon as rector of St. Peter's church, Norfolk, and expected to leave on Wednesday, for Columbia, S. C., where he will become the rector of the Church of the Good Shepherd.

Christ church, Bastrop, La., the Rev. J. H. S. Dixon, rector, was consecrated by Bishop Sessums, on February 20. A brass processional cross, in memory of Mr. Turpen, and chancel furniture by Mr. E. F. Gladney, were among the gifts to the church. A large debt on the parish has been paid since Mr. Dixon took charge; electric lights have been installed and guilds organized, so that the church is now in a prosperous condition.

PERSONAL AND NEWS NOTES.

Mr. J. Pierpont Morgan has given $50,000 to the University of the South for general endowment.

The Rev. W. S. Packer has resigned his position as minister of St. Mary's church for sailors, East Boston, Mass.

The Rev. William C. Hicks, rector of St. Paul's church, Lansing, Mich., has declined a call to Trinity church, New Castle, Penn.

The academic year of the General Theological Seminary, New York, will open on the last Wednesday in September, the 28th of the month.

Bishop McCormick urges the laity of his Diocese to attend the Convention of the Laymen's Missionary Movement, to be held at Grand Rapids, April 16 and 17.

A new one manual pipe organ has been secured for St. Stephen's church, Mount Carmel, Diocese of Harrisburg. It is expected to be in place and ready for use on Easter Day.

The new rectory of Clemens Memorial chapel, Houston, Texas, has been completed and is now occupied by the minister-in-charge, the Rev. Thomas J. Windham, and his family.

The Rev. Saunders R. Guignard, formerly rector of St. Andrew's church, Greensboro, N. C., held his first service as rector of Grace church, Anderson, S. C., on Sunday, March 6.

The Rev. Charles F. Westman, rector of St. John's parish, Mt. Pleasant, Mich., has accepted a call to Emmanuel church, Petoskey, Mich. He enters on his new work on Palm Sunday.

It is proposed to erect an altar in All Saints' chapel, Chelsea, Atlantic City, N. J., in memory of the Rev. Philip A. H. Brown, for over thirty-four years connected with the church.

The Rev. Charles E. Cragg, formerly rector of Trinity church, Northport, Long Island, N. Y., has been in residence as rector of St. John's church, Huntington, in the same Diocese, since January 1.

Mr. George Campbell Brown is maintaining services regularly at Spring Hill, Tenn., where there is a good church and a devoted congregation. The Rev. Arthur L. Seiter, of Harriman, visits the church once a month.

The Rev. John C. Tebbetts, for more than nineteen years rector of St. John's church, North Adams, Mass., died in Alexandria, Egypt, on February 25, whether he had gone for the benefit of his health. He was about sixty years of age.

Mr. T. S. Wood, who died at Rome, Ga., on February 16, was senior warden of St. Peter's church, in that place, for forty years. He was the father of the Rev. C. S. Wood, of Roselle, N. J., and of Miss K. Wood, a deaconess of All Saints', Rome.

St. Anna's church, New Orleans, La., has received a handsome altar service book from the Bishop of Springfield. The book was used for the first time on Passion Sunday, when the Bishop of the Diocese visited the parish and confirmed a large class of adults and children.

Family Department.

Lent for Those Shut In.

Blessed are they who keep their Master's Lent,
Upon His holy Will alone intent.
Blessed the feet that choose not their own way,
Willing to tarry where He bids them stay.
Blessed the hands—they do His work the best—
That meekly fold them when He bids them rest.
Nor let them think they work for Him no more,
Called to a higher service than before.
The thorny path He trod for us to share,
For Him the pain and weariness to bear;
He to whose courts they would so gladly go
Will come to them instead, and make them know
His Presence and His peace, all joys above,
Clasped in His arms of everlasting Love.

O blessed fast, so near to Jesus spent!
O blessed Easter, after such a Lent!
A feast of joy indeed, whose heavenly light
And alleluias sweet and blossoms bright
Shall be a foretaste of that Easter day
When sin and sorrow shall have passed away.

Thoughts for the Lenten Season.

As the Lenten Season is the introduction to the Passion Services of Holy Week, and its great preparation, we should see to it that our minds and hearts are filled with such themes as will help us to celebrate that most solemn period of the Church Year in such a manner as to procure for our souls the greatest amount of sorrow for sin, and faith in Christ as our Saviour, with its accompanying peace, assurance and joy, as well as a more fervent devotion to God's service.

Perhaps no subject that we could select for our prayerful meditation would be more fruitful of good than that of the suffering love of God, provided we ponder over it in its widest and deepest meaning. We are habituated to the confining of our attention to those sorrows which are brought before us in what is called the Passion History, which sets before us the sufferings that began at Gethsemane and ended on Calvary. This is an arbitrary limitation of so profound a subject. The sufferings recorded in the Passion History are but the flowers, as it were, the very loveliest and most evident, of that wonderful and mysterious experience; but their beauty and influence can never be estimated at their full power and value until we know something of the roots and stems that produced them. If we would not fall into the danger of commemorating the sufferings endured during our blessed Lord's last days in a formal or merely sentimental way, which leave but a superficial, fleeting effect upon us we must go more deeply and thoroughly into the passion, and take a wider and grander outlook into the ages of the past and the experiences, if we may use such an expression of God, of God's love.

The sufferings of the love of God were not confined to Passion Week, but they go back through the entire life of Christ, and reach through the entire Old Testament history, and perhaps even further, and the more we comprehend of these sufferings of the love of God from the beginning, the better we shall understand the sufferings of that holy and perfect love in the Incarnation of the Son of God, and as the result our hearts will be won the more effectively to God with responsive affection.

The question arises, Can God really suffer? God "is blessed forever," God is the perfectly unperturbed and happy God, above sorrow, beyond the reach of affliction's touch, we say. Yet the Scriptures unequivocally speak of His sufferings as well as of His blessedness. Paul uses the expression, "The glorious Gospel of the blessed God." This expression combines the two conceptions. The Gospel, that is, the fruit of the sufferings of God, is at the same time the Gospel of the blessed God. It is, therefore, true that both suffering and blessedness are in Him though we cannot understand the wonderful mystery. It is not strange that we do not understand it, for we possess neither perfect blessedness nor perfect love. In such matters man never understands more than what he himself has or is. But we can say that so far as our experience does go along the same lines it confirms the testimony of the Scripture. The more strongly the love of Christ is awakened within us the happier we are, and the deeper we feel the fellowship of His sufferings. Think but of Paul and Silas, beaten, chained, in midnight gloom, suffering for and with Christ, and yet their happy songs of praise ringing through those prison walls and waking the midnight with melody and charging it with a light that makes it brighter than the day. Remember John and Peter confessing Christ and suffering in His behalf, and rejoicing that they were counted worthy to suffer dishonor for their Master's sake. Are not these instances proofs that the greatest sufferings and the greatest bliss may be conjoined in the same experience?

In the Scripture God condescends for our learning to translate His sufferings into the language of men, though even by Him they cannot always be perfectly expressed by human words. In all such expression of divine things there can at best be but an approximation. When Moses describes the vision of God granted to the elders of Israel, he did not say that there was under His feet a paved work of sapphire stones, but *as it were*, a paved work of sapphire stones. The Scripture is full of such significant and suggestive expressions. They imply that back of that which is expressed there is something inexpressible. In speaking of heavenly and divine things in human, earthly language we are as mermaids would be in speaking of the things of the land. They would have to depict in the language and figures of the sea the things belonging to the solid earth. Such descriptions would necessarily be most imperfect and unsatisfactory, at most an approximation. Further than this mortals will never advance in speaking of things divine and heavenly. We must constantly bear this in mind when we speak of the great and marvelous subject, the sufferings of God.

Let us this Lent select this great theme as the subject of our meditation. Let us, with humble prayer for light, with eager desire to be led more deeply into the knowledge of the love of God, and to a profound view of our need of salvation and the all-sufficiency of that salvation, daily ponder over some part of the suffering love of God in the redemption of the world from sin; the suffering which that love felt before Christ became incarnate, the suffering endured by Christ before the Passion, and the suffering culminating in the last week of His life.—Rev. F. F. Buermeyer in The Lutheran.

The Meaning of Lent.

There are some persons who think that Christian men and women should always be upon the heights; that they should always try to do the ideal right; that they should always abstain from what is wrong. Well, so they should. But the special significance of the Lenten season is that it gives us an opportunity to withdraw for a while from recreations and amusements and other worldly practices which in themselves are good and true and proper; but which, nevertheless, it is well to withdraw from for a while, and be alone with God; keeping our watch with God, that He may speak to us, and that we may hear Him more clearly and distinctly, and thus be better prepared for our true life work and mission.

Now, it is not easy, situated and conditioned as we are in our modern life, to do this. I recognize this fact. But just because it is not easy it is all the more desirable and important that we should at times withdraw from our ordinary routine and be alone with God. And Lent is a time when it is a little easier to do this than at other times of the year. For Lent is a time of religious opportunity; a time when it is well for us to practice some kind of self-discipline, some kind of self-training, something that is diametrically opposed to that excessive tendency today toward self-indulgence, something that will bring ourselves more completely into control, so that we may be more ready and willing instruments to obey the Divine command and to do the Divine will; a time when by spiritual discipline and spiritual toil we may develop within us that spiritual life by which alone we can realize that we are dwelling not only in a physical but in a spiritual world as well. —Bishop Greer.

Keeping Lent.

Remember that a true Lent should have not only its negative, but its positive side. It may be, and generally is, helpful as an act of self-discipline to "give up" attendance upon dancing and card parties, the opera and theatre, or to forego some article of food or other self-indulgence during Lent. The good, however, is to be found, not in the mere "giving up," but in the positive gain which may result from the self-denial in strengthened will-power and self-mastery. The fasting and abstinence should be accomplished by a positive resolution of some needed nature—as, for example, to practice patience, to guard one's tongue from hasty and unkind speech, to avoid criticism of others and to try to see the good in them. The time saved by avoiding parties and social engagements should be put into an extra devotion and endeavor to do good. The Church service, the self-examination, the quickened prayer for Divine grace, the more frequent and earnest Communion, the study of Holy Scripture or some other helpful reading in the family circle, the letter or visit to some one in affliction, should be put into the place of the elaborate dinner party, the social distraction, or the novel reading, which have been laid aside. Thus may we gain in strength of character and holiness of living by realizing both the positive and negative sides of Lent. —Bishop Edsall.

Omnipotence cannot change the past. Why should we try to? Our duty is to compel the past to vitalize our future with new courage and purpose, making it a larger, greater future than would have been possible without the past which grieves us.

Our Saviour.

Behold the purple robe, the nail, the spear,
Gaze for a moment on the crown of thorns,
See the rich life blood oozing from His veins,
When those dear hands by cruel nails were torn.

And could they not afford a costlier crown
To deck the King of Glory's sacred head?
Must that dear brow be pierced with cruel thorns
When for our sins and ours alone He bled?

Why must the Father in that hour of woe
Force from His heart the anguished prayer:
My God! My God! Why dost thou me forsake?
Must I alone this wrathful burden bear?

But hark, 'tis finished and He groans and dies.
Yes, yes, 'tis finished, the atoning sacrifice.
What wonder that the sleeping dead arise,
The quaking earth the rocks asunder tear!

The sun disgusted hides his lovely face—
All nature groans beneath the load it bears.
'Twas not enough upon the accursed tree,
That Calvary's sinless victim groaned and died;

'Twas not enough that thorns His pillow pressed—
Forth from His body flows a crimson tide.
O, let us bathe within that sacred flood,
And be forever clean through Jesus' blood.

—Mrs. J. N. Barnett.

The Gift that is in Thee.

Many persons say that they have but one talent. We are never sure whether they say this by way of complaint against the Providence which has distributed our gifts, or whether it is a mere excuse for shifting personal obligation. Few men need make such modest claims. True, it is written, "Let no man think of himself more highly than he ought to think." "If a man think himself to be something when he is nothing, he deceiveth himself." These are wise and wholesome counsels for men who are disposed to esteem themselves too highly. Every one should hold modest views of his own abilities and achievements.

Yet it is difficult for any one to place too high an estimate on the gifts bestowed on him by the Creator. We have all received, not one talent only, but many. If we could take an inventory of the gifts which are within us, we would be amazed at the multitude and majesty of them.

Faith is a gift of God. Paul says: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God." As the hand and the eye and the ear and the memory are gifts from God, so is faith. What is faith? It is that power of the soul which apprehends spiritual things. By this faculty the soul lays hold on God and clings to Him. It is a tremendous force, because it appropriates the resources of omnipotence. Moses endured as seeing Him who is invisible.

What shall be said of the man who says he has no faith? Perhaps he has neglected to stir up the gift that is within him. If he should neglect his musical faculty as he neglects his faith, he would soon have no musical faculty. If he should stir up his faith as he does his intellectual faculties, God would be as real to him as anything in the material world. He would live in an atmosphere of spiritual things.

Prayer is a gift. We often hear of men and women who are gifted in prayer. It is said that when Mr. Spurgeon prayed in the presence of the multitudes who waited on his ministry, he seemed to talk with God as a man talks with his friend face to face. He reveled in an ocean of the Divine presence and power and love. So Elijah and Samuel prayed. Perhaps we have all heard men pray in this way. They had improved their gift of prayer until it had become a real factor. Why are so many prayers feeble and impotent? Because those who offer them have neglected to stir up the gift that is in them until it has almost failed.

Song and speech are gifts. There is not money enough in the world to pay a man or woman for the gift of song or speech, yet too often these gifts are bartered away for a trifle. Those who possess them value them according to the money that is in them. Not long ago a smart boy five years old whose father was a singer was asked if he intended to be a singer when he became a man. His quick and sharp reply was, "No." And why? "Because there is no money in that." The boy had learned how men and women value gifts. This is a low view of music when considered merely as an art, but when considered as a gift from God this mercenary view is base.

Influence is a gift from God. Love is a gift. Sympathy is a gift. Some men have a remarkable faculty of comfort. They are real sons of consolation. It is easy for them to sit down by the afflicted and pour in the balm of consolation to cheer the broken heart. They know what word to speak, what kind and thoughtful act to perform. They have cultivated this wonderful gift until it has become prominent and powerful.

How shall a man stir up the gift that is in him? By consecration. It is from God. Take it to Him and devote it to His service. We have all observed how Jesus developed the gifts of the men who became His disciples. Look at Peter. What a remarkable man Jesus made out of that common, unlearned fisherman. Look at Matthew. What a great man Jesus made out of that common publican. He can develop the gifts which are in us if we will consecrate them to His service. By education. We all understand that the intellectual faculties must be developed by training and discipline, but we expect spiritual gifts to spring into full strength by magic. Faith must be educated as well as memory. Love must be put to school as well as the reason. Prayer requires as much culture as the musical faculty. Patience must be learned as well as mathematics. By exercise. The singer learns to sing not merely by studying music, but chiefly by singing. The poet learns to write by writing. His first efforts are crude affairs, but his last productions are gems which enrich the literature of the world.

Nothing can abide idleness. The saw, the plane, the chisel, the plow, the scythe, will rust and become useless if they are not put to use. The watch, the piano, will lose their fine qualities if left unused for years. Every intellectual faculty must be put to use. And every spiritual gift must be used. Put faith and prayer and influence into practice and they will grow stronger and stronger. "Stir up the gift that is in thee."—Christian Advocate.

The Uniqueness of Christ.

We greet with grateful joy everything in God's Word that is calculated to give us a living impression of the historic, religious and moral greatness and uniqueness of the Lord Jesus Christ. And the thoughtful reader receives such an impression from the account of His baptism by John the Baptist. It is true that that account contains things difficult to explain, and that require strong faith, but it describes that which the first Christian churches regarded as true and of great importance. The Epistle to the Hebrews also describes the very same event. If it were wanting then the Messianic consciousness of Jesus would be lacking in a significant support, His calling would be wanting an actual and marked beginning, and His authority would be without divine approval. The account of the baptism displays most clearly the unique character of the Saviour.

We see this uniqueness in the relation of Jesus to the Baptist. The meeting of these two men was a most momentous one. There met the old time and the new, the religion of the Law and that of the Gospel. John bows before Jesus as the lesser before the greater. His words, "I have need to be baptized of Thee, and comest Thou to me," are an expression of his consciousness of his inferiority to Jesus, and of his unreserved acknowledgment of His superiority. The Stronger stands over against the strong, He is to increase and John to decrease. As the morning star pales and lessens before the breaking forth of the sun, so the dying theocracy does reverence to the new Gospel era in which communion with God shall be made perfectly attainable to all men. That Jesus did not decline nor reject this honor is a proof of His Messianic dignity. He is Lord over all, and the best and greatest of mortals greeted and reverenced Him as such. What a contrast is this humility of John to the pride and arrogance which places itself above Jesus, thinking that it can do without Him, and martyring and garbling His life and teachings at most, looks upon Him as a good man but only one, though perhaps the best, among many others.

The uniqueness of Jesus is seen again by the position He takes in reference to the Law. We see Him, in the consciousness of His sinlessness, accommodating Himself to John's Baptism, but not as a religious necessity. If we did not have other like assertions made by Himself of this consciousness of sinlessness, we might feel uncertainty about His claims, but Jesus, at other times and occasions when He considered it necessary to do so, showed Himself superior to Old Testament prescriptions, and wherever and whenever He fulfilled them He did it not as if personally subject to them, but in the service of His life's work, to make the will of God holy and weighty to men. Only as sinless could He save us from our sins.

Finally, His uniqueness appears in the clearest light when we consider His relation to God. The being filled with the Holy Spirit at His baptism, and the voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," tell us of the close and tender and singular fellowship in which He stood to God. It is true that we have the promise of the Spirit, and it is also true that Paul writes, "Ye are the children of God," but when the apostle adds "through faith in Christ Jesus," he makes our sonship dependent upon Christ. The visible signs detailed in the account of the baptism, were intended to be an assurance and pledge to Jesus of His perfect communion with God. In this communion He stood and lived until His death. Therefore we hold Him to be the superior manifestation of God's grace and power; therefore we trust Him as our real Saviour. The chief duty devolving upon us is to learn to know Him more and more perfectly, to live ourselves into His image and work, and thus gradually to attain to such a height of understanding of His character, which once found its expression in the words of Thomas, "My Lord and my God!"—Lutheran.

But it is in spiritual blessings that we see God's hand most plainly. How often has He provided the armor which enabled you to get the victory over the world without and within you? How blind we are that we should look for His providence only in joy and earthly comfort. It is not in the moment of its presence, however, but in retrospect, that chastisement seemeth joyous.

"Could Ye Not Watch One Hour?

"Could ye not watch one hour?" the Master said:
"Ye who have been my friends, and for whose sake
I willingly alone the wine-press tread;
Could not your hearts keep watch while mine must break?

"Could ye not watch one hour? Is this the love.
My brethren, that ye oft have longed to show.
Vowed even to death its strength to prove—
Will ye forsake me in my woe?

"Need will ye have now both to watch and pray,
Whither I go ye cannot come, and ye may sleep on;
Forsaken e'en by those who loved me best,
Exceeding sorrowful, denied, alone."

O Son of God, O holy Son of man,
What bitter anguish, deepest grief, were thine;
Naught can compare, since time its course begun;
Nor e'er did love with such effulgence shine.

The Hidden Years.

Through the veil that is hung over the larger part of our Lord's earthly life, there comes the soft light of a noble truth. Shall we say that those eighteen years of silence and obscurity were wasted and meaningless? That the long period in which He wrought no miracle and taught no lesson of wisdom, and gave no sign of His supernatural greatness, was without value and spiritual significance?

On the contrary, the silence of those years rings with the note of a wonderful message. It teaches that a man's life does not consist in the abundance of the things that he possesses, that the glory of man lies in what he is rather than what he says and does, in character more than achievement, in the quality of his motive and the temper of his spirit and the direction of his purpose and affections. These more than shining deeds and showy talents, and astonishing successes, make and betray the real man.

Miss Manning, in her beautiful little book, "The Household of Sir Thomas More," makes Margaret More record how, when Lord Chancellor, her father had "attained to the height of earthlie glory, his heart was unspoyled and untouched." The closing clause opens a glimpse of More's loftiest attainment. He who kept a heart unspoiled and untouched by ignoble influences has in that very fact reached the topmost peak of true glory. Or, as Solomon put it, he that ruleth his own spirit is greater than he that taketh a city. The greatest conquests are secured within the confines of a quiet, unnoticed life.

And our Lord's use of eighteen years in retirement and obscurity is an example and an encouragement to His people. In the quiet valley of seclusion where most of them live unnoticed and unknown, the Lord and Master walked "far from the madding crowd's ignoble strife," and waked no feeling of wonder and praise in the souls of men. A quiet man in a simple life, busy at the bench, engrossed in domestic cares and duties and joys, reading His Father's Word, worshipping in the synagogue, pouring out His soul in prayer, loving little children, smiling kindly into the faces of His fellow-men, doing justly, loving mercy and walking humbly with His God. And all the while He wore in His bosom much of that herb which they call "Heart's Ease." Out of the rich soil of those years grew the character holy and strong and sweet.

Such is the life in which the average man and woman spend their years. It seems monotonous, barren of incident, a routine of homely duties and insignifiplain living there may be high thinking cant experiences. But in this field of and kingly spirit and the grand achievement of fashioning character like to God. The lowliest valley, the most secluded dell has an atmosphere that is pure with the light of Heaven, and through its shadows the vista opens out and up to God.—Christian Observer.



Faith—Hope—Charity.

"Now abideth Faith, Hope, Charity, these three: but the greatest of these is charity." And which is to be first—faith or love? The answer is found in the general teaching of St. Paul concerning faith. "The new and significant peculiarity in Paul's conception of faith, is the mystical union with Christ, the self-identification with Christ in a fellowship of life and death." In faith lie the roots both of new ethical power and of a deeper knowledge of God. Therefore St. Paul lays emphasin on love because it is the sign of a living faith. He points out the necessity of faith in that it is the condition of abiding love.

The order of the three theological virtues is right. Faith blends with hope, and is manifested in love. The greatest is love. For the day comes when we shall see God "face to face," when hope shall become delight. Then shall we appreciate the eternity of love. The necessity of love is emphasized by those very conditions of life which are incompatible with faith in God. Take the dull, stupid man who eats, drinks and sleeps, without one thought as to the destiny of life. Consider the pessimist who never sees good in anything, or the gloomy who are filled with "the sorrow of the world that worketh death." Behold the selfish men and women who soon become blind to the truth, righteousness, and beauty of Heaven. All these dispositions are incompatible with faith. And there is an utter lack of love in them. Therefore again we learn that where there is faith there must be love. The co-existence of these two virtues is seen to be reasonable when we consider the ideal which is set before every man. "Our citizenship is in Heaven," writes St. Paul. And as he wrote he had before him the words of the Master. "Seek ye first His Kingdom, and His righteousness."

God has willed that man shall abide in His presence. Therefore the question of the Psalmist, (15:1) "Lord, who shall dwell in Thy tabernacle, or who shall rest upon Thy holy hill?" Beneath the imagery of this question we have two aspects of Fatherhood, protection and providence. Who is worthy to enjoy the Divine protection and providence? Only those who fulfil the conditions of faith and love. They alone are worthy to abide in His tent, or to dwell in His holy mountain. Oh! let us give free play to the religious instinct. Let us live in the presence of God, setting a right value on all things that come within the range of our experience. Thus living in faith and wisdom we shall act in love towards God and our neighbors. And we shall ever find ourselves guests in Jehovah's tent, shielded by His love, and enjoying His bountiful goodness. — Canadian Churchman.

Some astronomers imagine that beyond Neptune there is another planet in our solar system. Day after day, with upturned telescopes they are sweeping the heavens to discover it. Myriads of beautiful stars shine down upon them, but they care naught for them, such is their eagerness to discover a new planet. The attitude of these astronomers aptly illustrate that of many of our theologians to-day. With ecclesiastical telescopes they are descrying the theological heavens in searching for something new. The grand old doctrines that cluster around the Cross appeal to them in vain. They are wholly absorbed in trying to discover something before unknown. It is needless to say that these are not the men who are leading souls to Christ or making Christianity a potent force in uplifting the world.—New Orleans Christian Advocate.

Children's Department.

Sweethearts Three.

Sweethearts come and sweethearts go,
  According to the weather;
But three there be as true as steel
  And loyal altogether.
I fell in love, the first I loved,
  In fact we loved each otner,
In holiest of sacred ties,
  My own dear gentle mother.

Sweethearts come and sweethearts go,
  According to the season;
But I know one who changes not,
  Who loves beyond all reason.
When first I saw her face, I found
  (And only love discovers),
The sweetest wife that ever lived,
  And she and I are lovers.

Sweethearts come and sweethearts go,
  According to the notion,
But one there is whose little heart
  Is deeper than the ocean.
And o'er her little golden head
  God's angels surely hover,
The truest sweetheart in the world,
  My own wee baby-lover.

There's a place in my heart for my old true love,
  For the mother who first loved me;
And a throne of pure white for my heart's delight,
  For the queen of my life is she.
And a wee little niche for the rosy-cheeked witch
  Who is dearer than life can be;
I'm in love, I'm in love, and I ever shall be
  And I'm happy, so happy, with sweethearts three!

—Charles Irvin Junkin in The Woman's World.

Carlo's Friends.

As the car slowed at the corner, one or two of the passers-by smiled. The group of boys, descending pellmell, one over another, their faces bright with the joy of their recent pleasure (it was Saturday afternoon, and they had been to a baseball game), was enough to make any good-natured grown-up smile.

"It was the best game yet," cried Johnny Richards. "But, I say, fellows, I wish one could get in free; don't you?"

"Well, I should say I did," replied Frank Markham. "Why, I have to chop wood sometimes to get enough for admission, let alone an ice cream soda after."

"And some fellows have two and three dollars a week pocket money," grumbled Louis Wilson, his dark eyes flashing. "It's a shame that things are not more evened up."

"That's true," struck in Bob Lewis. Look at Harris; look at Brown. They say they'll have a fortune when they grow up, and here I'll have to impoverish the family for years just to go to college."

At his words the others laughed, and good humor was restored. Bob Lewis always looked comical when he became serious.

But the seed of discontent, sowed by a few careless words, took root and flourished. They began, these four foolish boys, to hug their grievances. Instead of sensibly planning for their sensible pleasures and healthily denying themselves small indulgences to obtain greater, they brooded over the fact that they had to deny themselves anything at all. And one bright Saturday, when Frank Markham and Bob Lewis declared themselves without the necessary funds for entrance into the baseball grounds, the others agreed to stay with them and hold an "indignation meeting."

The place chosen for this function was the veranda of Johnny Richards' home; and the time happened to be when Johnny Richards' father, who also had a holiday on Saturday afternoon, had elected to enjoy it in the hammock on that very same veranda. He frowned at first at the prospect of having his nap disturbed. He smiled later as the angry young voices spoke the grievance that was agitating the young minds; and he sighed at last, realizing that in such discontent with allotted conditions begin troubles that end—ah, more seriously than he liked to think.

"We can't do things like the Russian Nihilists," said Johnny; "but we can send all the rich fellows to Coventry, and let them see what we think of them."

"I'm afraid they'll be more interested in seeing baseball," returned Frank. "What a shame! What a shame it is! To think of the riches in the world squandered on a few, while hundreds haven't got enough!"

"To think," cried Bob, "of what those fellows will eat and drink this afternoon, while we can't even get in!"

Mr. Richards leaned over the side of the hammock. "Boys," he called out.

His son and his son's two friends started. "Didn't know dad was there," said Johnny. "Hope we didn't disturb you, father."

"You did and you didn't" was his father's enigmatical reply. He left the hammock and crossed over to the group. Being well-mannered lads, they rose. "As you're too late for the baseball game, even if I treated," said Mr. Richards with a twinkle in his eyes, "suppose you come for a walk with me."

"The boys' eyes brightened. Only Johnny looked suspiciously at his father, whom he knew pretty well. "Dad's got something up his sleeve," was his mental comment.

As they boarded a car a magnificent automobile flashed across the road and was out of sight in a moment. "It's a shame I haven't an automobile," remarked Mr. Richards.

"I think it," replied Bob unsuspiciously.

Their trip ended in a poorer part of the town than they had ever seen before. Mr. Richards led the way to a tenement house and descended the basement steps. He turned at the foot and beckoned his guests to follow him into the room to which they led.

On a low cot bed, fairly clean, lay a little Italian boy, his beautiful dark eyes shining from a pale, oval face crowned by black, curly hair. He smiled as he saw Mr. Richards. "You coma again," he said. "Me lika to see you."

"I've brought my son and two of his friends," said Mr. Richards. "Lads, this is Carlo, whose father works for me. He came out of the hospital last week. He had gone in to be treated for hip disease. I'm afraid they couldn't do much for him."

"Yes; they maka the pain go away," said Carlo. "Not for all the time—no. But it is good to sleep—sometimes."

"It is dull lying here," went on Mr. Richards, "and, as his father works for me and the doctor is a friend of mine, I come in sometimes. I've been meaning to ask you lads to come, too, only your baseball seemed to take most of your time. Carlo, you'd like to see a baseball game some day, wouldn't you?"

"I see a game some day when mia padre has a good job and he get me a chair," said Carlo with a happy smile, "and till that day come I think about it."

"Why, we've an old chair up in our attic—a wheel chair," began Bob.

"And I guess we could save up for his ticket," ended Frank.

"It's too late to-day," repeated Mr. Richards; "but, though I don't own an auto—which I have never called a shame until to-day, and shall never call a shame again—I'll hire a hack, Johnny, if you'll go for it now, and we five can manage some sort of a good time."

They did. Johnny went for the hack. Carlo was lifted in, and Frank and Bob sat opposite the lame boy and Mr. Richards, while Johnny climbed up beside the driver.

They saw many fine streets and buildings, and ended their drive in a park, where Mr. Richards ordered ice cream and cake, which was eaten in the carriage. Then the glorious afternoon came to an end.

"Thanka you, signor," said Carlo from his cot bed. "All the night, if I sleep not, I think—and think—of this."

"My boys," said Mr. Richards as they walked home, "I don't think Carlo has ever called it 'a shame' that he cannot run about"—

"But it is," said Frank bluntly. "I don't see why such things should be. Do you, sir?"

Mr. Richards looked very kindly at the young inquirer. "No, my boy; I don't pretend to," he replied. "But sometimes in your lessons don't you have to go on and do as your teacher tells, and wait to understand?"

Frank's eyes opened as a new thought came to him. "Why, yes, I do," he answered slowly.

"I think it's so with life," went on the man. "We can't understand all we see. But we can do better than understand—we can act. We can each try to shed a little brightness into lives that have less sunshine than our own, instead of envying those that have, as we fancy (often, as I know, it's a false and foolish fancy), more."

"I don't think, sir," said Bob musingly, "that they have more sunshine; they may have more electric light."

Mr. Richards laughed. "Bob, you've spoken wisely," he answered. "Now, you three lads, may I leave Carlo's Saturday afternoons—he cannot have many more on this earth, the doctor tells me—in your hands?"

The earnest chorus that answered brought a light to his eyes, and he smiled as he heard the first few words of their eager planning.—Frances Harmer, in Christian Register.

The Comforter.

While traveling a few months ago I saw a little blind girl come in the car. She was not more than seven or eight years old, and had a very bright face. She had been attending a school for the blind and was on her way home, yet no friend or relative was with her. You ask how she could travel alone? Very well, indeed, for she was put in charge of the conductor, a kind-hearted man, who lived in the same town she did. When he was not engaged in collecting tickets he sat by her side and talked with her. She thus reached the end of her journey safely and I saw her placed in the arms of her loved ones when she reached her station. That conductor was a comforter in the biblical sense of that word. Do we realize that we are like this little blind girl? Yet in this world where we may not know the way, the Comforter, the Holy Ghost, has promised to be our

everpresent guide, leading and guiding us to our heavenly home.—S. S. Times.

A Condescension.

Gwendolen Jones was chubby and sweet,
And her age was half-past three;
And she lived in a house on Wellington street,
In the yard with the walnut tree.

Harold Percival Marmaduke Smith
Was almost half-past four;
And he said, when they gave him a base-ball and bat,
That he'd "play with the girls no more."

Gwendolen Jones, she gazed through the fence;
At an end were all life's joys,
As she saw the friend of her youth depart
"To play with the great big boys."

Harold Percival Marmaduke Smith,
Up to the field marched he;
But his eye was blacked, and his head was whacked,
And his ball no more did he see.

And the boys called him "Baby," because he cried,
Did Teddy, and Willie, and Tim;
And they chased him away when he threatened to tell,
And said they'd "no use for him."

Gwendolen Jones came down to the fence,
And her face wore a joyful smile,
When Harold Percival Marmaduke said
He'd play with her "once in a while."

—St. Nicholas.

"The Red Thread of Courage."

Many years ago the English troops in India were fighting some of the native tribes from the hill county. They knew little about their enemies except their desperate courage, but they had noticed one peculiar custom. Whenever one of their chieftains was killed in battle, the Hillsman marked his body by tying a red thread around the right wrist, as the highest honor they could show a hero.

The English, however, had found the common men of the tribe hard enough to fight, they were so fearless and so clever in laying ambushes.

One day a small body of English had marched a long way in search of the enemy and in the afternoon they found themselves in a part of the country strange even to the guides. The men moved forward very slowly for fear of an ambush. The trail led into a valley with very steep, high rocky sides, and topped with thick woods. Here the soldiers were ordered to advance quickly, though quietly. After a little they came suddenly to a place where the path was cut in two by a great boulder. The main line of men kept to the right, while to avoid crowding the path, a sergeant and eleven men took the left, meaning to go around the rock and meet the rest beyond it. They had gone only a short distance when they saw that the boulder was not a single rock at all but an arm of the left wall of the valley and that they were marching into a deep ravine with no outlet except by the way they came. On either side of them towered sheer walls of rock and in front of them the ground rose in a steep hill bare of woods. When they looked up, they saw that the top was barricaded by the limbs and trunks of trees and guarded by a strong body of Hillsmen. While the English hesitated at the mouth of this death-trap, a shower of spears hurled by hidden foes fell from the crest of the hill. The officer in command saw the danger and signaled to the sergeant to retreat. By some awful mistake, the men took it for the signal to charge. Without a moment's pause straight up the slope they charged on the run, cheering as they went. The spears hurled from the cliff killed some almost at once, others were stabbed as they reached the crest and fell backwards over the precipice, but a few get to the top and fought there hand to hand with the enemy. They were outnumbered seven to one but when the last Englishman lay dead, twice the number of Hillsmen lay dead around them.

When the relief party came later in the day, they found the bodies of their comrades full of wounds lying stiff within the barricade or crushed on the rocks below. They were stripped, mutilated, bloody. But around both wrists of every British soldier was bound the red thread. The Hillsmen had given their heroic foes the highest honor they paid their own brave dead.

The "red thread of courage"—what does it mean to you, boys? Many of you already, are thinking of what you intend to be. The future is bright with promse of wealth, power, fame, and they beckon you to follow—but that other narrow path, the Path of Service, it does not look attractive, does it? It seems hard and cold and right across it stands the great stone of self-sacrifice. And yet, boys, that way gleams the red thread of courage.

When you are thinking of what you are to be, and the world calls loudly to you, think of that highest of all callings, a soldier of the Cross. The soldiers of the Cross, ministers, doctors and laymen who are giving their lives in service, wear no glittering uniform, no banners wave over them, no martial music cheers them on.

They fight their battle man by man, in lonely and scattered places, in the country, in the mountains, in the cities and across the sea, but they fight—and to them as it may to you if you fight the hero's fight, belongs the "red thread of courage."—Mildred Welch in Christian Observer.

What Happened to Harry.

"Oh, dear!" grumbled Harry, as he flung himself down in the shade of the big apple tree, "I'm tired and sick of working; it's 'Harry, feed the chickens,' 'Harry, water the horse,' or 'Harry, I want some wood,' from morning until night. I wish I was that robin up in the apple tree, he doesn't have to work."

"Don't I, though!" said the robin

"Well, I'd like to know what you do?" said Harry.

"No one can tell you better than I," answered the robin. "First, come up here a minute!" so up into the tree—for, all of a sudden, Harry found he was a robin, too—flew Harry.

"Look there!" said the robin.

Harry looked into the bird's nest, and saw five tiny baby birds. As soon as they espied mamma robin they opened wide their bills, and commenced to cry for their dinner.

"There," said the robin, "how do you suppose I am going to fill all those mouths unless I go to work and pick up worms?"

"That isn't work!" said Harry.

"Isn't it? Suppose you try it," answered the robin; and the next thing Harry knew he was hunting for worms to feed those hungry baby robins, and the more he fed them, the louder they clamored for more.

"I think," said Harry, "that I would rather be a hen; all they have to do is to eat corn."

"Is it?" cried a big white leghorn. "What about the nice fresh egg you had for your breakfast this morning, and yesterday morning, and the morning before; somebody worked to give you those, and I rather think I was the one. Here comes our dinner; hurry, if you want any."

Sure enough, Harry, in his new dress of feathers, saw the need of hurrying, for as the man-of-all-work threw a panful of corn into the yard, scramble, flutter, cackle went Leghorns, Plymouth Rocks, and Rhode Island Reds.

"Really, that man is a stingy fellow!" thought Harry, as he fought for his corn, only to see a nice yellow kernel gobbled up before his very eyes by a big strutting rooster.

"That red hen over there isn't laying well at all; best kill her off," he heard a voice saying, and his own father was pointing directly at him.

"No room on this farm for shirkers!" grinned the man who enjoyed nothing better than a chicken pie; "I'll see to it to-morrow, sir."

"All right!" answered Harry's father.

"It isn't any fun to be a hen, after all," said Harry; "guess I'd rather be horse, nobody ever kills a horse; 'sides, our Prince doesn't have to work hard, he only takes us out driving."

"Just step into my coat for awhile before you make such remarks, please," said Prince, the black carriage horse, and before Harry could as much as refuse, behold! In a twinkling he was standing in the stall, instead of the real Prince. But it was only for a moment, for along came that horrid man.

"Here, my pet," cried he, "no more loafing time for you, the master is going way over to Hingham, so step lively, there. You won't get back 'til dark, but I see you've eaten up all the oats, so you won't starve."

Poor Harry! He opened his mouth to tell Hiram that not one mouthful of dinner had he had, or drop of water to drink; but all that issued from his lips was a loud whinny, and pust then down came the currycomb with a whack on his shoulder; Hiram was certainly rough as well as stingy.

"Harry! Harry!" called a voice.

Slowly Harry opened his eyes, and there, close beside him with his hand on his shoulder, was his father, and not Hiram with the currycomb, after all.

"Well, well," said his father, "it is the first time I ever knew you to sleep all through the dinner hour; hurry up, now, I'm going over to Hingham and you may go with me."

My, how quickly Harry jumped up—not like a tired or sick boy at all!

As he was eating his second piece of berry pie his mother said, "My little boy forgot to fill the wood-box this morning. It was hard for mother to leave the baking, and go for wood herself. I hope, Harry, you will try and remember it in the future."

Harry bent his head down over his plate—he knew he had not forgotten to fill the wood-box.

And there were the hens—he had not given them their dinner. He jumped up quickly from the table, and ran out and got the big pan of corn.

Hiram was getting the carriage out of the barn. "Guess you forgot some of your chores to-day, sonny," he said. "I saw your mother picking up wood, and I fed the chicks myself, for they got so raving distracted for their food. But what about Prince; did you forget him, too?"

Again Harry hung his head; he knew he had not forgotten the hens nor the horse.

As he drove out of the yard behind Black Prince, Hiram shouted after him:

"Say, Harry, do you like chicken

pie?" We're goin' to have one to-morrow."

Funny that Hiram should ask a question like that! But how should he know that Harry could not even bear to think of chicken pie just then, let alone eat it?

Coming home in the twilight, when the evening shadows were casting fantastic shapes across the road, and the birdies were twittering their good-nights softly in the tree-tops, Harry snuggled up close to his father:

"When a fellow does a mean thing it makes him feel all bad inside, doesn't it?" he began.

"Tell father all about it," said Harry's papa, drawing his little son closer.

So Harry told about the neglected wood-box, and the hungry chickens, and the thirsty horse.

"You are learning young, Harry, that 'virtue brings its own reward,' and the reward is peace and happiness. I don't think, my boy, that you will ever neglect the wood-box again, or one of God's dumb creatures, either, do you?"

And Harry was very sure he would not.—Gertrude Winham Fielder, in the Young Churchman.

Our Tongues.

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith:
"A lengthy tongue—an early death."

Or sometimes takes this form instead:
"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."

While Arab sages this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung:
"Tho' feet should slip, ne'er let the tongue."

The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

—P. Burroughs Strong.

Little Jimmy and Old Dog Cuff.

Jimmy and Maggie never thought the place lonely, but their mother did, and after their father fell asleep one day long ago and never awakened, she used to take Jimmy upon her lap and cry over him, and tell him he was her little man, and must take care of her. The boy was very proud to be thus trusted to fill his father's place, and when he did any work especially well it pleased him to hear his mother call him by that good name.

Once "old Uncle Hollis," who lived in the nearest house, a half mile away, heard him called Little Man as he went past Jimmy's home with his dog, Cuff, and he turned and stared at the little fellow.

"Little Man! huh!" he snarled. "Little rascal, that's what he is! Whole tribe of boys are rascals, stealing my apples, my chestnuts, always in mischief. If he comes near us we will cuff him away, won't we Cuff?"

Jimmy heard him with terror, for always the old dog growled when he and Maggie went by the old man's house to school, and almost all the children were afraid of the miser who lived alone in the little cottage, and cared for nothing on earth but his farm, his money and his dog.

One July afternoon the two children were in their home pasture after blueberries. They found few, and cast longing eyes at the next lot.

"There are such a lot of them over in Uncle Hollis' field," Jimmy said. "I guess we might get a few over there. The old miser will never know it."

"I guess that would be kind of stealing, wouldn't it?"

"I suppose so, but I do want to get enough for one pie. Mother said she would make one for Sunday if we did."

"We might ask Uncle Hollis," suggested the girl.

Jimmy remembered he was to be a Little Man, and so the two came, timidly up the path to the doorway, where old Mr. Hollis Boynton sat watching them. They took hold of hands, for they were both afraid, and the dog growled and showed his teeth. But Jimmy boldly stepped forward.

"Please, Uncle Hollis, may we pick some blueberries in your lot?"

"No, you can't! I want to pick 'em myself." Then he glared at them without saying another word, and the children went back to the road.

"Let's go over by the old slate ledge, on Pat Ryan's land," suggested Maggie. "He won't care, and there were a lot there last year, mother said."

Soon they were picking busily along the edge of what was once a deep cavity, but was now filled with ice cold water from springs. The pool came within a couple of feet of the level ground, the steep sides of rock making it a dangerous place. As they worked they saw Cuff and his master walking over the pasture hill near where they had been picking.

"Out to see if we get his berries," said Jimmy; "he needn't be afraid, we won't bother him."

Just then Maggie cried out: "Oh, look, Cuff is coming after us!"

This seemed to be the case, but the dog was chasing a rabbit, and the children were soon over their fright.

"He won't see us, probably; that dog is half blind," asserted the boy.

The rabbit passed close to them, with slight chance of escape, the children thought, but turned sharply by the pool, dove into a hole, and was seen no more, while Cuff blundered headlong into the water.

"Good ducking! Good enough for him!" said Jimmy.

"He can't get out," asserted Maggie, as the animal swam around vainly searching for a landing place.

They watched their old enemy a while, and then he paddled close to the shore at their feet and whined. He was unable to keep up longer, and sank.

"Oh, Jimmy," screamed the girl, "he's drowning, he's drowning!"

"Ought to drown—ought to have drowned long ago."

"But, Jimmy, he's drowning! He is going to drown!"

"He won't bite me if he drowns."

Just then the great brown eyes of Cuff met his own, and there was another whine. The root of a young wild cherry tree gave Jimmy something to hold to, and in an instant he had let himself down into the water to his waist, and had Cuff by the collar. A propecting bit of rock gave him an insecure foothold but with Maggie lying down and reaching to help, they got Cuff out, and the brown body was stretched on the grass in absolute exhaustion. Then they looked up to see the dog's master, who had arrived just in time to see the rescue. Without a word, he picked up his pet and strode off toward home.

"He might have thanked us," said Jimmy, as he climbed out of the water.

The next day Uncle Hollis and Cuff appeared for the first time in years at the door of Jimmy's home.

"Where is that little man of yours?" inquired the visitor. "He saved my dog, the dog my boy Henry had when he was little. I guess he is a good boy, and I guess I have been 'most too cross. If my dog had drowned I would have had no one in the world at all—no one at all. I brought him a little present."

Then he laid down a bundle and went away quickly, while Cuff astonished Jimmy by licking his hand in friendly fashion. In the bundle was a silver-mounted cane fishpole which Uncle Hollis had given his only boy years before, a little silver locket, dark with age, evidently for Maggie, and a note which read:

"This is to say that Jimmy Franklin and Maggie Franklin can pick berries and chesnuts on my land all they want.
H. Boyton."

And when she read it, Jimmy's mother called him her Little Man.—C. G. Washburn in Sunday School Times.

Detectives.

Nancy put down "Sherlock Holmes" with a long sigh of regret. "I wish I were a man. I'd be a detective," she declared.

"Why not be a woman and a detective?" Uncle Porter asked smiling—the picture of Nancy with her dimples and her daintiness as a Sherlock Holmes was certainly one to please the fancy.

Nancy tipped her head, and looked at him doubtfully. Uncle Porter was a joy, but nobody ever did know just where his remarks would bring one out.

"I am sure that would not be at all the same thing," she replied. "But you may tell me—I can see that you are aching to."

"Well," Uncle Porter declared, with a twinkle over Nancy's penetration, "there are a great many women detectives. Some of them specialize on dirt: they could 'run down' a speck of dust in the dark. Others are remarkably skillful in seeing the faults of other people: I've heard them say that they knew there was something wrong about such and such a person—they just felt it"—Nancy, for some reason, colored brilliantly—"and, of course, very soon they discover the terrible thing. That, I am bound to say, is a cheap form of detection; almost anybody can learn to do it in three lessons. But there's another splendid variety of detective—the one who can always find beautiful things in people no matter how disagreeable they seem to others. Your grandmother was like that: she was one of the real seers of life—she saw a child of God in everybody. Sometimes it takes genius to do that, Nan."

"Yes," Nancy answered, softly.—Canadian Epworth Era.

Praying and Doing.

"Bless the poor little children who haven't got any beds to-night," prayed a little boy just before he lay down on his nice, warm cot on a cold, windy night.

His mother said: "You have just asked God to bless the poor children; what will you do to help them?"

The boy thought a moment: "Why, if I had a hundred cakes, enough for all the family, I would give them some."

"But you have no cakes. What then, are you willing to do?"

The boy thought again. "I'll give them half of my money. I have seven pennies. I'll give them four. Wouldn't that be right?"

Sidney Lanier.

Sidney Lanier, the soulful Southern poet, came into the world February 3, 1842, to weave starlike purity, beauty, and faith into verse. Macon, Ga., can proudly boast of being the place of his birth and breeding. His father was of gentle, art-loving ancestry, as was also his mother, Mary Anderson, of Virginia.

At eighteen Lanier graduated with highest honors at Oglethorpe College, in his native city, and was tutor in it till the Civil War claimed him to fight for the South and the Constitution.

He and his beloved younger brother, Clifford, braved the perils of the battlefield and the yet greater hazard of camp life together, enlivening their tent with bright and tender music. Sidney was finally captured, and for five months endured the horrors of Point Lookout, Md. The probable result was insidious consumption, which wasted with weakness and pain his frail body during the last fifteen years of his life. He coped valiantly with sore disadvantages, and strove to do the work God had given him to do.

Poverty as well as ill health beset Lanier in the dark reconstruction days immediately following the close of the war, but with indomitable will he struggled against all odds. He was clerk in a hotel in Montgomery two years; then he taught a year. He married Miss Day, in Macon. For five years he groped along, practicing law with his father. His marriage was of the happiest, and ever his wife, so dear and stimulating, was a blessedness to him. Four boys, who survived him, were born to bless their home; but, alas! poverty pushed him from the endearing circle to provide for growing necessities.

After trying to check hemorrhages and a cough in salubrious San Antonio, Tex., he established himself in Baltimore in December, 1873.

Lanier now carried out his wise resolve to follow the bent of his genius, and give himself up wholly to music, prose, and poetry, and likewise thereby supplied family needs. He was filled with delight to be able to take the leading place with his flute in the Peabody Symphony concerts, which also replenished his pocket. Without any instruction in music, by mere native talent, he surpassed all performers on the flute. Indeed, his being responded to melody as it were a magic instrument, thrilled with life and attuned to catch and transmit all sweet and vibrant sounds.

In February, 1879, he was appointed lecturer on English Literature in Johns Hopkins, and the congenial occupation brought him at last a certain income; but still his means were too limited to allow him to remain permanently in the sheltering sweetness of home with his wife and little ones. A year or two more of effort and of outreaching to give the song to the world, and the end came. In 1881 he went home to die; and after seeking reprieve in Ashville, he and his wife tried Lynn, N. C. There was no avail in change of place, and on September 9, 1881, he left earth for heaven. He was buried in Greenmount Cemetery, Baltimore; and friends gathered at different places in the golden autumn to lament and to praise the man and the poet who had passed away, yet lived in wondrous, delicious poems.

Sidney Lanier wrote deservedly popular books of prose and exquisite letters, but it is as a poet that he is seated aong the "immortals." He fairly startles by his amazing originality, opens depths of beauty, ravishes the ear with melody and the heart with pity and faith. His ear was ever near to nature's heart to gather up her daintiest mysteries, while his eyes noted the practical evils of his day and wisely bespoke remedies. From his first poem to attract attention, "Born," to his last, "Promise," who ever wrote like him? Hinting at the most prosaic and commonplace of events in the former, he interweaves beautiful suggestions. As he looks upon the woods

> The embracing boughs express
> A subtilty of mighty tenderness,

and set him to

> Dreaming
> Of gods, men, rivers, and birds between
> Old companies of oaks that inward lean
> To join their radiant amplitudes of green.

You almost hold your breath as you wander with him in the dawning through the enchantment of the marshes, to watch and await the glory of the great "sun bee" as it uprises in its golden hive out of the sea. You are ready to join with him in his salute:

> "Good-morrow, Lord Sun!
> With several voice, with ascription one,
> The woods and the marsh and the sea and my soul
> Unto thee, whence the glittering stream of all morrows doth roll,
> Cry good and past good and most heavenly morrow, Lord Sun."

While he can set forth in the clear light of profit and loss as right and wrong the transactions of every day, we are entranced by his eloquence or rapt by the beauty and aptness of his similes; and we mark with meditation the purity and saintly reverence which pervades his poetry, and how he magnifies Christ as the Ruler of life. In this poem of "Sunrise," after the most delicate and profound and sublime conceptions and description, he well closes with,

> I am strong with the strength of my lord the Sun:
> How dark, how dark soever the race that must needs be run,
> I am lit with the Sun;

and resolves that never shall this light fail

> 'Till yonder beside thee
> My soul shall float, friend Sun,
> The day being done.

"The Symphony" is unparalleled. It impersonates in an orchestra of instruments living beings who discuss and deplore the greed of trade and other evil things. The violins throb in reproach:

> Grant thee, O Trade, thine uttermost hope:
> Level red gold with blue sky-slope,
> And base it deep as devils grope:
> When all's done, what hast thou won
> Of the only sweet that's under the sun?
> Ay, canst thou buy a single sigh
> Of true love's least, least ecstasy?
> * * * * * *
> Thou Trade! thou king of modern days!
> Change thy ways!
> Change thy ways!

The horn blows a brave but mellow note for love and woman:

> "Now comfort thee," said he, "fair lady.
> For God shall right thy grievous wrong,
> And man shall sing thee a true-love song."

He finally adds:

> "I dare avouch my faith is bright,
> That God doth right and God hath might."

Soft as a child the hautboy breathes:

> "Once said a Man—and wise was He—
> 'Never shalt thou the heavens see,
> Save as a little child thou be.'"

"The Revenge of Hamish" is a powerful portrayal of cruelty punished, but it is too powerful for pleasant reading. We shudder as we seem to see the scenes enacted before us. These four poems are Lanier's longer ones. Perhaps also "The Marshes of Glynn," which is very fine, should be included also. "Life and Son," "Rose Morals," "My Springs," "Remonstrance," "Opposition," and the tender little "Ballad of the Trees and the Master" has each its several charm, and are utterly unlike what others have written. Few poets have attained to their musical measures and to their rare beauty of conception.

Slowly we are beginning to give Poe something of his due, and it is high time Lanier should have a far fuller heritage of fame and praise.—Elizabeth Horsley, in Nashville Christian Advocate.

The Eighth Beatitude.

The case seems to be this: Those who do not serve God with a single heart, know they ought to do so, and they do not like to be reminded that they ought. And when they fall in with anyone who does live to God, he serves to remind them of it, and that is unpleasant to them, and that is the first reason why they are angry with a religious man; the sight of him disturbs them and makes them uneasy. And, in the next place, they feel in their hearts that he is in much better case than they are. They cannot help wishing—though they are hardly conscious of their own wish—they cannot help wishing that they were like him; yet they have no intention of imitating him, and this makes them jealous and envious. Instead of being angry with themselves they are angry with him.

These are their first feelings. What follows? Next they are very much tempted to deny that he is religious. They wish to get the thought of him out of their minds. Nothing would so relieve their minds as to find that there were no religious people in the world, none better than themselves. Accordingly, they do all they can to believe that he is making a pretense of religion; they do their utmost to find out what looks like inconsistency in him. They call him a hypocrite and other names. And all this, if the truth must be spoken, because they hate the things of God, and therefore they hate His servants.—J. H. Newman.

Notices.

WANTS.

WANTED—BY A YOUNG LADY WITH five years' experience in teaching, position during summer, beginning June 1, to instruct several pupils, or as a private secretary. References exchanged. Miss C. S., Leonardtown, Md. 1t*

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DIED.

HOGE—Entered into rest, on the morning of Friday, February 25, 1910, in Bluefield, West Va., ELIZA HARVEY STROTHER HOGE, wife of Joseph Haven Hoge, and daughter of Judge James F. and Mary Botts Strother, of Washington, Rappahannock county, Virginia.

Mrs. Hoge was twenty-five years old and leaves a husband and two children.

Interment at The Meadows, Washington, Va.

"So He giveth His beloved sleep."

DOUGHTY—On Monday, February 28th, in Baltimore, at the home of her brother-in-law, Mr. Augustus James Albert, Miss SUSAN LLOYD DOUGHTY, a former resident of Richmond, Va.

"Numbered with Thy Saints in glory everlasting."

GOODWYN—Entered into life eternal, at his home, Elberon, N. C., on the morning of March 3, 1910, Capt. JUNIUS ALEXANDER GOODWYN, in his 74th year. Interment in Norfolk, Va., March 6, 1910.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

WARREN—Entered into life eternal, at her home near Leesburg, Va., on January 2, 1910, Mrs. SARAH STONE WARREN, beloved wife of J. A. Warren, aged 64 years and 6 months.

"Blessed are the pure in heart for they shall see God."—St. Matt. 6:8.

A light is from our household gone,
A voice we loved is stilled;
There is a vacancy in our home
Which never can be filled.

ATKINSON.—Entered into rest, on Tuesday, March 8th, 1910, at her residence in Staunton, Va., LUCY EMMA, wife of the late Benj. M. Atkinson, M. D., and daughter of Dr. Henry May, of Lunenburg county, Va., in the seventy-fourth year of her age.

"Blessed are the pure in heart, for they shall see God."

AMISS—Entered into rest, February 23, 1910, at Dr. Kelly's Private Sanitarium, Baltimore, Md., Mrs. MARY ELIZABETH AMISS, wife of Dr. T. B. Amiss, of Luray, Va.

"Blessed are the dead who die in the Lord."

OBITUARY.

Miss Susan Lloyd Doughty

Entered into Eternal Rest from Baltimore, Md., February 28th, 1910.

The personal influence of this saintly, beloved woman cannot be adequately described in words. Those who mourn her as an irreparable loss feel like retiring into the deep silences wherein God speaks to the soul, all human voices of consolation reach them but faintly from afar, on the surface of their grief, as it were. Still so marked was Miss Doughty's attachment to the Episcopal Church that it is due to her to note, in a special organ of its faith, her transference from its communion on earth to the whole Catholic communion in heaven. A constant, appreciative reader of the Southern Churchman, the late numbers of that paper were lying on her table, probably the last printed matter her eyes rested upon except her Bible.

She was essentially a Virginian, though born in St. Louis, Mo., the daughter of the late James and Margaret Doughty. Very early in life she became a resident of the Old Dominion, first in Petersburg, then in Richmond, graciously representing in her manners and conversation the traditional charm of its fine, high-bred womanhood. Eminently intelligent and well informed, artistic in temperament, she was ever responsive to the beautiful and the sublime. A member of St. James' church in Richmond for many years, she used to say that she felt it a great privilege to have listened so long to the deeply spiritual teachings of the Rev. Joshua Peterkin.

Sometimes in a family a child is born stamped from the outset with goodness and virtue, starting out with less than the average amount of human frailty. Whether that superior endowment is the direct gift of the Heavenly Father to the blessed individual, or a rare combination of varied hereditary forces, we are unable to decide; in either case such a manifestation is divine. We are thankful to have seen and known it in this noble, unselfish personality. In every one of her life's abiding places to the utmost of her ability she tried to help those around her. All she could "hold" in her "cold dead hand" was "what she had given away"; and it was a royal benefaction, for she gave *herself* without measure. An inspiration to all who knew her intimately, even casual acquaintances received from her presence a suggestion that the spiritual is the real, that to live worthily is the one vital aim.

Of late years Miss Doughty resided in Baltimore, Md., an earnest worker in the parish charities of Emmanuel church, where the value she underrated in every way through Christian humility was distinctly recognized by others.

Her impress was telling even when the pure spirit had fled from its casket; every one who looked upon her in the glory and majesty of that last radiant expression on her face will feel with the poet Schiller, "That which is so universal as Death must be a benefit."

Sweet was thy falling asleep; beloved, rapturous must be thy awakening. The spring flowers will bloom above thy hallowed grave; tender zephyrs will bear to the sorrowing pilgrim thy heaven-sent message that only love and goodness are immortal.

Auf wiedersehn.

F. D.

IN MEMORIAM.

Robert L. Horner.

On Sunday, February 20th, 1910, at his home near Warrenton, Virginia, ROBERT L. HORNER entered into life eternal, at the ripe age of 84 years.

Springing from an honored and distinguished Virginia family, Mr. Horner spent his long life in the State of his birth and death, respected and beloved by all who knew him. His gracious courtesy and open-hearted hospitality marked him at once as a true gentleman of the old school—a type which, unfortunately, is rapidly disappearing from our midst. He spent many of his earlier years in Clarke county, and married Miss Ellen Ashton, the daughter of Mr. Henry Ashton, by whom he had four children, and took up his residence at "Ashley" some three miles from Warrenton, the county seat.

As long as he was active and physically able he was a constant attendant upon the services of St. James' church, in Warrenton, of which he was a loyal and faithful member; but the growing infirmities of old age had, for many years prior to his death, kept him a close prisoner in his home, so that few of the younger generations had the pleasure of knowing him and feeling the genial warmth of his gentle nature and refreshing courtliness. He dwelt much, in later days, amid the happy memories of the past, and was ever ready to tell to younger ears the stirring incidents of his boyhood days—that now fast-fading past of Virginia's palmiest years—and many whose names afterwards won an honored place in the archives of the State's history were numbered among his early friends and associates.

It is always sad to record the passing of a life such as his; for, though he had lived far beyond his allotted three-score years and ten, and was ready and waiting for his Master's call, one can not forget that, in his going, another living link which bound us to that noble past of our fathers has been broken, and that his place can never again be filled.

To those of his family circle and home, from which his presence will be sadly missed, our heartfelt sympathy goes freely forth; for while we know his life was such that they do not sorrow as those without hope, still the cherished memories of his gentle, loving nature must make their present bereavement passing sad, and fill their hearts with many tender longings to recall.

He is survived by two sisters—Mrs. Frank H. Wyeth, and Miss E. M. Horner, of Philadelphia; and a son and daughter, Mr. Braxton Horner, of Fauquier county, Va., and Mrs. Parker C. Wyeth, of St. Joseph, Missouri.

His remains were laid to rest in the Warrenton Cemetery, with the rites of the Church he loved so well.

"Father, in Thy gracious keeping,
Leave we there Thy servant sleeping."

W. H. LAIRD.

OBITUARY.

Mrs. Joseph P. Winston, Sr.

Resolutions passed by the Woman's Guild and the Woman's Auxiliary of St. Luke's Parish, Anchorage, Ky., on March 4, 1910.

In that Almighty God has seen fit by death to remove from the membership of The Woman's Guild and The Woman's Auxiliary of St. Luke's church, of Anchorage, that beloved member, friend and fellow worker, Mrs. JOSEPH P. WINSTON, Senior; and in that her attitude was ever one of that kindliness of spirit which rests on understanding and big charity, her presence beneficent, her counsel wise, and her part faithfully and cheerfully performed; and in that she moved among us an influence always for good and that we shall sorely miss her;

Be it Resolved, That the Woman's Guild and the Woman's Auxiliary herein record the expression and deep sense of their grief and their loss, and tender to the family of Mrs. Winston their sympathy in their sorrow.

The secretaries will spread these resolutions upon the minutes of both organizations and send a copy to the family of Mrs. Winston.

MRS. A. R. MARTIN,
President St. Luke's Guild.
MRS. RANDAL WHITTIER,
Sec'y pro tem. St. Luke's Guild.
MISS J. A. MADDEN,
Sec'y Woman's Auxiliary.

Anchorage, Ky., March 4, 1910.

APPEALS.

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Money can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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Gethsemane.

In dark Gethsemane,
He lay, grief-stricken and alone!
The softly-glowing Syrian night
Looked calmly on,
Whilst he, the Lord of life and light,
Lay quivering there.

In awful agony of soul,
He, pleading, cries in anquished prayer,
"Oh, Father, let this cup
Pass by thy Son,
If so thy holy will be done!"

Ah, no, not so could victory be won,
And Satan spoiled of death!
In bloody sweat, in tears,
He wrestled in the garden's gloom,
Assailed by deadly fears,
Alone, bereft of God.

Thou trod'st the pathway to the tomb,
And glorified for me
Its black, its awful gloom!
For Thee!'
The riven heart, the cursed tree.
For me,
A path of light through dark Gethsemane!

By Katharine L. Paxson.

The Fool and the Wise Man.

Once upon a time, a Fool started out on a journey. At first he was very happy and sang merrily as he skipped along, rejoicing with the birds and butterflies that flew among the flowers that bordered the way. Much to his surprise as he journeyed farther and farther, the flowers and trees gave way to rocks and thorns, the breezes were no longer cooling, and the sun beat down mercilessly upon him. The Fool was hungry, thirsty, and tired. The sharp stones cut his feet and he was very miserable.

As he was plodding along with hanging head he heard a welcome sound of falling water, and turning his head to see whence it came, he saw not far from the road a spacious garden full of trees and fountains. He turned from the hard path, and going to the gate of the garden pressed his face against the bars and peered in. Seated in the midst of the garden, upon a marble bench, was a beautiful woman, who beckoned with her hand, and called to him, bidding him enter.

The weary Fool placed his hand upon the latch and was about to obey her summons, when a Wise Man appeared upon the road, who called to the Fool and said, "Friend, do you know where you are going?" The Fool replied that he did not, whereupon the Wise Man spoke as follows: "That garden, which you are about to enter, is the home of the Beautiful Woman whom you see seated upon the bench. Her name is Sin. She offers you rest and refreshment. If you enter, she will show you pleasures of which you have never dreamed, but beware, as she will take your soul as payment for her services."

Now his soul was something that the Fool was wont to set great store by, so he returned to the highway still longing for the pleasures of the garden, but considering the price too great. The road seemed hotter and rougher than before, and to make matters worse, he was constantly tormented by remembrance of the garden with its trees and fountains. At last he could stand it no longer. He quickly retraced his steps, and before long stood once more at the gate of the garden. This time he did not hesitate, but opened the gate and entered. The Beautiful Woman was still seated on the bench, and at her feet the Fool saw the Wise Man.—Life.

Our efforts for others, whether of prayer or benevolence, are not lost. If they are not benefitted by them, we are; in increase of light, and power, and comfort, and in whispers of mercy and peace, they return into our own bosoms. —Goulburn.

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Useful Information.

To brown gravy: Burn a teaspoon of granulated sugar in an old tablespoon and add to gravy. This will make it dark brown.

To clean a sooty chimney without danger, put a piece of zinc on a very hot fire; it is said that the vapor from the zinc will decompose the soot.

Fried mush is much better if the mush is cooked a whole day in a double boiler set on the back of the stove. Water must be renewed when it threatens to boil away.

When the kitchen utensils of porcelain or enameled ware become discolored, fill them with cold water, in which a spoon of chloride of lime has been dissolved, and boil an hour or more.

Do not try to boil tinted or figured goods, and do not use washing soda or strong soaps when washing them. If they are much soiled, a handful of salt thrown into the water will set the color. Use warm water or nearly cold water in which to soak these goods. It is much better than hot water, and the dirt loosens quite as readily.—Philadelphia Star.

Lamb Broth.

When making a broth use a quart of water to every pound of bones and meat. Let soup boil slowly always. Cut the meat and crack the bones. Throw in any vegetables and herbs which seem desirable. When all is thoroughly done strain through a sieve or serge bag. Reheat before serving with cubes of toasted bread.

French Mustard.

Take eight tablespoonfuls of mustard, four each of salt and white sugar, a saltspoonful of cayenne, four tablespoonfuls of melted butter, the juice of one raw onion (a large onion squeezed through a lemon squeezer), and mix all to the right consistency with vinegar.

Saving Soap.

Save all small pieces of soap that are left over; place in a saucepan with some warm water and boil until it is all melted. Pour in a jar and use when cold to make suds with.

Novel Biscuits.

Cut some slices of stale brown bread, trim into shape, dip in milk, and bake till crisp. These make delicious wholemeal biscuits at very little trouble.

Bethel.

Jacob was surprised that such a glorious vision could come to him in the hour of his utter desolation and in such a God-forsaken country. His father had been his priest, and his father's house a sanctuary. From these he had been driven by his brother's wrath and his own sin. He could not have believed that the mercy of God would follow him to a strange land. But God came to him in his sin and his banishment; and he came with no reproof, but only with an assurance of his love. He followed him as a father might follow an erring son.

Jacob found another house of God as he fled from Laban. His father-in-law had overtaken him, and Jacob had no right to expect mercy. But God was in that place also, and the danger was averted. Jacob found that the God of Bethel was in Mizpah. Still farther on he found another house of God. At the Jabbok Esau's army was near, and he had every reason to fear the worst. Never had so black a night passed over him as that night of fear and sorrow; but a bright morning dawned—a morning that brought forgiveness from God and man, a morning that found Jacob, the supplanter, changed to Israel, a prince of God.

The rainbow would not be so bright if the dark cloud were not its background. But the storm does not merely reveal the rainbow; it makes it. And there never was a storm that needed anything but God's sunshine to make a rainbow. Even so there never was a house of sorrow that needed anything but God's grace to make it a Bethel. The sufferings of this present time exist only for the glory that they reveal.

Yet many a man has slept with a stone for his pillow without seeing the ladder that Jacob saw, for it is not every one that seeks a Bethel. Our "stony griefs" will answer very well to build a house of God, but we may use them equally well to enshrine enmity and resentment.—Christian Advocate, Nashville.

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If you would find the men that serve God the best, you must look for the men of the most faith.

The measure of a man's real character is what he would do if he knew it would never be found out.

Thou shalt always rejoice in the evening, if thou dost spend the day virtuously.—Jeremy Taylor.

"If your right hand is not to know what your left does, it must not be because it would be ashamed if it did."

Remember, you have not a faculty of body, mind or soul whose law of improvement is not energy.—Edward B. Hall.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

Every man has a paradise around him till he sins, and the angel of an accusing conscience drives him from his Eden.—Longfellow.

That which makes one man to differ from another is not so much what things he does, as his manner of doing them.—H. E. Manning.

If, instead of a gem, or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.

Patience and strength are what we need; and earnest use of what we have now; and all the time an earnest discontent until we come to what we ought to be.—Phillips Brooks.

Christ is before us as the perfect Man. The accusations of His enemies have left no impression on the world. He stands alone. Men admire, they praise, but they live on in sin.

Martha's trouble was not devoting too much trouble to domestic cares, but worrying over them. She took her life too hard. She allowed herself to be too much cumbered in serving.

Prayer is the pitcher that fetcheth water from the brook wherewith to water the herbs; break the pitcher and it will fetch no water, and for want of water the garden will wither.—John Bunyan.

How fearful the hold of sin upon some of its victims! When once it has really gotten its virus spread through the nature of a man, nothing but a miracle of divine power can deliver him.

When you make a mistake, don't look back at it long. Take the reason of the thing into your own mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in your power.—Hugh White.

God has put the keys of His kingdom into your own hands. Your intelligence is a key, your affection is a key, your conscience is a key. With these keys you are to unlock the doors of life, and gain access to its heavenly treasures.—James M. Pullman.

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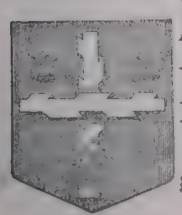
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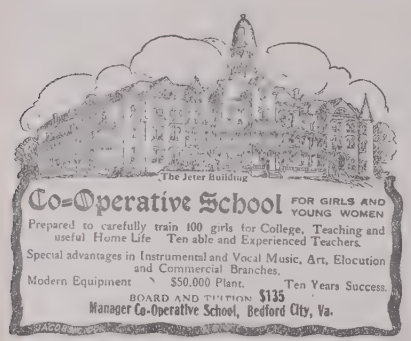
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., MARCH 26, 1910. No. 13

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

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THE EMPTY GRAVE.

This is the time of all the year when Christians should turn from other books, however wise and enlightening they may be, to the Holy Scriptures. Instead of reading articles and sermons and treatises on the Resurrection, let us turn to the Gospels and the story they tell. We ask anyone to read carefully and reverently the narrative as we find it there, and then say whether the New Testament teaching is not that Christ rose from the dead and left His grave empty. When Simon Peter went into the sepulchre he saw the linen clothes lie, and the napkin that was about His head not lying with the linen clothes, but wrapped together in a place by itself. And when Mary came weeping she saw two angels in white, sitting, the one at the head and the other at the feet, where the body of Jesus had lain.

As for the general evidence of the Resurrection, we may say that it is stronger than the evidence for any other historical fact in the world. The apparent variations in the narative are merely a proof of authenticity. As a recent German apologist, Hilbert, has justly said: When witnesses agree in all details, their agreement suggests either that they are in collusion or that they have compared notes. Professor von Liszt made an experiment with students of criminal law. He arranged that there should be a dispute ending with a revolver shot. Out of these unquestionably competent and entirely disinterested witnesses not one correctly reported what happened. The smallest number of mistakes was four! Some errors were incredible. One ascribed the strongest expression in the dispute to a gentleman who took no part in it. It was also asserted, without any truth, that he who fired the revolver retreated to the wall before seizing the weapon. It is unnecessary to go over in detail the mighty argument that gives us a confidence so strong. We have a record of the Resurrection of Jesus Christ which carries us close to the date of the Crucifixion. It proves that within twenty-seven years after the Crucifixion the Resurrection was universally believed all over the Church. If that was so it must have been long believed. Also we know that the belief was universal five or six years after the Crucifixion, when St. Paul was converted. It is not a case of a waxing belief. The belief must have been from the beginning, else the Church would have died. The Church gathered round the empty grave.

These witnesses were credible witnesses. Out of their faith there sprang the hope and the life of the world. They were not deceivers, and they were not deceived. They were reasonable, they were faithful, they began in despondency and in fear, and they ended in triumph. Above all things they had the empty grave to point to..

Suppose, after the execution of King Charles I., in some corner of the country a Pretender had sprung up and said: "I am the king!" the way to end that would have been for the Puritan leaders to have taken people to St. George's Chapel, and said: "Look! there is the coffin, there is the body; is that the king or is it not?" Jesus was said to have risen again within a week of the time of his death. The rulers of the nation had the grave, the watch, the stone, the seal. They could have put an end to the pestilent nonsense in two minutes, if it had been nonsense, by the simple process of saying: "Go and look at the tomb, and you will see Him there." But this question has never been answered, and never will be. What became of the sacred corpse if Jesus did not rise again from the dead? The clumsy lie that the rulers told, that the disciples had stolen away the body, was only their acknowledgement that the grave was empty. If the grave were empty, either His servants were impostors, which we have seen it is incredible that they were, or the Christ was risen again.

The empty grave means that the sacred Body which had suffered on the Cross had risen again. What took place in the hours of entombment can never be told in human speech; what Divine power repelled the forces of corruption and gave new powers and new lovelinesses to the Redeemer's form we have no words to say. But that Body was seen again when the appointed hours were fulfilled, and the disciples knew the Christ for the old Christ in Whom they had trusted that He would redeem Israel.

The devices to which Rationalism is driven in explaining the disappearance of our Lord's Body are unspeakably futile. But it is equally futile to say that the Lord's Body disappeared somehow, and that at a certain time He was able to take on the appearance of a body and show Himself again. This is a theory which presents far greater difficulties than the theory it is intended to replace, and it is a theory which has no possible contact with the New Testament. Some who hold it say that God was pleased to dissolve the fragments of the dead body in the grave so that no one could trace them. But this is miracle in a stranger and more fantastic form than any that a true miracle wears. And it is not resurrection. What rose from the dead if the Body of Christ did not rise? The Spirit of our Lord was covered by no stone, sealed by no seal, but free of all the universe and at home with God. It was the Body that was buried, and it was the Body that rose again; and it is upon this—the fact of the empty grave—that the whole hope of the Church is built. Take away that fact and we have no doctrine of resurrection to preach. We fall back into the impotence of the Rationalists and say: "Something happened, we know not what it was." But we do know. We know that the Body of Jesus Christ rose again. And this is emphatically a time when we need to preach and proclaim it. It is a time when our hearts should be flooded with all the sunshine of the Easter triumph. It is in this sunshine that we can live, and not fear, though the forces of evil and unbelief are strong and aggressive in their hostility. Let that sunshine fill our hearts, and we shall be comforted over those who are no longer by our side, and hear in dream and vision the sound of the coming trumpet which shall call from their rest the sleeping people of whom

our risen Lord is the first fruits. "Give me the Resurrection," said one, "and I will shatter in pieces the modern view of the world." It is from the standpoint of the Resurrection and of the risen Christ that we can face victoriously the difficulties and the scepticisms of our time.

So it becomes us all to grasp it for ourselves with an iron tenacity of hold, and to echo in the face of the materialisms of this day the old ringing confession: "Now is Christ risen from the dead. C.

BOOK REVIEWS.

Looking Upward Day by Day. Selected by Emily V. Hammond. New York: E. P. Dutton & Co. Price, $1.25.

This is a book of selections from the Bible and the best prose and poetry in literature for each day in the entire year. The selections are from the very best of the English classical writers, such for example as Shelley and Keats and Browning and Tennyson and Thackeray and Kipling and Rossetti and Carlyle and Disraeli and George Eliot and Phillips Brooks and scores and scores of such writers.

The selecting is admirably done, and just as a book of quotations the book is a work of no small value. This, for instance, from Bishop Brooks, is a sample of how well-done the work is: "The duty of physical health, and the duty of spiritual purity and loftiness are not two duties: they are two parts of one duty, which is, living the completest life which it is possible for man to live."

William Fitzhugh Gordon. A Virginian of the Old School: His Life, Times and Contemporaries (1787-1858). By Armistead C. Gordon, Author of Robin Aroon, The Ivory Gate, etc. New York and Washington: The Neale Publishing Co. Price, $3.00.

There have been so many men of the very highest order of ability and fame—such as Washington, Jefferson, Marshall, Monroe, Madison, Lee, Jackson, and many others—produced in Virginia, that they have naturally overshadowed the fame of many men in the Old Dominion of only less note than these, and whose names have been almost lost in this overshadowing lustre. It is a contribution to the State's notable record when one of these worthy names is placed on the Roll of Honor, and the record made public. This is the good work that Armistead Gordon has done for the History of his State in this book. In any place, except in his own State and in the great time in which he lived, William Fitzhugh Gordon's career would have been a very marked one. His sole misfortune was to be put in competition with political and intellectual giants, and this one misfortune obscured his fame. His career was a notable one. He served in the War of 1812; he represented the county of Albemarle in the Virginia House of Delegates from 1818 to 1829, during which time his chief interest was the establishment of the University of Virginia, of which he was one of the most efficient friends and promoters. He was a member of the great Constitutional Convention of 1829 and '30; and he was a member of Congress for three terms in President Jackson's administration. After thirty-two years of public life he retired to practice law, but never lost contact with great public movements. In writing the Life of this man, Mr. Gordon has opportunity to treat of many public events, as for instance, the famous Sub-Treasury enterprise, the Nashville Southern Convention of 1850, of which W. F. Gordon was a member; the Southampton Insurrection, and many other important episodes.

The author of this book has had access to much unpublished correspondence and private papers, and so has been able to present the men and measures of that day from a contemporary and fresh point of view. And he has been able to give vivid and homelike pictures of many of the great men of that day.

It is useless and needless to say that Armistead Gordon has done his work well. Whatever he does, he does well. A fine scholar, a well-equipped lawyer, an accurate student, a loving historian, and a master of fine literary style, there are few, if any, men better equipped to do historico-biographical work than Mr. Gordon.

In this case he has produced not only a readable book, but a valuable contribution to the historical literature of Virginia.

Lincoln, Lee, Grant, and other Biographical Addresses. By Judge Emory Speer, New York: The Neale Publishing Co. Price, $2.00.

This book contains a number of addresses delivered by Judge Speer on various occasions, commemorating notable public characters. The subjects of the addresses are Abraham Lincoln, Robert E. Lee, Ulysses S. Grant, Edward Oglethorpe, Alexander Hamilton, John Marshall, Erskine, and Joseph E. Brown. The author is too well-known to need any introduction to the reading public. He is a lawyer of note, and a United States Judge of high character and wide reputation. His style is easy, graceful and pleasing. His information is wide and varied. His knowledge of the subjects treated is accurate. And his sympathetic treatment has resulted in making a very readable book. Of course, in the short space at his disposal, the Judge could not enter into any fresh historical research, but the result of his work is a pleasing contribution to popular reading. Probably the most valuable of the addresses is that on Edward Oglethorpe, the great pioneer in the settlement of the Colony of Georgia.

PAMPHLETS RECEIVED.

The Importance of Uniformity between National and State Legislation. An address delivered by H. N. McKinney, before the Credit Men's Association at Philadelphia, Jan. 25, 1910. Mr. McKinney is of the firm of N. W. Ayer & Son, advertising agents. His address is a sound, sensible presentation of the subject.

From the Rev. Wm. C. Prout, Secretary, Journal of the Forty-first Annual Convention of the Diocese of Albany.

From Mr. Henry H. Denison, Secretary, Journal of the Diocese of Missouri.

If the world is not daily better because we are living, if the little circle of those around is not brightened, strengthened, heartened, helped by our effort, we are not true to purpose or possibilities.

Suffragan Bishops: or Increase of the Episcopate?

By the Rev. Charles Mercer Hall.

(1) In the notification sent by the secretary of the House of Deputies of the General Convention, of proposed changes in the constitution, our diocesan conventions have been informed of a proposed alteration in Article II., Section A, providing for the election of Suffragan Bishops. We should be grateful to one of our *real* Bishops for having dubbed these proposed suffragans "toy" Bishops. This constitutional amendment would make it lawful for a diocese, with the consent of its Bishop, to elect one *or more* "toy" Bishops. But these "toy" Bishops would belong to *an inferior grade*. Unlike a Bishop Coadjutor, they would have no right of succession on the demise of the diocesan, while they would magnanimously be accorded *a seat*, but *no vote* in the august House of Bishops. The chorepiscopi attended the earlier councils in their own right.

(2) Doctor Gibson told us many years ago that the canons of the American Church were drawn on the principle that there should be no wandering or vagrant Bishops within her borders.

The protest of the House of Bishops in 1829, against the election of Bishop Meade of Virginia as a *suffragan* to Bishop Moore, led to the enactment of a canon on "Assistant" Bishops. A committee, of which Judge Chambers, of Maryland, and Horace Binney, of Pennsylvania, were members, reported to the General Convention their opinion that "the true spirit of the constitution would be violated by the consecration of a Bishop subject in the very terms of his election to be deprived of his jurisdiction without any fault" of his own. So, eventually, the final clause of the canon on Assistant Bishops read, "*No person shall be elected or consecrated a Suffragan Bishop.*"

In the General Convention of 1877, two reports were presented by the Committee on Suffragan Bishops and of Bishops for Freedmen and Foreigners. (a) The majority report admitted the necessity of increasing the number of Bishops: "How shall it be done? An obvious answer is, that it must be *by dividing our dioceses, and surely no one can doubt that this is the natural and proper remedy, whenever it can be applied without involving greater evils.*" Of the English suffragans the report says: "* * * * A Suffragan Bishop of this sort can well be, and usually, if not universally, is, the rector of a parish from which he mainly derives his support, and therefore, and to that extent relieves missionary funds from this obligation, and thereby facilitates their employment for the simple purpose of evangelization." The objections against this suggestion, or that of a distinction in the Order of Bishops being thereby made, and of the difficulties made possible by difference of function and jurisdiction, are dismissed as "extremely thin and airy." The report concludes: "If Bishops be needed for congregations of persons speaking different languages from the English, or belonging to races distinct from the European, then those Bishops should be Suffragans. * * * To have independent Bishops in one diocese is against the stream of Catholic teaching and practice, and would tend to generate divisions instead of unity, and to produce contention and strife in the place of the peace and harmony which are now our glory and our happiness. With Suffragan Bishops, these evils would be avoided, for every diocese would have its own diocesan, with Assistant Bishop if need be, with Suffragans if necessary, and with its own convention, in which men of

every race and every language would be represented."

(b) The minority report was signed by Bishops William Bacon Stevens and Thomas H. Vail, both eminent Low Churchmen. It goes very fully into the history of the subject. Objection is made to the measure, because "*it introduces a sort of Sub-Episcopate*, inferior in power, in jurisdiction, and in privileges or rights. * * * This measure would destroy that fundamental principle of the Protestant Episcopal Church which we hold to be both Scriptural and Apostolical, that *all Bishops are co-equal in all that pertains to their office and function as Bishops in the Church of God.*" This is as true to-day as it was twenty years ago. We do not believe the next General Convention will ever adopt the measure.

(3) The amendment under discussion furthermore provides that these "toy" Bishops may be elected, "under such limitations and conditions *other than those provided in this Article* as may be proposed by canons of the General Convention." Thus, further additions to any canon might be made by which these suffragans could be elected with or without a diocesan see; in other words as "vagrant" Bishops, who might become thorns in the side of many a diocesan. Or they might be chosen to serve as did the Chorepiscopi, "toy" Bishops; or their tenure of office allowed only during the lifetime of the metropolitan or city Bishop; or a suffragan might be permitted to retain his rectorship of some large city parish. So would the Order of the episcopate become degraded, and the American Church liable to many other evils. The idea of suffragans is un-American as well as un-Catholic.

This offensive measure for the degradation of the Episcopate, although in itself an independent measure, was presented ostensibly as offering relief in the vexed and difficult problem of work among the negroes. Whatever may have been the real purpose of those who are responsible for this proposed canon, we have been told very plainly, that *almost every Southern Bishop begged that it might not be enacted.* The colored people themselves do not want it. Knowing a little of the differences of sectional feeling in the fair Southland, I am pretty sure that no "toy" Bishop for the colored race will ever be elected in a Southern diocese; even if many of the Southern Bishops did vote for the adoption of the measure.

(4) If *the real purpose of the measure* is to provide relief for Bishops whose dioceses are of enormous and unworkable area, the way of relief should be the Increase of the Episcopate. Whenever a diocese has been divided, the growth of the Church has been immediate and progressive. Take, *e. g.*, New York—in itself a province—with its 5 dioceses, 6 Bishops, and 941 clergy; and Pennsylvania with its 4 dioceses, 5 Bishops, and 513 clergy; these two States alone aggregating 1,454 of our total of 5,190 clergy, and 292,876 of our total of 884,553 communicants.

Are we going on year by year, destroying God's prophets, giving our metropolitan Bishops sleepless nights and anxious hearts and, humanly speaking, shortened lives, because we glory in the infirmities of unwieldly dioceses? Or shall we pray and hope for the increase of the Episcopate?

This is a day of great undertakings. Why need we resort to such an unsatisfactory expedient as electing suffragan or "curate" Bishops?

We pray for the ultimate adoption of a feasible and at the same time magnificent provincial system; for the overcoming of silly prejudices to proper nomenclature, and provision for Archbishops and Metropolitans. We pray for world-wide empire for Christ's holy Catholic Church, such empire as the present Bishop of New York portrayed so vividly and so hopefully in his convention address three years ago. I do not believe that the General Convention will pass the proposed amendment. The ghosts of William Bacon Stevens and Thomas Hubbard Vail will rise to protest against a measure which, if adopted, will be *a temporary expedient and a great failure.*

Kingston, N. Y.

For the Southern Churchman.

Evolution and Agnosticism.

Darkening counsel by words without knowledge is an old game of Satan; and he has played it with great success. Wizards and witches have peeped and muttered; and oracles have given double-meaning answers, and the people have opened their eyes and ears and been fooled to death. Great swelling words have beguiled unstable souls, and bewildered the people, and all down in time ponderous, high-sounding and mysterious words and sentences and learned terms have made names and reputations for philosophers. Vile or false conceits, in pompous words expressed, have been the quackeries of all sorts of learning. And, in spite of the intense light and honest truth and reality of our day, the witchery of words continues; and simple souls listen and read admiringly. There are tricks in all trades, and a great big part of the business of our great and wealthy schools, colleges and universities is a high style of humbuggery—a plain manufacture of splendid intellectual toys and frauds, treading down and insulting simple truth and honesty under the flag of high science.

It is almost an acknowledged and accepted business fact that no department in learning or affairs can live on its own mere virtue or leading business. The apothecary does not confine himself to medicines and prescriptions, but trades largely in combs and brushes and perfumes and fancy articles. The department stores deal in everything. Many preachers leave the Saviour and entertain their congregations with popular books and issues and intellectual athletics. Every department of learning and education is highly flavored and tricked to please the public and gather patronage and make business.

All man and womankind are given to idolizing intellect and literature, and they are glad to seize and parade anything that will magnify them in that direction. And that weakness fills the world with simple-minded frauds. To class oneself with the higher critics and higher science and talk pompously, though it be brilliantly diabolic, is better than to be nothing. And so silly people think it something to propound heresies, or take up with fashionable shows of intellect. The more monstrous the folly, the more striking the proposition, the greater the sensation and advertisement.

It is a very old story. As old as the devil and Adam. Among the Chinese the supreme distinction of the wise and learned is the peacock's feather. Odd enough that with us it stands for pride and folly. According to the spelling book we are to leave pride for peacocks, belles and beaux."

Among the fashionable shows meant to indicate the higher style of thinking are Evolution and Agnosticism.

Evolution or development and growth, from the germ to the expanse; from of the seed to the full plant or tree; from the egg to the plumed bird; from the embryo to the human being; from the cell to the organ or organism; from the simple to the complex; from microbes to large life—seems to be the way of Nature and divine order; and because we seem to recognize it, we assume that we know the whole thing, and can dispense with the Supreme Ruler and the great First Cause. We believe in the nebular theory; consider that evolution covers the case; and being evolutionists, we know it all and are safe.

Agnosticism is another word for absolute and hopeless ignorance. We believe that we are sprung from night and in darkness lost. General ignorance is the hole that hides us and the darkness that covers us. We are all ignorant and stupid together; and hopelessness is our hope.

"There is a soul of goodness in all things ill; would men observingly distill it out." So says one of the wisest of men.

Evolution is the way and wisdom of nature, beautifully manifested in the lilies and birds. It is the way of success, not only in all business and human affairs, but in individual piety, in growth in grace, and in the beginning and spread of the Kingdom of our Lord. His words are: First the blade, then the ear and after that the full-corn in the ear. And individual piety begins with our conscious unworthiness and belief in our Redeemer. But it is a growth and evolution from a very small germ of life, followed by a long and slow development. We do not spring from the first sorrow to the full-fledged Christian. Christianity is Evolution: the heart, the whole being, the whole life, the good man, the pious family, the circle, the community, the Christian country.

Christian Evolution is a most important study. Agnosticism, to know our own ignorance, and the darkness and helplessness of humanity—that we are "all poor critters"—is a good and safe way to begin. But it is a poor thing to judge all the world by ourselves. Without the Almighty we are wretched and miserable and poor and blind and naked. Without the Saviour mankind are all agnostics and hopeless. But He is the Light of the World; and with Him is the Well of Life.

W.

The Gethsemane of Life.

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and well-nigh despair for sins that we will not, but which we say we cannot overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will, if, being in an agony, we pray. He can be touched, He is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downward in the night upon the ground and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the right of hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

An Easter Homily.

Life is one, whether in a budding flower or in a soul. The names natural and spiritual distinguish a process, not a principle. All life is natural, whether in the awakening of Spring or in the regeneration of a spirit. In either case it is simply God's way of working. "Material" and "physical" are the counterparts of "spiritual." In either realm, life is a miracle. The touch of God is alike on a new-born world and a new-born soul.

Easter is the story of life, and life the story of renewal and resurrection. The greatest expounder and philosopher of Christianity puts the regeneration of a soul in the same category with the Resurrection of Jesus. "If ye then be risen with Christ." The one was spiritual, the other physical, yet both alike are manifestation of life, and life is one, the indefinable energy of God. operating as He wills in various realms of vitality. Death, the absence of life, is non-existent when life appears, it matters not whether in a body or in a soul. What the rising sun is to darkness, life is to death.

The problem of a corn-field is the problem of a city or a civilization. The stupidest infidel sows his seed depending upon Infinite Energy to do his work for him. He may be an avowed atheist, yet his tilled field is his instinctive tribute to the creative power of his Maker. As practical a faith in the realm of a spirit would regenerate humanity. Strange indeed is it that man's materialism shows itself in the realm of spirit, and his spiritual belief in the realm of matter.

Easter rectifies, or was intended to rectify, this inconsistency. It is only another name for the working principle of life. Religion is but the exposition of this principle. It might disarm prejudice to call it the science of Life. Whatever be its name, it is the key to our social and civic regeneration. The blight of death is on much of what we call modern life. Cities are in the grip of corruption, commerce is in the grip of greed. A spirit antagonistic to brotherly love and sympathy has worked its way into the world of industry and finance. Its disintegrating and disrupting power threatens the perpetuity of peace and prosperity. The men of to-day need to get back to the open sepulcher of Jesus to learn the secret of life and of nation-building. The prophets of this new century must proclaim with new intelligence and conviction the doctrine of spiritual resurrection. Old-time, technical theology called it regeneration. Christ called it new birth. His resurrection declared its reality and meaning. The reassertion of the spirit's life over or in a dead body makes Jesus the first begotten of a new race of men. Mathematics are no more convincing than the spiritual demonstrations of subsequent history. The only defect in modern progress is its meagre grasp of the meaning of Christianity, and its imperfect appropriation of its gift of renewing power.

Could our great financiers and capitalists and politicians see the workable element, the practical element, in the Gospel of Easter, they would jump at the chance to build a civilization according to the programme of Jesus. The difference between Sodom and Sion is the difference beween a sealed sepulchre and an open one, between a dead body or a dead humanity and a live one. All lack of virtue and righteousness and goodness is death, and no constructive or beneficent work can be done where death holds sway. The structural element in a blossom, in the song of a bird, in the virtue of a man, in the material or moral growth of a nation, is life. "I am the life," "I came to bring life and immortality to light," "I came that they might have life, and might have it more abundantly," is the message of the Risen Lord to the men of the twentieth century, and to the men of all centuries. To miss the meaning of these words, at this moment of masterful science, audacious discovery, victorious invention, when the very secret forces of nature are becoming servants of human art, is to miss the very thing that builds and endures and guarantees permanence and progress, namely, life—the life of God wrought into the very fabric of our civilization by the power of the risen Christ. This is the meaning of Easter.

If called to the burdens of greater responsibility, let us bear them bravely, letting nothing rob us of simplicity, sweetness, strength, sympathy and all that is sterling. The greatest men and women are ever the simplest.—Bishop of London.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

MISSIONARY WORK OF THE CHURCH.

Home Organization.

Mr. Editor: In replying to several enquiries made by letter, asking for further information about Missionary Parochial and District Committees—an outline of which I gave in the Southern Churchman of February 26—may I ask privilege of a little more space in the columns of your paper? First: Let it be said that this scheme of Missionary Committees works just as well on a smaller scale, in the small country parish, as it does in the larger parish (or parishes) in the city or town. Secondly: The scheme is no untried experiment, as is evidenced by the published results in the Diocese of Southwell, England, where it was put into operation by the writer, three and a half years ago. To-day it is no exageration to say that it stands as an object lesson—a working model and a most successful plan in being—in the way of illustrating what it is possible to accomplish in the missionary domain of the Church through the workings of these Missionary Parochial and District Committees, which are not now confined to one Diocese, but have already been introduced pretty generally all over England. Thirdly: As the conditions at "The Home Base" of missionary work both Churches—American and English—are similar. The scheme of Missionary Parochial and District Committees would work as well here as in the Church of England; for in each Church there is the same lack of definite scheme to focus and unify missionary effort. Now, Missionary Parochial and District Committees supply this want—and supply it well. The Bishop of Southwell—one of the great leaders of missionary work and endeavor in the Anglican Communion—in a letter published in the Southwell Diocesan S. P. G. report says: "We should set ourselves resolutely to the task of forming Missionary Parochial Committees of men and women, working together. Diocesan and ruri-decanal organizations fail, and will fail, if we forget the parochial unit. No longer must men and women work separately. A Parochial Committee will bring together those who are interested in various missions and focus the efforts made in that locality." The writer has known and closely watched this missionary committee scheme for over three years. He has seen many of these committees formed. He has scrutinized them at work, and has noted oftentimes wonderful results. Moreover, he has the records of the S. P. G., and many testimonies of both clergymen and laymen to support him when he says that Missionary Parochial and District Committees are things which today are absolutely essential for the successful accomplishment of the missionary work of the Church at the "Home Base."

W. S. Simpson-Atmore.

The Passion Play at Oberammergau.

Mr. Editor: Several letters have come to me asking for information about the Passion Play at Oberammergau, and as, no doubt, many of your readers are contemplating a European tour this summer, I beg to give the following particulars:

Performances are expected to take place on May 16, 22, 29; June 5, 12, 19, 24, 26, 29; July 3, 10, 17, 20, 24, 27, 31; August 3, 7, 10, 14, 17, 21, 24, 28, 31; September 4, 8, 11, 18, 25.

In addition to these thirty regular performances additional ones will be given, whenever more visitors appear than seats can be provided for. These extra performances take place on the days following those fixed for the regular one.

Oberammergau is a small village in Bavaria, and is reached by railroad from Munich in two and a half hours. As each performance takes up one whole day, visitors are compelled to remain over nights, and in order to secure good accommodation at all times, it is best to procure admission tickets in advance, varying between $10 and $15. These tickets cover all expenses (including railroad journey from Munich and return, board and lodging, etc.). Messrs. Schenker & Co., of Munich, are the general agents, but also Thos. Cook and Son, and the officers of the different S. S. lines will furnish these combination tickets. It is advisable to procure these as early as possible. Even at the time of this writing the available tickets for some of the performances have all been disposed of. In 1900 more than 180,000 people visited Oberammergau, and this year the number will be by far greater.

A complete Text-book of the Play in the English language has been prepared by the Rev. J. F. Dickie, D. D., the former pastor of the Berlin American (Union) Church, which is indeed a valuable guide and help to every English speaking visitor. Copies may be obtained from Anglo-American Association, 59060 Friedrich St., Berlin, Germany. J. H. Judaschke.

Bad Eilsen, Germany, March 5, 1910.

Church Intelligence.

CALENDAR.

March.

1—Tuesday.
6—Fourth Sunday in Lent.
13—Fifth Sunday in Lent.
20—Sunday next before Easter.
21—Monday before Easter.
22—Tuesday before Easter.
23—Wednesday before Easter.
24—Thursday before Easter.
25—GOOD FRIDAY.
26—Easter Even.
27—EASTER DAY.
28—Monday in Easter Week.
29—Tuesday in Easter Week.

Collect for Easter-Even.

Grant, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

Collect for Easter Day.

Almighty God, who through Thine only-begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech Thee that, as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost ever one God, world without end. Amen.

Foreign.

Death of the Bishop of Lincoln.

The venerable Bishop of Lincoln passed away on March 8. Dr. King was a man of deep spirituality of mind and life, but being of too gentle and retiring a disposition to force himself to the front, the leadership of the High Church party—even among the Bishops—passed into other and more militant hands. His farewell letter to his Diocese is as follows:

Old Palace, Lincoln, March 2, 1910.

My Dear People—I fear I am not able to write the letter I should wish to write. I have for some time been praying God to tell me when I should give up my work. Now He has sent me in His loving wisdom a clear answer. It is a very great comfort to me to be relieved from the responsibility of leaving you. All I have to do is to ask you to forgive the many faults and innumerable shortcomings during the twenty-five years I have been with you, and ask you to pray God to perfect my repentance and strengthen my faith to the end. All has been done in perfect love and wisdom.

My great wish has been to lead you to be Christ-like Christians. In Christ is the only true hope of unity and peace. In Him we may be united to God and to one another.

May God guide and bless you all, and refresh you with the increasing consciousness of His Presence and His Love!—I am, to the end, your friend and your Bishop,

Edward Lincoln.

The trial of Dr. King is part of the history of the Church. It was by far the most important ritual lawsuit in which the Church has been engaged since the Reformation. Not only did it pronounce authoritatively on a series of disputed points regarding the administration of Holy Communion, but it also established or reaffirmed the jurisdiction of the Archbishop alone to try one of his Suffragans. The proceedings against the Bishop of Lincoln were instigated by the Church Association. They were begun by a petition presented to Archbishop Benson on June 2, 1888, calling upon him to cite the Bishop to answer on a charge of having adopted "Romish and illegal" practices in the administration of the Holy Communion at the Church of St. Peter's at Gowts, Lincoln, and also at Crimsby and in his Cathedral. The proceeding was startingly exceptional. Since the Reformation there has been only one instance of a trial of a Bishop by the Archbishop of Canterbury. In that case Watson, Bishop of St. David's, was tried for simony and other offences by Archbishop Tenison, with six episcopal assessors, and, being found guilty, was deprived by the Archbishop in 1699. The King's Bench, when moved for a prohibition, decided that the Archbishop's Court had in no way exceeded its jurisdiction or claimed powers to which it was not entitled. Chief Justice Holt said: "The Archbishop of Canterbury has without doubt provincial jurisdiction over all his Suffragan Bishops," and if a Bishop as such commits an offence he is "punishable by the Metropolitan by the ecclesiastical centures." It was this precedent on which the promoters of the case against Dr. King relied on. Archbishop Benson thought the jurisdiction appealed to had "a real though shadowy existence," but desired to be instructed by a competent court. On July 28 and August 3 an appeal was heard by the Judicial Committee of the Privy Council, which decided—(1) that an appeal lay from the refusal of the Archbishops of the Judicial Committee, and (2) that the Archbishops had jurisdiction to issue a citation to the Bishops of Lincoln and to hear the promoters' complaint; but they abstained from expressing an opinion as to whether the Archbishops had a discretion to refuse citation—whether, in fact, he had any power of "veto" over the prosecution. In view of this judgment the Archbishop decited to hear the case, and on January 4, 1889, he issued a citation to the Bishop of Lincoln. On February 12, 1889, the Archbishop sat in Lambeth Palace Library to hear the case. He was accompanied by the following Bishops as assessors—viz., the Bishops of London (Dr. Temple), Winchester (Dr. Harold Browne), Oxford (Dr. Stubbs), and Salisbury (Dr. Wordsworth). The Bishop of Lincoln appeared in person and read a "Protest" against the Archbishop's jurisdiction, and unless he were accompanied by all the Bishops of the Province as judges. After a long discussion the Archbishop decided against the protest.

The hearing of the case on its merits was at length begun on February 4, 1890. Dr. Atlay took the place of the Bishop of Winchester as an assessor, and the Bishop of Rochester (Dr. Thorold), who had been absent from England, was present. The alleged offences were eight in number, viz.: (1) The use of the mixed chalice; (2) mixture during the service; (3) the ablutions; (4) the Eastward position in the first part of the service; (5) the Eastward position during the prayer of consecration: (6) the singing of the Agnus Dei; (7) the use of altar lights; and (8) the sign of the cross during the Absolution and Benediction.

Briefly, the Archbishop ruled that it was unlawful—(1) to mix water with the wine during the services; (2) to hide the manual acts, and (3) to make the sign of the cross over the people. But that it was lawful (1) to administer wine with water if mixed before the service; (2) to use lighted candles when not required for the purpose of giving light; (3) to sing the Agnus Dei immediately after the Prayer of Consecration; (4) to rinse the vessels and drink the rinsings, and (5) to take the Eastward position provided the manual acts be not hidden.

The judgment was upheld by the Privy Council and accepted, and the Bishop lost no time in declaring his intention to conform his practice with the Archdeacon's judgment.

Dealing with Clerical Poverty.

The scandal of clerical poverty is being gradually abated. The Ecclesiastical Commissioners, in their annual report, are able to announce that they have been able to augment to £200 a year all livings in public patronage with a population of 500. So carefully have the resources devoted to this object been managed that they are now able to extend the privilege the augmentation to parishes in private patronage with the same population limit, so that in a few months' time practically the incumbent of every benefice in England with a population of 500 will enjoy an income of at least £200 per annum. Many people want to know what the Ecclesiastical Commissioners do with their millions. The answer is supplied in the memorandum. The money is used to provide the stipends and other allowances of cathedral establishments which have surrendered their revenues to the Commissioners in return for fixed grants, to endow new benefices, and help to build new churches, to raise the incomes of the poor benefices and to assist clergy pensions. It is needless to add that every penny of the fund administered by the Commissioners is raised from church property.

The Bishop of Liverpool on Dancing and Theatricals.

The oft-debated question as to what may be considered suitable recreations for church organizations has been once more raised by the Bishop of Liverpool. Speaking at the foundation-stone laying of a parochial hall at Widnes, the Bishop said he hoped the hall would not be used for dancing, theatricals, and cards. Whatever might be said about these things in a private capacity, Dr. Chavasse contended that "it was not for a clergyman to provide such things, as they were apt to lower the spiritual tone of the congregation and in some minds to create a taste for the light and flippant.

Disappearing Pew Rents.

Among the most interesting figures in the Church's Official Year Book, are these, showing what progress is being made in the freeing of church sittings. The number of "appropriated" seats in parish churches declined in twelve months from 1,147,941 to 1,137,941, whilst the number of "free" seats increased during the same period, from 4,613,126 to 4,642,253.

A Popular Hymn Tune.

Dr. Walter Bond Gilbert, who died on Wednesday week at Oxford in his eighty-second year, composed many years ago the tune of the hymn, "Pleasant are Thy courts above," when he was organist of the fine old parish church of All Saints', Maidstone. The tune has been called "Maidstone," because nearly fifty years ago he first played it in Maidstone Church. When All Saints' was restored in 1886, "Pleasant are Thy courts above" was sung in procession to the former—but still living—organist's tune on the first Sunday morning after the reopening. Mr. Gilbert (as he then was) left Maidstone for Canada, and took a musical degree in the Universiay of Toronto.

The meeting of the Clergy Home Mission Union, held in St. Paul's Chapter House on Monday, was attended by over a hundred clergy. The Rev. J. E. Watts-Ditchfield presided, and a resolution was carried regretting the growing tendency to use dances, whist-drives and theatricals as means of raising money for Church purposes, and urging the clergy to teach their congregations the true principles of Christian giving.

American.

Preacher at the Opening Services of the General Convocation.

The Lord Bishop of Salisbury has accepted the invitation to preach the sermon at the opening services of the General Convention in Cincinnati, on Wednesday, October 5th. He is hoping that Mrs. Wordsworth will accompany him on his visit to America.

DAN'L S. TUTTLE,
Presiding Bishop.

The Convocational System in the Diocese of Pennsylvania.

At the last of the most successful series of Lenten conferences, on Thursday evenings, at the Church of St. Luke and the Epiphany, Philadelphia, on Thursday evening, March 17, where the subject was Convocational Work in South Philadelphia, the Rev. Herman L. Duhring, D. D., Dean, called attention to quite a number of practical lessons, but this one in particular, that the Convocational system in the Diocese of Pennsylvania was organized in 1885, and therefore the coming Diocesan Convention, on May 10, will mark the twenty-fifth anniversary of the Convocational system in Pennsylvania, making it the Silver Anniversary of this most encouraging method of work, which, with all its successes, has room for a number of improvements. The system was organized and founded in 1885 at the Diocesan Convention by the Rev. S. D. McConnell, D. D., then rector of St. Stephen's church, Philadelphia.

Dr. Duhring also called attention to the fact that the Convocational system, after twenty-five years, has to its credit in Pennsylvania, some $550,000 raised through its own treasury, and some $350,000 in special gifts, with nearly $200,000 through Bishop Mackay-Smith, with his extra mission funds, so that without exaggerating, it might well be stated that to the Convocational system we are indebted about a million dollars in the past quarter of a century.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Confirmations.

On Palm Sunday Bishop Gibson visited Grace church, Richmond, and preached and confirmed five candidates presented by the rector, the Rev. L. R. Mason.

On Palm Sunday morning Bishop Lloyd visited St. John's church, Richmond, and preached and confirmed nineteen candidates, presented by the rector, the Rev. R. A. Goodwin; and at Holy Trinity church in the afternoon, he preached and confirmed nineteen, presented by the rector, the Rev. Dr. Gravatt.

The Rev. Dr. Downman Homeward Bound.

The Rev. J. Y. Downman, D. D., who has been on an extended tour to the Holy Land, Southern Europe and other points, expects to return to Richmond about the middle of April. A letter received from Dr. Downman from Jerusalem states that he has visited many points of deep interest. He spent the night at Nazareth, sailed on the Sea of Galilee and saw the fishermen there "plying their nets." He also crossed the Plain of Esdraelon, and visited the Dead Sea. On Ash Wednesday he was in Athens, and took part in a service on "Mars Hill," reading St. Paul's great address, which has immortalized the spot.

Dr. Downman, on his return journey, expects to spend Easter in London.

The New Church at Colonial Beach.

For some time, a movement has been on foot for the erection of a church at Colonial Beach, Westmoreland county, which is a part of Washington parish, of which the Rev. R. R. Phelps is rector. The work at this point was inaugurated by the Rev. William C. Latane, of sacred memory. A fund for the new building has been growing, and very recently it has received an impetus in the shape of a subscription of $1,000. from Mr. Walter Colton, of Texas. The name of the church, in accordance with the desire of the donor of this sum, will be St. Mary's.

The foundation of the building is now being put in, and it is expected that the church will be built this summer.

The Church at the University.

More encouragement has come to the earnest workers in behalf of the new church at the University of Virginia This time it is in the shape of a contribution of $500, to provide a pew in memory of Dr. J. Pembroke Thom, of the class of 1850, and of his son, Pembroke Lea Thom, of the class of 1880.

The money is given by members of the Thom family, who were also students at the University, and who realize the great need of the church.

Lenten Services in Richmond.

The special Lenten services in Richmond, like all of the others, have been helpful and well attended. Six of them, union services, were held on Tuesday evening of each week. The churches selected for them were St. John's, St. Paul's, St. James', Grace, All Saints' and Holy Trinity; and the preachers were the Rev. Messrs. William M. Clark, Thomas Semmes, Landon R. Mason, R. A. Goodwin, R. W. Forsyth and James W. Morris, D. D.

As far as possible the clergy of the city attended all of these services and took part in them.

Union services were held, also, every week-day during Lent, at nearly all of our churches in Richmond.

Bishop Gibson's Appointments.

March 23—Holy Comforter, Richmond. 25—St. Paul's, Hamilton, and Christ church, Grovesville. March 26—Conference with vestries, Leesburg. Easter Day—St. James', Leesburg, A. M. St. Paul's Alexandria, P. M. March 28—Glen Carlyn. March 29 and 30—Mount Jackson and Orkney Springs. April 3—Monumental, Richmond, and Ascension, Highland Park. April 5—Executive Committee, D. M. S. April 7—Conference Committee on Church Unity. April 10—Mapsico and Westover, Charles City county. April 12—Staunton. April 17—St. John's church and chapel, Louisa. April 20—Newark, New Jersey. April 21—Falls church, memorial service, Rev. George S. Sommerville. April 24—All Saints' and Grace churches, Richmond. April 29—Episcopal High School. May 1—Christ church, Charlottesville, and mission. May 8—Emmanuel, Henrico, and St. Mark's, Richmond. May 18—Virginia Diocesan Council, Holy Trinity, Richmond.

Bishop's Lloyd's Appointments.

March 24—Weddell Memorial, Richmond. March 25—St. Luke's, Richmond. March 27 (Easter Day)—St. Paul's and Christ churches, Richmond, Easter Week at Old Church. Hanover. April 3—St. James' and St. Andrew's, Richmond. April 10—St. Martin's parish, Hanover.

A special series of services was held in St. Paul's church, Hanover, Rev. S. A. Southall, rector, during Holy Week. They were well attended and much interest was shown. Among the preachers were the Rev. Messrs. J. W. Morris, D. D., and John Moncure, D. D., of Richmond.

On March 16, and 17, Bishop Lloyd visited Vauter's and St. Matthew's churches, in Essex county, and confirmed seven candidates, presented by the rector, the Rev. Thomas D. Lewis.

SOUTHERN VIRGINIA.

Rt Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Rectory Burned.

Sunday morning last, the rectory of St. Luke's church, Clover, the Rev. Wallace Ribble, rector, was totally destroyed by fire. Mr. Ribble was in Keysville when the fire occurred, and Mrs. Ribble and her sister, with their children, were alone in the house at the time. The fire was discovered about 2 A. M., and though the neighbors worked hard in the effort to help, most of the furniture and clothing were lost. The rectory was partially insured.

This was a grievous loss both to Mr. Ribble and to a congregation that had worked hard to secure an excellent church property and had just paid off the last of its indebtedness.

The loss to the rector and congregation, over and above all insurance, will be two thousand dollars, or more.

Mr. Ribble's family was left almost destitute, even of necessary clothing, the fire occurring long after they had all retired for the night.

Confirmations by Bishop Randolph.

On Sunday morning, March 20, Bishop Randolph visited Christ church, Norfolk, and preached to a large and attentive congregation, confirming eighteen candidates, presented by the rector, the Rev. F. C. Steinmetz. The new Christ church in Ghent is steadily going up, and when completed it will be one of the most beautiful churches in the South.

On Sunday night, March 20, Bishop Randolph preached at St. Luke's church, confirming a class of thirty-three persons, presented by the rector, the Rev. D. W. Howard. Mr. Howard is doing a great and useful work and has a strong hold upon the affections of his people.

Recently Bishop Randolph visited, preached and confirmed at the following places: Boydton, St. James', 3; Christ chapel, 2; Baskerville, 6; Chase City, St. John's, 2; Norfolk, St. Paul's, Berkley, 8.

Gifts to a Clergyman.

The Ladies' Guild of St. Peter's church, Norfolk, presented to their retiring rector, the Rev. Charles E. Woodson, a purse of gold, and the Sunday School gave him a handsome traveling bag, as a token of their appreciation of his ministry among them, on the eve of his departure to his new field of labor at Columbia, S. C.

Rev. J. R. Matthews in Norfolk.

The mission conducted by the Rev. John R. Matthews, in Ascension chapel, Norfolk, which began on March 13, closed on Sunday last, with two morning and two evening services. Unusual interest was awakened and many persons have signified a desire to enter upon the Christian life.

Mr. Matthews will conduct a mission in St. Thomas' church, Berkly, and also the noonday services at Wonderland Theatre, during Holy Week.

Mr. Matthews' mission services in Norfolk have been successful in deepening and quickening the spiritual life of the people.

Organists and musicians generally are much interested in the new organ in course of construction in Christ church, Ghent, Norfolk. The pipes are being located on both sides of the chancel and in the west-end tower, in which will be a set of chimes. The builders claim that there will be no organ like it in the South, except the organ built by the same company for the Atlanta Auditorium.

The Rev. John E. Wales has been chosen as assistant rector of Christ church, Norfolk.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Sunday School Institute—Bishop Harding's Visitations—Rev. W. G. Davenport Called to Congress Heights. Handsome Bequest to a Clergyman's Wife—Death of Alonzo Taylor Foxwell and Mrs. Claude.

The March meeting of the Diocesan Sunday School Institute was held at Epiphany church, Washington, at 7:30 P. M., Thursday, March 17. The first subject was "Missions in British West Indies," with stereopticon illustrations, by the Rev. Mr. Austin, formerly a missionary at Jamaica and now assistant minister in St. Thomas' church, Washington.

The second subject, treated by the Rev. Dr. McGrew, of Silver Spring parish, Maryland, was "The Holy Land; Manners and Customs."

The Bishop of Washington made visitations, on Sunday, March 20, "Palm Sunday," viz.: St. Margaret's, 11 A. M.; Epiphany, 8 P. M.; March 21, 3 P. M., National Cathedral School for Boys; March 22, 5 P. M., St. Andrew's; March 23, 8 P. M., St. Paul's.

On Good Friday the Bishop will conduct a three-hour service, 12-3 P. M., in the Chapel of the Nativity, Rev. Enoch Magruder Thompson, priest-in-charge, Washington; and, at 8 P. M., Good Friday, he will visit Emmanuel church, Anacostia, D. C., the Rev. W. G. Davenport, rector, for confirmation.

The Rev. Willard G. Davenport, rector of Emmanuel church, Anacostia, D. C., has accepted the rectorship of Congress Heights parish, D. C., which he will hold in conjunction with Emmanuel. Congress Heights parish was formerly a part of Mr. Davenport's Anacostia parish. Erected a separate parish, some two years ago, its first rector was the Rev. William Brayshaw, who, after diligent care of it for nearly two years, resigned because of ill health of both himself and his wife, and removed to Pensacola, Florida, where he is actively engaged in mission work.

In order to successfully work the growing field of Congress Heights, Mr. Davenport must have an assistant minister.

By the will of Mr. James L. Norris, of Washington, recently deceased, his daughter Edith, the wife of the Rev. P. Parker Phillips, rector of St. Paul's church, Alexandria, Va., receives a bequest of ten thousand dollars, and is, also, one of the five residuary legatees of a large part of her father's estate. Mrs. Phillips' little daughter, Edith, gets a legacy of five hundred dollars.

On Thursday, March 31, at the Bishop's House, Washington, there will be an assembly of the "Cathedral Committees" in some of the large Northern cities; and many members are expected to be present.

Mr. Alonzo Taylor Foxwell died on March 14, at the Wyoming Apartment house. Mr. Foxwell was born in Baltimore and was sixty-three years of age at the time of his death. In his death the United States Government Printing Office lost a valued officer and Epiphany church a useful member—a teacher in its afternoon Sunday Schools. He is survived by a widow and an only son, the Rev. Gilbert M. Foxwell, of Newark, N. J.

Three weeks after the death of her husband, Mrs. Claude, widow of Judge Dennis, of Maryland, died at her home, in Chevy Chase, Md., on Tuesday, March 15, at the age of eighty-six years. She was the daughter of Henry Steel, her mother, Mary Key, being the second daughter of Francis Scott Key, author of the "Star Spangled Banner."

The Rev. Dr. Childs, of All Saints church, Chevy Chase, Mrs. Claude's pastor, read the Burial Office over her remains, in Washington, and interment took place at Annapolis. She is survived by two sisters: Mrs. A. W. Habersham, of Annapolis, and Mrs. J. F. Bartow, of Orange, New Jersey; and, also, by four children, Ellwood, Jesse and Herbert, sons, and Miss Marie Key Claude.

The Rev. Samuel S. Drury, rector of St. Stephen's church, Boston, who delivered the last of the Churchmen's League lectures in Epiphany church, last week, was, for two days, the guest of the Bishop of Washington. Mr. Drury, one of the original workers in the Philippines, then to St. Stephen's, Boston, has accepted the Headmastership of St. Paul's famous Church School, at Concord, New Hampshire, and will enter upon the duties of his office, April 1. W.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop

Rectory for the Church of the Nativity, Huntsville—St. Paul's, Spring Hill, Prospering—A Layman's Letter to His Bishop.

The congregation of the Church of the Nativity, Huntsville, has recently bought a handsome rectory and lot on Franklin. one of the principal streets of the city, and the rector, the Rev. Cary Gamble and his family are now occupying it. The rector of the Church of the Advent, Birmingham, the Rev. W. E. Evans, D. D., has been giving a series of lectures on Church History, on the Friday evenings during Lent, which have been well attended and much appreciated by the large number of people who have heard them.

The work of St. Paul's church, Spring Hill, has so prospered during the present year, under the administration of the Rev. Wyatt H. Brown (who holds that church in connection with All Saints', Mobile), that the congregation has decided to call a rector of their own. This is fortunate, as All Saints' has grown so rapidly that Mr. Brown finds he will have to devote all of his time to that parish. Though not sufficiently organized to enter the Council at its last meeting, All Saints' is now a church of more than two hundred communicants, and the vestry has been forced to build an addition to the temporary church to give seating capacity to the large and constantly growing congregations. All Saints' has just installed a new organ, and the vested choir will sing in their first service on Easter Day.

The Bishop reports great activity and growth throughout the Diocese, confirmation classes being large at most of the churches and mission stations. This growth is largely due to the general awakening of interest among the laymen, who are beginning to realize that they "must be about the Father's business."

Here is a letter from a layman to his Bishop:

"Dear Bishop: When you were here you told me to write to you, and you would send a supply of questions on the Prayer Book and Pamphlets on Confirmation, for use in our work, We are still 'hustling' and 'boosting,' and everybody is on the 'jump.' We do not have to tell any one to do any thing but once, and it is done. We are all on the alert and ready and anxious to do something; and, Bishop, these are men, God bless them. Our clergyman is liked by all, and when I say all, I mean every one; that's fine, sure. We are also taking up the work among the colored people, and will see that it is carried on to success. We feel that this is our duty and our work, and we are putting our heart and soul in it. It will succeed. We all feel very grateful and thankful for your hearty co-operation in our work, and we pray God's richest blessing on you and your work. With best wishes."

The Rev. David R. Wallace has changed his address from 54 North Frierson street, to 58 East Seventh street, Columbia, Tenn.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Death of Well-Known Churchmen. New Parish House for St. Luke's, Germantown—Memorial to Edwin N. Benson.

Dr. Wharton Sinkler died at his home, 1606 Walnut street, Philadelphia, on Wednesday morning, March 16, after a brief illness, of angina pectoris. He was one of the most noted neurologists in the country, holding the highest rank in his special line. He was born in Philadelphia, August 7, 1845, yet he ever considered himself a Southerner. His parents were Charles Sinkler, of Plantation, St. John's parish, South Carolina, and Emily Wharton, of Philadelphia. His early training was had in schools in Germantown, Philadelphia; Gambier, Ohio, and Aiken, South Carolina. He entered South Carolina College, but left at the end of the freshman year to enter the Confederate Army, and served in the Second South Carolina cavalry during the Civil War. He afterwards came to Philadelphia and entered the medical department of the University of Pennsylvania, graduating in 1868. After a few years he devoted himself to the treatment of nervous diseases and was from its start a member of the staff of the Orthopaedic Hospital. He was a man of many activities, among which were vice president of the College of Physicians; manager of the Episcopal Hospital; trustee of the Episcopal Academy; trustee of the University of Pennsylvania, and vestryman of St. James' church, from which he was buried on Friday, March 18. The interment was in Woodland Cemetery. He is survived by a widow, five sons and two daughters, a brother and three sisters.

Mr. N. Dubois Miller, one of Philadelphia's leading lawyers, passed into life after a long illness, at his Germantown home, on Monday, March 14, leaving a widow, a brother, the Rev. A. J. Miller, the rector of St. Thomas' church, Whitemarsh, Pa., and a sister. Mr. Miller was born in Baltimore in 1852. Coming to Philadelphia in early youth, he entered the Episcopal Academy and afterwards studied law in the offices of Richard McMurtrie and George Biddle. He was very active in charitable and Church work, being a trustee of the House of Refuge, Glen Mills, Pa.; vestryman of St. Michael's church, Germantown, and an active worker in the Indian Rights Association. The burial service was held in St. Thomas' church, by the Rev. Arnold H. Hord, and the interment in the surrounding church yard, on Thursday noon, March 16.

At the monthly meeting of the domestic committee of the Pennsylvania branch of the Woman's Auxiliary, held in the Church House, Bishop Robinson made the address on his work in Nevada.

A contract has been awarded for the erection of the new parish house for St. Luke's church, Germantown. The work of demolishing the present building will be begun on April 1.

The Protestant Episcopal Sextons' Association, which has had a successful career for some years, has the cordial endorsement of the Bishops of the Dioceses in Pennsylvania, in its efforts to make the organization a feature of the whole State. At a meeting recently held in St. Paul's church they voted a donation towards the Lenten offering.

A window representing the figure of St. George, modelled after the statue of Donatello, in the Louvre, has been placed in the Episcopal Academy in memory of the late Edwin N. Benson, who graduated in the class of 1856. It was made by the Tiffany Favrille Glass Co., of New York. The steel effect of the glass is in striking contrast with the rich red of the outer garment, and the glass of the niche in which it is placed.

The Rev. Archibald H. Bradshaw will, at the earnest request of Bishop Talbot, enter upon his duties as rector of Trinity church, Easton, Pa., on the morning of Easter Day.

NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop

Noon Day Services Largely Attended. Young Laymen's Conference on Church Work—St. George's Day to be Celebrated — Summer Church Work—Clerical Conference of All Denominations.

The noon day services this Lent, eleven in number, have been somewhat better attended than last Lent, and last Lent broke all records. The earlier part of this past Lent indicated larger figures than actually are recorded at the end, for during the last two weeks, attendance slackened somewhat. The new service this year, that of the Ascension, started in the usual way and was successful. The number of women attending is increasing, and this is not welcomed. The women are not shop girls, or even shoppers, but they are well-to-do women who leave their own services and flock down town, arrayed in their best hats and gowns, to hear the more famous preachers there. To some extent this influx of women in church clothes drives business men away. At Trinity church the largest crowds went to hear Bishop Anderson of Chicago. Prof. Rhinelander, of Cambridge, preaching in Passion Week, varied his addresses.

One Sunday morning, some years ago, a sailor, long resident at Sailors' Snug Harbor, on Staten Island, sauntered outside the gate and met the minister, who was to preach to them at eleven that day. Making sure who the minister was, the sailor asked this request: "Please don't say anything about ships." Prof. Rhinelander was new, in that he talked of the Beatitudes, and didn't say anything about Wall street, its temptations and its failings. Bishop Weller had large congregations during Holy Week in Trinity, and so had Dean Hodges, at Calvary.

Next month the young laymen of the parishes of the three boroughs will hold their third conference on Church Work in New York. Arrangements will be under the Seabury Society's charge, but members of the Church Club, the Brotherhood and the Junior Clergy will tell of their work. The purposes of the Conference are to bring forward young men, to look over achievements during the year, and suggest to men in parishes how they may help, better than they now do, Bishop, archdeacons and rectors in their work for the Church and for missions. On April 12, at noon, Bishop Talbot of Bethlehem, speaks in Trinity church. On April 17, in Christ church, there will be a service in which the regular vested choir will be assisted by vested choristers from Italian, Swedish, German and Armenian choirs, and in the congregation will be Japanese, Chinese, Negroes, Greeks—altogether as unique service as has ever been held in this city. The subject of the addresses will be "Many Tongued New York." On April 21, there will be a dinner, limited to young men, and they from parishes and missions, a limited number from each. A report of a committee appointed last year, will be presented, and it is understood that this report will make some important suggestions, among them a proposition that the Diocese have a boy secretary; a man who works among the boys of city and rural sections.

St. George's parish will celebrate St. George's day this year in a unique way. It happens that there is a bit of Sixteenth street, one block long, between Third avenue and Stuyvesant Square, that is not much used for traffic. For a limited time this block will be barred to teams and in it will be given a pageant, with many folk dances and other features. Some of the trees in front of the Church and in this street having died, it is arranged that various organizations of the parish shall, on this day, plant new ones. These are to be Norway maples. Rector and vestry are taking part in tree planting and promise to attend the festival.

Summer shop and street work are to be pushed this year more vigorously than in past years. Oddly, Churchmen are at the head of both movements, although neither of the movements are known as Church ones. Some years ago Presbyterians from Philadelphia began tent work here. It engaged denominational ministers, but only the late Dr. Huntington, of all of the Church clergy, became identified with it. This year Dr. William Jay Schieffelin has been chosen chairman of it, and the Rev. Robert B. Kimber, of the City Mission Society, vice chairman and in actual charge. The National Bible Institute, unofficial and holding no direct relation to religious bodies, has a Churchman for president. The tents formerly so much employed are given place to park and shop work, as being less expensive and the latter quite as good. About $40,000 will be expended this summer in both campaigns.

A Clerical Conference, restricted to ministers, has been formed by the Federation of Churches, which is local to New York, was established and is now dominated by a Presbyterian minister, but of which the Rev. Dr. Henry Mottet is president. Church clergy outnumber any others in the new Conference, and Bishop Greer presided at the first meeting. It is intended to hold meetings monthly, and Mayor Gaynor is to speak at the April one, with the Rev. Dr. C. F. Aked, Rockefeller's Baptist pastor, as chairman. The initial conference had presented to it, by leaders in various bodies, the particular, denominational positions, and what are hindrances to unity. Little was said about co-operation on lines wherein there is agreement. Bishop Greer set forth the Church's position, and offered to lay hands on the Presbyterian, Lutheran, Congregational, and other ministers present, some of them men eminent throughout the country. The offer was taken good naturedly, but the Congregationalist, a foremost leader in that body, observed that when he submitted to anything of the sort his friends would all know of it. The presentation of denominational positions is to be continued in April. Almost everything anybody can think of was represented, and listened to Bishop Greer's offer of ordination, including Universalists, Unitarians, Disciples, Pentecostal Christians, Quakers and Covenanters, as well as the well known evangelical bodies.

MARYLAND.

Rt Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Mission Work in the Suburbs of Baltimore—St. George's Church to be Used for St. Katherine's Chapel (Colored)—Work to Begin on the Cathedral—Institutional Work at Sherwood—St. Andrew's, Baltimore, to be Enlarged—Confirmations in the Diocese—Lenten Mid-Day Services in Baltimore—Preachers at Grace Church, Baltimore—Quiet Day in Christ Church, Baltimore.

While there is nothing of great magnitude going on in the diocese in the way of building operations, yet there are several projects under consideration which show a healthy and steady growth at various points in and around Baltimore. The people of St. Andrew's Mission, which includes the two suburban villages of Lauraville and Hamilton, have nearly finished their plans for the building of a rectory at the latter point. The mission for six months past has been in charge of the Rev. Lewis Beeman Browne, who has also the care of the chapel at Raspeburg.

A few days ago persons interested in establishing a work there visited and examined a piece of ground in Baltimore county between Govans and Towson. It has long been realized that there should be a mission station at some point which should fill the gap that lies between the churches of the Redeemer and the Epiphany, Govans, and Trinity church, Towson. This is a thickly settled stretch of country lying on and between Charles Street Avenue and the York Road. The rectors of the three churches just named are active in the interest of the proposed work.

Mt. Calvary church, Baltimore, has practically finished negotiations with the rector and vestry of St. George's, by which it is to purchase for the use of St. Katherine's chapel (colored), the building now occupied by St. George's church.

With the opening of the spring, work on the Synod Hall of the Cathedral group will be started. This building is to shelter temporarily the united congregations of St. Barnabas' and St. George's churches.

Under the auspices of Trinity church, Towson, an institutional work and Sunday School have been conducted at Sherwood, on the Northern Central Railroad. A new parish hall has been erected, which within a week or two will be ready for occupancy.

Plans are under way for the enlargement of St. Andrew's church, Baltimore, of which the Rev. Douglas Hooff is in charge, under the rector of Emmanuel church.

During the eleven months of the present Conventional year, there have been 908 confirmations in the Diocese. Of these, 208 were administered by Bishop Paret, and an even 700 by Bishop Murray, since November 1.

The Rev. S. A. Potter has been appointed to the charge of All Saints' parish, Frederick, for the month of April.

Mr. Joseph Ware, candidate for orders, who will be ordained in June, is in charge of the Chapel of the Redemption, Locust Point.

The mid-day Lenten services at the Church of the Messiah have not known a more successful year in the twenty years which have passed since their institution. The sermons by a different clergyman each day, have been uniformly excellent, and the attendance has been larger than ever before. Every day at twenty minutes past twelve, five hundred people gather in the old down-town church for half an hour of prayer and praise, followed by a short sermon. The music has as usual been led by the St. Cecilia Guild.

Beginning with the middle of Lent, a similar service has been held with gratifying results in St. Paul's church. There has been little perceptible difference in the attendance at the Church of the Messiah services since these were started.

Grace church, Baltimore, has had the privilege of listening to a series of sermons by some of the best known preachers in the church. Already Sunday services have been held there by Bishops Kinsman, Talbot, Harding and Woodcock. On Palm Sunday, the Rev. C. Ernest Smith, D. D., of Washington, preached, and on Easter Day, Bishop Murray will occupy the pulpit.

On Good Friday, Bishop Murray will hold a three hour service at the Chapel of the Advent.

Last Monday a week ago, the Rev. J. Houston Eccleston, D. D., conducted a devotional service for the clergy of the Diocese. There was, before the address, a celebration of the Holy Communion by Bishop Murray. About fifty of the clergy were in attendance.

On Tuesday, March 22, the Rev. William Cleveland Hicks, of Cumberland, Md., held a Quiet Day in Christ church, Baltimore, for the women of the Diocese. The service was well attended.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Laymen's Missionary Convention—A Missionary Makes Parish Calls on Snow Shoes—The Work at Sundance. Harm Done by Indian Medicine Men.

The Laymen's Missionary Convention began in Cheyenne with the usual dinner for men, which was given in the Masonic Temple, on Saturday night, March 12. The hearts of those having charge of arrangements sank very low when it was discovered that the washing out of a bridge in Idaho would prevent any of the speakers who were coming from Boise from reaching Cheyenne until midnight. Most fortunately it was learned at the last moment that Rev. W. S. Isett, of China; Miss Patterson, of Chicago, and Mrs. G. S. Eddy had reached Cheyenne by another route. The two former have been delivering addresses with the other speakers, and were quite willing to contribute to the evening's entertainment. Mrs. Eddy had not addressed any of the men's meetings, but, with many misgivings, consented to do her best under the circumstances. The day was saved and the 160 men who attended the dinner were delightfully entertained, and much enthusiasm was aroused. Judge C. N. Potter, of the Supreme Court, gave the address of welcome to the Convention.

On Sunday morning the visiting speakers gave addresses in the various churches: Mr. G. S. Eddy, at the invitation of Bishop Thomas, speaking in St. Mark's, on the conditions which he had found in India.

During the day several services were held in the city, and a mass meeting assembled in the Methodist church in the evening. On Monday, a survey of the field was given in the Congregational church, after which meetings of the different missionary organizations in the several churches were called to consider what steps should be taken to increase missionary offerings.

In the evening a mass meeting was held in the Capital Opera House, which filled the house downstairs and in the balcony, while many could only find seats in the upper gallery. The band of the Eleventh Infantry from Fort Russell furnished the music. Bishop Thomas gave the opening address, in which he spoke of the pleasure and profit he had derived from his journey to Salt Lake and Boise, with the missionary workers, and of the inspiration to him personally which their thrilling stories of their work had been. He then illustrated from the lives of such splendid missionaries as Livingstone and others the greatness and grandeur of the world-wide work to which the Laymen's Missionary Movement is calling men.

Mr. Moody gave a most interesting account of the advance of Christianity in Africa, and gave it as his belief that the future contest must be one between Mohamedanism and Christianity. Rev. I. T. Headland, of China, contrasted the conditions of Christian countries with those of non-Christian, and thrilled the audience as he gave some instances of the sacrifices which converts are willing to make. A substantial increase in the missionary offerings is promised as the result of the Convention.

The rather unusual method of making parish calls on snow shoes has been employed by Rev. Robert Beckett for five days, recently, in his parish of about 1,200 miles square. He has just returned to his headquarters in Jackson's Hole, south of Yellowstone Park.

The work at Sundance is progressing favorably, under the care of Mr. de Salles-Carroll, who is expecting some stained glass windows, for which, together with some interior decoration and an organ, funds have have already been raised.

Miss Charlotte Briggs, who is now assisting the Rev. Sherman Coolidge in his work on the Reservation, writes of the harm the medicine men are doing in carrying on their superstitious practices over the sick.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Large Confirmation Classes—Another Barn Made into a Church—Parish House for Trinity, Newark.

On the evening of March 11, thirty-one persons (nineteen of them young men and large boys), were confirmed in Grace chapel, East Rutherford, the first confirmation service held there. Services were begun in East Rutherford in private houses, by Rev. H. M. Ladd, rector of Grace church, Rutherford, in 1903, and continued the year following in a room in the public school building. In 1906 suitable ground was obtained and partly paid for; in 1908, Mrs. William Cragin gave a barn, 26 by 20 feet, which was placed upon the lot. Rev. August Ahrens took charge last Advent of the work at East Rutherford and Lyndhurst. This is the third barn recently made into a church in the Diocese, and it must be enlarged.

On the evening of March 16, an unusual class of forty persons (several of them adult men), were confirmed at Grace church, Union Hill. The rector, Rev. G. M. Foxwell, was unable to be present, having been called to Washington, D. C., by the sudden death of his father. The church has been recently decorated and made very attractive.

Recent confirmations in the Diocese have been: St. Paul's, Hoboken, 52; Holy Innocents', Hoboken, 43; Arlington, 16; Trinity, Newark, 26; House of Prayer, Newark, 19; Boonton, 22.

Rev. L. S. Osborne, of Trinity, Newark, has announced to his people that $28,000 towards the building of a new parish house are in hand, assuring the prosecution of the work at once.

Rev. W. V. H. Filkins, curate of St. John's church, Passaic, a graduate of the General Seminary, 1909, has accepted the rectorship of Calvary, Bayonne, to take charge immediately after Easter.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

Confirmations by Bishop Millspaugh.

Bishop Millspaugh confirmed four large classes on Passion Sunday, March 13, at Wichita, where large congregations came out to hear him.

At St. John's the central church, the Rev. Percy T. Fenn, D. D., rector, presenting the class, eighteen were confirmed in the morning. On the West Side, All Saints' church, elevent were confirmed at 2:30 P. M., and at St. Augustine's colored mission, north end, four were confirmed, Mr. R. S. Flockhart, catechist, presenting them. In the evening at 7:30 o'clock, at St. Stephen's church, East Wichita, ten were confirmed, presented by the Rev. J. E. Flockhart, minister-in-charge, making forty-three in all.

St. Augustine's colored mission is soon to have a church built and Dr. Fenn expects to have one on College Hill and in the south part of the city.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Men's Noonday Services in Louisville. Work Among the Juniors—Council to Meet at Crescent Hill—Encouraging Reports from Missions—New Organ at St. Luke's, Anchorage—St. Mark's, Crescent Hill—Missionary Play for Junior Auxiliaries.

The business men's noonday services at the Board of Trade Building, Louisville, have been well attended, and that any one should have missed them seems a pity, as they were of such a helpful nature. Bishop Woodcock opened the meetings, and those services preceded a week of practical talks on Spiritual Life, given by the Rev. W. F. Faber, of Detroit. Four splendid addresses were from Dr. Marquis, of Detroit. The Rev. A. Leffingwell, of New Albany, (Ind.), was the speaker for two days, on "Hades, or the Place of Departed Spirits." "Obedience," was the theme presented in a most convincing manner, in a series of five talks, by Dr. Duckworth, of St. Louis. The Rev. Lloyd E. Johnson, of Grace church, Louisville, had the service and address for one day only. For a week the services were conducted by the Rev. W. C. Whitaker, D. D., of Knoxville, Tenn. Bishop Woodcock made the closing address for the last week of the services.

Our Bishop also preached at the noonday services at Trinity church, New York, during the week beginning March 7; the week before that, at noonday services in Philadelphia, and Sunday, March 6, he preached at Grace church, Baltimore, where he and the late Bishop, T. U. Dudley, Bishop Woodcock's predecessor, both served in their younger days. The noonday meetings were under the auspices of the Brotherhood of St. Andrew.

Mr. W. A. Haberstro, field secretary for the Middle Western States, was in Louisville in the interest of Brotherhood work, for a week, beginning March 9. His visit was specially in the interest of the Junior Department. He has made a careful study of boy-work in all of its aspects, and is known among thousands of them as "Uncle Hab," and is therefore peculiarly fitted for the work he has chosen. Mr. Haberstro was a leading lawyer of Boston, but for several years has devoted his time to the Brotherhood work. He and the Rev. W. C. Whitaker, of Knoxville, Tenn., will address the Laymen's League at its regular meetings.

Beside these meetings, Mr. Haberstro will address the Men's Bible Class and the Junior Chapter, at St. Andrew's church, Sunday morning, and will speak to boys only, at a special service in Calvary church, in the afternoon. It has been planned to have the boys' mass meeting one of the special features of Mr. Haberstro's visit.

The annual Diocesan Council will be held this year in St. Mark's church, Crescent Hill. The opening meeting will be May 17, at 8 P. M., the Rev. David C. Wright, of Paducah, preaching the annual sermon. The Council will be the first ever held in St. Mark's church, of which the Rev. R. S. McCready is rector.

Reports from all mission stations seem to be rather encouraging. At St. Thomas', Bardstown Road, a Babies' branch of the Auxiliary has been formed with eight members, and a vested choir has been installed. A week's mission has been held at St. Stephens', the city.

where the Sunday School is said to be the largest Episcopal Sunday School in

Sunday, February 27, a Sunday School was organized at St. Luke's, Bishop Dudley Memorial church, Anchorage. A beautiful pipe organ was installed and ready for use March 13. The Rev. R. S. McCready, of St. Mark's, and his new assistant, the Rev. Pierce N. McDonald, holds regular morning service there.

The Junior Auxiliary of St. Mark's is composed of about twenty-five boys and forty-five girls, and will send money as their share in the united box which is being prepared for Alaska. St. Mark's has a Lenten choir of fifteen boys, sixteen girls and ten women, and it is doing splendidly.

The union services, which have been held weekly during Lent, have been well attended. The last one will be held at St. Mark's, Crescent Hill. Before each service there is a united Auxiliary meeting. All branches have united in work to be sent to Alaska, and papers on Foreign Missions, principally on the work in Alaska, have been read.

At a meeting of the advisory board of the Junior Auxiliary at the Cathedral parish house, February 14, a commitee was appointed to select a missionary play, in which all the Juniors will be asked to take part, its object being to promote interest in Missions. The. Rev. H. S. Musson gave a lovely talk, presenting the spiritual side of the work; asking that fairs, bazaars, etc., be stopped and free-will offerings be urged.

The Rev. A. E. Cornish has accepted the rectorship of Trinity church, Abbeville, S. C., in addition to his duties as Archdeacon for the colored work in that Diocese. He will continue to live in Spartanburg.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Ordination at St. James' Church, Buffalo.

The Rev. Francis A. Ransom, who as deacon has been an assistant to Rev. Charles H. Smith, D. D., of St. James' church, was advanced to the priesthood on Saturday morning by the Bishop of Western New York. Morning Prayer was said by Rev. John C. Ward, assisted by Rev. Edward M. Duff, the lessons being read by Rev. Charles F. Walker and Rev. Charles M. Kimball. An instructive and practical sermon was delivered by Rev. G. F. J. Sherwood, after which the candidate was presented to the Bishop. The Litany was said by Rev. G. S. Burrows, of North Tonawanda. Holy Communion was celebrated by the Bishop with Rev. Jesse Brush, D. D., as epistoler and Rev. A. C. Mackintosh, of Fort Erie, as gospeller; others assisting in the office of the distribution of the elements being Rev. Chas. W. Hakes, M. D., the Rev. Messrs. Stanton, Gairdner, Stevens and Richards, of Buffalo, and Rev. Thomas B. Berry, of Geneva.

The sermon was a practical declaration of the duties and privileges of the ministry, as the highest calling and noblest occupation open to man; and an earnest exhortation to the people to properly esteem those entrusted with the care and cure of souls.

PERSONAL AND NEWS NOTES.

St. Paul's church, Meridian, Miss., the Rev. W. P. Witsell, rector, will be consecrated on Sunday, April 3.

A rectory is to be built at Monte Vista, Colorado, and money pledged for the support of a missionary.

The address of the Rev. G. E. Clattenburg is changed from Wollaston, Mass., to Devil's Lake, North Dakota.

A new pipe organ is expected to be in place and ready for use in St. Stephen's church, Mt. Carmel, Pa., on Easter Day.

On Feb. 24, Bishop Williams, of Nebraska ordained to the diaconate, in Trinity church, New York, Dana C. Colegrove and Charles Hamilton Bascom.

A church will be built, next summer, for the congregation of All Saints', Sterling, Colorado, and a resident priest is expected to have charge in the autumn.

The Rev. H. A. Parris, formerly rector of St. Agnes' church (colored), Miami, Florida, has taken charge of St. Mark's church (colored), Charleston, S. C.

Trinity church, Pittsburgh, Pa., is to be enriched by a gift of $147,000, bequeathed by the late William G. Park, who died at Westbury, Long Island, January 19.

New chancel windows, a new brass cross, brass altar vases and new Hymnals have lately been placed in St. Mark's church, Highlandtown, Md., by the Ladies' Guild of the church.

During the past winter a Presbyterian congregation in the neighborhood gave to the Rev. Dr. A. A. Mackenzie, rector of St. Paul's, Bad Axe, Mich., a fur coat as a token of their good will to him and of their appreciation of his work.

The Rev. Warner E. L. Ward, for four years rector of the House of Prayer, Lowell, Mass., has temporarily returned to Lowell, and is in charge of his old parish until after Easter.

The Rev. Armand DeRossett Meares, rector of St. Gabriel's church, Old Fort, Diocese of Asheville, will take charge of Christ church, Delaware City, Del., on the Third Sunday after Easter.

The severity of the winter necessitated the postponement of the services which were to have been held in memory of Bishop Hare in Sioux Falls, on February 2. These services are to be held April 20.

Mr. John R. Mott, General Secretary of the World's Student Christian Federation, will speak at Witherspoon Hall, Philadelphia, Monday afternoon, March 28, at 3:45 P. M., on behalf of St. Paul's College, Tokyo.

The Rev. Randolph Royall Claiborne, rector of Grace church, St. Francisville, La., will take charge of Christ church, Highland Park, Montgomery, Ala., on April 1. His address will be Park Place, Montgomery, Ala.

A mission has been organized at Dillon, S. C., where a lot has been bought, with a view of building a church. The work is under the care of the Rev. Henry C. Salmond, of the Church of the Advent, Marion.

The Rev. T. W. Clift, who resigned the rectorship of St. Thaddeus' church, Aiken, S. C., a year ago, because of ill health, has so far recovered as to be able to accept a call to become rector of St. Helena's church, Beaufort, S. C.

The Rev. Lewis Norman Tucker, missionary at Christ church, Slatington, Pa., Diocese of Bethlehem, has accepted a call to the rectorship of St. Stephen's church, McKeesport, Pa. Mr. Tucker has entered upon his new duties.

The address of the Rev. Andrew G. Grinnan, formerly Berkeley Springs, West Va., is changed to Haymarket, Prince William Co., Va., where he will take charge, on Easter Day, of St. Paul's church, Grace, St. Luke's and Holy Trinity chapels.

Two rooms have been added to the rectory of the Church of St. John the Baptist, Clarendon, Texas, the Rev. O. M. Yerger, rector. This church has an excellent organ, and with a fine choir master and sweet voices, the music is always unusually good.

The Rev. Philip M. Rhinelander, Professor of Missions in the Cambridge Episcopal Theological School, has accepted a position on the clerical staff of Christ church, Cambridge, with special duty at the new mission in Mount Auburn section of the city.

The Rev. Ivan M. Green, rector of St. Andrew's church, Clifton Forge, has under consideration a call from the Bishop of Western Texas to take a church in San Antonio, where there are three vacancies. There are several Virginia men with Bishop Johnston.

Mrs. Ann Dent Hull, a descendant of the Rev. Hatch Dent, the founder of Charlotte Hall School, St. Mary's county, Md., recently presented to each of the students a Prayer Book and Hymnal. The Rev. Dr. Kinsolving, of St. Paul's church, Baltimore, delivered the presentation address in the Dent Memorial church, his subject being "The Book of Common Prayer."

The Rev. Leonard K. Storrs, D. D., has resigned the rectorship of St. Paul's church, Brookline, Mass. Dr. Storrs has been rector of St. Paul's for thirty-five years; is chairman of the Standing Committee of the Diocese, and has been a deputy to the General Convention.

The corner stone of a church was laid, on March 2, at Medford, Oregon. The clergy taking part in the ceremonies were Bishop Scadding, the rector, the Rev. William Lucas, Archdeacon Chambers, the Rev. Messrs. F. B. Bartlett, of Grant's Pass, and S. M. Dorrance, of Ashland.

Bishop Brooke and the Rev. Richard Kemp, on Sunday, Feb. 27, held the first services, with baptism, confirmation and Holy Communion, in the new St. Matthew's church, at Enid, Okla. The erection of the church by the congregation was made possible by a loan from the American Church Building Fund Association.

The Rev. R. W. Patton, Secretary of the Fourth Missionary Department, the "Department of Sewannee," has been making addresses in Charleston, S. C., churches, and especially to the members of the Woman's Auxiliary, chiefly in the interest of the missionary work of the Church.

The Rev. J. D. Herron has recalled his resignation of the rectorship of All Saints' church, Portsmouth, Ohio, upon the unanimous request of the vestry. Mr. Herron was at Daytona, Fla., recuperating from a severe attack of grippe, but expected to return to Portsmouth for Holy Week and Easter.

At a reception given recently to the rector, the Rev. Joseph Fletcher, and his wife in the new parish house of All Saints' church, Reisterstown, Md., Bishop Murray presented to Mr. Fletcher a loving cup, the gift of the vestry and congregation, as a token of their appreciation of his successful work in building the new parish house and rectory.

Bishop Mann of North Dakota acting for Bishop Greer, in St. Martha's mission chapel, ordained as deacon Mr. George Livingstone Bayard, of New York. The Rev. Victor William Mori, in charge of the Atonement mission, Bronx, and the Rev. Kenneth A. Bray, in charge of Holy Spirit mission, Bronx, were advanced to the priesthood, at the same time and place, by Bishop Mann.

The Rev. George Selby, minister in charge of St. Paul's church, Yuma, Arizona, died in that place on Feb. 24. He was a graduate of Cambridge University, England, and of Lake Forest University, Ill., being ordained deacon in 1895 and priest two years later by Bishop Kendrick. Among the parishes he served were St. Paul's, Las Vegas, N. M., and Grace church, Tucson, Ariz. His entire life in the ministry was spent in New Mexico and Arizona.

By the will of Mrs. Virginia L. Woodbury Fox, of Washington, D. C., widow of Gustavus Vasa Fox, Assistant Secretary of the Navy during the Civil War and special commissioner to Russia in negotiations leading to the purchase of Alaska, four churches—St. Anne's, Lowell, Mass.; Grace church, Lawrence, Mass.; St. John's, Washington, D. C., and St. John's, Portsmouth, N. H.—will receive $5,000 each, which, the will states, is given as a thank-offering by her husband and herself in accordance with his wishes.

Mr. Edwin Bradley Richards was ordained to the diaconate in Trinity church, Boston, Mass., on March 12, by Bishop Lawrence. Mr. Richards is principal of the Holliston, Mass., high school. He will continue to teach, meanwhile assisting the Rev. G. W. Sargent in the work at Natick, South Framingham and Framingham.

The unexpected death, after only a week's illness, of the Rev. John Gray, rector of Christ church, Alexandria, has given great sorrow to his congregation and friends throughout the Diocese. The Rev. Mr. Gray was born at Bristol, Rhode Island, in 1850, and entered the ministry of the Church as deacon in 1877, being ordained priest in 1878. Before his ordination to the diaconate he served for three years in the Methodist ministry. He served the Church in Connecticut, Colorado, Wyoming, California, Los Angeles, Kansas City, Southern Florida, Mississippi and Kearney, before going to Louisiana in 1905. He had completed arrangements for the erection of a rectory, work on which had been commenced, and the building will be finished by the congregation in memory of their beloved rector.

Good Friday.

Oh heart of mine, beat low—beat low!
The Son of God on earth below
Hath lived and died that He might show
  How measureless His love.
Leave—leave thy life of sin, and rise,
By virtue of His sacrifice,
  Thy sordidness above.

Oh soul of mine, to prayer—to prayer!
The Eternal Son of God didst bear
Thy sins and thy transgressions there
  Upon the accursed Tree.
For thee the Blood of Life He shed
Bowing in death His sacred Head
  To set thy spirit free.

Oh lips of mine, to praise—to praise!
To Father, Son and Spirit raise
  Thy hymn of homage high;
In that when bond of sin and hell
Possessed man's soul with hateful spell
  God sent His Son to die.

Oh, mind and heart and hand employ
The strength you have with zeal and joy
  God's kingdom to extend.
Lord, who hast died that I might live,
Here to Thy work my all I give,
  My Saviour and my Friend!

—Carroll Lund Bates.

Mother.

Young people, look in those eyes, listen to that dear voice and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the deep, sweet scrutiny felt when of an evening, resting in her bosom, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed since we laid her beside my father in the cold churchyard, yet still her voice whispers from the grave, and her eye watches over me as I visit spots long since hallowed by her memory.—Lord Macauley.

Family Department.

Is This All?

Sometimes I catch sweet glimpses of His face,
But that is all.
Sometimes He looks on me and seems to smile,
But that is all.
Sometimes He speaks a passing word of peace,
But that is all.
Sometimes I think I hear His loving voice
Upon me call.

And is this all He meant when thus He spoke,
"Come unto Me?"
Is there no deeper, more enduring rest
In Him for thee?
Is there no steadier light for thee in Him?
O, come and see!

O, come and see! O, look, and look again!
All shall be right.
O, taste His love, and see that it is good,
Thou child of night!
O, trust Him, trust Him, in His grace and power;
Then all is bright!

Nay, do not wrong Him by thy heavy thoughts,
But love His love.
Do thou full justice to His tenderness,
His mercy prove.
Take Him for what He is—O, take Him all,
And look above!
Christ and His love shall be thy blessed all
For evermore!

Christ and His light shall shine on all thy ways
For evermore!
Christ and His Peace shall keep thy troubled soul
For evermore!

—Horatius Bonar.

Fellowship in His Sufferings.

We admire the cool, calm deliberate consideration of the relation of religion to the facts of a man's life—it demands an honest seriousness—but we scorn such a treatment of the subject as implies thought only, the stifling of the affections, the steeling of the heart against impression and appeal—a cold, philosophic, critical method of the study of religious duty.

There is a place in Christianity for affection, for emotion; even as the Gospel of Christ is a revelation of love on God's part, and also on man's part—the one responsive to the other.

Where better can this thought have its living illustration than in those events that cluster about the cross? The several Scripture narratives of the sufferings and death of Christ are brought vividly before us as in one grand panoramic view as the evangelists write simply, feelingly, truthfully, of that dark tragedy. There is the affection manifested at the Last Supper; that prayer of love, such as only the love of God could conceive; the agony in Gethsemane's solitude, as hated sins are laid upon an innocent head and a pure heart; there is the treachery of the money-loving disciple; the farce of a trial; the weakness of Rome before an angry mob thirsting for blood; there are the mocking disciple; the farce of a trial; the thorn-crowned brow. Later, we witness the weary ascent of Calvary's hill; its awful scenes and sufferings, the sobs of the faithful women, the groans of the sufferers, the jeering of the crowd, and the prayers of the Redeemer, mingling (they cannot blend) in strange contrast, until the darkness brings a stillness which hushes every voice until the Saviour Himself breaks it with that piercing cry that shows the accomplishment of all things, the end of the powers of evil.

Read the narrative without emotion if you can. "Is it nothing to you, all ye that pass by? Behold, and see my sorrow." These are the words of the prophecy regarding this event. The answer is limited to no particular age or people. And if we only let natural affection take its place and wield its influence, our sympathy for Christ will help us to know Him better, and love Him with a deeper devotion, and serve Him with more earnest zeal. This is the lesson—the teaching—of the cross.

The cross of Christ teaches a practical truth that this age needs to learn—its most important truth—in no way connected with "the theology of the cross," but with human affection for Christ—it is the truth of sympathy for, or fellowship with Him in His sufferings. It is the one great truth this age needs to learn to bring back the power of the Gospel which so many have lost.

Nobody of to-day questions the principles of the Gospel; they are woven into every effort for humanity's good. Christian labor and benevolences are the pride of the world. Men and women who show reverence, trust and faith in their lives are admired by all men. Let the Church or any Christian attack some vice or sin and call for recruits to crush it, and multitudes will give the movement their influence. Practical religion finds no criticism. The disciples of old said to Jesus Christ: "Show us the Father and it sufficeth us." The world says to-day to the Christian Churches: "Show us the Christ and it sufficeth us. We care not for your differences of opinion or your shiboleths of belief; show us Christ." There is no national air that is ever caught up with more patriotic enthusiasm than is that glorious hymn: "All hail the power of Jesus' name." Everybody sings it, or tries to sing it, because it strikes a responsive chord in every heart.

What then is lacking? Why is it there is so much indifference and lukewarmness, and so many "to make excuse?" Why does Christ's work languish anywhere? Shall we answer the question? Is it not because men and women are not in close touch with the thought of the sufferings of Christ, and His right to our sympathy with Him while He suffers? Let anyone who loves us here suffer for us as Jesus Christ suffered for us, and would we treat him as we do Christ? Let some one write us a letter telling of the sufferings and tragic death of a dear relative, and we would weep as we read. Open your Bible and read the letters of the four evangelists as they tell of the sufferings and death of Christ—the Brother that loved each soul—and who shed tears? The age has lost the power of that great truth of human sympathy expressed toward Christ while He died for the sins of the world. Bring back that lost truth, and there will come back all that such fellowship implies; hearts would be warmed; lives would appear full of zeal and self-denying labors, and there would be resolutions made that would be intense with burning desire, deep in determination, brilliant in their influence to lead men to their Redeemer, simply because we no longer stifle the flow of natural affection for Christ.

Shall I take an illustration from life? The disciples were present with Christ during all the eventful week that ended in His crucifixion and Resurrection. They were His companions in the temple, at Bethany, in the upper room, in Gethsemane, in the judgment hall and at the cross. What was the influence of this companionship? St. Peter is weeping bitterly because he was a coward, and was ashamed in an unguarded moment to confess Christ in the presence of His enemies. Judas takes his own life because he sees that his base act ended in the crucifixion of his Lord. Two others, walking, together, showed a common grief so sad that a stranger meeting them asks: "What is the matter?" And when at last the truth of the Resurrection dawns upon them, they go everywhere with joy to preach the Gospel, and each one of them invites death rather than seal his lips to the glorious message given him to proclaim by the One whom he loved more than life. No one would doubt their sincerity. This was practical Christianity, and its great power was sympathy, human sympathy tuoched with Divine love, inspiring their hearts, controlling their lives.

Does the world want practical evidences of Christianity among Christian people to-day? Do they question our sincerity? Can they criticise us and tell us we do not mean what we say; that our Christianity is only skin deep, and not something deep down in the heart; that we love the world more than we love Christ; that in the day of testing we do not bear the test? These are sweeping assertions, and they ought to be refuted and hurled back as base charges. They are in every case where the Christian thinks of his Saviour as suffering for him, and who allows the thought to unlock the affections of his heart. Christians need not fear the test any more than did the disciples; but the power of sincerity must come from the same source. We must be the sympathetic companions of Jesus about the cross, and all its attendant events; we must know Christ and have "fellowship in His sufferings."

Out from Gethsemane's shades there comes a voice to each human soul speaking in tender, pathetic tones, "This cup, this bitter cup, I drank for thee. What wilt thou do for me?"

Amid the insults and mockery of the judgment hall that voice is heard again: "This have I borne for thee; what wilt thou bear for me?"

From the cross itself there comes that voice still once more—a voice audible in every conscience, a voice neither you not I can stifle, a voice we all do well to listen to and cherish as the voice of an infinite love: "This have I suffered for thee; what wilt thou suffer for me?"

What shall we answer? It is all a question of sympathy. Those whose theology is stronger than their love are answering: "Nothing, nothing, nothing." And it is nothing but coldness and insincerity. But those whose love interprets their theology can tell of many ways in which they try to show their affection, of how much they are trying to do, and how much more they want to do for "that dear Friend."—Parish Leaflet.

By Way of Calvary.

If a man is not willing to go to heaven by the way of Calvary, he cannot go at all. Many men want a relion in which there is no cross, but they cannot enter Heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves, and take up our cross and follow Him. Do not think you will have no battles if you follow the Nazarene; many battle are before you. But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if he will.—D. L. Moody.

Why Weepest Thou?

Why weepest thou, oh Mary,
Beside the empty tomb?
Think'st thou the Master's glory
Can still abide in gloom?
He told thee He would rise again
In light and endless day,
Then shout for joy, oh Mary,
See, death hath fled away.

Now dry thy tears, oh Mary,
When thine eye shall grow more clear
Thou'lt see the radiant angels
In white robes sitting there;
And if thou'lt only hush thy grief
And look with undimmed eye,
Thou'lt see a blessed vision—
The Master standing nigh.

Oh ye unnumbered Marys
Who blind your foolish eyes
Weeping o'er empty sepulchers,
Grieve not, the dead must rise.
Where hopes and dreams and loved ones
Lie buried, dry the tear;
Look, and behold the angels—
The Master standing near.

Quick seeds of resurrection
Wait in each fast-sealed tomb,
Sure promise of a morning
Wrapt with each night of gloom;
For each grave hath its meaning,
And each its own reward,
And in each one the angels,
And near to each—the Lord.

—Marion Green Heizer in Christian Observer.

The Background and the Foreground of God's Masterpiece.

Christ hath redeemed us from the curse of the law, being made a curse for us.—Gal. 3:13.

The first essential of a painting of enduring worth is a worthy background. If the background be not substantial, if it lacks sufficient shade, as do the Chinese paintings, then the hope of making it a really great masterpiece of artistic beauty is largely cut off. The beauty of the foreground will be almost entirely due to the character of the background. Not until the background has been carefully sketched and outlined can the artist proceed satisfactorily with his work. Looking from the realm of physical beauty to the higher realm of the spiritual, we see the same law holding good. We have in the text from Galatians the world's greatest picture, namely, "The Redeeming Love of God in Christ," and in it the background and foreground blend with a harmony divine.

The background of this picture is the curse of a broken law, that dark fact of man's sin, that black fact of universal transgression. And by this we mean something more than the universal tendency to sin evident in every life, for

"What will but feels the fleshly screen?"

We would include also the thousand falls and refusals to follow the gleam toward the fuller light which have served to heighten the degree of human guilt, thus deepening the shade of the picture by every violation of the known will of God. For

"'Twas but a little drop of sin,
That in the morning entered in,
And lo, at eventide a world is drowned."

So much for the background: now for a glance at the foreground. "Christ hath redeemed us, being made a curse for us." Upon this dark background of sin, native and acquired, God is pleased in his infinite grace to blend his brighter colors of hope and redemption, which are thrown into greater prominence by reason of the dark background against which they stand. Here we see intermingled with matchless beauty, light and shade judgment and mercy, hope and despair, strength and weakness, the curse of the broken law and the glorious redemption vouchsafed to us in Christ. Surely this perfect portrait of the pitying love of God in Christ surpasses all others in its wondrous scheme, its exquisite beauty, its heavenly harmony. Before it the masters of the ages bow and own its superiority. Verily it is the wonder of angels, for "angels desire to look upon it." Verily it is the joy of the redeemed, for saints exult in its presence. Verily it is the mightiest appeal to the unsaved, for he is indeed "past feeling" who can survey the wondrous cross and be unmoved by it. Saving grace and dying love still furnish the mightiest motive, the most compelling argument, and the most moving claim that can be urged upon the heart of man.

There is a famous picture in the National Art Gallery in London known as "Christ Bearing His Cross." It is said that the effect of that picture upon the busy throng of sightseers who press their way into the gallery is indeed wonderful. No matter how hurried the feet may be, that picture stops them. No matter how glib the tongue, that picture silences it. No matter how frivolous the spirit, that picture awes it. The mightiest appeal of the gospel is the silent, but none the less eloquent, plea of the sacrifice of Christ. When this appeal is silenced and stilled, we wonder what avenue of approach is still left open to the heart of any man who has not yielded his heart to Christ. Under the mystic spell that comes upon us as we sit under the shadow of that cross, which is indeed the masterpiece of the Almighty, we feel that the only fiting language, of heart, lip and life, is:

"Were the whole realm of nature mine,
That were an offering far too small.
Love so amazing, so divine,
Demands my soul, my life, my all."

—Llewellyn Brown, in The Examiner.

Easter.

The Church had her weekly Easter from the very beginning. St. John "was in the spirit on the Lord's Day," which was called so because it was the day on which our Lord rose from the dead.

But an event of such importance could not remain long without a special day to commemorate it, and Easter Day, it is said, "is the first festival recorded in ecclesiastical history. The earliest mention of it occurs about A. D. 160, through a discussion between St. Polycarp, Bishop of Smyrna, and Anicetus, Bishop of Rome, as to the proper day of its observance." On that point, indeed, the proper day, there continued to be different opinions and practices for a long time in the Church, notwithstanding the fact that the Council of Nice, 325, had decreed that there should be uniformity in the date of its observance. One striking proof that the ancient British Church did not owe her origin to the Church of Rome was the fact that she widely differed from the Church of Rome on that point and did not accept the Roman reckoning till nearly the middle of the seventh century. But though there were these differences as to its proper time or date, the Festival itself was everywhere observed, and there was no difference of opinion as to the spirit or purpose of its observance, which was to commemorate the fact of our Lord's resurrection. It was called "the royal day among days," and was observed "as a feast of universal gladness and jubilation."

Though some of the Protestant Christian bodies abandoned the observance of the day, they begin to see now as clearly as ourselves the necessity and importance of such a day, and to share with us in the blessed commemoration to which it calls us. May there be a greater union of minds and hearts and voices on the part of God's people everywhere and of every name in the celebration of the present Easter. It will help to make, by the power of association, the blessed fact and truth which the day commemorates new and fresh to our minds and hearts again. —Church News.

"Prove All Things."

We read the other day of an arrangement of lights and shadows in a darkened room, such as to deceive most completely any one who was not on his guard. The illusion was of such a nature as this: The visitor was ushered into a room where he saw in the middle of the floor a pillar of marble about six feet in height, and two feet broad and thick. As he gazed upon it, the light in the room became fainter, though on the block of marble the brightness remained. But as it remained it took shape. Soon he saw the outlines of a man, standing erect, full of vigor and strength; then he saw the eyes move. Ere long he perceived motion in the hands and arms. And finally the statue sang "My Country, 'Tis of Thee."

Of course the illusion was produced by the arrangement and reflection of lights around the living man who was to act his part, and w o had stood concealed behind a screen. We can understand how this particular impression was produced.

There are other illusions in this world, and some of them are produced by the devil. He wants to lure the children of men to destruction. To this end he ever presents that which is evil as full of brightness and arrays sin in attractive glamor. To this end he makes wickedness appear sweet, and he shades the rough corners and the destructive features of sin. Too often he succeeds in luring the unwary into embracing that which is their ruin.

What shall we do? In the words of Paul, "Prove all things." Test them. Look behind the appearances. Study what is the outcome—the future—of this or that measure.—Presbyterian of the South.

A correspondent writes: Someone sent me the other day a little story of the Middle Ages, which you may know, but I am going to copy it on the chance that you may not have seen it. It comes from Flanders, of the fourteenth century. Certain holy monks walked one day, in recreation in their garden, and as they walked in its quiet shades they spoke of the promises of blessing to those who through this toilsome world shall bear the Cross of Christ. And to one, most blessed was the promise of reigning with Christ, to another the Beatific Vision, and to still another the Rest that remaineth to the people of God. But one walked among them, a young novice, a fair-faced boy of fourteen years, Thomas of Kempen by name, and seeing a look of wondrous sweetness on the face of the boy one of the men questioned him. "To thee, little brother, what promise of our Lord doth seem most sweet?" The boy looked up, and on his face was the light which shines through that wonderful "De Imitatione," and his voice rang clear and true through the quiet place, "To me, O Father, beyond all the joys most dear is this, 'And His servants shall serve Him!'"—Holy Cross Magazine.

The fear of God consists in a constant, habitual sense of His being and perfections. Low and mean thoughts of the great God can never subsist in a heart that truly fears Him. The consideration of the divine majesty naturally engages us to reverence. His excellency makes us afraid.

Good Friday.

Am I a stone and not a sheep
That I can stand, O Christ, beneath Thy Cross,
To number drop by drop Thy blood's slow loss,
And yet not weep?

Not so those women loved,
Who with exceeding grief lamented Thee;
Not so fallen Peter weeping bitterly;
Not so the thief was moved;

Not so the Sun and Moon,
Which hid their faces in a starless sky,
A horror of great darkness at broad noon,
I, only I.

Yet give not o'er,
But see Thy sheep, true Shepherd of the flock;
Greater than Moses, turn to and look once more
And smite a rock.

—Christina G. Rossetti.

The History of Lent.

The celebration of Easter, and the observance of a Lenten fast before it, dates back to the days of the Apostles. St. Irenaeus, Bishop of Lyons, in one of his letters, says of the observance of Lent, it "has not originated in our time; but long before in that of our ancestors." St. Irenaeus was born 130 A. D.—just thirty years after St. John's death. He as the disciple of Polycarp, and Polycarp was the disciple of St. John. If this pious custom originated "long before" Irenaeus in the time of his "ancestors" it is plain enough that it dates back to the era of the Apostles, and the many fasts mentioned in the New Testament perhaps have reference to this very custom.

In the earliest years of the Church the Lenten fast was purely devotional, without any suggestion of that discipline which is now the central idea of it. It was shorter, too, in duration, beginning Good Friday afternoon and ending Easter morning—forty hours. Its purpose was a reverent commemoration of the sacrifice and death of Christ. It was to keep fresh in their own hearts, and to perpetuate in the hearts of their children, their sorrow for the sin which caused Christ's death, and a thankful recognition of the benefits flowing from His sacrifice on the cross. This was the age of the persecution, when faith was strong and spiritual fervor deep; when those who joined the Church did so at risk of their life, and none joined but such as were sincerely and devoutly in earnest.

The era of the Nicene Council saw this condition changed. The Emperor Constantine became a Christian. He made Christianity the state religion. From the scorn and contempt of past years Christians were raised to preferment and honor. It was no longer necessary to worship in the secrecy of catacombs and caves. Magnificent churches were built by the Emperor's command, and the Christian religion became fashionable and popular. Thousands joined the Church, not because they were touched and moved by the love of Christ, not because they aspired to the holiness of the Christ life, but simply to share the honors of a popular movement.

The effect of this on the spiritual life of the Church is easily guessed. The fervor and devotion of Apostolic days were lost. The lust of the world swept into the Church. The multitude who rushed into the Church because it was now popular were but nominally Christians. Their hearts were untouched; their lives unchanged. They could proudly say they were members of the Church, but they were in woeful ignorance of what that membership implied. Selfish, sensual, worldly, they had lived as pagans; selfish, sensual, worldly, they remained as Christians.

The sins with which these people were beset were just the sins into which Satan sought to lead our Saviour at the temptation in the wilderness. As Christ, in the name of God, overcame the tempter and rose to the life of God, so these must be taught to overcome with Him and rise to the same divine life. After the analogy of Christ's wilderness experience, the Lenten fast of forty hours was extended to forty days and made disciplinary, for the simple purpose of driving home the deep truths of the religion these converts had lightly professed. First, they were to fast—fast rigidly—not as a virtue in itself, but to teach them to guard against the abnormal indulgences of natural appetites. This struck at sensuality, immorality, and excesses of every kind. Secondly, a form of alms-giving was enjoined. This touched selfishness in its varied forms. It enforced the principle of self-denial that had for its object justice, even to generosity. It taught that to build up private interests at the expense of another is wrong; that they must help rather than hinder, oppress or neglect weaker brethren. Thirdly, there were special devotions, multiplied services, for instruction in the Word of God and for deepening their devotional life.—Parish Leaflet.

The Resurrection.

One of the chief results of the Resurrection of Jesus Christ is the changed view of life in the world. It gives force and emphasis to the words of Jesus: "Seek ye first His Kingdom, and His righteousness." It inspires St. Paul thus to write to the Colossians: "Seek the things that are above, where Christ is seated on the right hand of God." The Resurrection of Jesus brings life and immortality to light. It establishes and confirms the belief in the life to come.

One practical issue is the necessity of making due preparation in this life for the life beyond the grave. The issue teaches us to regard Christianity in the light of a means of preparation for eternity. In fact Jesus teaches us to do this. For does He not say, "I am the way * * * no one cometh unto the Father but by Me." In our Lord's teaching "to come unto the Father" means to attain unto the true destiny of the soul. Thus do we learn that we are made for eternity and that the soul's only rest is above.

Again there is emphasized the idea that here we have no abiding city but that we seek one to come. There is admittedly a great deal of unreality in the average life. A good deal of profession is made with the mouth that finds no place, or little place, in the daily round. We rejoice in Jesus' Resurrection, at the prospect of our own rising from the grave. Yet how often we are utterly cast down by death! How anxiously and wearily men labor for the things of earth!

The Church has a message for every age. And her message to the busy, toiling, care-ridden, spirit-worn, men of our day must be this lesson of the Resurrection. "Be anxious for the things that are above, where Christ is." There is nothing so restful as this anxiety for heavenly things, this hunger and thirst after righteousness. This anxiety brings rest, for Jesus says that satisfaction is the reward of those who seek, who mind heavenly things. The cares of this world bring greater cares, but no peace. To care for, to make provision for, the life to come, is to assure one's self of rest and peace in this world of sin. The Church lays great emphasis on this lesson during the week after Easter. Examining the Collects we find a common thought perading them all. And that thought is well expressed in today's Collect: "That they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same." Here we have renunciation, and walking in the way of life, the fellowship of Christ's religion, and between these two ideas comes in the idea of true faith in God and Truth. The Church apparently regards the Resurrection of Jesus Christ as an inspiration to better living. The example of Jesus inspires because He is alive forevermore. His teaching inspires for the same reason. Example and teaching have the Risen Lord behind them. And this is what we can say of no other teacher known to man.

The inspiring power of Jesus is absolutely unique. Therefore our relation to him finds no parallel in any other of our relationships. He is above at the ultimate point in all progress and dedelopement. He draws us above who seek him. Therefore we make bold to say that apart from Him we can make no progress. Not to be in relation to Him is to be out of the sphere of development. How careful then we ought to be in our conversation among the nations! Evil witness cannot accuse the good conscience of evil, beware even the appearance of evil. "By their fruits ye shall know them," the Master said. And in accordance with the principle we believe, and experience confirms us in believing, that development in the spiritual life is self-manifesting. And one result of that manifestation is that our well-doing and well-being silence the ignorance of foolish, unprogressive men.

Inalienable peace and joy characterize those who learn the Easter lesson of putting heavenly things first and of preparing in this life for the life to come.—Canadian Churchman.

"We have an altar," means that we have one, not merely as an archæological curiosity, or as a pleasing decoration for the east end of the church, but for use; it implies the system of devotion and of life, centered in the service of the altar, as our chiefest means of grace.



Children's Department.

Dolly's Lesson.

Come here you nigoramus!
I'm 'shamed to have you 'fess:
You don't know any letter
'Cept just your crooked S.

Now listen, and I'll tell you:
This round hole's name is O;
And when you put a tail in,
It makes a Q, you know.

And if it has a front door
To walk in at, it's C;
Then makes a seat right here
To sit on, and it's G.

And this tall letter, dolly,
Is I, and stands for me;
And when it puts a hat on,
It makes a cup o' T.

And curly I is J, dear;
And half of B is P:
And E without his slippers on
Is only F, you see.

You turn A upside downward,
And people call it V;
And if it's twice, like this one,
W 'twill be.

Now dolly, when you learn 'em,
You'll know a great big heap—
'Most as much as I. Oh, dolly!
I believe you've gone to sleep!

An Easter Morning's Message.

"Come in. Why, Maidie, child, what is it?"

Dr. Longwood sat at a littered table, writing. He looked across to where, just inside the doorway, stood a sweet-faced girl of ten. She had been walking rapidly; her breath came in gasps, and she pushed back the faded red hood that framed her piquant face as she cried:

"Father wants you to come at once, Dr. Longwood. No, it is not himself or mother, but a poor man whom father has just rescued from the bay."

Jerome Longwood hastily donned his cap and fur overcoat. As he caught up his medicine case, he said:

"It is no one from the island, I suppose."

"No, and father thinks he is from the great world, instead of any of the nearby settlements. The man is unconscious."

By that time they were walking rapidly along the single street of the fishing village. This street followed the shore of the crescent-shaped bay. There the ice was still solid, but out on Lake Michigan it was broken, showing stretches of heaving gray water. During the summer, dwellers on the island had daily communication with the mainland by means of a small steamer. In the winter, when the fishermen carried on their work through the ice, the mail was brought by a horse or a dog team. That spring the ice had broken up early, and for three days Garden Island had been shut off from the outside world.

"Why didn't your father send the man to the village and let the authorities care for him?" the doctor asked suddenly.

"I think he was sure no one could take such good care of him as mother could," the child replied gravely. "You know, Dr. Longwood, it's father's and mother's way to do things for folks."

"Yes, Maidie, I know."

They walked on in silence. The house to which they were going stood at a little distance from the village, close to the shore. Ten years before, a stranger, who gave his name as Theron Hunt, had come to Garden Island, accompanied by his young wife and infant daughter. They had given no account of themselves, but it was easy to see that they were educated and refined, very different from most of the village folk. However, Theron had joined the fishermen. The Hunts never left the island; they received papers and magazines, but no letters. While a certain reserve marked their intercourse with their neighbors, their influence was a most helpful one, for they stood for the best things. The church and the school were aided by them, and they always stood ready to share their scanty store with the needy.

On reaching the cabin Dr. Longwood found that the stranger had not regained consciousness. While the physician examined his patient, he questioned Theron Hunt as to the rescue.

"So you risked your life to save an unknown man from danger," Dr. Longwood said, a little sharply. "Well, that's enough. You two are visionary. This fellow is evidently in for a long illness. I'll stop over at the village and have the authorities send for him."

"But will he receive there the care he needs?"

Dr. Longwood shrugged his shoulders. "You know how poorly we are prepared for such an emergency. However, it's doubtful if the man will pull through."

"Then we must do our best for him," Mrs. Hunt said decidedly. "He is dear to some one; we must try to save his life for that person."

"Estelle is right," Mr. Hunt declared.

"That is just like you two visionary people. All these years you have spent yourselves for others. You may have won the love and gratitude of your poor neighbors, but frankly, Hunt, you cannot afford this."

"Our help is all that we can give to the world." Estelle Hunt spoke gently. "There is so much pain on earth, Dr. Longwood, that we must do our best to help the few with whom we come in contact. That was Christ's way."

There was a moment's silence. Then the physician said, "If all the world walked in His footsteps as you two do, the coming of His kingdom would not be long delayed."

A search of the man's clothing brought to light some papers that indicated that his name was Strong. No address was found and only a small sum of money.

The stranger did not regain consciousness, but passed into a delirious state. For a fortnight he was very ill, requiring constant care and never being aware of what was going on about him. Mrs. Hunt was an excellent nurse. The doctor and the villagers knew that had it not been for the care he received, the sick man would have died.

It had not been easy for the Hunts to give him this care. Theron had been obliged to give up his work and remain at home. The delicacies needed for the sick man were very high priced upon the island. Dr. Longwood knew that the family were restricted to the plainest fare in order that the sick man might be properly nourished.

Easter came late that year. It had not been possible to open communication with the mainland. There had been days of alternate freezing and thawing; all round Garden Island the ice was heaped high, but in the far distance the water could be seen, a shimmering blue expanse.

The evening before Easter, Strong wakened from a natural sleep, to look intelligently into the face of Estelle Hunt, who was sitting at his side. She lifted his head, to hold a cup of warm milk to his lips. He drank and then asked in a weak voice:

"Where am I? What has happened?"

"You have been very ill, but you are among friends. I do not think it best for you to talk until the doctor comes."

"I—oh, I remember! The ice broke, and the horse I was riding was drowned. I wandered on and——"

She laid her hand gently upon his lips. "I fear the talking will again bring up your fever."

A smile lighted the man's wan face. "I will wait, for it is easy to trust you."

He closed his eyes and was soon asleep. That s l u m b e r continued throughout the night with only slight interruptions. Early the next morning Dr. Longwood came to the cabin.

The sun was only a little way above the eastern horizon, and its radiance flooded the expanse of sandy beach and the background of dusky pine woods. Estelle Hunt had stepped outside, to listen to the soft chiming of the village's single church bell just as the physician came briskly along the path.

"It says 'He is risen. All is well,'" and she smiled up in the doctor's face.

"Can you say all is well?" asked the doctor, with a slight emphasis upon the second word.

"Yes," she said simply. "At first it was hard, for in coming here I gave up much that was dear, and life has held hard things. But God has been with me; all is well."

They entered the house, to find that the sick man had wakened. Dr. Longwood sat down by the side of the bed and told the story of the rescue and the subsequent kindness of the Hunts. The stranger tried to express his thanks then went on to state that he was a lawyer from Boston. He had come to a town on the mainland, in search of a man whom he had been employed to find.

"After a long search I became convinced that this man was on Garden Island," the feeble voice went on. "Thinking the ice was safe, I procured a horse and started to cross the lake. When I was within ten miles of the island the ice broke, letting my horse through. He was drowned, and I escaped only after a struggle that exhausted me. For hours I toiled on. When I lost consciousness I was not far from the shore. I knew no more until I waked here. Where am I? Is this Garden Island?"

It was Dr. Longwood who replied, "Yes, this is Garden Island. Whom was it you were seeking?"

"Ralph Hunter. Ten years ago, just as he was entering into a promising law practice, a charge of embezzlement was brought against young Hunter. It was a friend of Ralph's father who was the sufferer, and this man refused to prosecute. Of course the lawyer's prospects were blighted. Soon afterward he and his wife disappeared, and no one knew where they went."

For a moment there was silence in the cabin. Then Theron Hunt rose to his feet, as if about to leave the room.

However, he paused at a window which looked out on the bay and stood there, his face hidden from sight. Estelle crossed to his side, slipping her hand into his.

"And now?" Dr. Longwood asked.

"Now Hunter's name is cleared. Six months ago the real culprit confessed. The man was at death's door, and, to prove his repentance, he left Ralph Hunter $10,000. It is to tell him this story that I seek him. I had found a trail, but, had my life been lost, I fear another could not have followed it."

Hunt came forward, his wife's hand still in his. "Thank God for His goodness! I am Ralph Theron Hunter. When I came here I dropped the first and the last syllables of my name. Dear wife, our exile and our shame are past."

Just then the church bell again rang out. Estelle Hunter smiled and said: "All is well."—Hope Daring in American Messenger.

The Truly Brave.

Who is the truly brave?
The boy with a self-control,
Who curbs his temper and his tongue,
And though he may be big and strong,
Would scorn to do the slightest wrong
To any living soul.

Who is the truly brave?
The boy who can forgive,
And look as though he had not heard
The mocking jest, the angry word;
Who though his spirit may be stirred,
Yet tries in peace to live.

Who is the truly brave?
The boy whose daily walk
Is always honest, pure and bright,
Who cannot and who will not fight,
But stands up boldly for the right,
And shuns unholy talk.

Who is the truly brave?
The boy who fears to sin,
Who knows no other sort of fear,
But strives to keep his conscience clear,
Nor heed his comrades' taunt or jeer,
If he hast peace within. —Interior.

For the Southern Churchman.

Easter Poppies.

By Virginia C. Castleman.

"Papa, where shall I begin?" cried little Rosalie, in an ecstasy of joy clasping tightly in her chubby hands a pretty basket which she had brought to fill with flowers for her mother.

It was March, but no wind nor cloud marred the fair beauty of the day; and the sky was of that matchless blue familiar to the Southern Californians.

"Begin anywhere, Rosalie," answered her father, laughing as he stooped to gather handfuls of the gorgeous poppies.

"I'll put in the first layer, pet, to break the charm," and Mr. Southron smiled down upon his little girl's bewildered face.

What a pretty picture!—the four-year-old child standing amid the myriad of golden blossoms, one tiny hand outstretched to touch the flowers lovingly.

Rosalie laughed gleefully when her father took the basket and half filled it with his first handful; then the child, too, set to work to pick the posies, her dark curls contrasting with the gold of the poppies as she flitted back and foth in fairy fashion.

To eastward stretched the long mountain range that forms an outlying wall for the San Gabriel Valley. Mt. Lowe towered to a great height not many miles away, its observatory, a white speck upon the mountain side, up and down which at regular intervals crawled (or glided) another object of interest to the tourist.

"What is that black thing moving up and down the mountain, Papa?" queried the little girl, drawing nearer to her father's side.

"That is the car that carries people up to the Observatory and back—some day we will go up there and look down upon this beautiful valley, stretching out to the ocean miles away."

"Papa"—began Rosalie.

"What is it, pet?"

"I wish I had as many pennies for my mite box as I have popies in my basket. It will soon be Easter, Papa."

"So it will—can you count your poppies, little girl?"

"I don't know, Papa. May I try to earn some pennies that way? I can count to a hundred, maybe," and Rosalie puckered her brows anxiously.

"Agreed," said Papa. When you've counted out one hundred separate blossoms, I will give you just that many pennies for the Easter offering."

They walked homeward, hand in hand, and as they neared the pretty boarding house in Altadena, passing through an orange grove on the way, Mr. Southron said to his little daughter:

"There's a shady porch where we can sit and count the poppies, Rosalie; but first let us have a cool drink of water, and fill a bowl for these thirsty flowers."

"Yes, indeed, Papa," cried Rosalie, skipping gaily up the porch steps, and running to call her mother to see the flowers.

Mrs. Southron came at once in answer to the summons, and the trio sat down together on the steps of the veranda, over which climbed a rose-bush covered with lovely pink buds and blossoms.

"Mother will arrange the poppies in the bowl as you count them, Rosalie," suggested her father.

"Why count them?" asked Mrs. Southron, looking mystified.

"That's my 'sprise for you, mamma," said Rosalie eagerly. "Papa says I may have a hundred pennies for my mite-box if I can count a hundred poppies 'thout a mistake."

"And how much money is a hundred pennies, pet?" asked mother with a smile.

"A hundred pennies make—make"—began the little girl, hesitatingly, as she looked from mother to father and back again. "Oh, I know! It's that round shiny thing in Papa's pocket!"

"Maybe it's this green paper thing," said papa teasingly, as he drew from his pocketbook a banknote, and held it up to view."

Rosalie looked puzzled, and her mother said gently:

"Never mind, dear, they mean the same amount of money, and are called by the same name—don't you remember it?"

"Is it a dol-lar?" asked the little girl, anxiously.

"Yes, precious child," said papa, stooping to kiss the upturned face. "And it is your dollar as soon as you've earned it."

"Let's begin, then," said her mother, with an encouraging nod and smile.

Rosalie began to count, slowly and carefully—"One, two, three, four, five," etc., laying each counted blossom in her mother's lap. It was an easy matter up to fifty, then on to seventy-five, and at last, after great effort, Rosalie reached the magic number—ninety-nine! and then—one hundred!

"There, Papa, I've earned my dollar, haven't I?" she asked almost out of breath.

"Fairly earned, little one," answered her father; then he held out in one hand a silver dollar, and in the other, the greenback, saying, "Which do you choose?"

Rosalie pointed to the silver dollar, which she thought best represented one hundred cents.

"I'll run and get my mite box, Papa, and put my dollar in it now, so I won't forget and spend it for candy."

Indoors trudged Rosalie, and presently they heard her eager feet pattering down the hallway again, and the little girl re-appeared with a paper pyramid upon which were the words, "Tell it out among the heathen that the Lord is King."

"Isn't my box heavy, mamma?" asked Rosalie after pushing the silver dollar through the slit. "Don't the pennies and nickels rattle inside? Oh! I'm so glad there's a big dollar to keep them company."

"And see how lovely your poppies look in this pretty bowl—they're glad, too," said her mother.

"We must keep them fresh for Easter," said papa, "then we will go to All Saints' for the Easter service, and there will be palms and lilies and roses to beautify God's House."

"And Easter poppies, too, mamma," said the little girl.

"This is the sweetest flower of all," Mr. Southron said, lifting Rosalie in his arms and laying his cheek against the lustrous black curls framing the fair little face. "When we go back to our Northern home, mother," he added softly, "we will plant poppies in our garden as a souvenir."

"Every year," assented mother; "and every Eastertide we'll have a bowl of poppies on our table in remembrance of our California Easter—and the baby's mitebox!" she added, as they watched Rosalie run to replace her pyramid upon the centre-table.

Herndon, Va.

The Largest Dam In The World.

The largest structure of its kind in the world has just been completed in the erection of the Shoshone dam, in Western Wyoming. By extending the waters of the shoshone or Snake River eastward to a point near Cody, Wyo., and erecting the dam an ancient lake will be restored which is said to have existed thousands of years ago, and by means of this irrigation is to be provided for 132,000 acres of land. The Omaha Bee tells of the finishing of the giant structure near Buffalo Bill's own town in the following report under date of January 17: "The big dam finished today is the highest structure of its kind in the world. It is 328 feet high, 80 feet long at the base, 200 feet at the top and more than 100 feet thick. It will impound water sufficient to irrigate 122,000 acres of land for two years, and will create a lake fourteen miles long and three miles wide, with a maximum depth of over 200 feet. Four years have been required to complete the work. A smaller dam, known as the Corbett diversion project, was completed last year. The lower dam is of concrete and designed to raise the water of the Shoshone river about fourteen feet, carrying it to and through a tunnel over three miles in length to the main canal of the Shoshone project. The next unit in the big project will be the construction of the high line canal, which will take water direct from the big reservoir and distribute it to many additional acres in the immediate vicinity of Cody. The completion of the big dam paves the way for the restoration of an ancient

lake proved to have existed thousands of years ago. When this lake overflowed, the water gradually wore a passageway through the solid granite mountain, and in the course of numberless centuries formed a gorge eight miles in length and several hundred feet deep, leaving the lake bed dry. Behind the solid mountain of masonry just completed by the reclamation service the angry flood waters of the Shoshone river will be held until once more the ancient lake is created—this time to be held for the use and benefit of the settlers on 132,000 acres of land."—Banner.

Polite.

When Winnie went to see the calf,
As country children do,
He bobbed his scrubby little head,
And gave a great loud "Moo!"

She didn't cry or run away,
But bobbed her own head, too;
She thought the calf was just polite,
And answered, "How de do!"

—Bessie Cahoone Newton, in Little Folks.

The Doctor's "Assistant."

He was only a small boy, and his mother was very, very ill. What made it worse was that the kind nurse who looked after her said he had better not go into her room for fear of disturbing her, and so he had to play about in the back yard and to feel sorry and lonely, for he had no company except his big white lop-eared rabbit, with pink eyes. He wished very much to help his dear mother, so, of course, he prayed and asked God to make her better. The suddenly thought of something that might, perhaps, do her good, and would, at least, show that he felt for her. And that is what the tale is about. While the nurse was down in the kitchen attending to the saucepan, he got something out of the back yard, and very quietly he tip-toed up the stairs to his mother's room. He opened the door gently, and there was his mother looking so weak and white and ill in bed; and though she was ill, she managed to turn her head on the pillow and say, "Hello! little man." The little man smiled back and said, "Hello! mother dear. I must whisper because of nurse. But I'm very sorry because you are ill, and I want to comfort you. And please, mother, dear, I've brought you my white rabbit, and you can have it to play with." And he pulled the white rabbit from behind him and held it up by its ears, and when it had kicked twice and screwed itself different ways, he put it on the counterpane and ran away, whilst it was trying to eat the flowers in the pattern.

Never mind what the nurse said when she found the white rabbit in the bed. She said, "Bless the boy!" and then she said something else as well, but that doesn't matter. Not long after the white rabbit was safe again in his hutch, the doctor called, and said to the little boy's mother, "Let me feel your pulse." When he had felt it, he said to nurse, "Why your patient is better. She has been roused and pleased in some way. That was just what I wanted. She has taken the turn, and I think she'll do now. What has happened?" Nurse told him about the rabbit, and he laughed; and when he went downstairs he called for the boy and patted him on the head harder than he liked, and said, "Well done, my boy! I wish I had you for an assistant." And he took him for a ride in his motor-car, which pleased both of them, and one day he promised to take the white rabbit as well.—London Christian World.

A Little Fish Nurse.

How many of you, my little friends, have ever stopped to think, as you fastened up your blouse or your pinafore, where the buttons came from that hold these garments together? Listen to the wonderful story of a common pearl button.

If you were to examine carefully some of the muddy water taken from the upper Mississippi river, you would see tiny eggs floating about or lying half buried in the mud at the bottom of the stream. After Mother Mussel placed these eggs in the water, she gave them no further thought. It seemed as if they were left to live or die as chance directed. Not so, indeed, for the great Father of us all has even provided a foster mother for these tiny mussel babies. As the river currents swung them about, tossing them this way and that, suddenly a school of little fish came gliding along. Every mussel knew instinctively that his nurse had arrived, and all hastened to attach themselves to the fishes. Not until each baby had drilled a hole in the fish's skin and crawled in through it did he feel entirely safe. So tiny are the mussels that a fish six inches long can carry five hundred beneath his skin without feeling the slightest inconvenience, and large fishes can carry many more.

From one to two months must the fishes play foster mothers to these little parasites; but at the end of that time each baby drops off of its own accord, a perfect mussel, but still very tiny. The mussels now plant themselves in the mud, and proceed to grow. It takes from three to five years for a mussel to mature. Now when they are well grown, the fisherman comes with his rake, and rudely tears them from their bed, to which they are attached by strong fibers. They are carried to one of the many factories along the river banks, and their pearly linings are taken out and cut into buttons for mother to sew on your clothes.—M. Leighton, in Boys and Girls.

Skates and Skating.

The word "skate" comes from the Dutch word "schaats," and perhaps that is one reason the Dutch people are so fond of skating, their national sport.

The earliest use of skates mentioned in history was in the thirteenth century. They were made of wood, shod with a heavy piece of iron and some other metal, thus making them clumsy and awkward, unlike the light skates of to-day.

There have been three periods in the making of skates used in the United States. First came the ones with thick, straight blades, fastened to pieces of wood, and held in place by straps. Next came the clamp or club skate, made entirely of metal, to be clamped securely to the foot. The blades of this form of skate were curved at each end, although it made fancy skating possible, made great speed in "straightway" skating difficult and very fatiguing. Then came the "Donoghue" or "Hudson River" skate and the Norwegian skate, perhaps the most widely used of any. Finally, as a combination of both the Norwegian and club skate has come into great favor the "hockey skate," made with a thick, short, straight blade, to be screwed to the shoe.

Holland has been called the "paradise of skaters." In that little kingdom every one, young and old, rich and poor, skates. Many fine skaters have been produced from Great Britain, as this sport is extremely popular there. There are many excellent skaters in the United States, especially in the northern part, and in Canada, on account of the cold winter months, abundance of ice and snow, and ample opportunity for practice.

More Than Tools Needed.

A young Italian one day knocked at the door of an artist's studio in Rome, and when it was opened, exclaimed: "Please, madam, will you give me the master's brush?" The painter was dead, and the boy, filled with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying: "This is his brush, try it, my boy." With a flush of earnestness on his face he tried it, but found he could paint no better than with his own. The lady then said to him: "You cannot paint like the great master unless you have his spirit."

Only by the power of the Holy Spirit are we able to successfully carry on the Master's work.

The same great lesson was taught once in a museum of old-time armor. When a visitor was shown the sword of Wallace, he said, "I do not see how it could win such victories." "Ah, sir," said the guide, "you don't see the arm that wielded it."

We need all the grace and tact we can acquire through studying the best models and imitating their example; but if we are mere imitators our lives will be void of real power. We must be filled with the same Spirit who wrought in and through His noble ones.

Roof-Dogs.

Our city skyscrapers will produce a new kind of dogs, perhaps. There are dogs in New York and other large cities, belonging to the janitors of these tall buildings, that always stay on the roofs, and never set foot on the ground. These roof-dogs are not lonesome, for there are people living on the roofs as well, and a plenty of other dogs. Sometimes, looking from an office window in a skyscraper, one may see half a dozen dogs gamboling over the roof beneath him.

The roof-dog need have no fear of the dogcatcher, who strikes terror into the hearts of the dogs on the streets below, that have paid no license. He need not be careful about keeping his feet clean, lest his master say: "Keep down! keep down, I say, with your muddy feet!" But the roof-dog can't bark at people passing on the street, or bury bones to dig up again. The dog on the street would be very foolish to grow discontented because the roof-dog is so much above him in the world, and wish that he were a roof-dog instead. Your own place is the best place if you will make it the best place.—Junior Endeavor World.

There is an hour, just after sunset, when all nature seems to be preparing for rest, when the heavens are telling, in the rich colorings of the dying day, the story of the great Light which never wanes! We watch the majesty of all this, and realize the swiftness with which our lives are ending. Then, oh then, the loved ones, absent from us, come into affectionate remembrance; and those, too, whom we have loved and lost awhile, who rest in the Peace of God, invoke our loving hopes and earnest prayers.—W. T. Parker, M. D.

"Not Clothed, But Clothed Upon."

I had a dream of one I loved,
Of one I loved and laid away
When the soul had fled from the darkened eyes,
As daylight at the end of day
Grows dim and dimmer from hill to hill,
And leaves the dark earth mere dead clay,
And the clay was no longer my dear one.

I had a dream that my soul was free
From the grip of mortal law,
And the iron gates stood open wide,
That had bruised my pleading hands before;
And where my heart and will would go
No stumbling body barred the door.
I was free, and I sought my dear one.

Then terror seized my new-freed soul.
I cried aloud from sphere to sphere:
"How shall I know my love anew?
Her voice is dead that I used to hear;
Her eyes, her lips that I kissed, her hair;
All dead, the clay that I held so dear;
And I know not the form of my dear one."

She came * * And myriad souls there were,
From new made worlds, new clad in light;
But I knew my love—and in mystic joy
I woke. * * It was only a dream of night.
But now I know I shall know her well,
When, free of the limits of human sight,
I see her again, my dear one.

For I dreamed not the face that the earth now holds,
I dreamed not the lips that are dead and cold;
The form I dreamed was her deepest self,
Embodied so that it fitly told
Her spirit of love, lived day by day
In the old half-hindering mask of clay.
It was not the clay that I loved of old,
'Twas the living soul of my dear one.

—Margaret Doane Gardner, in Outlook.

Making a Religious Life.

By James William Jackson.

St. Matthew, 2:11: "They presented Unto Him Gifts."

Men make houses, books and pictures by following a definite plan from beginning to end. All real and lasting success depends upon doing things "decently and in order." The making of a religious life is no exception; and the experience of the wise men who came to the Saviour's birth-place offers a suggestion of the way in which we may set about making our lives religious.

"In the beginning" was the Star. A clear, bright, beckoning influence seemed to call the Wise men to something mysterious, great and beautiful. It was an influence hung high that all men might see, but they alone gave heed. Such beckoning influences are never wanting in our lives. A good book suddenly arrests us one day, the power of some spiritual bit of music halts us an instant. A mother's love, a friend's unselfishness, a noble deed, a prayer, a little sorrow—there are untold beckonings hung high over our lives which we have but to follow in their revealings of God. They are for all men; but only a few heed and some actually oppose. The wise men found King Herod craftily anxious to destroy whatever the star stood for. And so some in our day belittle, scoff at and discount the influences which make for our good.

But the brave go on. The wise men came to the manger and found—not an office—or money-dispensing king on an earthly throne. If they had followed the star solely for what they could get in the way of material, tangible profit they were doomed to disappointment. And many are turned away to-day because of that mistake. They would be religious if God would guarantee immunity from suffering, if they prospered and the unjust failed, if the rain would stop falling on them as well as the wicked. But the wise men, with a nobler understanding, immediately presented gifts to the infant king. There they revealed the great essential principle in the making of a Christian life. It was not their place to come and get, primarily, but to come and give—to give of their best; and they gave gladly, counting it a privilege. And so the gracious, inviting influences of God to-day are as summonses to us to come and give to the service of God our gifts of brains, energy and heart. In the locomotive lies the power to draw a train if a man will; in us lie the talents to make a heaven out of earth, if we will, the power to regenerate the world. And the exercise of our gifts constitutes a religious life. One has but to look around and see that this life, with all its weakness, is filled with the spirit of inspiration, the star of God calling to better things more and more. We have but to open our generous hearts and give of our best to the great cause of spiritual uplift. What if we seem to do but little? The Wise Men gave their gifts to a Babe in a stable feeding box, not to a berobed and gold-encrusted emperor.

In the language of Christ's disciples, who one day said, "We have given all we have; what shall we get?" some may say, "Is religion all giving?" Did that little manger Babe never pay the world back for the gift in the Manger? We have the guarantee, "Give and it shall be given unto thee." We say, "All things come of Thee, Oh Lord," and we might add, "All things come back from Thee."

After the Wise Men had made their gifts they were warned by God in a dream to go home another way to avoid danger. That was one reward. Will it not be sufficient compensation to us for all our giving that the gracious, unfailing love of God watches over us always and shields us from unknown sorrow and danger? Is it not enough that we give our finite gifts and receive in return from an infinite God something less tangible and understandable because infinitely greater? At all events it is God's plan that we should obey His Fatherly promptings, serve Him first with the best gifts we have and end by being served of Him, as Christ once took a towel to wash His disciples' feet.

Allendale, N. J.

Good Friday.

It can be traced up to an early time in the history of the Church, the first mention of it being made by the African Father, Tertullian, in his treatise on "Fasting," sometime in the early part of the third century. But it was soon universally accepted and observed by the Church. It was kept as a rigorous fast, and "the public services were conducted with deep solemnity, and with the outward signs of sorrow. Constantine the Great forbade holding of judicial trials, markets, etc., on that day."

It grew out of the reverence of the Church for our Lord in His great humiliation, and sympathy with Him in His sufferings and death, and therefore needed no command of Scripture for its observance. St. Paul prayed that He might "know Him and the power of His resurrection and the fellowship of His sufferings;" and if the religious observance of a special day solemnly commemorating His sufferings and death will help us to enter into fellowship with Him in His sufferings, He will surely enter into fellowship with us, and "bending from His throne on high, will hear our solemn litany.' Especially will He do so if our devout meditation on Him in His sorrow unto death will awaken in us a godly sorrow for the sins that made Him mourn, and our contemplation of Him on the Cross will move us to crucify in ourselves the sins that crucified Him. That is the aim and object of Good Friday, devout and holy homage to Him, deep and heartfelt repentance in ourselves. We pause and ponder and restrain ourselves even on the return of the day on which died some dear friend or relative; shall we not do as much for Him who, in His great love, suffered and died for us?

Oh come and mourn with me awhile,
And tarry here the Cross beside;
Oh, come together let us mourn,
Jesus our Lord is crucified.

—Church News.

The Family Altar.

It is somewhat popular now to recall with a look of pitying amusement the religious austerities of former years, and even a prominent preacher, himself the descendant of Puritan ancestors and pastor of a church whose glory and strength rests upon the firm foundations laid by men and women of the stern convictions and immovable faith of earlier days, has seen fit to hold up for the amusement of his hearers, the frailties of those whose weaknesses often were stronger than the strength of their latter day successors. But however this may be, there were at least some things in which we can take a lesson from the years of ancient times and which we would do well to copy from them.

Among these virtues of the past was the erection and maintenance of the family altar. The Christian father or mother of early days would as soon have thought of omitting the public, as the family, worship of God. Each day's work was hallowed by the invocation of the Divine care and guidance and each night's sleep made the more sweet because commended to the care of Him who neither slumbers nor sleeps. Family life was built up around the conviction that the God of the father and the mother was a God at hand not a God afar off. Childhood knowledge of and reverence for religion was systematically and continually fostered. The Bible was a familiar work, and an everyday companion. It lay upon the table in close contact with the daily paper and the school book, and imparted something of its sacredness to them. The songs of Zion did not have to be rendered by a cultured and well paid choir; they were sung by parents and the children at home and were therefore not unknown in words or tune when announced in the sanctuary. Prayer was not an exercise to be reserved for the church service or to be voiced only in the retirement of private devotions, it was the common language of hope and faith, wherein were expressed to the attentive ear of the Heavenly Father all the little cares and ills, all the common mercies and causes of thanksgiving which must ever knit the family together in their fellowship and affections.—Christian Advocate.

Long illnesses sorely try the patience both of the sick man and of those around him. Long illnesses are a good school of compassion for those who nurse the sick, as also of loving patience for the sufferer. The first stand before the cross, learning the lesson of tender sympathy, and the latter is, as it were, nailed to the cross with our Lord, sharing in the agony of his passion. How can we learn these precious lessons save by charity on both sides? —Francis De Sales.

Our Risen Lord.

Lift up, lift up your faces,
And songs of triumph sing;
This day in heavenly places
We meet our Lord and King.
In mild, majestic glory
He sits enthroned above.
Sad hearts that doubt the story,
O trust His wondrous love.

We crave no radiant vision,
No wonder-working sign;
Who seek the Lord arisen
Shall feel His touch divine.
His spirit breathes upon us,
Soft as the viewless air,
Perfumed by dewy lilies,
Within a garden fair.

Vanished is the cold whiteness
Of Winter's frost and snow;
The earth is full of brightness
With springing flowers aglow.
O sweet reviving season,
Meet for the blessed strain,
That round the earth is wafted,
"Our Lord is risen again."

And we shall rise—oh marvel
That such a thing should be!
Christ's death and resurrection
Set all His loved ones free.
We look for the fair dawning
On the eternal shore,
Of that bright Easter morning
Whose light shall fade no more.

—Clara Broughton Conant in Christian Herald.

Olive Tree Centuries Old.

The longevity of forest trees has been discussed frequently by scientists, but only in rare instances have cases been cited as examples of extraordinarily long life among cultivated fruit trees. However, from Syria comes stories of olive trees that are centuries old; and these ages are established without any question.

There is in existence a trust deed that was issued 499 years ago, and relates to an orchard of 490 olive trees located near Tripoli, Syria. At the present day these trees still bear fruit of an excellent quality and in abundance, though the trunks and branches are gnarled and carry the marks of age. There is every reason to believe, however, that their productiveness may continue for many more years to come.

The fruit growers of Syria are recognizing the value of their orchards, and much new planting is being done. A single block of 300,000 olive trees was set out recently near Beirut, one of the centers of the industry. Formerly the natives were satisfied with one crop of fruit every three years and believed that to be all the trees could produce, but the introduction of European methods of culture has made the groves yield handsomely every season. The old practice of thrashing the fruit from the branches probably was the cause of the intermittent crops.

The people who harvest the olives and prepare the oil do not receive regular wages, but are paid according to an old Syrian custom. The pickers are given five per cent. of the actual fruit gathered, while the grinders receive ten per cent of the olives ground.—Harper's Weekly.

CHANGE DESIRED.

Clergyman desires change, after Easter, to location free from malaria. Best references. Address "Rector," care of Southern Churchman. 26mar2t

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MISS K. HASSARD-SHORT,
1416 Broadway, New York. Room 714.

For the Southern Churchman.

At Easter Tide.

When Easter dawns in the Eastern skies,
And all the dark world glorifies,
Oh Risen Saviour!
Remember those, by new graves, weeping,
Say to each heart, "not dead, but sleeping;"
Grant a miracle of faith,
Oh, Saviour dear,
A vision of the resurrection angel there.

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

DIED.

NELSON.—Entered into rest, on the morning of Tuesday, March 8, 1910, DR. FRANK WALKER NELSON, of Elk Hill, Bedford county, Va., member and vestryman of St. Stephen's church, beloved physician, friend, and helper of his church and people; aged 53 years.

WYNN.—Died at Hampton, Virginia, on December 7, 1909, FANNIE B. WYNN, widow of Robert E. Wynn, of Tappahannock, Virginia, in the sixty-sixth year of her age.

OBITUARY.

Wharton Sinkler, M. D.

It is with profound sorrow and a feeling of deep personal affliction that the Corporation of St. James' parish, Philadelphia, again places on record the loss of one of its members. For many years Dr. Wharton Sinkler discharged the duties of vestryman with the same interest and fidelity that marked all of his relations with his fellows, and with the same kindness and gentleness that made him beloved wherever his varied ministrations took him into the homes of men. In no merely conventional way the Corporation desires to bear witness to his virtues and its own bereavement, to extend to his family its sincere sympathy; to spread this testimonial upon its minutes, and to ensure its publicity in the customary way.

WM. C. RICHARDSON,
Rector.

JAMES S. MERRITT, Clerk.

Mrs. Bettie Kent Harrison.

In Richmond, Virginia, on the morning of February 20th, 1910, BETTIE KENT HARRISON, daughter of the late Col. Joseph F. Kent, of Wytheville, Va., and beloved wife of Judge George M. Harrison, of Staunton.

Endowed with the charms of a rare Christian character, Bettie Kent Harrison was the loved center of a home circle peculiarly beautiful. There she lavished on her husband and children a wealth of tenderness and affection, so genuine in its purity and sweetness that all who were so fortunate as to know the home felt better for having been within its walls, and better for having had the beautiful example which she ever showed to those around her.

Of gentle birth and gentle nature, her graces were those of the true Southern woman, who welcomed to her refined home those who sought her friendship, and who dispensed to those in need an ever ready help and sympathy.

Faithful to her Church, her husband, her children, and her friends, she has simply gone before to enjoy the reward of her Father in Heaven, leaving her dear ones to mourn their loss, and to keep her memory sacred.

Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found.

K.

APPEALS.

GENERAL CLERGY RELIEF FUND.

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There are only two organizations provided for in the General Canons and legislation of the Church, namely,—the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

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Money can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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WANTED—A YOUNG MAN WITH EXCELlent references wishes at once a position of trust. Address R. W. H., Southern Churchman, Richmond, Va. 19mar-4t*

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Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

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A Clergyman of wide missionary experience, highly commended by Bishops, desires position as General or Diocesan Missionary, Group-Missions, Suburban or City Church Extension work, etc. Address Presbyter, care Southern Churchman. 19mar-2t*

The Household.

The Servant Problem.

With the demand for domestic help doubled in thirty years, and the supply increased by only half, what will the "middle class" wife do? She is not the servant of her husband, as are the wives of the poor. She cannot employ men servants as the rich do, and maids are not enough to go around. It isn't wholly the loss of caste that sends them to the factories. Scavengery is without caste, yet there is an over supply of men scavengers. The lack is not due to foreign girls driving out the self-respecting American "help," for American maids in service have actually increased proportionately. Other causes manifestly, are at work to drive the maidservants into the comparatively ill-paid factory labor.

The kitchen demands thirteen hours' labor on week days and eight on Sundays in a servile occupation that implies a relation like the outgrown mediaeval relation of master and man. The servant girl must be a celibate, lonely in another's home; she loses her familiar name, and is "merely Mary Ann." Young mechanics strive to marry school teachers, not servants. These disadvantages are not offset by the better wages, the security of position, the really healthier life, and the valuable training for the home that the kitchen offers. The industrial demands are simply of efficiency, speed, skill, and neatness, and for these it gives money in wages, permits an independent home and social life, with stated hours of labor, evenings off, and some sixty holidays a year.

The housewife must in some way counterbalance these disadvantages. In the judgment of students of the problem the mediaeval status of mistress and maid will inevitably be abolished. Practicing the golden rule and providing training schools without candidates for their training are futile. Already the antiquated machinery of the kitchen has been overhauled and mechanical labor-saving devices introduced. The Patent Office is filled with these devices which for years have awaited the exhaustion of the supply of cheap woman labor, now better educated and diverted into literature, arts, business, and the professions; or, less educated into factory, laundry, and mill. The effect is appreciable. Suppose an eight-hour day for servant girls were soon to be required by statute.

Then would arise the cry from all over the country for help, for mechanical help. At once as by magic, the market would be flooded with devices—pot scrubbers and window cleaners and dish washers and contrivances electrical, gasoline, hot air, compressed air, and what not.

Then would ensue a period of keenest competition by manufacturers for a vast American home trade.

The apartment house is already breaking up the mediaevalism of the home by forcing the servants to live out and the makers of prepared foods are boldly advertising facilities for making them better than they can be produced in the home.—N. Y. Times.

For Those Who Wear Glasses.

To prevent steam from settling on your eye-glasses when out of doors in cold weather, rub both sides of the lenses with soap, rub off with a soft cloth, and polish with tissue paper.—Woman's Home Companion.

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What is the Use of Lent?

The purpose of Lent is spiritual, to fasten the soul closer to Jesus Christ. It is to deepen the life, enrich the soul. It is to win new triumphs over self, to add new splendors to manly character. There is a sad anniversary in every one's life. There is a day when you do not receive your friends, nor mingle with gay companions. Why? Could we look into the privacy of your home, we should see. Before you is the picture of a sweet face; in your heart the memory of a beautiful life; in your ears the music of a voice now stilled. It is the anniversary of a dear one's death. Your spirit is subdued, and there are tears upon your cheek. If you enter aright into such sacred days you come out from them with a blessing. Each of them is a little Lent.

This is the spirit of the Lenten season—devotion to a Person. The One surpassingly beautiful life is uncovered before you. You look upon the sufferings and death of the Saviour of men, the King of humanity. You learn by the heroism of Jesus Christ to display fortitude and firmness in facing your duty, and gain inspiration to bear your own crosses bravely.

Self-denial is the practice of Lent. Discipline the soul. Fast from pleasure, amusement, wine, the dance, the theatre. These things are not wrong in moderation. Just now try to test the will. Cut off even lawful amusement so as better to enter into sympathy with the passion of Christ.

Lent has been a blessing to millions of souls for generations before us. It may be so to us if we enter into it aright. Shall we try to keep it in that spirit?—Pacific Churchman.

Dignity of All Duty.

In one of Murillo's pictures one sees the interior of a convent kitchen, but doing the work in it are not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the dresser, reaching up for plates, and there is a little cherub, running about and getting in the way, trying to help. All are so busy and working with such a will, and so refining is the work as they do it, that somehow you forget that pans are pans, and pots pots, and only think of the angels, and how very natural and beautiful kitchen work is—just what angels would do, of course, if called upon to do it. The picture is suggestive. It shows us the dignity of all duty, even of the humblest drudgery. It is the motive and the aim that alone can consecrate anything we do, and the doing of God's will is always splendid work, though it be but washing dishes or cleaning a street. The humblest duty is a bit of God's will, and shines with heavenly radiance. This ought to be an inspiration to those who live in lowly places and can do only common task-work. Do it well and as God's will, and no great man's brilliant deeds will shine more brightly than your little things in God's sight.—"Glimpses Through Life's Windows."

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Discipline.

Neither an individual nor anation can become great in the truest sense without discipline. At the root of sound discipline lies obedience. How well the great dramatist expounds the profound wisdom of and necessity for this sterling quality: "Therefore doth heaven divide the state of man in divers functions setting endeavour in continual motion, to which is fixed as an aim or butt obedience." It has been well said that to command one must first have learned to obey. We know of no better means for the thorough grounding of youth in habits of obedience and discipline than a course of military drill by a competent instructor. There are some respectable people—teachers even—who on occasion talk and write intemperately of those who favor military drill in our schools, and defensive precautions for our Empire. Such people unconsciously apply to themselves Selden's comment: "He that speaks ill of another, commonly before he is aware, makes himself such a one as he speaks against." Over against the opinions of the educators, great and small, to whom we have referred, we place the opinion of another educator, who in greatness of soul, love of liberty, and lofty patriotism, outranks them all: "I call, therefore," writes John Milton, in his Tractate on Education, "a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war." And how can that complete and generous education of a man begin better may we ask, than by giving him a thorough grounding in habits of obedience and discipline, and at least a rudimentary knowledge of the principles and practice of military drill.—Canadian Churchman.

The Weakest Point.

The whole life is to be guarded and protected, because no man is stronger than his weakest point, and we may actually be weakest where we suppose ourselves to be strongest. It is possible to be careful about the mouth, and yet to allow the eye wide and perilous liberty. Alas, we can practice wickedness in silence! The eye can be enjoying a very harvest of evil while the mouth is fast closed, and not one sign is given by speech that the soul is rioting at the table of the devil. . . . It is of infinite consequence that we should direct our exertions to the right point, otherwise our lives may be spent in mere frivolity under the guise of great industry and faithfulness. We may be watching at the wrong gate, or we may suppose that only certain gates are to be closed, and that others may be left open without danger. . . . It is not the front door that needs to be attended to, but the gate at the back, or the little window in some obscure part of the house. When the enemy comes as a housebreaker, he does not seek for the strongest part of the castle, but for its weakest parts.—Joseph Parker.

It was a wise pilot who when asked, "I suppose you know the exact location of all the dangerous rocks along this coast?" replied, "No, sir; but I know the exact location of all the safe channels." One may know the dangerous rocks and yet be unacquainted with the safe channels. If one knows the latter and carefully keeps in it, he may be perfectly easy as to the rocks and reefs that may be hidden in the waters near by. Christ is "the way." If we keep in him and close to him we need have no fear.

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In other worlds we may be called to do something else for our Lord, in this world only we are called to suffer for Him.

We talk about eternal rest, but the truest rest is beautiful work. We can not imagine energetic, earnest souls doing nothing.

Many a seeming defeat may force us to retreat to higher ground, where we may stand in stronger array, retrenched, reinspired—to fight harder than ever.

The roll of the great leaders in human thought and effort have not been those who had the best opportunities, but those who made the best of those which they had.

He who is living on a high level, battling bravely to do his best, making happiness secondary to right, honor, truth, usefulness and justice is the one to whom happiness first comes.

Nothing that lives in nature lives for itself alone. The plant that absorbs what is to it life-food, carbonic acid from the air, must exhale oxygen or it will die. Giving is as vital as getting.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always and, like God, to love always—that is duty. —Amiel.

The goodness of God is more illustrious in His conduct towards those who fear Him; these are the objects of His special favor; He delights in them, and is always ready to hear their prayers.—Neal.

Let us not put off the expectation of happiness to be realized in some great future, but find it from day to day in the trifles of life—as the children of Israel gathered every day the manna that fed them.

The fear of the Lord is the beginning of wisdom; it is the best and most natural way of living; should we not fear and reverence the God that made us, that preserves us and provides all things for us?

What we have to do is to let down our friends who are ill or in trouble or far from God at Jesus' feet; and Jesus, seeing our faith (not their faith), will say to them, "Thy sins are forgiven," or "Arise and walk."

Let us not be content with the effort to imitate Christ; let us appropriate Him, as the flowers of Spring and the fruits of Autumn appropriate the properties of the sap and dew and balmy air, and all the glorious forces that lie hid in the sunbeams.—Meyer.

Take your life day by day and hour by hour. Do not look too far ahead. If you are suffering, you have only to suffer that day. If you have an anxiety, God undertakes to see you through it, but only day by day. One of the great secrets of a happy, calm, and strong life is to pray day by day, and trust day by day.—Bishop of London.

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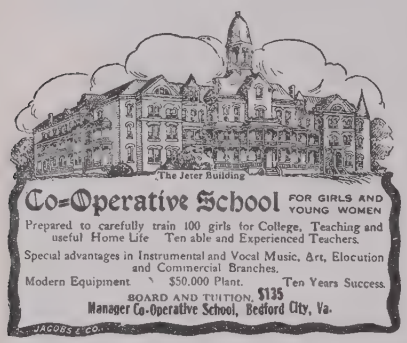
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VOL. LXXV. RICHMOND, VA., APRIL 2, 1910. No. 14

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Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

HITHERTO.

"Hitherto hath the Lord helped us." These old words fitly utter the mood of believing minds as they look back on the old year and forward to the new.

"Here on the edge of the old and new we stand, like a windmill on the ridge of a lofty down, turning with the changing wind of the soul, in thought, now gazing on the country behind us, now over that which lies before us." The road behind us in our retrospect may be and indeed always is associated with sad memories, memories of our own faithlessness, fear and failure, memories of our grievous losses, memories not only of those reft from us by death, but of those estranged while living; memories it may be of the falling from our side of those who were our heroes. They have loved this present world, and are no more with us; memories of days and of battles where our best effort ended in defeat, where it seemed as if the power of evil was mightier than the power of righteousness.

But blessed be God these recollections do not exhaust our stores. Nor are they even uppermost. We have lost, it is true, that which we might have kept and should have kept. We have lost what we could not keep. We have seemed at times forsaken and overborne. But high above all failure of decay, of impoverishment rises the thought of a Living and Loving Presence.

"Hitherto hath the Lord helped us," or we should not be here. That is the primary thought. We have not been conscious of our hazards, scarcely conscious, perhaps, of one out of a thousand among them. But in the most sheltered and secure of pilgrimages, the traveller has now and then got sight of the near precipice.

When the soul consciously elects to live in the midst of alarms, then it knows more alike of the perils and of the aid. There is nothing more remarkable in the stories of explorations than the recognition almost unwillingly bestowed at times on the Delivering God. We look back on the milestones we have passed; we look forward to the principal stages of our journey, and we say "Hitherto hath the Lord helped us," and a spring of hope wells up in the weariest heart.

Observe the sobriety of this acknowledgment. It is not a word of triumph. We have not come through without scar or dint or fall. We have not come through a series of easy, shining victories; we have fought our way to the place where we stand, and the fight has often been a very hard one. But the Divine aid has not been withdrawn. The succours of grace have not been denied. We have not been suffered to drift beyond the Divine Love and Care. "Hitherto hath the Lord helped us."

What is true about the individual Christian is true of the redeemed Church. He who loved the Church and gave Himself for the Church has the Church in His own keeping. The best tonic for the depressed worker, as Bishop Lightfoot finely said, is a study of Church history. What shows itself there is the power of recovery which asserts itself in the darkest and most fateful epochs through which the Church is called to pass. We are not to make light of the difficulties and the dangers. Whether they are greater or less than those of former times it is hardly possible for anyone to say. Suffice it that they exist, and have always existed. We are to meet them in the old strength. "Hitherto hath the Lord helped us."

"When, then, we consider these things, it is time for us to look backward no more, but forward to all we may make of the future by the love of man and by the grace of God. Beneath us, as we stand on the ridge, lies an unknown land, fresh woods and pastures new, battles, adventures, rests by the wayside, new friends, new loves, strange work, and stranger life. Is no curiosity yet awake in us to penetrate the secrets of the coming year? No eagerness to strive and seek, to follow the gleam? No heart for work certain to present itself for serving our fellow men, for running the race before us, looking unto Jesus, the Author and Finisher of our faith?" Surely we must say, Yes. And the great hope for the New Year is that we should seek more steadfastly that availing help of God. In some mysterious way the strength and joy of that help depends on our faith in it and on our striving after it. The Archbishop of Canterbury in the noble message he has sent out for the New Year puts the truth in memorable words. He insists that Jehovah's definite guidance will be given to those who at such a time as this reverently look to Him for aid. "When we begin to consider our responsibilities, the issues at stake, the outcome of our doings: That sends the reverent, believing man to his knees. We are so sent now. Nor have we any right to doubt that we shall find the help we need, if we are doing our part in bringing to bear upon the issues whatever powers we have of thoughtfulness, of knowledge, of loyalty to well-proved principle, of sympathy for suffering folk. Fashion those thoughts into a prayer, a prayer for unity, peace and concord among the nations and for what shall tend thereto; a prayer for the relief of human loneliness and suffering and for the rightful sharing of our burdens; a prayer for the stability and balance of the best and sanest forces in our public life; a prayer for the security and adequacy of our provision for due ministry of word and sacrament throughout the land; a prayer for truer unity and harmony among the Christian men; a prayer for whatsoever shall safeguard and deepen the purity of home life, and the sanctity of the marriage bond; a prayer for the better upbringing of our children in the faith and fear of God. No one of these dare we leave out of our thoughts at such a time."

There are dreary tracks of road before us, and rough perilous places, but these are not all of the way. Still He leadeth us by green pastures and still waters; He restoreth our souls. Wherefore, let us lift up our hearts!

So long Thy power hath blessed me, sure it still
Will lead me on;
O'er moor and fen, o'er crag and torrent, 'till
The night is gone. C.

BOOK REVIEWS.

The Gospel of the Kingdom; or, the Sermon on the Mount, Considered in the Light of Contemporary Jewish Thought and Ideals. By H. E. Savage, D. D., Dean of Lichfield. Longmans, Green & Co.: London and New York. Price, $3.50.

The Dean of Lichfield has accomplished the very difficult task, in his book, of treating the Sermon on the Mount from a new and fresh point of view; and in so doing he has produced an unusually interesting work.

Instead of treating his subject from the viewpoint of conventional comment, or exegesis, or even of criticism, he approaches it from the position of thought and preconception and intellectual and spiritual conception of the Jew of our Lord's own day, the man to whom it was addressed. What did "The Kingdom" mean to Christ's contemporary, and what was his conception of its duties, privileges and powers? What was his interpretation of "The Law," and what was a "Blessing" to him? How did he think of murder, adultery, and the other sins on which Our Lord comments? Dr. Savage shows, first of all, that the Jew of that day expected a "kingdom;" that this was an expectation of long standing, had been evidenced by many uprisings. This hoped-for kingdom centered around an expected national king, who was to be God's vicegerent on earth, and of the Line of David. So "The Kingdom represented a positive organization, with a head and laws and regulations.

In the Sermon on the Mount, to which the Dean then comes, he shows that Our Lord is speaking to the Jews of this kingdom, which they expect, and is teaching them that it is spiritual not national. The title, "Sermon on the Mount," Dr. Savage shows, originated with St. Augustine, and was adopted from him into the English Bible, but its real title is "The Gospel of the Kingdom," and this sets forth its real object and meaning. It represents the development of the Old Covenant into the New; there is neither elaboration of distinctively Christian doctrine, nor scheme of organization, and it evidently belongs to the early part of Christ's ministry, where St. Matthew seems to put it. From this point the Doctor goes on to treat the discourse in detail, from this point of view.

Of the ten chapters of the book, he gives one entirely to an admirable treatment of the Beatitudes, showing how they are based on the spiritual teaching of the Psalms and Prophets, and are an unfolding and development of the Old Testament standards. Another chapter he devotes to the influence of "The Kingdom" on the world, under the similitudes of Salt and Light.

Probably the most interesting chapter in the entire work is that on Our Lord's "Interpretation of the Law;" that Christ did not abrogate it; the meaning of "fulfill" and of "Till the heaven and the earth pass away," and also of "one jot or one tittle;" also, Christ's comment on the law concerning murder, as well as the duty of reconciliation; and His comment on the law concerning adultery, involving the law concerning divorce. In speaking of divorce, the Dean puts himself on record, unequivocally, that Our Lord, in this passage, allows divorce and remarriage for prenuptial unchastity."

But one could continue almost indefinitely commenting on this excellent work. It is able, scholarly, gracefully written, and most worthy of careful reading.

Tales of Travel, All Around the World. By Horace A. Taylor. New York and Washington: The Neale Publishing Co. Price, $1.50.

Mr. Taylor, after concluding a considerable career as a public man and National official, compensated himself by a leisurely trip around the world; and in this book he undertakes to give his readers the progress of his travels and the results of his observations. What he saw is largely what other travellers have told us of, and the author hardly allows himself space enough to give us any new details. His observations are usually provincial and frequently prejudiced. He sees every thing as compared with the States, and he is always quite sure that we do things the right way. His patriotism is commendable, whatever one may think of his judgment! But when, as is usual with the flying tourist, he undertakes to tell us all about "Missions," after talking with a few foreigners as ignorant as himself, it is then that his prejudice shows up in most vivid and startling colors. He has at last found out all about it and there is little or nothing to it! The missionaries are mostly pious weaklings, and when their work is not positively harmful it is simply a wanton waste of good time and beter money! It is a pity unspeakable that this type of animal did not die out with the one that talked to Balaam. But doubtless for some wise purpose an over-ruling Providence has allowed the breed to continue. But there is one satisfaction: it is impossible to conceive of Mr. Taylor's book influencing any one enough to do any harm!

The Gospel According to St. Matthew. By G. M. MacDermott, M. A., L. Th., Vicar of Great Allingham, and Rector of Little Ellingham, Attleborough, Norfolk. Milwaukee: The Young Churchman Co. Price, 35 cents.

The Gospel According to St. Mark. By G. M. MacDermott, M. A., L. Th., Vicar of Great Allingham, and Rector of Little Ellingham, Attleborough, Norfolk. Milwaukee: The Young Churchman Co. Price, 35 cents.

These two little books belong to a series of "Plain Commentaries," and are compact, concise, scholarly, and put up in an admirably convenient shape. They can easily be slipped into a pocket and read anywhere, at any time. The comments are surprisingly full considering the small space they occupy, and they will prove very useful indeed. They show wide study and careful preparation and are full of suggestive thoughts.

APRIL MAGAZINES.

St. Nicholas.—Do you know what the Junior Aero Club is, and that its membership is over 1,000?

Do you know of the Junior Aeronautic, with even larger membership?

Do you know that American boys' active interest in toy airships is really an important factor in the development of the airship?

These are some of the interesting facts told by Francis Arnold Collins for readers of the April St. Nicholas in a profusely illustrated sketch on "Boys and the Airship."

Many good stories in the April St. Nicholas: "The Pocket Compass," the tale of a brave boy's heroism; "In the Little Old Leather Trunk," the story of how a bright girl's cleverness lifted her grandmother's burdens; "The Secret Telegram," another of "The Young Railroaders' Series," "Betty's Practical Joke," "The Little Girl Next Door," a very funny story of two little girls big and little—besides all the serials.

McClure's.—An excellent pen picture of the Duke of the Abruzzi, a modern prince with an amazing romantic career, has the leading position in the April number of McClure's Magazine. Other articles of no less interest are: "Some Modern Ideas on Food," by Burton J. Hendrick, showing the baneful effects of meat diet; "Preventable of Blindness," by Marion Hamilton Carter, who takes up the cause of the needlessly blind, and shows that one-fourth of the children in the blind asylums are unnecessarily blind; "Follies in Criminal Procedure," by Charles B. Brewer, and "What Whiskey Is," by H. Parker Willis. Among the short stories are "The Purple Stockings," by Edwin Salisbury Field; "For the Sake of Her Children," by Octavia Roberts; "At Brady's," by Mary Heaton Vorse; "The Curse of the Heretic," by Seumas McManus; and "The Kite," another war story by the author of "The Joint in the Harness." There are drawings by Andre Castaigne, Frederic Dorr Steele, Thomas Fogarty, Rollin G. Kirby, and Robert Edwards.

The Century.—Important timely interst is characteristic of many of the articles of the April Century.

In the spirit of the Easter season is Robert Hichens' account of his journey "From Damascus to Nazareth," with reproductions in color of Mr. Guerin's paintings of the Garden of Gethsemane, the Mount of Olives, and Tiberias and the Sea of Galilee.

George von Skal's "If Germany Were Called to War" is a vivid presentation of the wonderful organization by which a million soldiers could be placed in the field within a week.

Charles R. Miller, editor of the New York Times, who has made a special study of Socialism, presents some of his conclusions, giving cogent reasons why Socialism is undesirable and impracticable, and considering the latest programme of the Socialist party, chiefly as it would affect the management of finance.

An article of constructive social interest in the number is Jacob A. Riis' "The People's Institute of New York," a remarkable organization which has brought about the censorship of moving picture films for the entire country, the supervision of theatres for the people, and which conducts an open forum at Cooper Union where important questions of the day are freely and helpfully discussed.

Dr. Howard Lilienthal's "Current Progress in Surgery" is, it is promised,

the first of a group of similar papers on the work of the world in important fields. There is also a popular article on "The Return of Halley's Comet," with information on comets in general, by Prof. William H. Pickering, of Harvard.

For the Southern Churchman.

Bishop Philander Chase and His Southern Friends.

By Clarence M. Abbott.

Philander Chase began his acquaintance with the South when in 1805 he was sent to New Orleans, in response to a request which had been received from the Non-Roman Catholics of that city, who had written Bishop Moore that they desired him to send them a clergyman of the Episcopal Church in order that they might undertake the formation of a parish. Young Philander Chase was then engaged in parochial work at Poughkeepsie, N. Y., and leaving his wife and family for a time, sailed on the brig "Thetis" upon the rather perilous journey to New Orleans. The trip was one of some danger and the new clergyman experienced, for the first time, the difficulties and hardships of sea-faring. Having arrived at the newly-seated city, he was received with great hospitality by acquaintances living south of the city. Here he spent several days upon an orange plantation. He quickly came in touch with those who had asked for clerical ministrations, and with the acuteness which he manifested in business matters throughout his life, soon discovered that the law which empowered the new religious organization was not effective for the purpose. Accordingly he had the statute changed, and after the preliminaries had been arranged he was called as rector by the vestry, which numbered fifteen persons. After some correspondence he accepted the call and returned to the North for his young and invalid wife, whom he brought to the South upon his return. The United States court room on Royal street was fitted up for services and Christ church parish began its first work. Very soon Philander Chase started a school for boys, as was the custom of many clergymen in those days.

The question of household servants was of importance to him, and he soon found that he would not be able to manage his school unless he followed the custom of the State and purchased a slave, which he did; buying a bright negro lad, named Jack, for $500. The purchase of this slave had a very considerable effect upon Philander Chase's character in later years, as did also the fact that he had temporarily sheltered a number of slaves who had recently arrived from Africa, and who were in a weakened condition by reason of their sea voyage. Later Jack was manumitted, but enemies remembered that the Bishop had, for a time, held a man in bondage, and later when he was elected Bishop of Ohio, this fact was urged against his consecration, but it did not prevent this great and good man from taking up the duty to which he had been called by the Convention of that Diocese, for he was later consecrated at the hands of four Bishops.

The school prospered, as well as the parish, and soon larger buildings were secured for it in Tchoupitoulas street, in the Faubourg St. Marie. Philander Chase did not escape the curse of yellow fever, which was then rampant in New Orleans; but after several days of serious illness, once more regained his health. At length he determined that the "imperious duty" of educating his sons who were left in New England, must compel his return to the North, and so he left sunny Louisiana and returned to the North.

Many years passed before Philander Chase again visited the South, and then it was as the Rt. Rev., the Bishop of Illinois, in quest of aid for his newly established institution of learning, "Jubilee College," which he had located near Peoria.

While Bishop of Ohio he had founded Kenyon College, but resigned and later was elected the Bishop of Illinois. In this then wild region there were few Church people, and schools were scarcely to be found. He quickly determined that there was a great necessity for a school which would furnish native sons for the ministry and also educate boys and young men for secular vocations. With the ambition to found such a school, he undertook the voyage to England and there interested Dowager Queen Adelaide, Lord Kenyon, Lord Bexley and many others of the nobility who had previously aided him while Bishop of Ohio. His mission was successful, and he returned to America with high hopes of founding another collegiate institution. He began his work near Peoria, where he erected a building of logs, which he called "Robin's Nest," because it was "built of mud and sticks and full of young ones." Here the instruction was started, but Bishop Chase decided to make a trip to the South with a view to interesting his Southern friends in his new venture. In 1839, accordingly, he began his efforts at Natchez, where he stayed with the rector, the Rev. Mr. Paige, and with other friends. In Natchez he preached in St. Mary's church, and in his "Reminiscences" he records his first gift as being a sovereign from Miss Mercer, a young girl of that place.

At first his work seemed to be unsuccessful, but later very generous gifts came to him from people living near Natchez. He then went to Woodville, Miss., where he visited friends and talked to them of the College. Generous contributions came to him from acquaintances at Arrandale, La., where he visited and also minisfered. He stopped for a short time at St. Francisville Landing, but soon went on to New Orleans with high hopes of much aid from the place of his earlier ministrations. He says, in his Reminiscences, "I have just heard that Dr. Wheaton, of New Orleans, is wishing to go to Cuba. When he saw, by my trunks being sent to him, that I was expected to be in that city, he resolved to seize on the opportunity of leaving his parish in my charge, and accomplish his visit. This is good news to me. It will afford me an opportunity to bring my cause fairly before the rich members of that church and parish, and thus open the door to a liberal donation." However, there was then in New Orleans a solicitor for Kemper College, in Missouri, which Bishop Kemper had founded, and Bishop Chase found that he had great difficulty in raising the funds which he desired. The vestry of Christ Church, however, paid him a sum, which was due him, and so, although his contributions were not large, he did not leave the city empty-handed. Sailing from New Orleans by schooner to Charleston, he had a very stormy passage, and for a whole week was in the mouth of the Mississippi, being delayed by fogs and contrary winds. Arriving at length at Charleston, he was received very hospitably and preached at St. Philip's church.

Bishop Chase seems to have been much impressed with the condition of the colored people in the South, and says in his Reminiscences: "The black people of Charleston, generally, are well-informed and are regular attendants at some place of worship. Those of them who are under the care of the Episcopal Church are noted for their pious moral conduct. There is a Catechism for their use prepared in conformity with a resolution of the Convention, under the direction of the Bishop; and an excellent thing it is." Visiting Savannah and Augusta, he was presented with vestments by the ladies of these cities, and did much preaching. The donations to his new work were fairly liberal and the Bishop felt much encouraged. Columbia was visited and friends there helped him in his work with donations. Bishop Chase had a great admiration for Southern plantation life, especially in certain families which he visited, and speaks very appreciatively of the beautiful nature of the country and the delightful hospitality of its neighbors.

Thus far he had not received very large contributions and felt, in a measure, discouraged. He says: "If I go home without accomplishing the endowment of Jubilee with at least two professorships, I fear I shall have little rest until I receive it in the grave. I am so engaged in what is before me, that to be disappointed would seem to shorten my days. I come home but to die; yea, I know not, but that my strength should be brought down in my journey." However, brighter days were ahead and they came at Charleston where the clergy, in a joint meeting, passed a resolution of appreciation of the Bishop's character and his objects, and commended his work to the liberality of the Church. In Charleston he had expected to assist at the consecration of Dr. Gadsden to the Episcopate, but the required number of Bishops did not come at this time, and so the consecration was delayed. In 1840, while in Charleston, came the largest gifts, and in one week he raised $10,000 for a professorship at Jubilee College. His personality had impressed itself to a remarkable extent upon the people in this city, and the righteousness of his cause was recognized. Leaving Charleston with much joy in his heart at his success, he journeyed Northward where he preached in Fredericksburg, Alexandria, Frederick, Md., and Washington. He speaks appreciatively of the generous contributions from parishes in Virginia and Maryland, and ended his journey in New York, where he was also aided materially. Journeying westward again to Illinois, he undertook his work at Jubilee, where a fine stone building of native limestone was erected for the purposes of the institution. For twenty years the school did a valuable work and graduated many who were conspicuous in both Church and State.

In 1852 the Bishop died, as a result of an accident in a carriage. The work in Jubilee contniued until the Civil War, compelling the withdrawal of many students from the South, made it impossible to continue it further. After the war Jubilee pursued its work intermittently until 1875, when it closed its doors as a collegiate institution.

Recently a new era opened, however, when the Rt. Rev., the Bishop of Quincy rebuilt and repaired the original college building, and erected others, and threw open the institution as a school for boys. At "The School of Jubilee" the trustees of the college are fulfilling, in part, the desire of the founder,

and through the academic, commercial, industrial and agricultural courses are furnishing the students with a broad education for life. Bishop Chase had intended Jubilee College for the sons of the people in moderate circumstances, and the same thought is being carried out at "The School at Jubilee." The magnificence of the location and the fertility of the school farm of 300 acres justify now the wise judgment of that energetic pioneer of the Church, Bishop Philander Chase.

Albany, N. Y.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The New Girls' School at Charlottesville.

Mr. Editor: Your readers have doubtless seen in the daily papers that a charter has been granted to the "St. Anne's School," and it has been organized by the election of the following officers: Ft. Rev. R. A. Gibson, president; Judge John M. White, vice president; E. I. Carruthers, secretary, and J. M. Robertson, treasurer. These gentlemen, except, of course, Bishop Gibson, are all well-known business men of Charlottesville. There is not a name among them that does not carry weight and influence in business circles.

The board of directors are Bishop Gibson; Corbin Thompson, of Fairfax county; Rev. Dr. Crawford, Dean of the Seminary; Dr. Thomas Nelson Page, Judge White, E. I. Carruthers, H. C. Marchant, George R. B. Michie, and myself.

We have gotten the full amount needed, $16,000, to purchase the property. The deed is prepared, signed, asknowledged and ready for delivery. Mr. Robertson, cashier of the Peoples' National Bank here, is sending out notices to the subscribers, and I feel sure from the character of them all, that prompt settlement will be made.

Fully realizing the importance of the work, N shall now proceed to get the additional $9,000 needed, according to careful estimate, to make such repairs and improvements as will put the property in splendid condition. While a general overhauling is desirable, a large part of the furniture is in good condition, and, with some "doing up," can be made "good as new."

Some will ask, as others have done, "Why did you name it 'St. Anne's?'" Simply because St. Anne's parish is historic, being composed of a large part of Albemarle county. It is short, easy to remember, and many think a pretty name. In Bishop Meade's "Old Churches" we have a very interesting sketch of St. Anne's parish. Rev. Charles Clay, a near kinsman of Henry Clay and a most useful and acceptable clergyman, was one of the former rectors of St. Anne's parish, and Thomas Jefferson at one time a vestryman. So we conclude that for historic and other reasons, "St. Anne's School" is an appropriate name.

I shall ask the privilege of making a full report of the plans and prospects of the school to the Council.

The interest in and approval of the plan to establish such a school here is general. I have gotten contributions from the far North and from Texas. Splendid women, fully qualified, are applying for positions of various sorts. The prospects for a first-class school, where the terms will be as moderate as possible, are exceedingly bright. Already prospective patrons are asking information about the opening of the school.

The Southern Churchman has rendered invaluable service and I thank the management most cordially.. Quite a number of the clergy have taken great interest and showed their interest in a material way. The laity, to whom I wrote, men and women, and whom I visited, have made my task comparatively easy and most pleasing.

With thankfulness to Almighty God that he afforded me the opportunity and enabled me to bring the effort thus near successful completion, I am

Faithfully yours,
H. B. Lee.
Rector of Christ Church,
Charlottesville, Va.

The Proposed Change of Our Church Name.

Mr. Edior: In your issue of March 19, a correspondent advocates a change of our Church name, and suggests that it be called "The Holy Catholic Church." It may interest some of your readers to hear from the other side. Were your correspondent's wishes carried into effect, would it not be necessary to add: "Nota bena. This does not mean 'The Holy Catholic Church' presided over by his Holiness at Rome, but is intended to designate the body formerly known as 'The Protestant Episcopal Church.'"

The term "The American Catholic Church" is also suggested as a sort of second choice. With from twelve to fifteen Romanists in the United States to one Episcopalian, it is easy to foresee what would be the idea conveyed to the public mind by either name. "The French Catholic Church," or "The Catholic Church of France," would no be more certainly understood to mean the Latin organization in that country than would "Catholic" applied to our organization here, no matter in what manner the name of our country could be connected with it. As a simple matter of fact, the term "Catholic" cannot be used to designate our Church, in any possible combination of words, without identifying us with Rome.

We are informed that the word "Protestant" is offensive to those desiring the change, which must be because they see nothing in "The (existing) Holy Catholic Church" against which to protest. This being so, why do they stay with Protestants to whom their present name is acceptable and to whom it has a real and valued meaning? They could easily rid themselves of the objectionable title, which misrepresents them, by going to the Communion whose name they love and which stands for nothing that displeases them.

I fail to see what fascination there is in the word "Catholic." It is without scriptural authority, and its use in history does not commend it; the Greek Church gets along without it. It is associated with idolatry, intolerance, transubstantiation, purgatory, celibacy of the clergy, auricular confession, etc., and it calls to memory the horrors of the Inquisition, the fires of Smithfield and the massacre of St. Bartholomew's Day. It savors of persecution and not piety, of apostacy and not orthodoxy, of priestcraft and not holiness. In common with all Protestants, I would consider it an intolerable shame to have my Church called by that name, no matter how combined with prefixes or affixes.

But, it is urged, the word "Catholic" occurs in the Creed. No doubt, and if it had the same meaning when the Creed was formulated which it has now, all Christendom should belong to the existing "Holy Catholic Church," and the Reformation was not only unnecessary, but sinful.

When our Prayer Book was complied, "prevent," according to its derivation, properly meant to go before and assist, but it would be absurb for any one asking for help now to say, "Please prevent me." When Catholic Philip sent forth his Invinciple Armada, the beacon fires which were lighted along the coast of England were called telegraphs, but the word telegraph would not now convey the idea of bonfires lighted to give warning of the approach of an enemy, and the term "Catholic" conveys now about as correct an impression of New Testament Christianity as the word telegraph used now would convey the idea of the coast fires of our ancestors, or the word "prevent" the idea of assistance. Therefore, instead of changing our name to conform to the terms of the Creed, as translated into English, why not substitute for the word which has lost its original meaning, its acknowledged equivalent and say, "The Church Universal," which would convey a truthful impression and save us from mental stultification; for, when a Romanist repeats "Holy Catholic Church," in the Creed, he means his own communion, to the exclusion of all outside its pale, while the outsiders who use the same words think of something entirely different.

The advocates of the change argue that it would tend to the union of Christendom: but they must of necessity know that infallible Rome, in the very nature of things, will not abate one hair's breadth of her pretentions; therefore, union can mean nothing but absorption of the less by the greater. If union on other terms is impossible, it seems to me that the workers for union would not prolong the agony of arriving at it by piecemeal, except for the hope and with the purpose of gradually weaning our laity from their Protestantism. For this reason they are content to wait, while nightly they pitch their moving tents a day's journey nearer the home they long for.

John Church.

McKinney, Texas.

"The Outworn Wording of the Preface to the Ordinal.

Mr. Editor: These words occur in the review in your issue of March 19, of Bishop Gore's recent book, "Orders and Unity." I do not wish to make capital out of such a "break" as this, but I do not think such belittlement of our standards should be allowed to pass without protest.

When Edward VI. appointed a Commission to report on the subject of Orders, their number and kind, the idea was to test the question of the "Minor Orders" which in pre-Reformation times had become numerous. They reported in favor of the three orders only, and the Preface to the Ordinal embodies their conclusions. Then

came the attack from the other side—that against the highest order, in the reign of Elizabeth and James. The English Church stood her ground and still stands it. Now, in the American branch, are found your reviewer and some others who think the "wording of the Preface as to the patent universality of orders" is "outworn"—the patent universality. I think they make this mistake: The fact of existence of three orders is no more in doubt today than at any previous time, but the manner of the passage from Apostolate to Episcopate is not as clear as it was once deemed to be. How did the roving Apostle settle into the stationary Bishop? It is not that such testimony as we have is conflicting, but that it is scanty. The fact of Bishops stares us in the face, but at the same time that which we greatly desire to see—the exact line and process of the change from a first order consisting of the "Apostles" to a first order consisting of the "Bishops," has to be inferred more or less. For instance, Jerome, who by the way lived centuries after, and therefore is not a witness of the first order, says: "The Churches were governed by the common Council of the Presbyters" (under the Apostle we must assume of course), but that after "Each one began to reckon those whom he baptized as belonging to himself (alluding to the beginning of the Heresiarchs), it was decreed throughout the whole world that one elected from the Presbyters should be set over the rest, that he should have the care of the whole Church, that the seeds of schism might be destroyed." From this we would infer that the special functions of the Apostles—rule over elders—power of hearing appeals—chief government of affairs—ordination, etc., which could not, of course, be allowed to lapse, because vested by the decree throughout the whole world in a first order of men and not in sessions, Presbyteries or Councils. For Alexandria Jerome puts the time as "From St. Mark." All this testimony of St. Jerome suits admirably, but can we trust a witness of the last part of the fourth century to know the conditions centuries before his time? But the facts are not obscure. There were indeed three orders according to overwhelming testimony.

Furthermore, the functions of the Apsotles, if they could not lapse (because ordination, appeal, rule, etc., must rest somewhere) where could they be found in the post-Apostolic Church? The strong issue is between th systems which on the one side point to men, and those on the other that point to councils or bodies. Let us remember it has never been claimed that ordinations, etc., are the functions of a presbyter, but of the presbytery, i. e., the presbyters "in consessu." The functions are "joint" not "several" functions. Rule over elders could not be vested in an elder without making him something more than an elder. It is, therefore, the body of elders that is held to have the power. In the Episcopal system it is the personal man, while in the other it is the impersonal body which possesses the identical thing. Now with this held clearly in mind, let history be searched for evidence. Jerome tells of St. Mark at Alexandria; Ignatius, Polycarp, Clement, etc., rise to view; the lists of Ignatius and Tertullian appear. And so it goes, entirely justifying the statement of the Ordinal, "It is evident," etc.

Suppose one looks for mention of Presbyteries by name, he will find only St. Paul's allusion in the Epistle to Timothy, and the instances of the Ignatian Epistles, until such late times that Bishops abound on every side. If he wishes to assume these to be possessed of powers commensurate with those assigned to post-Reformation "Presbyteries," it must be pure assumption, with the evidence the other way. If one looks for mention of Presbyteries not by express name, but by implication, he will have a still harder time in trying to show they were councils of the type he desires to find. If the evidence for Bishops seems to anyone to be weak, just let him try to find evidence for Presbyteries of the type that could hold the functions vested in the Apostles.

I think that if the words of the Ordinal, "diligently reading ancient authors," shall not be traced as "outworn," there will be no fear that the words, "it is evident" will be so regarded.

R. W. BARNWELL.

Petersburg, Va.

Church Intelligence.

CALENDAR.

March.

1—Tuesday.
6—Fourth Sunday in Lent.
13—Fifth Sunday in Lent.
20—Sunday next before Easter.
21—Monday before Easter.
22—Tuesday before Easter.
23—Wednesday before Easter.
24—Thursday before Easter.
25—GOOD FRIDAY.
26—Easter Even.
27—EASTER DAY.
28—Monday in Easter Week.
29—Tuesday in Easter Week.

Collect for the First Sunday After Easter.

Almighty Father, who hast given Thine only Son to die for our sins, and to rise again for our justification; grant us so to put away the leaven of malice and wickedness that we may always serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. Amen.

Foreign.

The House of Lords.

Lord Roseberry introduced his resolutions for the reform of the House of Lords on Monday in a speech that, as not infrequently happens in his case, struck the true keynote of public opinion. He invited the House to affirm that the possession of a peerage should no longer in itself constitute a right to sit and vote in the House of Lords, and there can be no doubt that the country wishes to see the Second Chamber relieved of its less suitable members, and strengthened by additions from a wider area than that of the traditional aristocracy. The two policies now before the nation are that of the Government, which would deprive the House of Lords of all power and reduce it to the level of a "Painted Chamber," and that of Lord Rosebery and the Unionist Party, which aims at establishing a sound legislative court of appeals, responsible to public opinion and representing the best elements of the community. The only two States, as Lord Rosebery pointed out, in which the principle of Single Chamber government has been adopted, are those of Greece and Costa Rica, and neither of them seems particularly fitted to supply England with a political example.

The Primate's Speech.

The Archbishop of Canterbury's contribution to the debate on Tuesday was characterized by that combination of quiet eloquence and practical statesmanship for which Dr. Davidson's Parliamentary utterances are distinguished. It seems hardly necessary to the student of constitutional and ecclesiastical history for the successor of St. Augustine and Dunstan to vindicate the right of an Archbishop of Canterbury to have a say in the constitution and functions of a House in which he sits by a tenure more ancient by some six centuries or more than that of the ancestor of any peer at present sitting in that branch of the Legislature. But not all newspaper readers are students of history. A further striking illustration not only of the antiquity, but of the continuity of the tenure of the Archbishops of Canterbury as Lords of Parliament was given in the reference to the fact that the Archbishop who led the barons to extract the Charter from King John at Runnymede was then the forty-second of his line. The Archbishop, as a cool observer of party politics, showed that the present crisis is really not due to any dead-lock between the Houses, but simply to a natural difference of opinion on important questions of public policy, and differences of opinion between the two Houses are quite in the ordinary course of political affairs. While on the one hand the Government accuse the Peers of straining the Constitution by rejecting their Budget, the Peers are able to retort that it is the Government who have done the straining by producing a Budget the country had not asked for, and desiring in connection with it certain mischievous, irritating and unfair things to be done. With regard to the actual question before the House, the Archbishop was careful to explain that he spoke not only for himself but for the whole bench of Bishops, who would support any reasonable readjustment of the composition of the House. That is to say, the Bishops, with the Archbishop of Canterbury at their head, support Lord Rosebery's resolution for such a well-considered reform in the existing organization of the House of Lords as would constitute a strong and efficient Second Chamber.

Church Congress Jubilee.

Especial interest is attached to this year's Church Congress, owing to the fact that the Jubilee of the gathering will be celebrated at Cambridge, where the first meeting was held. To prevent clashing with the University term time the Congress has been fixed for September 27-30, a week or so earlier than usual. An excellent honorable secretary has been found in the person of Archdeacon Cunningham, who is an organizer of proved ability. The official gatherings will be held in the morning and evening only, leaving the afternoons free for visits.

Last Saturday a meeting was held at Cambridge for the appointment of committees, etc. The Bishop of Ely presided, and in his opening address he said he only wished that Archdeacon Emery, the Father of the Congress, had been able to be with them

at a time when they were making arrangements for the gathering. He was glad that his son was with them that afternoon. Last July a resolution was passed by the Town Council inviting the Congress to meet in Cambridge, and since then much had been done in the way of preliminary arrangements. The Archbishop of Canterbury very much doubted whether it would be possible for him to be present, but the Archbishop of York had promised to preach the sermon at the opening service in the cathedral. Archdeacon Cunningham kindly accepted his invitation to take upon himself the onerous office of honorary general secretary.

The various committees were then appointed, the chairmen and secretaries being as follows: Finance, Mr. C. Adeane, (chairman); Mr. F. K. Peile, (secretary); subjects, the Bishop (chairman), Canon Glazebrook (secretary); reception, the Vice-Chancellor and the Mayor (joint chairmen), Alderman Stace and the Rev. A. H. Walker (secretaries); general purposes, Archdeacon Cunningham (chairman), the Rev. G. W. Evans (secretary). The Archdeacon of Ely referred to the possibility of extending the influence of the Congress in such a large and scattered diocese by organizing meetings in places like Bedford, Wisbech, and Bury St. Edmunds, at which experts who dealt with great topics at the Congress might be prevailed on to speak.

The thirty-second annual Ecclesiastical Art Exhibition will be held in a building which will be erected in New Square, where the use of a piece of ground has been granted by the authorities of Jesus College. The exhibition will be the largest of its kind ever held.

Funeral of the Bishop of Lincoln.

The funeral of the Bishop of Lincoln took place on Friday under the shadow of the Cathedral which he loved and with which he had been associated for a quarter of a century. The ceremony was of the simplest possible and just such as the saintly Bishop would have desired. Nothing in the nature of an outside procession was attempted, but from its very simplicity the solemn service was rendered all the more impressive. The cathedral was crowded with a vast congregation of diocesan and other clergymen and laymen from all over the Diocese. The Archbishop of Canterbury took part in the service at the graveside, and the Bishops of London, Salisbury, Oxford, Southwell, Thetford, and Grantham were also present, as well as Bishop Hamilton Baynes and Bishop Hine. Around the graveside were gathered only the Archbishop of Canterbury, the Bishops, the cathedral dignitaries, and the family mourners. The choir were stationed within the cloisters overlooking the grave, and the clergy and many members of the public to whom the privilege had been given viewed the closing scene from around the cloisters, forming a living fringe to the square of fresh green turf. The unaccompanied singing to Purcell's setting of the sentence, "Man that is born of woman," was wonderfully touching. The Archbishop having pronounced the Benediction, the service was closed with the singing of Stainer's sevenfold "Amen."

Memorial services were held simultaneously at Southwell Cathedral, Grantham Parish church, Boston church, Grimsby church, St. Mary's, Stamford, St. John, Kennington, All Saints', Margaret street.

The New Bishop of Hull.

An excellent successor to the late Bishop Blunt as Bishop Suffragan of Hull has been found in the Rev. Canon Kempthrone, who for six years has been rector of Liverpool. The announcement has been received with genuine satisfaction, though in Liverpool Churchmen and Nonconformists keenly regret his forthcoming departure. Canon Kempthorne's training and wide experience as a parochial clergyman eminently fit him for the responsible post to which he has been called. Graduating from Trinity College, Cambridge, he was ordained in 1890 to the curacy of St. Aidans, Gateshead, where he remained five years, when he accepted the Vicarage of St. Mary's, Rochdale. Five years later, however, he returned to the Durham Diocese as Vicar of St. Thomas, Bishop-wearmouth, and Examining Chaplain to Bishop Westcott. Subsequently, he became rector of Gateshead, and in 1904 he was presented by the Rev. Stephen Gladstone with the rectory of Liverpool.

American.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Visitations by Bishop Harding—Presbyterian Churches Observe Holy Week—Easter Day in Washington. Rood Screen in St. Mark's, Dedicated—Memorial Windows—St. John's Parish, Georgetown—Clerical Changes—Rev. Dr. McKim's Health Improved—Bishop Harding's Appointments for April.

On Palm Sunday, March 20, at 11 A. M., the Bishop of Washington visited St. Margaret's church, Washington, and confirmed a class of fifty-three; and, at 8 P. M., the same day, at Epiphany church, he confirmed forty-seven.

On Tuesday, at 5 P. M., the Bishop made a special visitation to St. Andrew's church, Washington, and confirmed a class of twelve, which the rector, Mr. Carter, prepared on the eve of his departure for his new charge in Pennsylvania.

At 8 P. M., Wednesday, the Bishop confirmed a class of thirty-nine at St. Paul's church, Washington; and, on Easter Sunday, he preached the midday sermon at St. Paul's.

Bishop Harding officiated at the Good Friday three-hour service, in the Chapel of the Nativity, S. E. Washington; and, at 8 P. M., he confirmed a class of thirty, in Emmanuel church, Anacostia, D. C.

In Epiphany church, Washington, at 8 P. M., the Thursday before Easter, the Lord's Supper was administered to several hundred communicants, the Rev. G. Freeland Peter, celebrant, and the Rev. Edward H. Ingle, assistant.

In the absence of the Rev. Dr. McKim, rector of Epiphany church, caused by illness which confined him to his home for two weeks, the three-hour Good Friday service was conducted in that church by the Rev. Dr. George Williamson Smith, formerly president of Trinity College, Hartford, Conn.

"Holy Week" was observed in special services, at the Eastern (Southern) Presbyterian church, Washington, with large congregations in attendance; and, in the Presbyterian church, Kensington, Md., near Washington, the habit of special services, prevailing for several years, was observed, with a special preacher for each night.

In Washington, the Rev. Dr. Wallace Radcliffe, pastor of the New York Avenue Presbyterian church, had a Communion service, which was largely attended, on the Thursday evening before Easter.

At the Salvation Army barracks and several missions, that organization held special services on Good Friday.

Easter Day was ushered upon Washington and contiguous country in glorious dawn and sun-rise, true harbingers of the perfect day which followed. Easter gladness filled the air, and bright faces shone everywhere.

In the churches, beginning at early hours, and continuing to mid-day, Holy Communion was frequently celebrated, and thousands joyfully received the precious emblems of the Holy Body and Blood of Good Friday's sacrifice with the assurance of faith in the Risen Saviour—once dead, but risen again, and alive forever more! The mid-day services were hours of delight and high devotion—the Church's perfect form of worship, the finest music, and the best efforts of its pastors to show, again, the Saviour Risen, the world's one Hope, composing hours never to be forgotten by the earnest Christian! Although the sacred day came so early, lovely flowers decorated the chancels, lending an air of out-door brightness and sweetness.

Offerings were called for, for pressing needs, in many causes, and contributions were doubtless liberal.

At. St. Mark's church, Capitol Hill, in the afternoon, a rood-screen was dedicated with prayer and song, and an appreciative address, by the rector, the Rev. Dr. Devries. The screen is a gift, made by Miss Mae McCauley, in memory of her parents, Mr. and Mrs. Henry McCauley, and is considered a handsome work of architecture, and harmonizing with the plan of the church's interior.

In St. John's church, Georgetown, the Rev. F. B. Howden, rector, on Sunday, February 27, a beautiful stained glass window was dedicated to the memory of Mrs. Elnora De la Roche, widow of Capt. T. S. Johns, of Georgetown." The subject of the window is "The Annunciation."

Another memorial window, with "The Visitation" as its subject will, it is expected, be placed in St. John's during the Easter season.

This parish of St. John's, Georgetown, is in a flourishing condition, judging by "outward and visible signs" of a large Sunday School, and church improvements. The Sunday School numbers over six hundred scholars, teachers and officers; and contains a large mission element.

The superintendent of this school, is Mr. Albion K. Parris, one of Washington's busy bankers, who has managed his important charge by business methods. It is graded into three "forms," viz.: main, primary, cradle roll. The "cradle roll" numbers 198 little ones. All appropriations are voted by the children, in open session of the school—a very unusual feature, I imagine, in Sunday School procedure.

In order to meet the growing needs of this large body of children, on Sunday, the parish house is being enlarged; a new choir-room has been added, and a basement-kitchen is made a feature of convenience for various social functions.

Recently, a memorial window has been placed in St. David's chapel, St. Alban's parish, D. C., Rev. Dr. Bratenahl, rector, "To the glory of God, and in memory of Smith S. Leach, Colonel of Engineers U. S. A." Mrs. Leach is the donor of this fine ornament to

St. David's. The subject is "St. David."

The Rev. Jesse R. Bicknell, curate of St. Andrew's church, Washington, has accepted a call to the position of assistant minister in St. Paul's parish, Baltimore, Md., and will leave Washington for his new field of work on Friday, April 1. This clergyman leaves St. Andrew's followed by the loving regrets of the congregation.

On Friday, April 1, the Rev. George Calvert Carter, rector of St. Andrew's, will sever his rectorship of six and a half years with that important parish, and take charge of his new parish of the Redeemer, Byrn Mawr, Pennsylvania. Mr. Carter's departure from his Washington parish and many friends outside parish limits, will be accompanied by the heartfelt regrets of all. All realize that we are suffering a great loss. But, we indulge the prayerful hope, that he may do even greater things for the Lord and His Church, in his Pennsylvania field, than he has accomplished in the National Capital.

The Rev. George W. Atkinson, assistant minister in Trinity church, Washington, the Rev. R. P. Williams, rector, has been chosen to the same position in St. Paul's church, Washington, the Rev. Robert Talbot, rector, and will at once enter upon his duties in that parish. Mr. Atkinson is the son of Judge George W. Atkinson, of the United States Court of Claims, Washington; is a West Virginian; and was educated at the University of West Virginia and Nashotah Theological Seminary.

The Bishop of Washington has appointed the First Sunday after Easter, April 3, for the ordination to the diaconate, of Mr. Charles Tinsley Warner, in St. Alban's church, D. C., at 11 A. M. Preacher, the Rev. Geo. F. Dudley, rector of St. Stephen's church, Washington.

Mr. Warner is a student at the Virginia Theological Seminary. His father, the late George W. Warner, was a Marylander of Rockville, and his mother was Miss Tinsley, of Amherst, Virginia.

The Rev. Dr. McKim, of Epiphany church, Washington, recovering from a two weeks' illness, was able to read a short part of the service Easter morning; but did not preach—the Rev. Dr. Crawford, of the Virginia Theological Seminary, being the morning preacher.

Bishop Harding's appointments for April are as follows:

April 3—11 A. M., St. Alban's, 7:30 P. M., St. John's, Georgetown; 6—7:30 P. M., St. Monica's (colored); 10—11 A. M., Christ church; 7:30 P. M., St. Paul's, Rock Creek; 13—7:30 P. M., St. Michael and All Angels; 17—11 A. M., St. Andrew's; 7:30 P. M., Ascension; 20—7:30 P. M., St. James; 24—11 A. M., Incarnation; 7:30 P M., St. Mark's; 27—Calvary chapel (colored).

W.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Easter in Richmond.

The great Church season was observed in the usual bright and suggestive manner in Richmond. Never was a day more beautiful and more typical of the glad time. Though the festival was very early this year, yet the weather was balmy and delightful, and and the sun shone all day. The churches were crowded with worshippers, in some instances numbers of people being unable to gain admission.

Strong sermons on the great victory over death and inspiring music characterized the services, and gladness and light-heardedness were manifest on all sides.

The offerings for the advancment of the Master's Kingdom were probably larger than for years past. Much of the money was for the missionary cause, and while in some of the churches it was for necessary parish expenses, the missionary contributions, which will probably be larger than ever before, being provided in other ways.

The children's services, which were held in the afternoon, were indeed both joyous and devotional, and the efforts of God's little ones for the uplift of His people in the mission fields, far and near, were evidenced by large contributions, the fruits of the mite chest collections.

Confirmations by Bishop Lloyd.

Bishop Lloyd visited St. Luke's, Richmond, on Good Friday evening, and preached and confirmed a class of nine candidates, presented by the Rev. P. A. Arthur.

On Wednesday, March 23, at the Church of the Holy Comforter, Richmond, Bishop Gibson confirmed twenty-seven candidates, presented by the rector, the Rev. John H. Dickinson.

On Easter morning, in St. Paul's church, seventeen were confirmed by him, presented by the rector of the church, the Rev. R. W. Forsyth, and in the evening at Christ church he confirmed seven, presented by the rector, the Rev. Morris S. Eagle.

Rappahannock Convocation.

The Rappahannock Convocation will hold its spring meeting in St. Peter's church, Port Royal, the Rev. S. S. Ware, rector, April 19-21.

Bishop Peterkin, of West Virginia, has been a welcome visitor to Richmond during the week. On Good Friday morning he preached in Holy Trinity church, Richmond, and in Emmanuel church, Henrico, on Easter Day.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Holy Week and Easter Day in Norfolk.

Holy Week and Easter Day were marked by beautiful weather, the result being that the Church services were largely attended. The Three Hours' service at St. Luke's was especially helpful. At no time were there less than two hundred and more persons present.

On Easter Day the beautifully decorated churches were taxed to seat the worshippers; the music was beautiful, and the sermons all told the same inspiring message, "Christ is Risen!" The offerings were liberal and an exhibition of the gratitude of the people. At St. Luke's the offerings of the congregation amounted to $2,700, and of the Sunday School, $300; St. Paul's, $1,586; St. Peter's, $300; All Saints', Portsmouth, $119—Sunday School, $28; St. Paul's, Newport News, $900—Sunday School, $75; Ascension, Park Place, Norfolk, $75.

The services at St. Thomas', Berkley, were beautiful and the church packed. The Sunday School mite chests produced $190. On Easter Eve two adults and sixteen children were baptized.

All things considered, this has been one of the most helpful Lenten seasons ever known in Norfolk. The large and attentive congregations indicated interest on the part of the people.

The Rev. George S. Vest, of Ascension church, Park Place, Norfolk, has been called to St. John's church, Covington, Diocese of Lexington, but after consideration he has declined the invitation.

Easter Day in Petersburg Churches.

Easter Day services and celebrations in the Petersburg churches were splendid in every particular. Large congregations filled the churches, the music was of high order, and offerings good. No special effort was put forth to secure a large offering in any of the churches, and nearly all is to go for Missions. At St. Paul's the church offering was $650, and the Sunday School mite boxes amounted to $75. At Grace the congregation made a liberal offering, while the Sunday School gave the splendid sum of $200.

The Sunday Schools at St. John's gave $75, Good Shepherd $25, and the church offerings were good.

Much emphasis is laid on the children's Easter afternoon celebrations, and at Grace church this took the place at the regular night service.

All Saints', Portsmouth.

This church, which has been without a rector for some time, has been maintaining services regularly, by the kind assistance of the Portsmouth and Norfolk clergy, and lay services. The Easter Day services were much enjoyed. Good congregations attended morning and night, making an offering of $119.50 for their rectory fund, and the Sunday School mite boxes yielded $28.78 for Missions. There is a loyal body of communicants at All Saints', and they are hoping soon to secure a rector. The field is a good one and the future of the Church is bright.

New Sunday School and Parish House.

Plans have been made for the erection of a building for Sunday School and parish purposes, adjoining the Church of the Good Shepherd, Blandford. The building will be of brick, seating about 300 persons, and will cost between $3,000 and $4,000.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

The New Church of the Ascension, Montgomery.

The completion of the nave of the new Church of the Ascension, in Montgomery, was celebrated on Easter even, by Evening Prayer, conducted by the Rev. Edward E. Cobbs, rector of St. John's church, and the Rev. Stewart McQueen, rector of Holy Comforter. Construction began on the building last fall and the work has progressed so rapidly that the nave was completed and pews in place for the opening service; a temporary chancel and altar being arranged. The work, too, is said to be substantial as well as artistic.

Ascension is an offshoot of St. John's, the rector of which, the Rev. Mr. Cobbs, having aided materially in building the new church.

A Sunday School has been organized, with Mr. Algernon Blair superintendent, and Mr. Cobbs will give the congregation one service every Sunday until a rector is secured.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Headmaster of Sewanee Military Academy—Death of Col. T. L. Macon. Church Work in New Orleans—Results of the Laymen's Movement. Brotherhood News.

Louisiana loses one of her strongest clergy in the resignation by Rev. Joseph H. Spearing of the rectorship of St Mark's church, Shreveport. Mr. Spearing has accepted the post of Headmaster of the Sewanee Military Academy, the preparatory department of the University of the South. Mr. Spearing tendered his resignation on March 1, in a letter expressing his deep regret at severing the many strong ties which bound him to the people and work of St. Mark's church and Shreveport. The vestry accepted the resignation, at the same time putting on record their deep appreciation of Mr. Spearing's splendid work. He will take charge of the Military Academy on April 1. Mr. Spearing has been rector of St. Mark's for the last eleven years, coming from Lake Charles, La. During his incumbency a handsome new church has been built and finely equipped with a plant for institutional work. He has been Archdeacon of North Louisiana, clerical trustee from Louisiana for the University of the South, and otherwise prominent in the work of the diocese. Having received his theological education in Sewanee, Mr. Spearing feels that the call to serve his alma mater in the Military Academy is a call of duty. His splendid work among boys in his various fields of work will make him the better able to fill the new position with distinguished ability.

Col. T. L. Macon, Senior Warden of Trinity church, New Orleans, died on March 7, aged 82 years. The funeral services were held in Trinity church on March 7, the interment taking place in Charlottesville, Va. Col. Macon was also a member of the Standing Committee of the Diocese of Louisiana and otherwise prominent in the work of the church. He was a native of New Kent county, Va.

The vestry of Trinity church, New Orleans, has elected Judge Charles E. Fenner to the office of senior warden, and Orloff Lake, junior warden. A call has been extended to Rev. A. R. Price, of New Iberia, to be assistant to Dr. Warner, the rector. Mr. Price was curate of Trinity church until last summer, when he accepted the post of rector of the Church of the Epiphany, New Iberia.

St. George's church, New Orleans, under the able leadership of Rev. Byron Holly, has grown rapidly. A chapel and a men's clubroom have been added to the equipment of the church. The chapel, which has been made by remodelling the vestry room, is the work of the Altar Guild. The reredos is a memorial to Miss Cornelia Beck, for more than fifty years a teacher in the Sunday Schools of New Orleans.

The club-rooms comprise a reading-room, game-room, and billiard room, all well furnished. They have been arranged for the use of the Young Men's Club, lately organized by the rector.

Reports from the canvass made under the auspices of the Laymen's Missionary Movement show a total of $20,000 raised for Foreign Missions in the city of New Orleans, among members of the churches taking part in the Convention. Members of the the Episcopal churches have pledged $3,861, more than the Apportionment for the whole Diocese of Louisiana.

Mr. B. F. Finney, Southern Field Secretary of the Brotherhood of St. Andrew, visited several Louisiana churches, on his way back from Mexico City. His itinerary included Lake Charles, New Iberia, and Houma, and he had previously visited Shreveport. Mr. Finney found an active Junior Chapter in Houma, and also a lodge of the Knights of St. Paul, a society for the younger boys. He was initiated into the Knights of St. Paul, during his stay in Houma. Preparations are now making for the formation of a senior chapter of the Brotherhood in St. Matthew's, Houma, and Mr. Finney addressed a number of the men on the subject at a meeting held in the church on the night of March 17.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

Opening of a New Chapel on the Isle of Pines—Rapid Extension of Missionary Work in Cuba.

On Sunday, February 27, Bishop Knight visited the Mission at Sagua la Grande, in the Province of Santa Clara, confirming five Cubans. This is the first confirmation of natives he has administered at this point. This work is under the direction of Archdeacon Sturges.

On March 3-6, inclusive, he made a visitation of the four missions on the Isle of Pines, officiating at McKinley, Nueva Gerona, Santa Fe and Columbia.

On Sunday March 6, he opened the new chapel at Santa Fe, with a celebration of the Holy Communion, followed by a baptismal service and confirmation, at which four persons were confirmed. This chapel is the first to be rebuilt of those ruined by the hurricane. It is a handsome structure, storm proof, and by far the most attractive of all the public buildings on the island.

Other visitations were made in the Province of Camaguey, Cuba, as follows: At Camaguey, one confirmation; at La Gloria, thirteen, making a total of twenty-two confirmations at the latter place in six months.

Returning the Bishop rode thirty miles on horseback to El Senado, and from that place to Camaguey on a sugar train.

Owing to the very rapid extension of the work in Cuba, it has become necessary to re-district the Provincial system of the island. But the work has grown so rapidly and the distances are so great, that it has become necessary to erect another Archdeaconry in the eastern part of the Island to be called that of the Oriente, over which the Rev. C. B. Ackley has been appointed Archdeacon. Mr. Ackley has the immediate charge of the work at Guantanamo, in which is the Brooks Institute, a school for girls, together with most thriving congregations of English-speaking people, Spanish-speaking and Jamaicans.

Recently Mr. Ackley made a tour of inspection around the borders of Nipe Bay, which is situated on the north coast, directly to the north of Santiago de Cuba. In this neighborhood are represented three great industries—the sugar mills, the great fruit shipping ports, and the immense iron mines, the greatest in the world, under the ownership of the U. S. Steel Co.

At all these places there are thousands of workmen, together with hundreds of English-speaking people, for many of whom there are neither church nor school privileges.

As results of his recent visitations, Archdeacon Ackley found the following situation: At Banes there are 30 English-speaking communicants, and 60 negroes; at Felton, 25 English-speaking and more than 100 negro communicants; here there is neither church of any sort nor any school; at Preston, 25 English-speaking communicants and 150 negroes, not all of whom are communicants; at Antilla, more than 100 English-speaking people and about 30 negroes, many of whom are communicants.

At Banes the only religious opportunity for the people consists of a monthly service by a representative of the Quaker body. This worthy gentleman, remarking to the Archdeacon that many of the people are asking for baptism and a formal service, with the Holy Communion, which his form of religion does not afford, has offered to the Archdeacon the use of his building.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Interesting Awakening in Valley Forge. To Take Charge of Church of St. Simeon—New Organ in St. John's, Lower Merion—Gifts to a Mission Church—Bohlen Lecturer for 1910. Sunday School Anniversary—Memorial Altar Consecrated—New Organ for St. Andrew's.

The action of Congress in appropriating $50,000 for the erection of two gateways at Valley Forge, to be built in honor of Washington and Steuben, shows the awakening of a spirit of preserving and ornamenting what has for more than a century been sadly neglected. Prominent in the Park is the Washington Memorial Chapel which the Rev. W. Herbert Burk originated and has so far carried it on that it has aroused an enthusiasm which is as wide as the nation. Even during his recent severe illness, from which he is now rapidly recovering, Mr. Burk set on foot the enlargment of the Washington Memorial Library, for which he asks donations of books, especially historis and biographies. He is also gathering an interesting collection of coins, medals and other articles of historic interest.

On April 15, the Rev. George J. Walenta will take charge of the Church of St. Simeon, during the continued illness of the rector, the Rev. Edgar Cope, who has been seriously ill for a long time. Mr. Walenta is a graduate of Haverford College, where he received his B. A. degree, and of the General Seminary, in the class of 1904, with the degree of B. D. He began his work at St. Simeon's, where he remained for fifteen months, going from thence to the Church of the Advent, Boston. He was for three years instructor in Bible and kindred topics in the Penn Charter School, Philadelphia, serving at the same time as assistant in the Church of St. Chrysostom, resigning these works on account of poor health, which he fully recovered last October, and became assistant to the Rev. Charles Fiske, at St. John's church, Morristown. Since January 25, when Mr. Fiske went to Baltimore, Mr. Walenta was priest-in-charge.

A new $4,000 organ has been placed in St. John's church, Lower Merion, and was used for the first time on Easter Day. It was built by Hook & Hastings, and is the gift of the men, women and children of the congregation.

The communion set, alms basins and

font which was formerly used in Zion church, Philadelphia, have by that parish been presented to the mission at Pitman, New Jersey, where the congregation is struggling very hard, under the energetic leadership of the Rev. Charles B. Dubell, to build a church.

The Rev. C. H. W. Johns, Litt. D., has been appointed to deliver the course of the Bohlen Lectures for 1910. He is one of the most distinguished of American Assyriologists and the author of several works on Assyriology. His subject will be "The Religious Significance of Semitic Proper Names." They are to be given in Houston Hall of the University of Pennsylvania, on April 5, 7, 9, 12 and 14.

Addresses were made by Mr. Anthony Drexel Biddle and other influential laymen at the Sunday School anniversary of the Church of St. John the Evangelist on the afternoon of Easter Day. These strong helpers are enabling the rector, the Rev. E. H. Earle, of this hard field, to accomplish great things.

The Lenten services in Philadelphia at noon under the direction of the Brotherhood of St. Andrew, have all ben well attended. The preaching has been of a high order during the whole season.

On Palm Sunday a fine Caen stone altar was consecrated in the old Swedes church, Bridgeport, in memory of Dr. George H. Holstein, who for many years was the rector's warden, as were his father and grandfather. It was resigned by Natress in keeping with the severe plainness of the old historic structure. It is raised on three steps, has the "I. H. S." carved in the center and "Holy, Holy, Holy" cross the top. The stone work extends across the chancel and is handsomely carved. Inscribed on a plate set in the first step are the words, "To the Glory of God and in Loving Memory of George Washington Holstein, M. D., 1820-1908."

A fine new organ has just been completed in St. Andrew's church, Philadelphia, by Bates & Culley, and was used for the first time on Easter Day.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Noonday Lenten Services Largely Attended—Easter Day in New York. Church Improvements—Clergy Changes and Vacations—Federations of Parish Men's Organizations. The Rev. Dr. Slattery Called to Succeed Dr. Huntington.

Attendance upon noon-day services during the Lent of 1910 broke all records. Especially was this true of Trinity church, where during Holy Week the number ran up to two thousand daily, on two days many being unable to get in at all. The preacher was Bishop Weller of Fond du Lac, and his addresses were meditations, filled for the most part with epigrams and similar telling statements. Although a holiday, and many Wall Street houses closed, attendance on Good Friday was large. At St. Paul's chapel, on three of the days in Holy Week, many could not get in, and on one day a double service was held, addresses being given at both twelve and one o'clock. The numbers at Trinity for the week were fully 8,000 and at St. Paul's chapel 6,000 to 7,000. Uptown noon-day services were rather larger than last year, with one notable exception, due to changed conditions in business houses. The number of noon-day services this year was eleven.

Easter day was ideal as to weather, and the churches were thronged of course. The Rev. Dr. Manning preached at Trinity; Bishop Greer at Grace church, and the Rev. Dr. Parks had returned from Jamaica in time to preach at Calvary, and the Rev. Dr. Houghton from Florida to preach at the Transfiguration. Dr. Houghton is not well, but has come back to work much improved. Confirmations took place at Trinity and at Holy Trinity, and there was the usual visit to Blackwell's Island, this year, taken by Bishop Mann.

The Church of the Holy Communion used for the first time a porch that has been built over the west main-door. It is a memorial of one who was for many years a trustee, and it is said to have cost about $5,000. It is one of many improvements that are soon to be made to this church, others including an altar and a partly rebuilt chancel. The new porch is of brown stone.

The improvements at Grace church include a partial overhauling of the organ, and the laying out of the yard, hereafter to be known as Huntington Close. It is decided that it will be sodded, and there will be grown a hedge that will in some measure screen the yard from Broadway. The new pulpit, an outdoor one, was given by Mrs. John E. Parsons. Other gifts were from the choir-master, Mr. J. M. Helfenstein, and were for the furnishing of the honor room of the choir school.

The Rev. Mr. Reiland has taken up his work as rector of St. Andrew's church, Yonkers, and the Rev. G. H. Bottome has been placed in charge of the church, with the Rev. M. K. Bailey in charge of the chapel. It is stated that no steps have as yet been taken looking to a decision in regard to a new rector.

Clergy changes and vacations include a call to the Rev. Dr. F. W. Crowder, of Christ church, Staten Island, to the rectorship of Grace church, Providence, and the granting of a six months' leave of absence to the Rev. Charles E. Brugler, of St. Peter's, Portchester Mr. and Mrs. Brugler sailed on Wednesday for Naples. They will go to Turkey and Southern Russia, and returning to Trieste will be met by their auto. From there they go to Austria, Germany and France in their car. Mr. Brugler has been rector of St. Peter's for twenty years. The Rev. Dr. John P. Peters, of St. Michael's, has gone to the Holy Land, to be absent several months.

The Federation of Churches is promoting federations of parish men's organization. In Brooklyn there was a federation of a part of them and it has been perfected, bringing in not only Church Clubs, but almost all else that is Christian. In the Bronx, a new federation has been formed with the Rev. C. S. Gregg, of Holy Faith church, as president, and in Harlem one is forming. Civics are made the chief aim, with larger co-operation on the part of all bodies than has been before obtained.

Bishop Greer preached at Grace church, on Easter Sunday morning, and made the announcement that Grace vestry has elected the Rev. Dr. Charles L. Slattery, of Springfield, to be rector in succession to the late Rev. Dr. William R. Huntington. He expressed strong hopes that the election would be accepted and that the new rector would enter upon his duties before the summer. Word was received from him that he will give an answer within a few days. The man who is to come, it may be, to this famous parish, is a native of Pittsburg, but in all respects a New England man born and bred. He was educated at Harvard and the Cambridge Divinity School, and ordained by Bishop Lawrence. For two years he was a master in Groton School and comes essentially of a family of educators. He was dean of the Cathedral at Farinbault, and went to Christ church, Springfield, nearly four years ago, where he succeeded the late Rev. John Cotton Brooks, a brother of Phillips Brooks. He was elected to a chair in the General Seminary since going to Springfield, but declined, saying he preferred parish work. He has written a number of books. He has several times been heard in New York pulpits, having preached at Trinity and Calvary at the noon-day services last year and year before that. He is in the prime of a young priesthood. The announcement when made by Bishop Greer gave much satisfaction to a congregation that filled Grace church, and was made up of the parish supporters.

LOS ANGELES.

Rt. Rev. Joseph H. Johnson, D. D., Bishop.

Death of the Rev. Dr. H. E. Bowers.

The Very Rev. Herbert E. Bowers, Dean of the Arkansas Diocesan School of Theology, died on Saturday, March 12, at Santa Monica, Cal. Dr. Bowers was born in 1863 at Southampton, England, was educated at the University of Oxford, where he took his degrees, and came to the United States in 1890.

He was rector of Grace church, Galveston, Texas, before coming to Los Angeles, where in 1908 he was rector of All Saints' church, achieving notable success in his work in that parish. At the end of the year he accepted the appointment by Bishop Brown as Dean of the Diocesan Theological Seminary. His health failing he returned to California, but disease had made such inroads on his constitution that he was unable to recuperate. He is survived by his widow and a brother, the Bishop of Thetford, England. His funeral took place on March 16, from St. Augustine's church Santa Monica, and was largely attended by prominent clergymen and laymen. The rector of the church, the Rev. J. D. H. Browne, read the burial service, being assisted by Bishop Johnson. The honorary pall bearers were the Rev. C. H. Lockwood, D. D., of Helena, Ark.; Rev. A. R. Taylor, Rev. L. E. Learned, Rev. F. T. Hustridge, Rev. Edmond Walters, Rev. E. J. H. Van Deerling and Rev. W. E. Maison. The remains were interred in Woodlawn Cemetery, Santa Monica.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Bishop Thomas' Movements—Rev. R. J. McFetridge Called to St. Mark's, Cheyenne.

The Bishop left Cheyenne on March 19, to visit several points on the Wind River Reservation, where the Rev. Messrs. Roberts and Coolidge have stations. The Bishop will return to Lander for Good Friday, and spend Easter at Casper.

The Rev. Robert J. McFetridge, of Bryn Mawr, Pa., has accepted the call to St. Mark's, Cheyenne, and will enter upon his duties there early in May. The Archdeacon is at present carrying on the work of the parish.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Death of the Rev. V. H. Berghaus. Special Offering and Gifts to Trinity, Jersey Shore—First Services in New Church at Camp Hill—Improvements to be Made to Trinity Church, Renovo.

The Rev. Valentine Hummell Berghaus, a retired clergyman of the Diocese of Harrisburg, died at Chestnut Hill, Philadelphia, on March 22, in his 66th year. His funeral took place from St. Stephen's church, Harrisburg, where services were conducted by the Rev. R. A. Sawyer, assisted by the Rev. W. W. Reese and the Rev. John M. Gilbert. At the conclusion of the services, Bishop Darlington spoke feelingly of the life of Mr. Berghaus as he knew him. A service for the members of the family was previously conducted at the home of Mr. Berghaus' brother-in-law, Mr. A. S. McCreath, Harrisburg, before the remains were taken to the church. Mr. Berghaus had spent nearly his entire life in the Diocese, and was universally beloved and honored for his consistent Christian life and noble, self-sacrificing character. The committal service was in Harrisburg Cemetery.

Mr. Berghaus was educated at Princeton, where he took the degrees of B. A. in 1864, and M. A., in 1867; was graduated from the Philadelphia Divinity School in 1869; ordained deacon by Bishop Stevens in 1869, and priest by Bishop Hare in 1872. His first charge was at Lykens, Pa., after which he served successively at St. Paul's, Doylestown, Pa.; Trinity, Chambersburg, Pa.; Calvary, Wilmington, Del.; his last regular charge being Trinity, Athens, Pa. Ill health compelled him to relinquish the active work of the ministry; but he exercised his talents for his Master in various ways and passed to his rest in the confidence of a certain faith and in the enjoyment of the respect and esteem of all who knew him. For several years he was a valued correspondent of the Southern Churchman.

Easter services at Jersey Shore were marked by a special offering of $154.59, by far the largest Easter offering in the history of the place. It was devoted to the payment of floating indebtedness of the parish. During the year past, nearly four hundred dollars of floating indebtedness has been extinguished and the people are about ready to attack the main debt on the rectory. On Good Friday, Miss Wilhelmina Hertwig presented the parish with a set of black markers and a black dossel, and on Easter Day she presented a white dossel, a set of white markers and a very rich white stole. Mrs. W. A. Selts presented a sacristy case, a much needed article.

The new church at Camp Hill is completed. The first services were held on Good Friday by the Bishop of the Diocese, assisted by W. H. Overs, lay reader in charge. The church is known as Mount Calvary Mission. Services are to be held each Sunday evening from now on. The church is built of native limestone, the interior being finished in mission style. The lot is an elevated piece of ground, 280 feet long and 105 feet wide, at the junction of Locust street and Willow avenue, and is directly opposite Willow Park. Early in April the church is to be consecrated.

In the week after Easter, extensive improvements to the property of Trinity church, Renovo, will be begun. The church building is to be removed to a position close to the corner of the lot at Third street and Clair avenue. A tower will be added to the building and the outer walls are to be encased with brick. Inside the flat ceiling will be removed and open truss work introduced in its stead. A rectory containing ten rooms will be erected on the lot next to the church on Third street. The rectory is to be built of brick, finished in hard wood and supplied with all modern conveniences. A contract has been made with a builder in Jersey Shore. The improvements will cost about seven thousand dollars.

PERSONAL AND NEWS NOTES.

The Girls' Friendly of Immanuel church, Wilmington, Del., will send the results of a sewing class during Lent to the Mountain Missions in Virginia.

Bishop Moreland has selected Trinity church, Sacramento, as his pro-Cathedral. The dean will be the Rev. John R. Atwill, of St. Cloud, Minnesota.

The fiftieth anniversary of the founding of St. Stephen's College, Annandale, N. Y., will be observed by a banquet at the Hotel Astor, New York, on April 6.

A fund of $2,000 has been given to Christ church, Westerly, R. I., by the will of the late Edwin Babcock, the income to be expended for the use of the church.

The congregation of St. Stephen's church, Thurmont, Md., are worshipping in the Masonic Hall, while their church, recently damaged by fire, is being repaired.

The Rev. Meade Bolton McBryde, assistant at St. Mark's church, Orange, N. J., has been called to the rectorship of All Hallows' church, Snow Hill, Diocese of Easton.

St. Paul's church, East St. Louis, Ill., was the recipient, on Sunday, March 6, of a brass chancel rail, the gift of Mrs. L. T. Swancutt, in memory of her mother, Mrs. Sophia M. Meints.

A brass lectern, a memorial to Mr. Edward H. Lucas, former senior warden and treasurer of the church, was recently blessed by Bishop Guerry, in St. John's church, Florence, Ala.

On Sunday morning, March 13, a slight fire broke out in the building occupied by the St. Andrew's Associate Mission, Salt Lake City, Utah. Before the fire was extinguished, the building was damaged to an amount over $500.

The past Lent has been a busy one for the Rev. Dr. Logan, of Nashville. In addition to his own services at St. Ann's, he spent a part of one week at Sewanee, where he delivered addresses in the University chapel, and preached on Sunday; and, for a few days of another week, held the noon-day services in Knoxville, preaching in the afternoons in St. John's, and at night in the Church of the Epiphany.

The tenth anniversary of the death of Bishop Gilbert, of Minnesota, was observed in the Church of the Ascension, Stillwater, Minn., on the evening of March 2. The service was attended by Bishop Gilbert's friends of all communions in the town. The rector of the church, the Rev. F. L. Palmer, is preparing a biography of the late Bishop. Memorial services were also held in Christ church, St. Paul, and Holy Trinity, Minneapolis.

A picture of Miss Mary Glenn, daughter of the late Judge and Mrs. John Glenn, has been presented to St. Paul's parish, Baltimore, and hung in the old vestry room of the church. Miss Glenn was an associate of the Sisterhood of St. Margaret and founder of the Altar Society of St. Paul's. She entered into rest February 10, 1882.

Easter Day at Grace church, Merchantville, N. J., Rev. Harold Morse, rector, will long be remembered, not only for the large number of communicants present at the early celebration, but also for the magnificent results of the united efforts of the parishioners in working to pay off the mortgage indebtedness upon the church. The Easter offering, the largest in the history of the parish, amounted to $2,400.

Mrs. Alfred Lee Tyler has given a handsome memorial window to Grace church, Anniston, Ala., in memory of her husband. The window contains figures representing Faith, Hope and Charity. The inscription is as follows: "In memory of Alfred Lee Tyler; May 19, 1834, June 2, 1907." In one section of the base is the family crest. The design is similar to windows in Chartres Cathedral.

A new church building is in course of construction for St. Athanasius' church, Burlington, N. C. St. Athanasius' parish was organized in 1878, the building now used being erected in 1879, and consecrated by Bishop Lyman in 1880. The Rev. W. S. Bynum was the first clergyman, followed by Rev. Messrs. R. B. Sutton, A. H. Stubbs, W. L. Reaney, A. R. Walker, R. J. Walker, H. H. Barber, H. T. Owen, J. D. Simmons, and M. A. Barber; the present rector, the Rev. Edward L. Ogilby, taking charge at Easter, 1907.

The American Bible Society announces that it has raised $500,000 to meet the offer of Mrs. Russell Sage, of a similar amount, the whole sum to be perpetually invested as an endowment for the Society. Gifts came from every part of the United States and from the principal mission fields of the world. The large sum thus acquired will enable this excellent Society to meet more adequately the earnest appeals for the Word of God, which come from all over the world.

At a recent celebration of the tenth anniversary of the Rev. A. R. Mitchell, as rector of Christ church, Greenville, S. C., an offering was made for a parish house. During Mr. Mitchell's rectorship he has established two missions, St. Andrew's and St. James'. He has baptized 175 persons, presented for confirmation 185, married 55, and read the burial service 109 times. His church has raised and expended $54,210; St. Andrew's over $7,000, and St. James' $1,768.

On Palm Sunday, March 20, the Rev. Austin W. Mann officiated four times. The service at 9 A. M. was held at the Indianapolis Institution, of which he is an alumnus. At 10:30 Bishop Francis confirmed two members of St. Alban's mission, at Christ church, Monument Place. One of the confirmed was a school-mate of the Rev. Mr. Mann sixty years ago. At the close of the afternoon service at the church, the General Missionary took the trolley for Anderson, thirty-five miles distant, where a combined service was held at Trinity church, with attendance from the country around. On Monday evening he met a dozen silent folk at Grace church, Muncie.

For the Southern Churchman.

Moses and Uzzah.

As far as we can see the offences of Moses and Uzzah were a good deal alike. In each case there was shown to the public a lack of faith in God; a distrust of the power of God to accomplish His own purposes or take care of His own.

The order to Moses was to speak to the rock. He had seen the effect of a stroke from his staff; believed there was virtue in it, and supplemented the command of the Almighty with a blow from his rod. He was officious. He tendered the Almighty his valuable services, and was punished for it.

Uzzah saw the Ark of God to shake. He feared that it was about to fall and break to pieces, and extended his hand to save it. The power of God was not equal to the danger; so he put forth his right hand and arm to save the Ark of God.

The offences of Moses and Uzzah have been repeated all along through history. Well meaning people have believed in the luck that is in things, rather than in the help and blessing of God or the simple discharge of their duty, and in honest industry.

And, then, the history of Christendom is full of the troubles and bloodshed that have come of the unwise championship of the Church.

Pure and undefiled Religion has made way and grown and over-spread the earth in spite, not only of Inquisitions and persecutions, but in spite of champions high and low. The promise has been fulfilled so far, and with ever-growing outlook, not by power or might, but by the Spirit of the Living God; by the loving, lowly confidence of sheep among wolves; by doing justly, loving mercy, and walking humbly with our God. Divine self-sacrifice has drawn all men to worship the Prince of Peace. W.

For the Southern Churchman.

The True Vision.

By James William Jackson.

Numbers 24:11: "I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour."

1. After the Revolutionary War, men thought to make Washington a king. True to his ideal of democracy and noble purpose he refused. Men might have addressed the words of the text to him. But whose was the truer vision, his or theirs? Washington might have been king of a brief monarchy; but no greater honor than the love and reverence of a mighty democracy could have been his.

2. Balaam saw chance for money and honor. But the will of God stood in his way. And when Balak derided him he bade Balak listen while he voiced an exquisite Messianic prophecy. He was given, with all his faults, the honor of a clear vision into the great unknown.

3. Men who are true to ideals lose material honor and pleasure. Self-restraint, honesty and holiness cost is missed pleasure, place and the power of meanly gotten wealth; but they alone have the vision of higher, bigger things. Balak's honors were all in the doing the earthy things that sooner or later pall; the things that circumscribe us with the bounds of sordidness. But the vision of musical, poetic and spiritual is alone for him who with Balaam declares that not for all the gold in the world may he go beyond God's command and will. The Lord may keep back one from the honor of things not eternally worth while; but He accords the truer vision, the prophetic, exquisite perception of the light that shines on neither sea nor land. The thrill of things big and beautiful—the spell of music—is the sign.

Allendale, N. J.

The Living Word.

"The words that I speak unto you, they are spirit, and they are life." We are accustomed to receive such strange expressions as if they were meaningless, because we fancy they possess some mysterious meaning that passes our comprehension. If the meaning is too deep for us to understand, it is the same, of course, as if it had no meaning at all. Yet the mystery may not be deeper than many others that we are accustomed to. We know that if we plant stones we shall get no crop. If we plant living seeds, however, something will grow; and if the soil is the human mind, it is impossible for even that soil to bring life out of death. Many seeds are sown that can never grow. They are dead. Astrology and magic and necromancy have not changed during the past three thousand years. Their names have changed; but the fancies connected with them and the results, if any, obtained from them are what they have been in past ages. Seed of that sort cannot grow. It has no life in it.

It is not so with any true science. Those who know the history of chemistry or astronomy or geology or any other science that really produces results know that from the beginning such a science almost invariably has an irrepressible growth. It is a living thing because it is a true thing.

So it is with religion. Every religious truth that can be tested by human experience, that is capable of producing results in human life is a living truth, and it grows through the ages. It may be possible that some small comfort comes to the beadsman whose religion does not go beyond the counting of his beads and the muttering of his prayers, but it does not grow. It is no better the last day of his life than the day when he first learned his little formula. The religion that Christ came to plant in human minds is a religion of a different sort, "If any man will do his will, he shall know of the doctrine." He shall have some personal experience of its truth; and so, like every other true thing, it will prove to be a living thing and a growing thing. "If any man drink of the water that I shall give, it will be in him a well of water springing up unto everlasting life." "I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven." The figure may seem strange to us. We can hardly conceive of such a thing as living bread. The meaning is the bread that does not simply supply the waste of life, that does not simply check the ruin wrought by sin or folly, but a power that goes far beyond this—that lives, grows, and gives life.

The man who first took the fancy that if he would carefully plant the grains of wheat that he found growing wild, would plant them and culture them and at last reap them, he would gain some advantage, conceived a living thought. It was living because it was practical and true, and like every other practical truth, capable of growth. Perhaps he was no prophet. Possibly he did not see in his vision the immense wheat fields of our Western States, the machinery with which the ground is prepared, the crop planted, the grain reaped and thrashed and ground. He saw no steamships carrying the crop across the ocean to feed people in distant lands. But if he was not a prophet, he was at least a great teacher of men. He planted a living thing in the world.

Christ came to plant in the world a living thought, a living force. The words he spoke were living things. Not one of them has lost any of its vital force through all the ages. We do not have to ask scholars whether these are the very words that fell from the lips of our Lord. We have tested them, and we know they are living truths. He may have spoken in Aramaic or in Greek. The phrases he used may have been slightly changed. But the essential thing, the vital thing in any word is the idea it conveys; and the ideas with which his words are freighted are living things. They are alive with his life—the bread which came down from heaven. Christ was a prophet, too, as well as a teacher. He had before him always the vision of the world sown with the precious seed. He saw the growing—first the blade, then the stalk, then the ear, then the full corn in the ear. He saw the vision of the harvest. He saw heaven joining with earth in the harvest home.—Christian Advocate (Nashville).

"There, But for the Grace of God—"

Who was the author of the much-quoted "There, but for the Grace of God goes—?" In a correspondence in the London Times on the subject of five claimants are mentioned, viz., John Bradford, who is usually credited with the saying; John Wesley, John Bunyan, John Newton, and Whitefield. The Times, in a leading article, said: " 'There, but for the grace of God goes John Wesley,' was not a mere parade of mock humility to the man who said it." Lord Farrer remarks on this: "But who did say it? I always understood that it was John Bradford, a very different man, a martyr, and a man who lived five generations before John Wesley." Another correspondent, referring to Newton, the friend of Cowper, who, it will be remembered was at one time Vicar of St. Mary Woolnoth, London, quotes Borrow as moralizing in "Lavengro:" "Oh, crime and virtue, virtue and crime! It was old John Newton, I think, who, when he saw a man going to be hanged, said, 'There goes John Newton, but for the grace of God.' " With regard to Bradford, the authority of the "Dictionary of National Biography" is quoted, but the dictionary only goes so far as to say, "it is said," and apparently there is nothing but tradition for the authorship of the story and for the story itself. No doubt somebody said it, and one writer suggests that a converted sinner like Newton might easily have made such a declaration.

There is hardly any peril of the sea more dreaded by mariners than a derelict. It carries no lights on bow or stern, no passengers, no rudder, no pilot, no crew. It is bound no where. Helpless and useless in itself, it is a menace to all. Human derelicts are ignored by others, but they are first deserted by themselves. Lack of definite, earnest purpose is the royal road to drifting, assertion, and derelict.

Family Department.

Christ of Bethany.

O Jesus Christ of Bethany,
  We humbly pray to Thee,
Vouchsafe to us Thy sympathy,
  So full, so rich, so free.
And when our hearts are bowed in grief,
  And sorrows sound the deep,
Remind us in Thy tenderness,
  That with us Thou dost weep.

O Jesus Christ of Bethany,
  Like Mary may we be,
Enrapt to linger at Thy feet,
  And learn the truth from Thee.
Teach us to know Thy holy will,
  And lead us in the way—
Of life, and joy, and brighter hope—
  To trust Thee every day.

O Jesus Christ of Bethany,
  As Martha learned from Thee,
The fullness of Thy matchless love,
  'Mid death's dark mystery;
So, too, that message oft repeat
  When burdens press us sore,—
The soul that puts his trust in Thee,
  Hath life forever more.

O Jesus Christ of Bethany,
  The tomb was barred and sealed,
But Thou did'st call Thy lov'd one forth,
  Thy wondrous pow'r revealed.
Our souls need Thy reviving call,
  Oh! speak the word anew,
From out the tomb of our dead selves,
  Wake us to living view.

—Dr. Collins.

The Stone in the Road.

The following story was reproduced from the Southern Churchman of December 8, 1870. It was published anonymously, but the writer was Mr. Alexander Duncan Savage, now of the Museum of Arts, Brooklyn, N. Y., and a brother of the Rev. William R. Savage, of Blowing Rock, N. C. The story, we are informed, has been translated into several languages, and has been re-written under another name:

In a far-off country and a far-off time, in the domain of honest Duke Otho, near the little village of Himmerlsmerl, in the night time, in a deep cut of the road, you might have seen a tall man in a long cloak stooping on the ground. He was scooping out a little round hollow in the very middle of the road. When it was deep as he wished, he lined the sides and bottom with white pebbles, that shone under the October moon. When this was done, the tall man in the long cloak went to the side of the road-cut, and worked at a large stone till it was loosened and came clattering down, and stopped at the bottom with a bump and a thump. It was large and heavy, and the man could only stagger with it to the hole in the road. From the folds of his cloak he took something about the size of his fist, placed it in the pebble-lined hole, let the stone drop so as to cover it wholly, and then went his way.

Next morning a sturdy peasant farmer came that way with his lumbering ox-cart:

"Oh! the laziness," he cried, "of these people. Here is the big stone right in the middle of the road, and not a slothful soul has bethought himself to thrust it aside, lest it should break the bones of the next body that comes by." And the sturdy Hans lumbered away, muttering to himself at the laziness of the people of Himmelsmerl, and told his wife and children when he went home that the Duke ought to know what his people were. Next a gay gallant, with his bright and waving plume and dangling sword rollicked along, singing a lively ditty of love and wine. But his head was too far back of him to notice the stone, and down he fell with his sword between his legs. He dropped his song for a curse at "these boors and dolt-headed clod-hoppers, that leave a huge rock in the road to break a gentleman's shins on." He went on and next came a company of merchants with pads, pack-horses and goods on their way to the fair that was to be held at the Duke's great town. When these came to the stone, so narrow was the road, they had to file off on either side, and Berthold cried: "Moses and Elijah! The like of that big stone to lie there, and every soul to go by all the morning and never stop to take it away! That will be something to tell friend Hans, who is always bewailing the sloth of the Himmelsmerl folk." And thus it went on for the three weeks left of October. Every passenger upbraided his neighbor for leaving the hindrance in the road, and every passenger went by and left the hindrance where he found it.

When three weeks had passed since the tall man in the cloak put the stone where we have seen it, the Duke sent round to his people of Himmelsmerl to meet him on the Dornthau, for he had something to tell them. The day was come and a crowd was on the Dornthau. Each side of the cut was thronged by people overlooking the road, and there was a throng at each end of the cut. Old Hans was there, and the merchant Berthold. Said Hans:

"I hope my Lord Duke will now know what a lazy set he is Duke over."

"Moses and Elijah! but it's a shame," answered Berthold.

And now a winding horn was heard, and the people strained necks and eyes towards the castle, as a bright cavalcade came galloping up to the Dornthau. The Duke rode into the cut and the people closed in at each end and pressed nearer together on the brink above. Then honest Duke Otho, who had dismounted, began with a half smile to speak:

"My people, you know I am fond of teaching you, now and then, a lesson in an odd way, and for such a lesson have I called you together this day. It was I who put that stone here, and for three weeks every passer-by has left it there and scolded his neighbors for not taking it out of the way."

When he had thus spoken he stooped down, lifted the stone, and disclosed a round hollow lined with white pebbles, and in it a small leathern bag. This the Duke held aloft, that all the people might see what was written upon it—

"For Him Who Lifts the Stone."

He untied it, turned it upside down, and out upon the stone fell, with a beautiful ring, a score of bright gold coins. Hans looked at Berthold and said:

"Humph!"

And Berthold looked at Hans and said:

"Moses and Elijah!"

And the Duke looked all around him with a smile, and said:

"My people, always remember the stone in the road." XXX.

To live in the presence of great truths and eternal laws, to be led by permanent ideals, that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.

The Stolen Jewels.

Many years ago a young nobleman of Vienna, having wasted all his fortune in gaming, found himself in those difficulties into which the vice of gambling eventually leads all who yield to it. He began, therefore, to think over plans for getting money. As he saw clearly that he could not do this honestly, and that it would be awkward for him to be known to steal, he betook himself to fraud and cunning.

One day, then, after having thought of various schemes without being able to decide upon any, he remembered his jeweller, from whom several years before he had bought the wedding present which he had given his wife. Knowing this man to be a simple, good-hearted person, he thought that he could trick him more easily than anybody else. To him, therefore, he went, and asked him to show him all that was most valuable in the way of diamonds, rubies and other precious stones. Examining these, and asking their price, he talked about the best ways of arranging and setting them, and he wound up by saying, "These, I think, ought to please my wife. I intend making her a present. In how many days could you let me have them all finished and set, so that I may give them to her as an agreeable surprise?"

"There are a good many stones," answered the jeweller, "and the work they will need is long and troublesome. I would use all possible speed, but I cannot venture to promise them before two months."

"Oh, dear!" said the nobleman; "that is much too long to wait. Besides, now, I reflect, women are so changeable, that this arrangement which pleases us may not at all suit my wife. It will be better for me to take her home several sorts, and to let her choose herself which of them she likes best. To-morrow you shall have your answer, and then I will beg of you to make as much haste as you can."

Thus saying, the jewels having been put in a case, he took them up and left the shop.

The jeweller, who had known him formerly as a rich man a good customer, and who was, moreover, quite ignorant of his ruinous gambling and of his great losses, suspected no treachery, and therefore, thought it needless to require security or send some one with him.

On reaching his house, the wicked young man was overjoyed at his success, and thought that he would have a joke with his wife, and at the same time end the regrets she still felt for her jewelry, which he had stolen and lost at play. Going to her room, then, he showed her the rich booty.

"Now," said he, "you will have no reason to din your complaint in my ears, and to make so much fuss over your jewels. Am I not now giving you far better ones? Ah! I knew fortune would be friendly at last. One lucky moment has well repaid me for all I have lost, and my affection leads me to at once restore to you what I took away. Choose now what stones you like, and I will order them to be set to-morrow according to your fancy. In the meantime, however, hide them in some secure place, and do not breathe a word to a living soul unless you want to lose them. I will not have anybody know of them till they see them on you."

When the morning came the jeweller began to feel anxious, and he resolved to go himself to the nobleman to get the order and carry back the

jewels. On reaching the house he was told that the master was not yet up, and he must come again. The jeweller, however, would not leave without his property.

In a short time the nobdeman went into a room where there was no likelihood of his being overheard; he had his dupe shown in, and bore himself as though the jeweller was a stranger to him, and asked him his business.

"I thought it wise," said the jeweller, "to come myself to learn what jewels you were going to take of those you ordered yesterday."

"Jewels!" cried the nobleman, in tone of assumed wonder. "What are you talking about?"

"Have you forgotten?" asked the jeweller, growing pale. "Were you not yesterday in my shop, and did not you order me to show you my most valuable stones? I arranged them in various ways, and this done, you carried them away with you for your wife to choose from. Did you not say you were going to give her a present, and did you not promise to bring them back to-day, with an order for those she would select?"

"I know nothing about the jewels," replied the nobleman. "You evidently take me for someone else.

The jeweller upon this was filled with terror. Throwing himself on his knees, he implored the nobleman, by all that he held most dear, by all that he loved most tenderly, not to ruin him. He told him if these jewels were not returned to him he was a lost man, and his wife and his children would be left to die of hunger.

But the nobleman, turning all this into fun, feigned to take it as a good joke, declared it was some mistake, and at last accused him of being drunk, stoutly maintaining that he had never had the jewels. The jeweller then began to clamor loudly; and the nobleman, pretending to grow angry, called him all sorts of names and had him turned out of the house.

The unhappy man, knowing that without witnesses or written acknowledgement with which to confirm his statement, all appeals to a legal tribunal would be useless, was nearly driven mad, both with grief at the loss and fury at the fraud. Suddenly a happy thought struck him. He would go to the emperor and make him his judge.

"He is too wise," said the jeweller, "not to see who is speaking the truth; too just not to do me right."

Accordingly he asked for an audience and obtained it, thanks to the kind heart of the monarch, which always made him willing to hear and redress his subjects' grievances. He related fully all that had taken place, and solemnly swore to the truth of his tale.

The emperor, perceiving more from the good man's tears than from his oaths that things were as he said, ordered him to withdraw into the neighboring room, and sent for the nobleman, strictly enjoining that, no matter where he should be, he should be at once conducted to the palace.

At first, thunderstruck at the unexpected summons, the unworthy man trembled from head to foot; but recollecting that the jeweller had no proof of any kind to bring against him, he called up his usual boldness, entered the presence of his sovereign with an unmoved countenance, and on being confronted with his accuser flatly denied all that was asserted.

sion could be got from the hardened

The emperor, seeing that no confes- villain, was just about to order the latter's house to be thoroughly searched, when, reflecting that the stolen property might be in some place difficult to find, and wishing to get the truth promptly, he hit upon the following successful expedient. He deemed it probable that the nobleman's wife would not be wholly ignorant of the affair. He therefore ordered him to write this note:

"If you care to save my life, give the jewels I showed you yesterday to the bearer."

On receiving this order the nobleman turned pale, flung himself at the emperor's feet, and confessed his guilt.

Thus, through the sagacity and prudence of the Emperor Joseph II., the truth was brought to light, and the stolen goods were restored to their rightful owner; while at the same time the incident furnished the Austrian people with proof of their sovereign's wisdom.—From the "Italian of Soave."

Since She Went Home.

Since she went home—
The evening shadows linger longer here,
The winter days fill so much of the year,
And even summer winds are chill and drear,
Since she went home.

Since she went home—
The robin's note has touched a minor strain,
The old glad songs breathe but a sad refrain,
And laughter sobs with hidden, bitter pain,
Since she went home.

Since she went home—
How still the empty room her presence blessed;
Untouched the pillow that her dear head pressed,
My lonely heart has nowhere for its rest.
Since she went home.

Since she went home—
The long, long days have crept away like years,
The sunlight has been dimmed with doubts and fears,
And the dark nights have rained in lonely tears,
Since she went home.

—Robert J. Burdette.

The Amazing Miracle.

Miss Mary was alone when the postman rapped, Ann Turner having gone to pay the weekly milk at Creed's Farm. She was not specially looking for a letter, but the sound of the familiar knock always gave her a thrill of pleasurable expectation. Even a sale catalogue gave a feature to the day. She had a kind inquiry for Thomas Flowers' wife and children (Thomas she had known since he was in long clothes), while she took the letter he held.

"It should have been delivered by the early post, Miss Mary, but that fool, Simon Dale, overlooked it at the sorting. He'll get reported one of these days."

"I daresay the delay doesn't in the least matter, Thomas," she said kindly, "and don't be too hard on Simon; he means well, poor lad."

Ten minutes later, when she had read the letter for the fourth time, she wondered in a dazed way whether it would indeed have been better if it had come up on the breakfast tray with the tea and toast Ann insisted on her consuming in bed. Would the hopefulness of the bright spring morning have made the blow seem less overwhelming? Her income gone; she could take in nothing more than that: the lawyer's details, couched in regretful terms, left her mind blank. Half an hour ago she had indeed been rich on the £300 a year her dear father had left her at his death forty years before, and now there was none in Linhead village so poor. Then came the first sharp stab of realization. That tea-set for Polly Miller—her wedding gift—could no longer be paid for; Jimmie Drudge's apprenticeship fees, old Martha's weekly half-crown, the Home Mission so dear to her heart—must all these suffer? In wave after wave, as she summed the absorbing interests of her life, dismay smote her. Of herself she never thought, but the many others whom she joyed to help, for them her heart bled.

Instinctively she sought some relief from the intolerable tension, and found it in taking off the generous lump of coal glowing on the hearth. As she did so, the light fell on her dress; it was only a twice-turned black silk, but she would never be able to have another. She crept into her bedroom, and with half-blinded eyes sought for the oldest gown in her cupboard. Her fingers shook so much that she could scarcely unfasten the little square brooch with her mother's hair. If it were sold, would it fetch enough to pay for Polly's china?

"Peety me! Are ye clean demented, Miss Mary!" said Ann, looking severely at the ruins of the fire. "Ower hot, and the wind fit to nip the nose off your face!"

"Ann, you will have to leave me." Miss Mary strove tremulously for dignity. "You must go to your good, faithful sister, who will give you a home—"

"I've gotten all the home I want," Ann broke in doggedly.

"But, but, I shall have none." Miss Mary's lips trembled. "See, Ann, this letter. The bank has failed. Yes, I think that is it. Look for yourself."

"I always tell't you the money would have been safer in a stocking-foot," said Ann grimly." "I have me broo of thae banks with their hiddlin ways. Broke, is it?"

She read the letter calmly. "There's a matter of five and twenty pound left," she announced. "Ye may be overlook that."

"Yes," said Miss Mary gently. "I'm afraid I did. Perhaps I took too dark a view, but—we cannot live in Heather Cottage."

"The rent's paid, and yon impident Bob Sykes called no later gone than yesterday for the rates. We can live here for three months, and before they're run out the tide will have turned."

"I'm afraid not, Ann. We must not build on foolish hopes. Mr. Sadler holds out none."

"Mr. Sadler's no' Providence," said Ann. "It's the Lord will provide. Where's your trust, Miss Mary; you that are aye telling me the age of miracles would never be past if we had a better group of faith?"

"That is true, Ann; but you forget I have had my good things—blessings untold these many, many years. Perhaps I have not been grateful enough, and this is sent as a lesson."

"Havers," said Ann, laying the coal on again. "I'm awa for the supper tray; you'll see different when you've had a meal o' meat."

If Miss Mary did not "see different" after her pretence of a supper, it was not for want of having the proper attitude pointed out to her. Ann refused to accept the disaster of the bank's failure. But she thought it no irreverence to remind the Almighty of His promises to the seed of the righteous when she bent her stiff old knees in private prayer.

"Ye know as well as we, dear Lord, that she's the salt o' the earth, and as near the Kingdom as poor mortal can hope to be this side o' death. She's been kind, kind, not only to the good,

but to the thrawn and unthankful, and You'll no' let her be daunted now that trouble has come on her grey head. You can put it in the heart of some man or woman she's stood by in their need to grant her the pickle of silver to keep body and soul together, and a wee bit over, for she'll never be content if there's no' a sixpence or a shilling to send away in secret to some broken body.

In everyday matters Ann was as prompt and blunt as in her prayers. She counselled absolute silence in the village, since what was the use of "making a fash" for nothing, and she eloquently defended the spending of the remaining twenty-five pounds, as if further remittances were confidently to be expected. Miss Mary yielded reluctantly, humbly willing to believe she was too faithless, and it gave her one gleam of pure pleasure to pay for the wedding china out of the little fund.

"I'll just pack the wee portmanty," she announced; "it's no' worth while to take muckle luggage for a week, and your brown alpaccy will do fine to travel in."

But when at last, after a nightmare journey, they reached the squalid quarter in South London, where Ann's sister toiled, among other toiling millions, it seemed indeed as if God had forsaken them.

When Ann crept down at daylight to get Miss Mary a cup of tea, the mighty machinery was at work again.

"Aye, the post's early here," said Ann's sister, "early and late, and all the day long, ye may say. The letter's no been long in following you from Linhead."

Ann would not even look at the writing, lest swift disappointment should overtake her, but she slopped the tea on to the saucer as she carried the cup upstairs.

Miss Mary looked very small and frail and old as she sat up in the frowsy bed, and there was fear in her faded blue eyes.

"Ann, Ann, I think my mind is going! 'Four hundred pounds a year for her life from one to whom in past days of need she showed great kindness, and who is now rich,'" she read, "but I cannot mind the man; it's someone else he's thinking of, and it's all a mistake."

The tears were hopping over Ann's big nose, but her voice was a shout of triumph.

"Mind him—I daresay no! If awbody paid back the debts of love they owe ye, the richest kings would be coming to Heather Cottage to borry money!"

"This is the answer to your prayers, Ann; I could only ask for patience and content."

Would the fortnight that followed ever fade from the memory of either? When the fairy-tale turned out to be substantially true they moved into modest rooms in the West end, and gave themselves over to a riot of sightseeing. It was by Ann's decree that, being in London at last (the dream of many years), nothing of its story should be missed, but the second week Miss Mary asserted her gentle authority and they embarked on an equally delirous campaign of shopping. In taxi-cabs they drove, and what they bought can never be told, for the recipients of these gifts from a thankful heart are scattered far and wide.

But Linhead, when it recalls the great miracle, will still tell you of the three big trunks that replaced the little portmanteau on the homeward journey, for it has good reason to know what came out of them.—Leslie Keith.



Behold Your King.

Behold your King! Though the moonlight steals
Through the silvery sprays of the olive-tree,
No star-gemmed sceptre or crown it reveals,
In the solemn shade of Gethsemane.
Only a form of prostrate grief,
Fallen, crushed, like a broken leaf!
O think of His sorrow, that we may know
The depth of love in the depth of woe!

Behold your King! Is it nothing to you
That the crimson tokens of agony
From the kingly brow must fall, like dew,
Through the shuddering shades of Gethsemane?
Jesus Himself, the Prince of Life,
Bows in mysterious mortal strife;
O think of His sorrow, that we may know
The unknown love in the unknown woe!

Behold your King! With His sorrow crowned.
Alone, alone in the valley is He!
The shadows are gathering round,
And the cross must follow Gethsemane.
Darker and darker the gloom must fall!
Filled is the cup, He must drink it all!
Think of His sorrow, that we may know
His wondrous love in His wondrous woe!

—Frances Ridley Havergal.

The Great Tragedy.

"The history of the world, morally viewed, is a tragedy. All the great tragedy of the world turns upon its guilt. Aeschylus, Shakespeare, Goethe, Ibsen, all tell it you. The solution of the world, therefore, is what destroys its guilt. And nothing can destroy guilt but the very holiness that makes guilt guilt. And that destruction is the work of Christ upon his cross, the Word of Life Eternal in your hands and in your souls. The relevancy of his cross is not to a Church, or a sect, or a creed, but to the total moral world in its actual, radical case. The moral world, I say, is the real world, the ever modern world. And the supreme problem of the world is sin. Its one need is to be forgiven. And nothing but holiness can forgive. Love cannot. We are both forgiven and redeemed in Jesus Christ, and in him as crucified unto the world for the holiness of God and the sin of men."

The leading doctrine of much modern theology is the Fatherhood of God, so conceived of as to offer us a God, genial, benignant, patient, and too great in love to matter much as Paulinism does of the sin of a mere childlike man. Such a conception appeals to multitudes of people, but is it the faith once committed to the Church that has been its distinctive note and staying power in history? What would be the result of its universal aceptance?

It is easy to say that, above all things, we need a simple religion, and that this gospel of fatherly love is the simplest; that it speaks the language of the heart and the piety of our mother's knees, and that it is the order of faith that befits an age of democracy, when Christianity is straining every nerve to get at the untaught masses.

There are several things to be considered: 1. Is the test of a gospel the welcome it receives—the rapidity of its success? 2. Bear in mind that the situation of the soul is not a simple one. The moral difficulty of society is not that we are starved children—great babes in a wood. It is that we are sinful men in a sinful race. We are mutinous. It is not a pathetic situation that the preacher confronts so much as the tragic. The forgiveness of sin is the foundation and the genesis of Christianity, it is not an incident in it, nor in the Christian life. Not to know sin is not to know Christ. A remedy for such a situation which is merely simple is a pill for an earthquake, or a poultice for a cancer. The disease is mortal. Indeed, it is a diseased world, and a radical evil in human nature, with which we have to deal.—Dr. P. T. Forsyth.

Nowhere the light without the shadow; nowhere the attainment without the struggle.—Ryle.

Children's Department.

The Fool's Prayer.

"They royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: 'Sir Fool,
Kneel now, and make for us a prayer!'

"The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

"He bowed his head, and bent his knee
Upon the monarch's silken stool:
His pleading voice arose: 'O Lord!
Be merciful to me, a fool!'

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool!

"'Tis not by guilt the onward sweep
Of truth and right, O Lord! we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung!
The word we had not sense to say—
Who knows how grandly it had rung!

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh! in shame
Before the eyes of Heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave and scourge the tool
That did his will; but Thou, O Lord!
'Be merciful to me, a fool!'

"The room was hushed; in silence rose
The King and sought his gardens cool,
And walked apart, and murmured low,
'Be merciful to me, a fool!'"

—E. R. Sill.

When Failure Was Better.

Little Virginia was the country cousin. She and her father and mother lived with Grandpa and Grandma on a big farm. Bessie, Kate, and Dora were the city cousins, whose mother went away one summer and left them in the country to attend school with little Virginia. Every morning the four kissed Grandpa, Grandma and Virginia's mother before starting down the country road to the schoolhouse with dinner pails flashing in the sun. Such good times those children had on the way to school, in school and home again!

Virginia's mother played with them as if she were a little girl herself. Many and many a Saturday the five went to the woods and stayed all day, coming home at night laden with wild flowers like the ones Grandma picked when she was a child. It seemed as if Virginia's mother could plan a new game every time she closed her eyes and remarked, "Let me think a minute." One morning when the little girls were ready for school, Virginia said, "You can't guess, mamma, what we're going to play on the way home to-night." "Follow the leader?" "No, guess again." "Oh, I'll give up." "We are going to play we're old time monks and we've taken vows of silence. From the four corners to our house we're not going to say a word: not one of us. We're going to play it's a pilgrimage."

How Grandpa laughed. "As if it would be possible for such chatterboxes to walk half a mile in silence," said he. "Oh, girls, try something easy. I know Virginia can't do it. She's never still; talks in her sleep." "You just wait, Grandpa, I'll show you! To-night on the way home from school I wouldn't speak to the President of the United States if he said, "What is your name, little girl?" "Dear me," remonstrated Virginia's mother, who was Aunt Ellen to the cousins. "I hope you'll never be rude or unkind." "Well, Auntie," Bessie explained, "vows of silence mean that you won't speak any more than as if you were dumb."

"Dumb," mocked Grandpa. "Here's a dollar, girls, I'll give to the one that gets home without speaking. It's a safe offer." "We'll each have a quarter then, because it'll have to be divided in four parts," Dora insisted. "Why Grandpa, nothing can influence us four brave monks after we take our vows of silence." "Nothing," added Kate. "We would not speak to our dear mothers if we met them, until our pilgrimage is done." "You just wait," begged little Virginia. "I know I'll get here without saying a word to anybody. You see we'll motion things to each other." "There should be a booby prize in such a case," mother suggested, "so I'll kiss the little girl who can't keep still." "It won't be your little girl that'll get that extra kiss," promised Miss Virginia.

That afternoon when the cousins parted with their schoolmates at the four corners, they started on their pilgrimage with smiling faces. It seemed to Virginia that she never in her life thought of so many things she wished to say. Bessie dropped her handkerchief. Kate, seeing it fall, coughed violently and pointed to the ground. Bessie, on recovering the handkerchief, bowed her thanks. Kate saw a squirrel on the fence, touched her cousin and motioned in his direction. And so they journeyed homeward; giggling, pointing, clearing their throats, coughing, and longing to talk. "Lost your tongue?" questioned Deacon Fish. He was driving by and overtook the girls on the road. When he asked them to ride, they motioned a refusal; nor would they reply to his kindly remarks. Ed Parsons met them a few minutes later. He was driving his cow home from pasture. "How-dy-do?" said he. No answer. "Fine day," continued Ed. "By the way, Virginia, has your pa got any hay to sell?" Virginia opened her mouth to say she didn't know, when warned by a gleam of triumph in Bessie's eyes, tight went that mouth together, and Ed Parsons jogged along convinced that there was no hay in the market. "Don't shake your head no more, Sis," he observed with a grin, "and I don't see occasion for all them motions. If it's fits you're having, I hope you'll get better 'fore sundown."

At last, toiling along the country road, appeared an old woman bending under the weight of a heavy basket. The four looked questions at each other. Who could she be and where was she going? So slowly she walked the girls wondered if the poor thing could reach the nearest farmhouse while daylight lasted. Before they met the old woman she sat down by the roadside, took a handkerchief from her pocket and began to cry. At that the little girls did everything but talk. They motioned that they ought not to motion for fear the old woman might think they were making fun of her. They made sympathetic mumblings in their throats and looked in their dinner pails to see if they had anything to offer. When the cousins were opposite the stranger they saw that she was in rags. Nor did the old woman raise her head although she must have known that four little girls were near. She was evidently trying to stifle sobs.

"I can't help it," Virginia broke out. "I've got to speak." Bending over the dejected figure by the roadside, the little girl said gently, "What is the matter, Mrs.?" Straightway the ragged old woman looked up and laughed. Straightway she hugged Virginia until the child gasped for breath. "Oh, my precious little girl!" she exclaimed. "How glad I am you've won the booby prize! Here's your kiss!"

"Why, it's Aunt Ellen!" shouted Bessie. "There, you've lost your share of Grandpa's dollar," declared Kate. "And oh, dear, so have I. It's Dora's now." "I'm glad my little monk was too tender hearted to live up to his vows," murmured Virginia's mother. "But—but Aunt Ellen," interrupted Dora. "The lump in my throat was dreadful when I wondered why the old woman was crying." "There now," observed Bessie, "Grandpa won't have to give away his dollar. Dora said something." "I couldn't keep still another minute for all the dollars on earth," sobbed Dora. "I'd rather have the booby prize!" "Give them all booby prizes," suggested little Virginia, distressed by Dora's tears. "Chattering like magpies!" declared Grandpa, when the four escorted Virginia's mother through the gate. "She made us talk," was Virginia's defence. "Pretending to be an old woman in trouble. It wasn't fair!" "Well," acknowledged Grandpa, "I'm bound to say I'm glad you didn't stand the test. We'll divide the dollar share and share alike among the brave monks who failed to keep their vows. So glad my girls don't believe in success at any price.—Frances Margaret Fox.

A Thistle in Jack's Heart.

"If I were a farmer," said Jack, "I wouldn't let any old thistles grow in my fields."

"But how about the field you do own?" asked the mother, seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack.

"The other day I heard you say, 'Plague take it!' an expression I never heard you use before. I said, "Some one has sown a thistle in Jack's heart."

Our hearts are fields given us by God. We should sow good seed in them so that nothing but what is good may grow in them. Are we doing this? —Junior World.

A Swarm of Bees.

B hopeful, B happy, B cheerful, B kind, B busy of body, B modest of mind, B earnest, B truthful, B firm and B fair, of all Miss B haviour, B sure, and B ware. B think ere you stumble, for what may befall, B true to yourself and B faithful to all, B brave, too, B ware of sins that B set, B sure that one sin will another B get, B watchful, B ready, B open, B frank, B polite to all whatever the rank, B just and B generous, B honest, B wise, B mindful of time and B certain it flies, B prudent, B liberal, of order B fond, Buy what you need B fore Buying B yond, B prompt and B dutiful, still B polite, B grateful, B cautious of those who B trav, B loved thou shalt B, says "Home Notes."

What is a Gentleman?

What is a gentleman? Is it a thing
Decked with a scarf pin, a chain and a ring;
Dressed in a suit of immaculate style,
Sporting an eyeglass, a lisp and a smile,
Talking of races, of concerts, and balls,
Evening assemblies and afternoon calls,
Sunning himself at "at homes" and bazaars?
Whistling mazurkas and smoking cigars?

What is a gentleman? Say, is it one
Boasting of conquests and deeds he has done?
One who unblushingly glories to speak
Things which should call up a flush to his cheek?
One who, while railing at actions unjust,
Robs some young heart of its pureness and trust,
Scorns to steal money, or jewels, or wealth,
Thinks it no wrong to take honor by stealth?

What is a gentleman? Is it not one
Knowing instinctively what he should shun;
Speaking no word that could injure or pain;
Spreading no scandal and deepening stain?
One who knows how to put each at his ease,
Striving successfully always to please?
One who can tell by a glance at your cheek
When to be silent and when he should speak?

What is a gentleman? Is it not one
Honestly eating the bread he has won,
Walking in uprightness, fearing his God,
Leaving no stain on the path he has trod?
Caring not whether his coat may be old;
Prizing sincerity far above gold,
Recking not whether his hand may be hard,
Stretching it boldly to grasp its reward?

What is a gentleman? Say, is it birth
Makes a man noble, or adds to his worth?
Is there a family tree to be had
Shady enough to conceal what is bad?
Seek out the man who has God as his guide,
Nothing to tremble at, nothing to hide,
Be he a noble or the poorest in trade,
He is the gentleman nature has made.

The Untruthful Child.

"I'm in despair about Helen," said Mrs. Vaughn to her sister, "for she is growing very untruthful, and I have tried every means in my power to break her of it."

"As what, for instance?" asked her sister.

"Well, she has been put to bed for it, had her mouth washed with soap and water, deprived of her dessert, and everything I could think of except whipping. You know I'm no believer in that."

"Doesn't seem to have any effect?" inquired the other.

"Not in the least. At first I thought it came from fear of punishment, so I would talk to her very gently, when I knew she had done wrong, and was telling a falsehood to cover it. I told her if she would only tell me the truth I wouldn't punish her at all. I'm sure I don't know what to do, for she is such a good child in every respect, but this untruthfulness makes me sick at heart."

"Oh, nonsense," returned the other; "she'll outgrow it. Most children fib. Still," she added, "if from my limited kindergarten experience you'll let me try my hand, perhaps I can do something." Mrs. Vaughn looked at her dubiously.

"You know, Nell," she said doubtfully, "I don't approve of spanking or anything harsh.

Her sister laughed merrily. "Spanking!" she echoed. "Shades of the immortal Froebel! Why, you don't dare mention the word in a modern kindergarten. Mind you, I said I'd try. I didn't promise for sure that I could acomplish anything."

It happened not long afterward that the young person under discussion entered the room where her mother and aunt were sitting, with suspicious fruit stains about her mouth.

"What are you eating, dear?" asked the mother. "A plum?"

"Yes, mamma," admitted the child.

"Where did you get it?"

"I picked it up in the street," was the calm reply.

"Helen, dear," said her mother gravely, "I fear my little girl isn't telling the truth. Didn't you get it from the kitchen?"

"No," replied the child; "I picked it up in the street."

"I'm sorry, dear," said the mother, "but I must go ask Maggie if you didn't take it from the kitchen table."

"Oh, don't ask her," exclaimed the child, suddenly, "for I forgot. I—I guess I did take it from the kitchen."

"Aunt Nell," asked Mrs. Vaughn sadly, turning to her sister, "what would you do with a little girl who couldn't tell the truth?"

Aunt Nell laid her hand on Helen's shoulder.

"Helen," she said, gravely, "I'm going to ask your mamma not to punish you this time." The child's face brightened. "But," she added, "I'm going to let you punish yourself. We won't wash your mouth, nor stand you in the corner, nor make you do without dessert, but we won't believe what you say for a week. It isn't your mamma that's punishing you, it's yourself. You've shown us that we can't take your word for anything. So we can't believe anything you tell us till you show us that you really can tell the truth."

Helen, who had been apprehensive of a soap washcloth or a dessertless dinner, was perceptibly relieved, and hurried away to play. The week that followed was one that she never forgot. It was in vain that she begged Maggie for a cookie on the plea of being hungry. "I don't believe you," was the curt rejoinder. It was useless to entreat her aunt to come and see the new family of kittens in the barn. "I don't believe there are any there," was the careless reply. Even her father caught the spirit of skepticism, while, when her mother doubted the existence of the toothache, Helen felt that her cup was indeed overflowing. The week of disbelief in her word had accomplished what other punishments had failed to do, and at the end of seven days she threw her arms about her mother's neck.

"Oh, please believe me now, mamma," she pleaded, "for I'll never tell a story again if you and, papa and auntie'll only believe me." And she kept her word.

Jim's Telephone Message.

"Why, you're a smart little fellow to bring such a big basket. It's bigger than you."

Jim looked up with a smile as Mrs. Price's kitchen maid helped him to take the basket.

They carried the basket into the back hall, and, while Jim waited for Mrs. Price to be ready to pay him, he saw a wonderful thing.

It hung on the wall in a rather dark place. Mrs. Price stood before it talking. Without trying to listen, Jim could hear what she said. This was it: "Hello! Is this number 204? This is Mrs. Price—I want a bushel of potatoes—ten pounds of sugar—and a pound of tea—and two bunches of celery—and three packages of oatmeal and a bottle of vanilla." She made a little pause between each order.

Jim was amazed. The town they lived in was small, there were only a few telephones in it, lately put in. He had never heard them before.

"Mis' Price," he asked, "do all them things come when you tell 'em?"

"Yes, Jimmy," she said laughing. "Sometimes they keep me waiting a little, but they come sooner or later."

Jim asked his mother about it.

"She talks to a thing that sticks out on the wall," he said. "She asks for all sorts o' good things, and she says they come."

"You must 'a' been mistaken, Jimmy," she said, for she had lived in the country until lately, and like Jim, had never heard of a telephone. "Likely Mrs. Price was writing out a list of something and you didn't see straight."

But Jim couldn't get it out of his head. Surely Mrs. Price said she got things by talking into that odd thing on the wall.

One morning, as he and Jane carried the basket of clothes into the hall, no one was there. And all of a sudden, a bright idea popped into Jim's mind. If Mrs. Price could get things that way, why could not he?

He drew a chair to it, climbed up, and put his mouth to the queer little thing, just as Mrs. Price always did. In the half light he had not noticed the thing she held to her ear.

"Hello—this is Jimmy Ray. We want a lot of things to our house, real bad—we ain't got anything to eat but meal and some potatoes. We'd like some bread—and some butter on it—and—Tom's real sick and I have to bring clothes and—if you have any shoes, 'cause mine leak real bad—and some milk for Tom—and some kind of stuff to make him well—please, please—and don't wait very long."

The pleading voice stopped, and Jim climbed down, his heart beating with hope. Of course, he could not know that his voice had reached any one inside the telephone.

But someone outside had heard. At the sound of the trembling voice, Mrs. Price had come quickly to a door opening into the hall and heard the telephone message.

She made a visit to Jimmy's home, and saw to it that many comforts found their way there before the brother was able to work, and the mother could find plenty of washing to do.

Later she explained the working of the telephone to Jim. After she left him, he stood for a moment gazing at it.

"Well," he said at length, "you're a mighty nice, handy thing, but I don't know but Mis' Price is about as good as I want."—Sidney Dayre.

A Mother of the Olden Time.

She loved flowers, and her little garden was always ablaze with the brightest and sweetest. It seems to me now that her delight in their fragrance and color was characteristic, and that she was always watching for a chance to drop them before us on the strait and narrow road, thus making it more alluring to our beauty-loving eyes. Dear human children we were to her—not angels, and not fallen beings born under the curse, with the trail of the serpent over us all—but little ones to be taken into her great motherly arms and brought to Jesus for His blessing. Brought, that was it, not driven. And so, when we stood, a large weeping band, around her grave, heaven seemed very near and dear, very homelike to us, because she was there; and I doubt whether even to this day there is one of us who does not look forward to her warm welcome, if perchance we may go to her, with something of the yearning with which, as little ones, we used to anticipate a visit to her sunny home here.—Sarah Stuart Robbins, in Old Andover Days.

Polly-My-Dear.

Since Polly-My-Dear learned to button her shoes,
No other pair pleases the queer little maid;
Her bronze party slippers she cares not to use—
"They don't got any buttons," she loftily said;
And, rainy or snowy or dark be the day,
No comforting rubbers just now meet her views.
"They cover my buttons, p'ease take 'em away,
Don't bover me so while I button my shoes!"

Since Polly-My-Dear learned to button her shoes,
The minister paused in our doorway to call;
She hurried to meet him, and told the great news,
And showed him the buttons right there in the hall.
Brave lacings of ribbon or gay scarlet silk,
None of these baubles she wishes to choose.
She fretted and jerked till she upset her milk,
Because Mary helped her to button her shoes.

Since Polly-My-Dear learned to button her shoes,
There's never a buttonhook now to be found;
We all cramp our fingers, and bent hairpins use;
We've searched to the nursery's ultimate bound.
She carried one out in the garden anear
And lost it, ah me! in the thick grassy dews.
'Twas filagree silver; O Polly-My-Dear!
Why did you learn to button your shoes?

—Eleanor W. F. Bates, in Harper's Bazar.

The Oldest Doll.

The pathetic story has been told of a famous actress that she never had a doll. She was always on the stage, beginning when she was only three years old, and she never had any time for the plays which little girls usually enjoy.

It is well known that the Society for the Prevention of Cruelty to Children has tried many times to interfere with the employment of small children upon the stage, but they have not succeded to any great extent

Child labor is a subject just now attracting much attention, and the chances are that ere long every child, poor or rich, will be allowed to enjoy a happy, comfortable childhood, with all that those words imply.

A happy childhood for most little girls usually means for each of them at least one doll of her very own. That this has always been so is probable. We are sure that it has been so since the time of William Penn, because a doll which he brought over is still to be seen in Montgomery county, Maryland, where it is cherished as a very precious keepsake.

If you will read your histories, you will find that William Penn had a daughter named Letitia.

Little Miss Letitia had a dear little playmate named Miss Rankin. Letitia went to London with her father. When she saw the shops full of dolls, she remembered her little friend in America.

"She hasn't any doll at all," Letitia told her father. "May I get her one? There are no shops anywhere near the woods where she lives, so that she cannot buy one. I wish I could carry one to her when we go back."

If you have read much about good and benevolent William Penn, you will not be surprised to know that he said at once, "Certainly, get her the prettiest one you can find."

So Letitia picked out a "perfect beauty." Her dress was of the finest striped brocade, and, as the ladies in those days wore hoopskirts, this wonderful brocaded gown was distended with hoops also.

William Penn and his daughter took passage for America in the good ship Canterbury, and nothing they brought was more carefully packed than the doll for little Miss Rankin.

You can imagine the joy of this child when she saw the beautiful present from famous London; but what do you think she said?

"It is much too nice to play with. I am going to wrap her up in a damask towel, and strew lavender all over her, and only bring her out to show when we have company."

This was exactly what she did; and thus it has come to pass that this wonderful court-lady doll has been handed down to our time.

For little Miss Rankin's daughters and granddaughters naturally said, and their daughters and granddaughters naturally said: "We mustn't think of playing with great-grandmamma's doll. It is much too handsome to be played with. It is just for a company doll."

One wonders if the doll would not have enjoyed herself better if she could have been petted and fed and rocked to sleep, and taken out a-visiting, like commoner dolls," instead of being shut up in a bureau drawer.

But no one has ever been able to read the thoughts of even the most highly organized doll. They are among the many great mysteries of this strange life of ours.—Kate Upson Clark, in Christian Herald.

"A Strange Ride.

"O dear," sighed Bessie, "I can never, never write my composition to-night! Miss Barrow could not have chosen a harder subject this this, 'A Strange Ride.' And it must be a true story, she said."

Bessie's father heard her. "You are tired," he said, gently, "but I guess father can help you this time. I will tell you about the strangest ride that I ever took, and you can see if it will do."

"Why, papa," cried Bessie, "did you ever take a strange ride?"

"Yes, indeed," her father answered, "and you shall hear all about it. When I was a little boy I stayed out coasting all one fine winter day, and when night came I was so tired I could hardly eat my supper.

"Your grandma tucked me in my bed, and said, as she kissed me good night, 'I am afraid my little boy will go coasting in his sleep to-night.' About two o'clock in the morning I woke up, and where do you suppose I was? At the foot of the stairs in my mother's clothes-basket. My father and mother and my brothers and sisters stood around, looking at me anxiously. I rubbed my eyes and remembered I had been dreaming that I was coasting. I must have jumped out of bed in my sleep, gone downstairs and brought up the clothes-basket instead of my sled, got into it and coasted down the stairs, waking up the whole family, who were very much alarmed."

"Did you have your clothes on?" asked Bessie.

"I had on my night-dress, my little fur cap and my overshoes," laughed her father. "I felt decidedly foolish."

"And it didn't hurt you any?" questioned Bessie.

"Not a bit," her father answered. "People who walk in their sleep often escape uninjured where they would be severely hurt were they awake."

Bessie got her block and pencil and began to write.

"Then that will do?" her father asked. "It is certainly a true story."

"Yes, indeed," Bessie replied. "And I don't believe anybody will have a composition just like mine, do you?" —Christine Gleason, in Youth's Companion.

A Strange Custom of Alaska.

Perhaps the most interesting archæological discovery made on the north coast of Alaska has a relation to the present methods of personal decoration now used by the natives of Alaska, the most significant feature of which is the wearing of lip buttons, or labrets, by the men. The present custom is that when a boy is fourteen or sixteen years of age holes are pierced in his lower lip, one below each corner of the mouth. A small wooden plug is at first inserted to keep the holes from growing together, and month by month bigger and bigger plugs are used, till finally the openings are half an inch in diameter. At this point the young man begins to wear stone or ivory plugs. These ornaments are put in from the inside ordinarily, as one might insert a button into a shirt front. Usually the two buttons worn are each of a different sort, while sometimes only one of the holes is filled, and in summer men are occasionally met with who wear no buttons at all. When a visitor is seen approaching, however, the ornaments are always inserted, for one does not feel dressed without them. In preparing for sleep they are usually removed.—V. Stefansson, in Harper's Magazine.

A Bothersome "Something."

In the journal of George Fox, the consecrated Quaker, is found this confession: "I knew Jesus, and he was very precious to my soul; but I found something in me which would not keep patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me; and when I gave him my will, he came into my heart and cast out all that would not be sweet, all that would not be kind, all that would not be patient: and then he shut the door."

And are there not many professed Christians who are bothered with this mysterious "something" which will not keep patient and kind? Is it not characteristic of many a religious life to be petulant, irritable, vindictive, and resentful? Do not quick and cutting retorts mar the conversation of many domestic circles and other close associations? Are there not many cheeks mantling with shame or anger because of these sudden, foolish, and useless outbursts of ill temper and unsanctified passion?

What such persons need is a surrender of the rebellious will to God and an earnest beseeching of the Saviour to cast out all these untoward and distressing sediments of the unregenerate life.

Be assured that of yourself you will never be able to "keep them down." As long as they are rooted in the heart they will grow and flourish. Get them "cast out" and the door closed after them; then shall you find sweetness, patience, and kindness ruling your spirit.—Michigan Christian Advocate.

Do not anticipate coming sorrows; perplexing yourself with the grace needed for future emergencies. To-morrow's grace and strength will come with to-morrow's trials.

Our Wealth and Our Waste.

We are a wealthy and wasteful nation. No land has richer resources, and none is so lavish in their abuse.

The conference of Governors at the White House last winter called out many confirmations of the facts on this subject.

Inland waterways comprise twenty-five thousand miles of navigable rivers. The Mississippi system of rivers and waterways alone has a navigable extent of twenty thousand miles, giving access to the ocean to twenty-two States. Our five Great Lakes have a combined length of one thousand one hundred and ten miles. We have two thousand one hundred and twenty miles of operated canals. Our combined waterways have an aggregate length of between fifty-five and sixty thousand miles.

Water is our most valuable resource. New York City alone consumes daily nearly five hundred million gallons, or more than one hundred gallons per capita. Of this amount, it is said, ninety per cent. is wasted.

The most serious waste of our water-wealth is owing to a rapid deforestation, for with our woods cut down moisture dries up. And here, too, is another wanton waste of wealth.

In early colonial times our area of forest was sixty-two per cent. of the whole. It is now twenty-eight per cent. An army of nearly two hundred thousand men are warring against our woods, laying low five billion feet of lumber and six billion shingles every year in our Northwestern States alone. What is worse, fifty per cent. of the average tree is wasted before it reaches the market. Twenty-five million dollars worth of damage is done annually by forest fires. At our present rate of consumption, which is equal to at least one hundred billion board feet annually, or three times greater than the growth, our timber, we are told, will all be gone in fourteen to twenty years.

If our wealth of soil is great our waste here is simply enormous. A billion tons of it are carried away every year, the Mississippi alone running off with four hundred million tons of floating sediment—a mass equal to twice the amount of material to be excavated in digging the Panama Canal. It is stated that one-tenth of all the cultivated crops of the country is annually destroyed by ravenous insects—a waste of from three hundred to four hundred million dollars, and all largely due to the destruction of birds. Our forests and farms suffer by insects and rodents together to the extent of eight hundred million dollars. Deprived of the services of birds, the lives of so many of which are sacrificed in tribute to sport and fashion, the earth would soon become uninhabitable.

But the waste of wealth goes on underground as well. Our minerals are being decimated. Our magnificent coal-beds, at the present rate of consumption, will be exhausted in less than a century. Only from five to seven per cent. of the energy of coal is converted into active work. The Pennsylvania Railway locomotives alone use up fifteen million tons a year for fuel. Iron is our most useful metal. Of iron ore we have at least ten billion tons. But in ten decades more one full half of our supply will be gone.

The most serious waste among us, however, is the waste of life. No account is taken here of animal life, or mention could be made, for instance, of the destruction of the buffalo on our western plans, which noble animal numbered in Columbus' time not less, it is estimated, than a hundred and fifty million head, reduced at the beginning of the nineteenth centry to forty millions, and now to pitiful sixteen hundred; or one might refer to the wanton war upon the alligator, as in Florida, where three millions of him have been killed in the last twenty years. We are thinking rather of human life.

Fires cost us seven thousand human lives every year, to say nothing of property worth two hundred and fifteen million dollars. Ten thousand persons are killed annually by accidents, sixty-eight thousand are seriously injured, and four hundred thousand slightly injured. From this cause one laborer every minute is carried either to the hospital or the graveyard.

The "Glorious Fourth" is the carnival of this life-waste. In 1903-1907 the casualties in this mimic war and patriotic ebullition were—killed, one thousand one hundred and fifty-three; wounded, twenty-one thousand five hundred and twenty. In continuing this slaughter, New York City in 1906 spent four million dollars for fireworks, while the whole country footed the bill for twenty million dollars for one day. Human life is cheap in America, and more lives are sacrificed here than elsewhere. Our wealth is prodigious, but our waste is criminal.—New York Observer.

The Ark of God in the Enemy's Country.

It was sent of God, but it was hard to bear. The ark suffered, for it was out of its place and it wonted poise of power. Philistia suffered, and Dagon fell headless across the threshold of his discredited temple. Israel suffered, for she was helpless without God, and the vital, scintillating emblems of his presence. Then, led by Samuel, "gift of God," they brought the old ark back and set it on its basis. And now no more of half-victory, half-defeat and whole disheartenment. Aphek is turned to Mizpeh, and amid the thunderings of the Lord they drive the insolent Philistines clean out of their borders and establish a clear and consistent coast line.

We have allowed the Oracles of God to abide long enough to-day in Philistia's hands. We have not feared the issue. In a way, we have welcomed the test, "our enemies being the judges." But now it is time to set the ark of God back upon its bounden basis. Enough of abeyance and of tarrying; tactical, no doubt, but trying to faith and hope. Now for victory, now for revival—the old-time revival, mingled with the thunderings of the Most High! In the love of souls we can't get along any further without it!

Set the old Book where it belongs, on its proper basis, in the reverence and respect of the people, and in the resistless might of the Spirit of the Eternal God. You have dealt with it historically, and it is well, for the Divine Word must have a human setting, but it is more than history, and it deals with more than time—it deals with the eternities. With what a fine disdain the prophets leap the barriers of the ages! How calmly Jesus says, "Before Abraham was I am!" You have treated it scientifically, and a true science will always render accord. Yet who by wisdom can find out God? You have put it through the petty processes of induction, and, like Christ standing in Pilate's court, it has meekly submitted; but there has been something beyond, and from the skies, that induction, as we know it, could not grasp.

Come, brothers, let the Bible stand on its God-given basis and do its predestined and miraculous work. Four rocks of truth that do not move: A revealed Word, to be thankfully received; an inspired Word, to be eagerly listened to; an inerrant Word, to be implicitly trusted; and a living Word, to be daily loved and deeply revered as the voice of God to the soul.

"And Samuel took a stone and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us" (1 Sam. 7:12). Up to here—high-water mark, the place of victory.—Dr. J. W. Weddell, in the Examiner.

Sudden Death.

From time to time the shadow of sudden death falls with startling unexpectedness upon some happy home. A member of the family, who, in the morning, went forth, seemingly strong and well, to discharge his daily duties, is at some fateful hour of the day, brought back sadly and silently to his bereaved family. Or, it may be, the stroke falls on one of the dear ones at home, from whom he tenderly parted in the morning. Sudden death brings grievous sorrow to the beloved survivors. It teaches us the frailty and uncertainty of life. But to those who have learnt the lesson of life aright and who find themselves thus quickly bereft of one who faithfully strove to walk not after the flesh, but after the spirit, the dark cloud is not without a "silver lining." The sharp pain of sorrow is relieved by the remembrance of the faithful promise of God's blessed Word and above all by the soothing ministrations of the Comforter, Whose sustaining power is never more strongly felt than on such trying occasions. "The true manner of preparing for the last moment," says Fenelon, "is to spend all the others well, and ever to expect that. We dote upon this world, as if it never were to have an end; and we neglect the next, as if it were never to have a beginning."—Canadian Churchman.

God does not give grace till the hour of trial comes, but when it does come the amount of grace and the special grace required is vouchsafed. "As thy days so shall thy strength be."

Notices.

WANTS.

WANTED—BY A REFINED, EXPERIenced woman position as companion, housekeepe or governess. References exchanged. Address Mrs. H. W. Burton, Jacksonville, Alabama. 26mar2t*

WANTED—A RELIABLE WHITE WOMAN to assist with general house work and plain sewing for small family. References with address. Mrs. R. H. Barrett, 703 Court street, Portsmouth, Va. 19mar-4t

WANTED—A YOUNG MAN WITH EXCELlent references wishes at once a position of trust. Address R. W. H., Southern Churchman, Richmond, Va. 19mar-4t*

SUMMER BOARDERS.

Wanted—Summer Boarders for July and August. For terms, etc., apply to
MRS. THOMAS M. SEMMES.
Lexington, Va.

CHANGE DESIRED.

Clergyman desires change, after Easter, to location free from malaria. Best references. Address "Rector," care of Southern Churchman. 26mar2t

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

ACKNOWLEDGMENTS.

St. James' Church, St. James Park, New Mexico.

Please acknowledge the following contributions toward the rebuilding of St. James' church, Mesilla Park, New Mexico:

Already acknowledged	$1,808 40
Miss Linda H. Pancoast, Phila., Pa.	10 00
Miss Kate Cheshire, Tarboro, N. C.	5 00
"A little help from an old parson; no S. S., no Aux., no church"	2 00
St. Andrew's church, Richmond, through C. W. Anderson	20 00
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HUNTER LEWIS,
Missionary-in-Charge.

DIED.

RANSON.—Entered into rest, Monday, March 14, 1910, at 4:45 o'clock, P. M., at her home, the Mount Vernon, Richmond, Va., Mrs. HELEN F. RANSON, widow of J. Frank Ranson, of Charlestown, W. Va., and daughter of Ambrose Carlton, deceased.

WILSON.—Entered into life eternal, at his home, Richland, Ga., on the evening of March 16, 1910, MILES MADISON WILSON, 3d son of the late Miles S. Wilson, of Norfolk, Va., aged 58 years.

Now the life of faith is done,
In realms of clearer light
May he behold Thee as Thou art
With full and endless sight.

OBITUARY.

IN MEMORIAM.

Miss Julia Scott.

Passed to her rest in Paradise, on the 2nd of April, 1909, at her home "Manakin Farm," Powhatan county, Va., Miss JULIA SCOTT, daughter of the late Mr. Edward Scott.

The subject of this little memorial sweetly breathed her life away in "Peace, perfect peace, after a protracted illness, during which she suffered much but bore it all with infinite patience. It is hard for us to conceive of the blissful transition from the suffering of a sick bed, to the glory, beauty and the rest of Heaven. There, too, to meet loved ones who have gone before, and to bask in the love of that Saviour, to whom she gave her heart, when the dew of youth was fresh on her brow, and whom she ever afterwards delighted to serve. She was the light of a bright and happy home, ever unmindful of self, and striving to minister to the comfort and happiness of those around her. What, then, must be the void which her untimely death caused in the family circle! She left a widowed mother, brothers and sisters to mourn their loss. May they be enabled to say, though with aching hearts, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

P. B. S.

OBITUARY.

John D. Horsley.

Although the death of Judge JOHN D. HORSLEY has already been noticed in the public prints, the writer feels that something more than a passing notice is due to one of such unusual character and attainments.

He was born in Nelson county, Va., on the 30th of April, 1849, being the son of Dr. and Mrs. Wm. A. Horsley, and he grew up in an atmosphere of such kindliness and perfect courtesy as served to develop these traits in him to a high degree from his early childhood.

In 1864, though only fifteen, he entered the Virginia Military Institute, which on account of the Institution at Lexington having been burnt down by Yankee raiders had been moved to Richmond. The young cadets, "the seed corn of the Confederacy," were ordered to the trenches around Richmond, whenever a necessity for it arose. When Richmond was evacuated and the cadets dispersed, John Horsley came home on foot. At a still earlier period, when he was only fourteen, an occasion arose for him to render service to his country. The approach of a large body of Yankee raiders threw into a panic the section of country in which he lived, it being entirely unprotected, owing to the fact that nearly all the male members of the community were in the army. It was necessary to send a messenger at once to Buckingham Courthouse to warn the people, so they might come to the defence of the bridge crossing James river between Nelson and Buckingham, and thereby prevent the raiders from crossing over to the South side of the river. Young John Horsley volunteered to perform this task, and went alone, in the dead of night, and through thick woods. On the way his horse stumbled and threw him, with a loaded gun in his hand, but no harm ensued from it.

In the autumn of 1866, he entered the Norwood School, founded by Mr. Wm. D. Cabell, soon after the War, and there he distinguished himself by his faithful and diligent application to his studies. He was of a very studious bent, and had remarkable powers of application and concentration. His perseverance and tenacity of purpose were amongst his most marked characteristics, and largely conduced to the success and distinction of his career.

From Norwood he went to the University of Virginia, in 1869, but his health (never very strong) failed there, and he had to go back home and work on the farm, as a sanitary measure, for several years. As he grew stronger he was able to resume his studies, and read law under Capt. Camm Patterson, of Buckingham, whose partner he soon became. Afterwards, in 18—, he and Mr. (now Senator) Thomas S. Martin, formed a law partnership.

In February, 1879, John Horsley married Mrs. Florence Massie Tunstall, widow of Mr. John Tunstall. She survives him, together with four children, Catharine D., Bland M., Thomas S. Martin, and Eliza Perkins Horsley. He is also survived by six sisters—Misses E. R. and C. L. and M. P. Horsley; Mrs. M. C. Easley, Mrs. W. H. Gantt and Mrs. L. W. Cabell.

In 1886 he was elected Circuit Judge. He was re-elected for a second term, but only served a few months when he resigned the office and came to Lynchburg in 1895. He there formed a law partnership with Mr. Charles M. Blackford, which lasted until the death of the latter.

I can only give a bare outline of his honorable and distinguished career as a jurist, but shall leave it to some brother lawyer of his, more capable of the task, to do justice to that subject. I will merely quote the remark I heard another very able lawyer make of Judge Horsley. He said the latter decided so wisely and justly that he even convinced those he decided against that his sentence was just.

My task is to speak of him in his private capacity as a dutiful son, kind brother and devoted husband and father. He was also a staunch and loyal friend and called forth this trait in others. He kept alive the spirit of old Virginia hospitality, and was a most genial and courteous host. The finished courtesy of his manners was an object lesson to all who came in contact with him.

The last few years of his life were marked by ill health and suffering, which he bore with the fortitude characteristic of him. He died on the 20th of November, 1909, passing away peacefully. During the last few hours of his life "God" and "Heaven" were the words most frequently on his lips and he several times pointed upward. Just before he passed away, he pointed upward with a look of surprise and ecstatic joy. His death was felt to be a distinct loss, not only to his family and friends, but to his profession and to the community at large. I do not believe that the death of any citizen of Lynchburg ever called forth greater demonstrations of sorrow and respect than in the case of Judge Horsley.

AN OLD FRIEND.

OBITUARY.

Mrs. Isabella Mildred Williams.

Died, on the 22d day of March, 1910, Mrs. ISABELLA MILDRED WILLIAMS, wife of Rev. W. B. Williams and daughter of Rev. Wm. S. Reid, founder of the Presbyterian church, of Lynchburg, Va., Her passing from death unto life was accompanied by many long and painful months, which she bore with most remarkable patience and humility; receiving the loving and constant attention of her daughters, through all their weary watching, with the deepest gratitude.

In the death of such a character there is nothing to mourn over but the desolation that falls upon the members of her family, to whom she was inexpressibly dear, as well as to the many devoted friends who knew her worth. It may well be said of her that she lived in obedience to Christ's commandment, and loved everybody; for not even any of her own household can recall a word of criticism or censure that she ever uttered. From her earliest childhood she was a faithful follower of her Saviour, and walked worthily of Him, until He came to carry her through the dark valley to the realms of light; and in this glad season to join the angelic choir in singing the praises of their risen Lord.

APPEALS.

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The Household.

Household Suggestions.

Don't throw away the salt bags—they are vailable for many purposes. Wash them clean, dry them and lay them in one of the pantry drawers as soon as they are emptied. Some of the bags may be ripped open, and the thin material will be found just the thing to lay over a mustard poultice.

Do not hem a heavy silence cloth for the dining room table, as it is apt to make a ridge under the table-cloth. Buttonhole the cut edges instead with white darning cotton. If one wishes to have the cloth just the size of the usual dining table, extra pieces may be cut and buttonholes stitched the size of the extra table leaves, to be used whenever required.

To clean the edges of pie dishes use wood ashes. These can be stored in a small wooden box or shallow tin. Keep a piece of soft flannel in the box ready to wet and rub on the ashes. Then wash the dishes as usual and the burnt places will disappear.

To pasteurize milk for babies bring the milk slowly to a boil, and when it reaches the boiling point bottle it instantly, cork tightly and cool it.

Never feed to an infant milk that is over 24 hours old. Keep milk near the ice and never leave the milk bottle uncorked. Cleanse and scald all bottles before refilling. These rules will insure against disease from impure milk.

A very useful article is an old cedar wood treasure chest, made of the delightfully fragrant mountain-grown Southern red cedar.

One of the latest time-saving devices is a home ironing machine, which irons flat pieces in a trice. The expense of heating is one cent an hour.

To remove fruit stains pour boiling water over stained surface, having it fall from a distance of three feet.

There is a new kind of hook and eye, which comes in gray as well as black and white.

In the Garden.

Gloxinias should be potted now, in a mixture of loam, peat and leaf mold, with the addition of a little silver sand.

Repot fuchsias and give them a little gentle bottom heat.

Look carefully over beds planted with spring plants to see if any have been lifted by the frost. If so, press them down carefully.

All newly planted young trees should be staked to prevent their roots becoming loosened through the stems being swayed about by the fierce winds.

Anemones and ranunculuses should be planted now.

Roses should have a liberal top dressing of the richest manure obtainable.

Plant perennial phloxes.

Gently rake beds which are planted with snowdrops and crocuses, but not so violently as to disturb the bulbs.

Gooseberry and currant bushes should be syringed with a solution of soft soap.

Foliage plants in the green-house should be sponged, not syringed.

Parsley may be sown as an edging.

Bring geraniums out of the dark where they have been stored during the winter, take off the shoots and start them in a temperature of about sixty degrees.

Learn to Forget.

To forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them. Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering the things that are worth remembering. It will not be cumbered with disagreeable things and all its attention will be given to the beautiful things, to the worth-while things. No matter what business you are pursuing, no matter what literary subjects you may be studying, no matter what scientific problems you are trying to solve, take up the study of forgetting. The are of forgetting will give added luster to all your literary, business or scientific attainments, and it will add immeasurably to health of mind and body.—St. Louis Christian Advocate.

"The Sheep Heard His Voice."

It is a secret, hushed voice, a gentle intercourse of heart to heart, a still, small voice, whispering to the inner ear. How should we hear it if we fill our ears and our hearts with the sin of this world, its empty tumult, its excitement, its fretting vanities of cares, or passions, or anxieties, or show, its rivalries, and its whirl of emptiness? A loud voice will often not reach an occupied heart. The voice of the Son of God in the flesh, though it waked Lazarus from the dead, reached not those whose ears and minds were filled with the praise of men. Would you then hear the inward voice which shall lead you on a safe way, and shall speak to your hearts, burn within you, yet, melt them as it speaketh, until ye hear that other blissful voice, "Come ye blessed of My Father." There are two conditions, as there are degrees of that inward hearing. First, ye must fear God; secondly, ye must be hushed yourselves.—Rev. Dr. Pusey.

The Uplift of an Uplook.

Most persons who have failed know that they have failed. Therefore our condemnation of their failure does not help them to future victory nearly as much as does our expressed belief that they are going to have such victory. What they need is not fresh reminder of the seeming hopelessness of their case, but an assurance that others see hope where they see none. A certain man who has peculiar power in helping his fellow men to do better than they ever thought they could works by this simple recipe. He never talks much about their failures; he talks enthusiastically, with a confidence that fairly radiates from him, about what he knows they are going to accomplish. "I really believe I *can* do it, after all," is the hopeful spirit in which men leave his side; and then they go and do it, just because he believed they would. Looking up is always better than looking down, both for ourselves and for others.—Nashville Christian Advocate.

It is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and of one perfectly instructed, to reproach neither others nor himself.—Epictetus.

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The Language of Flags.

To "Strike the flag" is to lower the national colors in token of submission.

Flags are used as a symbol of rank and command, the officers using them being called flag officers. Such flags are square, to distinguish them from other banners.

A flag of truce is a white flag displayed to an enemy to indicate a desire for a parley or consultation.

The white flag is the sign of peace. After a battle, parties from both sides often go out on the field to rescue the wounded or bury the dead, under the protection of the white flag. The red is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her power.

The black flag is the sign of piracy.

The yellow flag shows the vessel to be at quarantine, or is the sign of contagious disease.

A flag at half mast means mourning. Fishing and other vessels return with a flag at half mast to announce the loss or death of some of the men.

Dipping the flag is lowering it slightly and then hoisting it again, to salute a vessel or fort.

If the President of the United States goes afloat, the American flag is carried in the bows of his barge or hoisted at the main of the vessel on board of which he is.—School Journal.

An Outsider's Views of the Church.

The Rev. William H. Oxtoby, a Presbyterian minister of Muncie, Ind., speaking on "The Episcopal Church as Viewed by an Outsider," is quoted as follows:

"The Episcopal Church has emphasized richness of worship. It has believed that even as we are made worshipful in the presence of a glorious sunset, or in the majesty of a forest, so the spirit of worship is intensified as a Church service is made as artistic and rich as possible. * * * When the responsive service was introduced into the churches a few years ago, it was considered undignified. Some regarded the use of the gown by the minister as a terrible innovation. Few now are the services that do not have a responsive service, and the gown is gaining in favor. The emphasis of the Episcopal Church upon music has elevated the standard in all churches. We are all beginning to see that everything has a rightful place in its endeavor after God. This Church has taught us to speak not so much of a sermon, as of a service. It has taught the value of observing Christmas and Easter, and has stood strongly for freedom of opinion and speech on the part of its ministers."

Christ has gone to prepare a place for us, but He came first to prepare us for the place. Infinite wisdom! For unless we were so prepared, heaven would be a miserable and melancholy place for us just as Atlantic City, though the Atlantic Ocean fringes its beach, would be a dry and unattractive place to many a person if all the attractions were closed. No real harm can come to us so long as God is our shield. There are many things which can trouble us, worry us, weary us, disappoint us, etc., but not harm us. With God as our shield, there is no projectile that can penetrate to us and there are none of our really valuable and righteously endeared interests which are exposed.

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Thoughts for the Thoughtful.

For right is right, since God is God,
And right the day must win.
To doubt would be disloyalty;
To falter would be sin.

The highest seat in the kingdom of God is the stool of penitence.

There is nothing secular save what is sinful.—Archbishop Benson.

The ways of God to us may seem slow, but if we look at life as a whole they are also very sure. Tarry thou the Lord's leisure.

God's law unchanging doth abide;
What need to pray?
Prayer giveth strength to bear, and light to guide,
Will you obey?
—Jos. A. Torrey.

You cannot run away from a weakness; you must sometimes fight it out or perish; and if that be so, why not now, and where you stand?—R. L. Stevenson.

One of the rarest virtues is humility. The counterfeit of it abounds, but the genuine article is very scarce. It is one of the last and richest fruits of the Holy Spirit.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

At the end of life's brief day we shall be rewarded, not according to the work we have done, but to the faithfulness with which we have endeavored to do our duty in whatever sphere.—F. B. Meyer.

"Often consider and contemplate the joys of heaven, that when they have filled thy desires, which are the sails of the soul, thou mayest steer only thither and never look back."—Jeremy Taylor.

Each life is under the tender care and guidance of Him who said the very hairs of our head are all numbered. It is only in realization of this truth that we can cast all our care upon Him, knowing that He careth for us.

Be gentle! Be gentle! Many a man you meet and many a woman, with serene countenance, is bearing about all a mortal can bear, though the burden be hidden away from the world. You may tighten heartstrings already strained to the breaking point.

God, who registers the cup
Of mere cold water for His sake
To a disciple rendered up,
Disdains not His own thirst to slake
At the poorest love that ever was offered.
And because my heart I proffered.
With true love trembling at the brim,
He suffers me to follow Him.
—Browning.

The best proof of the truth of the Bible is its openness. It has nothing to hide. It stands out in the clear light. It challenges investigation. The effort to conceal it in any way is not warranted by its own demand, that all men come and put it to a test. Come and see.

"My soul, never talk of the accidents of thy life. Never say that any spot, however deserted—that any pillow, however stony—has come to thee by chance. The stone thou rejectest, may become the head of the corner. The stray moment which thou despisest, may be the pivot on which thy fate revolves."—Albany Church Record.

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Southern Churchman

Vol. LXXV. RICHMOND, VA., APRIL 9, 1910. No. 15

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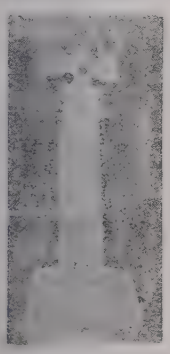
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., APRIL 9, 1910. No. 15

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

THE PREAMBLE TO THE CONSTITUTION.

One of the most important matters which will come before the General Convention in Cincinnati will be the consideration of the "Preamble to the Constitution," adopted in Richmond, and which will come before that body for final action.

The Preamble reads:

"This American Church first planted in Virginia in the year of our Lord 1607, by representatives of the ancient Church of England; acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God, the record of God's Revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to-wit, the Apostle's Creed and the Nicene Creed, to be a sufficient statement of the Christian Faith; maintaining the Orders of the Sacred Ministry in such form as from the Apostles' time they have been continued, reverently conserving the Sacraments ordained by Christ Himself; and accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost, has set forth and established, for the furtherance of the work to which it has been called of God, the following

"CONSTITUTION."

The Southern Churchman would like to call the serious attention of all interested, to the nature of this Preamble, its very serious import, and its wide significance; and to urge that whatever action is taken be taken only after the most serious consideration and mature deliberation.

In the first place, the adoption of any Preamble to the Constitution at all is a serious departure from precedent, and injects into that instrument matter which has never before been considered as having a place there. And by putting these statements into the Constitution, by implication, at least, it puts the Fundamentals of the Faith on the same footing as other legislative enactments, to be amended, altered, or repealed by any two consecutive General Conventions. This is a lowering of the standards such as has never before been adventured, and may open wide the door for many evils to trouble the Church in the future. It is more than doubtful whether the fundamental doctrines of the Church ought to be put in the same category with matters entirely subject to the will of the Church in any period, and rightly subjected to alteration and reconstruction. What, under the circumstances, might become of "The Faith once for all delivered?" It is a serious question and worthy of serious consideration.

Again: Why "This American Church" in the Preamble, and the "Protestant Episcopal Church in the United States of America" elsewhere in documents and standards? Why not, at least, consistency in name, whatever that name may be? Is one a name and the other a nick-name? If so, which is the name, and which is the nick-name?

Then too, the phrase regarding its planting, "by representatives of the Ancient Church of England,"is open to the widest differences of opinion and interpretation, and is at least capable of being made to teach what few, if any, Churchmen of this age hold, and what would put a weapon in the hand of many who would be only too glad to use it.

Then, too, "holding the Catholic Creeds, to-wit, the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian Faith," seems to many to be a dangerously insufficient statement. It is true that this is all that is required of a candidate for baptism; but is it equally true that it is all that is required of a candidate for Holy Orders? If so, why all the elaborate system of Seminary education and chaplains' examinations, and the Promise of Conformity?

Then, "Maintaining the Orders of the Sacred Ministry in such form as from the Apostles' time they have been continued," seems to the Southern Churchman about as loosely-constructed a statement as well could be made, and one that will unquestionably lead to endless controversy. Indeed, the statement is so vague and colorless that it will bear almost any one of a half-dozen constructions that could be put upon it; and of all places, the Constitution is the last for vague and indefinite statements. The very nature of that instrument makes it legal, and its statements should have all the certainty and precision of legal language. In the fundamental law, to allow the introduction of indefinite statements is a deliberate invitation to trouble and controversy.

Again: "Reverently conserving the sacraments ordained by Christ Himself." This is looseness up to and beyond the danger point. On this very point the Prayer Book is explicit to a degree, but this "Preamble" absolutely ignores the Prayer Book and all its standards and teachings. How many Sacraments did Christ ordain, and which are they? The Prayer Book answers with accuracy and precision, but not so the "Preamble." And which has the precedence in authority, Prayer Book or Constitution? Here, again, is the same loose and vague terminology which characterizes this "Preamble" all the way through; leaving everywhere room for such wide divergencies of interpretation as almost inevitably to lead to trouble.

Take the last statement: "Accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost." What is the meaning of the words "duly baptized," and who is to interpret them? The Southern Churchman is reliably informed that Mormons are baptized "in the Name of the Father, and of the Son, and of the Holy Ghost." Have they been "duly baptized?" And if not, why not? There is nothing in the "Preamble" to militate against their baptism. And if they have thus been "duly baptized," are they "accounted to be members of the flock of Christ?" And if not, why not?

These are just a few of the considerations that cause serious hesitation in the approval of this "Preamble," and in spite of its worthy object and stately language and gentle spirit, make one wonder if it would be wise to put such a statement in the Church's Constitution?

There are many more objections that could be made, but these are sufficient to emphasize the Southern Churchman's plea to those in authrority in our legislative bodies to go very slow and to

exercise extreme caution and care before this rather loose and vague and indefinite statement is enacted as a part of the fundamental law of the Church.

The appeal to sentiment, in this case, is powerful, and no one appreciates the force of that appeal more than the Southern Churchman; but sentiment is a poor and dangerous basis for Church doctrine and ecclesiastical law.

BOOK REVIEWS.

Separation of Church and State in Virginia. A Study in the Development of the Revolution. Special Report of the Department of Archives and History in the Virginia State Library. H. J. Eckenrode, Archivist.

All lovers of Virginia history, who really desire to know the facts of history regardless of their bearing on any controversy or discussion, owe a large debt of gratitude to Mr. Eckenrode, for the work that he has done in this publication. It gives full, clear, definite and final information on a period in Virginia's history about which more nonsense has been talked and written than of any other period in the Old Dominion's record. Mr. Eckenrode appeals absolutely to the Records, as the men who made the records put them down, and the result is positively illuminating.

This work has no theory to maintain, or position to prove, but is a simple, straight-forward effort to ascertain the facts; and the author or compiler demonstrates that he has the true historical instinct.

The work is divided into eight sections: 1. The Establishment; 2. The Parsons' Cause; 3. The Dissenters; 4. The Revolution; 5. Assessment and Incorporation; 6. The Repeal of the Incorporation Act; 7. The Glebes; 8. Fate of the Glebes.

Mr. Eckenrode is not trying to write history, but he is doing a far finer thing; he is making history write itself, and the result is a text-book for all future honest historians in Virginia.

All the compilation is fine and well worth study; but some parts will appeal with peculiar force to many readers of the Southern Churchman. The history of "The Establishment" is traced, and it is shown just what it was and how it justly and righteously came to pass. The chapter on the "Parsons' Cause" is positively illuminating, and destroys utterly a large part of the "denominational histories" that have been written in Virginia; and the man who, from now on, writes of "religious persecution" in Virginia, brands himself as one of two unpleasant things: for the records clearly show that there never was either persecution or religious persecution, or anything akin thereto, unless it was involved in the treatment meted out to the Episcopal Church after the close of the Revolution. The whole record of Disestablishment and subsequent events can only be excused in any degree by the bitterness engendered by a great and violent and prolonged struggle. The chapters on The Glebes and The Fate of the Glebes are painful reading. They show, first of all, that the Established Church's claim to the glebes was absolute and unimpeachable; that at the time of their purchase there was not a dissenting body in the Colony, and that the entire purchase money was paid by Churchmen. They show that every claim against them was founded in injustice and carried out in unfairness and perversion of law; and that there was never an honest desire to help the State or the Dissenting bodies, but only a desire and effort to cripple the old "Establishment." The fate of the glebes proves that the only intention was to get them away from the old Church. In no case did any public good come from the confiscation of the glebes.

But it is impossible to go in detail over all the valuable points of this work, and the Southern Churchman can only cordially commend its study to every one who loves and desires to know the history of Virginia, and especially to those who would know the status and history of the old Church in the Colony and what befell it after the Revolution.

The Book of Common Prayer. By Samuel Hart, D. D., LL. D., Dean of Berkeley Divinity School; Custodian of the Book of Common Prayer. The University Press; at the University of the South, Sewanee, Tennessee. Price, $1.50.

"The Sewanee Theological Library" has made, in this book by Dean Hart, a genuine addition to the valuable literature of the Church in this country. Dr. Hart is, by nature and temperament and training and pursuit, the ideal man to write a History and Commentary on the Book of Common Prayer, and the work he has produced is easily the best book on the subject ever written by an American Churchman.

The author states his own purpose in writing this book, thus: "The primary purpose of this volume is to guide candidates for Holy Orders in their study of the History and Contents of the Book of Common Prayer;" but the work will reach and appeal to a far wider circle of readers than this. In fact, one of the classes it will appeal to most forcibly is the clergy, who, in Lent or at other times, desire to deliver a course of lectures on the Prayer Book.

The book comprises seventeen chapters: 1. Introductory, including a consideration of the English and American Book; 2. Preliminary pages—covering a fund of information regarding the least understood part of the Book; 3. Morning and Evening Prayer, and a discussion of the Creed of St. Athanasius; 4. The Litany; 5. Special Prayers and Thanksgivings, and the Penitential Office; 6. The Collects, Epistles and Gospels; 7 and 8. The Holy Communion—a History and a Commentary; 9. The Ministration of Baptism; 10. The Catechism, to which is appended "Questions and Answers on the Church;" an addition to the Catechism, as agreed to by the Lower House of the Convocation of Canterbury; 11. The Order of Confirmation; 12. The Solemnization of Matrimony; 13. The Visitation of the Sick; 14. The Burial of the Dead; 15. Other Offices; 16. The Psalter; 17. The Ordinal; also the Consecration of a Church, and Institution of Ministers.

Two of the most admirable features of this book are a full and complete Index, and a Bibliography that will enable any student who wishes it, to cover the entire ground of liturgical besearch.

Dr. Hart has done his work with most admirable success. His style is easy, graceful and readable; his temper is above reproach; his fairness is unimpeachable; and his historical research and information put him in the forefront of liturgical writers.

To any one who wishes to know and appreciate the sources, history, evolution, purpose, and teaching of the Book of Common Prayer, this book is most cordially commended. It will appeal to all, regardless of personal or "party" views, and will prove a genuine help to candidates for Orders and examining chaplains.

Lives of the Bishops of North Carolina; from the Establishment of the Episcopate in that State down to the Division of the Diocese. By Marshall Delancy Haywood, Historiographer of the Diocese of North Carolina. Raleigh: Alfred Williams & Co. Price, $1.75.

Mr. Haywood has done a worthy work for his Diocese in this book, and incidentally, he has set an example for all other diocesan historiographers. He opens with a chapter on the "Office of a Bishop, the Anglican Church in North Carolina during Colonial and Revolutionary Times, and the Foundation of the American Episcopate," which is a valuable addition to popular history of the early days of the American Church, and an admirable account of Church Origins in North Carolina. He takes the statement of Little and Milnes rather too seriously, but this is a very small defect.

He has a chapter each on Bishops Ravenscroft, Ives, Atkinson and Lyman. That on Ravenscroft is particularly valuable, because it gives the history of the beginning of the Episcopate in the Old North State. The chapter on Ives is especially interesting, because it gives an account, and an admirable and balanced one, of the most remarkable secession that ever took place from the American Church. Bishop Atkinson's Episcopate is of peculiar interest, because of his leadership in the reunion of the Church after the War between the States; and of this very important episode Mr. Haywood gives an admirable account.

Indeed, there are few more striking figures in the American Church than the first three Bishops of North Carolina; and Mr. Haywood is happy in his material, and equally happy in his treatment of it. His work covers that little known episode, the history of the Church in the Confederate States, and will help to recall these facts to many who have forgotten them, and far more who have never known them.

Mr. Haywood has produced a work not only of unusual interest, but of far more than ordinary value.

MAGAZINES FOR APRIL.

Scribner's Magazine for April contains some beautiful color printing, the frontispiece being a reproduction of a painting by Charles A. Winter. The reproductions of Mr. Linson's pictures are also very attractive. Mr. Roosevelt's seventh article, "Hunting in the Sotik," contains some very striking pictures of live game by Kermit. He succeeded in getting photographs of giraffe, a family of rhinos, several bunches of wildebeeste fighting, a wounded lioness about to charge, and a huge rhino "coming on." This article, as has been notable in all that Mr. Roosevelt has written, is filled with information about the plant life; the readers get a perfect picture of the landscape, the rich flora, the bird life and the small animal life, as well as the big-game hunting. These articles are the best and most complete picture of Africa that has been produced.

Three interesting personalities in Music, Painting and the Drama are the subjects of separate articles: Richard Hoffman concludes his "Musical Recollections of Fifty Years" with much about Jenny Lind, including a remarkable unpublished letter written in 1853. He also has reminiscences of Von Bulow, Thalberg and Gottschalk. "The Portraits of Carroll Beckwith" make a fine artistic showing and reveal how intimately he has expressed the people of the city in which he has painted so successfully for thirty years. Clyde Fitch furnishes the text to Walter Prichard Eaton for a discussion of "The Dramatist as Man of Letters." He gives a careful appraisal of much of Mr. Fitch's work from the theatric point of view.

Lippincott's Magazine for April opens, as usual, with a complete novel: in this case, being "Her Italian Prince," by Mrs. John Van Vorst. It is a love story, the scene laid in Italy and Paris. By far the most interesting contribution in this number is "Letters to a Young Girl," being hitherto unpublished letters of that Prince of letter writers, Bishop Phillips Brooks. They are full of the peculiar charm which makes all Bishop Brooks' writings such delightful reading.

Joseph M. Rogers contributes the fourth instalment of his very interesting papers on "What is Wrong with our Public Schools." This paper is entitled "Some Remedies Suggested." There are many short stories, and a most excellent humorous Department.

The Outlook Magazine number for April has much excellent reading on many timely subjects. "The Water Savers" is peculiarly timely and valuable in view of the discussions on Conservation. "Conquering a Nation with Bread" is a peculiarly interesting paper, by Frederic C. Howe, on certain conditions and developments in Religion. "Following the Fur Trail" is a sketch of unusual Canadian Life. The Survey of the Week is excellent, and there are many very readable short articles.

LITERARY NOTE.

Thomas Whittaker, Inc., published this week a biographical sketch of the late Bishop Potter, entitled "Bishop Potter, the People's Friend." It is specially a portrayal of that side of his life brought out by his relation to social questions. The author is Harriette A. Keyser, of the Church Association for Advancement of the Interests of Labor.

God Answers Prayer.

Jehovah, the living God, distinctly promises to answer the prayers of His children. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters? He has wonders in store for them. What they have never heard of, never seen, or dreamed of, He will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; He will send every angel out of heaven to succor them, if their distress requires it. He will astound them with His grace, and make them feel that it was never done before in this fashion. All He asks of them is that they call upon Him. "Call upon Me and I will answer thee, and show thee great and mighty things which thou knowest not.—Spurgeon.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

"The Outworn Wording of the Preface to the Ordinal."

Mr. Editor: In a recent issue of your paper I found the words at the head of this letter, in a review of the Bishop of Birmingham's book, "Orders and Unity," and as I read them I could not help asking myself whither are we drifting, and what would become of what some one has very justly termed our "Incomparable Liturgy," if each clergyman were permitted to exercise his own discretion, and change what he considers to be "outworn" for something that he regards as more suitable to the times and more "up-to-date."

The Preface to the Ordinal is not the only part of the Prayer Book that is considered to be "outworn." There are some, I am sorry to say, to whom the Creed is "a stumbling block," and the marriage service "a rock of offence;" so there is a demand for "Freedom in the Church," which is nothing more nor less than "freedom" for a man "to do that which is right in his own eyes." It has actually been claimed in some quarters that a clergyman is entirely within his rights, when he declares, in the chancel, his belief in every article of the Creed, and goes into the pulpit and denies them, because, in his opinion, their "wording" is "outworn," and there is need to bring them into conformity with the "views" of to-day.

The wording of the Preface to the Ordinal may be "outworn," but still it declares the Church's position upon the question of Orders, and until it is abrogated or repealed, it demands, and should receive, the loyal support of all who bear her commission, for it is not "outworn." It stands for what the Church has always held, and what she still holds on the subject of the ministry, and what she will continue to hold until the end of time.

But we are told that "Unity is in the air." Yes, and I would add in all seriousness, it seems to be very much "up in the air." It is hard to find out exactly what its most earnest advocates would have, for they are by no means agreed as to what they want.

My opinion, one way or the other, may not be of much importance, but I most respectfully suggest that while we all desire and long for unity, there are some, I hope, who honestly believe that it is not to be gained by the sacrifice of principle, and that if it were so gained, it would not be worth having.

J. Worrall Lamour,

St. John's Rectory, Upper Falls, Md.

Church Intelligence.

CALENDAR.

April.

1—Friday.
3—First Sunday after Easter.
10—Second Sunday after Easter.
17—Third Sunday after Easter.
24—Fourth Sunday after Easter.
25—St. Mark's Day.

Collect for Second Sunday After Easter.

Almighty God, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may always most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life; through the same Jesus Christ our Lord. Amen.

Foreign.

Canon C. H. Robinson at Westminster Abbey.

In the first of a series of four sermons upon four attributes of Christ's character which Canon Robinson, Editorial Secretary of the S. P. G., is preaching at Westminster Abbey this week, he took the theme of the Redeemer's love. His text was the words: "This is My commandment, That ye love one another, as I have loved you" (St. John 15:12). He pointed out that the object of our contemplation of Christ's sufferings is that we may be brought into such sympathy with Him that the qualities of His character may be reflected in us. "The reproduction of His love in His disciples was regarded by our Lord as at once a possibility and a paramount necessity." It would be impossible to suggest to anyone a higher ideal or a more difficult task than the reproduction in us of the love of Christ Himself. But it would be easier for those who were especially appalled by a demand whose fulfilment seemed impossible to their particular natures to fix their attention on that quality of love which is called sympathy. We need to study Christ's sympathy, and considerate forethought for the individual throughout His ministry to the multitudes. And then, with a wonderful and beautiful tenderness of intuition, and in the gentle voice so like that of his brother the Dean of Westminster, and so delicately suited to the exquisite subject, the preacher dwelt upon the illustrations of the Saviour's sympathy given in the description of the raising of the daughter of Jairus.

Speaking of the difficulties of loving those who are unattractive to us, Canon Robinson maintained that the solution was intercessory prayer for others. If a man could not control his feelings, he could control his prayers. In the busiest lives there were opportunities for such intercession. One could form the habit of praying for others whilst walking along the street or waiting at a railway station. And it was certain that we could help those we desired to help more by prayer than in other way. The three other subjects of the series have been Christ's joy, His peace, and His humility.

Reform on the Congo.

The Archbishop of Canterbury has written a letter which will be gratifying to all those who are interested in the reforms so urgently required in the administration of the Congo territory. Since the annexation of the erstwhile "Congo Free State" to Belgium, and especially since the death of King Leopold, there has been a general desire to give the Belgian Government and its new Sovereign every chance of acting upon their own initiative, and of earning the praises of civilization by a strenuous warfare against the abuses and cruelties of past years. But as time goes on the signs of progress are tardy; the reforms announced are as the Archbishop observes, "manifestly inadequate in their character," and we have to allow for a considerable discount in the efficacy with which they are carried out. A great responsibility rests upon this country, as one of the principal parties to the transaction by which Belgian rule was introduced into that unhappy region, and it is impossible to say that the anxieties of Christian Englishmen have been allayed either by the programme or by the performances of the new regime. His Grace's letter will assist in maintaining that constant pressure of civilized opinion which is the only agency from which the redemption of that blood-stained region can be expected to arise.

The Peers and the People.

Mr. Churchhill may be said to have opened the new election battle with his speech at Manchester, in which he declared that "the first great principle is the supremacy of the House of Commons," and accused the Peers of seeking to "shut out the working classes from their present share in the government of this country." Evidently the Liberal tactics will be to try and reawaken the forces of class prejudice upon which the Government traded last January, and to revive the false issue of "The Peers versus the People." It tells rather heavily against their cause that the people and the Peers have proved to be of the same mind upon the Budget; and Ministers will not be helped by the fact that they have alienated both the Irish and the Labor party by their vacillating policy. Against "the supremacy of the House of Commons," Unionists will be able to inscribe on their banners the supremacy of the nation, and they will have a programme to advance which aims at the repair, and not the breaking up, of the Constitution. Mr. Asquith's management of public affairs during the last two months has scarcely been so brilliant as to earn the mandate which he failed to obtain last January.

Lord Roseberry's Proposals.

The Peers have themselves decided that the hereditary principle should no longer by itself give the right to sit in the House of Lords. This is the effect of the third of Lord Roseberry's resolutions, upon which the House divided on Tuesday and adopted by a majority of 158 (175 to 17). The two previous resolutions affirmed the necessity of a strong and efficient Second Chamber, and that such a Chamber can best be obtained by the reform and reconstitution of the House of Lords. The issue before the public is therefore clear. It is reform versus revolution.

The Veto Resolutions.

The Government's Resolutions upon the Veto question were laid upon the table on Monday evening, and proved to be three in number. The first seeks to have the Upper House "disabled by law from rejecting or amending a Money Bill; the second proposes that Bills which have passed the Commons three times shall become law without the consent of the House of Lords, provided that two years have elasped since their first introduction; and the third limits the duration of Parliaments to five years. The policy thus disclosed is identical with that set forth in Sir Henry Campbell-Bannerman's Resolution of three years ago, with the added reference to Money Bills, which had not then entered into the controversy. It is tantamount, in all practical aspects, to government by a Single Chamber, and will necessarily meet with the most strenuous resistance from the Opposition. The debates, which will commence immediately after Easter, will set the issue between the parties before the country with an explicitness that cannot be mistaken.

American.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop

Interesting Services at Henderson. Good Friday and Easter Services at Raleigh.

The Bishop made his annual visitation to Holy Innocents, Henderson, on Palm Sunday. The service was in every way an uplifting one. The chancel was beautifully adorned with palms while the soft light of candles heightened their profound significance. The music was of high order, and the splendid vested choir rendered it with true feeling and pathos. The Bishop preached an admirable sermon from Phil. 77: 5, setting forth the essential elements of "The Mind of Christ Jesus," and earnestly urging those who followed Him to make that mind their own. A class of twenty-one was presented for confirmation. The personnel of the class was striking, made up as it was largely of those of maturer years, from almost every walk in life, and with a more than usual proportion of men. Both morning and night the congregations were not only large but attentive, and, seemingly, profoundly interested.

The attendance throughout Holy Week was most gratifying, the communication on Maundy Thursday night being exceptionally large. Good Friday's observance was profound. The first service was at ten o'clock. The Three-Hours' service began, at twelve, and was conducted by the rector. The interest manifested throughout was intense. Very few at any time exercised their privilege of going out, while at the close there was a large congregation. At eight o'clock a musical service was given. The choir rendered: "It is Finished," a Lenten Cantata, by Angelo M. Read, Op. 17. There was a sincerity and depth of emotion in this rendition that was most inspiring.

Hearts seemed consonant with the ideal Easter Day. There was a full congregation at the first celebration at 7:30.

Loving hands had most tenderly adorned their Lord's House in memory of His glorious Resurrection. On either side of the chancel steps were floral crosses, one of daffodils, the other of violets outlined with the dainty white of spirea, while clustered near each were graceful ferns, accentuated by the beauty of the calla-lily.

The altar was replendent. Newly adorned with richly embroidered linen, glowing with the light of many candles, swayed with Easter lilies of exquisite loveliness it spoke eloquently of love and worship and praise.

Attuned to the day and its spirit, was the music. The choir of almost forty voices, men and women and boys, gave beauteously and of the best to chant, and hymn, and offertory—there was an esprit and gladsomeness that lifted with them to higher things the great congregation that crowded the church.

At five o'clock was the children's service. As usual there was a veritable outpouring of the people.

Both offerings were the largest of Easter Day.

The Rev. M. A. Barber, rector of Christ church, Raleigh, delivered a series of sermons on "The Intermediate State" at Christ church, during Lent. Not only were his own people profoundly interested, but many from other churches were drawn to them, and manifested both their pleasure and the help which they had received from them.

Mr. Barber has thrown himself heartily into the missionary movement. Dividing his men into groups he has sent them throughout the parish. The result has been most gratifying, the missionary contribution reaching the highest point yet—more than doubling the highest heretofore.

Archdeacon Webber conducted the Three-hours' service at Christ church, on Good Friday. The attendance was excellent, and the Archdeacon's message was closely followed.

Easter Day was a busy and a happy one. At the early celebration there were about one hundred and fifty communicants. At eleven o'clock the church was filled to its capacity. Flowers and lights beautified the chancel, while the panels of the reredos carried the cry of victory: "Jesus Lives! "Alleluia!" The music, inspiringly rendered by a choir of twenty-five voices, was of choice selection, with both violin and organ accompaniment.

The children's service in the afternoon brought out many, and the little ones were delighted with the rector's apt and helpful address to them.

The offerings for all objects were seven hundred dollars.

At the eleven o'clock service a silver receptacle, in addition to a communion service, was set apart for sacred use, presented as a memorial to their little daughters, by Mr. and Mrs. William Grimes.

The rector received several tokens of esteem during the day, one being a white stole from a few friends, and another two surplices from the Altar Guild.

The Bishop of the Diocese was at the Church of the Good Shepherd, on the night of Palm Sunday. The sermon was preached by the Rev. Samuel H. Bishop of New York. The rector, the Rev. I. McK. Pittenger, D. D., presented for the laying-on-of-hands a class of twenty-eight. This is the largest in the history of the parish. Besides this element of interest there were fourteen young men, six of whom were married men. Dr. Pittenger is now in the twentieth year of his rectorate, and this mark of continuel growth and development was most gratifying to all. All services on Easter Day were especially well attended. The music was beautiful both in selection and rendition. There were the two celebrations both at seven-thirty and eleven o'clock,

while the Sunday School festival at four o'clock was of intense interest. The offerings for the day were more than eight hundred dollars. This will be devoted to the building of the new church, which will be pushed to completion as rapidly as possible, one of the large columns supporting the roof having already been placed.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

Resignation of an Aged Rector—Contemplated Improvements at St. Matthew's Church, Houma—The Mission at Rayville—Churches Consecrated.

Rev James Philson, rector of St. John's church, Thibodaux, has resigned from the rectorship of this charge to take effect just after Easter. He will reside in Shreveport, with his daughter and son-in-law. Mr. Philson is well over eighty years of age, and is the senior priest of the Diocese of Louisiana, having been ordained in 1854. He has worked continuously in the Diocese of Louisiana since 1858, having held nine charges. He has been rector of St. John's church, Thibodaux, for the last seventeen years. Mr. Philson is held in deep veneration by all the people who have known him in his long priesthood. The vestry of St. John's church accepted his resignation with expressions of deep regret, and with the request that he retain the charge of Thibodaux as long as he may be willing to do so. In 1904, at the fiftieth anniversary of Mr. Philson's ordination, the members of the Diocesan Council presented him with a purse in token of respect and esteem.

The Easter offering in St. Matthew's church, Houma, was unusually large for a country congregation, amounting to nearly $600 in cash and pledges. Of this about $550 will be available for the Sunday School building, which the congregation are planning to erect at an early date. The Sunday School now enrolls over 200 scholars, and is one of the largest in Louisiana. In the Easter offering was also a pledge for a lot of ground in Montegut, a neighboring town, where a chapel will soon be built. The building, to be remodelled into a chapel, has also been given, and needs only to be transferred to the new site, and slightly altered, to be ready for worship.

The first service was held in the new St. David's church, Rayville, in January, when the Bishop made his visitation and confirmed a class. The mission in Rayville has been developed under the care of Rev. H. R. Carson, of Monroe, and the handsome church building is a monument to his zealous work. Many of the furnishings of the church were given by individuals and congregations elsewhere.

Plans are made for the rebuilding of the Church of the Incarnation in Amite City, wrecked by the cyclone of two years ago.

During the vacancy in the rectorship of St. Stephen's church, Innis, services are conducted regularly by the two lay readers, Messrs. Alexander and Burton.

Christ church, Bastrop, was consecrated by the Bishop on February 20, all the indebtedness upon the building and ground having been paid. Rev. Sydney Dixon is the rector.

The Church of the Annunciation, Gibbsland, was consecrated by the Bishop on February 22. The building was erected some years ago, under the supervision of Rev. Charles Thorp, of Mannsfield. A gift from the American Church Building Fund Commission enabled the last payment to be made, and the consecration to be effected. Since the death of the Rev. John Gray, of Christ church, Alexandria, who has conducted the services in Gibbsland, Rev. Charles Thorp, of Mannsfield, has resumed charge.

Land and material have been donated in Homer, in North Louisiana, for a church. It is hoped that it will be erected at an early date.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Lenten Services at St. Mark's, Cheyenne.

At St. Mark's church, Cheyenne, daily service has been held during Lent, the music being furnished by members of the Sunday School and their teachers. One of the most faithful of the latter has been the wife of the Governor of the State. On Thursday of each week a special service has been arranged for the children. On Good Friday the Three Hours' service was conducted by the Archdeacon, who has charge of the church until the arrival of the new rector in May. In the evening, Rev. Dr. Rafter, rector emeritus, held a special service for the Knights Templar, at which an offering was taken for a new parish house—something greatly needed.

On Easter Day the services began with a celebration of Holy Communion at 6 o'clock, the congregations being large throughout the day. In the afternoon, a special children's service was held, when most of the Lenten mite boxes were returned, the contents of which amounted to more than $80; with others to be returned.

The Archdeacon was invited by the chaplain at Fort Russell, to hold service on Wednesday in Holy Week, and so much interest was shown that another service was held on Easter evening, when a dozen members of St. Mark's choir went out, taking their vestments, and full Evening Prayer was conducted, with a congregation that filled the new chapel, which has been formed from one of the wards of the old Hospital.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Death of an Upright Man—Memorial Windows Placed in Calvary Church, Utica.

March 21, at noon, after removing his apron to go home to his dinner, Gustavus D. Hossfelt, a carriage blacksmith, dropped dead from a stroke of apoplexy, aged 66. He died as he often expressed a wish, by his forge and in the harness. Mr. Hossfelt's death is noted because he was for years, and at the time of his death a vestryman of St. Joseph's church, Rome, N. Y., possessed of a singular uprightness of character and was the father-in-law of the Rev. A. L. Byron-Curtiss, rector of St. Luke's church, Utica, and for many years rector of St. Joseph's. Mr. Hossfelt was of such a strong Christian character that it is related of him in Rome, where he had lived since infancy, that he once refused a position at $3.50 a day because a fellow craftsman would be discharged if he accepted, and worked for two years in a small repair shop at wages of $2 a day less; and on another occasion, refused to be a partner to a dishonest transaction, whereby he jeopardized an account owing him of $109 for a carriage he had ironed on contract, ordered by a millionaire. The family probably never dreamed of the nobleness of character of a working man brought out in the vehicle they used; yet the fact of his honest stand for principle, on the part of Mr. Hossfelt, was treasured by all who knew him. He was born in Saxony, Germany, and although a Lutheran, co-operated with his wife in building the now famous St. Joseph's ex-Roman Catholic Church in Rome, to which he was always devoted. The funeral was held from St. Joseph's church, March 23, the Rev. A. L. Byron-Curtiss intoning the Psalms and delivering the eulogy.

On Easter Day, in Calvary church, Utica, there was added to a series of memorial windows being placed in the south side of the nave, a handsome window, given by Mrs. Emily Bailey and the Misses Sabine, in memory of their parents, John and Elizabeth Sabine. The Sabines were faithful Church people, and on coming to Utica, from England, many years ago, attached themselves to Calvary church.

Easter Day at St. Paul's church, Waterloo, was marked by the rather grim novelty of a jury hearing a capital case attending, with the court's permission, the morning service. The rector preached on "The Folded Grave Clothes."

SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

Bishop Gray's Visitation to Key West. Disastrous Effects of the Hurricane Last October—Assistance Needed.

On Palm Sunday, Bishop Gray made his Spring visitation to Key West. In the morning he preached at St. Paul's and confirmed. In the afternoon he preached and confirmed at St. Peter's, and also confirmed two in private for St. Paul's, and one of St. Peter's. In the evening he preached at Holy Innocents', but no class was confirmed, on account of the long illness of the priest-in-charge, the Rev. C. F. Sontag, now at his home in Washington, D. C.

St. Peter's (colored), is under the charge of Rev. A. R. E. Roe, and is a large congregation of between five and six hundred communicants—earnest and happy under their white priest.

The hurricane of last October caused great loss to the Church in Key West. St. Peter's was badly injured, being partially tipped over. It has been set upright again, at a cost of several hundred dollars, but the congregation is composed of colored people of small means.

St. Paul's church building, Rev. C. T. Stout, rector, was totally destroyed; nothing being saved from the wreck but the altar brasses and part of the Communion service. Books, memorial tablets, windows, pews, etc., all destroyed. The congregation is worshipping in the school house on the property and making a brave fight for existence. Nearly every person in the congregation lost heavily, and this naturally cripples the church work. Three church buildings have been lost by the parish. The first one was blown down in 1846. The second burned in 1886, in a great fire that swept a large part of the city, and now the third building has gone.

The task of rebuilding seems a stupendous one, in view of the crippled condition of many members and of more or less discouragement over the loss of three buildings.

Aid financially for both parishes, to help St. Peter's pay off debt for lepairs and re-establishing the church building, and assistance in building a

new church for St. Paul's, would be most gratefully received. The rectors in Key West, or Bishop Gray, would be glad to give additional information to any one interested. The hurricane was the worst in the history of the island, and had it continued much longer, would have leveled nearly every building in the city. Six churches and eight cigar factories, besides many smaller structures, were blown down.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Meeting of the Laymen's Missionary League.

The joint meeting of the committees of the Laymen's Missionary League for Richmond and Henrico county was held in the lecture room of Holy Trinity church, Richmond, on Monday evening, April 4. The attendance was excellent and much enthusiasm prevailed, encouraging the heart of the Christian worker with the hope of the dawning of a new day for the spread of the Light of Life to the hitherto darkened places. The meeting was opened with devotional services, conducted by the Rev. W. M. Clark, after which the president, Mr. Thomas Poindexter, took the chair.

Reports from the churches represented were made as follows:

Mr. Eugene C. Massie, from Grace church, stated that $2,000 had been asked and that the subscriptions and contributions, including Woman's Auxiliary and Sunday Schools, would aggregate $2,028.

Mr. John B. Minor said that the $3,800 requested of Holy Trinity church was practically assured, the generous subscriptions of the people being strongly supplemented by the Easter offerings.

The report from St. James' church was made by the rector, the Rev. Wm. M. Clark, the lay representative being unavoidably detained away. This church had been requested to raise $4,000, which on investigation was found to be the amount it had contributed last year. The people decided to do better, and add one thousand dollars to this sum. The result has been that $5,293 has been pledged.

St. Paul's, through its representative, Mr. Cunningham Hall, reported that $3,800 of the $5,000 had been pledged, with bright hopes of the remainder very soon.

Emmanuel church, Henrico, through Mr. T. Crawford Redd, reported that its $2,000 had been realized with the subscriptions and Easter contributions.

St. John's has raised $1,944.38, thus sustaining its time-honored reputation for self-denying missionary efforts.

St. Andrew's was requested to contribute $1,000; $950 of which is in hand, and the remaining $50 will certainly be in hand in due time.

Mr. Thomas Poindexter reported encouraging recognition of the work from Christ Church, $150 of its amount having been raised even in the face of some necessary parochial obligations.

Bishop Lloyd was then introduced and made one of those soul-stirring addresses of which he is so capable. He expressed his regret at not being present at the first meetings of the Laymen's Movement in Richmond, and made some interesting remarks on the inception of the Movement, which was among a few laymen in New York, the influence of which was spreading with such wonderful rapidity. A convention under the auspices of the League which was held in Canada was instanced, revealing as it did the power of God's spirit in harmonizing doctrinal spirit in the One desire to bring the whole world to a loving knowledge of our God and His Christ. He spoke also of a meeting in Salt Lake City, where the earnestness manifested proclaimed a determination to do God's will in spreading His Word in the waste places.

He urged the obligations of Christians, which should be so recognized as to preclude begging, but to do God's work in a way suggested by consecrated common sense. A new chapter is being written in the Gospel work and it is ours to write first words. The work now is more difficult than it will ever be again, such being a characteristic of beginning. The King's business is the greatest of all privileges.

Mr. Oliver J. Sands, president of the Movement in Richmond, made some strong and inspiring remarks. He spoke of the inclusiveness of the work, the efforts at home as well as abroad being recognized.

Mr. George Gordon King, of New York, treasurer of the Board of Missions, who expected to retire from the vice-chairmanship of the Laymen's Missionary Movement, was induced to remain when he learned of the determination of Richmond to raise $25,000.

Mr. Sands stated that the spirit of enthusiasm is pervading all denominations of Christians, from which great reports will be made.

Mr. Eugene C. Massie said that although it seemed impossible at the start, his committee took up the work with prayer and trust in the Lord Jesus, and in five days $1,500 had been pledged.

Bishop Gibson spoke of the wisdom of conservatism, and expressed the hope that the work would steadily go on. The enthusiasm manifested was heartening, and he urged its continuance, speaking of the work in the Diocese as calling for earnest effort, and the encouragement afforded by the work already done by Virginia Church people.

The meeting was a markedly successful one, demonstrating the ability for accomplishment. As the chairman strikingly said, "We'll get over $25,000, and we haven't half tried."

Confirmations in the Diocese.

On March 30, Bishop Gibson, with the Archdeacon, the Rev. W. D. Smith, visited the Church School at Orkney Springs. It is in charge of Miss M. W. Meade, and is in excellent condition. It has an enrollment of thirty-six pupils, and an examination revealed a condition of proficiency, which was a surprise, some of the scholars having been well prepared in algebra and advanced arithmetic. The children recited their Easter service for the Bishop and Archdeacon. The school is a blessing to the neighborhood, and represents part of the missionary work in the Allegheny Mountains.

On March 31, Bishop Lloyd visited Emmanuel (Old Church), Hanover, and confirmed a class of five, and on April 1, in St. Paul's church, the same county, he confirmed nine. The classes were presented by the Rev. Stephen O. Southall, rector of the churches.

On Sunday, April 3, he visited St. James' church, Richmond, and confirmed ten candidates, and St. Andrew's, Richmond, confirming eighteen. These were presented by the rectors, the Rev. Messrs. Wm. Meade Clark and Thomas Semmes, respectively.

On Wednesday, March 23, Bishop Gibson visited the Church of the Holy Comforter, Richmond, and preached and confirmed a class of twenty-seven, presented by the rector, the Rev. John H. Dickinson.

On Easter Sunday, March 22, he preached in St. James' church, Leesburg, and confirmed seven, presented by the rector, the Rev. W. H. Burkhardt; and at night, in St. Paul's, Alexandria, twenty-one, presented by the rector, the Rev. P. P. Phillips.

On March 26, five candidates were confirmed at Glen Carlyn.

On Sunday, April 4, the Bishop confirmed fifteen candidates in Monumental church, Richmond, presented by the rector, the Rev. J. W. Morris, D. D., and in the evening, one at Ascension chapel, Highland Park, presented by the Rev. James E. Poindexter.

Death of the Rev. Carter Page.

The Rev. Carter Page died at his home in Culpeper, on March 24. He was born at Locust Grove, Cumberland county, Virginia, in 1843, and was the son of Mr. Thomas Page. At the age of eighteen years, being then a student at Washington College, Virginia, he enlisted in the service of the Confederate Army, and was one of sixteen grandsons of Major Carter Page, of Fork of Willis, to serve his country in those days which tried men's hearts.

He was twice captured and exchanged, and served in the war until its ending, burying his artillery guns at Appomattox.

After the war, he taught school for a number of years, and then entered the Virginia Theological Seminary, graduating in the class of 1884, and was ordained deacon by Bishop Whittle, and a year hence advanced to the priesthood by Bishop Randolph. His first charge was Christ church, Goresville, Virginia, which he faithfully served for nineteen years, and then accepted the call to Ridley parish, Culpeper county, which he resigned a few months ago, on account of failing health.

Mr. Page was married to Miss Nannie B. Giddings, of Loudoun county, Va., who, with four children, survives him. His burial took place from St. Stephen's church, Culpeper, on Good Friday, March 25, the rector of which the Rev. J. W. Ware, and the Rev. W. H. Burkhardt, of St. James', Leesburg, officiating.

Faithfulness and consecration were his characteristics, and he has earned the blessed rest, which remains for the people of God.

Rev. J. W. Ware Called to Amherst.

Rev. J. W. Ware some weeks ago declined the call extended to him to the rectorship of Lexington parish, Amherst county. The vestry have urgently renewed the call, and the congregation (including the children), have united in a most earnest appeal to reconsider, pledging their loving, prayerful and active co-operation in church work.

The Rev. Mr. Ware is one of the most earnest of the Virginia clergy. He is an Alumnus of the Virginia Theological Seminary, and has had charges in Northampton, Nelson, Hanover, and Culpeper counties. He has been in charge of his present parish (St. Mark's, Culpeper), one of the largest in the rural districts in the State, for about five years.

The spring meeting of the Richmond Convocation will be held in the Church of the Epiphany, Barton Heights, Richmond, May 10-12, by order of the Dean.

The Rev. C. N. Sydnor, rector of Tazewell parish, Diocese of Southern Virginia, has declined the call extended him to the rectorship of the Church of the Incarnation, Mineral, and St. James', Louisa, in succession to the Rev. Morris S. Eagle, now rector of Christ church, Richmond.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Consultation on the New Cathedral. Presents to a Retiring Rector—Mr. Charles Tinsley Warner Ordained Deacon—Visitations by Bishop Harding—Epiphany Church Exceeds its Apportionment—Easter Offerings. Death of an Aged and Devoted Churchman.

Thursday, March 31, was a busy day for the Bishop of Washington, in connection with National Cathedral interests. On that day, there assembled at the Cathedral Close, "Committees" from several Eastern cities, who are working in the interests of the great church; and, at 11 A. M., the Bishop celebrated Holy Communion for them, in the Little Sanctuary. After the celebration, the visitors visited the grounds and the schools; and thence, they came to the Bishop's House, where, at 2 P. M., they, the Cathedral Chapter and their wives, the executive committee of the Cathedral and the Canons of the Cathedral, were entertained at luncheon by the Bishop. At four P. M., in the Bishop's drawing-room, there was a meeting of the committees, which the Bishop addressed; and all followed by an informal reception.

On the eve of his departure for Bryn Mawr, Pa., to take up his new parish duties, the Rev. George "Calvert Carter, the retiring rector of St. Andrew's church, Washington, was the happy recipient of several choice gifts from his parishioners. The first was a valuable and handsome morocco leather Gladstone study chair, to which every vestryman and parishioner was a contributor; second, a black morocco-bound Prayer Book, with name, from the Sunday School; third, a costly embroidered surplice, made by the Altar Society.

At the request of St. Andrew's vestry, the Rev. Dr. Pettis will conduct the services in St. Andrew's church, until a rector shall be chosen.

In St. Alban's church, D. C., the Rev. Dr. Bratenahl, rector, at 11 A. M., Sunday, April 3, the Bishop admitted Mr. Charles Tinsley Warner to the Order of Deacons in the Church of Christ. The candidate was presented by the Rev. G. C. F. Bratenahl, and the sermon was preached by the Rev. George Fiske Dudley, rector of St. Stephen's church, Washington.

Mr. Warner has been lay-reader of St. David's Mission chapel, where he has done excellent work.

The Bishop made two visitations on Sunday last, at St. Alban's church, at 4 P. M., when he confirmed twenty-five; and, at 7:30 P. M., in St. John's church, Georgetown, he confirmed a large class.

The Domestic and Foreign Missionary Apportionment of Epiphany church, for the present year, was nearly nine hundred dollars. Already, two thousand dollars have been contributed, this year, to that Board; more will come in, and one parishioner has made a donation of one thousand dollars to the Church of England's work in India. The prospect is, that Epiphany's offerings for our own Domestic and Foreign Missions, this year, will be three thousand dollars; or, more than three times its apportionment, with the one thousand dollars for India added.

The Easter offerings in several of our Washington churches were large: St. Mark's, including the Sunday School, $2,500; St. Margaret's, $5,500, on church debt; St. Andrew's, $1,300.

On March 31, at his home in Washington, one of our truly historic citizens passed away to rest, when Mr. Stark B. Taylor died. Born in 1820, at the age of ninety years he passed away, following an illness of only three months, due to the infirmities of age.

Mr. Taylor was born in King George county, Virginia, in 1820; he entered the United States Army, serving ten years, including the War with Mexico; on May 15, 1855, the fourth anniversary of his marriage, and through the personal interest of the Hon. Jefferson Davis, United States Senator from Mississippi, he was appointed Messenger in the United States Court of Claims, and held that office until 1863, when, upon the re-organization of that court he was chosen bailiff, a position he held to the day of his death.

Mr. Taylor was a Christian man, and devoted Churchman. He was superintendent of Grace church Sunday School, Washington, for many years, and served as vestryman of that parish for some twenty-five years.

He is survived by his widow and six children—William E., George W., and Benjamin E., of New York; Thomas F., of Austin, Texas, and Dr. Alfred H. and Miss Mary E., of Washington.

W.

SOUTHERN VIRGINIA

Rt Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

The Last Easter Day Service in Old Christ Church, Norfolk.

It is gratifying to the congregation of Christ church, Norfolk, that the last Easter Day to be celebrated in the old church was marked by a very beautiful service and an overflowing attendance. In the appeal for its offering the vestry expressed gratification at the healthy financial situation, as shown by the statement submitted.

The envelope system in use for little over one year has abundantly proved its value. In two years, the congregation has raised $62,000 towards the new church building, and the present Easter offering to this object amounted to $4,252.28.

Notwithstanding the heavy tax on a people who have the erection of such a beautiful church to care for, yet in its current expenses and charities they have not fallen behind in their gifts.

The women of the congregation in the past fifteen months, in the various circles, have now in bank, $4, 250 towards the chancel furnishings of the new church.

Much of the interest and co-operation of the people is due to the enthusiasm and earnestness of the rector, the Rev. F. C. Steinmetz, and the sympathy and appreciation of the vestry.

Church Work in Greenesville County.

The work in Greenesville county, under the Rev. W. G. McDowell, is taking on new life and the people are responding to his efforts with enthusiasm and hope. In this part of the country great and lasting work may be done for the Church. Emporia is a strategic point and should have the entire time of one man. Mr. McDowell has been doing double duty, for some weeks past, preparing for a mission to be held by the Rev. John R. Matthews, in Emporia and in Grace church, in the northern part of the county.

The Rev. John R. Matthews will conduct a mission at St. John's church, Portsmouth, the Rev. W. A. Brown, rector, beginning April 15.

The Rev. James M. Owens, rector of St. Paul's church, Norfolk, preached to his old parishioners, Sunday, in St. Paul's church, Lynchburg.

The Rev. G. Otis Mead preached at both morning and night services in St. Paul's, Norfolk, last Sunday. In the afternoon at four o'clock, he preached in St. Peter's Brambleton. Mr. Mead has done fine work in connection with the "Extension Fund," as well as most excellent work in assisting vacant parishes.

The offering on Easter Day in Trinity church, Portsmouth, was $645, the Sunday School giving $80. At St. John's, Portsmouth, the offering of the congregation amounted to $900, and that of the Sunday School, $50.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

Diocesan Finances—Resignation of Archdeacon Thompson.

The usual quarterly meeting of the Diocesan Board of Missions was held on Wednesday, March 30, at the Episcopal residence in South Bethlehem. The condition of the treasury of the board is somewhat improved and an effort is being made by the secretary to reduce the deficit before the meeting of the Convention in May.

It was announced at the meeting that the Rev. B. F. Thompson, Archdeacon of Reading and General Missionary of the Diocese, having accepted a call to Christ church, Dover, Delaware, would soon relinquish his work under the board. His removal will be a great loss to the Diocese as he has been a hard and faithful worker for many years. He has been Archdeacon for several terms, was always present at the sessions of the Archdeaconry, and did everything in his power to make the meetings profitable. He has been the General Missionary of the Diocese about three years, and has given himself unceasingly to the work; helping to sustain the old missions and in opening new ones. He has also served as secretary of the Board of Trustees of the Church Home at Jamestown, and as in other lines, was always faithful.

For several years he was specially interested in the Deaf-Mute work, and was the Commissioner for the Archdeaconry of Reading, having in special charge the collection of the monies for that work; sometime rector of St. John's church, Ashland, and of St. Michael's church, Birdsboro, he leaves the Diocese with a good record of work done, and with the heartiest good-will of many friends in the Diocese of Bethlehem, who sincerely regret his departure.

Rev. H. F. Mueller, a minister of the Lutheran church, has recently been confirmed by Bishop Talbot and as lay reader, has been placed in charge of Christ church, Franckville, under direction of the Warden of Howard Hall.

The Rev. W. R. Sewall, of Leonard Hall, is in charge of St. Paul's church, White Haven.

The annual Convention of the Diocese will be held in St. Stephen's church, Wilkes-Barre, some time in May.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

St. Stephen's Church, Olean.

The rector of this parish, the Rev. Dr. J. W. Ashton, with the aid of its vestry, is looking for a curate to assist in the already extensive work, embracing the entire city and a parochial mission any many outlying places and neighboring communities where the services of the Church are needed. The city has, within the last two years, added to its corporation several suburbs and the population has largely increased. There is a field here which ought to excite the ambition and arouse the zeal of any young man in priest's orders desirous of doing the Master's work under the most promising conditions. Twenty-seven years ago, when the present rector took charge, the field was quite missionary in its character, notwithstanding the parish was one of the oldest in the Diocese; and that character has been maintained ever since, until it has grown now into one of the most flourishing and active parishes of Western New York. It has added lately fifty persons to its membership by confirmation alone, and labors incident to the preparation of such a class, along with the other and ordinary duties of the rectorship, has convinced all those deeply interested in the further growth of the church that the assistance of another minister is required.

The annual spectacle of Easter morning in this parish is deserving of comment as a scene of unusual impressiveness and solemnity. For the whole length of time the present rector has served; the first administration of the Holy Eucharist on this festival, has occurred at six o'clock, frequently before the sunrising, and at that early hour, for years, the church has been invariably full of worshippers, many of whom have come from long distances, many of them old persons, who would not miss the occasion, whose anticipations and memories of it are always most delightful and helpful. A homesick feeling often comes over those who have gone away from the parish to places where this custom is not observed and they long to come back and keep their Easter in this place and manner.

A chancel window of great beauty adorns the eastern end of the church, representing the Crucifixion, and underneath this the figures of four of the prophets who foretold the Sacrifice of the Cross, in realistic vestures, and almost of life-size, with faces copied by the artist from actual persons, where the work was executed, expressive of the personality of each sacred personage represented. Through this wonderful window the morning sun of this day gradually steals into the church, lighting up first the chancel and its floral decorations of palms and lilies, and then the body of the edifice, where the hundreds of communicants have gathered; and this feature, together with the rich musical accompaniment of the vested choir, has always made a scene of extraordinary and peculiar suggestiveness. This Communion is of course followed by another at a later hour, but the "Sunrise Communion" is the one principally sought by the congregation. Its charm is indescribable, and its spiritual value is so great to all who have at any time participated in it, that the thought is forced upon the mind that many of those who have been among the early communicants of this day in the years gone by and are now departed this life, cannot but remember it as one of the most holy and blessed seasons of their earthly pilgrimage.

The attendance at all the services of the recent Lent in this parish has been excellent, and on certain special occasions the rector has addressed very large audiences, among them the "Daughters of the American Revolution," who came in a body to the church on the Sunday before Washington's birthday; the St. John's Commandery of the Knights Templar, who attended on Palm Sunday evening, and the Girls' Friendly Society of the parish, one of the largest in the Diocese, numbering about one hundred and fifty members, who, with their friends, filled the body of the church on the evening of Tuesday before Easter; and on Easter Day evening the Sunday School observed their festival with carols and missionary offerings.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Bishops Robinson and Kinsman to Act During Bishop Mackay-Smith's Absence—New Parish House—Death of a Noted Organist—The Rev. Edgar Cope Passes Away—Church Club's Annual Dinner—Large Lenten Offerings.

When Bishop Mackay-Smith was given a year's vacation Bishop Jaggar was appointed to act for him in the Diocese of Pennsylvania until May 1. He has relinquished the work and Bishops Robinson and Kinsman will act. Bishop Jaggar will shortly go to Nova Scotia to spend the summer, before he goes to the Continent of Europe to visit the American Churches there.

The new parish house for the colored congregation of St. Augustine's Mission, on Thompson street above Sixteenth, was opened on Easter Day, with a celebration of the Holy Communion at 7 A. M. At eleven o'clock there was a second celebration and sermon by the minister in charge, the Rev. Henry S. McDuffey. A series of special services were held on the evenings of Easter Week, with sermons by the Rev. Henry L. Phillips, D. D.; the Rev. F. M. Taitt; the Rev. H. M. Medary; the Rev. Samuel Upjohn, D. D.; the Rev. Charles C. Pierce, D. D.; the Rev. J. DeWolfe Perry, D. D.

After an illness of only two days, Dr. David Duffle Wood entered into rest, at his home in Philadelphia, on the afternoon of Easter Day. He was born in Pittsburgh, March 2, 1838. He became sightless through an accident before the age of three years. As a mere child he entered the Pennsylvania Institution for the Blind. He taught the organ and piano at the age of fifteen. At twenty he was organist of the Church of the Ascension, Philadelphia; afterwards he was organist in a Methodist church, and of Christ church, Media. Easter Day, 1864, found him the Musical Director of St. Stephen's church. His ill health during the winter and the elaborate preparation for the Easter services were too severe a tax for his strength. That would have been the forty-sixth anniversary of his work in St. Stephen's, which was of the highest order and led him to become one of the foremost organists of his day. The splendid organ now in use in that church was of his designing and was intended to be a loving memorial of the high esteem in which he was held. He was also for twenty-five years organist of Grace Baptist Temple, from which position he retired about a year ago to put on paper some of his fine compositions in Church and secular music. The church was crowded at his burial service, on March 30, which was said by the Rev. C. E. Grammer, S. T. D.; the Rev. S. D. McConnell, D. D., and the Rev. Joseph L. Miller. There were a number of handsome floral emblems sent. The interment was in West Laurel Hill Cemetery.

The Rev. Edgar Cope entered into life on Monday, March 28, after an illness extending over fully two years. He left a widow and three children. He was born in England about fifty years ago and came to this country when six months old. Besides the training he had in the Philadelphia public schools he graduated from Amherst College and the Divinity School in Philadelphia in 1884. He was for a time assistant at the Church of the Incarnation. In February, 1887, he took charge of the mission over a stable, which had been started by the Rev. T. William Davidson, October 17, 1886, out of which has grown the splendid group of buildings of the parish of St. Simeon, consisting of a large church, parish house built by Mr. John E. Baird, and a commodious rectory. In his work he was ably supported by prominent Churchmen and Churchwomen of the Diocese. Mr. Cope was called to St. Peter's church, Chicago, about two years ago, and at nearly the same time he was elected warden of St. Stephen's College, Annandale, New York, both of which he declined. In his own Diocese he was Dean of the Convocation of North Philadelphia, and one of the Trustees of the Diocese. The church was crowded on Thursday morning, March 30, for his burial service, which was said by Bishop Whitaker, the Rev. W. C. Pugh and the Rev. Edwin J. Humes. His remains were laid at rest in the church yard of St. James the Less, Falls of Schuylkill.

The Church Club of Philadelphia gave its annual dinner in the Bellevue-Stratford, on the evening of March 31. Mr. George Wharton Pepper presided. Bishop Francis spoke of the Call of the Church as being the call to service, and urged that instead of spending money on large and elaborate churches, mission churches should be built. Mr. Fowland S. Morris called attention to the danger of over organization in the churches. The Rev. William T. Manning, D. D., delivered a masterly address on How the Church Can Reach Men To-day. Col. Sheldon Potter said that the establishing of gymnasiums and other organizations tended to divert the main energies of the Church from their true purpose.

The Lenten offerings of the Sunday School of Gloria Dei, Old Swedes church was $2,239.61. The offerings of this school have grown from $617.10 in 1901, the year following the Bi-Centennial of the parish, to the present large sum; so that they have amounted in the ten years to $14,127.49. There has also been given for outside work, through the Advent offerings, $3,618.97.

The Rev. R. Marshall Harrison, D. D., has become assistant to the Rev. E. J. McHenry, at the Church of the Holy Comforter, West Philadelphia.

Mr. George W. Jacobs, 1216 Walnut street, is receiving the Lenten offerings of the Sunday Schools, which will be presented at the Church of the Holy Apostles on Saturday afternoon, April 23.

St. Nathaniel's new church is to be consecrated on Monday, April 11.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Christ Church, Elizabeth City.

With the rising tide of life in outward nature there has been of late a manifest quickening in the spiritual life of our parish. A notable instance of this is the recent movement among the men of the church. Some weeks ago, the rector, the Rev. C. F. Smith, wrote a letter to the vestry, setting forth strongly the need of men as leaders in the work of the church, and asking their aid and support in various measures, which he has much at heart. How this appeal went home was shown by an immediate and most cordial response. The next Sunday morning, the vestry came in a body to enroll themselves as members of the Bible Class. Since then the class has had a steady increase of members weekly, and the new order of things is most inspiring. One small boy said to his teacher, "What are all those men doing here?" She replied: "To show you boys that there is something in this church for men, as well as for women and children. The influence of the movement is already apparent, especially among the boys who are just old enough to begin to wonder if there isn't something babyish or "sissy" (word of horror to a boy!) in going to Sunday School.

During Holy Week the services were well attended, and crowds came to the daily Morning Prayer at 7:30 A. M. The beautiful weather was, of course, an incentive to early rising, but there is always something peculiarly sweet and uplifting about these morning prayers before the peace of the day is broken by sounds of earthly care and toil.

Easter Day was as beautiful as sunshine and flowers could make it. The church was decorated almost wholly with feathery masses of spiral, showing light and pure as new-fallen snow against a background of ferns and palms. The services were hearty and joyous, the congregation joining with the choir in the old and well-loved Easter hymns.

The offering at the morning service was $178.

The children's Easter festival took place in the church at 4 P. M. It was, as always, a lovely sight—the long procession of bright-faced boys and girls in festal array bearing their Easter flowers and banners.

The offering, $122, was the largest they had ever raised. It is a sum which represents hard work and self-denial, for ours is not a large Sunday School.

One class of boys earned part of their money by collecting hundreds of pounds of newspapers and selling them to the fish dealers of the town. A class of girls held rummage sales through Lent. These sales of second-hand clothing and furniture, at nominal prices, besides swelling their Easter offering, have materially added to the comfort of many a needy family.

The prettiest feature of the children's festival was the decoration of a large cross with flowers.

The honor roll for the month was read, showing that the list of names is steadily growing longer. Various little gifts were also distributed among the children, in recognition of excellence in scholarship or attendance.

It seemed to us that the children had never taken a happier or heartier interest in their Easter service. The hope of the Church is in these young lives, and it was fitting that the Day of hope and promise should end with their carols of praise to the Risen Lord.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Mission Work by the Young Men of St. Bartholomew's—The Rev. Dr. Slattery Will Probably Accept the Rectorship of Grace Church—Fund for Deacons and Deaconesses.

Under another name St. Bartholomew's parish has introduced the group plan, now being adopted by a good many parishes as a division of labor, and a means by which laymen are given things worth while to do. The young men of the parish have been grouped, with the aim of making permanent interest in missions in general and foreign missions in particular. The support of Dr. Teusler, the medical missionary in the hospital at Tokyo, has been assumed. This will mean about $10 a year for each member; but the plan is to solicit subscriptions among members, so that where some give more because able to do so, others may give less. Missionary work in the parish has been much stimulated this year, partly by this division of labor and partly because of Laymen's Missionary Movement meetings. Already about $21,000 has been sent by the parish to the Board of Missions, not all, however, applying on the apportionment.

The Church of the Epiphany, the Rev. William T. Crocker, rector, has raised $10,000, and on May 1, will pay off mortgage indebtedness to that amount. There remains of the debt, $20,000.

The Rev. Horace E. Clute, of Grace staff, has been elected rector of Holy Nativity church, Bronx, in succession to the late Rev. Dr. Hopkins, and will enter upon his new duties at once.

The Rev. Richard T. Henshaw, of the Diocese of Newark, but who served his diaconate at the Bronx Church House under Bishop Greer, was instituted rector of Christ church, Rye, on the morning of the first Sunday after Easter. The sermon was preached by the Rev. W. T. Crocker, and Archdeacon Van Kleeck, of Westchester, said the office of institution.

It seems to be settled that the Rev. Dr. Slattery will accept his election as rector of Grace church, succeeding the late Dr. Huntington, but that it has not yet been determined when he will enter upon the work. Since January 1, the sum of $220,000 has been raised from among members of the parish, and by May 1, all indebtedness upon the corner plot, fronting on Tenth street, will have been paid. Its cost has been $375,000 for the land. Improvements fronting upon it are nearing completion, but most of them have been memorials. The plot is to be grassed. Upon it at some future date there will be placed some memorial of the late rector, but just what form that memorial may take has not yet been determined. Besides Huntington Close, by which name the open plot is to be known, there was given on Easter Day a diaconal fund for women. It is the gift of four children of the late rector, and makes the eleventh such fund possessed by the parish. Two or three additional ones formed the original plan, but it is not certain that that plan will be carried out. The idea was and is that these funds, supporting deacons or deaconesses, according as they are designated, will not only insure the work of the parish, but will furnish an excellent practice school for men and women who shall, later on, undertake service elsewhere.

The annual service of Squadron A took place on the Sunday after Easter, at the Church of the Heavenly Rest, and the sermon was preached by the rector, the Rev. Herbert Shipman, who is chaplain of the Squadron. The Church was decorated with flags and contained a very large congregation.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Diocesan Statistics — Encouraging Growth in Parishes and Missions.

From advance sheets of the Journal of the last Convention, we gather the following items: The Bishop has held during the year forty-three confirmations, confirming 289 people (white persons 225, colored 64). There are resident and working in the Diocese 31 clergy—a gain of three over last year. All of the parishes and missions are supplied with regular services except Waycross, which has only occasional services. There are 43 lay readers licensed. Total number of places where services are held, 67.

The Missions generally show growth and financial increase. Douglas, under its new vicar, Rev. W. L. Mellichampe, reports several confirmations, and is building a rectory. This is an important point, being the locale of two large educational institutions, a State agricultural college and a normal school.

Fitzgerald, under its new vicar, the Rev. Frederick North-Tummon, is building a new church.

At Valdosta, Rev. Harris B. Thomas, vicar, a lot in the business part of the town has been sold for a sufficient sum to buy a more desirable site, large enough for a rectory, which is to be built immediately, and a new church sometime in the near future.

Cordele, under the Rev. Mr. Miller, has spent over six hundred dollars on improvements, and nearly doubled its vicar's stipend.

Of the parishes, Waycross, though still without a rector, is about to spend several hundred dollars on repairing and improving the rectory.

At Brunswick, St. Mark's church is to be enlarged and practically rebuilt this summer, at a cost of several thousand dollars. Details of this important work are not yet fully decided on. The parish is in a remarkably satisfactory condition, both temporally and spiritually, under its faithful, devoted and beloved rector, Rev. R. E. Boykin. The Bishop visited the parish on Easter Monday and held a confirmation. The Lenten and Easter services were more largely attended than ever before. There was a daily celebration of the Holy Communion, and daily Morning and Evening Prayer throughout Lent.

St. Jude's mission shows signs of renewed life, the small but faithful and zealous band of workers never tiring in their labors.

St. Mary's, Camden county, has made important improvements on its church property.

Altogether, the outlook throughout the Diocese is most encouraging.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Ordination—Easter Services.

Mr. Herbert Schroeter was ordained to the diaconate by Bishop Adams, in Holy Trinity church, Oxford, Md., Thursday, March 31, at 11 A. M. The Rev. George C. Sutton, D. D., rector, preached the sermon, 2 Cor. 15:7, and also presented the candidates. Rev. Mr. Gantt said the Litany. Other clergy present and assisting were Rev. Dr. Wyllys Rede, and Rev. Messrs. Weir and Barton. Rev. Mr. Schroeter will go to Port Deposit at the end of Seminary year.

The Easter services at St. Paul's, Centreville, were largely attended, the church at the 11 o'clock service being crowded. A handsome set of candle sticks for the altar was used for the first time, given as a thank offering by a lady of the congregation. The offering at the morning service was $793 and in the evening, at the children's service, $68. Half of the latter will go for Missions and fifty dollars of the morning offering. The rest will go toward the debt on the new parish house.

Bishop Adams held services, on Easter Day, in St. Paul's, Hillsboro, which is now vacant, and preached to a congregation which crowded the church.

At Holy Trinity, Greensboro, also vacant, the Rev. James A. Mitchell officiated. A good congregation attended.

The services, four in number, at Trinity Cathedral, Easton, Rev. E. R. Rich, D. D., Dean, on Easter Day, were largely attended, the music exceptionally good, and the offering exceeded expectations. The Dean preached an appropriate sermon.

At Emmanuel church, Chestertown, the Rev. Henry B. Martin, D. D., rector, Easter brought large congregations. The floral decorations were beautiful and the music of the large choir was very fine. The offering was for the balance of the debt on the new parish house, and was more than enough to pay it. The "Little Helpers' (Babies' Branch), held their annual service on Tuesday after Easter, in the church, and made their offering; after which they were given a treat in the parish house by Mrs. James G. Beck, the parish secretary. This work was formerly done by Mrs. Martin, the deceased wife of the rector, to whom the children were very dear.

At Christ church, Easton, Rev. H. Davies, Ph. D., rector, at both Communions, on Easter Day, large numbers were present, and the 11 o'clock service was the largest in years. The Rev. Dr. S. D. McConnell assisted at the early service. The rector preached on the Immortality of a Good Life. The offering amounted to $770, including $500 given by the parishioners. A new organ motor, the gift of Mr. E. B. Hardcastle, was installed and used on Easter Day. The Sunday School offering amounted to $70. The Rector's Guild gave $100. The new motor is of novel construction, based on the turbine principle, and is said to be a fine machine. It was invented and manufactured by Rosenburg & Co., Baltimore, who, with the help of Mr. Flowers, of Easton, installed it. The church also received the gift of a new hymn board from Mr. Robert Symons. The music was under the direction of Mr. W. E. Abraham, the choir-master and organist, and was particularly fine.

The Easter Festival was marked in Trinity church, Elkton, Rev. William Schouler, rector, and in St. Andrew's, Andora, by large congregations. In both the churches a Sunday School carol service was held, the exercises including a responsive reading and address; in Trinity church, by the rector, and in St. Andrew's, by the Rev. H. M. G. Huff, assistant at St. Andrew's, and rector at Chesapeake City. Potted plants were distributed at both schools at the close of the service.

The services at Christ church, Denton, Rev. J. Gibson Gantt, rector, were largely attended, and at two of them many could not be seated. The rector has begun to raise funds to build a new and much larger church. During the last ten years the town has increased three-fold. The communicants have been doubled in numbers during the last few years, until now the church is so necessary, that the work of raising funds, although just begun, is meeting with a general favorable interest.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Good Friday and Easter Day Services in St. Paul's Church, Baltimore—St. James' Church, Irvington.

Following the appointed service of Morning Prayer and sermon the three-hours' meditation upon the Passion, was held at St. Paul's church, Baltimore, the Rev. A. B. Kinsolving, D. D., rector, and a deeply impressive service it was. Singing the beautiful hymns of Holy Week and Good Friday and using the Liturgy appropriate, the rector made eight addresses, leaving space for silent prayer. The effect of this service upon both preacher and people is very telling, and the attendance this year was larger than for a good many years past. On Easter Day there were celebrations of the Holy Communion at 7 and 8:15, with nearly two hundred persons present at each; and at 11:05 the large church was filled to its utmost capacity. Doctor A Madeley Richardson, former choir-master at Southwark Cathedral, London, arranged an uplifting programme. One of the most beautiful features of the music, that day, was the chanting at Evensong of the Southwark Psalter, the setting of which was composed by Doctor Richardson himself.

A tea was held, last week, at the Arundel Club, Baltimore, for the benefit of the parish hall of St. James' church, Irvington, a Baltimore suburb. From a financial standpoint, the rector and the ladies who had it in charge were very much encouraged. St. James' is a handsome stone church, but in building there was no allowance made for either a Sunday School room or a hall for social or other entertainments. It has recently received memorials in the form of handsome velvet chancel curtains, a brass book stand, a white silk frontal and burse, and embroidered altar linen.

The Easter noon-day vestry elections were held throughout the Diocese, and as far as has been reported, there were no radical changes in the membership of any of them.

The Rev. Henry Fields Saumenig, for many years assistant minister at the Church of the Ascension, Baltimore, has been given a letter dismissory to the missionary District of Asheville, where he will become rector of Trinity church, Asheville. Mr. Saumenig went to Asheville a month ago, for his health, which has been improving since he has been there.

Bishop Murray has appointed the Rev. Wm. A. Crawford-Frost to the charge of St. Mary's church, Emmorton, Harford county, during the month of April.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Easter Day in Ascension Church, Hinton.

Easter Day in Ascension church, Hinton, was enjoyed with overflowing congregations, beautiful decorations, fine music and the largest offering in the history of the parish. A new double manual organ has recently been installed, and a memorial carved oak eagle lectern placed. The interior of the church has been artistically frescoed. The finances are in a healthy condition with a surplus in the bank. The Bishop expects to confirm a large class, to be presented by the rector, the Rev. Hunter Davidson, on April 10. The rector has recently baptized eleven candidates.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop

St. Peter's, Brooklyn, and its New Rector.

On Wednesday night, March 30, the vestry of St. Peter's parish, Brooklyn, tendered the new rector, the Rev. W. G. McCready, D. D., and Mrs. McCready, a reception in the parish house. The Bishop of the Diocese and Rev. Doctors Alsop, Fleming, Lacy, Page, Williams, Wrigley and Swentzel were present. The Bishop and Messrs. Alsop, Page and Swentzel expressed kindest greetings to the new rector and his wife. Letters of regret were received from a number of our own city clergy and from others not of our Communion, expressing their regret over their enforced absence. Among those from a distance who were present were Mrs. Sarah French and Archdeacon Wentworth, of Winchester, Ky.

The members of this splendid old parish have given most enthusiastic welcome to the new rector, first when the Men's Club greeted him, February 2, when 150 men sat down to dinner and when he rose to speak, stood and heartily sang "Dixie."

The late rector, Dr. Lindsay Parker, who most efficiently served the parish for 23 years, resigned last October, broken in health. Great grief was shown on his resignation, and his beloved parishioners gave cordial and substantial greeting to their new rector.

St. Peter's is located in the heart of Brooklyn, and is most actively engaged in ministering to the sick and distressed—an earnest, devoted, loyal company of Church people. The present Bishop Paddock was born in the rectory of this parish, when his father, afterwards Bishop of Olmypia, served the parish for 26 years as rector.

The Bishop of the Diocese visited this parish the fifth Sunday in Lent and confirmed 35 candidates.

Bishop Burgess makes his visitations through the Diocese in an automobile, finding that a most satisfactory plan.

The Church of the Nativity, the Rev. Andrew Fleming, D. D., rector, located in the most beautiful part of Flat- is a concrete tribute to the indefatigabush, is rapidly nearing completion. It represents an outlay of $2,500, and ble energy of Doctor Fleming, who established a mission some years ago in the neighborhood of the new church and developed the work so successfully as to demand a larger church building.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Grace Church, Lyons.

Grace church, Lyons, enjoyed one of the best Lenten seasons and Easter Day services of many years. The daily services of Lent were well attended, the interest manifested was exceedingly fine; the Three Hours' service on Good Friday was simply sublime; the congregation filled the church and the service was most impressive. The rector, the Rev. Dr. Sykes, spoke on the Seven Words, and his addresses were exceedingly helpful, full of spirituality and helped many persons to view the last hours of our Saviour's life as never before, and from that service much good must result.

Easter was a charming day. At the eight o'clock service there were more communicants than ever before at any regular service, and almost as many communed at the later service.

The largest Easter offering in many years was made, while the Sunday School gave a goodly sum for Missions.

Thursday night, March 31, the vestry and ladies of the parish tendered the rector an anniversary banquet, it being the second anniversary of his rectorship. About a hundred and twenty-five people sat down to the banquet table.

Friday night an anniversary service was held in the church, at which time a number of visiting clergy were present, the Rev. Theo B. Stafford, rector of Christs', Jordan, preaching the sermon. Easter Sunday a memorial window to the memory of the late Dr. and Mrs. Dwight S. Chamberlain, was unveiled, the same having been placed by the children of the deceased.

Things never looked so bright for Grace church, never have so many men been in regular attendance at the services, the Sunday School has reached the largest enrollment of scholars in its history, the Guilds and Clubs are doing most excellent work.

PERSONAL AND NEWS NOTES.

Omaha Church laymen have resolved to raise $5,000 for foreign missions this year.

The address of the Rev. I. T. Bagnall is changed from Tucson, Arizona, to Junction City, Kansas.

St. James's church, Woonsocket, R. I., has received $5,000 from the will of the late John B. Williams, the income to be expended for fuel for deserving families at Christmas.

The consecration of Christ church, Bloomfield, Diocese of Newark—the debt having been paid after three years' effort—is appointed for Thursday in Whitsun Week.

Rev. George A. Hanna, curate of St. Agnes', New York city, has been called to the rectorship of the Church of the Holy Communion, South Orange, to succeed Archdeacon Cameron.

The Rev. Dr. F. J. Mallett's literary work has received recognition, he having been made editor of the Lyceum department of the "Spectator," until recently published in Chicago. The magazine has just changed hands, the head office now being in Valparaiso, Ind. Several new departments will be added to the journal, such as Education, in its relation to the Home; Woman's Clubs; Christian Unity; and "Home Trade." The first issue under the new management is now on the press and will be the second number of Vol. 2, bearing date of April 1.

The Rev. W. W. Memminger was instituted rector of All Saints' church, Atlanta, Ga., by Bishop Nelson, on Palm Sunday. An immense congregation was present at the service.

The Rev. Francis T. Brown, for five years pastor of the leading Methodist Episcopal church of New Haven, Conn., has applied to Bishop Greer, of New York, to be received into the Church.

The Rev. Edwin D. Weed has resigned the rectorship of St. John's church, Aberdeen, Mississippi, and the care of the Corinth missionary field, and accepted the rectorship of the Church of the Mediator, Morgan Park, Illinois.

The vestry of the Church of the Holy Apostles, Barnwell, S. C., have undertaken to build a rectory. They have purchased a lot and have some money in hand, but desire to raise $500 more and will welcome contributions to that sum.

Mr. W. Archie Harvey, a Churchman by birth and training, formerly organist of St. Bartholomew's church, Baltimore, and now at the Church of the Ascension, has been appointed organist and choirmaster of the Memorial church, Baltimore.

As the result of an address by Bishop Bratton in Trinity church, Natchez, Miss., upon the missionary needs of the Diocese, Mr. Carpenter, a prominent layman of Natchez, subscribed the sum of $4,800 annually for the cause of Diocesan missions.

In memory of a former rector, the Rev. John Townsend, a pubpit given by his family, parishioners and friends was recently dedicated in Christ church, Middletown, Conn. Mr. Townsend was rector of the parish from 1880 until 1900, and rector emeritus until his death.

St. Paul's, Englewood, Diocese of Newark, is astir for the payment of its debt within the coming year. On Easter Day some $6,000, and fifteen hundred dollars in pledges were given, which amount will cover fully one-half of the debt created in the building of the Church.

The treasurer of the Domestic and Foreign Missionary Society, of the Diocese of Washington reports the receipt of parish and individual offerings from September 1, 1909, amounting to $5,202.74 toward the $11,500 asked for from this Diocese. Last year during the same period the sum of $3,-839.38 was received..

The marriage of Miss Ruth Mary Whatham, daughter of the Rev. Arthur E. Whatham, priest-in-charge of Trinity mission, Louisville, Ky., and Frank Doutrick was quietly solemnized on March 22 at St. Mark's church, Crescent Hill, Ky., the rector, the Rev. Richard L. McCready, officiating, owing to the illness of the bride's father.

The Church Association for the Blind, national in its scope, having for its object "to induce blind Churchmen to become useful and active members of the parish, the Diocese and of the Church, and to advance the spiritual life of all blind persons by means of the Church." Its president is Miss Jennie Schofield, whose address is Box 183, Fresno, Cal. The corresponding secretary is Miss R. J. Turner, Oklahoma City, Oklahoma. The obligations of members are to pray daily for the Church and the association, its members and work, and to contribute one cent a month for the United Offering. Any baptized person having defective physical sight may become a member.

The Rev. Charles Mockridge, rector of All Saints' church, Dorchester, Boston, Mass., entered into the Paradise of God on the evening of Monday in Holy Week, at the residence of his brother, the Rev. John Mockridge, rector of St. Paul's church, Louisville, Ky. He was one of four sons of the Rev. Charles H. Mockridge, D. D., all of whom are priests of the Church, and was born in Canada, thirty-six years ago.

The Rev. Henry D. Phillips is doing excellent work for the Church at the mission of the Good Shepherd, La Grange, Ga., among the operatives at Unity Mills. Through the generosity of the mill owners and aid from the Diocese, the church now has a good mission house, with Sunday School, night school, library, etc.. Last year twenty-one candidates were confirmed by Bishop Nelson and forty children and adults baptized. It is proposed to extend the plant so as to provide for a normal and training school for Church settlement workers.

Bishop Brent, who recently returned to the Philippines from a visit to Guam, has since made a visitation to the southern part of the District, touching at Zamboanga, Cebu, Iloilo, and other important towns. He spent March largely among the mountain missions in the Sagada and Bontoc districts. During April he will be in manila. Early in May he expects to sail for Europe to attend the World Missionary Conference in Edinburgh, in accordance with his appointment by the Board of Missions as a delegate. Between May 1 and July 1, letters on any necessary business should be addressed to him care Church House, London, England.

Two hundred of the older pupils of the Kentucky Institution for the education of deaf-mutes were permitted to attend service, on Easter Tuesday evening, March 29, at Trinity church, Danville. It was an impressive and inspiring sight to see them all recite in unison the Lord's Prayer and Apostles' Creed. The Rev. Austin W. Mann preached from St. John 20:20, "Then were the disciples glad when they saw the Lord." On the following morning service was held in the institution chapel, with all the pupils present. They number upwards of three hundred. Their homes are in different parts of both Dioceses. After the service, Mr. Mann visited several classes.

The Spirit of Meekness.

You should make a special point of asking God every morning to give you, before all else, that true spirit of meekness which He would have His children possess. You must also make a firm resolution to practice yourself in this virtue, especially in your intercourse with those persons to whom you chiefly owe it. You must make it your main object to conquer yourself in this matter; call it to mind a hundred times during the day, commending your efforts to God. It seems to me that no more than this is needed in order to subject your soul entirely to His will, and then you will become more gentle day by day, trusting wholly in His goodness. You will be very happy, my dearest child, if you can do this, for God will dwell in your heart; and where He reigns all is peace. But if you should fail and commit some of your old faults, do not be disheartened, but rise up and go on again as though you had not fallen.—St. Francis De Sales.

Family Department.

Answer to the Famous Poem, "Opportunity."

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep,
I lend my arm to all who say "I can."
No shamefaced outcast ever sank so deep
But might arise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Then rouse thee from thy spell!
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

—R. B. Malone.

A Voyage of Life.

At the Hudson-Fulton celebration, in New York, there was a great naval parade, and as the long line of steamers went up the river many exclaimed, "There go the ships!" Now, there are many analogies between ships and men. Poets have long said that man was like a ship, voyaging across the ocean of life to an unknown port on the other side. Taking, then, these analogies, let us see what we can learn to our own profit.

Every ship has a cargo, or if no cargo it is seeking for cargo. Some cargoes are safe and some dangerous In olden time they used to load grain in bulk, which was dangerous, for if the grain shifted in a storm it was apt to throw the ship on her beam ends. Cotton is a dangerous cargo, and many steamship lines advertise, "These ships carry no cotton." Some years ago, an evil-minded man tried to ship an infernal machine on one of the steamers of a trans-Atlantic line. His intention was that the clockwork in the machine should go off while the ship was in mid-ocean, and blow her to pieces. Fortunately, the clockwork went off while the infernal machine was on the dock. It blew off the stern of the steamer and killed thirteen men. Surely that would have been a dangerous cargo to carry. Just so every man carries a cargo. By this I mean a cargo of opinions, passions, appetites, and these are sure to wreck any young man who carries them.

Years ago, in my Sunday School, a young fellow came to me and said: "I have come to the conclusion that there is no God, no future life, no heaven and no hell. When you are dead, you are dead, and that is the end of you." My reply was: "My dear fellow, these opinions will wreck you before you get through." Before long, he left the Sunday School, and I saw no more of him for years. Then one evening a knock came at my study door, and behold! the young man appeared. He was much run down, was blear-eyed and bloated. "Is that you, Fred?" said I. "Yes," he replied. "Is it drink?" said I. "Yes," he replied again. "Do you remember that I told you your opinions would wreck you before you got through?"

All these appetites and passions must be held in absolute control, and none can help us to do this excepting Almighty God, and the aid of his Holy Spirit.

A ship in the water is good, but water in the ship is bad. A trans-Atlantic liner, years ago, owing to some defect in one of its pumps, began to pump water into the ship instead of pumping it out. As they thought the ship had sprung a leak, they pumped all the harder, with the result that the ship only filled the faster. Presently the water rose so that their fires were extinguished. Then, thinking that they were going to the bottom, they abandoned the ship. Later on, some Englishmen found her tossing in mid-ocean, water-logged. Going on board, they ascertained the trouble, pumped her out, brought her in and secured $300,000 salvage money.

Just so the Christian in the world is good, but the world in the Christian is bad. The believer who allows the evil practices of the sinful world to dominate his heart cannot possibly succeed; and yet there are men who, like those in the ship above mentioned, seem to pump the world into themselves as fast as they can. These are men who indulge in drink, in lust, in evil stories and in evil of every kind. Put the world out of your heart, unless you expect to be water-logged at the last and go down hopelessly in mid-ocean!

Every ship has an anchor, and there are times when the safety of the ship depends on its right use of its anchors. When I was a boy in Constantinople, an American captain visited our house. He told us that his ship was anchored in an exposed harbor in one of the islands of the Ægean, when a violent storm broke upon them. Both of the anchors which they had down began to drag, and it was only a question of time when they would be cast ashore. They had one little anchor still unused, and though they did not hope much good could come from dropping it they took the chance. To their great surprise and equal delight, though the two larger anchors would not hold, the smaller one held, and they rode out the storm in safety. When they came to weigh the anchors, the two larger ones came up easily, but the smaller one came with great difficulty. When at last it appeared above the surface of the water, lo and behold, the fluke of the anchor had caught in the ring of a large man-of-war's anchor that had been lost there long before! The man-of-war's anchor had been embedded in the soil, and this accounted for the fact that the little anchor held.

Every man voyaging on the ocean of life ought to have an anchor. The apostle speaks about a good hope, which he says we have as an anchor sure and steadfast entering into the unseen, which is within the veil. By this I mean a good hope in Jesus Christ as our Redeemer. That hope will save young men from being cast on the rocks, and blessed it is for us if we have this divinely forged anchor and use it for our safety.

Every ship has a compass. No captain would dream of going to sea without a compass, for there are times when neither sun nor stars appear and sterring must be done by the compass alone. So every man should have a compass. God has given to us just this in placing the Bible in our hands. The Bible is the Christian mariner's compass, and by it he must steer.

Every ship has a captain. Some captains are good, some bad. Years ago, I went by steamer from Quebec through the lower St. Lawrence and around the Dominion coast. Our captain was under the influence of liquor the whole way, and you can easily imagine that I was glad to get ashore safely. One of the ocean steamship lines once dismissed a captain who, though thoroughly capable when he was sober, was given to drink. Another ocean liner took him up, hoping that he had reformed. Unfortunately, this was not the case. Bringing his steamer across the Atlantic, and being under the influence of drink, he ran her too far north and on a winter's night rushed his steamer on to the rocks. That night 532 people found a watery grave. Surely that is not the kind of captain with whom we would ever care to sail. On the other hand, there was in my earlier days a captain of the Cunard Steamship Company —Captain Cook by name—careful, capable, endlessly vigilant. The passengers felt safe while he was on the bridge.

Just so, every one has a captain. Some one has charge of you in all your life's voyage, and either you are under the command of Jesus Christ as Captain of your salvation, or under the command of Satan, the captain of ruin and death and despair. Who is it today who is your captain? Satan has ruined every man who put himself under his charge, from the days of Cain down to these latest days in 1910. On the other hand, Jesus has brought every man safely through who puts himself under his care. Let him direct you, and be perfectly sure that at last he will bring you past iceberg and reef, through fog and storm, and land you safely in the port of eternal rest and joy.—Rev. A. Schauffler, D. D., in Christian Herald.

The Cup of Suffering.

"Don't mince matters with me, doctor. I prefer the naked truth, and I'm quite prepared for the worst."

Nevertheless the great surgeon hesitated. He was well accustomed to dealing blows. Every day he had to plunge the knife of utter hopelessness deep into some quivering heart and brain, to see his own terrible verdicts bring a sickly pallor to the cheeks, a despairing look to the eyes of waiting men and women. But the task was utterly abhorrent to him, for a heart tender as a woman's beat beneath a somewhat brusque exterior. And this was such a particularly sad case. The victim was so young, so brave, so handsome, and with no outward trace as yet of the insidious disease that was to kill him inch by inch. He knew him, too, to be blessed by fortune above his fellows, a man of many gifts and great wealth, the husband of a well-known society beauty, with a gay, appreciative world at his feet.

An impatient movement on the part of the young man broke the heavy silence.

"Well, doctor, am I right in concluding that you consider mine a hopeless case? I had begun to suspect it myself. Tell me straight, how long do you give me?"

The surgeon's keen grey eyes had grown very soft and pitiful.

"You say you want the naked truth?"

"I do; just the simple truth."

"Then I can but tell you that in my opinion you have at the very outside a year to live; possibly—probably a good deal less."

"And is an operation out of the question?"

"Quite. You should have come to me three months ago; I could have cured you then, but now there are complications; the heart is involved"—he paused, then added gently, "therein lies your consolation—you may live a year, but there is always a chance that long before that the heart may give out and death relieve you, perhaps suddenly and painlessly."

The surgeon spoke from the depths of bitter professional experience and meant the consolation he gave.

The young man, in his ignorance, laughed sarcastically.

"Rather a grim piece of consolation, doctor. And if death does not thus considerately come to the rescue, what may I expect? I mean when shall I begin to jack up seriously?"

"Probably in about two months' time."

"And what then?"

The surgeon laid a kindly hand on the young man's shoulder. "Wait till then—don't borrow to-morrow's troubles."

"Ah, yes. Well, doctor, I must not detain you longer, since you can do nothing for me. I thank you for the trouble you have taken in diagnosing my case."

"Would to God I could have diagnosed it otherwise, Mr. Alingham! This has been a hard bit of work for me."

The doctor wrung his patient's hand and turned away abruptly, surreptitiously brushing away the tears that had gathered in his kindly grey eyes.

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"George, you are really too provoking! Have you forgotten we are due to dine with the Orpingtons at eight, and it is now half past seven, and you are not even dressed?

Young Mrs. Alingham spoke in sharp, querulous tones. She was herself resplendent in full evening dress, and stood tapping a little jewelled fan impatiently upon the palm of her white-gloved hand.

Her husband sighed wearily. He was looking white and shaken, and had thrown himself dejectedly into an easy chair.

"Can't you go without me, Mimi? I am feeling rather fagged out. I have had a trying day."

"Certainly not; one cannot break a dinner engagement without upsetting people's plans horribly, and you know how particular the Orpingtons are."

She made a petulant movement, waving him to the door, and he rose and left the room, squaring his broad shoulders resolutely to face his distasteful task.

With the doctor's verdict ringing in his ears, the bright lights, the gay chatter, the weary courses, all jarred painfully upon his nerves.

What a horrible farce it all seemed!

"Eat, drink, for to-morrow we die."

The words beat themselves into a refrain which mingled with the light talk of the dinner table, rang out discordantly from the after dinner music, and mocked his own strained efforts at gaiety; and he gave a sigh of relief when carriages were announced and guests dispersed.

"Well, I must say you hardly distinguished yourself to-night," pouted Mrs. Alingham, as they bowled home in their comfortable brougham. "You looked like a death's head. What is the matter with you? I almost wished I had left you behind after all."

"To tell you the truth, I am feeling a bit 'run down.' I think I shall have to cut this sort of thing for a week or two, and go off to old Nanny's for a breath of sea air."

"What, leave town at the height of the season? How like you, George, to be so selfish and inconsiderate! Why, you know quite well we are engaged every night for the next three weeks."

"Nevertheless, I fear I must desert you, little woman, though I shall return to my post as soon as I am feeling a bit fitter, I promise you."

He took her little bejewelled hand in his as he spoke, and pressed it tenderly. She was so young, so irresponsible to be left to fight the battle of life alone, and yet in one short year he would be leaving her, not for a week or two only, but for always. He raised it to his lips, but she drew it away with an impatient little shake of her white shoulders.

"You are growing as fanciful as any old woman, George," she said in a voice full of resentment; "you're as well as I am, and it's simply horrid of you to spoil all my fun for nothing."

He did not answer, and when she turned to look at him, switching on the little electric light that hung above their heads, even her butterfly mind was impressed by the sadness and pallor of his face. An unwonted feeling of compunction crept over her, and tapping his knee playfully with her fan, she added more gently: "But, if you must go, promise again that you won't be away long."

And he, encouraged by the change in her manner, took her hand captive again, and said with a smile that had a touch of grimness about it, "Yes, Mimi, I promise."

* * * * * * * * *

George Alingham stood in the front bedroom of a tiny red-bricked cottage, close to the sea.

As he paced up and down the little room he groaned aloud. How to face the future? That was the question. The exacting society of his spoilt young wife, the endless round of amusement, the false glitter and glare of a life, which to her selfish, shallow hearted nature was all in all, but to himself was becoming a treadmill of unutterable weariness.

How to brace himself up for the effort to go through it with unflinching courage, and brave, set face, until—until—he could "pretend" no longer.

How to face it? Ah, God, how to face it!

Yes, to be sure there was that little phial with which he had prepared himself, all ready to fly to when the effort became unbearable.

He crossed the room to where his dressing case lay open on one of "Nanny's" shining mahogany chairs, and drew from its recesses a small bottle.

There was an extraordinary fascination for him in the white fluid that was some day to bring him rest and peace.

He held the bottle up to the light.

"Two months — and then — ten months, and only you, little bottle, to carry me through."

The strong man shuddered. The prospect appalled him. He had turned coward.

If two months hence, why not now?

With trembling fingers he reached a cup that "Nanny's" thoughtful care left each night with coffee and sandwiches beside his bed.

A little gurgling sound, and then the cup was raised to white lips in a face drawn and haggard as that of an old man.

But lifting his eyes one moment heavenwards, as though to crave forgiveness for an act which he knew in his heart of hearts was that of an abject coward, his gaze became suddenly riveted upon a glittering object above his head.

A cheap print of "Christ in Gethsemane" hung upon the wall immediately before him, and above it, encased in a grotesque frame composed of small pieces of colored glass which scintillated with little rays of light caught from the candles beneath, was a somewhat gaudily-painted text, the handiwork of old "Nanny" herself in her girlhood days.

But it was the strange coincidence of the Spirit-chosen words that arrested his attention and checked his movements, filling him with an almost superstitious awe.

"Father, if it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt."

His eyes dropped to the picture beneath, of the kneeling Saviour in His agony.

Here, too, was a Man like himself in great mental distress, looking forward with mortal dread to a painful death—a brave Man, facing the future like a hero.

Solemn, long forgotten thoughts surged through his mind as he gazed upon the beautiful profile of the Man of Sorrows, and presently he laid the poisoned cup gently upon the mantelshelf, and turning, flung himself upon his knees beside the bed.

"Oh, God Man! Thou too hast suffered, and canst feel for mortal men. Oh, my God, I too pray, 'If it be possible, let this cup pass from me,' but if I must suffer, Thy will be done."

Hour after hour passed, and still the man wrestled in prayer; then, as the light of early dawn crept into the little room, he rose, and taking the cup opened wide the latticed window, and flung it far out upon the beach. He heard it rolling over the shingle, and saw a little wave gather it into its embrance.

Then he turned and threw himself, utterly exhausted, upon his bed.

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Mrs. Alingham reclined, a graceful heap of lace and chiffon, upon a rose-tinted sofa in her pretty dressing room.

At the head of the couch hovered a French maid, striving in vain to check her own tears, while with a delicate gossamer handkerchief dabbing her mistress' swollen eyelids with liquid powder from a tiny silver basin, ejaculating at intervals, "Ah, la pauvre madame! mais la tres pauvre madame!"

At a dainty writing table sat a grave-eyed secretary, a shocked expression on her pale face, waiting, pen in hand, for her employer's instructions, and finding it difficult to piece together anything like coherent messages from her inconsequent ramblings, punctuated here and there with little hysterical sobs like exclamation marks.

"Yes, Miss Graham, please, a telegram to my brother-in-law in Wales—you'll find his address somewhere among my letters—and another to my sister—break it gently. Oh, Miss Graham, it's really too awful to think of! Fancy my poor George found dead in bed. What is it that horrible doctor says? Something about sudden heart failure? What a horrible idea! Why didn't George tell me? Now I think of it, he did say something once about

a pain in his chest, but I always thought him so fanciful about his health."

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And what of George Alingham?

Lying in old "Nanny's" best bedroom in the little tide-swept cottage, with his hands folded across his breast, and a smile as of great peace after storm upon his handsome face—for him the cry of mortal agony had been speedily answered, the "cup" had passed from him, and he was at rest.—R. A. Wakefield.

Grass.

Weary, yet beautiful, the sleeping Earth
Is dreaming of Springtime and days of mirth;
Though tempests rage, she's calmly at rest,
Beneath the ermine which mantles her breast.

The sun, moon and stars—the benignant skies—
Ambassadors send with celestial dyes;
They touch the meadows and the daisies grow,
And plant the violet in the melting snow.

On wings of the Morn and pure as the air
A floodtide of glory sweeps everywhere.
Shuttles are plying in the clods beneath,
In storm clouds above where thunderbolts meet.

What are they doing, the shuttles and loom?
Weaving Axminster of fragrance and bloom,
Softest of velvet and richest of lace,
The courts of the fairies with beauty to grace.

There's realm of safety for a teeming world,
With emerald gates, with crystals empearled;
Homesteads for flocks, reservations for herds,
Castles and cots for grand armies of birds.

Afar o'er the prairies the great billows roll,
The surge of their waves is song for the soul.
There is green to waterbrink where lilies bloom
For God's acre and a robe for each tomb.

Dreary would earth be, a vast waste of sand,
Were it not for the grass embracing the land.
For hilltops wreathed with great emerald crowns,
And valleys rich-robed in their silken gowns.

Visions of beauty, sweet feasts to the eye!
Your charms can ne'er fade nor wither, nor die;
You hide with your love earth's wounds and scars,
And blend with fragrance the sunshine and stars.

For me, merely a stone to mark the ground
With myrtle strewn, a grass-covered mound.
There in peace to sleep beneath the sweet sward,
Waiting the call of my Redeemer—Lord.

—Edwin Higgins.

Hidden Lives.

It is wonderful to see what secrets of life and beauty are brought to light in an open fire. And when one sits before a hearth where the andirons are piled with logs of driftwood gathered on the sands of the sea, there is given a vision of beauty in flame-color and glow that comes nightly as a new surprise and delight. The dullest logs reveal under the touch of fire an undreamed of potency of life. Lacking to all appearance in the finer combustible elements, looking dead and characterless, with none of the outward promise that one sees in logs of hickory or holly or pine, they give a marvelous response to the influence of heat and leap into a radiant activity, a strange and glorious newness of life.

Latent and unsuspected forces start into being and clothe themselves in garments of rare and delicate color, violet and royal blue, canary yellow and rich red, the purple that kings would covet for their robes and the soft gray and lavender that women of tender grace and complexion might delight to wear. It is one of the many transformations that abound in the changing life of the universe and reveal the power and skill and infinite glory of the Creator.

As one watches such a change of unpromising material into forms of beauty and glory, he sees a reflection of the movements of life in the moral realm. The unappreciated pound-pole, which the mass of men would leave on the shore to rot, develops on nearer acquaintance and right treatment a wealth of charm and talent that rewards and rejoices. How many of God's noblest children live unknown and unappreciated! Lacking in the qualities that shine, in the confidence that thrusts its gifts into the foreground, they are left to lives of loneliness, and their gifts are not called into exercise in sphere of useful work for which they are really fitted. The warmth of appreciation, the fire of parental or pastoral influence does not touch them aright and evoke the hidden energies of their spiritual life. There are some who, as Edmund Burke said of the lovely Queen of France, shine spontaneously with the unbought grace of life. There are others who are as tight-closed buds and flower out only under appreciation and loving encouragement. It is not only "the dark unfathomed caves of ocean," it is even more the quiet walks of human life, that hide "full many a gem of purest ray serene."

Some workers leap out of their solitude, like a mountain spring, and rush freely and joyously into the work of the Kingdom of God. Others shrink back modestly and timorously, distrustful of their powers and hesitating to venture into a life to which they look with wistful eye. And they need the hand of encouragement and interest to break the ground and open an outlet for their energies.

One's best friends are often thus discovered. The busy social circle passes with barely a glance at great souls, choice spirits of rich nature and deep affection and lofty tastes, which do not catch at once the careless eye. As a mother once said of her son at his death, when she had learned from other companions what a life he had lived, and the subtle and transforming power with which he had crept into other lives: "A stately angel has been walking among us, and we thought of him only as Will!" The spectroscope of true friendship's insight often reveals in unappreciated and retiring natures the lines that indicate the presence and glory of the noblest spiritual metals. Such companionships may be long in coming and short in duration amid the mutations of earthly life. But they are among God's best and sweetest gifts. Their memory and influence will abide through years of separation and care, a solace, a source of strength and peace, an inspiration to nobler living. And the passing joy that they give is a promise of the unbroken companionships of Heaven, where lives that diverge here or seem to break and hopelessly end will meet and reunite. We weep with David in his lament over Jonathan. Can we not catch with listening ear the rapturous notes of his joyful song when the two friends clasped hands again in the fields of Paradise?

And if human love and cheer can warm into life the silent, undeveloped powers of a human soul, what may not the fire of Divine Love accomplish! It doth not yet appear what we shall be. Our life is hid with Christ in God. Under the touch of His sanctifying influence here, moved by the vision of His perfect glory hereafter, we shall be changed into the same image. Jacob became the prince of God, a most unpromising character moulded by divine influences into holy virtue and noble destiny. The dull ores that we see in the average Christian will be refined into the purest and most precious of heavenly metals. The quiet disciples who sit at church and pray in secret and serve in homely ministry year after year, receiving from the gay throng hardly a passing notice, will come out of the fire as saints. And their characters will be set in fair colors and bear the sheen of sapphires, radiant with the beauty and blessedness of God.—Christian Observer.



Always the Unexpected.

Mrs. Silas Bennett was a philosopher. On a certain dismal occasion some of the neighboring women were condoling with her. With commendable cheerfulness she replied:

"I've reared four girls and three boys, expectin' every time they'd be red-headed like their grandpa Bennett, and yet they ain't.

"An' I've worried considerable over small pox breakin' out in my big family. So far t'ain't.

"Last summer, durin' July and August, and mebbe part of September, I was real melancholic, fearin' I'd got an appendix, but I guess I ain't.

"An' through it all it never once occurred to me that I'd be the one to fall through them old meetin' house steps and break my leg in two places, but I be.

Children's Department.

Little by Little.

"Little by little the time goes by;
Short if you sing through it, long if you sigh.
Little by little, an hour a day,
Gone with the years which have vanished away;
Little by little the race is run;
Trouble and waiting and toil are done.

Little by little the skies grow clear;
Little by little the sun grows near;
Little by little the days smile out,
Gladder and brighter on pain and doubt;
Little by little the seed we sow
Into a beautiful yield will grow.

Little by little the world grows strong
Fighting the battle of Right and Wrong;
Little by little the Wrong gives way,
Little by little the Right has sway;
Little by little all loving souls
Struggle up nearer the shining goals.

Little by little the good in man
Blossoms to beauty for human ken:
Little by little the angels see
Prophecies better, of good, to be:
Little by little the God of all
Lifts the world near the pleading call.

Rowena's Choice.

"The principal of that girls' school at Avon was here yesterday to see if a Madame could recommend her some one for her primary German department. Madame sent Sarah Smith to see her this morning."

"Sarah Smith? Poor girl! Well, she speaks German fluently. I hope she will get the position."

"So do I. She needs it. Almost everything she had went in that bank failure last winter. It's only that Madame is so good to her that she can stay here now."

"Poor Sarah! What a pity she is so—well, unprepossessing!"

"But she's as good as gold, if she isn't attractive in apearance."

"Speaking of German, girls, reminds me that I have an exercise to copy," and Rowena Brent left her comfortable position under the big tree, followed as she crossed the lawn by the admiring gaze of the group of girls. Her erect, graceful figure and well-poised head, with its abundance of soft brown hair, was well worth their gaze.

But on reaching her room Rowena did not begin copying her German translation. Instead she took from a drawer a letter that had come to her that morning, and then threw herself into an armchair by the open window. She glanced hastily through the letter, and then tossed it aside. What need of reading it again? She knew its contents. Hadn't she been trying all morning not to think of them?

Really, it was too hard. She had been looking forward so long to her father's leisure in June and their spending the vacation together. Rowena's mother had died three years before, and the home had been broken up, the young girl coming to Madame Von Ehlen's boarding school. Her father had been able to pay her but a few brief visits. But he had promised her that they should spend this summer together at some mountain or seaside resort, and now to receive this letter saying that the business which had taken him to Ogunk would keep him there another six months! The disappointment was too bitter. She could not bear to think of spending another summer as she had the last two—here at the school. O, she couldn't!

Here a clock striking warned her that if she would copy that translation before dinner she must begin to do it at once. She dashed away her tears and set to work.

She had just finished it when a gay voice outside her partly open door cried: "Rowena, are you there? The dinner bell has just rung."

"Coming," called out Rowena, hastily dipping her fingers into the bowl of water on her stand and wiping them.

As she and Helen Dare approached the dining room, another girl, tall, stoop-shouldered, and swarthy, was just entering it. "Poor Sarah!" said Helen in a low tone. "I've just heard that she didn't get that position."

"O, why? When she is such a fine German scholar!"

"Her appearance, I suppose. That is a fashionable school, and externals are everything. It's a shame, for Sarah is very bright and so conscientious. She would make a fine teacher."

Rowena observed Sarah Smith, whose seat was opposite her at the dinner table, more closely than she had before done. Yes, she was not prepossessing with that wide mouth and big nose. But her eyes were certainly fine. Her figure was dreadful, but then her clothes seemed made to show every defect. If she only knew better how to dress! Poor thing! It was too bad she had not gotten that position. But Rowena's thoughts did not stay long with Sarah and her troubles. Her own disappointment took possession of and occupied them until, several days later, another letter from her father turned their current into a channel of joy. He wrote: "I have decided to have you come to me for the summer, and you may bring a girl friend with you. I'll send you a check to cover her traveling expenses also. I think you can pass the time pleasantly here. There are plenty of good riding horses to be had, and you may learn to ride. Ogunk itself is but a mountain hamlet, but there is a fairly large summer resort two miles away. Anyway, it is better than spending your vacation at the school, and I must have my little girl near me."

Rowena fairly danced about her room with glee. She had always wanted to learn to ride. How delightful to have the chance to do so, and to have a girl friend with her! Her father was a dear to think of it, but then he was always.

She ran down the corridor to Helen's room and read aloud her father's letter.

"And I want you to go with me, Helen."

Helen's face fell. "O, I wish I could! But my cousins, Mary and Alice Jones, are coming to spend the summer with us. I'll have to stay at home, of course. I am so sorry. I wish it had been some other time. I'd love to go to Ogunk. I have heard how beautiful it is there among the mountains. And I love to ride."

"I am very sorry; but if your cousins are to be with you, of course you can't come. Whom shall I ask, I wonder?"

"Why, you like Marion Bond; invite her."

"The very thing. Yes, I like her very much; but I wonder if she will be home in time."

"She is to be home the first of June."

"That will be soon enough. Our vacation begins the tenth."

Marion Bond had been a day pupil at Madame Von Ehlen's the previous year, and Rowena had been very fond of her. She had been ill, and was now away at the seaside. The more Rowena thought of her as a companion for the summer, the better she liked the idea. Marion was a beautiful girl, bright, and of entertaining manners. Rowena could hardly wait to ask her. But the first of June was only a week off. She would wait until Marion was at home, and would not write to invite her.

A few evenings later the pupils were taking their usual after-tea recreation period on the grounds. Some were chatting in groups under the immense elms, and others were sauntering about or engaged in tennis or croquet. Helen and Rowena resumed the promenade which they had interrupted to watch the tennis-playing. "That Sarah Smith!" said Rowena. "Even in tennis she is awkward."

"Yes, but— Poor girl! She is so unfortunate."

"Why? Anything new?" asked Rowena, carelessly.

"Yes. She has always spent her vacation with an aunt who lives in some out-of-the-way country place. Well, this morning she received the news that this aunt had to close her home to go to take care of a married daughter who has met with some accident. So poor Sarah has no place to spend the summer."

"But she can stay here. I have done so for two summers, you know."

"Yes; but she will have a very uncomfortable time of it, for the place is to be given up to workmen. Madame is going to have a number of alterations made. Only the housekeeper and one maid are to be here. Madame is going north. She herself told me about Sarah. I had to go to her study this morning to see about my theme, and Sarah had just left her. She is worried about it."

"I may thank my stars that I don't have to be here as I was two summers," laughed Rowena.

"Yes; but the house was going on regular then, and Madame was here. Think how different it will be this summer."

"Yes, I understand. I am sorry for the poor girl."

Rowena was impatient for the first of June and Marion Bond's return. Another letter had come from her father, containing more plans for her comfort and amusement during the summer and also the check to pay her and and her guest's traveling expenses, with a liberal margin for extras. She was anxious to talk it all over with Marion. "We shall have the most delightful time. Marion is so attractive. I shall be proud to present her to people. She'll be surprised when she knows about it, and I know she'll be delighted to go."

On the afternoon of the second of June Rowena obtained permission from Madame to go into town. She called at Marion's home and saw Mrs. Bond. Marion would not be at home until the next morning.

"I shall send her to the school to see you in the afternoon," said Mrs. Bond.

Rowena did not say why she was so anxious to see Marion. She wanted to have the pleasure of telling her herself. "O yes, do," she said; "I want to see her especially."

The next day was extremely warm. So oppressive was the air that early in the afternoon Madame Von Ehlen ordered all lessons suspended. The girls trooped out into the shaded grounds. Helen and Rowena settled themselves in a vine-screened corner of the great

veranda which ran around three sides of the building.

"I am content to do nothing," said Rowena; "but look at Sarah Smith, her nose in a book, as usual."

Helen looked in the direction indicated by Rowena's nod, and saw Sarah in an opposite corner poring over a heavy volume. "You haven't your living to make, my dear, or perhaps you would be equally industrious. That poor girl! I wonder how she'll get on all summer." Then, raising her voice, she called: Sarah, put down that book at once and come over here and be sociable. It's too hot to study; and, besides, Madame ordered us not to..'

Sarah Smith closed the book and put it down on the bench beside her. "Yes, it is too warm to study. I hardly know what I was reading."

"Come over here," repeated Helen. Sarah walked slowly across the veranda.

Rowena thought she had never seen her appear more awkward. She smiled a little at some laughing remark that Helen made as she came up to them, but it was a fleeting smile. There were tired lines around her eyes and mouth. There was something about her whole forlorn-looking figure that stirred a sudden feeling of pity and sympathy in Rowena's heart. How sad to be alone, without father or mother and hardly any money! She had never had much to say to Sarah. She wished vaguely that she had taken more notice of her; for all, even though they laughed at her homely appearance and awkardness, liked her for her sweetness of spirit and her bright intellect.

Rowena felt a little conscience-stricken. Well, next year she would take pains to be very kind to Sarah. But Sarah might not be there next year. She would not if she could find a position as teacher.

"Sarah, do tell us a story, please," said Helen. "You tell a story better than any one I know."

"O Helen, please"— And Sarah's dull skin turned a dull red.

"Yes, you do," said Helen decidedly; "so please go on and make us forget the heat."

Sarah glanced shyly at Rowena.

"Please do," said Rowena heartily.

"What shall it be?"

"A fairy story. I have never outgrown my love for fairy stories," laughed Helen.

"Nor I," said Rowena, smiling at Sarah.

Sarah told a German fairy story so well that her two companions listened as though they were children.

"How well you do it!" exclaimed Rowena. "You ought to make a great success as a teacher with a talent like that. You know, story-telling is a great factor in primary teaching these days. At least I have read so."

"Yes, I know. That's one reason why I learned these stories. Perhaps"— She stopped suddenly and sighed.

"You mustn't get discouraged, Sarah," said Helen kindly. "Things will come your way before long."

Sarah gave her a grateful glance, but said nothing. The three girls sat in silence. Rowena was doing some thinking. An idea had come to her—an idea which earlier in the day she would have declared impossible.

While she was debating it Helen exclaimed: "There's Marion, Rowena!"

Rowena glanced down the avenue leading to the school building. Yes, there was Marion, all in dainty white, walking leisurely toward them. How pretty and graceful she was! The thought flashed through Rowena's mind that Marion had everything in life, and here was another girl who had so little.

Rowena turned quickly to Sarah, who was watching Marion's approach wistfully. "Sarah," she said, "one thing is coming your way. You are going to spend your vacation with me, and my father knows so many people that I am sure we'll get you a nice position. There, don't look so bewildered! I'll tell you all about it this evening. Now let's go and meet Marion."

Helen slipped an arm around Rowena's slim waist. "You are a dear," she said. "I was wishing you'd do that. Come on, Sarah; you're a dear, too."—Emily S. Windsor, in Christian Observer.

The Tone of the Voice.

It is not so much what you say,
Ae the manner in which you say it;
It is not so much the language you use,
As the tone in which you convey it.

The words may be mild and fair,
And the tone may pierce like a dart;
The words may be soft as the Summer air,
And the tone may break the heart.

For words but come from the mind,
And grow by study and art;
But the tones leap forth from the inner self,
And reveal the state of the heart.

Whether you know it or not,
Whether you mean or care,
Gentleness, kindness, love and hate,
Envy and anger, are there.

Then would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.
—Youth's Companion.

Ruth's November April-Fool.

"This is your third guess, Aunt Helen; you can't guess why I'm so happy," and Ruth nestled farther down into her little white bed. No one needed to guess that she was happy—her dancing eyes told that; but why—that was what Aunt Helen had made two wrong guesses on already.

She had guessed that it was because she was staying a week with her grandmother and aunt, but Ruth had shaken her curly head vigorously.

"Partly that, of course," she said; "but that's not it."

The next thing Aunt Helen guessed was the new ring with three tiny pearls in it which Uncle Jack had given her.

Ruth told her that guess was more wrong even than the first one. There was one more chance, but Aunt Helen knew so many things which might make such a merry little girl as Ruth happy that she gave up trying to guess any particular one.

"I give it up," she said.

"Well," Ruth began, "you never could have guessed if you tried all night, so I'll tell you. It's because I played an April-Fool on Somebody today."

"April-Fool!" Aunt Helen certainly was surprised.

"Why, my dear, this is November."

"I know it," Ruth giggled softly. "You know Mr. Dobbs."

Yes, Aunt Helen knew, and she looked very grave. She had known Mr. Dobbs when he was a very tall, strong man, before the accident which had crippled him for life. She did not think that Ruth could have been doing anything that might bother him.

"You know he goes past here every day, making his wheel-chair go with that handle he works back and forth."

Yes, Aunt Helen knew. "Well, when I see him coming I hide behind the little tree in the corner of the yard. Just as soon as he is past I slip out behind him and begin to push, and I push till he's clear up that little hill."

Aunt Helen put her arms around Ruth. "I think that is a splendid April-Fool," she said.

"But wait, let me tell you the rest," Ruth went on, squirming from her aunt's embrace.

"The funniest part is to hear him wonder why his chair goes so easy. He talks to himself, and I almost laugh out loud to hear him.

" 'What ails my chair?' he'll say. 'It acts as if it had feet instead of wheels,' and pretty soon he'll say, 'Dear me, am I going crazy? It looks to me as if this was up-hill, but from the way I'm going it must be down-hill.' Oh! it's more fun than anything I ever did, and when I go home Harold Tompkins is going to keep on fooling him. Wouldn't he be the most s'prised man in the world if he ever did find it out?"

Aunt Helen tucked the covers around the happy little girl.

"I wish all April-Fools could be as splendid as that, dear," she said softly. —Annie Louise Berray, in S. S. Times.

Obeying Orders.

The master mechanic had finished showing me through the great car works, where hundreds of men were at work. It was a great railroad plant at the end of a division of one of our greatest railroads. It had been an inspiring hour for me. The order, the power that I had seen displayed, the splendid system with which everything was managed, the well-kept walks, the rush and push and hustle of it all, filled me with admiration for the general who was the one man under whose charge all these great activities were being carried on so admirably. He had an oversight of all. Every man in the employ of that division was under him. Every train that went out or came in, every pound of coal that was used, every gill of oil, every can of paint, every bolt, every particle of repair to car or road-bed, were all under this man's supervision, in one way or another, though, of course, he had his lieutenants to look after the details.

After we had gone through the great shops and were chatting in the plain but well-appointed office, I said to him, "How did you get this position?" I was interested to know for he had told me that he had begun work in this great shop as a laborer at a dollar and a half a day.

He had remarked this incidentally, and as I saw the vast amount of ability which must have been developed in order that he might do what was now being done, I was interested to know by what process he had climbed up the ladder of responsibility and success. So I was asked how it came about that he had managed to climb so high. Turning to me, he simply replied—and I shall never forget that answer:

"I have reached my present position by doing what I was told."

That was all he said, but this simple reply, spoken most naturally and quietly, tells volumes, and is one of the choicest secrets of success known to the business world. Almost all of those who employ labor tell me that the one thing that they find most difficult to secure is a man who will do exactly what he is told, and do it thoroughly and patiently. No man who is a man wants an employee who is a mere machine, but there is no activity in the world which does not need those who are willing to obey orders. The boy who enters the employ of any business house, determined to do the very best that can be done, the things that he is told, and who is always found in his place doing this, will be certain be-

fore long to be requested to do something higher and more important.—The Parish Visitor.

One Little Star.

One little star in the starry night,
One little beam in the noonday light,
One little drop in the river's might—
What can they do? Oh, what can they do?

One little flower in the flowery spring,
One little feather in one little wing,
One little note when the many birds sing—
All are so little, feeble, and few.

Each little star has its special ray,
Each little beam its place in the day,
Each little river drop impulse and sway;
Feather and flower and songlet help, too.

Each little child can some love-work find;
Each little hand and each little mind,
All can be gentle, useful and kind,
Though they are little like me and like you.

—Susan Coolidge.

The Imprisonment of Winifred Mary.

"Winifred Mary is missing!" announced Sylvia, as she cast a practical eye over her assembled dolls.

Sylvia's Uncle Joe put down his paper and looked at her with amused interest.

"Hadn't you better call the roll?" he suggested, and Sylvia, in some anxiety, began her arrangements for this nightly ceremony. She arranged the dolls in an orderly line, and then said inquiringly, "Arabella?"

Arabella, a tall, flaxen-haired doll, arose, assisted by Sylvia, and responded in a small, high voice, "Present!"

"Belinda?"

Belinda was present also; so were Isabel, Susie, and Carlotta. There was a painful silence after the calling of Winifred Mary's name. Winifred Mary was clearly absent, and so, as it later appeared, was Florabella.

"Two!" mourned Sylvia. "I don't mind so much about Florabella, but—O, Uncle Joe!' For Uncle Joe had drawn from his pocket a small, disheveled creature.. "Which is this?" he asked, "I found her under the currant bushes."

Sylvia always remembered, after things were found, just how she had happened to leave them in such singular places. It seemed a pity, as Uncle Joe frequently pointed out, that she never could remember before!

"That's Florabella!" she exclaimed. "I remember now! I was going to make a swing for her under the big currant bush, and then I went to feed my chickens and forgot. But what can have become of Winifred Mary! She is the smallest of all my small dolls, and the prettiest, and I've always taken such good care of her!"

Uncle Joe tried to smother a laugh, and grandmother sighed. "Sylvia, child," she said, "I don't believe you know how to take care of anything. I have heard before of children who were careless enough to lose their hats and their overshoes, but I never knew another little girl who habitually lost her own dolls!"

The next day Sylvia and Uncle Joe became a search party and hunted for Winifred Mary. They looked in the orchard and the barn and the carriage house and the flower garden and beside the brook. They found a handkerchief, two hair ribbons, and Belinda's best dress, but no trace of Winifred Mary was to be seen. A very small doll lost on a very large farm is not an easy thing to find.

Sylvia was an affectionate, if a careless mother. She searched and mourned faithfully for the missing Winifred Mary, and included her name tenderly each night in the roll call. Uncle Joe soon saw in the window of the village shop a small doll which, he said, looked to him so strikingly like Sylvia's missing child, that he brought it home to her. At first he was inclined to insist that this was Winifred Mary, but, when Sylvia pointed out that the new doll had brown hair, whereas Winifred Mary's was golden yellow, and that she was so large that not one of Winifred Mary's tiny frocks could possibly be coaxed on to her, he was forced to admit that there was only a strong family resemblance. He wished the new doll to be called Winifred Mary, so that the roll call might be complete, but this Sylvia steadily refused to do. "Suppose Winifred Mary should be found?" she argued.

In September, when Sylvia said goodbye to grandmother and Uncle Joe and went back to the city, Winifred Mary was still missing. "I'll send her by express, if I find her," promised Uncle Joe. But Sylvia had given up hope.

Poor Winifred Mary was almost forgotten, when one cold November morning a package arrived from the farm for Sylvia.

"What can they have sent me in a round hat box?" she wondered. And she wondered still more when the box was opened and disclosed a very large cabbage!

"It must be one of Uncle Joe's jokes," said Sylvia's mother. "Untie it, dear." For the cabbage had been cut in quarters, and then tied together with red ribbon.

Sylvia untied the ribbon, the cabbage fell apart, and there, almost in its center, lay Winifred Mary!

"Why—why"—began Sylvia, and then, as usual, she remembered. "Mother," she cried, "I put Winifred Mary down in a big cabbage—I thought it would make such a cunning house for her—and then I went back to get the other little dolls, and—and—"

"And you thought of something else to do, and forgot poor Winifred Mary," finished her mother, when she had done laughing, " and the cabbage kept right on growing, and folded its big outer leaves over her and held her snug and warm—and how surprised grandmother must have been when she cut open the cabbage!"

"It's like the Faithful Tin Soldier in the Fish," said Sylvia, solemnly. "But, O mother—suppose they had boiled the cabbage!"—Hannah G. Fernald in Congregationalist.

A Very Strange Door-Keeper.

Perhaps the strangest door-keeper in the world may be seen in the pagan Indian village at Bella Coola, about half way up the coast of British Columbia. It consists of a wooden carving representing a man. The arms are movable, and between the hands is held a knocker apparently so formed as to represent the stone hammer the Bella Coolas used generations ago. Across the knees is a board, like part of the wooden drum these Indians formerly used much more extensively than today. When the arms are raised the hammerlike knocker may be dropped so as to make a terrific knocking on the board. This figure, instead of being fastened on the door of the house, stands above it, but the doorway is low and the knocker is easily reached.

Above the door is an interesting inscription, the pride of his family. This has been put up in honor of one of his ancestors and it reads: "In memory of Chief Clelamen, who died July, 1893, aged fifty years. He was honest and well disposed, and respected by both whites and Indians. In December, '92, he gave away, with the help of his sons, Alexander and Johnny, property in blankets, canoes, etc., valued at 4,000 dollars, this being his eighth large potlatch and feast that he had held."

This sign is painted and was apparently made by a white man, but the wording and the arrangement of the lines show that the work was done to order. The reference to the giving away of blankets and canoes is characteristic of these people. By so doing they gained not only an aristocratic position in the tribe, but also credit, for the property was always returned with interest and feasting in due course of time. At first this latter fact was not understood by the missionaries and Indian agents, who supposed that the potlatch was a boastful wasting of property. They caused a law to be passed in British Columbia making it a criminal offence to give a potlatch, and many Indians have been imprisoned for disobeying the law by continuing their forefathers' methods of financial investment, but nowadays the law is no longer enforced. Sometimes property was given away for the benefit of sons or daughters. When they became a certain age they had in consequence an aristocratic position and credit of which they were so proud as are the sons of families of social position in London or elsewhere.

This class of potlatch may be likened to endowment insurance. Occasionally property was given away where no return was expected. It was then mostly food, with a few dresses, bracelets and similar articles, just as white swells give dinners with favors, souvenirs and birthday or wedding presents. Such giving away the Indians of the whole coast calls a cultus potlatch, cultus meaning useless and indicating that no investment has been made or return expected. Potlatches of one kind or the other, according to the proprieties of the occasion, are given at christenings, weddings, or when neighboring tribes are brought together.

The Valley of Pigeons.

One of the commonest sights in the land of Palestine, we are told, is the pigeon. Every house in Palestine, except perhaps the very poorest, has its pigeons. The better class of people keep their pigeons in a dove-cote made of mud or brick, roofed over to keep out the rain.. In such a dove-cote are put wide-mouthed earthern pots, which serve as nesting-places. The poorer class of pepole have smaller dove-cotes, while a very poor man will keep the pigeons right in his own home, letting the birds fly in and out through the door of the house.

Pigeons also make their homes in large numbers in the rocks and clefts of the hill sides in Palestine. One of the most remarkable places near the Sea of Galilee is called the Valley of Pigeons, because such large numbers of these birds are there found.

The Bible often refers to pigeons, and speaks very often of doves, which belong to the pigeon family. The turtle dove is mentioned more than fifty times in the Scriptures. The coming of the turtle dove was one of the signs of the springtime, and we may well imagine the joy of the people when this bird made its annual appearance.—American Messenger.

If we are not anxious about our own religious condition, of course it is not likely that we shall feel any real anxiety about the religious condition of other people. But not to be interested in others is the saddest exhibition of unfaithfulness on our own part.

Translation of the "Letter of Request" Presented to Miss Emery by the Vestry of Christ Church, Nara, Yamato, Japan.

The Province of Yamato is the oldest and most renowned portion of all Japan. Here the first emperor, Jimmu Tenno, set up his standard, and here for 1500 years before the capital was removed to Kyoto, was the seat of government and the center of politics, religion, learning, art and architecture. So predominant was the influence and importance of this province that the name "Yamato" came to be applied to the whole Japanese Empire, and even to-day, in poetry and song, we love best of all to style our country "Yamato."

Here, also, Buddhism first began its great missionary work in Japan. Buddhist priests from Siam, India, and China visited Nara and brought with them thousands of volumes of Buddhist literature. Temples were built here first, and also our Japanese literature had its rise in Yamato. There are even to-day, still standing many of these old temples, the oldest and most renowned in all Japan. Buddhism is still a power in the land, though its former glories are long departed.

Nara, once the capital of Japan, is still the capital of the ancient province. The city abounds with antiquities, mikado's tombs, grand old temples and colossal images of Buddha. Many visitors from America and Europe, and from all over the world, come to visit Nara and Yamato to see the ancient artistic buildings and to get the spirit of old Japan. For this reason, the government has recently erected in Nara, at a cost of $175,000, a large and beautiful foreign hotel, for the accommodation of the many travellers who stop here.

In such a place as this the responsibility of the Christian Church is great, and the responsibility of the Nippon Sei Ko Kwai is all the greater, because it is so much larger and stronger than any of the other three Christian bodies in Nara. Outside of Nara in the preat province of Yamato, we are practically the only body of Christians at work, and we have there twelve preaching places and churches. Since we have this trust from the Lord, it is our duty to keep it not laid up in a napkin, but to enlarge our powers and keep ever before the people of all Yamato the great teachings of our great Church.

Our church in Nara has had a checkered career since its beginning 25 years ago, but at last we are beginning to feel that our foundation is firm and that henceforth there can be nothing but advance in every respect. Our position as the leading Christian body in Yamato is due to the efforts of the Board of Missions of the American Church and our Bishop, and we offer our most heart-felt thanks for all this

But for the future of the Nara Church, we are very much concerned. The incompleteness of the present place of worship is constantly on our minds.

In the beginning of Christian work in Nara our congregation made use of a small lot which one of the native members contributed for that purpose. The small house erected on this lot was used for nineteen years, but as the congregation grew we felt more and more cramped for room. Especially was the location bad—between a butcher's shop and a shinto temple—and so we gave up that place and temporarily fixed up a place of worship in our former middle school buildings. Since the Mission does not now use these buildings as a school, we have room and enough to spare, but being in an old school building, badly out of repair, one can imagine that our place of worship is far from perfect. Also the people of the town think it a school, a kind of Sunday School, and the dignity and reverence we love is not given to the place.

But our principal cause of uneasiness is the fact that the lot whereon these buildings are situated is not entirely our own property. Half of it, the better half, including the front entrance, is leased property and this lease expires in three years. No amount of persuasion will make the owner renew the lease, and so in three years the building which we now use as a place of worship, will have to be torn down, for it lies upon the boundary line between that part which the mission owns and that part which is leased.

So in three years' time there remains nothing for us to do but to move our building back into the rear of our present lot, have a side entrance and at the same time be cramped for room. This we would regard as a great calamity. Our hopes for the future would be blasted. Our expectation to occupy and maintain the most influential place in the religious life of Yamato, would entirely be gone. We would literally be taking a back seat.

Even the money spent in taking down our present building and putting up a new one on the remainder of the lot, we would regard as ill-spent, for the place would always be unfit.

And so while thus contemplating our future calamitous state, there has come as light from heaven, an opportunity which we must not fail to grasp. It is evident that we need a new piece of ground, and one suitable in all respects to our various uses. And just such a lot is now available. Not far from our present situation on a commanding site, with the busiest part of the city on one side and the quiet and calm of the celebrated Nara Park on the other, there lies now for sale the very lot we need. There is no such lot for sale in any town in this Diocese, nor one more suited to the purpose of the Church. It seems as if Providence has made this opportunity, especially for us. We must possess this land and that soon, for the price is rising. Having once secured the lot we can put our temporary church building upon it, and then await the day when we shall be able to erect a building worthy of the glory of God. For close by are old monuments and temples of Buddhism, and not far off the world-famed five-storied pagoda. And we Christians wish to put up in time a church at least in keeping with the history and architecture of the place. For such a building we need a suitable site, and this site now for sale is ideal. We feel that we must not fail to secure this, for no such lot in Nara will ever be offered for sale again. And so we wish for this with all our might.

But we are not rich, and without help we cannot hope to buy it. So there is nothing for us to do but to hope and wish and work and pray, all the time with hearts uneasy, lest the opportunity should be gone.

But happily, Miss Emery, you have come into our midst and can now see the condition of affairs. We, the vestry, representatives of the congregation, as one man, beg and pray with all our hearts that you do what you can to help us. In the past your Board of Missions has been most kind to us and much good has been done, but we beg of you this one favor in addition. Please give us your deep sympathy. It is not for Nara alone we ask it, but for Yamato and all Japan.

(Signed)
Shiraishi Muraji, Catechist.
Sato Yaozo, Vestryman.
Higashi Asataro, Vestryman.
Matsumoto Manichiro, Vestryman,
Hono Ikuzo, Vestryman.
Ikeda Toshiyuki, Vestryman.
January 25, 1910, Conversion of St. Paul.

The Little Things in Our Way.

The Christian character and influence often suffer more from petty foibles and little failures than from great offenses. We fall into these minor transgressions almost without the consciousness of guilt or wrong. Our virtue seems to have had no great and disastrous shock. We have not met the tempter and been overcome in any signal encounter. When we go before God to confess our sins and seek forgiveness of them, these secret faults, of which we have scarce taken notice, and which have laid no burden on our conscience, do not come up in painful and humbling remembrance. And yet these are the very defections which eat the life out of our piety, our usefulness and our comfort.

Our failures in the Christian walk are, like our duties, the great majority of them small and seemingly unimportant, and therefore often unnoticed and neglected. There are a hundred little duties to one that is great, as we are accustomed to estimate great and small. We are seldom called to stand forth as the elect champions of God and truth, and maintain some valiant fight, while the trumpets sound and the banners wave, and the eyes of multitudes look on. The most of our work consists of humble ministries of love and help, of minute fidelities; and it is just here that we are likely to come short.

So in the matter of temptation. Bring upon us some grand test of courage and constancy, and we rise to the occasion, and stand fast and unmovable. Ask of us to deny our Master, or forswear our Bible, or trample on the sanctity of the Sabbath, or blaspheme God's name, or join in some foul conspiracy against life, or character, or property, and our instant and indignant reply would be, "Is thy servant a dog, that he should do this thing?"

And yet how many times a day do we lose patience and temper and self-control over little incidents that are so trifling in themselves that they do not attain to the dignity of being remembered a few days thence? Great trials you could have borne. These petty irritations are too much for you. They take all the pleasantness from your face and all the sweetness from your temper. They fill you with irritability and harshness, lead you to indulge in false judgments, and often times in wrong conclusions and accusations. In such moods you are no comfort to yourself or anybody else. You do not recommend religion now, and certainly do no credit to your Christian profession. You are peevish, sour, intolerant and intolerable, mean and waspish, and altogether unlovely. It is not a vulture tearing at your vitals; it is only a gnat that is stinging you. It is only a trifling matter that has annoyed you, and is thus poisoning your peace, and fairness, and happiness, and blotting your Christian character. How needful then that we keep watch against these little irritations; that we be constantly on guard lest they betray us in an unguarded moment into an unseemly state of mind and an un-Christian behavior. Let us bear in

mind that our most positive influence resides in these minor demonstrations, and pray for that divine keeping which will lift us above all such insignificant tormentors.—The Evangelist.

The Father's Part.

We would not for a moment underrate the great noble influence exercised by the true mother, but the father also has a peculiar province in the guiding and educating of the child. The Word of God lays more rather than less responsibility on the father than on the mother. Until children reach the age of seven or perhaps ten years, they are usually more under the mother's influence and guidance, and if she be wise she can hold them with ease, but when boys begin to associate more with older boys it takes considerable manliness to keep them above heeding the sneer, "tied to his mother's apron strings." If a lad can say with emphasis, "My father says thus," and if that father commands his respect, much weight is gained on the side of right. Even though there may be in the heart of every boy a latent chivalry to women, yet with lads of a certain age it is not so easy to arouse as an ideal of manliness. When girls reach the age of fourteen and upwards, though their mother may be to them the type of love and goodness, the companionship and advice of their father will prove of still greater power over them. If he can walk, drive, or read with them, and discuss their studies and amusements, his society may be a life-long stimulus and benefit. Fathers, be not so engrossed in amassing wealth to leave to children that the child himself is lost to you and to the world.—Congregationalist.

Rural Life Work at University Virginia

Summer School.

There has been no more helpful, interesting and vital enterprise connected with any summer school than Rural Life Week at University Virginia. The discussions centre around the large educational topics of better educational facilities for rural communities, and the socialization of school work. The time between July 13 and 16 this year will be devoted to discussions of rural life problems, by some of the most able and practical professors and writers on the subject in this country.

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A Room for Sick Working Girls

"I was sick and ye ministered unto me."
A room for Sick Working Girls at the Retreat for the Sick is much needed. Five thousand dollars will endow it and furnish a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
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Retreat for the Sick, Richmond, Va.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

ACKNOWLEDGMENTS.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund, from January 17th to March 26th, 1910:

St. Anne's Parish, Essex county....	$ 5 30
Christ Church, Winchester	30 00
Washington Parish, Westmoreland.	5 27
Westover Parish—Westover, $5.88; Grace, $ .42; Mapsico, $2.52....	8 82
Leeds' Parish	4 56
Green Spring Chapel, Louisa	9 92
Miss Lottie M. Ruffin, Old Church..	2 00
Holy Trinity, Richmond	117 17
Emmanuel Church, Greenwood	5 00
St. Peter's Church, Port Royal.....	5 50
Wm. G. Christian, Treasurer, Gordonsville	3 55
Monumental Church, Richmond....	30 29

WILLIAM H. PALMER,
Treasurer.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia, during February and March:

Grace, Richmond .....$	17 27
Rev. J. B. Walker	10 00
Christ, Norfolk	131 76
In Loving Memory	1 00
Rev. W. N. Tillinghast.....	10 00
Christ, Gordonsville	2 02
St. James', Leesburg	10 00
Rev. B. L. Ancell	25 00
Grace, Alexandria	9 37
St. John's, Howard Co., Md.....	25 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., March 31, 1910.

DIED.

MONTGOMERY.—Entered into rest, at Glenays, Delaware county, Pa., on March 18, 1910, ELIZABETH BINNEY, widow of Richard R. Montgomery, of Philadelphia, in the 90th year of her age. Burial at St. James the Less, Philadelphia.

"Thine eyes shall see the King in His beauty."

OBITUARY.

Mrs. Parthenia Browne Hunter.

On Good Friday, March 25, 1910, at her home in Richmond, Va., Mrs. PARTHENIA BROWNE HUNTER, widow of Dr. E. S. Hunter, entered into life eternal, at the age of 75 years. She was laid to rest in Shockoe Cemetery, on Easter Sunday.

The writer of this tribute had the privilege of Mrs. Hunter's acquaintance since the time when she was a girl of nineteen, and the centre of an admiring circle of friends. It is a pleasure to her old friend to dwell upon the past, and think of her as she was then. But in her home circle, later on in life, do we most love to think of her, discharging her sacred duties as a devoted wife and mother, a fond sister and a faithful friend. What she was to her four daughters, left to her care at a tender age, no one can ever know. Truly may it be said of her that, "Her children rise up to call her blessed." In looking well to the ways of her household, she was not unmindful of her duty towards her Church that she loved so well, and had worked so faithfully for through a long life of usefulnes.

What a beautiful thought was left to her friends to dwell upon in connection with her death at the blessed Easter season.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun;
Alleluia."

S. T. M.

Positions for Organists and Choirmasters.

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APPEALS.

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Money can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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WANTS.

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WANTED—BY A LADY OF REFINEMENT a position as matron of home, orphanage or hospital; or as traveling companion and nurse to invalid. Best references, experience and training. Miss F. A. Walker, Forest Depot, Va. 9aprtf

WANTED—BY YOUNG LADY OF GOOD family; twenty-three; Virginian, position as companion or nursery governess for small children. Very best of references. Address, 85, Southern Churchman. 9apr2t*

WANTED—YOUNG LADY DESIRING POsition as companion to an elderly lady. Address X. Y. Z., R. F. D., 3, Norfolk, Va., care of Mrs. Matthews. 9apr2t*

WANTED—A RELIABLE WHITE WOMAN to assist with general house work and plain sewing for small family. References with address. Mrs. R. H. Barrett, 703 Court street, Portsmouth, Va. 19mar-4t

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Wanted—Summer Boarders for July and August. For terms, etc., apply to
MRS. THOMAS M. SEMMES.
Lexington, Va.

For the Southern Churchman.

Meditating and Studying.

The best promises of the Old Testament are to the man who meditates and exercises himself day and night in the law of the Lord.

A growler might be found to say that people, now-a-days, are so given to reading anything that comes along, good, bad and indifferent, and letting others think for them, like scalawag cattle, grazing on the common and drinking ditch water and going in herds, that meditating and thinking seems to be, like modesty, a lost art. It is commonly said that God takes care of those who take care of themselves. So modestly is regarded as an old-fashioned grace, out of date, and hardly worth reading about.

Our age is said to be a game, calling for life and action and power; and thinking or meditating must be turned over to idlers, or so-called philosophers. We must push along and keep moving; and if we are not working with our hands or minds, we must be occupied some way—reading anything and doing something. So we must take up a newspaper, a magazine or a book, regardless of the contents, whether scandal, crime, high pasturage or sewage, chewing gum or smoking cigarettes. As for sitting still, or merely thinking, meditating, ruminating or studying, that is unfashionable and to the common crowd unintelligible. As for drawing water out of our own cisterns and running water out of our own wells, or chewing the cud of our own knowledge and observation, and utilizing our own resources with the quiet dignity of a family cow, that is all academic, and a notion.

And yet how refreshing it is, sometimes, to take up with an old fellow of the old sort! It is like drinking water out of an old oaken bucket, or from a gum spring. And, verily, on the other hand, to be subjected to the talk or jaw music of one who is thoroughly read, up to date, informed on all that is going on all over the world; saturated with all the latest novels, scandals and fights, is like standing before a fanning machine in a blast of chaff and dust.

People differ as fruits do. Some are merely put-up jobs—canned or dessiccated; some imitations, with no natural flavor or stimulant. Others are highly flavored, natural, nourishing, stimulating and suggestive. Some are as chaff, others as good wheat. And conversation varies from the sounding brass and tinkling cymbal up to the church organ; from soulless and senseless clatter to the communion of honorable and thoughtful natures. There are gay and festive people who are mortally averse to anything serious or solemn, to whom a solemn or sober thought would be like a death's head; to whom sensibility and thinking are unknown. And there are others to whom sensibility and friendship and sympathy and devotion and truth are life. To these calmly to meditate and exercise themselves in divine law is sweeter than the honey comb.

Undigested and unappropriated learning, whether Biblical or secular, experimental or scientific, aesthetic or philosophic, may oppress or benumb its possessor. To read, mark, learn, and inwardly digest, alone gives light and life. Meditating and exercising is the process of laying to heart, appropriating, awaking and growing. It is quiet, pleasant, growing and enjoying. It is the soul of man in tune and harmony with heaven and earth.

The Psalmist tells us that the Most High neither slumbers nor sleeps. We live and move and have our being in His life.

King Solomon says, "All things are full of labor." Air and water are in perpetual circuit up and down and around. All matter is forever changing in its constituents and elements; grows into shapes; and disintegrating, and passing into new forms. The great spheres move in their orbits and the distant stars and the azure sky itself seem to twinkle. In the great work shop of creation all things are operating and impress us as scintillating, sparkling, trembling, quivering, beating, vibrating, making an unheard music of tones, harmonies, melodies and measures. All the works of nature bespeak intelligence, wisdom, love and power and perpetual never-ceasing action and life—the Supreme Being.

There is nothing absolutely still. Death is only a new distribution of elements, and the soul returning to the Living God. Stupidity and idleness only leave the human machine to outside influences, and abandon self-control.

Meditating and exercising ourselves in the laws and ways and statutes and commandments and judgments of the Supreme Being is the highest manhood and puts us in harmony with the ways of God; is the Communion of Saints. W.

Conversion.

It is to be regretted that this term, so essentially and comprehensively and indispensably true, should have disagreeable and sometimes offensive associations to so many, probably the large majority, of our Church people. To the Anglican with his sober, well balanced unemotional religion, the world has unfortunately a fanatical kind of flavour and is suggestive of a type of piety to which Anglicanism, if not directly and universally antagonistic is, as a rule, foreign. Thus we find the word rarely used in the Church of England, except by members of one particular school, and they a dwindling band, who employ it in the special and contracted sense at present popularly associated with it.

This state of things we say is unfortunate, because the term, a Biblical one, and stamped with the authority of the Master, has a real permanent value, far beyond the use to which in these modern days it has been almost universally put. We who remember as yesterday the religious controversies of the later mid Victorian era, have a vivid recollection of how warmly and almost fiercely debated the question of "instantaneous conversion" used to be, and how a school of religionists held that unless a man experienced some tremendous internal convulsion, when he "got religion," he was no child of God, and unworthy of the name of a "converted man." Thus the term itself became bound up with a peculiar phase of religious experience and brought down upon itself strong and not altogether ill founded, and quite pardonable prejudices. And yet this word, that has been kicked about the arena of controversy and degraded and vulgarized into a sectarian shibboleth, is of universal obligation and sets forth a condition or experience with which every individual human soul must make close acquaintance.

Conversion (in its true sense) is a necessity for everyone, who in anything else than a purely and avowedly nominal sense "professes and calls himself a Christian." In some sense every one of us must be converted. Not, of course, necessarily, in the vulgar contracted sense. (We use the term "vulgar" in the old-fashioned Prayer Book meaning, and not in the modern and offensive sense). Undoubtedly, from St. Paul onward, there are many instances of genuine instaneous conversions, so-called, or at all events of "instantaneous" beginnings of the higher life. But the great cardinal mistake in this connection has been of mistaking the part for the whole. Conversion is a state not an act. How we get into that state, by a sudden leap as it were or gradually and insensibly, it matters little.

The important point really is, are we there, not when and how and where we "got religion," but have we got it. I may wake with a sudden start, at a certain time in the morning, and remember the fact all day, or I may, as is more commonly the case, gradually awake at no definable or rememberable time. But I am none the less as wide awake as I was in the other case. Conversion, therefore, is a state, and it is a state incumbent upon every one. The old time religionist was right in insisting upon conversion, and he had the Master on his side, only he misused the term, or squeezed it down to fit in with and express his own personal experiences. Conversion in the wider and New Testament sense is the conscious and definite service of God and Man. In other words a man must know he is serving God. He must take sides. The trouble is that so many men have not taken sides. They do not know where they stand. They have no fixed aims. They move but they don't progress.

The difference between the "converted and unconverted" man is the difference between the traveller and the wanderer, not between the man who does and who never does wrong, but between the man who is consciously and avowedly serving God, and the man who has no moral aim in life. The converted man, as the word denotes, is he who has turned and keeps continually turning, not merely looking, heavenwards. He is the man who wants to be something, who knows what he wants to be and who is trying to get there. He is the man who has found himself.—Canadian Churchman.

The Holy Spirit.

Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them, "How?" They point to a cannon ball. Well, but there is no power in that; it is heavy, but not more than half a hundredweight or perhaps a hundredweight. If all the men in the army hurled it against the fort it would make no impression. They say, "No, but look at the cannon." Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is a machine and nothing more. "But look at that powder." Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put into a powerless cannon; one spark of fire enters it, and then in the twinkling of an eye that powder is a flash of lightning, and that ball a thunderbolt, which smites as if it had been sent from heaven. So it is with our church machinery at this day; we have all the instruments necessary for pulling down strongholds, and oh for the baptism of fire!—William Arthur.

The Household.

Table Manners.

Certain men appear to splendid advantage everywhere except at the dinner table. They are easy on the street, neat in the office, dignified in the pulpit, graceful on the platform, at home in the parlor, and commanding in a crowd, but what a mess they do make of it when they sit down to dine. No man is a perfect gentleman who is not gentlemanly at the table. You may be a philosopher and a scholar and not be a gentleman—at the table. The following paragraph concerning Doctor Samuel Johnson is to the point:

"It is easy for us to see him, as he has been described to us, at table. He was totally absorbed in the business of the moment; his looks seemed riveted to his plate; nor would he, unless in very high company, say one word, or even pay the least attention to what was said by others, till he had satisfied his appetite, which was so fierce, and indulged with such intenseness, that while in the act of eating the veins of his forehead swelled, and generally a strong perspiration was visible. In eating and drinking he could refrain, but he could not use moderation. Every thing about his character and manners, it is stated, was forcible and violent; there never was any moderation; many a day did he fast, many a year did he refrain from wine; but when he did eat, it was voraciously; when he did drink wine, it was copiously. He could practice abstinence, but not temperance. He told Boswell that he had fasted two days without inconvenience, and that he had never been hungry but once."

Boots for Baby.

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Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
* * * Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses."
—George Herbert.

Our little day is flitting fast, the shadows of night are falling. What if the eleventh hour should strike and find us idle!"

"Certainly in taking revenge, a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon.

We should always live victoriously. We should never allow ourselves to be defeated or overcome. Whatever the sorrow, or the failure, or the sin, we should ever rise again victorious.

Our lives, they are well worth the living
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavor;
The life lost for love is saved, and forever.
—Lucy Larcom.

All that is loyal within you will flower in the loyalty of the woman you love; whatever of truth there abides in your soul will be soothed by the truth that it is hers; and her strength by that which is strong in you.—Maeterlinck.

Let no veneer of culture come between you and the thing you are; and when you have seen all there is to be seen, you must admit that you are indeed a monster if you can not love your neighbor as you love yourself.—Joel Chandler Harris.

How often have God's people been led to glory in their infirmities and triumph in their afflictions, seeing the power of Christ rests more abundantly upon them! The strength which the hour of trial brings, often makes the Christian a wonder to himself.

"Since trifles make the sum of human things,
And half our misery from our foibles springs;
Since life's best joys consist in peace and ease,
And though but few can serve, yet all can please;
Oh, let the ungentle spirit learn from hence,
A small unkindness is a great offence."
—Hannah More.

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—Norman Macleod.

There is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease.

There are those on whose very faces may be traced the peace of God, whose features are radiant with unearthly beauty, whose very presence diffuses spiritual fragrance wherever they are. It is not difficult to discover their secret. The power of the Holy Ghost and the gift of His wisdom have given them a glimpse of the glories of the Eternal World, and that vision has preserved them untouched amid the temptations of the world, the flesh and the devil.

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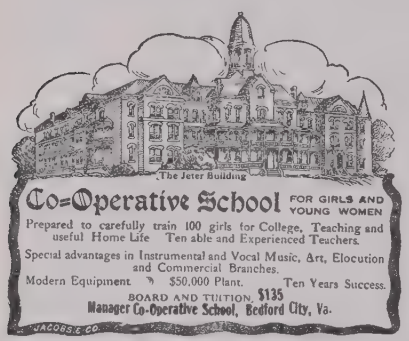
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., APRIL 16, 1910. No. 16

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

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CONFIRMATION AND HOLY COMMUNION.

From a puzzled Churchman the Southern Churchman has received the following query:

The first Rubric at the close of the office for the baptism of adults, says:

"It is expedient that every person, thus baptized, shall be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion."

And the second Rubric at the close of the Confirmation office, reads:

"And there shall none be admitted to the Holy Communion, until such time as he be confimred, or be ready and desirous to be confirmed."

Is there anything in these rubrics which militates against a non-conformist receiving occasionally the Communion in the Episcopal Church when he is neither "ready" nor "desirous to be confirmed?"

To be specific, my wife is a Baptist. She has often taken the Communion with me in the Episcopal church to which I belong, but she has recently read "Reasons for Being a Churchman," by Little, and is troubled lest, by communicating with this (Episcopal) Church, she transgresses its law. She is not ready nor desirous to be confirmed. What then?

From the point of view of the Southern Churchman, the second Rubric quoted, that from the Confirmation Office, has no bearing at all on the question of the occasional communicating of one who is not a confirmed member of this Church. Its application is solely to the question of who shall be enrolled as communicants of the Church. Little's "Reasons for Being a Churchman" is a poor authority to follow, in more ways than one: it is extreme, partisan, and often mistakes assumptions for proof; and in this case, it assumes as a general interpretation of a Rubric a view which is deliberately repudiated by very large numbers of Churchmen.

There is no Rubric in the Prayer Book, in the judgment of the Southern Churchman, which bars any baptized Christian from occasionally communicating in this Church.

That this may not seem an unsupported opinion, we quote the following from that learned and honored leader, the Bishop of Albany:

"Meanwhile, even more than this, a most serious hindrance, which turns on the interpretation of words, exists in the Rubric at the close of our Confirmation Office. The language there, if it is counted as technical language, is simple and plain enough and is merely taking the position which this Church ought to take, of offering the gift of Confirmation to all her children. "Admitted to the Holy Communion," is considered as a technical and rubrical expression, means accepted and recorded as communicants of this Church. To go beyond that or behind it or beneath it, and say that this Church will not allow the Sacrament of the Lord Supper to be administered to any unconfirmed person whatsoever, is to make what is meant to be a gift of grace a barrier to the reception of a greater grace—to say that we will not give that which we hold to be necessary to salvation except upon the condition of their acceptance of an ordinance, sacramental if you please, ordained as I believe it was by Christ Himself, with its outward sign and its invisible grace, but apart from those two only Sacraments which this Church considers generally necessary to salvation."

ON REFUSING TO COME TO THE LORD'S TABLE.

"God does very seldom, if he ever does in this world, work without an agency, without the intervention of some apparent means of effecting that which he designs. He maketh the winds his ministers, and his messengers a flame of fire. Some body or some thing executes His most sure decrees. We speak with reverence, when we say the Holy Spirit is the first great Agent. The reading of Scripture, or some other book, the preaching of the gospel, the arguments and influence of pious friends, some striking act of Providence, religious ordinances, sickness, suffering or misfortune, may almost be remarked as the means made use of to bring us to the knowledge of salvation, to mature our faith, and make us meet for heaven; though all that is effectual in these things is, from first to last, the work of God, by the agency of the Holy Spirit.

"How vain is it then, that man should neglect the least probable means of spiritual benefit. We know not what healthful influence we throw away when we remove ourselves from the society of God's people, from the pure preaching of the gospel, the use of ordinances and opportunities of public worship. In the Communion of the body and blood of Christ, we have means of grace, that stands on the highest ground. It is a divine appointment, a positive command; and yet who has not passed the doors of a church, at the moment when the largest portion of the congregation are pouring out, and the doors have been closed upon a few score suppliants, who are staying for the Sacrament. Suppose for a moment, we could come with authority to the church door, and require that some none should pass out till they had inscribed upon a tablet their reason for not staying to receive the Holy Communion, at this appointed time. The greater number would reply, 'We have no particular reason.' And without any particular reason, they neglect a divine command; refuse to partake of an ordinance ordained by Christ Himself, and pronounced by their own Church necessary to salvation. They of old, who would not eat of the Paschal lamb at the appointed times were to be cut off from the congregation of the people.

"Other members, when asked their reason for neglecting it, would put it thus: 'We stay at Christmas, Easter, and particular seasons.' This is better, but so small an appetite is scarcely a sign of spiritual health. Others say, 'We are in haste this morning, we have an engagement.' But they forget. This is no working day, and they will break other laws presently to be relieved of the wearisome hours that remain. Others say, 'We are not prepared; we are not fit to stay.' Poor sinners! Jesus has tenderest pity for the tears that should have blotted that sentence, while you wrote it. He has thought upon the anguish of His soul when he, too, felt the weight of your unforgiven sins.

"It is most likely true, you are not fit to stay. But, do you indeed know

it? Do you feel that you are not His; that you have no faith to feed upon His flesh, or penitence to seek remission from His blood, that you do not know if He has died for you, or if there is any virtue in His death to save, that you have not examined yourselves, whether you repent of your former sins, steadfastly purposing to lead a new life? Nay, it was not necessary to examine; a thought is sufficient; you know you do not. It is most likely so, for this time you must go away. Jesus is long-suffering, He 'willeth not the death of a sinner, but rather that he should turn to Him and live.'

"But lest you abide contented with the condition in which you know yourself to be, bear with a word of truth concerning it. It is written by your own hand, that you are unfit for heaven—unrepentent, unbelieving, unforgiven, and, of course, condemned to everlasting death. There is a remedy, but you refuse it; a command, but you will not obey it. 'Look unto me, and be ye saved.' But, whether they hear, or whether they forbear, whoever they be that wilfully refuse to come to the Lord's Supper, this is the truth of their condition: They are dying creatures; they are sinful creatures, who have done what they ought not to have done, and left undone what they ought to have done, and we must be pardoned now, justified now, united now to Him who has made an end of sin, and put the sinner beyond the reach of judgment.

"Some say, we hope we are pardoned, or at least we shall be before we die. It does not depend on going to the Sacrament. Salvation does not depend on going to the Sacrament. Judas went there, and Satan entered into him. But it does depend on our being brought into that state of mind in which nothing but necessity could keep us from it. We never argue that our children's love does not depend upon their obedience, their compliance with our wishes, and enjoyment of our presence. Coming to this table is not the cause of our faith and repentance, any more than our faith and repentance are themselves the cause of our salvation. As acts of obedience to the divine command they are indispensably necessary to our abiding in His love. 'If any man love me he will keep my commandments.' 'This do in remembrance of me.'

"All who wilfully, and without sufficient reason, refuse to come to the Lord's Table, do, in the very act of departing from the church in which it is celebrated, make a public declaration of these things: either that they do not value the benefits to be received thereby, or that they are not entitled to partake of them, and thus most fearful is the judgment we give against ourselves. The benefit is great, if with a truly penitent heart, and lively faith, we receive that Holy Sacrament; for there we spiritually eat the flesh of Christ, and drink His blood, then we dwell in Christ, and Christ in us. If we receive neither the testimony of God, and now of the Church, why have we so many times offered prayers in Christ's name, and given so many thanks for benefits in which we do not believe? You are shocked at the supposition that you do not believe in the benefits of Christ's death and passion. Are you so sure of God's mercy that you need not seek it in the way of His appointment; so sure of His love that you need no pardon; so faithful, you need no grace; so grateful, you need no acknowledgments?

"God knows our hearts, you say. He knows it all; but He will have no things of course. He will have outward manifestation of every inward feeling. 'With the heart, man believeth unto righteousness, and with the mouth, confession is made unto salvation.' 'Unless ye eat my flesh and drink my blood, ye have no part in me.' God accepts no penitence without confession; no love without obedience; no grace without prayer; no faith without profession. This is a true saying, 'That Christ Jesus came into the world to save sinners,' and the Church repeats her slighted invitation, 'Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith and take this Holy Sacrament to your comfort.' To-day, while there remains a day, if ye will hear His voice, harden not your hearts. There is a day of grace, but no to-morrow. When the spirit is willing, but the flesh is weak; when the spirit is not willing, but is longing to be made so; when the heart is broken and can find no peace; nay, when the heart is stout, but desires to be broken, we would repeat our words—'Come ye to the supper' "

C.

BOOK REVIEWS.

Rear-Admirals Schley, Sampson and Cervera. A Review of the Naval Campaign of 1898, in Pursuit and Destruction of the Spanish Fleet Commanded by Rear-Admiral Pascual Cervera. By James Parker, formerly Lieutenant-Commander U. S. Navy. With Portraits. New York and Washington: The Neale Publishing Co. Price, $3.

Fortunate, indeeed, is the public man who has so earnest, careful and enthusiastic an advocate as Admiral Schley has found in Commander Parker; and thrice fortunate is he, if he should need his defense.

This book is a graphically written, full and detailed history of the campaign in 1898 that ended in the destruction of the Spanish fleet, but it is frankly partisan from start to finish. Commander Parker believes that Admiral Schley was the hero of that campaign and he gives fully and convincingly his reasons for so thinking. He shows Schley's position throughout, his responsibilities and his obligations, and the way in which he met them; where he was and what he did. And he shows, in equal detail, where Admiral Sampson was not and what he failed to do. His account of the battle in which Cervera's fleet was destroyed is in Schley's own words, and is a graphic piece of history—clear, convincing and most admirably interesting. All that precedes and follows that notable battle is given in interesting detail, with naval orders, movements of ships and so on. In fact, he gives a most readable history of that now noted naval campaign. Some of his history—and it all seems to be supported by official documents—is far from complimentary to Secretary Long, Admiral Sampson and the Board of Strategy; indeed, it seems to display a petty jealousy and ill-will that is pitiful in the extreme. Certainly, the author makes Schley far and away the most attractive and pleasing figure of all that part of the war.

His account of the subsequent action of Congress and naval investigation is equally full and explicit, and here also Sampson and officialdom is Washington are painted in anything but attractive colors. It is as painful a picture of picayune and petty meanness—if the author's statements be facts—as was ever displayed by the officials of a great government. In fact, one lays the book down with two paramount impressions: first, that Schley was by all odds the manliest figure of all those in high activity; second, that the naval authorities in Washington were about as pitiful a lot of incompetents and advocates of their own favorites as ever managed to get into high authority.

Captain Parker attributes, unhesitatingly, all the success of the campaign to Schley as commander, and in conclusion says: "Nelson never won a victory more complete and decisive than that won by Schley and his subordinate brother officials and men on that third day of July, 1898, over the Spanish fleet commanded by Rear-Admiral Cervera."

The book is at once a defense, a history and a tribute to a distinguished commander; and withal, it is very entertaining and interesting.

Three Rivers: The Hudson, the Potomac, the James: A Retrospect of Peace and War. By General Joseph P. Farley, U. S. A. Illustrated with ten sketches from Nature by the author, in water-colors, reproduced in color. New York and Washington: The Neale Publishing Co. Price, $2.

General Farley was a cadet at West Point when the War between the States began, and so he knew the history, geography and legendary lore of the Hudson. His class was graduated as soon as hostilities began and he was sent straight to the front, and so he knew from practical service the James and the Potomac. He was with the armies in Northern Virginia from First Manassas to the fall of Richmond, so that what he writes is from personal knowledge. He does not undertake to write consecutive history at all, but his book is more reminiscent and after the order of running commentary on incidents as suggested by physical surroundings and scenery. He makes his trip, for instance, up the James, and as the trip proceeds, comments on the scenes and incidents of the War between the States which transpired in these surroundings. He is an ardent admirer of McClellan and Grant, as he was an officer in the Federal Army, it

goes without saying that he is at times biased and partisan. But he is not bitter and never intentionally offensive; rarely lapsing into the vulgarity, for instance, of saying "Rebels" and "Rebellion." He evidently thinks much more of "Little Mac" than that unfortunate gentleman's own Government ever thought of him; and he is a pronounced partisan of unlucky Fitz-John Porter, thinking him a hardly-treated and unfortunate man. His account of the event at Manassas is interesting, because he admits the grim disaster while seemingly to withhold all commendation for the generalship of the men who caused that egregious flight and panic.

Very frequently General Farley is as entertaining and interesting for what he fails to say as for what he says; but the spirit and temper of his book is entitled to general praise.

Bishop Potter: The People's Friend. By Harriette A. Keyser. New York: Thomas Whittaker. Price, $1 net.

This tribute to the late Bishop of New York has most largely to do with his position as President of the Church Association for the Adavncement of Labor, and is written by the Secretary of that Association. Bishop Potter was well and widely known as the friend of the laboring man, and his interest in all labor questions, and was actively concerned in the settlement of many labor difficulties. It is well that a permanent record should be made of his admirable activities in such matters, and this work has been very well done by Miss Keyser.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Curfew Law.

Mr. Editor: Some years ago I read in your paper of the beneficial effects of the Curfew law. Can you or any of your readers kindly let me know of any places where it is in force. It would much oblige. B. R. PHELPS.
P. O. Box 221, Downingtown, Pa.

A Correction.

Mr. Editor: I notice, upon reading my article, "Bishop Philander Chase and his Southern Friends," which you kindly printed in your issue of April 12, that my stenographer (and my own inadvertence) makes me say that the purchase of the slave "Jack" had a very considerable effect upon the Bishop's "character" in later years. What was intended to be said was that this action of the Bishop had an effect upon his "career." If you think it is worth while to make the correction in a later issue, you may do so. Perhaps, however, the error is not sufficiently noticeable to require a correction.

CLARENCE M. ABBOTT.
Eighty Howard Street, Albany, N. Y.

Church Intelligence.

CALENDAR.

April.

1—Friday.
3—First Sunday after Easter.
10—Second Sunday after Easter.
17—Third Sunday after Easter.
24—Fourth Sunday after Easter.
25—St. Mark's Day.

Collect for the Third Sunday After Easter.

Almighty God, who showest to them that are in error, the light of Thy truth, to the intent that they may return unto the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. Amen.

Foreign.

The World Missionary Conference.

From the 14th to the 23d of June, Edinburgh will be the scene of a Missionary Conference which may justly be described as a masterpiece of organization. It would be easy to poke at the title, which suggests—falsely, however—a trans-Atlantic origin; but the name, in spite of its cheap associations, describes exactly not the scope merely, but the general purpose of the gathering. Hitherto mission work has been studied from the point of view of particular churches or denominations. The promoters of the Edinburgh Conference propose to pass out of denominational limitations, and to review the whole world as the field of missionary activity. Their object is not to consider how this or that missionary society can best discharge its duty, but how the total resources which are entitled to the name of Christian will appear when clearly exhibited over against the forces of heathenism. Christianity or paganism for the world—that is the question with which the World Missionary Conference proposes to deal, and its magnitude is evident the moment it is thus concisely expressed.

COMPOSITION OF THE CONFERENCE.

For the success of an ideal such as this, it is essential that the Conference should be composed of delegates drawn from every Christian body which professes a definite sphere of mission work. Here there is one notable but not unexpected deficiency—no representatives from the Roman Catholic Church will attend. But, with this exception, there is scarcely a single Christian denomination which will be without representation. The Bishop of Birmingham, chairman of the Commission Dealing with Education in Relation to the Christianization of National Life, the Rev. Duncan Travers, of the U. M. C. A., the Master of Selwyn, and the Vicar of St. Mary Redcliffe are worthy representatives of the Church of England, while the various Presbyterian bodies of Scotland, America, the Protestant bodies of France, Germany, and Switzerland, as well as of America and the Colonies, all have had places assigned to them at the Conference, and have willingly encouraged their workers abroad to offer the fruits of their experience to the various commissions of the Conference. To criticize the proceedings of such "a mixed multitude" as this would not be difficult, especially if their findings were likely to intrude into the field of theology or Church discipline. But such a possibility has been expressly excluded, and the most loyal Churchman need not scout as dangerous a Conference of Christians whose supreme object is mutual study and a united review of the prospects and difficulties of the cause of Christ throughout the world.

COMPARISON WITH THE PAN-ANGLICAN CONGRESS.

A Churchman may urge naturally enough, "Is such a Conference necessary so soon after the Pan-Anglican Congress?" The answer to that question has been already suggested. The World Missionary Conference will supply us with a conspectus of Mission work throughout the world, which will include even Roman Catholic activities; it will bring together men of widely different views, and by their deliberations enable us to ascertain what are the matured opinions of these experts upon problems which confront all missionaries, including our own, in the foreign field. The Edinburgh Conference has thus at once a wider and a better defined range than the Pan-Anglican Congress; by confining itself to mission work and by drawing upon the experience of Christians of every type it cannot fail to render a service to the cause of religion distinct from the splendid contribution of the Pan-Anglican Congress. It is true that no meetings in Edinburgh can possibly be organized on the scale of the Albert Hall meetings in 1908, but more manageable gatherings, numbering from one to two thousand, are likely to be not less fruitful than the greater assemblies of the Pan-Anglican Congress.

POSSIBLE RESULTS.

We can only anticipate some few of the consequences which may be expected from the Conference. First and foremost, every missionary society and organization will be enabled to recognize its place as never before in the missionary enterprise of the world, and thereby to revise its methods and adjust its resources to better purpose; secondly, the waste caused by overlapping will be checked, and the forces of Christian bodies, differing little, if at all, in principle, will be more effectively concentrated; thirdly, the question of co-operation in the mission field, beset as it is with difficulties, is more capable of solution abroad than it is at home, and the Conference may be able to show that "comity" in mission work is more than a phrase of the newspapers. The advance of Christian unity may be set down as a fourth indirect result which may be looked for from the World Missionary Conference, and we may believe that the impulse to the spirit of union will be

stronger because uncalculated and undesigned. No Christian body or society is committed by any resolution or suggestion of the Conference, but the frank exchange of opinions on missionary subjects will be more effective in generating the spirit of fraternity than any cut-and-dried schemes of unity. The last but not the least valuable effect of the Conference will be the education of the United Kingdom in missionary principles, for it is proposed on the conclusion of the Conference to scatter the thousand delegates and other workers over the whole country in a campaign of missionary interest.

THE SPIRITUAL SIDE.

"The Science of Missions" is a phrase that may well count for more than it is worth. Missionary work does not depend on "the solution of problems," as the phrase goes. And the promoters of the World Missionary Conference have done wisely in laying special stress upon the spiritual side. A vast number of preparatory meetings have already been held thro ghout the country, one distinguishing feature of which has been the universal emphasis placed upon the importance of intercession. At the Conference itself, the devotional element will be assigned a prominent place.

The Church Congress.

The preliminary programme of the Jubilee Church Congress, at Cambridge, contains a number of regular Congress subjects, as well as several that might almost be called special to the occasion and place of meeting. Christian Unity is a very wide subject, but at the Cambridge Congress the discussion will centre upon the influence of the historic episcopate in relation to visible unity in the Church and in relation to non-Episcopal bodies at home and in the colonies and the mission field. Prayer Book Revision will be one of the most important subjects of the Conference, and we shall hope to see something like a summary of the proposals that have been made in and out of Convocation, and possibly to gain some idea of the prevailing opinion as to the various schemes. Among the other subjects are "The Apocalyptic Element in Our Lord's Teaching," which is engaging so much of the thought of the ablest scholars of the day, and "The Right Presentation of Christianity to the Peoples of India," which is also a theme of the utmost importance, and which is now of very pressing interest, and the functions of Universities, old and new, in the training of candidates for Holy Orders.

The Bishop of London's Lenten Mission.

The Bishop of London closed this year's Lenten Mission on Wednesday in Holy Week, at Enfield parish church; there was a crowded congregation. Since the previous Sunday a large number of petitions and questions had been sent in. A pathetic petition offered at Enfield was for those who feared dismissal from business houses on account of advancing age. The Bishop said that on this last night of the Mission, he wanted every one of them to pray as they had never prayed before, to "lift up the sluices" to let the tide of grace of God get to them. In addition to the petitions for intercessions, there was also a large number of thanksgiving for special blessings and answer to prayer.

American.

Financial Statement from the Board of Missions.

While seven months of the financial year have now passed, owing to the books of the Society having been kept open until September 28, 1909, only six months for receipts have actually gone by. Yet the receipts to March 31 are in excess of those of former years, and the treasurer hastens to give this good news to the Church.

The receipts from all sources to date are nearly $401,000, as compared with $354,000 a year ago. Of this sum $266,600 is for credit to the Apportionment; an increase of $23,000 over last year. The receipts also show an increase from the Sunday Schools of $3,000; from interest of $4,000, and an increase of $24,000 withdrawn from the Woman's Auxiliary United Offering. The offerings (this year), from the Woman's Auxiliary and from miscellaneous sources show a decrease of $6,000, and $1,000, respectively.

The outlook is encouraging, but I know I will be pardoned for writing the following details, for it is imperative that all shall know the amounts that must be received in order that the Board may go to the General Convention without a deficit:

The total of the appropriations to April 1, including last year's deficiency of $33,000, is.....	$1,239,000
To meet this we have so far received from all sources, $401,000. Last year from April 1 to the closing of the books (when by united efforts an increase over the previous year of $132,000 was secured), we received $627,000. Since September 1, 1909, we have received legacies which the Board can use towards meeting the appriations, amounting to $75,000	1,103,000
So that if this year we receive from April 1st, to September 1st, the same sum as last year, we will still lack	$ 136,000
But last year the Apportionment fell short.....	102,000
If it is fully met this year the deficit will be.....	$ 34,000

This possible deficit of $34,000 may be further reduced by the receipt of additional legacies, which the Board can so apply.

It will be seen therefore that the $627,000 received last year after April 1, must be held—that in addition, last year's shortage on the Apportionment of $102,000 must be met, and that a further sum of $34,000 must also be received if the Board of Missions is to go to the General Convention with no deficit.

It is interesting to note that to March 31, three hundred and fifty-four (354) parishes had met their Apportionment in full, and four missionary districts had done so as well. These numbers have undoubtedly been further increased this past month, but the figures cannot be given at this writing.

GEORGE GORDON KING,
Treasurer.

A Diocesan Convention in the Far East.

By the Rev. Edmund Lee Woodward.

The District of Hankow comprises the two provinces of Anhwei and Hupeh, with portions also of Kiangsi and Hunan. It covers an area about three times the size of the State of New York and has population nearly as great as that of the whole United States.

As may be imagined the mission work of our Church is spread out rather thin over this vast area. We have occupied the provincial capitals and other great centres of population and are spreading out as rapidly as possible to out-lying districts.

The second General Conference of the District was held in Hankow from February 22 to 27. It consisted of the Bishop with his sixteen foreign and twenty-one native clergy; seventeen delegates from local congregations, with four representatives, each elected by the body of catechists and body of school teachers of the District. As some of the accredited delegates could not attend, fifty-nine was the largest number present at any session.

A corporate Communion service was held at eight o'clock the morning of February 22, in St. Paul's cathedral. At ten o'clock the Conference assembled for its first business session. After the necessary preliminaries of organization, the Bishop made his opening address. He passed in review the occurrences of the two years since the last General Conference, and pointed out the remarkable progress which they showed. Of things outside the District he mentioned first, the forming of two new Dioceses, one by the English Church, in South Hunan, under the veteran missionary, Bishop Bornvater; the other in the province of Honan to the North, by the Canadian Church. (The newly consecrated Bishop for this District, Bishop White, reached China with his first installment of missionaries about the beginning of the Hankow Conference). Secondly, the Shanghai Conference of 1909, where the Bishops, with clerical and lay delegates from all eight of the Anglican Districts met to determine the organization of a united Chinese Church for all the Anglican Missions in China.

In the Hankow District itself, as the most notable event of the last two years, the Bishop mentioned the ordination of the first class to be graduated from the Divinity School in Wuchang. These six young deacons have been sent to the chief misson centres in the District, adding greatly to the strength and efficiency of the work.

Among other notable developments, the Bishop mentioned the decision of the committee representing the English Universities to locate their great educational mission at Hankow; the incorporation of Boone College during the last year as a university, with facilities of arts, medicine, and theology, and the power to confer degrees; and the opening of work among the one thousand Japanese in Hankow by Mr. Tomita, a last year's graduate of the Episcopal Theological School of Cambridge, Mass.

The Bishop then read a number of statistics showing the great progress made by the mission as contrasted with preceding years. Perhaps the most in-

teresting item of these was that there are now 108 Chinese studying in our various training schools, to go as clergymen, catechists, teachers or physicians into the various departments of our mission work.

The Bishop concluded by pointing out both the great encouragements and grave dangers in the present outlook, calling for hard work and steadfast trust in the power of God.

The Conference met six hours a day for five days, and was occupied with matters of both great importance and great interest. It will be impossible to trace these proceedings in detail, but the main things accomplished may be indicated.

First, the Provisional Constitution and Canons proposed by the Shanghai Conference for the Synod of the United Church of the Anglican Communion in China, were adopted, subject to ratification by the next General Convention of the American Church.

Secondly, the Conference ratified in amended form the Constitution and Canons for the Synod of the District of Hankow, proposed at the first Conference of the District, two years ago. These will go into effect as soon as approved by the General Convention next fall, and the next meeting of the Conference will, therefore, probably be as the authoritative Synod of the District.

The most interesting amendment made to the Canons was that granting the privilege of voting only to those delegates whose churches contributed at least one-fifth of the money required for their current expenses, as it is intended to raise this standard from time to time, until full self-support is attained.

Thirdly, an Educational Board was established to have control, subject to the authority of the Bishop, of all the educational interests of the District, coordinating courses of study and working out a unified educational system, from primary school up to university.

Finally, a Diocesan Missionary Society and Board of Missions was organized on the basis of that obtaining in the Church at home. According to this, every baptized member of the Church is, ipso facto, a member of the Missionary Society; the Diocesan Synod is the Board of Missions, and an executive committee chosen by the Synod sitting as a Board of Missions, under the presidency of the Bishop, administers the affairs of the society.

The new Missionary Society selected as its first field of labor the prefecture of Sivan, at the extreme west of the District, in which there is at present no evangelistical missionary work at all being done. The Rev. Mr. Tseng, of Ichang, is to be sent soon to occupy the new ground.

Among the picturesque features of the conference was the Chinese lunch, or tiffin, at which all the Conference foreign and native delegates were every day the guests of the Bishop, sitting all, eight at a table, in one great room, and picking with chop sticks out of the same bowls, in a way that indicated good fellowship, besides being strictly in accordance with the Chinese custom.

Among other such features were the reception given the members of the Conference by the Alumni Association of Boone University; the special service at the grave of Bishop Ingle on St. Matthias' Day, being the eighth anniversary of his consecration; and lastly the great closing service at the cathedral, which was crowded with Christians from Hankow and Wuchang. All the clergy, foreign and native, were in the chancel, and stirring addresses were made on the subject of the new missionary society and the mission cause, and the offering taken was for the furtherance of its work.

All together the second Conference of the District of Hankow was a noteworthy gathering, indicating as well as promoting the sense of solidarity and spirit of unity between the different sections of the District. Its work of organization, too, is destined to have far-reaching consequences. In fact, it would be hard to over-estimate the importance of each of the four points mentioned above. The joining of the District to the proposed national Church, the perfecting of Diocesan organization, the organization of a Board of Education and a Diocesan Missionary Society, are all likely to affect powerfully the development of the Church of the future. In fact, collectively they largely determine this development.

The Following-Up Work of the Brotherhood.

Again we invite the attention of your readers to the work being done by the Brotherhood of St. Andrew in following up young men, with a view to holding these young men in the Church in the new homes to which they have removed. During the four and one-half years in which this work has been carried on definitely by the Brotherhood's national office, we have received the names of 4,242 young men, with requests that they be followed up in their new homes, or at college and boarding school. In this work we have written 8,246 letters. We have received from our correspondents, 1,789 reports with information that 1,140 of these young men have been connected with the Church in their new homes. Although there was a slight decrease in the number of names sent in to us last year, the first six months of the current Brotherhood year, which ended March 15, last, show an increase of 56 per cent. in the number of names received over the corresponding period a year ago. The number of young men attached to parishes shows also an increase of a trifle over 50 per cent. over last year's corresponding period.

We would feel reasonably well satisfied with this result if the figures approximated the total number of opportunities for such service that might have been given us, but they do not. In another year we should greatly enlarge our work; but we can follow up only those whose names are actually sent us.

We bespeak for this department of our work the hearty co-operation of every rector, Brotherhood man, parent and friend of young men removing to new fields. Send us their names and new addresses. Each name will immediately be assigned with care to the nearest chapter or rector, and if we later receive a report thereon, we shall at once notify the sender of particulars.

The Brotherhood itself has nothing to gain by this service save the knowledge of work faithfully done in holding our young men in the Church. Names are now coming to us at the rate of over a thousand yearly, but we ask for more. We are the only organization in the Church systematically doing this work, and we desire every reader of this appeal to assist us.

GEORGE H. RANDALL,
Associate Secretary.

Address—Brotherhood of St. Andrew, 88 Broad St., Boston, Mass.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

New Nurses' Home for St. John's Hospital—Rectors Elected.

The Church Charity Foundation is making progress on its efforts to secure $20,000 for the new Nurses' Home for St. John's Hospital. The Nurses' Alumni Association and the Woman's Auxiliary made their offerings during the week and the fund is now above $10,000. The date set to complete it is May 1. If $20,000 be raised by that time, the sum of $25,000 is available from one giver. The new Home is to cost $45,000.

Grace church, Jamaica, one of the historic parishes of the Diocese, is to have for its new rector the Rev. Rockland T. Homans, formerly of this Diocese, but for two or three years assistant at the Church of the Incarnation, New York. He will enter upon his duties at once.

The Rev. Roy F. Duffield, now chaplain of the schools at Garden City, has been elected a canon of the Cathedral and Archdeacon of Queens and Nassau, thereby combining the places of Canon Missioner and Archdeacon as they were when Archdeacon Bryan filled both places. Mr. Duffield wil enter upon his new duties as soon as his work as chaplain of the schools ends at the close of the spring terms.

The Rev. Benjamin Mottram, formerly of College Point, has been elected rector of St. John's church, Parkville, Brooklyn. The former rector of St. John's, the Rev. E. A. Osborn, has taken missionary work in the Missionary District of Sacramento.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Confirmations—Death of a Valued Churchman—Plans for New St. Andrew's Church, Newark—An Abandoned Church to be Restored—Church Debt Paid by Easter Offering—Resignations of Clergymen.

Recent confirmations in the Diocese of Newark have been: Christ church, Harrison, 15; St. Andrew's, South Orange, 19; St. Agnes', East Orange, 9; St. Alban's, Newark, 16; St. Philip's, Newark, 11; Christ church, Short Hills, 9; St. Andrew's, Newark, 17; St. Mark's, Paterson, 22; St. Clement's, Hawthorne, 11; Holy Communion, Paterson, 27; St. Katherine's Home, Jersey City, 4.

The death of Mr. Charles Hayes, on April 1, at his home in Madison, at the age of seventy-four, removes one of the oldest Churchmen in the Diocese, who will be remembered with gratitude. He is the father of Rev. Prof. Hayes, of the General Seminary, whom the news of his father's death will find on his journey around the world.

Plans for a large and beautiful church for St. Andrew's, Newark (parochial mission of Grace church), are being made, under Rev. C. H. Wells, whose work has so prospered as to make the present chapel wholly inadequate.

Holy Innocents' church, on Orange Mountain, which has been long in ruins and entirely abandoned, is in process of restoration, with the expectation that services may be resumed in it as a diocesan mission about June 1.

An offering of $3,000 for Easter cleared away the $3,000 debt upon Christ church rectory, Short Hills. The enlargement of the church seems neces-

sary. Rev. Dr. Barrows, the former rector, who spends his winters at Short Hills, has recently passed his eighty-fifth birthday with good measure of health and strength, rejoicing in the prosperity under his successor of the church for which he so long cared.

Rev. Everard P. Miller, rector of St. Thomas', Newark, has resigned. While not in broken health, Mr. Miller has for some time not been entirely well and strong and he feels unable to do the full work required.

Rev. Charles L. Steel has resigned the rectorship of Christ church, Newton, after a rectorship of seventeen years, to accept a call to Calvary church, Philadelphia.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Gift for the New Church at the University of Virginia.

Another memorial pew has been provided for the church to be erected at the University of Virginia, given by two sisters, in memory of their father, Dr. Frederick Dodge Wheelwright, of the class of 1839, who was a prominent physician and Churchman in Westmoreland county, Va., and of their two uncles, Dr. T. S. Wheelwright, class of 1851, of Northumberland county, Va., and Thomas Jefferson Hungerford, class of 1838, who was practising law in Richmond at the time of his death in 1843.

This is an illustration of the interesting plan by which the building fund for this much-needed church is being given in memory of the students of former days. It would seem that every prominent Virginia family that has been connected with our great University would wish to have some part in such a movement. It would hardly be possible for the living to make a more fitting tribute to the memory of the departed than to provide in this sacred temple some memorial, which while being a perpetual reminder of the illustrious dead, will also help to make possible a beautiful place of worship for future generations of students.

Confirmations.

On Sunday, April 10, Bishop Gibson visited Westover parish, Charles City county, preaching in Mapsico church, at morning service, and at Westover in the evening. Fifteen candidates were confirmed, ten at Mapsico and five at Westover, presented by the rector, the Rev. L. D. Vaughan.

The Rev. Thomas C. Darst, rector of St. Paul's church, Newport News, Va., and late rector of St. Mark's, Richmond, visited his former church on Sunday, April 10, preaching at the evening service. He preached in St. James' church at the morning service, and at the Clericus, on the morning after, he made a pleasant address.

The Rev. George Peyton Craighill, this week took charge of his new work as rector of the Church of the Epiphany, Barton Heights, Richmond, preaching his initial sermon on Sunday, April 10, to a large congregation.

The Easter Sunday School service of St. James' church, Richmond, was held on the Second Sunday after Easter. The usual enthusiasm of this earnest and aggressive church was in evidence. The congregation was large, and the services sweet and impressive. The offering for Missions was $311, a large increase over that of last year.

The Rev. Roberts Coles, rector of the Church of Our Saviour, Jenkintown, Philadelphia, is at the Mission Home, Blue Ridge Mountains, Va., for rest and recuperation.

In the account given last week of the meeting of the committees of the Laymen's Missionary Movement in Richmond, Monumental church, Richmond, was inadvertently omitted. The splendid reputation of this time-honored church in the work of spreading the Gospel, was fully sustained by the report made by its chairman. The church was asked to raise $2,000, and that amount has been realized in pledges and contributions. Such churches set an example which is even more useful than the money they contribute.

The Rev. J. M. Robeson, rector of Christ church, Millwood, has declined the call recently extended him to Marietta, Georgia. Mr. Robeson has been in charge of his present parish for about three years, and has done excellent work. He is a man of much aggressiveness and ability. His work includes Christ church, Millwood, the chapel at Boyce, and the Old Chapel, Clarke county.

The spring meeting of the Valley Convocation will be held in Calvary church, Front Royal, the Rev. R. Wyndham Brown, rector, April 18-21.

The new chapel at Braddock Heights, near Alexandria, which is part of the parish of Christ church, that city, was formally opened for service on Sunday afternoon, April 10. The services were in charge of the Rev. Wm. J. Morton, rector of Christ church. The building is of concrete block and will seat a good congregation.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Memorial to Major Mann Page—Parish House to be Built.

On Sunday, April 10, at Brandon church, Prince George county, the Rev. P. M. Boyden, rector, there were placed upon the Holy Table two handsome brass vases, as a memorial to Major Mann Page, whose character as a man and faithfulness as a Church worker, are still appreciatively remembered by the parish. This memorial was given by the Church Guild, supplemented by contributions from members of the parish.

This is not the only memorial recently placed in Brandon church. Last year a handsome brass cross was subscribed for by the congregation and stands upon the Holy Table, in memory of Miss Virginia Ritchie, who was a lifelong and deeply interested worker in the parish.

Ritchie Memorial church, Claremont, is accumulating a fund to build a parish house.

More Memorial Windows for Old Blandford Church.

The Ladies' Memorial Association have received additional memorial windows for Old Blandford church, Petersburg. These are for the States of South Carolina, Mississippi, Alabama, Tennessee, Maryland and Arkansas. The only two remaining States to furnish windows are Georgia and Texas, and it is expected that these will soon be forthcoming.

Accompanying these is a beautiful window to be placed over the main entrance to the church, which bears the following inscription: "To the Everlasting Glory and Honor of the Ladies' Memorial Association of Petersburg, the First Confederate Memorial Association organized in the South." Immediately above this will be erected another beautiful memorial in the form of a cross.

All of these windows were made at the Tiffany Studio in New York, the cost of the State windows being $400 each. They are of beautiful design and of the highest order of art. Each window will bear the full size figure of one of the Apostles, with the coat of arms of the State furnishing it above, and an appropriate inscription below the figure. The Virginia window bears the figure of the beloved Apostle, St. John. It is expected that all of the newly arrived windows will be in place and ready for unveiling by the middle of May.

The new parish house of St. Paul's church, Norfolk, a handsome Colonial brick building, costing $18,500, was opened by an informal reception, on Thursday evening, April 7. The first floor of the structure is to be utilized by the Sunday School. The second floor will be used for the work of the various guilds and clubs of the parish. The third story will be completed later.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop

Corporate Communion for the Bishop's Guild—Annual Meeting of Woman's Auxiliary—New Chapel Dedicated. Confirmations—Clergymen Called. Bishop Satterlee's Daughter to be Married.

In the Little Sanctuary, National Cathedral Close, on Tuesday morning, April 5, there was a Corporate Communion for the Bishop's Guild, at which the Bishop of Washington officiated. This service was followed by a business meeting of the Guild, which is one of the Bishop's most efficient aids.

On the afternoon of April 5, the annual meeting of the Woman's Auxiliary of Washington, was held in St. John's parish-hall, Washington, at which the Bishop and the Rev. Dr. George Williamson Smith made addresses.

The new chapel of the Epiphany Church, Home, Washington, was dedicated by the Bishop of Washington on Thursday morning, April 7. Brief addresses were made by the Bishop, the rector, Dr. McKim, and the Rev. J. Henning Nelms, rector of Ascension church, in whose parish and near whose church the Home is situated. The cordial welcome given to the Home to a place in this parish, bounds, by the rector of Ascension, and the Bishop's gracious and warm address, were highly appreciated by the congregation and officials.

This chapel, a gem in architecture and making Epiphany's new and very handsome Home for its elderly indigent women complete for its important work, is a memorial, given by one of her nieces to Miss Sarah Coleman, for many years one of Epiphany's most liberal and devoted members and, also, one of the Home's warmest friends and best helpers. The cross, vases and books were also in memoriam; by another niece of Miss Coleman.

The matron of the Home is Miss Dade; and the chaplain is the Rev. Edward H. Ingle, assistant minister of Epiphany church.

On Sunday morning, April 10, Bishop Harding visited Christ church, S.

E. Washington, the Rev. A. S. Johns, rector, and confirmed a class, and in the evening he confirmed a class in the Church of our Saviour, Brookland, D. C., for the rector, the Rev. W. J. Denzeloe Thomas.

The Rev. Frederick Towers, of North Conway, New Hampshire, entered upon the rectorship of St. Paul's parish, Prince George's county, Maryland, on Sunday last, April 10.

The Rev. W. R. Barker Turner, several years rector of St. Andrew's and William and Mary parishes, St. Mary's county, Maryland, has resigned those parishes, and accepted the rectorship of Durham parish, Charles county, Maryland, and will enter upon his new work on the first of May.

Mr. Turner is a Prince George's county Marylander, and has spent all of the many years of his ministry in Maryland, "dwelling among his own people."

The Rev. G. Freeland Peter, during several years first assistant minister of Epiphany parish, Washington, has received a call to the rectorship of All Saints' parish, Frederick, Maryland, to succeed the Rev. Dr. Osborne Ingle, its greatly beloved and universally honored rector for forty-three years. Mr. Peter is one of Washington's most efficient and highly-esteemed clergymen; and Frederick will be most fortunate if that parish shall secure him. But, Epiphany and Washington—?

The Rev. J. Homer Deis, for a little more than one year the rector of St. Michael and All Angels' church, Washington, has, because of continued ill health, resigned the parish; and the vestry, although much opposed to his leaving them, has accepted his resignation. The Rev. Wm. R. Bushby is priest-in-charge temporarily.

The Rev. James S. Lemon, Ph. D., of Gardiner, Western Massachusetts, has spent the winter in Washington, and is now in the city.

The marriage of Miss Constance Satterlee, daughter of the late Bishop Satterlee, of Washington, to Mr. Frederick Rhinelander, of New York, will take place on the 28th of April, in St. Alban's church, D. C., and the Bishop of Washington and the Rev. Professor Philip M. Rhinelander, of Cambridge, Mass., brother of the groom, will be the officiating clergy.

The Rev. William Tayloe Snyder, rector of the Church of the Incarnation, Washington, whose illness was mentioned in the Southern Churchman, several weeks ago, has much improved in health, and is now sojourning at Atlantic City, New Jersey. The Rev. J. W. Williams, of Atlantic City, has been serving in Mr. Snyder's church, Washington.

The Rev. Dr. McKim, of Epiphany church, Washington, is now about in usual health, and in charge of his parish works. W.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop

Clergy Pension Fund—Easter Day Services.

As chairman of the committee of the $5,000,000 Clergy Pension Fund, the Rev. J. S. Moody is seeking to increase the co-operation of the clergy and laity in a definite and determined campaign before the meeting of General Convention. It is a foregone conclusion that in weak missionary districts, neither clergy nor laity, already burdened with heavy assessments and numerous convocation collections, can be expected to add much more to the demands already imposed. There is a brave readiness, however, to do all that is possible.

Easter, this year, as well as Holy Week, has been favored with perfect weather conditions. This fact coupled with exceptionally fine musical programmes helped no doubt to draw large and deeply interested congregations to the two services at the Church of the Ascention, Hickory. The chancel and altar decorations were in exquisite taste, suggesting bright Easter thoughts and hopes by their freshness and purity. A number of the Lenoir College students, carefully trained by Mrs. Chadwick, re-inforced most effectively the regular church choir.

The rector, Rev. J. S. Moody, chose for his morning subject—The Song of Moses and Miriam over the deliverance from Pharoah's pursuing army and the Egyptian bondage. Easter Day commemorates and achieves for men a far greater deliverance, even from Satan, Death and Hell and so calls for joyful shouts and gladsome hymns of victory. And in closing the interesting line of thought, the speaker reminded his hearers that such a day and such a theme was a call also to every one to a larger life and a nobler career.

Aat 4 P. M., the Knights Templar attended in a body and the service was made most inspiring by a well-rendered series of Easter carols.

On Saturday—Easter Even—at 3 P. M., the service of Holy Baptism was held and five sweet little children received into the bosom of Christ's Fold.

MARYLAND.

Rt Rev. Wm. Paret, D D., Bishop
Rt. Rev. J G. Murray, D. D., Coadjutor.

Hannah More Academy—Work for Laymen's Missionary Movement to be Prosecuted—Chinamen Confirmed. Death of a Generous Churchman. Speakers at the Next Churchman's Club Banquet.

The coming commencement of the Hannah More Academy, the Diocesan School for Girls, will be one of unusual interest, for it marks the seventy-fifth anniversary of the first graduation exercises held by the school. The day will be June 14, and there will be a formal celebration of the event, at which it is expected there will be addresses from well-known clerical and lay speakers. A reception will be held by the faculty and trustees of the school.

Mr. William F. Cochrane, who has put in a busy winter following up the effects of the Laymen's Missionary Movement in Baltimore, goes soon to the larger town of the Diocese, in order to organize the congregations there on the same plan that has been followed in Baltimore and other large cities throughout the country. He will visit first Hagerstown and Cumberland in Western Maryland, in both of which are strong churches.

Bisho Murray confirmed last week, in Ascension church, Baltimore, a class of forty-nine persons. Four of those confirmed were Chinamen, members of the active Chinese Sunday School maintained at the Church of the Ascension.

In the death, last Sunday, of Mr. James T. Woodward, the well-known New York banker, the Church in Maryland and certain of its parishes particularly, have lost a friend. Mr. Woodward was a member of the well-known Anne Arundel county family of that name, who moved many years ago to New York, where he attained great prominence in financial circles. It has been his custom to give help to several Maryland parishes during the past few years. Last year he gave Severn parish, Anne Arundel county, certain bonds, which ensure it against financial trouble for many years. He was a man whose loss will be felt, not only because of his philanthropies, but on account of his own personality.

At the coming banquet and meeting of the Churchman's Club, to be held in Baltimore, April 12, the speakers will be the Rev. Frederick M. Kirkus, of Wilmington, and the Rev. Charles Fisher, the new rector of the Church of St. Michael and All Angels', Baltimore.

The Rev. J. R. Bicknell, of the Diocese of Washington, has been engaged for the next few months to assist the Rev. Mr. Staples in the care of St. Paul's chapel and to take charge of the work during Mr. Staples' absence on vacation in Europe.

The trustees of the Cathedral Foundation have awarded the contract for erecting the first building of the proposed group. As stated before in these columns, this structure is to be used as a temporary shelter for the united congregation of St. Barnabas and St. George, and the plan at present is to finish the cellar and foundation walls, which are to be roofed over until it is possible to complete the building The contract has been awarded to the Baltimore Ferro Concrete Company.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Rev. A. T. Gesner Accepts Professorship at Berkeley Divinity School.

Announcement is made that the Rev. Anthon T. Gesner, M. A., professor in the Seabury Divinity School, Faribault, Minn., has accepted the offer of an election to the professorship of Ethics and Evidences with Pastoral Theology in the Berkeley Divinity School. The election will date from the first day of July next and Professor Gesner will come into residence at the beginning of the new academic year.

Rev. Anthon Temple Gesner is a son of the late Rev. A. Herbert Gesner and a brother of Fev. Richard H. Gesner, sometime rector in West Haven and Lime Rock, Conn. He was graduated at Trinity College in the class of 1890, and took the master of arts degree there four years later. He studied theology at the Berkeley Divinity School, and was ordained to the diaconate by Bishop Williams in 1893 and to the priesthood by Bishop Whipple in 1894. He served in the ministry for four years in Detroit and St Paul, Minn., for three years in Grand Forks, N. D., and for two years in Billings, Mont. Returning to Minnesota in 1902 he became a master in Shattuck School, Faribault, and three years ago was elected professor of ethics and apologetics in Seabury Divinity School, which chair he has held with the chaplaincy of St. Mary's Hall until the present time. He will bring to Berkeley the fruits of scholarship and of experience as both pastor and teacher, and will receive there a hearty welcome.

At the annual service for the alumni, on Tuesday, June 7, the preacher will be Rt. Rev. Robert Strange, D. D., '83, Bishop of East Carolina, and the preacher of the fifty-sixth annual ordination on the following day will be Rev. John James McCook, D. D., '66, professor in Trinity College.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Consecration of St. Paul's Church, Meridian.

After nine years of life as a mission and parish, starting with thirteen families, St. Paul's church, Meridian, Mississippi, now numbers three hundred and ninety-seven parishioners and two hundred and seventy-five confirmed persons. This most satisfactory and encouraging growth is, by the blessing of God, the result of the earnest and harmonious work of the parish under its successive rectors: first, Peter Gray Sears, now of Christ church, Houston, Texas; William Mercer Green, now Dean of All Saints' College, Vicksburg, and William Postell Witsell, the present rector. The building was erected in 1903—a churchly structure built on the graceful lines of the old Gothic. The church is well equipped with a fine organ and many beautiful pieces of furniture. After special effort on the part of the devoted rector, following the preparation of a confirmation class of forty-three members, of whom twenty-seven were men, the last of the indebtedness was paid and everything made ready for the consecration.

On Sunday, April 3, Bishop Bratton, assisted by Archdeacon George Gordon Smeade, D. D., Dean William Mercer Green, Rev. DeB. Waddell, rector of the Church of the Mediator, Meridian, and the rector, Rev. W. P. Witsell, performed the office of consecration.

The Bishop preached the consecration sermon—heartening, uplifting and scholarly as always.

Before Bishop Bratton's sermon, the rector, the Rev. Mr. Witsell, made an earnest address, recalling the fact that the day was the exact anniversary of rector and people taking up together the work of Christ and His Church. "What has been done here," he said, "has been done by you and me together. The work and achievements have not been mine but ours, and I have no desire to stand as commended in the eyes of our Heavenly Father or before the face of my brethren on earth except in association with my people.

"It is a pleasure to me to say that without the affectionate loyalty and ready liberality of you people, the things accomplished would have been impossible. And while it is true that without unitedness of interest and effort, nothing notable could have been achieved, it is also true that this alone was not sufficient. For all our efforts, single or combined, would have been of no avail unless we had been guided by the Spirit of God and enabled by the grace of His Son."

He closed by saying:

"And just a word to you, dear friends, who are not of St. Paul's parish: We would have you know that while the titles to this property are in the name of the Protestant Episcopal Church, this church is ours not for ourselves alone, but it is ours for you. It is intended to be a 'House of Prayer for all people,' and by whatever name you may call yourself you are ever welcome here and welcome to the use of this building for all holy and canonical purposes. We would have you feel that this is your Father's House and that as his children, you have a place here that is your own."

The church was beautifully decorated with spring flowers and the music was of the very highest class.

The parish owns a splendid property; the church and rectory fronting one hundred and fifty feet on one avenue and running through the block, fronting one hundred feet on another. The latter property will be held upon which to build a parish house and other buildings for the parish. Altogether, it is one of the finest church properties in any city of the size in the country.

It was a keen disappointment to Mr. Sears that duties prevented his attendance, and a source of profound regret to those who will always remember him with affection as the one who, with faith and zeal, in four years, brought a new mission to a sturdy parish with a beautiful church building and handsome rectory. Mr. Green, for four years more, carried the work on until it became one of the strongest parishes in the Diocese, and left it only because of his sense of duty and devotion, carrying the grateful love of all, to start the great work of the only church school for girls in this section—All Saints' College, Vicksburg. And then Mr. Witsell rounded out and crowned their work and his own by putting things in shape for consecration and with a congregation hard at work and happy in the work; the treasury a ways in good shape—an Easter offertory of over fourteen hundred dollars, together with a very beautiful, massive brass eagle lectern, memorial to the late George W. Meyer; the two guilds earning and turning over more than fifteen hundred dollars during the year; the pews filled at the services—the back ones full of men and boys.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

The Rev. Dr. Slattery to Succeed Dr. Huntington at Grace Church Early in May—Fiftieth Anniversary of St. Stephen's College—Death of an Aged Clergyman—Missions in the Bronx. President Wilson Speaks on the Relation of Ministers to Civic Questions—Easter Offerings of the Sunday School Auxiliary.

The new rector of Grace parish, the Rev. Dr. Charles L. Slattery, of Springfield, has signified his acceptance and will enter upon his duties early in May. He comes sooner than he might otherwise do, it is said, in order that he get some part of the work in hand before the summer.

As Sunday night preacher, the Rev. Karl Reiland was heard for the last time on April 10, and has entered upon his duties as rector of St. Andrew's church, Yonkers. Everywhere are heard expressions that Grace parish has chosen wisely, and that as far as anybody can now see, there is to be a worthy successor to the late Rev. Dr. Huntington.

The fiftieth anniversary of the founding of St. Stephen's College, Annandale, was celebrated with a service in Trinity church and a banquet at the Hotel Astor, on April 6. Trinity was crowded and the sermon by the rector praised the work of St. Stephen's highly, as it deserves. At the banquet three hundred alumni, students and friends, sat down. Bishop Greer, Bishop Vinton, Bishop Burgess, Mr. Clinton Rogers Woodruff and former Lt. Gov. Chanler, spoke of the merits of the small college. St. Stephen's is crowded to its limit, and will be compelled to turn men away this fall. Efforts are making to increase the endowment by $100,000, and the alumni have subscribed $6,000, with which to erect a gymnasium building. The college trains men for the ministry, but is not a seminary, as some have thought, nor does it exclude students who aim at business and profession.

The Rev. Thomas H. Sill, vicar of St. Chrysostom's chapel of Trinity parish for forty-five years, and the oldest minister of any religious body in service in New York, died at St. Luke's Hospital on April 6, and the funeral took place from the chapel on April 8. "Father" Sill, as everybody called him, some for Church reasons, but more because of his kindly and fatherly character, was a Connecticut man by birth, and was educated at Columbia University and the General Seminary. He came to Trinity parish a young man, in 1865, and used often to mention the tremendous changes that he had seen take place. Two of his sons are the Rev. Messrs. James B. Sill, of this city, and Frederick H. Sill, of the Holy Cross. Father Sill was especially interested in questions of labor, in Sunday rest, in actors and their organizations, and in the poor, by which the chapel was, especially in later years, surrounded. Bishop Greer, the Rev. Dr. Manning, all other Trinity vicars and many other clergy attended the funeral.

Mission development in the Diocese makes some progress. Emmanuel mission in the Bronx, formerly in charge of the Rev. R. W. Frost, a veteran hotel manager, who late in life, entered upon Church extension work in the Bronx and was ordained, has passed from control of Grace parish to that of St. Mary's, the Rev. Burton H. Lee, rector. St. Mary's is the old parish adjoining Emmanuel, and with a deacon from the Church House and a deaconess from St. Agatha's House, hopes to be able to cover its own and Emmanuel field. There is needed a parish house, and eventually there will come to be a large parish, so important is the neighborhood. At Hastings on the Hudson, there has been for some years a mission under charge of Zion church, Dobb's Ferry. It is now developing and looks forward to a parish organization soon. Part of the new growth is due to the growth of population of the village, now coming to be a prosperous city suburb.

President Wilson, of Princeton, spent some days in New York last week, speaking at the Princeton Club and at the General Seminary. At the former he explained matters connected with the proposed graduate school at Princeton, and at the Seminary he kept a long ago promise to the Dean to speak to the students about the relation of ministers to civic questions. To them he said their relation is much like that of other citizens, and especially ought wrong doing, which is always personal and not corporative, to be brought home to the guilty party and punished.

The rector of St. John the Evangelist church, the Rev. A. B. Howard, resigned at Easter day and has taken up work in the South. The vestry desires as rector, the Rev. Kenneth A. Bray, for the last year in charge of Holy Spirit Mission in the Bronx. St. John's is well down on the west side of Manhattan, surrounded by hard conditions, and yet able to maintain aggressive work. At Holy Spirit Mr. Bray has built up a Sunday School from 100 to 175, and been able to pay rental, relieving the Archdeaconry fund.

Zion and St. Timothy church was filled, on the afternoon of April 10, with children from Manhattan schools. The occasion was the presentation of the Easter offering of the Sunday School Auxiliary to the Board of Missions, as far as possible the whole

Diocese being represented in the presentation. Heretofore there have been various missionary rallies of children, but this year for the first time, the presentation of the offering was made an occasion of importance. The chief address was made by the Rev. Dr. Leighton Parks, of St. Bartholomew's church. The meeting was in charge of the Junior Clergy Missionary Association.

Work has begun upon the new Sea-Side Hospital on Staten Island, which is a part of the St. John's Guild work. Another part of the same work is the famous Floating Hospital. It is expected that the new Hospital will be ready for use this summer.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

E. H. Bonsall Succeeds Robert H. Gardiner as President of the Brotherhood—The Garrett Memorial Window—Commemoration Day at the Episcopal Academy—Death of a Benevolent Lady—Other News.

The mid-year meeting of the National Council of the Brotherhood of St. Andrew was held in the Church House, Philadelphia, on Thursday, April 7. Mr. Robert H. Gardiner resigned as president and Mr. E. H. Bonsall was elected in his stead. Mr. Bonsall has been for several years a member of the National Council and was for five years the president of the Philadelphia local Council. Mr. H. D. W. English continues first vice president. In the place of Mr. Mahlon N. Kline, who died last year, Mr. Courtenay Barber, of Chicago, was elected second vice president. There were twenty-three members present, including all the officers and the national secretary. The reports of the general secretary showed a general increase of chapters in the last six months, over previous corresponding periods.

The following were chosen to represent the Inter-Brotherhood Convenwhich meets in Chicago in May: Messrs. Robert H. Gardiner, E. H. Bonsall, H. D. W. English and Hubert Carlton. It was decided to inaugurate the campaign for the Forward Movement Fund two weeks after the Annual Convention.

During the past Lent there was placed in the Church of the Saviour the beautiful Garrett Memorial window. It depicts Christ before Pilate and the key to study is found in Pilate's question, "What is truth?" It contrasts the strength of Truth with the weakness of doubt. The coloring is very rich, the deep blues giving a strength which is modified by the blending of softer colors around it.

The Eastertide Commendation Day at the Episcopal Academy was held, as has become necessary by the large classes, in two parts, on Thursday, April 7. In the morning the exercises were for the lower and middle classes. After singing and declamations, the head master, William H. Klapp, read the list of the pupils who had received the highest honors and commendation. The Rev. Wilson R. Stearly made the address, telling the boys that there are two sides to everything, the right and the wrong, and urged them to take the advice of them that knew. The exercises for the upper classes were held in the evening, when the address was made by the Rev. D. M. Steele, Ph. D. The class of '77 prize, a silver spoon mounted in ebony, was awarded to Thomas K. Finletter, Jr. It is given annually to the member of the graduating class who has shown the greatest proficiency in scholarship, combined with a proper interest in athletics, true manliness of character and popularity among the schoolmates.

The Rev. Llewellyn N. Caley preached the sermon at the service in memory of the late Rev. Edgar Cope, in the Church of St. Simeon, of which Mr. Cope had been minister-in-charge and rector for twenty-three years. In it he reviewed his work in the parish and the Diocese and urged that the congregation increase the endowment of the church in memory of Mr. Cope. Mr. Cope in his will bequeathed $1,000 towards a stained glass window in the chancel of the Church of St. Simeon.

The Rev. Floyd W. Tomkins has appointed the Rev. H. C. Stone to take charge of the Holy Trinity Memorial chapel.

On Sunday, April 3, Miss Rebecca Coxe entered into rest at the ripe age of 77 years, being the sole survivor of a family of nine children. Her large fortune coming from the Coxe Coal Mines at Drifton, Pa., was used in doing good. She was really the lady bountiful in that region. With her twin sister she founded the St. James' Industrial School for the care and education of poor children. A few years ago she had the yard of her city house fitted up as a children's playground.

The Rev. H. St. Clair Hathaway, rector of Christ church, Bordentown, New Jersey, has been called to become the rector of St. John's church, Norristown.

The Rev. John G. Bawn has resigned the rectorship of Christ church, Franklinville, Philadelphia.

The Rev. Herman L. Duhring, D. D., has been chosen by the General Board of Missions as a delegate to the World's Missionary Conference, which is to be held in the city of Edinburgh, Scotland, June 14-24.

The Rev. Roberts Coles, who has been in ill health for some time, has gone to Virginia to recuperate and will remain there until October. Meanwhile his parish, the Church of Our Saviour, Jenkintown, will be in charge of the Rev. Thomas J. Garland, who will reside in the rectory.

The Rev. Herman L. Duhring, D. D., has just issued the twenty-second edition of the City Mission Directory. This is a most valuable little hand-book which contains notices of the chartered benevolent, charitable and humane institutions in the city of Philadelphia. It is sent free to all who will send postage for its delivery. Containing as it does the proper form of bequests, it is one of the most frequently consulted books by those who make bequests and desire to know the workings of the charities of the city.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

A Notable Easter Day—A History of the Diocese—Laymen's Missionary Convention.

Easter Day, 1910, will always be remembered in Minnesota as a day of almost unprecedentedly mild weather for so early in the year. The sun shone bright and nature was as forward as is usual for the month of May in this latitude. Crowded churches and generous offerings were the rule.

St. Paul's church, Minneapolis, used their large new pipe organ for the first time, the gift of two parishioners. An organ recital was given during Easter week.

The most noteworthy event of the past month is the appearance of the long-expected volume, "The History of the Diocese of Minnesota,'" by the Rev. Geo. C. Tanner, D. D., Registrar of the Diocese. The book is a compendious volume of five hundred and sixteen pages, well edited and copiously illustrated. It tells a strong story of great interest, dealing at particular length with the interesting days when the work was inaugurated in the State. The tale of the self-sacrificing devotion and zeal of the missionary pioneers, Gear, Breck, Wilcoxen, Manning and Van Ingen, is an inspiring record, and deserves to have a wide reading. The seed ground of the earliest work was St. Paul and vicinity, where Fort Snelling was established in 1820, and to which in 1838 the Rev. E. G. Gear came as chaplain. In 1851 the Church Missionary Society of Minnesota was formed, at the instigation of Bishop Kemper, and the Rev. Messrs. Breck, Wilcoxen and Manney are found in the field, working, walking long distances, preaching and enduring all manner of hardness for the Master's cause. The work also of Bishops Whipple, Gilbert and Edsall is ably and sympathetically recorded. The book is issued by a committe of publication and can be procured at the price of $2 from the Rev. W. C. Pope, St. Paul, Minn.

St. Mark's church, Lake City, the Rev. Carroll L. Bates, rector, expects to install a new pipe organ during the coming summer.

Much interest is being elicited throughout the Diocese in the Convention of the Laymen's Missionary Movement, which will hold its meetings in the large Auditorium building, St. Paul, April 26, 27 and 28. The Rev. Theodore Sedgwick, rector of St. John's, St. Paul, is on the committee of arrangements and is among those prominently interested. It is believed that the missionary cause will be greatly advanced by these meetings.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Consecration of a Church—Ordination. Archdeaconry of Harrisburg.

On Tuesday, April 5, Mount Calvary church, Camp Hill, was consecrated by the Bishop of the Diocese. The Instrument of Donatión was read by Mr. H. E. Harvey, of the local vestry. The Letter of Consecration was read by Rev. Leroy F. Baker, General Missionary of the Diocese.

At the same time and place, William H. Overs, Ph. D., was ordained to the diaconate. He was presented by Rev. H. E. Ryeson, of North East, in the Diocese of Pittsburgh. The sermon on this double occasion was by the Rev. D. E. S. Perry, D. D., of New Castle, Diocese of Pittsburgh. Besides those mentioned there were present of the clergy the Rev. Messrs. Alex. McMillan, Archdeacon of Harrisburg; William Dorwart, Secretary and the Archdeaconry of Harrisburg; A. E. Race, of Chambersburg; T. W. Null, of Steelton; M. L. Tate, Renovo; R. A. Sawyer, Harrisburg.

The Archdeaconry of Harrisburg met in St. John's church, Lancaster, April 5 and 6. Nearly twenty-five of the clergy were present. The business was chiefly of routine. Special features of the occasion were a paper by Rev. William H. Overs, on David Livingstone; and an address by the Rev. Dr. Duhring, of Philadelphia, on Church Extension. Dr. Overs has spent some years in Africa.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop

Interesting Confirmation Service at St. John's, Camden.

A beautiful and impressive service marked the confirmation of a class of fifty-nine candidates by Bishop Scarborough, in St. John's church, Camden, presented by the rector, the Rev. Dr. A. G. A. Buxton, on Sunday, Feb. 27. Instead of a sermon, the venerable Bishop gave a heart-to-heart talk to the congregation, in which he declared that there was a new era for St. John's; that it was due to the work of Dr. Buxton and that every person in the church should hold up the rector's hands so that greater work could be accomplished.

"Stand by him and strengthen him in his every move to strengthen the church and benefit its members and the blessings of the Lord Jesus Christ will rest on you. I say this to you as the Bishop of this Diocese, and I trust that every person present will accept this message as I have given it.

"The work of the rector of this church has been phenomenal and he must be encouraged. Some of you may prefer objects of beauty in the church, while others may insist on plain walls, but remember all must work individually for the betterment of the spiritual life."

Because of his advanced years and poor health, Bishop Scarborough sat in a massive oaken chair and each member of the class knelt in front of him. Words can not express the grandeur of the scene as the benign man made them members of the church.

His address to the class was very brief, saying that he hoped that each one came to him with the spirit and thought of Jesus Christ, for then the blessing would be a real blessing. He said that they were to understand that they were in the world and not in heaven and that their duty was to stand by the church and do everything in their power to advance it.

At the conclusion of the services Bishop Scarborough personally congratulated each member of the class, and a large number of the congregation insisted on shaking him by the hand. For a time it seemed as if he would be swept off his feet, but vestrymen came to his rescue and the Bishop withdrew after announcing that his health would not permit him to shake the hand of every person present as much as he would like to do so.

A very beautiful sterling silver communion set was presented by the ladies of St. John's parish, on Easter Day, to their rector, Dr. Buxton, for his use in visiting the sick.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Bishop Thomas' Work Among the Indians.

The Bishop and Mrs. Thomas left Cheyenne on March 19, for Lander, from which point they drove to the Indian Reservation. On Palm Sunday Rev. Dr. Schepp presented four candidates for confirmation at Lander, and one at Milford. On Monday, the Bishop went over to Hudson in an automobile, and preached at a service which had been arranged by Mr. Kagey, a theological student from St. James' church, Chicago, who is carrying on lay services acceptably here. Mr. Hudson, from whom the town is named; took the Bishop back to Lander after the service.

On Tuesday morning the Bishop again drove to the Reservation, and visited Rev. Sherman Coolidge.

In the evening he addressed the Indian children of the Government School, and was gratified at their close attention and ability to follow him without the medium of an interpreter. The following day, the Bishop took a forty mile drive, visited the two Indian chapels, "The Church of the Nativity" and "Our Father's House;" gave an address at the Church of the Redeemer, at Wind River, and in the evening held a conference of Church workers. On Maundy Thursday he administered Holy Communion and preached at the Church of the Redeemer, at noon attended a Shoshone funeral, conducted by Mr. Roberts, and drove to "Our Father's House," in the afternoon, and addressed a number of Arapahoes through their interpreter, Edward Wanstall.

At this point Mr. Coolidge baptized six infants, and "Yellow Calf," one of the leaders of this tribe, who for years has been contemplating this step.

It is hoped that his final decision will mean a great deal for the work among his people. In the evening another conference of Church workers was held at the house of Mr. Roberts.

At 8:30 A. M., on Good Friday, the Bishop addressed the pupils of the Government school, and told them the Story of the Cross. Major Wadsworth's courtesy and kindness were greatly appreciated. In the afternoon the Bishop drove to Lander, where he preached in the evening, and afterwards met the vestry to talk over plans for the Church Hospital which is to be erected here.

On Easter Even the Bishop took the 6 A. M. train for Casper, where, on Easter Day, he baptized two adults and administered confirmation in the evening. The next morning a celebration of Holy Communion was held for the class, and the Bishop took the train for Glen Rock, where the Church has the only building for worship in the town. To meet the needs of the growing congregation, the Bishop authorized the expenditure of nearly $600, for repairs and extension.

On Tuesday morning a snow storm rendered travelling impossible, but by evening it was found practicable to reach Casper by automobile to attend a reception given for Bishop and Mrs. Thomas.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Confirmations by Bishop Cheshire.

The work of the Diocese goes forward steadily and vigorously. From the 20th of February to the middle of March, the Bishop, besides other duties of his high office, made twelve visitations and confirmed sixty-four candidates.

The class at Calvary church, Tarboro, of which the Rev. Bertram E. Brown is rector, numbered thirty. Besides these the Rev. Mr. Brown presented two sick men privately, and three at St. Mary's church, Speed. Mr. Brown's labors are indefatigable and the results are abundant and most gratifying.

The Rev. Clement G. Bradley, who has been only some months rector of Trinity, Scotland Neck, has shown great earnestness, and his admirable administrative ability gives promise of still greater forwarding of the Church in that whole community.

The work among colored people is also encouraging. Thirteen of those confirmed were at three points of these missions, and, while the movement seems slow, there is real earnestness and consecration of service.

The life of the Church at the Good Shepherd, Raleigh, runs no less actively along lines musical than others. The choir on the night of the 10th, instant, rendered the sacred Idyl Rebekah, with beauty and sympathetic chord.

The Bishop was at Christ church, Raleigh, on the morning of the second Sunday after Easter. The rector, Rev. M. A. Barber, presented a class of twenty-two for confirmation. Under Mr. Barber's vigorous administration, the parish has moved forward, and is still moving, with marked strides.

PERSONAL AND NEWS NOTES.

The address of the Rev. E. A. Osborn is changed from Parkville, L. I., to Chico, Cal.

The address of the Rev. Charles Noyes Tyndell is St. John's Rectory, Fayetteville, N. C.

On April 14 the address of the Rev. A. DeR. Meares, Biltmore, N. C., will be changed to Delaware City, Del.

The offering at St. Paul's cathedral, Oklahoma City, on Easter Day, amounted to $1,500.

The sum of $30,000 has been raised towards the $50,000 required to build a residence for the Bishop of Southern Ohio.

The address of the Rev. John McNabb is changed from Herndon, Va., to 3617 Fourteenth Street, N. W., Washington, D. C.

The Rev. Harry S. Longley, for eleven years rector of Christ church, Binghamton, N. Y., has been confirmed Dean of All Saints' cathedral, Spokane, Wash., by the Cathedral chapter.

The Rev. Samuel G. Welles, former rector of St. Luke's church, Cincinnati, Ohio, has accepted the rectorship of St. Luke's church, Chickasha, Okla., and has commenced his new duties.

The organ in St. Paul's church, Washington, is to be made over entirely and a chime of bells and other improvements added—the chief expense to be borne by parishioners.

The Rev. Charles S. Ware, formerly rector of St. Peter's church, Nashville, Tenn., has accepted the charge of St. James' church, Bolivar, Tenn., and will be, also, chaplain and teacher at St. Katherine's School.

The address of the Rev. Thaddeus A. Cheatham, rector of St. Luke's church, Salisbury, N. C., who has been in charge of the services at Pinehurst, N. C., during the winter, is now changed to Salisbury, N. C.

By request of the vestry and congregation of St. Mark's church, Jonesboro, Ark., the Rev. Charles L. W. Reese has withdrawn his acceptance of St. Andrew's, Marianna, Ark., and will remain in charge of St. Mark's.

The sanctuary of St. John's church, Mt. Washington, Md., has been enriched by the gift of a handsome credence shelf, in loving memory of Joseph Jackins, one of the founders and more than thirty years a vestryman of this church, and of his daughter, Emily J. Jackins.

The Rev. Charles K. Weller has been appointed by the Bishop of Atlanta to be Secretary of the Diocese, to succeed the Rev. Charles Tyndell, removed to North Carolina. Address all communications to College Park, Atlanta, Ga.

In the chapel at Pinehurst, N. C., people of almost every religious affiliation meet and unite with hearty enthusiasm in a Prayer Book service. The chapel accommodates 175, and people are turned away from every service.

It is proposed to raise $50,000 to add to the endowment fund of All Saints' School, Sioux Falls, South Dakota, to be a memorial to Bishop Hare. Contributions may be sent to the Treasurer of the Board of Missions, New York.

The Rev. L. B. Browne, priest-in-charge of St. Andrew's chapel, Hamilton, Baltimore county, Md., aided by a number of the men of his congregation, has begun an active campaign for the immediate erection of a rectory there.

A handsome processional cross of brass was blessed by the Rev. Troy Beatty and used for the first time by the choir on Easter Day in Immanuel church, Athens, Ga. It is a memorial to the two little children of Mr. and Mrs. C. H. Nickerson.

The Rev. John Kershaw, rector of St. Michael's church, Charleston, S. C., returned to his charge on Easter Sunday, after an absence of several months on account of ill health. There were large congregations at the three services at St. Michael's on Easter Day.

Ascension church will have a beautiful altar and reredos in memory of Bishop Satterlee. The altar itself has been given by two of the late Bishop's friends; the reredos by another, while the stone work carried all around is the gift of several friends through the church guild of the parish.

The congregation of Trinity church, Demopolis, Ala., Rev. H. W. Jones, rector, expect soon to enlarge the seating capacity of the church and add a belfry. The improvements will cost several thousand dollars. The Easter offering at Trinity was $98 by the congregation, and $52 by the Sunday School.

On Easter Day in St. Paul's church, Steubensville, Ohio, $2,200 was raised towards the debt on the parish house. It is the largest offering in the history of the parish. Several memorials, including a baptismal shell, ewer and altar linen, were given, and the flowers on the altar were a gift in memory of Mrs. Mary K. Means.

The Rev. W. D. Buckner, LL. D., has resigned the rectorship of Trinity church, Pine Bluff, Ark. Dr. Buckner's resignation was a surprise to the vestry, who deferred action upon it until their next meeting, early in May. Dr. Buckner has been rector of Trinity since 1898, and the church has grown and prospered under his rectorship.

The Rev. W. S. Claiborne, of the Church of the Transfiguration, New York, has given to Christ church, Tracy City, Tenn., a handsome chalice and paten, to take the place of Communion vessels stolen from the church several years ago. St. Alban's church, Olney, Philadelphia, has given to Christ church a silk burse, veil and silk hangings.

CHRIST CHURCH, EASTVILLE, NORTHAMPTON CO., VA.

By Thomas B. Robertson.

Christ church, Eastville, is the natural successor of the old church at Arlington gate, the "Lower church of Hungars parish" as it was often called. This old church had stood and seen service since 1857, as will be seen by a deed from William Willett, recorded in 1698, and giving to said church the acre of ground on which the church was standing "to remain for that use so long as the parish is minded to continue the same." About the beginning of the last century the minister then in charge of the parish began to hold services in the court-house at Eastville, and in 1812 a meeting of the vestry of the parish was held in the court-house, and Rev. Thomas Davis, then rector, was directed "to preach in the upper church and in the courthouse alternately, until the Lower church can be put in repair." This is the first time that official record was made of Eastville as a point for holding services. The old church was put in some repair, for in 1819 and '20, Rev. R. S. Syms, the rector, was holding services at the three points in the county.

However, by 1825 the old church on Old Plantation creek had gotten in very bad condition, and the congregation had drifted away, so at September court, 1826, the bricks in the walls were sold at public auction, and the old, consecrated building, and had done service for a hundred and seventy-five years, was torn down and demolished. The proceeds from the sale and some of the furniture were used for Christ church that was erected the following year, 1827. The silver service now in use in Christ church, was a gift to the older church. One of the pieces has the inscription, "From John Custis, Esqr., of Williamsb'g, to the Lower Church of Hungars Parish, 1741," and the other "Ex dono Francis Nicholson, Esq.," Lt. Gov. of Virginia 1692-3. The members of the vestry for this period, 1812 to 1835, were Peter Bowdoin, John Eyre, Nathaniel Holland, John Addison, John Goffigon, John Upshur, John Winder, Littleton Upshur, George Parker, William Satchell, Thomas Satchell, S. Pitts, Jacob Nottingham, Isaac Smith and John T. Elliott.

The rectors of Christ church, which are of course for the whole Hungars parish for the time, have been as follows: Rev. Stephen S. Gunter, 1824-35, Rev. Wm. G. Jackson, 1836-41; Rev. Joseph P. B. Wilmer, 1841-43; Rev. John Ufford, 1843-50; Rev. James Rawson, D. D., 1850-54; Rev. Charles Minegerode, 1855; Rev. John M. Chevers, 1855-57; Rev. C. Colton, 1858-68; Rev. Jas. B. Craighill, 1868-70; Rev. J. J. Clemens, 1870-72; Rev. Arthur Berkley, 1872-3; Rev. Arthur S. Johns, 1874-77; Rev. J. W. Ware, 1878-80; Rev. Geo. W. Easter, 1881-92; Rev. Wm. N. Meade, 1892-1903; Rev. F. B. Randall, 1903; Rev. Edgar Carpenter, 1904; Rev. C. A. Thomas, 1904-06, and Rev. W. G. Pendleton from 1906 to date. Of these, Rev. James Rawson and Rev. John Chevers both lie buried in Christ church-yard near the scenes of their former labors.



CHRIST CHURCH, EASTVILLE, VA.

The Successor to the Lower Church of Hungars Parish, Which Now Has the Historic Communion Service and Alms Basin of the Old Church at Arlington, Northampton County.

The Rev. J. Ambler Weed, chaplain of the Masonic Lodge in Eastville, lived in the upper part of the county and preached in Christ church from time to time, 1848-'50.

There were seven communicants reported at this point in 1812—all women. By 1820 they had increased to twenty-one.

Dr. William G. Smith was the leading man of the church for many years, from 1827 to the time of his death, about the time of the Civil War. He is buried in the church-yard.

In recent years the church has had a recess chancel added with a handsome memorial window, the gift of Lady Perrith-Lenox, of Scotland. A handsome new rectory was completed last year at a cost of over $6,000, and the membership has increased materially under the present rector. The old church site in lower Northampton is now deserted and neglected, the numerous gravestones are being destroyed and the place is given over to briars and brambles. But the foundations of the church are still visible and the splendid old sycamore still stands sentry over this historic ground.

Family Department.

Brotherhood.

All men are equal in their birth,
Heirs of the earth and skies;
All men are equal when that earth
Fades from their dying eyes.

All wait alike on Him whose power
Upholds the life He gave;
The sage within his starlit tower,
The savage in his cave.

God meets the throngs who pay their vows
In courts their hands have made,
And hears the worshipper who bows
Beneath the plantain shade.

'Tis man alone who difference sees,
And speaks of high and low,
And worships those, and tramples these,
While the same path they go.

Oh, let man hasten to restore
To all their rights of love!
In power and wealth exult no more,
In wisdom lowly move.

Ye great! renounce your earth-born pride!
Ye low! your shame and fear.
Live, as ye worship, side by side;
Your brotherhood revere.

—Harriet Martineau.

Waste and Self-Indulgence.

With regard to the discussion that is now agitating this continent, on the subject of the increased cost of living, as we have already stated, the blame of the present state of affairs cannot wholly be attributed to the rise in prices. It is, as we put it, at least one-half due to the rise in the style of living, i. e., to speak plainly, to the development of self-indulgence. Now we do not wish to be misunderstood. We are not lamenting this rise in the style of living, and the consequent increase in creature comforts, far from it. But in connection with this advance in material well-being, certain evils have come into being, or at all events have been seriously exaggerated. They always existed no doubt, but modern conditions have specially favored their development, because we have larger ideas than our forelders, and the future means more to us than it did to them.

The two great evils of the age, so far as this very urgent matter of the burdensome cost of living is concerned, are Waste and Evtravagance. And they are faults of the race as well as of the age. The "Anglo-Saxon," or English-speaking races, are notoriously and inexcusably wasteful and extravagant in comparison with other peoples. Now there is a difference between wastefulness and extravagance, both the direct offspring of self-indulgence. Extravagance is not waste, while waste is extravagance—of a kind. Extravagance is not as blameworthy as waste, for it does involve the use of God's good gifts, even if used to excess or unnecessarily. Waste on the other hand is far less excusable than extravagance—it is the destruction, not misuse of God's gifts. The latter is due to defective judgment or lack of will power, the former is a deliberate, unprovoked violation of the right. Extravagance is a fault, wastefulness is a sin.

We have already spoken of extravagance and its relationship to the increased cost of living. Beyond doubt it is responsible for much of what is complained of at the present time. But how much of it is due to direct, deliberate and criminal wastefulness? A vast deal more than probably the majority of people suspect. It was publicly stated the other day that the people of Toronto throw away every year sufficient food for hundreds of thousands of people, and we can well believe it. Some of this waste, no doubt, is the result of ignorance. We are as a race, no doubt, woefully deficient in the science of domestic economies. Other races put us to shame in this respect, and our incompetence in the matter of the utilization of our "leavings" has become almost proverbial among them. The Englishman or English-speaking man has become a byword in Europe for senseless, inexcusable wastefulness. This, as we have said, is partly due to ignorance, inexcusable no doubt, but inherited and therefore less directly blameworthy than another form of waste unhappily everywhere rampant in Canada.

Over and above this half unconscious waste, there is the wilful, criminal waste, that one might almost say took a sort of pride in itself. The waste that shows itself in the throwing away of tons of good, sound palatable food because it has been once served, e. g., joints of meat scarcely half eaten, loaves of bread partially consumed and vast quantities of miscellaneous food that often has been hardly touched. It would seem as if some people were infected with the notion that wastefulness and generosity, economy and meanness were synonymous terms. From whatever motive it proceeds, this form of wastefulness is a detestable thing. There is in it an element of low, contemptible vulgarity that makes it peculiarly offensive. The love of profusion and display has, we fear, a great deal to do with the widespread wastefulness of the day. People are absolutely ashamed of being, saving and economical. They are enslaved to a false standard. This matter of wastefulness as well as that of extravagance, in its relationship to the great question of the burdensome cost of living, will furnish a good practical subject for honest self-examination. For it is a form of self-indulgence, if a morbid one, and self-indulgence lies at the root of every wilful and deliberate sin. It is to be hoped that the clergy will take the matter up. Here is a "living issue" that no one need be backward about handling.—Canadian Churchman.

The Two Sacks.

There is an interesting Eastern story, that a merchant, on the eve of a journey he was to take to a far distant land, gave to each of his two friends a sack of corn to keep for him till he should call for it upon his return.

Years passed away, when one day he suddenly appeared and demanded the return of the entrusted cereal.

One man led him out into a wide field of waving grain and said, "This is all yours."

The other took him down into a dark, cob-webbed cellar, and pointing to a moth-eaten sack, full of rotten corn, mumbled, "That is thine."

The invisible Church of God upon earth is made up of just these two identical types of professed friends of Jesus Christ.

One class full of love and devotion for their Lord and Master, recognize that all they possess in the way of mental endowment, artistic taste, business capacity, social position, culture and education, money and influence, belongs to Christ, and are like "sacks of grain," to be used for Him.

With open eyes and alert heart they find inviting fields for consecrated service everywhere about them. In the home and the shop, the office and the store, the school room and the church, the seed sowing of gentle and loving ministers in the behalf of their fellows goes on day by day.

They may be men and women of affairs, too; actively engaged in giving attention to the secular concerns of life; some of them at the fore in the various enterprises of extensive commercial and industrial activities.

But all the while the cause of "The Crucified" is uppermost in their hearts, and they are on the keen lookout for every chance of spiritual service in the harvest field of earnest effort for Him whom they love, and to whom they have given their hearts.

And what a grand reward is theirs when Christ shall return to claim his own! "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!"

Nothing great nor extraordinary done by them to merit such an outburst of acclaim.

No eloquent oration delivered; no astute books of apologetics written; no learned volumes of theologies framed.

Just little seed corn acts of love and helpfulness for others.

But the other class? What of them?

As the second man in the story shouldered his "sack of corn" and unceremoniously dumped it in a corner of the damp and dark cellar, for the rats to gnaw holes in the burlap, and the mildew to rot the precious grain, so do these thoughtless and negligent ones act towards the trust imposed in them by their departed Master and Friend.

Possibly they may be over-flushed with enthusiasm and energy in the prosecution of their own business interests. Active and zealous, it may be, relative to the affairs of the lodge, the club, the fraternity.

But so far as being of any real or practical value or help in the furtherance of the work of the church they are nil.

All the while the sun of opportunity is shining bright and warm, while the voice of the Master rings out: "Go work to-day in my vineyard;" with the glorious promise, "And he that reapeth, receiveth wages, and gathereth fruit unto life eternal."

Eventually their absent Lord will return to demand His own.

And what think you will be the reward when nothing is produced to show the worth of a professed love for Him, save the wasted corn mouldering away in the corner of life's neglected opportunities.

What kind of a member of the church are you? What are you doing with your "sack of corn?"—Rev. M. B. Lambdin, in Presbyterian Standard.

Lessons of Nature.

Martin Luther had a quick eye to detect and read the lessons of nature. We are told that on a certain summer evening he happened to be standing at a window, when he observed a small bird quietly settle down for the night. "Look how that little fellow preaches faith to us all!" he exclaimed. "He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him." Can we not learn the lesson and leave God to think for us? We have no need for anxious, vexatious care when God is our Father.

The Ship of Hope.

Over the ocean of life there moves
A ship with decks of gold;
The sails are woven with threads of love—
Yes, woven a hundred fold,
Over a sea beset with storms,
Perils are often there;
Onward it moves, the sails well filled
With a cool refreshing air.

I step aboard the ship of hope,
Its sails are the wings of time,
The helm is held by an unseen hand—
Its port, the fairest clime.
The waves may be heard on the rocks ahead;
The dark clouds hover near.
I go to the compass, the ship is safe,
And the soul forgets its fear.

At last I gaze on the distant shore,
Brightened with golden light;
I see the domes of the city,
And its walls so fair and white.
Sweet sounds of music fill the air;
The touch of a gentle hand—
I say, "Farewell," to the dreary world,
And enter the Promised Land.

—William R. Cooke.

Dwelling in Tents.

The Hebrew patriarchs looked for a city. Not such a city as Ur or Jerusalem. They cared nothing for such cities. The free life of the shepherd suited them better. They knew that the security and permanence of these cities was more apparent than real; and, besides, like all nomads, they disliked the cramped, unwholesome life of the city. They loved their tents, and they loved the hills and plains that afforded pasture to their flocks. But alas! there was no permanent home for these wanderers. The tent, so perishable and so movable, was the symbol of their life. They were compelled to wander, to find pasture for their flocks or to escape from their enemies. Like all other men, they hoped for something better in that undiscovered country" that lies beyond the dark valley; and with them—perhaps with them first of all men—that hope pictured an unchanging home, a city.

Lazarus, dying among the dogs, caught sight of the rest that awaited him in Abraham's bosom in the company of patriarchs and prophets. The very poorest had scorned him on earth; the very greatest would make him a companion there. John, on the island of Patmos, weary with the long waiting for the coming of his Lord and the triumph of the Church, saw a heaven in which the Lamb that had been slain ruled, holding the seals of fate, and into which the host of his persecuted followers marched in a triumphal, never-ending procession. The blessings that we miss on earth and the joys that we lose on earth make up the heaven for which we hope.

Only the sorrows and privations of life give us the vision of heaven. Only when this world grows dark can we see the stars above us. When our little candles go out, then we look at the eternal lights above.

God has made all this life a school. Here he teaches many lessons. He has put eternity in our hearts. He so made us that perishable things cannot satisfy us, and then he made everything about us perishable, and our own bodies almost the most perishable of all. Yet he has put eternal things within us and above us.

Like the patriarchs, we live in tents; and, like them, we look for a city—for the city that hath foundations. It is no castle in the air, no dream that mocks the human race. It is a vision of the things that are real. The shadows about us are fleeting, but the worlds above are enduring.

He is happy who can learn the lesson of life's sorrows and privations. "Whom the Lord loveth he chasteneth." He sends us night to show us heaven. Those stars are not mere lights; they are great, solid worlds. And the vision of a paradise of verdure, of fruits and flowers and fountains, that rises before the traveler as he sinks in the desert, stricken with heat and thirst, is no mirage. The home to which we look up amid the sorrows and losses that distress us in this pilgrimage is no delusion. It is a city that hath foundations, whose builder and maker is God.—Nashville Christian Advocate.

For the Southern Churchman.

The True Loyalty.

Frequent occasions come for a renewed discussion of the question as to what constitutes true personal loyalty to Christ. It is declared by a large number of professors of religion that one may be loyal to Christ and yet reject certain statements which He has made. It is argued by such ones that, so long as they accept Him as being the true Saviour of the world and also their own Saviour, they are loyal to Him, regardless of the question of accepting as true all that He has declared. But it is clearly evident that those persons are in error. Their definition of loyalty to Christ lacks much of being competent and complete. In reading Christ's sayings, one's conclusion must be that He regarded a rejection of His declarations as being disloyalty to Him. On one occasion He said to the people, "The words that I have spoken unto you are spirit and are life." In His great prayer to the Father, He said: "The words which thou gavest Me I have given unto them, and they received them, and know of a truth that I came forth from Thee, and they believed that Thou didst send me." At another time He said: "He that rejecteth me and receiveth not my sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day." These statements, and others of a similar import, conclusively show that Christ regarded the acceptance of His very words as being involved in a true loyalty to Him. Loyalty to Him must go quite beyond a mere acceptance of His personality. It is the height of absurdity for one to say that he accepts Christ as a person, but rejects a part of His words, and is still loyal to Him. If the subject of a king should say that he is loyal to him, yet is at liberty to disregard some of his orders or commands, would that king be satisfied with such a profession of loyalty to him? Most certainly not. Loyalty to the king involves loyalty to his decrees and demands. The two things cannot rightly be divorced from each other. Christ was loyal to His Father; not merely in respect to His person, but also in respect to His very words. What He heard the Father speak, that He faithfully declared to men. And such a loyalty is what Christ now demands of us as His followers.

C. H. Wetherbe.

"All usefulness and all comfort may be prevented by an unkind, a sour, crabbed temper of mind—a mind that can bear with no difference of opinion or temperament. A spirit of fault-finding; an unsatisfied temper, a constant irritability; little inequalities in the look, the temper or the manner; a brow cloudy and dissatisfied—your husband or your wife cannot tell why—will more than neutralize all the good you can do, and render life anything but a blessing."—Albert Barnes.

Shadows Across the Track.

Railway engineers do not like the shadows which are cast across the rails ahead of them by trees and other objects along the way. Sometimes these weird specters of the night look like men. Now they take the form of horses and cattle. And well these men of the throttle know that if these shadowy visitants are what they look as if they might be, danger lies close ahead. But soon they see that it is only moonlight playing them tricks.

A good share of the trouble Christians have in this world comes from shadows.

Life's way does not always run through meadow land and prairie. Winding along the side of high hills, dipping deep into leafy dells, following the course of moonlit streams and often seeming to plunge straight into the heart of some mountain of trouble, grim objects appear to lie on every hand to frighten us and make us think that there never will be peace again. Then suddenly the thing we feared has melted away and we have seen only shadows.

Does it seem to us we are walking alone? Shadows. Close by our side is the dear One who never forgets His own. Are we fearful that we are not living up to our best, but that at last we shall meet the Father's frown? Shadows. Trusting Him, we are ever coming a little nearer to the ideal we have set before us. Do we fancy that our prayers are never to be answered? Only shadows. He is ever better than our fears. Some day we will know that the faintest cry we sent up was heard and never forgotten.

Why should we weary ourselves with these shadows? Why not trust Him more? As the moonlight brings the shadows on life's way, so it is God's love that sends the sunshine and the rain, and all is for our good.—Christian Work and Evangelist.

Paradise.

What the actual blessings of Paradise are, Holy Scripture nowhere explains but thus much it gives us to understand, that the holy souls there are with Christ, in some sense so near and so blessed that St. Paul most earnestly desired to depart thither. It was better, more for his immediate happiness, to be with his Master in Paradise than to have such communion with Him as even he, St. Paul, enjoyed on earth. He knew well what he wrote; for, besides the especial teaching of the Holy Ghost, he had himself been caught up into Paradise, and found it not a mere place for taking rest in quiet sleep, but a place where heavenly thought can be exersised and heavenly words spoken in such perfection as is unutterable on earth. He there "heard unspeakable words, which it is not lawful for a man to utter. . . ." "Thou wilt not suffer Thine Holy One to see corruption." These words, of course, relate to our Saviour's body only, as the former words had related to His soul. And see what a title is given to that crucified body; it is called, in a peculiar sense, God's Holy One. . . . It was still Holy, still united in a mysterious but real manner to the Eternal Word.—Rev. John Keble.

When Christendom fixes a date for a Pentecostal Jubilee, this might be the motto everywhere adopted for the occasion: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.)

To-morrow.

King Hassam, well-beloved, was wont to say,
When aught went wrong, or any labor failed,
"To-morrow, friends, will be another day!"
And in that faith he slept, and so prevailed.

Long live this proverb! While the world shall roll,
To-morrows fresh shall rise from out the night,
And new baptise the indomitable soul
With courage for its never ending fight.

No one, I say, is conquered 'till he yields;
And yield he not while, like mist from glass,
God wipes the stain of life's old battlefields
From every morning that He brings to pass.

New day, new hope, new courage! Let this be,
O soul, thy cheerful creed. What's yesterday
With all its shards and wrack and grief, to thee?
Forget it, then—here lies the victor's way.

The Early Years of Jesus.

Theology naturally puts emphasis on the active obedience of our Lord to the law, and His death as a vicarious sacrifice for man's sin. But devotional meditation, while it centers in the precious blood, cannot fail to find food and inspiration in the childhood and youth of Jesus.

These make Him seem to us so thoroughly human, so intimately near. They relate His life to ours at points where we feel that God might be most remote, and reveal the tenderness of the divine love and the reality of the divine interest at every turn of our earthly history. The Incarnation becomes to us more wonderful and significant as we see the Word made flesh and dwelling among us not only as a mature and perfect man but first as a tender babe, a growing and developing child, a youth modest and natural and living in retirement and obscurity.

There is not a day of our life which He has not lived, not a phase of our growth through which He has not passed, not a point in the wide circle of human experience which He has not touched. As the Man Christ Jesus, He is the infant's Guardian, the child's Shepherd, the youth's Friend and Leader, the congenial Companion and sympathetic Guide of every age and sex and class.

And as we grasp with clearer and stronger faith the great fact that He whom we trust as our human Brother was also our divine Redeemer, we gain new insight into the character of God and His relations to His people. It is not all of the truth to say that Jesus was related to us by His human life. That might be said of Buddha or Socrates. The deeper fact is, that He related Himself to us by entering upon the experiences of human life, by becoming man without ceasing to be God. And in the light of His absolute divinity and His essential oneness with the Father, we understand afresh His saying: "He that hath seen Me hath seen the Father."

He is not a faint reflection of God in a merely human character. He is not simply the brightest copy of divine beauty made on the lines of creature life. He is God Himself, showing His character and attributes, in the softening garments of humanity, shining forth through the medium of the true body and reasonable soul which He took to Himself and made strangely but really and blessedly His own. And the human life of Jesus, as we call it, was more than the life of a man. It was the life of One who was as truly God as if He had not been man, as genuinely man as if He had not been God.

How much nearer God seems to us thus! How much more intimate and tender the relationship which He bears to our helpless babes, our fondly loved children, our budding boys and girls, our maturing young men and women! And we can use the holy mystery of the Incarnation as a means of leading our little ones to see how God thinks of them and feels for their need. So that as they lift up the Old Testament cry to Jehovah, "Give ear, O shepherd of Israel, that leadest Joseph like a flock," they will instinctively think of Him as revealed in the Good Shepherd of the Gospels. And "that fearful and glorious name Jehovah thy God" will be not the less hallowed, yet the more simply trusted and tenderly loved as it pronounces itself anew in the gentle name of Jesus.—Christian Observer.

Reading and Hearing.

"There seem to be required just these two things—to understand what one reads and to read in a really natural tone of voice. This, of course, requires some degree of cultivation. How is it to be acquired? Not by studying systems of elocution or making physiological experiments upon the vocal chords, but by the careful observance of one or two simple rules. The art of inhaling—of drawing in the breath through the nostrils rather than through the mouth—is perhaps the first of these. You must have learnt to shut your mouth before you can open it to the satisfaction of other people's ears. Fill your chest with wind before you utter a note. This will protect you from that throat or palate voice, the nasal sound, so trying to the refined ear, the sort of voice one hears nowadays even in the House of Commons, and it will secure you also from the clerical sore throat ('dysphonia clericorum') from which so many, both of the clergy and laity are sufferers. It is an utter mistake to raise the voice above its true and natural pitch. You will not be heard any better, or, if heard, the sound will be horrid. The voice should flow as a river—'velut unda supervenit undam'; and it should be sustained to the end. What more irritating than the common trick of dropping the voice at the end of the sentence? An eminent man once told me that at the church he attended none of the Commandments went beyond the word "not." He was never told what he ought to do. Over-emphasis is often the result of lessons in elocution. Anything that may be described as 'stagey' should be avoided at the lectern. Hamlet's instruction to the players, however, is well worth the careful study of the clergy. It would be hard to find better. May I add a concluding counsel? Do not slur over the little words. Take care of the syllables and the poly-syllables will take care of themselves. Too often we hear in the Absolution 'pureonly' for 'pure and holy.' Every word should have its distinct enunciation. Would that it might be said of all who find themselves in the position of Ezra the Scribe, when he 'stood upon a pulpit of wood which they had made for the purpose,' that they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.'"—Canon Cowler in the Guardian.

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How Life Can be Transfigured.

Life is strong and peaceful if whatever we do is done unto God. Life connected with God is sublimely beautiful and inspiring. Human applause or dissent should die away below one's feet. It is a splendid thing to detach oneself from all bondage to men, submitting himself constantly to God. The life of a Christian will be transfigured in proportion as the apostolic injunction is heeded, living not with eye-service as men-pleasers, but in singleness of heart unto Christ; this brings life into living touch with the great fountain of all life. A man-pleasing life is servitude and brings corroding care and chafing anxiety. Living in constant fellowship with God and committing one's work unto Him, brings an abounding and an abiding peace, and a precious assurance that the life "flows on in endless song." Such a life is transfigured, and in its influence will be a benediction to all whom it touches. Paul declared: "For me to live is Christ." That was his purpose and goal. It transfigured his life.

Human life has a Godward and a manward relation. When its deep under-current flows Godward, it lends dignity to all other relations, and it becomes sublime; even in its lowliest phases, service will not be menial or common or desecrating. All phases of life are under the transfiguring power of grace and the illuminating influences of the Holy Spirit. All is on God's altar and is sacred unto the Lord, so that the whole life is sacramental. This thought and experience gives to the most ordinary life divine honor and permanent rest and delight, as well as permanent value. Every service becomes royal, and every deed noble, and every influence inspirational.

Mere conventional recognition of Lent can have no hopeful significance. Earnestness and sincerity on our part will make this Lent a blessed season. Let us avoid formality for its own sake; be real, and seek for a genuine renewal of the Spirit as a vital power in our lives as individuals and in the common life we live with all men.—North Dakota Sheaf.

"They Shall Not be Afraid."

Rev. Charles H. Spurgeon, of London, in his commentary on the ninety-first Psalm, makes this interesting record: "Before expounding these verses I can not refrain from recording a personal incident which illustrates their power to soothe the heart when they are applied by the Holy Spirit. In the year 1854, when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardor to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions. I became weary in body and sick at heart. My friends were falling one by one, and I felt, or fancied, that I was sickening like those around me. A little more work and weeping would have laid me low among the rest; I felt that my burden was heavier than I could bear and was ready to sink under it. As God would have it, I was returning mournfully from a funeral, when my curiosity led me to read a paper which was wafered up in a shoemaker's window in Dover Road. It did not look like a trade announcement, nor was it, for it bore, in good bold handwriting, these words, 'Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.' The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitings of the dying with a calm and peaceful spirit; I felt no fear of evil, and suffered no harm. The Providence which moved the tradesman to place those verses in his window I gratefully acknowledged, and in the remembrance of its marvelous power I adore the Lord my God."

We are not afraid of pestilence when there is no pestilence. We are not afraid of war when peace reigns. But are we not afraid of what men say or think of us? We are not afraid of some loss or adversity? Why should we be afraid of anything? The Lord our God is round about us—what foe can make our souls afraid?—Presbyterian of the South.

"Who is my Neighbor?"

The "neighbor," for the purposes of the gospel, is definable as any man to whom one may do good.. Every life touches many other lives, and every touch should mean an imprint of blessing. The touch should be not merely tactual, but also spiritual. The Good Samaritan touched the life of the victim of the brigands on that dangerous road going down to Jericho at but a single point, but he touched him with a blessing. The best gift he gave the unfortunate was, not his purse, but his personality. In so doing, the Samaritan became a kind of a human saviour, the incarnation of neighborliness, the epitome of gospel, the exponent of tender tactual religion. He was emphatically the man of mercy. And the Divine Samaritan, summing up the lessons of the episode, drove its moral home on the conscience of the scribe, and so of every hearer of his words in every age since, with the injunction: "Go thou, and do likewise."

Children's Department.

It Might be Worse.

Before they had arithmetic,
Or telescopes, or chalk,
Or blackboards, maps, and copybooks—
When they could only talk,

Before Columbus came to show
The world geography,
What did they teach the little boy
Who went to school like me?

There wasn't any grammar then;
They couldn't read nor spell.
For books were not invented yet—
I think 'twas just as well.

There were not any rows of dates,
Or laws, or wars, or kings,
Or generals, or victories,
Or any of those things.

There couldn't be much to learn;
There wasn't much to know.
'Twas nice to be a little boy
Ten thousand years ago.

For history had not begun,
The world was very new,
And in the school I don't see what
The children had to do.

Now always there is more to learn—
How history does grow!
And every day we find new things
They think we ought to know.

And if it must go on like this,
I'm glad to live to-day,
For boys ten thousand years from now
Will not have time to play.

A Queer Table.

"Mama, it makes me so angry at the nasty dogs and cats," cried little Nellie as she came in one cold morning. "I sweep away the snow for the birdies to get their crumbs, and then some old cat or dog comes along and scares them all away. They aren't hungry at all, the mean things, for Sarah feeds them, but they just like to frighten the poor birdies."

"Yes, and it keeps us all play-time watching the food," said Rob. "I never get to coast a bit with my new sled since the snow came. I don't want the birds to starve, but its hard to lose all the play-time."

"Well," said Mrs. Anderson, "my little boy and girl must put their wits to work to think up a good way to feed the birds without any danger from cats and dogs. I think you will easily solve the problem if you work a little while. You see if you could put the food where the cats and dogs and chickens cannot reach it, you would have plenty of play-time and the birds would not be frightned ."

The children thought about it all that day, and at night dreamed of feeding the birds and driving away wild animals from the little snow-cleared patch. "I don't know of a thing unless I climb up on the woodhouse roof with the food," said Rob as he was starting to school. "And even up there the cats would get it."

"I've thought of that, too," said Nellie, "but it won't do. I thought maybe we could get papa to build a high fence around the back yard to keep out the stray dogs and cats, but he says that is to 'spensive. I suppose we'll just have to watch them. Oh! I have it! I have it!

"Don't tell!" said Rob. "I want to think it out myself."

They could hardly study that day in school, and Miss Rose said they surely must be excited over some great happening. Once when she asked Nellie how many dolls she could get for ten cents if they were two cents each, Nellie looked bewildered and answered "Five birds," instead of dolls. And Rob sat working with some string to get the knots out of it right in the midst of the reading lesson, as if he had forgotten all about school.

"I knew you could do it!" said Mrs. Anderson as she saw the old apple-tree adorned that evening with queer articles on strings. "Now you can have time to coast and skate, and the birds will be sure of their meals. It is rather an odd table, but the guests will not complain."

Perhaps you have guessed that Nellie and Rob tied pieces of bread and meat to bits of twine, and hung them in the tree out of reach of the cats and dogs. The birds came whirring down out of the cold gray air to peck daintily at the meat and bread, and then to perch in the apple-tree and eat the good food. Nellie and Rob could hardly leave the spot for watching the dear birds and laughing at the cats that jumped for the meat and could not reach it. And all winter the queer little table was loaded with good things, and the children had their fun, too.—Hilda Richmond in S. S. Times.

The Golden Rule.

How ready we are to judge and criticize others! And how sensitive to their judgment or criticism upon ourselves! While we cannot be indifferent to faults, we should guard against the spirit of fault finding: should judge, not without knowledge, love, or necessity, yet a dog is to be reckoned a dog, and a swine a swine (Matt. 7:6). Our judgments of others are self-revealing, and the faults we see in others should render us watchful concerning our own.

"If an action may be considered in more lights than one, always choose the most favorable;" so, in estimating the conduct of others, we should endeavor to put the best construction upon their actions; should make due allowance for circumstances, and be slow to judge their motives.

If we avoid hasty and censorious criticism, and are more intent upon keeping ourselves right than making others so, we shall be in a better position to influence them for good. At the same time, in proffering advice, we must discriminate as to time, place and persons, or we may not only throw away good counsel, but provoke abuse and hatred in return.

The great law of intercourse with our fellow-men should be the golden rule of love: that which it would be right and proper for us, in their circumstances, to desire to have done to ourselves, we should endeavor to the best of our ability to do to them; remembering always how we ourselves, in our weakness and our sinfulness, are dependent upon the mercy of our Father in heaven, and following His example in doing good unto all.—J. H D., Jr., in Living Church.

Thousands to-day are running away from some mental or emotional pang. Seeking escape by the road of amusement, distraction, travel and change of scene. They do not seek wisdom to cure the wound, nor strength to bear it, but merely some way to deaden the pain. They are not in quest of peace but of temporary oblivion, not of self conquest, but self forgetfulness. They are taking emotional cocaine, which like all powerful drugs has a dangerous reaction.

Spring.

I hear the wild geese honking
From out the misty night,—
Sound of moving armies
On-sweeping in their might;
The river ice is drifting
Beneath their northward flight.

I hear the bluebird plaintive
From out the morning sky,
Or see his wings a-twinkle
That with the azure vie;
No other bird more welcome,
No more prophetic cry.

I hear the sparrow's ditty,
Anear my study door;
A simple song of gladness,
That winter days are o'er;
My heart is singing with him,
I love him more and more.

I hear the starling fluting
His liquid "O-wa-lee";
I hear the downy drumming
His vernal reveille;
From out the maple orchard
The nuthatch calls to me.

O, spring is surely coming,
Her courtiers fill the air;
Each morn are new arrivals,
Each night her ways prepare;
I scent her fragrant garments,
Her foot is on the stair.

—John Burroughs.

Little Miss Plum Blossom's Story.

"The first time I ever heard of a Christian so that I might gaze upon her was at the school which I went to in Tokyo. It was the Government school, you understand, and there was one Christian in all the school. I asked what customs she had, and they said "Very queer. On Sunday when we have a holiday and go to our friends' house for visiting, she will not go!' I understand from what I am told that it is the Christian custom to remain from all pleasure Sunday afternoon and to take a nap."

Just here I laughed so suddenly that Miss Plum Blossom looked alarmed and Bob a little puzzled; the Christian custom of nap-taking being one of those negative virtues which he had learned to regard as part of the day's observance. However, when I had apologized and begged Miss Plum Blossom not to mind me, she continued:

"The next time I learned further about Christianity was at the house of a friend I made at the school. She was not a Christian, but some of the family were, and they had a prayer time while I was visiting her. It seemed strange to me that they should go on their knees and talk out loud and ask favors just to empty air. But I thought no further of it, I being quite sure my own religion was far, far better.

"When I went home for my vacation it was arranged that when my father's nephew should be ready for marriage I should marry him. He was to go into the army after he should leave college, and he was so highly educated that he took a desire that I must be more educated too. I had come back from Tokyo just wild to study English. No one was thought much of in the schools unless she could speak and read English, but my father had no liking for the idea. However, my uncle and my cousin persuaded me. My father had a fear if I went to one of the mission schools where English was taught best I would change my religion, but I laughed at such an idea. To change my religion for Christianity was nonsense, I said, so I went to the mission school. At the first when they had prayers in the morning I studied my lessons while the Christians prayed. I did not mind kneeling—why not?

"After a while I began to take notice, somehow those people in the mission were different from any other people I had known. I could not tell right away how they were unlike my people and me. It seemed to go through all they did, and when I asked why they did things, it seemed to be for a kind of love that I did not understand. It is considered necessary if you would be well educated in Japan that you read European history, and as I read European history I found always a difference from the history of Japan, and in all the great movements there was the same motive back of what men did. And I saw the Europeans were greater than my people and I asked why, and at last I could think of nothing but that it was Christianity that made them so. When that idea came to me, then I knew Christianity was greater than my religion. After that, while I studied English at the school, I also studied Christianity.

"When I went home for my vacation my parents were so sure that I would not think of anything different from our own religion that no one asked me about how I felt, and my cousin, having entered the army, was soon to be ready for me. He was very ambitious that I should be like a European wife to him, so I went back for another term to the school. Well, then, I knew soon that I was a Christian, but I hoped that I might keep that religion to myself so as not to disturb my people, but the missionary that I went to tell that I wanted to be a Christian secretly, said: 'No, that it was a rule laid down by Christ that no one might follow Him in secret.' He was very kind and gentle, but I could not believe what I should do.

"At last, as a great treat before my marriage, my father took my mother and me on a pleasure journey to the old city where a long time ago his ancestors had lived. You know it is a great part of our religion in Japan to worship our ancestors, so my father arranged that this should be done at the tombs of his ancestors. Then I knew that I could not do as he expected of me and be a Christian, and I refused to worship my dead ancestors. It was dreadful that time. At last, when he saw that I was disobedient to him, my father turned and we started for home. All the long journey they did not speak to me. When we got home many things happened. At last my cousin interfered so that nothing happened worse to me, but he could not marry me, of course, and I could not stay at home; they could not support a Christian at home and so I must leave and support myself. I was very young and I yet did not know enough to teach, but at my old school they let me come, and we heard of the American scholarship and I tried for it. There were so many hundreds all over Japan trying, too, that I feared, but I got it! It was far to come, but I am learning the things in this college which they want taught in Japan, so I shall earn my living."

"Miss Plum Blossom," I said, "I was told by the dean of your college that the Japanese Government had offered you a big position in one of their schools as soon as you got your degree. She told me that she hoped you would take it."

"Ah, yes, 'tis so, but I told her when she urged me that I may not. One must teach that Japanese religion in the Government schools and one must outwardly worship at the shrines, and I may not do that thing. I must take teaching in the mission school where the support is little, but where the love is great." She looked up suddenly with a puzzled glance. "In your so great country I hear much of their being little matter how a man thinks about God so that he does nothing very wicked, and I have heard people say that the religion of Buddha is enough for the Japanese and that it differs not much from the religion of Christ. 'Tis strange to me that so many do not guess how that all which is worth living for in this rich country is what the love of Christ has brought about. For me I have known both religions and both countries. If I could see my country people gain that only great thing—to believe—it would—it would make great joy. 'Tis true I must always miss that I have no place to go any more, that my father and mother have forgot me, but it had to be. They could not have a Christian for a daughter."

Bob and I were very quiet for a long time after she had left us to go for a walk with Bob's mother, who had suddenly remembered her. Finally, he said, slowly:

"Uncle Robert, I guess it is a pretty good thing to be born in a Christian kind of place, isn't it?"

"I think it is, Bob."

"And I guess that little Miss Plum Blossom is braver than most grown men would be."

"I'm afraid that is true, boy!"

"Do you think—do you think, Uncle Robert, that the missionaries are mostly as plucky as she is?"

"I shouldn't be surprised from what I hear of them. They seem a brave lot," I said.

"As brave as soldiers?" Bob meditated.

"As brave as soldiers," I answered.

And in Bob's eyes praise could go no higher.—S. D. Lowrie.

A Scared Motorman.

The vast majority of the dwellers in New York City, as in most other cities, have little or no summer vacation. They are lucky if they can spend a fortnight, or even a week, in the blessed country.

Consequently, during the sweltering July and August days, the workers in the hot tenements are generally planning to visit the nearby lakes and beaches on every available evening and holiday.

The trip to Coney Island in an open car is one of the cheapest and most popular of all. There are many diverting and innocent amusements at the Island; but even if one can do nothing more than take the ride, it is sufficiently cooling and refreshing.

One hot evening in August the Barstow family thought they would go to Coney Island.

There were father and mother Barstow, and Emily, John and Louisa, aged respectively fourteen, nine and five years.

"Now, you mustn't tease to see the sights at the Island," said the mother. "We will take the ride, and that will cost a dollar. Then we will buy a bag of peanuts for you and one of popcorn, and walk around a little, so that you won't be stiff from sitting so long. It will cost too much if we try to take you to see any of the shows."

"Besides, it will make us too late in getting home," said the father.

The children promised that they would not tease. Little Louisa was prepared for the excursion by a long afternoon nap. The family had an early supper, and shortly after six o'clock they were on their way to Coney Island.

They were able, both in going and coming, to get the whole of the front seat in an open car, which just held the five of them.

Nobody but one who has tried it knows the joy which comes to the hot and sticky city child as he, little by

little, glides out from the stifling city air and feels the cool breezes of the suburbs and then the strong, fresh wind of the ocean.

The Barstow family enjoyed all this, and then had walked abut a little on the beach. They had bought the promised popcorn and peanuts and were again well settled upon their airy front seat when a startling event occurred.

It had not taken long for the popcorn and peanuts to disappear. Both had been served in strong, tight paper bags. Emily held one of these and John held the other

"I'll bet I can blow up my bag and make a bigger noise than you can," said John.

"Nobody can make a bigger noise than I can with a good paper bag," retorted Emily, examining hers as carefully as she could in the dim light.

"Well, we'll see," said John. "Now blow."

The father and mother did not notice what was going on. They were talking busily in a low voice, with the little one between them, dozing as she reclined on her mother's arm. The motorman was equally unobservant.

Suddenly two sharp, deafening explosions rent the air, one following a litle after the other.

Quick as a flash the motorman stopped the car, slipped off his motor handle and was down flat on the ground, looking under the car. The conductor, pale and agitated, was close beside him. A dozen passengers also flung themselves off the car and began to peer underneath it.

"You heard that fuse go off, didn't you?" said the motorman.

"Sure, I heard it," responded the conductor.

"Oh, it went off all right," chimed in the onlooking passengers.

"But nothing seems to be on fire or wrong," said the perplexed motorman, scrambling to his feet.

"Let me look," said the conductor, in a distrustful tone of voice.

But nobody could find anything out of order, though the car was held up for ten minutes or more together with a long line of others.

Which was not strange, since it was only the paper bags of the Barstows, and not an exploding fuse, which had so alarmed all these people.

The young Barstows themselves did not sense the situation until the excitement was nearly over and the car was speeding on again. Their parents had no idea of it even then. They really thought that it was something about the car which had "gone off."

"Shall we tell mother?" whispered John.

They finally did tell her, and the front seat went into spasms of laughter.

But they decided not to tell the motorman. They thought he might be so angry that he would dump them all out into the wilds of Parkville.—Kate Upson Clark, in Christian Herald.

The Calm of Galilee.

The calm of Galilee on a perfect morning of spring is like no other calm that I have ever known. It is gentler, sweeter than the wonderful calm of the desert. There you seem to be coming into the very presence of God the Father. As you draw near to Galilee, it is as if, with the handful of humble fishermen, you drew near to God the Son. Galilee takes your hand as a friend, and draws you to it. It seems to breathe upon you and give you peace.—Robert Hichens in the April Century.

A Springtime Wish.

O, to be a robin
In the spring!
When the fleeting days of April
Are a-wing,
And the air is sweet with knowing
Where the hidden buds are growing,
And the merry winds are going
Wandering!

O, to be a robin
With a nest,
Built upon the budding branches—
East or west!
Just to swing and sway and dangle
Far from earth and all its tangle,
Joining in the gay bird jangle
With a zest!

O, to be a robin—
Just to sing!
Not to have the pain of hating
Anything—
Just to race the foremost swallow
Over hill and over hollow—
And the joy of life to follow
Through the spring!

—Isabel Ecclestone Mackay, in St. Nicholas.

Twelve Old Dresses.

It's going to be a beautiful party, mother. There are to be twelve girls, and each one is to have a fairy lamp at her plate. Oh! no, not twelve, either; there will be only eleven of us. Belle Marks won't go.

"Why won't Belle go?" asked Mildred Smith's mother.

"Because she has nothing to wear but an old dress, a real old muslin that has been washed and darned. All the rest of us have new dresses, and you know Belle would feel bad. We are sorry! Everybody loves Belle, and she knows so many nice games to play."

"Couldn't you persuade her to go?" asked Mrs. Smith. "It seems to me she could have just as nice a time in an old dress."

"Oh; no mother, she would feel queer, I offered to lend her a dress (I knew you would let me), but she wouldn't take it."

"I like her all the better for that," said the mother. "But, Mildred, did you offer to wear your old dress, too? Maybe that would make her willing to go."

"Wear my old dress? O mother, I don't want to do that!"

"Very well," said Mrs. Smith, kindly; "I won't say any more about it. When you get to have as old eyes as mine, little daughter, you will see that a fine dress is one of the smallest things in the world—a great, great deal smaller than giving to anybody a single hour's pleasure. But perhaps I am asking too much to expect you to see that yet."

Mildred went off to school feeling very much stirred up in her little mind. The thought of the new blue dress with its little frills of lace, was very tempting. "That plain old white muslin is horrid!" she said to herself, "but then it would be so nice if Belle could have part of the fun, too."

Was it a white angel that stood at the little girl's side and made it seem better to please Belle than to wear her pretty dress? Nobody saw the wings, but I believe an angel was there.

At the noon recess Mildred and Belle ran up to Mary Clifton with bright faces. "O Mary," cried Belle, gayly, "please ask me over again to come to your party; I want to say 'Yes' this time. Did you ever know anything so sweet? Mildred is going to wear her plain old muslin to keep me from feeling bad."

"You won't mind having us in old dresses, will you, Mary?" asked Mildred, in a joyous tone. "We are going to carry big bunches of flowers out of my garden, and that will make us look fine."



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"Mind, indeed!" cried Mary, "I just believe—" She stopped short off, and, kissing the two little girls, hurried away without finishing her sentence.

But when the twelve fairy lamps were lighted, Mildred and Belle found out what bright idea had struck Mary, for all twelve little girls wore old dresses and carried bunches of flowers.

"Now, I'm never going to mind about my old dresses again," said Belle, as she kissed the others goodbye. "You may all wear the newest sort of dresses after this, and when I put on my old white I feel happy to think how sweet you all were to me about it. I'll just love the old things."—Olive Plants.

How Kindness Won.

Dick was a very little donkey to have such a will of his own. You wouldn't have thought, unless you knew donkeys, that this small brown animal with the bright eyes and long ears could be so stubborn. He stood there in the road and refused to go one step farther; neither would he turn his head toward home.

"Oh, dear! What a bad donkey!" exclaimed little Bertie in despair. "How shall we ever be able to make him move?"

Her brother Lloyd, with the confidence of eight years, ran to the side of the road and brought back a short stick, with which he industriously switched the obstinate animal's sides. Alas! the donkey bore it better than he did, and he soon stopped, breathless.

After a moment's thought Bertie, as a last resort, drew an apple from a basket in the little cart, and held it up in front of Dick's nose. For a single instant he sniffed at the rosy fruit, then moved forward obediently and took it in his mouth.

"All aboard!" cried Lloyd, and he and his sister climbed upon the seat.

And if you will believe it, whether he had forgotten his late ill temper, or because the kindness of his little mistress had conquered him, Dick set off at a lively pace, still munching the apple, and they had no more trouble with him during the remainder of the drive.—Sunbeam.

We cannot always evade the darker side of life, but we can dictate the effect we will permit it to have upon us. Like Jacob, let us wrestle with the angel and say, "I will not let thee go unless thou bless me. "And the angel of grief always does bless us if we battle aright. Somehow, somewhere, somewhen, the conquered sorrow is formed into finer strength, broader sympathy, tested friendships, gentler tolerance, greater charity, and a truer vision of the realities of life.

PERSONAL AND NEWS NOTES.

The Ladies' Guild of the Church of the Advent, Washington, have just closed a prosperous year. On Easter Day they placed a check for $500 on the alms basin for the debt, leaving a good balance in the treasury. Mrs. A. C. Parker, the retiring president, gave a luncheon to the guild and received a token of esteem from her fellow-workers.

The Rev. Ellis Bishop, professor of Pastoral Theology and Christian Evidences in the Berkeley Divinity School, has tendered his resignation, to take effect at the close of the current year, and has accepted the rectorship of St. George's church, Bridgeport, Conn. He will take charge of this parish on April 1st, but will continue to live in Middletown until his work at Berkeley is completed.

The Church of the Good Shepherd, Columbia, S. C., gave their new rector, the Rev. Charles E. Woodson, a reception in the Sunday School rooms, on Friday evening, April 8. The faculties of the University of South Carolina and the Presbyterian Theological Seminary, and the ministers and Church people of the city were invited. There was a large attendance.

In the course of a farewell sermon to the First Methodist congregation at Guilford, Conn., on the evening of Easter Day, the Rev. Francis Theodore Brown announced his intention of abandoning the ministry of the Methodist denomination and of seeking holy orders in the Church. Mr. Brown will shortly take up work under the Bishop of New York.

A bronze tablet has been placed on the wall of the sanctuary of the Cathedral, Omaha, Nebraska, in memory of the Rt. Rev. George Worthington, D.. D., the late Bishop of the Diocese. The tablet was unveiled by Bishop Williams on Easter morning. Mrs. George Worthington has had a brass plate placed over the door leading to the Worthington Memorial chapel in the Clarkson Hospital and has offered to give the private communion vessels of the late Bishop for use in the chapel.

Three handsome gifts were blessed at the morning service on Easter Day in St. John's church, Camden, Ark. They consist of a fine memorial window, given in loving memory of Mrs. Aurelia Isabel Magill, by a devout member of the parish, and recently deceased; a Bible for the lectern, given by a member of the rector's Bible class, as a thank-offering; and three sets of altar cloths, white, violet, and green, made and presented by St. Veronica's Chapter of the Daughters of the King.

On April 4, in St. Stephen's chapel, Nashville, Tennessee, the Bishop of the Diocese ordained the Rev. Henry G. Raps to the priesthood. The candidate was presented by the rector of St. Ann's parish, the Rev. Mercer P. Logan, D. D. The Messrs. M. P. Logan, E. A. Bazett-Jones, H. J. Mikell, W. S. Claiborne, C. S. Ware, A. M. Hildebrand, J. F. McCloud, T. D. Windiate, and A. L. Seiter took part in the laying-on-of-hands. The Rev. Mr. Raps will continue as the assistant at St. Ann's, and also will be priest-in-charge of St. Stephen's chapel.

For the Southern Churchman.

Hunger and Thirst.

The hunger and thirst of the newborn babe is instinctive and natural. It is simple and sincere and craves the pure nourishment of life and spirit and strength. Following closely the instincts and laws of nature, we are in the way of pleasantness and peace and growth.

The Psalmist makes the heavens to declare the power and glory of God, and the wisdom of His laws, statutes and judgments; and the Saviour commends for our instruction and example, the simplicities and graces of little children, and the lilies, and the birds of the air. The Great God sustains the sun and moon and stars in their courses, and feeds and clothes the little children and the lilies and the birds. All things have their wants and necessities, for which they hunger and thirst; and all things are supplied and sustained from the same all-sufficient Source.

The power and might and light of the countenance of the sun gives light to the planets and imparts life to all the earth. And the sun is but the beauteous minister of God: from whom its life and light are supplied.

Hunger and thirst enforce our submission to God. We are the people of His pasture, and sheep of His hand. To eat and drink is to acknowledge our dependence. Thankfully taking our life we draw closer and closer and knit our souls to the Father. Unthankfully we are more and more disloyal and Godless. The Saying of Grace is a tribute, to be wisely and devoutly offered.

Our hunger and thirst compel the continuance of our lives, and the pleasure that accompanies their satisfaction ensures our fidelity. If there were no pleasure in the gratification and no pain in its neglect, and eating and drinking were only a matter of duty, our race would die out from neglect of duty.

All through and through life, spiritual and natural instincts and laws are parallel and in accord, and help one another. We hunger and thirst for the daily and necessary food and drink of our bodies, and just so positively crave the nourishment and support of our souls. And as we are required to exercise our judgment and discrimination in the one case, so we are required in the other.

Idle, thoughtless, undiscriminating eating and drinking, light diet and thin potations make sour, dyspeptic and sickly and unhappy weaklings. While wholesome and good food and drink make healthy, strong and happy people. And it is just the same way with our hearts and minds. Idle and senseless conversations and books that neither feed nor stimulate; lawless and uncertain thoughts, that neither enlighten nor quicken, weaken and demoralize the soul and make idiots. On air and dust and gossip the heart and mind dry and die.

The responsibility and business of breeding and education is with the hunger and thirst, the tastes and aspirations; that the natural cravings may be set on the best and delight in high ideals; hunger and thirst for all that flavors of light and strength and perfection: on the Good, the True and the Beautiful.

Enthusiastic love of things true, honest and just, pure, lovely and of good report, makes for the highest, noblest and happiest development; for all the graces and glories of the Spirit. Natural cravings, by unwise feeding and indulgence are easily turned into bad passions and vices. And pride and selfishness, ambition and avarice, emulation and strifes, envy and hatred find their fruitage in vanity and vexation of spirit, in utter failure and disgust.

It is not hard to see in institutions that live on popular favor, attractions, and means devoted to fashion and worldliness; methods and facilities and ideals that have no virtue in them: no relish of salvation.. Their busineess is plainly meant to please and gratify ambition and avarice, pride and self-indulgence. On the other hand the good Providence of God has its schools of lowliness, of adversity and hardship in which alone are aroused and strengthened the hunger and thirst of truth and righteousness. It is in these that men are brought to know what real life and manhood are. In these they are brought to know the divine manhood of the ideal of all wisdom, the desire of all nations, the Most Holy. In his walk and conversation and life they are made familiar with the highest humanity after the Divine Image. And by His Spirit and life they are made to thirst for the Living God. Never in all human history has the soul of man as now, in its highest estate, felt so deeply hunger and thirst for God. Fed on frauds and shows and vanities, they starve and die; in the fullness of their sufficiency they are in straits, and in disgust they destroy themselves.

W.

The Binding Force of Scripture.

Our Saviour astonished the people because instead of being lost in the mazes of arbitrary and vicious excrescences that darkened the face of religion, he taught them "with authority and not as the scribes." Taught them with authority, that is to say, with the title to command and with the force of command. If God has given us a revelation of his will whether in the laws of our nature, or in a kingdom of grace that revelation not only illuminates but binds. Like the credentials of an earthly ambassador it is just and necessary that the credentials of that revelation should be tested. But if it be found genuine, if we have proofs of its being genuine, equal to those which in the ordinary concerns of life, reason acknowledges the obligatory character, then we find ourselves to be not independent beings engaged in an optional inquiry, but the servants of a Master, the pupils of a Teacher, the children of a Father, and each of us already bound with the bonds which those relations imply. The head and knee must bow before the Eternal, and the Divine will must be embraced and followed by man with all his heart, with all his mind, with all his soul and with all his strength.

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PLEASANT EXCURSION,

For Endowment Fund of the Working Girls' Room, Retreat for the Sick, Richmond, Va.

The Endowment Fund for the Working Girls' Room in the Retreat for the Sick is not yet completed. The good work goes on.

The annual excursion North, to Niagara, Thousand Islands, Atlantic City, etc., will take place (D. V.) about July 20th, as usual.

Another and most charming trip is in the near future, early in May, at the time of the Conference of the Methodist Church, South, which will convene in Asheville, N. C. Mrs. Rahm will take a party to Asheville. We leave our readers to their own imagination as to this Land of the Sky, Lake Toxaway, and all the beauties of Nature's handiwork, and only add that, under such chaperonage as she can give, and comfortable traveling arrangements, with assured accommodations in Asheville and the mutual pleasure derived by the members of the party, a delightful outing may be expected. Exact information cannot be given until the railroad decides rates, etc. Address Mrs. ANNA F. RAHM, Retreat for the Sick, or No. 631 North Eighth street, Richmond, Va., or Miss MARY NORWOOD, 108 N. Fifth street, Richmond, Va.

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DIED.

GARNER.—Entered into rest eternal, on the morning of Thursday, April 7, 1910, JAMES F. GARNER, of North Keys, Md., member and vestryman of St. Thomas' church, Croome, in the sixty-third year of his age.

"The strife is o'er, the battle done.
The victory of life is won. Alleluia!"

OBITUARY.

IN MEMORIAM.

Calhoun Blake.

At a meeting held on this 28th day of March, 1910, the vestry of St. David's church, Aylett, Virginia, desires to pay the last tribute of respect and love to the memory of Mr. CALHOUN BLAKE, deceased, a member of the vestry; it was, therefore

Resolved. That the death of Mr. Blake has touched with the deepest sorrow the vestry, the Church. As a son, and brother, he was lived. As a vestryman, and Church-warden, he was ever faithful and efficient, manifesting the deepest interest in the welfare of the Church. As a son, asd brother, he was tenderly affectionate; and as a friend, staunch and true.

Resolved. That a copy of these proceedings be sent to the stricken family of our deceased brother, with the affectionate expression of our deepest sorrow and sympathy, in the great bereavement which has befallen them, and us; that another copy be sent to the Southern Churchman for publication, and also entered upon the records of the church, as an enduring token of our love, grief, honor and esteem.

Vestry:
T. D. MONCURE, Chairman.
J. G. MONCURE.
T. C. COMMINS.
H. T. COMMINS.
J. C. COOKE, Secretary.

OBITUARY.

Mattie Thornton Pennybacker.

Born, lived, died—the only record the world makes of an ended life. But forever we keep, as precious memories, something of the beauty, the yearnings, the praise, the blame, the joy, the sorrow, the hope, the fulfillment of all that life itself meant to those we love always.

But while this silent record is kept within our hearts, it is a comfort to recall our loved ones as they were, when they were yet with us. She was a fair blue-eyed, curly-headed baby; a perfectly natural child, with an abiding sense of humor; a little mature, perhaps, as is more often the case with the eldest daughter in a family. The keynote of her girlhood was ambition. At school she not only had the resolution to lead her classes, but the will and determination to make good her purpose. This she accomplished; and was graduated with honor from the Virginia Normal when only eighteen years old. The following fall she began to teach—a work in which she was particularly gifted. One of her pupils said of her, "She had the power of instilling the love of knowledge, and creating such a wholesome shame of ignorance within us, we were obliged to study." Wherever she taught she made friends. She was a delightful acquaintance, and where she gave her friendship I am sure there was no more sincere friend. Her intimate friends were few. Among those few, however, she inspired absolute devotion rather than mere admiration. I have always found the closer one's knowledge of her, the warmer their affection for her.

She taught seven years. She was married on September 9, 1903, to Mr. Thomas J. Pennybacker, of Broadway, Virginia. They lived in Broadway two years and then moved to South McAlister, Oklahoma. Her married life was singularly happy. Her husband was her lover and comrade. In her happiness she developed sweetness and gentleness, needing only the touch of motherhood to perfect her well-rounded character. And so when her precious baby came her life was full of joy and devotion. Soon after the birth of her baby she united with the Episcopal Church. She fulfilled her vows of Confirmation with the same earnestness and zeal which characterized every act of her life. Hers was no idle religion. She was a member of the various societies and guilds in her church, making her influence felt in all of them.

She was a woman of extensive reading, keen and shrewd observation, observing closely all that passed under her eyes. She was a brilliant conversationalist. I have never known her touch on any subject of conversation which she did not adorn. She soon became a leader in the society of the town, and discharged her numerous social duties with dignity and grace. But neither social duties and admiration of friends nor love of husband and home kept her from spending a part of each year in Virginia with her parents. For the more affection she lavished upon her husband and child, the more she had to give out of her heart's abundant store of love to her mother, her father, her sisters, her brother, and to her friends.

She ever loved her native State, and so they brought her back to Virginia, and on January 14, 1910, they laid her body to rest in the churchyard of the little village she loved to call home. Her soul has gone to God.

It seems strange that a life so full of promise and love should be cut off. While we can not understand, it should not give pain or sorrow. We are God's creatures all. He made us. He loves us. He appoints unto each a place. When we have finished the work He gave us to do here, He takes us away, and what we call Death is only God's seal of completeness placed upon a finished work.

"Truly death loves a shining mark."

LUCY WATKINS.

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Unlacquered brass can be washed in warm soapsuds, then rubbed with salt and vinegar, put on with a piece of flannel. Polish with dry whiting.

Never darn knitted underwear with wool, as it will shring and make a hole larger than the original one. Use loosely twisted knitting silk.

To prevent hard boiled eggs from turning dark, place them in cold water for a few minutes as soon as they are taken from the boiling water.

When finger nails show a tendency to brittleness, soak them in warm olive oil and let it stay over night. Petroleum ointment is nearly as good.

Don't rinse laces in blued water under a mistaken notion that it will improve the color. Rinse in skimmed milk, which will give a soft, creamy color.

To Broil Ham—Cut some slices of ham a quarter of an inch thick, lay them in hot water for half an hour, or give them a scalding in a pan over the fire; then take them up and lay them on a gridiron, over bright coals; when the outside is browned, turn the other; then take the slices on a hot dish, butter them freely, sprinkle pepper over, and serve. Or, after scalding them, wipe them dry, dip each slice in beaten egg, and then into rolled crackers, and fry or broil.

Chocolate Icing—Beat melted chocolate or cocoa with sugar and add enough milk to make a smooth paste. Put just enough sugar to make it bitter sweet.

Nut Wafers—One-quarter cup butter, one cup sugar, one egg, one cup flour, one cup nut meats. Use walnuts or cream nuts or grated cocoanut. Drop on buttered tins and bake quickly.—Philadelphia Star.

All About the House.

To Drop Medicine.—Cut a groove along the side of the cork of a medicine bottle; put back in the bottle, and it will be easy to count the drops one by one without pouring too fast.

To Strengthen Buttonholes.—To make good, strong buttonholes on goods that frays or any other kind of goods, stitch twice the length of the buttonhole on machine and cut between the stitching and then work the buttonhole.

To Make Ironing Easier.—To make an iron run smoothly, get some leaves from evergreen trees. Rub hot irons on them, and they will iron without sticking to starched clothes. This is used in old Virginia. Leaves may be dried for use.

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"Happiness grows at our firesides, and it is not picked up in strangers' gardens."

Let your face always be turned towards the light. There is nothing in the darkness for you.

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The most skeptical of men generally have an inner altar to the Unseen Perfection.—John Stuart Mill.

Every sword has two edges and the man who wounds with one, wounds himself with the other.—Victor Hugo.

Still thy love, O Christ arisen,
Yearns to reach these souls in prison!
Through all depths of sin and loss
Drops the plummet of thy cross!
Never yet abyss was found
Deeper than the cross could sound!

Loving God is but letting God love us—giving welcome, that is, to God's love, knowing and believing the love God hath to us.—Horace Bushnell.

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That hour by hour
And day by day,
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We might be able all along,
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Sometimes it is a sin to do nothing. It is a sin to sit still when all around us the poor and the sick are crying for help. It is a sin to sit still when so many men are perishing for iniquity. It was for failure to heed the call of need that the curse came upon Meroz.

God hears us in our prayers, but He does so in proportion as we admit His aid in the rest of our life. We cannot pray as we ought, unless we live as we ought. Our prayers will partake of our other infirmities. We cannot at once collect ourselves and become other men in the presence of God from what we were just before.—Pusey.

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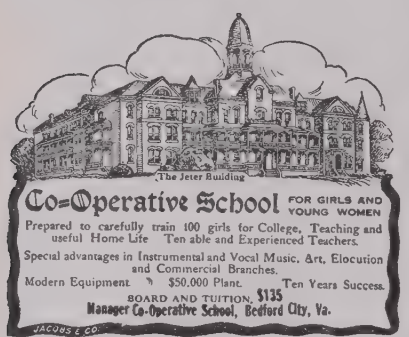
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VOL. LXXV. RICHMOND, VA., APRIL 23, 1910. No. 17

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

A NOTABLE ANNIVERSARY.

The Council of the Diocese of Virginia, assembling in Richmond on the eighteenth day of May, will have the pleasing duty and privilege of celebrating the one hundred and twenty-fifth anniversary of the organization of the Church in that Diocese.

As all Churchmen know, the Church in Virginia was founded at Jamestown in 1607, the beginning of the history of the Church in this country. The Church there established was, what would be called to-day, a Mission of the Mother Church of England, and a part of the English Establishment. It was, and for more than a hundred and fifty years continued to be, under the jurisdiction of the Bishop of London. As the Church spread through the Colony and followed the march of population, it was supplied with clergy from the Church, and was directly—though tenuously and indifferently—under the care and supervision of the Mother Church.

This condition of affairs continued to the American Revolution, and was responsible for the ill-will that was felt and manifested towards the Church when the Colonies became an independent nation.

With the approach of the Revolutionary War, began the evil days of the Church. Its clergy were in many cases identified with Tory sentiment, and even where, in very many cases, they were not a manufactured "public sentiment"—so-called—took advantage of the legal Establishment to arouse feeling against the Church.

After the Revolution the Church was disestablished, disendowed and subject to large spoliation; and at the close of that great struggle was left scattered, largely bereft of clergy, stripped of support, and without men trained to leadership in Church affairs. In fact, it would be hard to conceive of a more pitiable condition than that in which the Church found itself at the beginning of American Independence.

A few earnest and faithful souls, viewing the field and realizing the situation, saw the vital necessity for Churchmen "getting together," and organizing to meet the new conditions, if the Church was to be preserved from absolute destruction and extinction. These faithful men began the effort for a Convention of Churchmen in the new State, and their efforts eventuated in the Convention of 1785, the first Church Convention ever held in the old Colony and new State of Virginia. This Convention met on the eighteenth day of May, 1785, in St. John's church, Richmond, Virginia, and then and there begun the independent, organized existence of the Church in the present Dioceses of Virginia, West Virginia and Southern Virginia. It was a most notable gathering of earnest, faithful and able men, and lead to great and lasting results.

It is this gathering—the first Convention of the future Diocese of Virginia—which the Church in the present Diocese of Virginia is to celebrate, when it meets in annual Council in Old St. John's church, at 10 A. M., on the eighteenth day of next month.

The Diocese, through a committee appointed at its last Council, has taken steps to commemorate this important event in a suitable manner. The Council will meet in the same church, and on the same day of the same month as did that first Council. The Rev. Edward L. Goodwin, Historiographer of the Diocese, will deliver an address on the Personnel and Work of that first Convention; and the Rev. Robert A. Goodwin, present rector of Old St. John's, will deliver an address on the Rev. Miles Selden, last Colonial rector of St. John's, and who for more than thirty years held that position, and on the Rev. John Buchanan, first rector of St. John's under the new conditions, and rector when the first Convention was held. And memorial tablest to these two worthies will be unveiled at that time.

To Mr. Buchanan, in conjunction with Mr. Griffith, rector of Christ church, Alexandria, Va., was largely due the holding of that Convention, as they were the chief movers and workers in the good cause. And to Mr. Buchanan, too, was largely due the continuance and growth of Church life in Richmond.

That Convention was a notable gathering, for many reasons; chiefest of which was its leadership, to a large extent, in the effort towards organized Church life in this country.

It is essentially wise and useful for the Diocese to fittingly observe and mark this great anniversary, and it will furnish a pleasing vantage-ground from which to survey a great past, and hopefully to forecast an equally great and useful future.

The Church in Virginia has gone far, since that pioneer Convention, but she should never forget the debt of gratitude she owes to those pioneers of the Faith—the men who blazed the way into the unknown wilderness of a new ecclesiastical life; and she does well to give them and their memories due need of of acknowledgment and honor for their great and enduring work. They builded better than they knew, and their descendants have entered into their labors.

MEN'S NATIONAL MISSIONARY CONGRESS.

On the third, fourth, fifth and sixth days of next month there will be held, in the City of Chicago, a great Convention in which every Christian man in America ought to be interested. It is the culminating meeting of the long series that has been held all over this land, during the last few months, under the auspices of the Laymen's Missionary Movement.

This great Movement has swept like a great wave all over this country and has touched, to a greater or less degree, almost every community of any consequence. And as the Movement has pursued its course, it has aroused men as they have never been aroused before, to the greatness and importance and vital consequence of the Missionary Work of the Christian Church. It has taken this work from a place of minor importance in the minds of Christian people, and advanced it to the very first rank of prominence and thought. It has removed it from the place of things that may be done by a

few enthusiasts, and put it in the place of what must be done by all Christians; and must be done well and at once. It has quickened interest where interest was small or non-existent; it has stirred enthusiasm where enthusiasm was unknown; and it has created a sense of obligation in thousands of minds hitherto unconscious of such obligation.

And now the results of all these local meetings are to be gathered up in one great assembly of Christian men and workers, and made permanent in the minds and hearts of Christian people. Men full of enthusiasm, zeal and knowledge, from all parts of the country, leaders in missionary work, active workers in the field, and the organizers of work at home will gather in Chicago next month, and will make such an educational gathering as has never before been seen in America.

It will be a positive and unequalled opportunity for all who can attend, and what the Southern Churchman here and now desires to do, is to urge every man who is in any way interested in Christian missionary work and who can possibly do so, to attend this great meeting and not to miss so great an educational opportunity. There are men in the Christian Church to-day—men who ought to be better equipped—who are untouched so far by the enthusiasm and information of this great Movement, and if these men can be brought into contact with the Chicago gathering in May, it will mean a revolution in their point of view.

Let them go and listen and learn, and all their life long they will be better workers themselves, and better leaders and helpers for others by their experience at this meeting.

It is a great opportunity, and it is to be hoped that no one who can attend will miss it.

BOOK REVIEW.

"Some Jewish Witnesses for Christ." By Rev. A. Bernstein, B. D. (Member of the Yiddish Bible Revision Committee).

The book gives the information of the lives of more than 480 Jewish converts in the Protestant churches, and in the great majority of the cases they are men who became remarkable for some form of Christian activity. It supplies the most remarkable evidence for the success of missionary work amongst the Jews that has ever been issued. The aim of this book is to show that there have always been Christian Jews in every epoch of the Church's history. Its author is a Hebrew Christian, being a clergyman of the Church of England. "Even so then at this present time also there is a remnant according to the election of Grace." (Romans 11:5). The price of the book, containing 500 pages and nicely bound, is $1, post paid. To be had from Philip Sidersky, 300 North Eden Street, Baltimore, Md.

PAMPHLETS AND BOOKLETS.

From the "International School of Peace" has been received:

The Literature of the Peace Movement, by Edwin D. Mead.

The Mission of the United States in the Cause of Peace. By Edwin J. Brewer, Justice of the Supreme Court of the United States.

The International School of Peace, and The International Library.

Marriage and Divorce. By Joseph H. Johnson, S. T. D., Bishop of Los Angeles. A thoughtful, forceful and most admirable sermon on this important subject.

The Unconfirmed and the Holy Communion. By the Rt. Rev. Wm. Walter Webb, D. D., Bishop of Milwaukee.

From the Southern Churchman's point of view. Bishop Webb is wrong from start to finish in this tract, and the whole teaching of the Prayer Book is against him.

Confirmation: the Birth-right in the Family of God. By Willoughby Newton Claybrook, B. D., rector of St. Mary's on the Highlands, Birmingham, Alabama. Price, 5 cents.

The Religion of the Future. A Review of Dr. Eliot. Read to the Columbus Association of Presbyterian Ministers. By Prof. E. D. Morris, D. D., LL. D. Published by the Association.

Holy Communion: Invitation and Simple Preparation. By "Fidelis." New York: Thomas Whittaker. Price, 15 cents.

An admirable and well-balanced little booklet, well calculated to be helpful to the earnest communicant.

Thoughts for Weary Hours. Revised. New York: Thomas Whittaker. Price, 25 cents.

A most excellent collection of helpful thoughts.

Seven Sonnets on Scenes from the Gospel, and Thirty Hymns for Sunday Festivals and Occasions. By James Robert Sharp, Acolyte in the Church of the Advent, Nashville, Tenn.

The Master Workman. By J. W. Mahood. The Praise Publishing Co.: Philadelphia.

There is a good deal of suggestive reading on 1. The Master Workman; 2. In the Pulpit; 3. In Personal Evangelism; 4. In the Sunday School; 5. In the After Meeting. Price, 25 cents.

Beginning at Jerusalem. Studies in Historic Communions of Christendom. By Rev. T. J. Lacey, Ph. D., Rector of Church of the Redeemer, Brooklyn, N. Y. New York: Edwin S. Gorham. Price, 60 cents.

The "Communions" considered in this little book are the Greek, the Roman, the Anglican, and in connection with the latter, the American. This is an excellent little book for popular use, giving in brief outlines the history and distinctive teachings and principles of the "Communions" treated.

Brief Catholic Seed Truths, as to the Catholic Church, Prayer, Sacraments, Sin, etc. By the Rev. H. Page Dyer.

One question and answer from this tract tells the story: "How many Sacraments are there? There are Seven Sacraments." Ex uno disce omnes! It would be hard to pack more misstatements into twelve small pages!

Facts and Principles Pertaining to the Episcopal Church. By Rev. Thos. Tracy Walsh. New and revised edition. New York: Thos. Whittaker. Price, 3 cents each, or $2.50 per hundred. An admirable tract and worthy of general distribution.

Write it Right: A little blacklist of Literary Faults. By Ambrose Bierce. New York and Washington: The Neale Publishing Co. Price, 50 cents.

If your business is to write, then buy this little book and keep it on your desk all the time; and if you use it conscientiously, it will cure you of more than one literary fault, and you will be very grateful to the author. If you are sure of your own perfection as to literary style, it will do you no good, no matter how much your readers or hearers may think you need improving. But read it, at any rate. It can't hurt you, and it may help you!

Methods of Enlisting Men in Missions. By J. Campbell White. Laymen's Missionary Movement: One, Madison Avenue, New York.

Whatever Mr. White says on his specialty is well said and worth reading, and calculated to help the seeker after knowledge.

MAY MAGAZINES.

St. Nicholas.—The May St. Nicholas brings the first chapters of a jolly sequel to Mary Constance Du Bois' "The Lass of the Silver Sword." The new serial is entitled "The League of the Signet Ring," and the scenes are laid in a quaint old country seat on the banks of the Hudson, which has a secret room, discovered in a most fascinating way.

The number, too, brings a talk on "Girls' Rooms," the first of a series of delightful sketches by Antoinette R. Perrett, with delightful illustrations by G. P. Perrett. Mrs. Perrett preaches the art which lies in giving a soul to things and in realizing the beauty that is fitting to the place that belongs to us. There will be other helpful discussions of how to fit up "well-balanced" boys' rooms, and dens, and work-shops, etc.

Another new feature, more especially for the littlest readers, starts in this number, merry "Leaves from the Journey Book," some story and many pictures by De Witt Clinton Falls.

The Century.—Among the salient features of the May Century unusual importance attaches to the paper on "College Men and the Bible." It sets forth the stimulating facts of a widespread revival of interest among intellectual young men in the text and teachings of the Scriptures. The article is contributed by Clayton Sedgwick Cooper, who is the secretary charged with organizing the work in the colleges, and who has just returned from a special mission to India, China, Corea and Japan, where Bible study is spreading with surprising enthusiasm.

The probable nearness of the world to secure and swift intercourse by aerial transit is set forth with sensational force of fact by an article in the May Century entitled "Over Sea by Airship." It is the joint contribution of T. R. MacMechen and Carl Dienstbach, who are special students of aeronautics, and are in close touch with the German experimenters at the head of the world's advance in airship construction.

The fiction of the May Century brings "The Creators: A Comedy"—

the serial by May Sinclair—to a higher dramatic pitch. The short stories of varied character include "Magnificent Olga," a Russian character drawn by Lucy de Grasse Martin; two sea tales—"Trimmers Two," by Arthur H. Warner, and "A Matter of Friendship," by Alice Hegan Rice, author of "Mrs. Wiggs and the Cabbage Patch," who finds on a Pacific steamship material for an odd narrative. Albert Hickman, who has contributed to The Century several stories with racy, individual quality, begins a three-part novelette called "Compensated," in which the musical wag of the "A Flat Major Polonaise' again disports himself with surprising effect.

The Paris flood, which surpassed even the record inundation of the Seine of three centuries ago, received less than scant attention from artists, but The Century, by cable, engaged a series of graphic drawings by Andre Castaigne, which are a unique feature of the May number.

"The Collect for the Fourth Sunday After Easter."

By Rev. Edward S. Cross.

"O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen."

Lord Tennyson, the poet, being asked to name the most perfect example of English prose, replied: "The Collects of the Prayer Book." The present Collect, translated—presumably by Archbishop Cranmer—from the Latin of the Sacramentary of Gelasius, Bishop of Rome, fourteen hundred years ago, surpasses almost every other Collect, in the music of its rhythm, and the serene and lofty, and consoling beauty of its thought.

Let us consider, briefly, the several petitions of this Collect:

"O Almighty God, who alone canst order the unruly wills and affections of sinful men." Here observe, that this ordering of God is not that of the motions of the planets, of the changing of seasons, of the affairs of nations, or individual lives. No! the ordering here, is of a profounder kind; it is that of the nature and disposition of sinful men; it is inward and not external; it is the might, not of compulsion and constraint, but of persuasion and guidance. And this ordering is not of the will alone, but also of the inclinations or dispositions,—for that is what, in the old English of the Prayer Book, is meant by "affections." It is not enough that man's will be ordered—if his obedience is not to be dry, and cold, and straitened, it must needs be that the inclinations—the often wayward impulses, and ill-directed emotions—of his heart and mind shall be both moved and guided. And so, on the other hand, the will needs to be Divinely ordered; for the service of impulses and emotions is weak and aimless without the purpose and determination of the will.

"Grant unto Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise." Here we have one of the vital differences between the Law and the Gospel. The Old Law—save in a few exalted minds—inspires but little love; but the new "Law of Liberty"—the Gospel—is written in our hearts, as the prophet foretold. And so, this Law is a moving principle, like the laws which move and regulate the stars in their courses, or the rivers, and the seas, and the changing seasons; yet, in the Christian, his obedience is not only natural and spontaneous, but also conscious and joyful. How different this service of those who love the thing which God commands, from the hard, dry, unloving service of mere duty; how still more different from the base and selfish, the cowardly and sordid service, of those who are moved by hope and fear, without the impulse of love, or even that of duty! Ah! let us search our hearts, with the help of the heart-searching Spirit of God, and see if indeed we love that which the Almighty Love, the Eternal Goodness, commands us, for our own highest good.

And the promises which we are to desire—if these were of the merely selfish Heaven, of rest, and ease, and enjoyment, which so many crave; or if they mainly referred to a reunion with a few whom we have fondly loved, to the exclusion of humanity itself, of the Church of God, and of God Himself, why, then, indeed, one might easily, and eagerly, thus desire, though destitute of any true love for God, or goodness, or mankind. But the promise of God is, we are taught, above all, the gift of Himself to us; the gift of His love, His truth, His purity; the gift of a mind, and disposition, made like unto Christ; the gift of a spirit of loving self-sacrifice like that of the Saviour. And although we must look beyond this earthly scene for the fulfillment of such promises, they may yet be foretasted, here, by those who, loving the thing which God commands, do therefore desire that which He doth promise.

"That so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found." What thoughtful mind, and feeling heart, among you, has not been touched, over and over again, by this heavenly strain—the most divinely pathetic, I think, to be found even amid the rich treasury of the Collects of our Prayer Book.

But what means the word, "there,"—where our hearts are to be fixed, if true joys are to be found? Is it merely in the Heaven, or Paradise, of the future—far away, in time, as it may seem, and farther yet in space? Or does not this word "there" refer also to a present heavenly state of the spirit of the Christian in harmony and communion with the Spirit of God? For the Kingdom of Heaven, and Eternal Life, began on this earth. Where true love is to God and to mankind, there is Heaven, and therein are true joys to be found; for love is the one supreme source and fountain of joy; as are the rays to the sun, so are these true joys to that true and pure, and unselfish love from which they proceed. Where God, who is Love, is, there is Heaven; He Himself is our Heaven; and when our hearts on Him are fixed, they are fixed on Heaven, and there, in Him, are true joys to be found; and so, our Heaven is now, and here, and not merely future, or above. Yes, verily, Heaven is about us, is with us; and its atmosphere of joy, and love, and peace, is borne, as it were, from far beyond the stars, to enfold, and mingle with, and purify, and bless, this earthly atmosphere of smoke and dust, of deluding and sun-concealed mist and vapor!

And so, let us not—as do some morbid and dreamy, or even pensive Christains—brood so much upon a future, or a distant Heaven, that we forget the present Heaven, about and within us,—the Heaven which, so far as in us lies, we are to make—for ourselves, and for others—out of this sinful and sorrowful world. To see and feel this requires, and shows, a deeper and larger, as well as a healthier and more active, and useful faith, than simply to brood, or dream over a future or distant Heaven. O! let, then, our hearts most surely be fixed on God, and duty, and purity, and nobleness, and gentleness, and truth of thought and life, and Christlike, self-sacrificing, outgoing, missionary love to men; and then, indeed—even though we be not so constantly thinking of a future Heaven, as of making earth itself heavenly to ourselves, and to our fellow-Christians, and to the world of sin and sorrow all around us—even then, I say, our hearts shall "surely there be fixed, where true joys are to be found,—through Jesus Christ our Lord. Amen."

For the Southern Churchman.

Parson Weems.

By Alexander F. Robertson.

In The Southern Churchman of March 19, 1910, Mr. Lawrence C. Wroth protests against the summary treatment received by Weems at the hands of Rev. C. H. B. Turner, in his work "Some Records of Sussex County, Delaware," and declares that he believes Weems "to have been, in spite of many pecularities of temperament, an honest gentleman and a worthy priest of the Church."

I think the more Weems is investigated the more irresistible is the conclusion that he was neither honest as to facts nor worthy as a priest.

Bishop Meade knew him personally and has given an account of him in his first volume of "Old Churches and Families of Virginia," pp. 234-5. The Bishop writes: "Whether in private or public, in prayers or in preaching, it was impossible that either the young or old, the grave or the gay, could keep their risible faculties from violent agitation. * * * Although his name never appears on the journals of any of our conventions, and cannot be found on the list of those ordained for Virginia or Maryland by the Bishop of London, so that doubt has been entertained whether he ever was ordained a minister of our Church, yet I have ascertained that to be a fact." Unfortunately the Bishop does not state how he learned this to be a fact.

Bishop Meade in his account states that Weems was in the habit of having the servants assemble in private houses, where he would spend the night, and would recite a portion of Scripture, for he would never read it out of the book, and perhaps say something to them, or in the prayer about them, but that it was in such a way as only to produce merriment. "This I have experienced in my own family, and at my mother's, and have heard others testify to the same."

Weems was a travelling book-seller—travelling in a little wagon with his fiddle as a constant companion. On one occasion in a little tavern in Caroline county, Va., some strolling puppet showman gave an exhibition and a fiddle was necessary to the full performance; that was wanting, but Weems supplied the deficiency. Bishop Meade

relates that on an election, or court-day at Fairfax court-house, he found Weems with a book-case full of books for sale, and looking at them he saw Paine's "Age of Reason," and taking it in his hand he asked him if it was possible that he could sell such a book. Weems immediately took out the Bishop of Llandaff's answer, and said: "Behold the antidote. The bane and antidote are both before you."

The Bishop further states that during his absence in Winchester on one occasion Weems in his pulpit extolled Tom Paine and one or more noted infidels in America, and said if their ghosts could return to the earth they would be shocked to hear of the falsehoods which were told of them. "I was present the following day," writes the Bishop, "when my mother charged him with what she had heard of his sermon, and well remember that even he was confused and speechless."

Such testimony coming first-hand from Bishop Meade would seem to dispose of the claim that Weems was "a worthy priest of the Church."

Moreover he seems to have manufactured facts to suit the occasion. On the title page of his Life of Washington he describes himself as "Rector of Mount Vernon Parish." There was no such parish. In Truro parish, Fairfax county, Va., there was a church called Pohick, or Mount Vernon church. It was six or seven miles from Mt. Vernon, and of this church Washington was a member and vestryman until 1785, when he joined the church at Alexandria. Bishop Meade alludes to the fact that Weems announced himself, in his books, as rector, but of course he attached no credence to the statement and expressly says, as we have seen, that his name never appeared in the Journals of any of the Conventions, and also adds in his narrative, "I do not think he could have long even pretended to be the rector of any parish."

Senator Lodge, in his "Life of George Washington," Vol. I., pp. 10-11, 40-43, describes Weems in caustic terms. After referring to the stories of the cherry-tree, the refusal of Washington to fight at Alexandria when he was knocked down in the presence of his soldiers, and the initials in the garden, the author states that the latter tale was taken bodily from Dr. Beattie's biographical sketch of his son, published in England in 1799, which Weems followed as his model.

It would, therefore, seem that if Weems was not "mendacious," as Lodge regards him, he was, at least, as Bishop Meade describes him, one of "nature's oddities."

Staunton, Va., April 4, 1910.

The Fruitage of The Resurrection.

"Perfection of life's imperfections, completeness for its incompleteness, harvest for its tearful sowing, fruitage for its buds and blossoms, final success for its seeming failures, triumphs of its defeats, righting of its wrongs, recovery of its lost treasures—all are the ripe fruitage of the resurrection of the Son of God. So also the life of Christ and its teachings would have been robbed of their charm and their power, had not He whose they were triumphed over death and the grave. But more than all this, how much more the resurrection means for the reality of the future life as well as for the wavering faith of humanity which rather timidly had hoped there might be a future."—Rev. P. A. DeLong.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Confirmation and Holy Communion—Bishop Whittingham's Position.

Mr. Editor: It may be of interest to you to know that you are sustained in your interpretation of the Rubric at the end of The Confirmation Office by the late Bishop Whittingham, as the following leaf out of my own experience will prove:

On the afternoon of December 20, 1867, I was in the Bishop's study in Baltimore, to take my final examination for priest's orders. One of the examiners asked me this question: "Suppose you were celebrating the Holy Communion, and there came to the chancel rail a person whom you knew to be a member of some other religious body, what would you do?" I replied that I would communicate him. His next question was whether I had ever read the Rubric. I replied that I had. He then wanted to know how I could reconcile my action with that Rubric. I replied that I had been taught that the rubric in question had reference to our own people, and that it had never been intended to apply to members of other religious bodies, who might occasionally come to the Communion.

The examiner told me that I was wrong, and that I had no right to go contrary to that Rubric. To this I replied that I had been taught to do this and would coninue to do it, until I had been convinced that it was wrong. The Bishop then took part in the discussion, and said to me: "You are right, sir; you have done what you ought to have done, and what I have done throughout the whole course of my ministry."

He added that once when on a visitation, he held service at a place that was near Mercersburg, Pennsylvania, where there was at that time a Theological Seminary of the German Reformed Church. The faculty of that Seminary attended this service, and came in a body to the chancel rail to receive the Communion, which he gave them. After the service they came to the vestry room to thank him for what he had done. They said that they did not consider his act as implying any recognition of their orders, but regarded it merely as an act of Christian courtesy, which they appreciated, and for which they thanked him.

Bishop Whittingham was, in his day, regarded by many as a rigorist; he believed in the distinctive principles of the Church, and maintained them always, through evil report and good report. This was his interpretation of the Rubric, and thinking that it might be of interest to you, I send it, to be used or not, as you see fit.

J. Worrall Larmour.

St. John's Rectory, Upper Falls, Md., April 19, 1910.

Church Intelligence.

CALENDAR.

April.

1—Friday.
3—First Sunday after Easter.
10—Second Sunday after Easter.
17—Third Sunday after Easter.
24—Fourth Sunday after Easter.
25—St. Mark's Day.

Collect for the Fourth Sunday After Easter.

Almighty God, who alone canst order the unruly wills and affections of sinful men; grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

Collect for St. Mark's Day.

O Almighty God, who hast instructed Thy holy Church with the heavenly doctrines of Thy Evangelist Saint Mark; give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of Thy holy Gospel; through Jesus Christ our Lord. Amen.

Foreign.

Church Growth in Wales.

The reports of the Easter vestries in Wales furnish some very encouraging evidence of the growth of the Church in the principality. Church extension is proceeding, or projected, in no fewer than five parishes in Cardiff alone. The parish of St. Margaret's, Roath, has proposed to raise £12,000 for this purpose. At St Mary's a new church is wanted to meet the growing needs in one of the districts in the parish; while between £5,000 and £6,000 is to be raised to complete St. Stephen's church and build a parish hall. St. John's and St. Andrew's parishes have also schemes of Church extension, either in course of procedure or in view in the near future. Gabalfa, Newport, Jenrhiweeibr, Radyr, Ynysybwl, and many other districts tell the same tale. All this is surely the best possible proof that the Church in Wales is gaining ground in all directions, and making efforts to provide increased accommodation, necessary not only for newcomers, but also for those who are voluntarily turning to the Church from the various Dissenting bodies.

Another illustration of the vitality of the Church in Wales is to be found in the figures of the Llandaff Church Extension Society presented at the annual meeting last week. We learn that no less than £122,000 had been contributed, and £118,952 disbursed by the Society during the last fifty-nine years. Referring to the long-delayed report of the Church Commission, it was remarked that Churchmen could await it with equanimity, and with an assurance that nothing it might contain could do harm to the Church in Wales. The report also warned Churchmen not to relax their vigilance, for,

although the threatened Disestablishment Bill had not yet passed the House of Commons, if the present Government remained in power it was pledged to reintroduce that measure.

Home Reunion.

The Bishop of Salisbury presided yesterday at the Salisbury Diocesan Synod. In his opening address he said that a short time ago he gladly accepted an invitation from the Free Church ministers of Salisbury, to attend a meeting at which they had invited Dr. Walpole, the rector of Lambeth, to address them on a devotional subject. That seemed to him a natural way of carrying out the resolutions of the Lambeth Conference of 1908. It was a sign of brotherly affection on their part which he much valued, and it was one of those quiet ways of cultivating Christian fellowship, which was worth more than a good many louder demonstrations.

The Bishop announced that he had "had the great honor of being asked to preach the opening sermon at the General Convention of their church in the city of Cincinnati, and to deliver a course of lectures on the Church in Sweden at Chicago, both in the month of October.

It is significant that at the General Synod of the Church of Ireland, the question of Home Reunion was also put forward. Chancellor O'Connor, in discussing the report of the Home Reunion Committee, moved that the committee be instructed to prepare a report for submission to the next meeting of the Synod on the advisability of the interchange of pulpits under certain conditions between the clergy of the Church of Ireland and those of the Presbyterian Church. The Bishop of Derry said that all over the North of Ireland there was a very great movement in the direction, but he thought it would be a mistake to act incautiously, and to make an advance before they were quite certain how they would be received. There was a real aspiration all over the country in favor of reunion, and if they were united they could evangelize Christendom. He suggested that Chancellor O'Connor and the Reunion committee should see whether they could not first form a union, an organization of Churchmen and Presbyterians. Chancellor O'Connor thanked the Bishop for his suggestion, and withdrew his motion. The Rev. T. T. Gray, Fellow of Trinity College, alluded to the friendly relations that had been established between Trinity College, Dublin, and Magee Presbyterian College, Londonderry.

Two venerable clergymen had been vicars of parishes of the name of Monkton, and both died on March 23—the Rev. H. K. Venn, who was from 1869 till 1902 Vicar of Monkton, near Honiton, Devon, at the age of ninety-five; and the Rev. R. L. Allmutt, from 1884 till 1894, Vicar of Monkton, near Ramsgate, Kent, at that of ninety-two. Both churches are dedicated to St. Mary Magdalene.

Yesterday was the sixty-second birthday of Dr. Randall T. Davidson, Archbishop of Canterbury. Although it is nearly nineteen years since he was consecrated in Westminster Abbey, together with the late Dr. Mandell Creighton (who was also looked upon as a future Primate), he is more than fourteen years the junior of Dr. Browne, of Bristol, now the oldest Prelate on the Bench. The latter became a Bishop six years later than Dr. Davidson.

American.

The New President of the Brotherhood.

At a meeting of the National Council of the Brotherhood of St. Andrew, held in Philadelphia recently, the resignation of Robert H. Gardiner, as President of the Brotherhood, was formally accepted with deep regret. His successor elected at that meeting is Mr. Edward H. Bonsall, of Philadelphia. Mr. Bonsall has accepted the duty and has already entered upon his work.

The new President was born in Philadelphia, November 19, 1859, being the descendant in the eighth generation of Richard and Mary Bonsall, Friends, who settled in Darby, Pa., in 1683. Educated in the public schools of Philadelphia, he left the Belmont grammar school when a young lad, starting as office boy in the law office of Richard L. Ashhurst. He served as



MR. EDWARD H. BONSALL,
The Newly-Elected President of the Brotherhood of St. Andrew.

clerk and conveyancer in this office while pursuing his studies and was admitted to the Philadelphia bar in December, 1880. For six years he continued as an assistant in Mr. Ashhurst's office and in 1886, upon the organization of the Commonwealth Title Insurance and Trust Company, he was appointed Title and Trust officer. During the thirteen years of his official connection with this company his thoroughness in work and tact in dealing with men and affairs won wide recognition and after a number of minor promotions, he was made vice president. In 1899 he was called to the vice presidency of the Land Title and Trust Company, one of the largest institutions of its kind in the country, and this office he still continues to hold.

Mr. Bonsall has long been known as a zealous worker in the Brotherhood and an active supporter of all Christian movements in the community. While the duties of his professional life have made large demands upon his time and attention, yet Mr. Bonsall has for many years been an important factor in all altruistic movements in his community. Confirmed by Bishop Stevens when he was 16 years old, at the Church of the Beloved Disciple, he later transferred to St. Matthew's church, Philadelphia, where he has been successively vestryman since 1885, rector's warden since 1895, superintendent of the Sunday School for two years, teacher of the Men's Bible Class for over twenty years and the organizer and director of the Brotherhood Chapter. It would be difficult to mention a line of work which has been undertaken in that parish during the last twenty-five years in which he has not borne honorable part.

Outside of his parish work Mr. Bonsall has been useful as a delegate to the Diocesan Conventions, a member of the standing committee of the Diocese for two years, treasurer of the Diocesan Board of Missions for ten years, treasurer of the committee for work among the deaf mutes, member of the executive board of the Sunday School Association, councillor to the city mission, one of the founders of the Philadelphia Church Club and for six years president of the Philadelphia Local Assembly of the Brotherhood. Mr. Bonsall was elected a member of the National Council of the Brotherhood in 1906, and in all these varied fields he has served with fidelity and quiet efficiency.

Mr. Bonsall has been an active worker in the Young Men's Christian Association and has served for six years as chairman of the Committee of Management of the Central Branch, during which period he personally supervised the erection of the new $1,000,000 building and the organization of its varied activities. Recently he was chairman of the Philadelphia Committee, which organized the great Convention of the Laymen's Missionary Movement in that city, and was also instrumental in establishing the Big Brother Movement in Philadelphia, for the care of juvenile delinquents.

In religious gatherings and more particularly in heart to heart talks with men, Mr. Bonsall has shown the power of simple and direct speech, yet his special characteristic is effectiveness in work. His public work has made great demands upon his time and energy, but it has never disturbed his constant faith in the things which call him to a higher duty.

Mr. Bonsall was married in 1887, to Miss Hannah R. Tunnelle, and resides at Glenolden, a beautiful suburb of Philadelphia. He has two sons, Edward H., Jr., who is a student in the Philadelphia Divinity School, and Rodney T., who is now in the Episcopal Academy.

THE BOARD OF MISSIONS.

The Board of Missions met on April 12, with Bishop Peterkin in the chair.

A letter was received from Bishop Doane's daughter, telling of his accident and stating that his condition was very satisfactory.

The Treasurer's report was more encouraging than at any previous time this year, the contributions from parishes and individuals toward the apportionment being about $23,000 in excess of a year ago, and receipts from all other sources toward the appropriations being fully equal to those to April 1, 1909. To April 1st, 2,250 parishes and missions have sent offerings and nearly a third of this number have sent their full apportionment or more. Eighty-two of the eighty-seven Dioceses and districts have made apportionments to the separate parishes and missions. The report showed, however, that the large sum of $390,000 is still due on the apportionment and must be contributed in the five months

that remain before September 1st, if the Board of Missions is to go to the General Convention with all its appropriations met.

Speaking of the work of the Sunday School Auxiliary the Treasurer gave the record for two weeks after Easter to April 9, as follows: From 948 Sunday Schools we have received $19,671.60, an average of $20.74 per school. Last year, during the same period after Easter, we received from 915 Sunday Schools, $16,915.46, an average of $12.48 per school.

Mr. Arthur Ryerson was appointed a member of the Commission of Seven, for securing contributions from the Church to meet appropriations for the fiscal year.

A letter was submitted from the Bishop of New Jersey, expressing his gratitude to the Board of Missions for "its kind and generous estimate of my long service."

The Bishop Coadjutor of Virginia, Dr. Lloyd, was elected to fill the vacancy caused by Bishop Scarborough's resignation. Bishop Lloyd was appointed on the Advisory Committee.

A gratifying communication was received from the "Chaplain of the Episcopal Church at the University of Minnesota," commending the work under the charge of the Rev. John J. Gravatt, Jr., and Deaconess Henrietta R. Goodwin, student secretaries. The Rev. Mr. Kilbourne wrote: "The work of our Church at the University of Minnesota has been greatly aided by the advice and co-operation of these two secretaries, who are splendidly versatile. I sincerely hope that the crucial service they are performing may be permanently continued."

The delegates to represent this Church to the World Missionary Conference to be held in Edinburgh from June 14 to 23 were appointed as follows:

Assembly Hall.—Chicago, Rt. Rev. C. P. Anderson, D. D.; Connecticut, Rev. W. P. Ladd; Hankow, Rt. Rev. L. H. Roots, D. D.; Honolulu, Rt. Rev. Henry B. Restarick, D. D.; Long Island, Rev. Reese F. Alsop, D. D.; Mr. William G. Low; Maryland, Rev. J. H. Eccleston, D. D.; Massachusetts, Rt. Rev. William Lawrence, D. D.; Newark, Rev. Charles T. Walkley; New York, Rev. Charles Roper, D. D., Mr. John W. Wood, Mr. William Jay Schieffelin, Miss Julia C. Emery; Nevada, Rt. Rev. Henry D. Robinson, D. D.; Philippines, Rt. Rev. Charles H. Brent, D. D.; Pennsylvania, Rev. J. deW. Perry, D. D., Rev. H. L. Duhring, D. D.; Rhode Island, Rev. Robert B. Parker; Shanghai, Rev. F. L. H. Pott, D. D.; Tokyo, Rt. Rev. John McKim, D. D., Rev. C. H. Evans; Western New York, Rev. Chas. H. Smith, D. D.

Synod Hall.—Massachusetts, Rev. Sherrard Billings, Mr. Douglas T. Davidson, Mrs. William Lawrence; Long Island, Mrs. Silas McBee; Nebraska, Mr. John E. Smith; New York, Mrs. Seth Low; Pennsylvania, Mrs. J. deW. Perry, Mr. Charles E. Beury, Dr. J. Nicholas Mitchell, Mrs. J. Nicholas Lucy Duhring; Rhode Island, Rev. Mitchell, Mrs. John Markoe, Miss Richard E. Graham, Mrs. Richard R. Graham; Southern Virginia, Rev. E. E. Rollins, Mrs. W. F. Rollins; Virginia, Mr. Lawrence R. Lee; Bethlehem, Rev. G. H. Sterling, Mrs. Sterling, Mr. Joseph Wakefield; Milwaukee, Miss Pearl Howard Campbell.

The resignations of the Rev. Thomas Jenkins and Miss Isabel M. Emberley, Church workers in Alaska, were received.

The following appointments were made: Miss Hunter for Oklahoma, in place of Deaconess White, retired; Miss Alice Newitt, for Utah, in place of Deaconess Knepper, resigned; Miss Cornelia Edwards, as missionary at Vernal, Utah; Miss Sarah Elizabeth Hopwood, as missionary in Hankow District.

The Bishop of Hankow's appointment of Mr. Robert A. Goodwin, Jr., of the Theological Seminary of Virginia, was approved. Mr. Goodwin is the son of the Rev. Robert A. Goodwin, rector of St. John's church, Richmond, Va.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Letter to the Junior Auxiliaries.

My Dear Young Friends of the Junior Auxiliary to the Board of Missions:

As our course this year, like Halley's comet, is unlike the usual annual Junior May; and, for fear of some misunderstanding, I write you a circular letter. You know about this time each year it has been the usual annual custom to get ready for a "Junior Day," send out blanks for your annual reports; receive them; make up into one general report; have it ready to read at the meeting of the Council; and again at the meeting of the Womans' Auxiliary and the Junior Day; and elect delegates.

But this year it is not done. The blanks for your annual reports you will receive in a few days; and a request is made by your secretary to fill and send to her, at Big Stone Gap, not later than May 5.

The general report will be made as usual and be ready to read and be printed along with the council matter. But there will be no Junior Day, nor meeting of the Woman's Auxiliary in May. Mrs. Letcher, our secretary of the Woman's Auxiliary, will not return from her Oriental trip until June, and so the regular meetings will be postponed until November next, when news from the General Convention, and possibly returned Missionaries will be had; and the meeting will be perhaps very instructive and pleasant from such waiting.

Now, let me make some suggestions, and ask a few questions of you dear young people. In making out your annual reports, be careful to put money on the page for such, and boxes on a different side. This sounds unnecessary, as it is plainly printed to that effect; but, if you had to decipher reports and have to wonder whether boxes or money was meant; to guess where the boxes were sent, and to whom; to have to wait to get the answers about the matter—then you would do what your secretary is doing—beg you to be accurate and careful. And don't send to me the United Offerings. I sometimes get it, and either have to send back the check, or forward my own to "Mrs. Henry M. Castle, 168 Freemason street, Norfolk." All money for your Diocesan pledges send to me. And please don't wait too long in sending for your pledges. Are you sure that you know what they are? Let me give them, for fear some new branches may not be quite certain. A change of officers sometimes makes a person uncertain.

You know we have for fifteen years been caring for a scholarship in St. Mary's School, Shanghai, and one Virginia missionary—Miss Steva Dodson is head of it. Then for fourteen years, I think, we have cared for a little boy in the Osaka Ophanage in Japan. For some years we have had a memorial scholarship in the school at Cape Palmas, Africa, and last year we took a memorial cot in St. Luke's Hospital, Tokyo, Japan. Then we like to help the colored work in our own Diocese; and so we send help to Lawrenceville and to the work in the Divinity School in Petersburg; and last year sent help to our Mission for Colored People in Lynchburg, where your Secretary and your Archdeacon worked and labored for eight years, before you sent us as "missionaries" to Southwest Virginia. So be liberal and zealous, and loyally help your secretary, or she will get timid about pledges. If she should go to the General Convention in Cincinnati in October and hear of great things being done for Christ's Kingdom on earth that we may help more. Then here is our big Southwest Virginia. There are good places for money and boxes. We are digging for different coal from the many men about us, and while they are "not ashamed to dig," we are to "beg." It will be told you a little later if it seems expedient to send an united box to the Indians, and where.

You know there is a sort of pledge that we call attention to each year; but do not help much—that is what we call the "Central Fund. It means all the expenses of writing and printing; railroad fare to and from annual meetings; express on curios, etc., which is about $2 a year, say. Now the Woman's Auxiliary has had to take care of this generally, or your Society might have landed in the "debtor's jail." Somehow, as I am getting to be of a ripe old age, and grandmother to some young people, I feel like sitting by the fire and having all my young people take care of me. So let the "Central Fund" be thoughtful—don't you think?

I wonder how many branches have studied about what the missionaries are doing for the carrying of good news to those who have it not? Put on your blank reports what you have studied during the year. Could you send—along with your report—a little account of what you did, and how you did it? Tell how many boys and how many girls are in the week-day classes in your parish. I wonder what branch will be the best in study and work during the year? Do you ever take a piece of money—earned by your own work—and wonder and pray and grow enthusiastic, and feel as if you were the little lad with the few loaves and fishes—but with the One who broke and gave to the multitude—quite near? Try it and see if you will not be able to "feed many" with your little. I must leave some for next time. So good bye and God bless you.

Affectionately, your friend and secretary,

A. H. Lloyd.

The Rev. G. Otis Mead, General Secretary of the Church Extension Fund, has for the past week been devoting his time to the Episcopal constituency in Portsmouth. He has been very successful and is much pleased with the kind and gracious attentions and help given him. Next week he will visit Suffolk, where, no doubt, he will receive a gracious and hearty response from these good Church people.

On Sunday, April 17, Bishop Randolph visited St. Thomas' church, Berkley, and confirmed a class of sixteen. The vestry of St. Peter's church, Norfolk, have called the Rev. W. H. Burkhardt, of Leesburg, Va., to succeed the Rev. C. E. Woodson, who lately became the rector of the Church

of the Good Shepherd, Columbia, S. C.

The Rev. John R. Matthews began a mission in St. John's church, Portsmouth, last Friday..

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Meeting in the Interest of Church Union.

At a meeting of the Committee on Church Unity of the Protestant Episcopal Church for the Diocese of Virginia, held in March, 1910, it was determined to invite representatives of all of the Evangelical churches in Richmond to meet with this committee on April 7, 1910, to discuss the question of closer Christian fellowship and Church Union. Accordingly, on April 7, 1910, representatives of the Methodist, Baptist, Christian and Episcopal Churches met, and after earnest consideration and discussion, adopted the following resolution, which was subsequently endorsed and signed by representatives of the Presbyterian and English Lutheran Churches:

"Believing that the time and conditions are propitious for an active effort in furtherance of a closer union and Christian fellowship between the several Evangelical Churches in the State of Virginia, that a reasonable basis of agreement for such closer union and Christian fellowship is practicable, and with the hope that such a basis of agreement once established in Virginia will lead to favorable action along similar lines throughout America. The undersigned, in voluntary conference assembled, as individual members of their respective churches, do hereby unite in a call for a conference of delegates to be appointed by the governing bodies of the several Evangelical Churches in Virginia, to meet in the City of Richmond, Virginia, as soon as practicable, for the purpose of considering whether a closer union and Christian fellowship cannot be established between said churches, and if so, to report their conclusions and recommendations to their respective governing bodies for consideration and action. We request the governing body of each of said churches, at its next meeting, to appoint three lay and three clerical, or ministerial, delegates to said conference and to designate some member of said delegation to serve as a member of the Committee on Arrangements, which said Committee shall fix the time and place of holding said conference and make all arrangements therefor." (Signed)

Robert A. Gibson, Bishop of the Diocese of Virginia of the Episcopal Church; W. R. L. Smith, Pastor of the Second Baptist Church of Richmond, Va.; W. Asbury Christian, Presiding Elder Richmond District of the Methodist Episcopal Church; H. D. C. Maclachlan, Pastor of the Seventh Street Christian Church, Richmond, Va.; James W. Morris, Rector of Monumental Church (Episcopal), Richmond, Va.; Russell Cecil, Pastor of the Second Presbyterian Church, Richmond, Va.; J. J Scherer, Jr., Pastor of the 1st English Evangelical Lutheran Church, Richmond, Va.; W. J. Kimbrough, O. A. Hawkins, John Rutherford, Rosewell Page, John B. Minor.

One Hundred and Twenty-fifth Anniversary of the Diocese.

The 125th anniversary of the Diocese of Virginia will be celebrated by the meeting of the Council in Richmond. The Council will convene in Holy Trinity church, on the 18th of May next, at 3:30 P. M. The rectors of parishes in the Diocese are requested to inform Mr. P. H. Baskerville, chairman of the committee of arrangements, 20 N. Laurel street, as soon as practicable, of their attendance, and to send the names of their lay-delegates, that entertainment may be provided. Mr. Charles A. Crawford is chairman of the committee on transportation.

The opening service of the Council will be held in St. John's church, at 10 A. M., Wednesday, May 18, as the first Council of the Diocese met in that church 125 years ago.

Plans for the New Church at the University of Virginia.

Three important meetings were held at the University of Virginia last week, at each of which the Rev. Dr. McIlhany exhibited and explained the preliminary plans submitted by the architects for the church soon to be erected in that vicinity. The large number of ladies who attended the monthly meeting of the St. Paul's Guild, more than fifty students present at the third reception of the present session given by the University Chapter of the Brotherhood of St. Andrew, and the interested men of the community in special meeting, were unanimous in their praise and approval of the drawings. In following the classic style of architecture prevailing at the University the architects seem to have succeeded admirably in designing a building both harmonious with its surroundings and at the same time churchly in its lines and arrangement on the exterior and interior. When the drawings are finally completed, within the next two or three weeks, it is hoped that cuts and a full description of the same can be given in the Southern Churchman, that the many friends of this important work may be fully informed of its progress.

Sunday School Commission.

The annual meeting of the Sunday School Commission of the Diocese of Virginia will take place in Holy Trinity church, Tuesday, May 17, at 8:15 P. M. The programme is one of great interest to every Sunday School worker in the Diocese, and it is expected that the attendance will be very large. The programme is as follows:

The Bishop will preside. The opening service, the Rev. J. J. Gravatt, D. D. Report of the president. Child Nature: The Organization to Handle the Child, Rev. Thomas Semmes. Church Teaching for the Child, Rev. Wm. Meade Clark. Worship for the Child, Rev. R. A. Goodwin. Mission Teaching for the Child, the Bishop Coadjutor, the Rt. Rev. A. S. Lloyd.

Death of Wm. Ellis Jones.

Mr. William Ellis Jones, a highly esteemed Churchman of Richmond, died at his home in that city, on Monday morning, April 18, aged 72 years. Mr. Jones was a member of Emmanuel church, Brook Hill, the rector of which, the Rev. E. E. Osgood, conducted the funeral services in St. Mark's church, Wednesday morning. Mr. Jones was engaged in the printing business, and for many years printed the annual Journals of the Diocesan Council. He was one of the organizers of St. Mark's congregation, and for twenty years senior warden of the church and superintendent of the Sunday School.

Besides his wife, who was Miss Ella Cordelia Smith, he leaves three sons—F. Ellis, Fairfax Courtney and Thomas Grayson Jones.

Richmond City Missionary Society.

The quarterly meeting of the Richmond Protestant Episcopal Missionary Society was held in the lecture room of Grace church, on April 18. There was an unusually good attendance and encouraging interest shown. Reports showed a healthy condition of affairs—that of the City Missionary stating that during the three months one hundred and twenty-seven services have been held in the institutions, etc., in and about the city, and that all calls for help on the part of the worthy poor have been responded to.

Rev. J. Y. Downman Returns from Abroad.

The Rev. J. Y. Downman, D. D., after an extended trip abroad, returned to Richmond on April 13. On April 15 a reception was tendered him by his congregation in the parish house of All Saints' church, which was largely attended, a number of people of the city, together with clergy of other churches being present to congratulate and welcome him home.

Parochial Reports.

The Rev. John H. Dickinson, Diocesan Statistician, having been prevented by circumstances over which he had no control, from sending out blank forms for parochial reports, states that he will send out these forms this week. Any one not receiving them will please notify him.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Handsome Gifts to Holy Trinity Church, Gainesville.

Handsome gifts were presented to Holy Trinity church, Gainesville, on Easter Day, and consecrated by the rector, the Rev. Thomas A. H. Burke.

These consisted of a massive pair of Eucharistic candlesticks, made by Gorham, New York; also a pair of vesper lights, made by Geissler, New York. The donors were Miss Tebau, principal of the Diocesan Girls' School, at Gainesville, and Miss Thomas, assistant principal.

A handsome hand-carved antique oak pulpit stall and prie dieu, now being made by the Fond du Lac Church Furnishing Company, are the gifts of Mrs. Phillips, of Jacksonville, in memory of her husband, Dr. Phillips. These will be consecrated on Sunday, May 1.

A solid silver Communion service, made by Gorham, of New York, for St. Clement's chapel, Lloyd, Florida, was lately consecrated by Mr. Burke. The service was given in memory of Mrs. Whitfield, wife of General Whitfield, and one of the most prominent women in the Diocese. The gift was made by Mrs. Whitfield's daughter and granddaughter, who reside at Lloyd.

The laymen of St. Michael's church, Charleston, S. C., the Rev. John Kershaw, rector, met in the parish house, last Sunday night, and formed an organization for co-operation with the Laymen's Missionary Movement. Addresses were made by Mr. Frank Frost, who presided; by the rector and by Mr. J. Kennedy Bryan. The addresses were strong and inspiring and the meeting was most enthusiastic. A commitee of ten was appointed to assign the men of the congregation to the committee, which will be constituted an executive committee.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Clerical Conference—Bishop Talbot Tells of Missionary Work by Laymen. Alcoholism Treated at the Emmanuel Healing Mission—Laymen of St. Mark's to Work for Missions—Actors' Church Alliance.

The Clerical Conference gotten up by the Federation of Churches, the initial one of which Bishop Greer opened, held its second monthly meeting on April 12. The mayor of the city spoke, and announced his plan for enforcing the excise law. This plan is the one prescribed by the law itself, and is simply that police and other officers of the law shall observe conditions in saloons on Sundays. Where the law is violated they are next day to make affidavit and upon that the district attorney will proceed. The old way was for the police to make arrests. This was quite unwarranted, so the present mayor holds, and led in the end to the defeat of the very reform intended.

There were present about two hundred clergy of New York, fully forty of whom were Church clergy. It is held to be a curious turn things have taken, and what is to be the effect upon membership nobody pretends to know, although some have opinions. Church clergy present were by no means the Broads only.

Two hundred young men heard Bishop Talbot, of Bethlehem, in Trinity church, on April 12, describe missionary work by laymen in various cities. The Bishop made it clear that Church laymen are working in harmony with the Laymen's Missionary Movement, but appealing to young men for personal service, that they may organize their parishes for missionary gifts of men and money for Diocesan and world work, and that they will put into such efforts as they make better methods than have obtained. He pointed to organization work already taken up in many parishes, some of them leading ones of New York, where young men are helping to raise apportionments, and are seeing to it that these apportionments are taken to the societies without expense or even effort on the part of these societiesJ"a tremendous advance step," said the Bishop.

Plans are making, the speaker said, for conferences of Church laymen in more than a dozen cities, including two summer conferences, the same to end with a laymen's meeting in Cincinnati during the General Convention, provided a date be secured that would fit in with other missionary meetings. Bishop Talbot stated that whatever other plans might be made at Cincinnati for missionary meetings those of young Church laymen did not duplicate, for the purpose is, if the meeting be held, to ask it to adopt a short and ringing appeal to the young laymen of the whole Church that they take hold and help the Bishops, the rectors, and others in plans for Church advance, especially in our growing cities. Bishop Talbot said he spoke as chairman of the Council of Advice formed by these young Church laymen.

Sunday night, April 17, Christ church contained as mixed a multitude as ever gathered in one church in New York. In the line of vested choristers, joining the regular choir, were Italians, Frenchmen, Swedes, Negroes, Columbia University students and Americans from choirs in Bronx missions, and in the congregation were people of the nationalities named and also Chinese, Japanese, Greeks, Armenians and Germans. Hymns sung included "All Hail the Power," "Onward Christian Soldiers," and "My Country, 'Tis of Thee." The rector, the Rev. Geo. Alex. Strong, presided, the service being a special one, and there were three addresses. One showed work doing for welfare of children, another work by and for aliens in New York, and the third extension of the Church in New York's suburbs. Both this service and the meeting in Trinity were parts of a Church Laymen's Conference, the third year such has been held, aimed to arouse young laymen of the Diocese to larger interest in missions. Without being an additional burden upon the Bishop, these laymen seek to do what they can to help Bishop, Archdeacons and other leaders in Missionary plans made by them.

A feature of the Emmanuel Healing Mission at St. Mark's church, New York, this season, has been the marked success attending the treatment of alcoholism. The Rev. Mr. Batten, the rector, said without mentioning the number of cases or the limit of treatment, that abundant opportunity has now been given to prove the satisfactory results of the treatment. No cases are treated save upon consultation with a regular physician, preferably a neurologist, since a large part of alcoholism is nervousness. Patients dealt with have been men upon whom the habit has been fastened for years, who have lost business standing and been given up by friends. Practically every case has been arrested at the start, and one patient declared he felt himself to have been born again. Hypnotism is employed to a very small extent. The treatment consists in giving to patients a new interest in life, and the building up of the religious life. One patient whose case has been least satisfactory has been one who would not attend the Sunday night service, and in whom it seemed impossible to arouse a spiritual desire.

Laymen of St. Mark's parish, New York, the Rev. Dr. L. W. Batten, rector, have taken hold of missionary work and have formed a laymen's Missionary Committee that now has 54 members. Emphasis is laid upon foreign missions, but new interest is aroused in all missionary endeavor. A feature of the work at St. Mark's has lately come to be the observance of St. Mark's Day with a parish dinner. This year missions will be made prominent at it. The development of this interest is new in the parish, and comes from the general movement in New York and other cities.

The Rev. Walter E. Bentley, one of the founders of the Actor's Church Alliance and now rector of Ascension parish, Greenpoint, Brooklyn, this month completes the entire three years course of lectures at the General Seminary, taking them in addition to his parish work, because he considered his own preparation inadequate, and also because he has been able, since entering the Church's ministry, to bring a considerable number of young men from the ranks of the theatrical profession, and to set them upon the study for Holy Orders. Several men have been furnished by him to Western Missionary Bishops. Two are now in the General Seminary and one at Cambridge. It is to help these young men that Mr. Bentley has better fitted himself. Young men of dramatic instinct and spiritual inclinations, believing the stage to offer them the opportunities they desire, enter upon it only to find that it does not. Some of them, entering the Church through the influence of Mr. Bentley, find there their vocation. About twenty such men are now in the Church and more than fifty have considered taking the step. Mr. Bentley's own parish work has prospered wonderfully, including self-support in a difficult neighborhood where most people are poor, all missionary apportionments met, a new rectory, and congregations filling the church. On occasional summers Mr. Bentley has been the July and August preacher in historic St. George's church, Belfast, Ireland, when congregations have been limited only by the size of the church. Part of the Greenpoint work of this rector is a stage in the parish house, and often plays, always of the best grade, given for a week, always excepting Friday. The dramatic ability is turned to the benefit of the Gospel. Mr. Bentley was an actor of reputation before entering the ministry of the Church, playing in Shakespeare and similar parts.

The old West Hall on the General Seminary grounds is being remodelled, and two apartments built, one for Prof. Hatch and the other for Prof. Blodgett. They are to be ready by the autumn.

The Rev. R. R. Claiborne has resigned as vicar of St. Thomas' chapel and become chaplain of the Orphan Home and Asylum, New York. His place is taken by the Rev. F. H. Cornell, late of the City Mission staff.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

The Rev. Dr. Washburn to Preach the Convention Sermon—Sunday School Lenten Offerings Church of the Holy Apostles—Meeting of Sunday School Workers—Work of the Galilee Rescue Mission—St. Nathanael's Mission Church Consecrated—Bishop Robinson to go Abroad—Bequest to St. James' Industrial School.

The sermon at the Convention of the Diocese in the Church of St. Luke and the Epiphany, on Tuesday morning, May 10, will be preached by the Rev. Louis C. Washburn, S. T. D., who has been appointed thereunto by the Bishop of the Diocese.

The Sunday Schools of the Diocese will hold their annual service for the presentation of the Lenten offerings in the Church of the Holy Apostles, on Saturday afternoon, April 23 at 3 o'clock. This offering will be a memorial to the late Mr. George C. Thomas. Bishop Whitaker expects to be present and preside.

The sixth annual meeting of the Sextons' Association will be held in the chapel of the Mediator, on Tuesday, May 3.

A missionary mass meeting will be held in the Academy of Music, on Tuesday evening, May 9, the day before the Diocesan Convention.

After the Convention when his resignation of Christ church, Franklinville, takes effect, the Rev. John G. Bawn and wife will go abroad for foreign travel.

The Primary Sunday School Workers' Union of the Diocese of Pennsylvania held their first annual meeting in the parish house of St. Jude and the Nativity, on Wednesday evening, April 13. Over 100 guests were present. Mrs. E. C. Grice spoke on "The Spiritual Side of Sunday School Teaching," and the rector, the Rev. Llewellyn N. Caley, on "The Practical Side of Sunday School Teaching." There was an informal musical programme, after which refreshments were served. Regular meetings are held in the Church House on the first and third Saturdays

of each month at 3 o'clock when methods, lessons and general work are discussed.

The Thirteenth Annual Report of the Galilee Mission shows that it is doing a noble work for the uplifting of the demoralized class of men who rarely cross the door of a church, by its services every night in the year, it being one of the largest and best equipped rescue missions in the country. Some who have strayed into them have been confirmed and are now communicants of churches in the city and elsewhere. Good meals are served for five cents and over three hundred are fed every day. Four large and well-lighted dormitories have 168 beds, which with shower bath costs ten cents a night. There is a large reading room and a smoking room for the use of those who sleep in the mission. Each year shows an increase over the previous one. In 1909, 43,670 attended the services; 74,566 meals were served, 55,423 beds were rented; 10,433 used the reading room; 6,962 the smoking room; 4,286 baths were given; 2,586 used the laundry; 4,099 were employed in the labor department; 228,707 bundles of wood were sold. The accommodations are too small and efforts are being made to raise funds to secure the adjoining building.

The fine new church for St. Nathanael's mission was consecrated by Bishop Robinson on Monday, April 11. The building is 55 by 120 feet, the chancel being 30 feet and the nave 90 feet. It is built of Holmesburg granite and lined with buff brick, and is of Early English architecture. The mission was started in 1897 in a two-story house, by those connected with the Episcopal Hospital Mission, to minister to those living too far away to attend services there. The large parish house was built through the exertions of Miss C. C. Biddle. The corner-stone of this was laid by the Rev. Herman L. Duhring. The crowding of the parish house necessitates the erection of the new church, which is located in the mill district, Kensington. The gift of $10,000 by a liberal Churchwoman made the new church possible, together with the efforts of other devoted Churchmen and Churchwomen.

Bishop Robinson, who has so greatly endeared the people of this Diocese in his ministrations, helping Bishop Whitaker, sailed for a trip to the Mediterranean, after which he will go to Oberammergau on April 14. He will, with his wife, be abroad for about three months.

By her will just admitted to probate, the late Miss Rebecca Coxe gave $10,000 to the endowment fund of St. James' Industrial School; $5,000 to the endowment of St. James' church, of which she was a member, and $500 to the Dorcas Society of the church.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

News of the Diocese.

St. Mark's church.—The Rev. Samuel Borden-Smith, the new curate of this parish, has recently resigned the rectorship of St. Paul's church, Salem, New Jersey.

The annual service of The Girls' Friendly Society will be held in Grace church, Brooklyn Heights, the Rev. Dr. C. F. J. Wrigley, rector, Sunday, April 17, 4 P. M. The Bishop of the Diocese will preside and the Rt. Rev. Frederick Courtney, of New York, will make the address.

At a meeting of the electoral body of the Cathedral, on Monday, March 21, the Rev. Roy Farrel Duffield was elected a Canon of the Cathedral to fill the existing vacancy. At present he is chaplain of St. Paul's and St. Mary's Schools, Garden City, but he will have charge of the Cathedral missions.

A "Missionary Tea" in the interest of the Woman's Auxiliary, given by St. Margaret's Guild, was recently held in the parish house of St. Mark's church, Eastern Parkway, Brooklyn. Addresses were made by the rector, Rev. John D. Kennedy; Mrs. Alexander Hutchins, president of the Woman's Auxiliary; Mrs. Otto Heinigke, president of the Church Periodical Club; the Rev. J. W. Cuthbert, of Kyoto, Japan, and Mr. Frank E. Wilson, of the senior class of the General Theological Seminary.

The Rev. William P. Evans, rector of the Church of the Resurrection, Richmond Hill, has just been presented with a purse of gold upon the completion of the tenth anniversary of his rectorship of the parish.

The Rev. Andrew C. Wilson, rector of St. Paul's church, Brooklyn, returned early in March after spending a few weeks in Bermuda.

The Rev. Benjamin Mottram, who is in charge of St. Paul's chapel, College Point, has just received a call to the rectorship of St. John's church, Parkville, to succeed the Rev. Dr. Ernest A. Osborne.

The five thousand dollars left by Mrs. Franklin B. Lord to the corporation called the Diocesan Missions of Long Island, has been paid over, and it has been decided to invest the amount and use the income only for work in the Archdeaconry of Queens and Nassau.

Bishop Kinsman, of Delaware, was the speaker at the meeting of the Brooklyn Clerical League at the Hamilton Club, on Monday, March 7.

A splendid illustration of practical interest in Missions was given in Grace church, Brooklyn Heights, the Rev. C. F. J. Wrigley, D. D., rector, on Easter Day, when an offering of $10,900 was taken. In this selfish parochial age it is refreshing what a parish will do under the inspiring influence of a rector who believes in the Church's command to go into all the world and preach the Gospel to every creature.

The Diocese of Long Island is noted for the munificence of its charities, largely centered in Brooklyn under the head of the "Church Charity Foundation" and the wise administration of Canon Swett. It comprehends an orphanage, a home for old people, a hospital, a home for the blind and a nurses' training school. The special need of this institution now is a new Training School for Nurses which will cost $4,500. A friend of the institution has promised $2,500, provided $2,000 is raised by May 1, next.

The following delegates appointed from this Diocese to the Men's National Missionary Congress which convenes in Chicago May 3, have indicated their purpose to attend: Admiral Mahan, of Lawrence; the Rev. W. G. McCready, D. D., rector of St. Peter's church, Brooklyn, and E. C. Miller, of Brooklyn.

The allied guilds of St. Ann's church, Brooklyn, tendered their rector, the Rev. Colin Campbell Walker, D. D., and his wife, a reception in the parish hall of the church, on Tuesday night, April 12. There was a large and representative attendance of the members of the parish, together with some of the clergy of the city and their wives. The Bishop of the Diocese was unavoidedly absent from the reception. The greatly beloved rector emeritus of the parish, the Rev. Reese Alsop, D. D., "introduced" the rector to the guests in a witty speech. This was the third annual reception and was greatly enjoyed by the guests.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Separate Convocation of Colored People Organized.

The annual Convention of the Colored People of the Diocese of Tennessee met in Emmanuel church, Memphis, on March 14-15. This was the first meeting of the Convocation under the Canon passed at the Diocesan Convention in 1909, organizing a separate Convocation of the Colored Churchmen as an autonomous body. The object in organizing a separate Convocation of the colored people as an autonomous body was the hope that this will in a large measure furnish a solution to the perplexing problem, with which the Church in the South is confronted, regarding the negro. It is, of course, too early to say how far this hope may be realized through the agency of a separate Convocation. But judging from the intelligent and enthusiastic interest manifested by the delegates present, it is safe to say that the Diocese of Tennessee is on the right road to a solution which in the course of time shall be instrumental in spreading the Kingdom of God among the colored people there. The attendance at all the sessions was very good, and the earnestness exhibited evidenced the fact that the colored people are waking up to their responsibilities.

Owing to the fact that the Bishop was compelled to leave the city, the Convocation, for the greater part, was presided over by the Archdeacon. In his annual address the Archdeacon pointed out three essential factors necessary for the development of the colored work.

First—The Priest. Nothing will conduce to the development of the colored work so much as the consecration and the personal example of the priest. Neither money nor beautiful church buildings, nor church organizations will make up for the spiritual and consecrated life of the priest. The priest is not only himself to live in the presence of God, but by the example of his daily life he is to lead those in his charge into the life of purity, honesty , patience, love, temperance and kindness, which alone expresses the Christian profession.

Secondly — The support of the Church's work. The time has come when the colored people must learn self-support as regards the work in the Church. It is largely due to the habit of our colored people to depend almost entirely upon outside help for their Church work that many self-respecting colored people keep out of the Church. They hate the idea of being carried on the charity list. It is one of the fundamental causes of indifference and callousness of so many of our colored Church-people. There is nothing which benumbs and deadens self-respect more than the effort of beating one's way through life."

Thirdly.—Business Methods.—If the work is ever to develop to the point of self-support there must be system. In the first place the canonical laws must be implicitly obeyed, since they are primarily intended for the orderly prosecution of the work in the Church. In the matter of raising funds there should be a carefully prepared budget for the year, and the efforts to meet

it should be through regular weekly offerings by means of the envelope system."

The colored work in Tennessee has never had a brighter prospect. Not only do the white Church-people take a more active and earnest interest, financially and otherwise, in the colored work, but what is more gratifying, the colored people themselves are showing more earnestness and a greater willingness for self-sacrifice in behalf of the Church. For the first time in the history of the colored work in Tennessee all the colored congregations will this year pay more than their full apportionments to Foreign and Domestic Missions.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Prisoners' Aid Department — Bishop Harding at St. Andrew's—Confirmation at the Church of the Ascension. Open Air Service at the Peace Cross. Burial of Miss Elizabeth Magill Todd. Memorials Placed in St. Thomas' Church.

The annual meeting of the Prisoners Aid Department of Washington was held at the Bishop's House, at 8 P. M., Thursday, April 14. This Department is now much in need of funds for its important work, under its agent, Mr. Massie.

A benefit in its behalf was held at the Bishop's House, from 3 to 7 P. M., on Saturday, April 16, when five of Washington's choice singers and other musicians gave the company a delightful entertainment.

Bishop Harding is President of this Department; but, it is not confined to our Church lines, either in work or sympathies, while yet its really great work is done by a Churchman, Mr. Massie, as agent.

The Bishop of Washington visited St. Andrew's church, Washington, at mid-day Sunday last, and preached. The class that would have been then presented was confirmed at a special visitation, on Thursday, March 31.

On Sunday, the Bishop stated that, at that special visitation, he came with grief, because of the coming loss of their rector, Mr. Carter, then about to leave for Pennsylvania; but now he was there with joy, because he could announce that the vestry had secured as Mr. Carter's successor, in the person of the Rev. Mr. Dimon, of Ohio, a clergyman who, he believed, would prove the man for the place. The Rev. Jay J. Dimon is rector of Grace church, Mansfield, Ohio, which he will hold until he takes charge of St. Andrew's, on Trinity Sunday, May 22.

At the Church of the Ascension, Washington, the Rev. J. Henning Nelms, rector, at the evening service, on Sunday, April 17, the Bishop confirmed fifty-two persons, one of the largest classes of the season.

The annual great open-air services at the Peace Cross, National Cathedral Close, will be held on Ascension Day, the fifth of May.

The Rev. Dr. J. McBride Sterrett, of Epiphany church, Washington, and Mrs. Sterrett, have returned from a winter's trip to Manila, Philippine Islands, during which they made short stops in China and Japan.

At 3:30 P. M., Saturday, April 16, the Rev. Messrs. McKim, Sterrett and Peter, of Epiphany church, Washington, officiated in the Burial Office over the remains of the lovely Elizabeth Magill Todd, daughter of Mrs. Elizabeth Todd and the late Everard Robinson Todd, of Washington. The service was held at her home, 1122 Vermont avenue, and burial was in Oak Hill Cemetery, Georgetown.

St. Thomas' church, Washington, the Rev. Dr. Ernest C. Smith, rector, has recently been adorned by the addition of two more memorial windows. One is in memory of the Rev. Douglas F. Forrest, D. D., and the gift of his widow, who is a parishioner of St. Thomas'. Dr. Forrest was a son of Commodore French Forrest, of the United States and Confederate States Navies; an alumnus of the Virginia Theological Seminary of the class of 1873; for several years assistant to the Rev. Dr. Thomas Addison, Trinity church, Washington, where a very zealous minister, he was much beloved; and, for shorter times in charge of parishes in Virginia, Kentucky and Florida.

This window represents St. Alban, the first British Martyr to the Christian Faith, in the 4th century.

The other window is the gift of Mr. J. N. Whitney, in memory of his wife, who was also one of St. Thomas' very active members, and represents Bertha, Queen of Ethelbert, King of Kent. Through the good offices of this Christian queen and wife, the heathen King Ethelbert was brought under the instruction and influence of Augustine, the Roman missionary of the close of the 6th century, who consecrated the first Archbishop of Canterbury. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Meeting of the Men's Club of St. Mark's, Mauch Chunk—Sunday School Offerings for Missions—Rev. Sidney Winter Accepts Renewed Call to St. Paul's, Owego, N. Y.—Archdeaconry of Reading.

The Men's Club of St. Mark's parish, Mauch Chunk, held a Churchmen's dinner on Thursday evening, April 14, which was attended by about seventy men of the parish, besides the invited guests. The dinner was in the hands of the ladies of the parish, and was beautifully served. The president of the Club, Mr. Guy Madara, welcomed the men and introduced the toastmaster, Mr. W. R. Butler, who announced the first speaker of the evening, the Rev. Crosswell McBee, of St. John's church, Lansdowne, Pa.

The chief speaker of the evening was Rt. Rev. Sidney C. Partridge, of the Missionary Diocese of Kyoto, Japan, whose wonderful address was full of wit, wisdom and spirituality, and completely carried away the hearers. Many of the men present declared they had never heard a finer presentation of any subject than that the Bishop gave of the needs of Japan and our responsibility toward meeting those needs with the Gospel of Jesus Christ.

Bishop Talbot, owing to the lateness of the hour, made a brief address, speaking of the Laymen's Missionary Movement, and appointed as delegates to the great Conference, to be held in Chicago, in May, from the Diocese of Bethlehem, Mr. Guy Madara, President of the Men's Club of St. Mark's church, and Mr. W. R. Butler, also of St. Mark's parish.

With the special music, the splendid menu, the unuusally fine addresses, the second annual dinner of the Club was a great success.

The Men's Club of the Church of St. Barnabas, Reading, had a successful informal meeting on the evening of April 21.

Under the auspices of the Diocesan Sunday School Commission, the first Diocesan United Sunday School service for the offering of the Lenten savings for General Missions was held on Saturday, April 16, in St. Clement's church, Wilkes-Barre, with about seventy delegates present. The service was conducted by the Rev. John Talbot Ward, rector of St. Clement's; the Rev. Llewellyn Caley, rector of St. Jude and the Nativity, Philadelphia, preaching the sermon. The Bishop was also present in the chancel.

The offering from the Sunday Schools represented, and others who either sent their offerings or reported the amount, was $3,629.79, an increase of $525.59 above last year's offering, with some schools yet to hear from.

After lunch, furnished by the ladies of St. Clement's church, in the parish building, a short Sunday School Institute was held, with addresses as follows: "The Children's Missionary Movement: How it has helped and Inspired the Whole Church," by the Bishop of the Diocese; "The Summer Sunday School Conference at Pocono Pines," by Rev. L. N. Caley; "Missions in the Sunday School," by Mrs. Charles R. Wood; "Lantern Slides," for Sunday School Work, by Rev. Dr. S. U. Mitman, President of the Diocesan Sunday School Commission.

The vestry of St. Paul's church, Owego, N. Y., urgently renewed the call they had extended to the Rev. Sidney Winter, of St. Mark's church, Dunmore, and St. George's mission, Olyphant, and on the advice and consent of the Bishop, Mr. Winter accepted it.

The Bishop immediately appointed the Rev. Richard Whitehouse, of Sidney, Nebraska, as rector-missionary at these two points.

The Rev. Mr. Winter came to the Diocese from England, as a friend of the Bishop of the Diocese, and he has done a very good work both at Dunmore and at Olyphant, where a new church was recently built.

This is the third of the clergy to announce a coming removal from the Diocese, and his going will be a distinct loss, but he carries with him the regard and best wishes of his brethren in the Diocese.

The Bishop visited All Saints' chapel, Lehighton, the Rev. A. A. Bresee, vicar, on Friday evening, April 15, and confirmed a class.

The Spring session of the Archdeaconry of Reading will be held in Christ church, Reading, Rev. W. P. Orrick, rector, on Monday and Tuesday, April 25 and 26. The rector, Dr. Orrick, has been out of health for some time and is now in rather a critical condition, much to the distress of his many friends. The Rev. Wallace Martin, curate of the parish, is arranging for the meeting of the archdeaconry, which will be the last over which our present Archdeacon Thompson will preside, as he leaves May 1st, for his new work at Dover, in the Diocese of Delaware.

The Easter collection at St. John's church, Los Angeles, Cal., amounted to $3,142.95, enabling the congregation to be freed from a long-standing debt, and also nearly sufficient to pay the church's apportionment for missions this year. The rector of the church, the Rev. Lewis G. Morris, has labored faithfully and effectually with the parishioners in achieving these desirable results.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Interesting Addresses at Churchmen's Club Banquet—Visitations by Bishop Murray—Memorials to Dr. C. C. Shippen.

The annual meeting and banquet of the Churchmen's Club was held in the Hotel Belvedere, Baltimore, on Thursday evening. The large number in attendance felt repaid for coming by the addresses made by the Rev. Frederick M. Kirkus, of Wilmington, Delaware; the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, Baltimore; and the Bishop Coadjutor of the Diocese. The subject of Mr. Kirkus' address was "Church Unity," and this became the chief topic of the evening, although Mr. Fiske had a specific subject to speak upon. Mr. Kirkus treated Church Unity or Christian Unity purely as it has been and will be affected by Church legislation. He made a strong plea for the elimination of such non-essentials as stand in the way of the reunion of all Christian bodies.

Mr. Fiske spoke well and forcibly on the "Religion of Man on the Street." His address had a decided sociological aspect which appealed to his hearers in a way which showed that they were alive to the grave questions on which he touched.

Bishop Murray told of his work since his consecration. He will by the end of April have made an official visitation to every parish, mission and independent congregation since Septtember 29. He said he proposed to devote much of his energy to building the Cathedral, which he believed would be as long a step towards unity as could be devised. Already, he reported, $135,000 has been spent upon the land and the coming building operations.

The following officers were elected: President, Joseph Packard; vice-presidents, Dr. Robert W. Johnson and Richard C. Norris; treasurer, John Glenn, Jr.; secretary, Edward G. Gibson.

The Bishop Coadjutor visited last week the Chapel of the Holy Comforter, Rossville, Baltimore county, a mission which has recently taken on new life under the care of the Rev. Wythe L. Kinsolving, rector of Specutiae parish, Harford county. His other visitations were St. James' church, Irvington; St. Andrew's, Baltimore, Grace chapel, Mt. Winans, and Holy Comforter church, Baltimore. At each of these places a satisfactory confirmation class was presented. St. Andrew's church, Baltimore, has recently started a parish paper, and proposes to enlarge its building.

The priest in charge of St. James' chapel, Irvington, the Rev. Leslie E. Goodwin, has taken under his care St. Margaret's chapel, Kate Avenue, another of the recently established missions in Baltimore county.

Friends and relatives of the late Dr. C. C. Shippen are about to place as a memorial to him in St. Paul's chapel, Baltimore, chancel decorations, which will rival anything of the sort in the city. The whole background of the sanctuary will be covered by a canvas on which is represented symbolically the ideea of "Consecrated Service." There will be six or eight life size figures in the picture, which will be painted by Miss Gabrielle Clements. Dr. Shippen was much interested in the social work of the Church, especially as carried on by St. Paul's chapel, and it is thought fitting that this memorial should be placed there. He was a vestryman of St. Paul's parish. It is proposed that the memorial shall be formally dedicated with a special service about May 6.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Annual Council—Interesting Sunday School Exhibit—Annual Meeting of Women's Auxiliary—Death of Mrs. T. G. Richardson.

The 72nd annual session of the Council met on Tuesday, April 12, at 10 A. M., in Christ Church Cathedral. The Rev. John D. Lamothe, of St. Paul's church, New Orleans, preached the Council sermon. This session was a particularly happy one for the Diocese, in that the Bishop, who had been absent from the two preceding sessions on account of sickness and prostration, was present, apparently in possession of old-time strength and vigor.

Missions and Sunday School work were the leading features of the Council. The Board of Missions presented a report outlining an aggressive policy in the Diocesan mission field, and presented the missionary budget for the year, amounting to nearly $8,000. The Council responded with pledges larger than ever before, and with strong indications that the amounts pledged would be largely exceeded. This is due to the tremendous increase of missionary giving in the city of New Orleans, where half of the strength of the Diocese is located. The meetings of the Laymen's Missionary Movement in February, made an extraordinary impression upon Churchmen in that city, and the canvass for missionary offerings made after the Convention brought out largely increased promises for Diocesan Missions as well as for Domestic and Foreign.

In connection with the Council meetings, the Sunday School Commission had secured the services of Rev. William Walter Smith, M. A., M. D., Secretary of the New York Sunday School Commission, and Secretary of the Sunday School Federation, who delivered five lectures during the three days of the Council. Dr. Smith is one of our foremost authorities on Sunday School work, and his lectures and instructions were enlightening and stimulating in a very high degree. He brought with him also, a fine exhibit of Sunday School material, lesson books, maps, charts, models, business forms, certificates, and everything that can be profitably used in the management of the Sunday School. The schools of Louisiana also sent exhibits of their work and methods, which proved of the greatest interest. The exhibit from Mount Olivet Sunday School, New Orleans, was especially complete, and showed a splendid work under the management of the rector, Rev. W. S. Slack. Dr. Smith commended very highly the beautiful symbolic and artistic work displayed in the exhibit of St. George Sunday School, New Orleans, of which Rev. Byron Holley is rector.

The lectures and the exhibit were held in the new Howcott Memorial parish house of Trinity church, New Orleans, just completed in the past year. Trinity has the only parish house in the Diocese.

The annual meeting of the Woman's Auxiliary was held on Wednesday of the Council. Deep sorrow was expressed over the death, on Sunday morning, April 10, of Mrs. T. G. Richardson, the founder of the Auxiliary in Louisiana. Mrs. Richardson was a lady of wonderful influence in every good work. She regularly spent her entire income, beyond her living expenses, upon the Church and upon charity. She gave largely through the Auxiliary to Missions, and was thoroughly devoted to the Auxiliary's work in every branch. At the time of her death, Mrs. Richardson held the position of honorary president of the Louisiana Branch.

The Bishop's annual address showed progress. St. David's, Rayville, and St. Matthias', New Orleans, have built churches during the year. Two other church buildings have been consecrated. The Brotherhood of St. Andrew has gone forward, and now has eleven Senior chapters and eleven Junior chapters in the Diocese. Much interest was shown in the Interdiocesan Seashore Conference of lay-workers, to be held in Biloxi, Miss., July 1 to 5, for the lay-workers, Sunday School men, Brotherhood men, etc., of Louisiana, Mississippi and Alabama. Mr. B. F. Finney, Southern Field Secretary of the Brotherhood of St. Andrew, has the matter in charge and addressed the Council on the subject.

The Council re-elected the living members of the Standing Committee—Rev. Messrs. Warner, Edbrooke and Lamothe; Messrs. McConnell and Westfeldt, and elected Mr. Warren Kearny to the vacancy caused by the death of Col. T. L. Macon.

Deputies to the General Convention were elected as follows: Clerical—Rev. Messrs. Beverley Warner, W. A. Barr, G. L. Tucker and J. D. Lamothe; Lay—Messrs. Jas. McConnell, C. M. Whitney, G. R. Westfeldt and C. W. Elam. Alternates—Clerical, Rev. Messrs. H. R. Carson, Byron Holley, A. R. Price, and J. O. Miller; lay—J. H. Dillard, J. L. Caillouet, J. D. Hardin and F. H. G. Fry.

Trustees of the University of the South, from Louisiana, were elected as follows: Clerical, Rev. W. S. Slack; lay, Hunt Henderson and T. C. Barrett.

Rev. H. C. Duncan, S. T. D., was re-elected Secretary of the Council, this being the fortieth anniversary of his first election to that office.

CENTRAL NEW YORK.

Rt. Rev. C T. Olmsted, D D., Bishop

Church Club Meeting—Socialist Meeting.

A very successful meeting of the recently formed Church Club of the Diocese was held in Calvary church parish house, Utica, April 18. It will be remembered from a previous report in this paper, the organization of the club was effected in Syracuse. The meeting in Utica was for the purpose of securing Churchmen of Utica. Many new members were secured. President F. L. Lyman presided, and the Bishop made an address.

Rev. A. L. Byron-Curtiss, long known as an ardent Socialist and a member of that party, was selected by his comembers to preside at a Debs meeting in Utica on April 6. The selection was announced Monday and a great many people spent Monday and Tuesday criticizing and condemning him for accepting.

St. Paul's church, Meridian, Miss., was consecrated by Bishop Bratton on Sunday, April 3—all indebtedness having been paid. Besides the rector of the church, the Rev. G. de B. Waddell, there were present Archdeacon Smeade, the Rev. W. P. Witsell, rector of the Church of the Mediator, Meridian, and the Rev. Wm. Mercer Green, of Vicksburg, Miss.

Family Department.

Forever With the Lord.

When earthly cares our souls oppress,
We feel our utter helplessness—
'Tis sweet to know 'twill all be o'er
And sorrow soon shall come no more;
No tear shall fall from any eye,
He will calm the faintest sigh,
And even here our faith will see
That happy land where we will be
Forever with the Lord.

When Life's short day is almost o'er,
And nearer seems the farther shore,
And angels on their shining wing
A message seem from heaven to bring;
O, then what rapture fills the soul,
Tho' round the angry billows roll!
We hear the voice that tells of peace,
Eternal joys that never cease,
Forever with the Lord.

And when the river shall be passed,
When every trial's o'er at last,
With holy rapture we shall meet,
And round the throne each other greet;
With hearts released from sorrow's chain,
We'll make the heavens to ring again,
And there amid the countless throng,
This one shall be our joyous song—
Forever with the Lord.

Then falter not, tho' rough the road
That leads to peace and rest with God,
The thorn may wound, but, O, the joy
We then shall know without alloy!
Tho' bitter pangs our souls may feel,
There is a balm to soothe and heal,
'Tis Jesus' name—come taste his love.
And then in glory reign above,
Forever with the Lord.

For the Southern Churchman.

"Portrait of a Gentleman."

By Rev. E. H. Andrews.

"No. 18.—Portrait of a Gentleman," said the auctioneer, referring to his catalogue; and the assistant, with his long, pointed stick, indicated the picture so described, where it hung upon the wall—the bust portrait of a very unprepossessing old gentleman, in a military uniform. A general titter went around the room.

"What a face!" exclaimed one.

"Look at his nose!" remarked another.

"I can count three warts!" observed a third.

"As ugly as they make 'em!" criticized a fourth.

"I'll wager the painter didn't survive it!" surmised a fifth.

"What am I bid?" asked the auctioneer.

"Five shillings!" ventured someone.

"Five shillings!" exclaimed the auctioneer, contemptuously. "Why, the frame alone is worth a pound!"

The auctioneer had not overstated its value. The frame had cost upwards of two pounds; fifty had not paid for the painting. Ten shillings was bid, then fifteen, then a pound. The bidding stopped.

"Ought to fetch at least five pounds," said the auctioneer. "Here is a rare chance for some American gentleman in search of ancestors for family portrait galleries! Going for a sovereign!" He raised his hammer.

Just then a voice cried: "Five pounds!"

There were murmurs of astonishment and looks of curiosity. Who would give five pounds for the portrait of an ugly old man? Even the auctioneer could scarcely believe his ears. Nevertheless, he promptly knocked down the picture to the bidder. A moment later there was a stir among the outer circle of onlookers, and a little old woman, in faded black, elbowed her way to the door. There were tears in her eyes and her cheeks were wet. A sob escaped her as she gained the door, and she had to feel her way down the stairs.

Once in the street, she walked rapidly, stopping at a druggist's, a baker's and a grocery store, and procuring medicine, a loaf of bread and some candles. She entered a dingy house, in a dingy street, and began toilsomely to ascend the ricketty steps.

A woman came into the hall, and a harsh voice called after her: "Have you got it?"

"To-morrow," was the answer.

"'To-morrow!' It's always 'to-morrow!' I can't wait any longer. I must have the money or the room. There's others wanting it as can pay."

The woman was coarse and merciless, but she, herself, was poor, and had her living to make.

"I will certainly pay to-morrow. I—I have sold (the old lady's voice quavered) the picture." And she stumbled on up stairs. Four flights of steps brought her to an attic room, the door of which she opened, hurriedly, but noiselessly.

"Grandma, is that you?" enquired a feeble voice from the interior of the room. The room was in semi-darkness, notwithstanding the fact that it was but little past noon. A sick child lay upon the bed.

"Yes, dear, 'tis Grandma." The little old lady went quickly to the bedside, not stopping to lay aside her bonnet and shawl. "How is Grandma's boy, now?" She kissed his burning forehead and fondled his burning hands.

"Grandma, I had such a dreadful dream. I thought I saw Jesus being crucified, and the wicked Jews and Romans were throwing stones at Him on the cross. Only—only Jesus looked like Grandpa, in the picture."

His thoughts wandered, and he was silent. Then he went on: "Tell me about Grandpa, again * * * * Why he was called a hero * * * * About his killing the Indians, and riding up on his war-horse just in time to save the great general * * * * And about the king giving him a medal * * * * What did the king say, Grandma? * * * * * 'You're a brave man, Graham!' Wasn't that it Grandma?"

In asking the questions he told the story himself.

"Yes, Grandma's boy; Grandpa was a brave soldier, and he served his country faithfully and well. He was a dear, good man, besides."

Again there was silence, during which he seemed to be thinking. Then he asked: "Grandma, do people like heroes—really love 'em, I mean?"

"Yes, dear; sometimes they make a great to-do over them—ride them through the streets of the city in grand carriages, and build triumphal arches in their honor. Sometimes, mothers name their little new babies after them."

"But, Grandma, do they really love them?—I mean like you do me, and God does the world, and Grandpa did his country?"

"No, dear; I'm afraid not. People soon forget kind things and brave deeds."

Again he was silent. Then: "Grandma, I want to be a hero, like Grandpa. Turn me so I can see him in the picture."

The grandmother started. "Not now," she said, quickly. "It's too dark to see it now, and Grandma's boy must take his medicine and try to be quiet. He will be a brave hero, then."

The dose of medicine was patiently swallowed, the little body presently became still. Then the hollow eyes of the wasted grandmother sought the wall where the picture had hung—the picture of one whom England had at one time delighted to honor. It had been described "Portrait of a Gentleman," had been jeered at, and sold at public auction to enable her to pay the rent, buy medicine for the sick boy, and bread and light for them both.

The grandmother laid her weary body beside the boy upon the bed, and God gave His beloved sleep. While the tired woman slept, there came a stranger to the house—a well-dressed man, with a kindly face, accompanied by a boy with a large, flat package. He enquired for the attic lodger, but lingered to question the landlady at the foot of the stairs. The woman told him what she knew, which was little more than the name and circumstances of her lodgers—that the little old lady was nursing her sick grandson, and owed three weeks' rent.

As the stranger listened, a troubled expression spread over his face. Learning the amount of the arrearage, he paid it, then passed on up the stairs. The two were asleep when he knocked upon the door; but, accustomed to wake at the slightest sound, the grandmother rose instantly to her feet.

"Mrs. Graham, I believe," he said, in a subdued voice.

She nodded, affirmatively.

"The gentleman who purchased this picture at the sale this morning, begs you to accept it as a gift from him. He bade me tell you that you are known to him personally, though he lost sight of you years ago—Major Ware, son of the man your husband so gallantly rescued in the Indian War."

Tears had come again into the widow's eyes, but her face brightened at the mention of the name of Major Ware.

"Charlie!" she muttered, reminiscently. "A dear, good boy he was! Sit down, sir, and tell me about him."

"Thank you. Well, he is well and prosperous. In fact—in fact—Mrs. Graham!"

And then the widow recognized him. It was Charlie, himself, and she seemed to grow younger as they talked together, recalling the earlier days which preceded the wreck of her fortune and the years of her distress.

Not long after, the grandmother and her grandson were removed from their uncomfortable garret to the country home of Major Ware, and with the spring flowers came new life to the stricken boy. Nor were they long dependent upon the generosity of the old soldier, for, through his instrumentality, much of Mrs. Graham's lost property was recovered—enough, in fact, to enable her to live comfortably for the rest of her days, and to bring up her grandson in the manner to which he was born.

So the old hero had not stopped doing kindly things when he died. By stepping down from the wall of the poverty-stricken garret he had added another to the many good deeds of his lifetime—had redeemed his widow and grandson from poverty and obscurity and restored them to their own.

He was but "a gentleman" to the jeering crowd in the auction room, but in the annals of his country, and, doubtless, in the Lamb's Book of Life, his name was writ large and held dear.

Florence, Ala.

An Evening Hymn.

Upon Thy kneeling children, Lord,
An evening blessing pour.
Oh, may we all Thy grace receive,
And love Thee more and more.

Refresh the faint; support the weak,
The weary and forlorn,
Absolve the penitent from sin,
And comfort all who mourn.

Go with us on our homeward way,
Be Thou our rest in sleep,
And in the spirit of this hour
Thy changeful children keep.

—K. R. in St. Andrew's Parish Visitor, Yonkers, N. Y.

The Ministry of Sorrow.

A reason for the existence of grief and pain and sorrow in this present world is often sought. Those who have advanced very far in Christian experience realize that these, when they come, may be made profitable to the divine life and Christian progress. They are unquestionably a part of God's plan for us, why—we may not understand, but, certainly, "that the works of God may be made manifest in us."

God made a very beautiful world for our abode. The best in it is for us. He hath given its kingdoms into man's hands. He preserves it for our uses and enjoyment.

Our ultimate end is to share in His future glory, and He grants us here the gift of fellowship with Himself and participation which no other creature possesses, and has so constituted us that our highest satisfaction is found only in Himself.

When disappointment and sorrow come to us and embitter our cup—we ask why? We reach out our hands to touch the hands of loved ones, and we find them not, we no longer hear the familiar voices nor see the dear forms; the luxury, the wealth, the proud distinction we once enjoyed are gone. We seek our friend, but the fire has gone out on the hearth. The chair is empty and we are left alone.

We are overwhelmed with sorrow when our friends fail. When our loved ones depart, when health declines and wealth vanishes—the heart gropes in darkness and grief hides the sun.

But God sent the sorrow as He sent the sunshine and both are profitable to us in the discipline of life. If we have trouble and sorrow; if we have disappointments and hardships, we should take them to the Lord in prayer, then we shall find that whatever brings us nearer to Him; whatever calls us to our knees to find and seek greater grace are truly blessings, however much they may be disguised, and shall lift us to a higher plane of life and power. Whatever grief and tears a day may bring, if submissively borne in His strength, shall bring forth in our lives the peaceable fruit of righteousness.

We may think that we can not meet certain trials which threaten us, we shrink from them as from deep waters—but the path lies straight on through the shadows. We may not linger in to-day, it passes as passed yesterday and will pass to-morrow, therefore let us be brave, and if we must suffer, let us suffer nobly. If we must drink the bitter cup—let us drink it cheerfully as did Socrates. We must face the future with faith in God who gives courage, strength and patience. Madam Guyon says, "Great trials come only to great souls," and conversely, we may add, Souls become great only through the discipline of great trials—trials submissively, patiently borne bring us nearer to God who gives us strength, and beauty, and so we grow,—grow through afflictions, through loss, through sacrifice.

Whatever sorrow is over and past is no longer ours, save only as a memory and a source of awakening to a new and higher experience. The butterfly leaves its chrysalis empty and useless behind as it soars away through the pure air of heaven. So the law of our spiritual, like our natural life is progress, and development. We must ever advance "onward and upward," forgetting the things that are behind. We have no right to cling to loss and sorrow after they are past—to live in the shadow of yesterday—but let go the sadness, dry the tears and take the new day with its joy and duty and promise.

Amid the sorrows of life, an abounding confidence in God is the only source of serenity and peace of soul. God waits to be gracious, to bestow peace, to answer prayer. Prayer is the one constant privilege of God's child and the one constant necessity. Through it comes the unwavering courage and heaven-born inspiration which enables us to persist in the path of duty regardless of the thorns and depressing circumstances of life.

The assurance that we can lay aside all fears and follow the leadings of the Holy Spirit with serenity is the source of our confidence, courage and strength. This enables us to rise above the bitterness of our experience whatever may be its source. The source of power is the source of strength which enables us to win this victory.

Saint Paul had a wonderful vision when he wrote to the Philippians that the trials which had come to him had proved to be "for the furtherance of the gospel," and what was true in his case may be true in ours. Before us lie the mountains of promise, the land of privilege, the realm of opportunity, the field of conquest and faith in God is the key to the kingdom. By faith we endure and in the end it bringeth great recompense of reward. The fruition of our faith shall abundantly reward us for all the toil and pain and sorrow we suffer here. It almost staggers our belief that joy and peace shall be the fruition of grief and pain and sorrow, but, it is true, when sorrow presses hardest and grief pierces deepest,

"Then soul of mine,
Look up and triumph rather,"

for lo, faith grants a glimpse of the glory that shall be revealed by and by.

"A little while"—how affectionately the words fell from the lips of our Saviour—only a little while have we to wait—only until the mansions are ready. Then shall we see the blessed mission of sorrow and thank God.

When that godly man, the Rev. John Schmolke, lost his wife, he accepted the affliction as of God's plan for him. When he lost his children, he felt that the Lord had taken them and yielded submissively. When he lost his eyesight, he still trusted the Lord's way, and when his house burned down and his worldly store was empty, swept away, he wrote that beautiful hymn, "My Jesus, As Thou Wilt." When bereft of all worldly comfort his soul passed into its wealth of faith and love to find expression in song, as did David, Paul, and innumerable hosts of other saints in all ages.—Ellsworth, in Presbyterian of the South.

The Missionary Work of St. Paul.

Saul's persecuting zeal was a terrible proof that Christianity had forfeited the esteem and favor of its early years, and the tide of persecution was only stemmed by Saul's conversion to the persecuted side. For some time his own life was in danger, and he retired into obscurity, and when he came out of his retirement it was as the apostle—not of the Christianized Jews but of St. Stephen's wider Gospel for the world. Alike by birth and training Saul was peculiarly fitted to be the champion of such a cause. A Jew, born in a Greek city and possessing the Roman franchise, he was in his own person the meeting-point of their civilization. With all that the proudest Jew could boast, he had entered into the larger Greek world of culture with all a Roman's interest in a universal empire. Therefore, he was a man to be claimed for a great purpose, if such a purpose there were to claim him. Judaism never could have enabled him to enter into the fullness of his inheritance, but Christianity developed his capacity to the utmost. Preaching at first to the Jews, he was led on to preach his larger Gospel to the Gentiles. They could hardly expect that the Christian Jew at Jerusalem could look on this development with complacency. The sacred city, with its memories of the past, the solemn ritual of the temple, the holy language of the Scriptures, the prayers of the synagogue, all spoke to them of the peculiar privileges and exceptional destiny of the Hebrew people. Was all this to go for nothing? Were outside Gentiles, strangers to the covenant with Moses, to rise at a bound to equal heights of privilege with the circumcised people of God?

We are apt to pass too harsh a judgment on the main body of Jew believers because we do not readily understand the dismay that filled their minds at the proposed inclusion of Gentiles into the Christian society, which was the nucleus of the Messiah's Kingdom, without any stipulation whatever of conforming to Jewish institutions. It was essential to the understanding of St. Paul's special mission, and of the whole view of Christianity which he was led to take, to look at the matter as it presented itself to the mind of the Jew who believed in Christ. As they thought of St. Paul's championship of Gentile liberty, they were tempted to overlook how keenly he realized the difficulties of the situation himself.

A Hebrew of the purest Hebrew blood, a Pharisee as his father was before him, he saw to his bitter sorrow that his doctrine of Gentile freedom was erecting a fresh bulwark against the conversion of the Jewish nation; that the universality of the Gospel was bringing about the self-exclusion of the Jew. The mental anguish which he suffered is witnessed to in the Epistle to the Romans (chaps. 9, 10, 11), in which he struggles to get some consolation in the thought that although they were "a disobedient and gainsaying people," yet "God hath not cast off His people," and in God's good time "all Israel shall be saved." It was this hope that steadied him. His work was not for the souls of men so much as "for the purpose of God in Christ." The individual counted for very little to St. Paul.

At one time it seemed as if the Church must be split into two divisions—Jewish Christians and Gentile Christians. But to St. Paul the mis-

sion of Christianity was to be the healer of the world's divisions, and the best years of his life were spent in vindicating this position. The two great epistles, Galatians and Romans, witnessed to this. His defence of Gentile liberty cost him his own freedom, for he was "a prisoner of Jesus Christ;" but he gained the victory and the point was never again to be seriously challenged. The history is full of significance, and contains lessons for our own time. If true progress is to be made it is necessary to have a bold faith in the wider purposes of God, a faith which is ready to face change, a large-hearted charity in dealing with anxious stiuations, a readiness to make great sacrifices for the sake of corporate unity, an indestructible conviction that Christ is fulfilling Himself in His body—the Church.—Dean of Westminster.

Love of Children.

Lord, give the mothers of the world
More love to do their part;
That love that reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood,
Which aims at universal good.

Lord, give the teachers of the world
More love, and let them see
How baser metals in their store
May be transformed to precious ore,
By love's strange alchemy.
And let them daily seek to find
The childish heart beneath the mind.

—Ella Wheeler Wilcox.

A Gospel of Hope.

The world is cruel and relentless in its judgments except as they are modified by the influence of Christianity. The doctrine of forgiveness is not in its creed, and if one lapses into what society regards as evil, it ever holds it in memory against him. If a person has stolen once, though he may reform and become honest, it points at him the finger of accusation and is ever ready to whisper, "He was a thief." If a man was once a drunkard, though he may conquer his appetite and rise to positions of honor and usefulness, it will not allow the story of his shame to be forgotten, but seems to take delight in reciting it on the occasions of his proudest triumphs. The fallen woman may seek to rise from her degradation and struggle back into the way of purity, but it hounds her with the history of her past and will permit no escape from the stigma of other days.

In marked contrast with this, the Gospel of Christ opens wide the door of hope to all the fallen. Not to the "righteous," not to "whole," does its tenderest message come, but to those who are stricken with evil and are morally too weak to throw off their shackles. It has faith in the possibilities of depraved and wicked humanity, and sounds out, loud and clear, the glorious invitation: "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Nor is this cleansing, this inward purification, all. But God also promises to blot out the transgressions of the evildoer and remember them against him no more. Not that the divine mind can ever really forget, but the Heavenly Father will put them out of sight, will cease to think of them, will not be influenced by them in his bearing toward the reclaimed—they shall nevermore be mentioned.

The true test of a religion is its lifting power—what it can do for the abandoned, the outcasts, the moral wrecks of the race. And measured by this standard how infinitely superior is the Christian religion to all of the other faiths of mankind and all the philanthropic and humanitarian societies of earth! As a recovering and transforming agency, nothing like it has ever touched the world in all its long and varied history. Out of weak and vacillating Peter it made a man of oak and rock, whom nothing could shake. Contact with the risen Christ changed Saul, the pursuing persecutor, into Paul, the most majestic of the apostles. The same transfiguring power delivered Mary Magdalene from the domination of evil spirits, and made her the faithful disciple whose deeds of love and devotion shine illustrious upon the pages of Holy Writ. It touched the swearing tinker of Bedford, and he became a saint and seer; it lifted John B. Gough from the gutter to the platform and set him to speaking against the liquor traffic in tones that thrilled the world.

Nor, as we have before had occasion to observe, has there been the slightest abatement of this power through the passing centuries. It is manifesting itself throughout all Christendom to-day, and while it is operating, no sinner need despair. Jesus can save to "the uttermost," and there is hope for the weakest and most depraved if they will but look to him and trust him. Many glorious opportunities may be gone, but the present ever furnishes an open door to peace and safety and salvation.

"Though deep in mire, wring not your hands and weep,
I lend my arm to all who say, 'I can!'
No shame-faced outcast ever sank so deep,
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven."

Temperament.

No man can escape his temperament. But he can do better than that: he can transmute it. None of us is better than he should be. But let him look that he is as good as he could be. If he is a busybody, let him distribute alms. If he is a sulky brute, let him have the strength of silence and endurance. If he falls short often, and his heart fails, let him aim high, and cheer another on where he cannot go. If the game is lost, even—yet are the games ever lost?—let him look on serenely as one that has no further stake in the game.

If he is the prey from time to time of something all too like despair, let him have the courage of despair. In brief, we may all have, if we will, the qualities of our defects. Indolence may turn into repose and impatience into wit, gratitude be born of helplessness, sympathy grow out of weakness and noble prudence of ignoble fear, protecting care out of selfishness.

Life is like a puzzle: we cannot change the pieces, but we can change them about till the pattern is plain and the colors harmonious. There come seasons to all of us when for a moment blander airs seem to breathe, kinder influences to sway, and we wonder at our own goodness, gentleness, courage, as we live through days of unwonted sweetness. The time passes, but it has been a little Paradise foretasted. We recognize possibilities, undreamed of heretofore, to be again attained. By such glimpses, as from mountain spurs, we measure the journey. The mists roll up again and close about us, but we know that we have left the old ways and wants behind us.—Harper's Weekly.



The Catechism.

The Rev. Henry J. Van Dyke says that "Scripture exposition is the highest style of preaching," and the Christian who carefully studies the Sermon on the Mount, Peter's sermon on the day of Pentecost and Christ's sermon at his old home, Nazareth, may find solid reasons for accepting this view of expository preaching. The following paragraph from the same writer will give you food for thought, even if you do not agree with the views expressed in it:

"They who fail to teach some catechism containing definite statement of Scripture truth to the children under their care, neglect one of the grandest intsruments of a religious culture. The arguments against such instruction are contrary to all the principles of practical wisdom which obtain in secular education. The first principles of all knowledge must be taught dogmatically, and committed for safe keeping to the memory, before they are understood by the learner. Why should not the same rule hold good in religion? As to the theory that we are to teach God's Word to children just as he has given it to us, without any human formulary or exposition, is impracticable, and is never verified by those who insist upon it."

Apropos to this: When I was eight years old, the first male teacher I ever had, put into my hands old Murray's English Grammar. There were no questions, and I was obliged to learn "by heart." One day, when studying "auxiliary verbs," I learned what I will now repeat word for word, though I have never seen it since: "Auxiliary verbs are those by the help of which the English verbs are principally conjugated. They are do, be, have, shall, will, may, can, and their variations; and let and must, which have no variations." I had not the least idea what it was all about. There was not a glimpse of meaning in it, so far as I could see; but I learned it by heart; I remember it to this day; and now I know the meaning.

Children's Department.

For the Southern Churchman.

Janey's Dream.

(A Sketch from Life.)

By Mrs. Fielding Lewis Taylor.

"Papa," said the innocent prattler,
As she ran to her father's knee,
"Last night I dreamed about heaven,
And the great God spoke to me!"

"And what did He say to you, Janey?
Come tell me quick and true,"
Said papa, as he lifted her tresses,
And looked in her eyes of blue.

"He said, good Janey," she answered,
And a look of peace and love
Shone on her happy features,
Like a halo from above.

"And what did you say to Him, Janey?
Come tell papa the rest."
I said, "Good God," she whispered,
With hands crossed on her breast.

Then there came to the father's memory
A thought of the other days;
"Out of the mouth of babes and sucklings,
Hath God perfected praise."

White Marsh, Va.

Good Manners.

John's father was a rich man, and John lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. John was very proud of all the very fine things his father's money bought. He began to think that being rich was better than being good. He grew very rude, and was very cross to the servants. Once he kicked Towser; but the dog growled, and John was afraid to kick him again.

One day when John was playing in the yard he saw a boy standing by the gate. He was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said John, running to the gate. "We are rich, and we don't want ragged boys around."

"Please give me a drink," said the boy. "If you are rich, you can spare me a dipper of water.."

"We can't spare you anything," said John. "If you don't go away I will set the dogs on you."

The boy walked away, swinging the tin pail in his hand.

"I think I will get some blackberries, too," said John to himself. He went out of the gate into a lane leading to a meadow where there were plenty of berries. There he saw some large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a very big jump. The ditch was wider than he had thought, and instead of going over it, he came down into the middle of it.

The mud was very thick and soft, and John sank in it to his waist. He was very much frightened, and screamed loudly for help. But he had not much hope that help would come, for he was a long way from any house.

He screamed until he was tired, and began to think he would have to spend the night in the ditch. Suddenly he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate.

"Please help me out," said John, crying. "I will give you a dollar."

"I don't want the dollar," said the boy, lying down flat on the grass. Holding out both hands, he drew him out of the ditch.

John was covered with mud, his hat gone, and one shoe was lost in the ditch.

He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor John; "but I thank you very much for helping me out of the mire. And I am sorry I sent you from the gate."

"The next time I come perhaps you will treat me better," said the boy. "I am not rich, but I think I have better manners."

"I think so, too," said John.

The next day, when John saw the boy going by the gate, he called him in, showed him his rabbits, and the little ducks, and then gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," exclaimed John, "I found them in the ditch!"—Our Little Ones.

The Morning Glory Mother.

"I don't want to bring in the wood, mother," whined Robert. "I'm tired. My arms ache and my back is tired, and I"—

"Robert," Uncle Jim broke in so suddenly that Robert jumped. "Do you want me to tell you a true story this minute?"

"Ye—yes," Robert stammered. This was a surprise. Uncle Jim's stories usually came at bedtime or when Robert had been particularly good.

"It's about Kobi Asha," Uncle Jim began. Uncle Jim had just started to go to the post-office and he did not even sit down. He stood there with his gloves half on and his hat in his hand.

"This doesn't sound like a true story," he went on, "but it really happened out at the ranch last spring."

Robert knew that meant a California story about the wonderful ranch Uncle Jim owned, where there were acres and acres of strawberries. Robert knew that Kobi Asha must be one of the Japanese laborers who helped pick the strawberries. He had seen many pictures of the queer little brown men working among the plants.

"Kobi Asha," continued Uncle Jim, "lived in one of the small buildings I had put up for the Japs. His mother lived with him. She was a tiny brown woman with a name too long to remember. It meant Morning Glory. Kobi Asha worshiped his mother. He planted mistaria by the door and had all sorts of Japanese plants growing in the little garden, so that she shouldn't feel homesick. One day I saw that Kobi Asha looked very sad. When I asked him what the matter was, he said:

" 'Muda seek.'

" 'It's too bad your mother is sick, I answered. 'Shan't I send the doctor to see her?'

" 'I go ask,' he said. In about five minutes he was back. 'Muda no like Merican docta,' he said.

" 'She ver' seek,' he said. 'She wan' see Chinee docta in Los Anglee.'

"Los Angeles is six miles from the ranch. It takes about fifteen minutes to go by electric car. I told Kobi Asha to take his mother. He shook his head. 'She no like him car,' he answered.

" 'Hitch up and take her in the buggy, then,' I said.

" 'I go see,' he answered, but he came right back.

" 'She no like him buggy,' he answered.

"She was just sick enough to be unreasonable. She was afraid of streetcars and carriages when she was well, and when she was ill they seemed more dreadful than ever to her.

" 'I fix him—I know,' Kobi Asha said, after a moment. He went into the house and I waited to see what would happen.

"You never could guess. Out of the house he came, with his little mother Morning Glory on his back.

" 'You're not going to carry her,' I exclaimed. He gave me a laugh and a nod and started gaily off toward Los Angeles.

"I didn't believe he could do it, but he did. Carried her there and carried her back. The next time I saw her she was well and happy."

Robert stood looking rather uncomfortable while Uncle Jim finished putting on his gloves; then he started for the back door. When his mother came into the kitchen a little later she found the wood-box full.—Annie Louise Berray, in S. S. Times.

Fidelity.

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punshon.

Opportunities.

The issues of life concentrate themselves into a few special points of opportunity. The success and failure of life depend upon whether these opportunities are not like the great ships which sail from the chief ports of the world, which sail and come again and sail at stated intervals from the same ports. The great chances touch once at the pier of our lives, throw out the planks of opportunity over which our feet may pass, ring their signal bells in our ears, and then sail out of the harbor and away into the eternal sea and never come again. The little chances linger and return, but the great chances come and go and never come again. . . . If with illuminated sight we could look back over the lives of the people by whom we are surrounded, how many great and rich opportunities would we see that they have permitted to drift by them unimproved!—J. T. McFarland.

A Very Exceptional Esquimo.

Shall I tell you a few of the things I know
Of a very exceptional Eskimo?
If you don't believe—but of course you will—
Strange things have happened and happen still;
And some of the strangest things ever known
Occur far up in the Arctic zone.

In the Arctic zone by the great North Pole
Lives this Eskimo, in a scooped-out hole
In a great snow bank that is mountain high—
If you reached the top you could touch the sky!
And his clothes he views with a proper pride,
They are all white fur with fur inside.

When he wishes his friends to come to dine
He calls them up on the polar line
And says, "Please come at the hour of two
And partake of a dish of sealskin stew,
With codfish oil and a water ice
And a blubber pudding that's very nice!"

When he goes to ride he can start his sleigh
And never stop for a whole long day—
Lickety whiz-z-z! Down a slope of white!
And a reindeer carries him back at night,
While the polar bears from his path he warns
By blowing one of the reindeer's horns!

When he goes to bed it is not enough
To hide his nose in a bearskin muff,
But his ears he wraps, if it's very cold,
In a feather bed, and I have been told
That he toasts his head—for it really seems,
If he didn't, the cold might freeze his dreams!

—St. Nicholas.

The Pet Pig: A True Story.

There were nine as pretty little pigs as you ever looked at, and one undersized, ill-favored one, which they called "the runt." He did not seem to have strength enough to get to his mother for something to eat, and the owner said it was only a question of time, and he would die. " Why don't you take it into the house and bring it up on the bottle?" asked a neighbor, as he stood looking over into the pen. "Too much trouble. You may have it if you want it. Perhaps your wife would like to have it for a pet." The neighbor shook his head doubtingly, but took up the pig and carried it home with him, but was hardly prepared for the scolding he received. "Who wants a pig for a pet?" his wife asked, wrathfully. "Just as good as a cat or a dog, and some use sometimes," said her husband. "He is cunning, isn't he?" said his wife, as her husband took it out from under his coat. "He'll die if somebody doesn't take him in," said the man. "I'll see what I can do with him," said the woman, and then the man knew the pig was to have a home.

The first thing Mrs. S—— did was to put the pig in a tub of strong soap-suds and scrub until it was as pink and white as a baby. Then a box was fitted up with layers of paper, and the "runt" was put into it and fed. He took as readily to the bottle as if he had been a human baby, and soon he began to grow. He soon got so he could jump out of the box and follow his mistress all around the house. One day he followed her upstairs, but did not know how to get down again. He was afraid of falling. His mistress had to take him in her arms and carry him down. He soon got so that he liked to cuddle up in a low-cushioned rocker and go to sleep. He preferred it to the box, which his mistress cleaned out as soon as it was dirty.

There was a sweet little girl neighbor so much interested in this pig that she came every day to play with it. She would call, "Piggy, piggy!" and then run, to see the pig follow her. After becoming tired with their race she would take the pig up in her arms and rock it as one does a baby when she wants to get it to sleep. Sometimes piggy would go to sleep; sometimes he would not, though he seemed to like nothing better than being cuddled.

One day the little girl took typhoid fever, and while she lay in bed at her home she would talk about the little pig. The child's mother told the owner of the pig, and one day, after a fresh bath, the pig's mistress tied a broad pink ribbon around its neck, put it into a covered basket, and carried it over to the litle girl. "Guess what I have in the basket," said the lady. "Flowers," suggested the child. "No, I have brought you company. Guess again." The little girl couldn't, and then the lady took the lid from the basket, and there was the pig. Wasn't little Hilda pleased. She laughed right out loud, as sick as she was, and busied her poor little fingers tying and untying the bow of pink ribbon. Then piggy snuggled close up to her, and with her arms around his neck they were soon both fast asleep.

Three Rusty Pins.

"Once upon a time," so runs the tale, there lived, in a far-away land, a woman of noble birth and rank who wore, at her throat, a handsome gold brooch set with diamonds. This, she frequently averred, was her most priceless treasure. When asked why she placed such a high value on the showy ornament, she would gratify those in whom she was interested with a view of the interior of the brooch, in answer to the question. Through the crystal face, with its glittering frame of gold and gems a careful examination revealed the remains of three rusty pins, of ancient pattern, displayed upon a background of jet-hued velvet. The noble wearer of the brooch, having shown its (to her) so precious contents, would then give their history.

Her titled husband, it would appear, had once offended his sovereign so deeply that, at the despot's command, he was immured for years in a dungeon where no ray of light ever penetrated, and compelled to remain there until such time as he was forgiven and released, without books, writing materials or any other means of occupying his mind and passing the time which dragged so drearily. His food, like his jailor, was of the coarsest brand imaginable, and, during the entire term of his incarceration, he was not even permitted to hear the sound of a human voice, much less to behold the face of a fellow creature.

When the iron doors of his dungeon cell first clanked ominously behind him, the titled prisoner threw himself heavily upon his pallet of straw and gave himself up to an uncontrollable outburst of grief and despair. From this he finally aroused himself, and as his manhood once more gained the mastery, he began to take mental stock of his trivial assets for affording entertainment to his mind and thus preserving his reason. At first it seemed as if he had nothing at his command with which to while away the lagging hours. During the thorough search to which he had been subjected upon entering prison, everything had been removed from his clothing. Not even a button had been permitted to remain. However, a diligent search on the part of the prisoner was presently rewarded by the discovery of the three pins which his faithful wife afterward wore with so much pardonable pride. These tiny trifles his jailor had happily overlooked. The nobleman cast the pins from him to remote corners of the cell. Then he sank upon all fours and began a tedious, but exciting quest for them which continued until all three were once more recovered. This "game"—if so mournful a pastime can be dignified as such—was repeated during the waking hours of the prisoner until his captors again restored to him his physical liberty; his mental freedom had been secured to him, meanwhile, by three rusty pins.

And that is why they were befittingly mounted in a setting of gold and jewels and worn at the throat of a titled dame, for history makes record of no more successful entertainers than those tiny, silent ones which the noble prisoner so unexpectedly found and made the companions of his awful solitude. Suppose he had never discovered them. Suppose they had been taken from him with his other property. In either case this tale would never have been told, nor the moral inculated which it is my purpose to teach. The story has been related; this is the moral:

Learn to entertain, not only yourself, but others!

You cannot entertain your friends without becoming emancipated from your own cares, no matter how great a burden they may seem. Similarly, you cannot form habits of self-entertainment inseparably from the development of a desire to impart to others a share of the pleasures which you enjoy. Yes, entertaining is the most unselfish of all the arts; its sole object is to give pleasure to others. It is also—next to a well-filled purse, perhaps—the most valuable commercial asset in the world. * * *

In a word, study to be an entertainer, no matter how humble or how limited your powers to amuse.

A little nonsense, now and then,
Is relished by the best of men—

and this is not less true, in our era of hustle and rough elbowing and rapid action than when these terse lines were first penned. For, his day of labor over, your stern man of business loves his little joke, or song, or any other form of innocent enjoyment as much, and looks forward to such diversions with as keen expectancy as does the veriest trifler. Thus, while you are lightening his hours of leisure, and, at the same time, brightening your own, he will convince you, by his appreciation, that entertaining may be made a helpful step even to commercial supremacy.—W. Murdock Linn, in Delaware Churchman.

Shadow of the Cross.

In one of the earliest pictures of the Nativity Christ is represented lying in the manger, while just above Him, on the wall of the stable, is the shadow of a cross. Holman Hunt paints Him in the carpenter shop; the day's work is over, the spent toiler lifts His arms in an attitude of utter weariness, and the level rays of the setting sun casts upon the wall yonder again the shadow of a cross. The suggestion is true: He was born under that shadow and lived under it. He knew that He had come to die. He knew that, inasmuch as the penalty had been passed upon the race, "The soul that sinneth, it shall die," there could be no deliverance but by death.—Burrell.

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ject of education is to make people not merely do right things, but enjoy right things. What we like determines what we are, and is the sign of what we are.

Singing by the Way.

Ho, comrades, heavenward faring,
Let's sing, in cheerful strain,
A song to lighten labor
And soothe the heart of pain.
A song so full of gladness,
So blithe with help and cheer,
That weary wayside pilgrims
Will gain new strength to hear.

Life holds for most, my comrades,
More happiness than pain,
God gives a week of sunshine
For every day of rain.
So, trusting in the wisdom
Of His eternal plan,
Let's face the rain or sunshine
And do the best we can.

Oh, let us sing, my comrades,
Of blessings by the way—
Each cloud's a silver lining,
There's blue beyond the gray!
Ah, as we sing about it
The shadows break apart,
And all the world's in sunshine
Because we're light of heart!

—Eben E. Rexford, in Sunday School Times.

A Cup of Water.

"I think that girl had better attend to her business," exclaimed a young woman seated at a table in a little restaurant. "What is she here for? Anybody would think to gaze out of the window at 'life-boat' processions! We've been waiting nearly five minutes to give our orders for dessert. How does she know but we're in a rush? I'm going to report her to the proprietor the very next time I come in, if he's here."

Her companion agreed that this would be the proper thing to do, and that the girl ought to lose her place. As they were talking a customer entered, and the little waitress started to get down from her chair in front of the window.

"No, don't get down," said the newcomer. "I'm not in a hurry. You needn't serve me till the procession is past."

"O thank you so much!" returned the girl.

The two young women looked at each other and were silent. Presently the last "float" went by, and the waitress returned to her place behind the counter.

"I want to thank you again," she said, as she wrapped up her customer's purchase. "My brother is in the procession, and I wanted to see him so much. It would have been a great disappointment if I hadn't been able to. He said he'd be on the lookout for me when he passed, and he was. We spoke to each other across the crowd. He was one of the life-savers that rescued the crew in the wreck last week. It was just like a cup of cold water on a hot day—having you so kind."

The two young women looked at each other once more. Presently the first speaker broke the silence. "I do feel rebuked and guilty," she declared. "We are neither of us in the least hurry, and yet we were not considerate enough to be willing to let that poor young thing have a little pleasure in her dull existence. I'm going to try to be kinder to people, whoever they are, in the future."

A splendid resolution! Christ said that in love lay all the law and the prophets. Many, though giving generously of their means and even of their time to the destitute, act toward those with whom they come in casual daily contact as if they had no fellow-feeling at all toward them. For such the name of Christian is certainly a misnomer.

Galileo and the Telescope.

Three hundred and ten years ago the famous astronomer, Galileo, pointed his telescope to the planet Jupiter and it was then for the first time that the human eye perceived the "moons of Jupiter." Galileo invented the telescope, and his reward was the marvelous discovery that the old way of regarding the sun and earth every twenty four hours was a venerable error. Everybody could see that the sun passed in stately procession from the East to the West. Yet three hundred and ten years ago it became a known fact that the sun did not perform this daily round. The apparent motion was not an actual, a real motion. It was hard even for men of knowledge, of observation, of reasoning powers to believe that the earth went round its own centre once every day, and round the sun once a year. Galileo explained to all who could understand him, that the sun was the centre of the solar system. The lesson of the little moons of Jupiter was impressed on thoughtful men of all lands. It was a pity that Galileo had to suffer for the advance of science. Copernicus suffered before him. Kepler and Sir Isaac Newton in due time made marvelous discoveries. To-day the heavenly bodies are being minutely mapped and photographed and charted, so that any new star (even comets) are recorded whenever they appear on the photographic plate. From the answers we can obtain from the sun and stars, we can analyze light, and thus discover the substances of which the heavenly bodies consist. This is one of the great and wonderful triumphs of science in these modern days.

Bold Through Exceeding Love.

A few years ago, a daughter in a home in Scotland was attacked by that terrible disease, lupus in the face. At that time, thanks mainly to the cures being wrought at the London Hospital, the "Finsen Lamp" treatment for this disease was beginning to be generally known. At no other place in Britain could the treatment be obtained. Queen Alexandra had watched with interest the dawning of the new cure in Denmark, her native land, and had been largely instrumental in securing its introduction into Britain, herself presenting the first costly apparatus for its administration. Hearing of this, the anxious mother wrote to the hospital authorities asking that her daughter might be received for treatment. The answer was disappointing. Only a limited number could be received, and so many were the applications that no vacancy would occur for a year. What was to be done? In her despair, the poor mother plucked up courage and wrote to Queen Alexandra. In a year, she said, her daughter would be dead or insane, and she pleaded that Her Majesty would use her influence on her behalf. Her appeal must have gone straight to the heart of the mother-queen. A letter arrived from the hospital: "Send on your daughter. A bed will be found for her." No need to tell how promptly the summons was obeyed. The sufferer set out for London. She came under the influence of those wonderful red rays of healing, and by and by was restored to health, to home, and to her who, like that father who came to Jesus to plead for his daughter, she was made bold through her exceeding love.—J. F., Scotland.



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A Japanese Story.

I recently heard a charming story. It is Japanese. In a certain village were two families, one prosperous and rich, the other merely getting along, yet the former was famous in the village for its unhappiness and the friction between its members, while the latter was equally renowned for its peaceableness and content.

The man of wealth could stand it no longer. He went to his humbler friend and asked him where he thought the trouble lay.

"I have land enough and house enough, and money enough, yet we are always quarrelling and unhappy. You have nothing like the means for comfort and enjoyment that I have, and yet your people are affectionate and contented."

The poor man replied, thoughtfully: "Perhaps it is because you are all such good people at your house."

The rich man objected that if they were all good people, certainly they ought to be happy together.

But the poor man would not recede. "No, you are all good at your house. Now, at my house it is different. We are a very faulty lot, and we all know it. To illustrate: Suppose I am sitting on a rug by the brazier, and the maid passing there kicks over my teacup, spilling the tea over the mats, I immediately break out with, 'Excuse me, excuse me. Very stupid of me. No business to leave a teacup out in the middle of the room for people to stumble over. Serves me right.'

"But the maid will not have it that way! She drops down, wipes up the tea with her handkerchief, and with beaming face cries, 'Oh, master, what a blunderbus I am! Always stumbling and making trouble. It will only serve me right if you turn me off without a word one of these days.'

"You see how it is, we are such a faulty lot all around, and we know it so well, that there is no chance for ill-feeling or quarreling."

And the rich man, after thinking a moment, slowly said, "I see it all. It would be very different at our house. I would turn to the maid with, 'Stupid, what are you up to now? You've only two feet; can't you look out for that number, or are they so big they are bound to hit every object in the room? I'll have to turn you off some day and get a maid of more delicate build.' And the maid sullenly mutters. 'A lazy man has no business to spread himself all over the room and get in busy people's way.' I guess you are right, we are all too good—or at least we think we are."—Presbyterian Record.

If anger arises in the breast, instantly seal up thy lips, and let it not go forth. Angry passion is like a fire, and angry words are like breath to fan it.

CHURCH INTELLIGENCE.

(Continued from page 13.)

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Confirmation at the Cathedral—Canons Adopted for the District—Woman's Auxiliary Meeting—Sunday School at Fort Washakie—twenty Indian Boys and Girls Preparing for Baptism.

At the Bishop's visitation on April 3, Dean Bode presented a class of nineteen for confirmation at the Cathedral in Laramie. The Easter offering has reached the sum of $426.

The Canons adopted for the District of Wyoming are of the Diocese of Kansas. Under these Canons the Cathedral Chapter has been re-organized and enlarged to take care of part of the missionary work of the District. A vestry has been elected to attend to the work of the parish. The Bishop is rector of the Cathedral and nominates the Dean to the vestry. The Very Rev. Arnold Bode continues as Dean. The vestry is taking steps to have suitable rooms prepared in the Cathedral property for Archdeacon Dray, and also for a registry. Dean Bode will act as Registrar for the present. The Archdeacon will leave Cheyenne early in May, and will spend a month in Cody, returning in June to Laramie, which will then be his headquarters.

A special meeting of the Woman's Auxiliary was invited to the Governor's House by Mrs. B. B. Brook, who is an active worker in St. Mark's parish, Cheyenne. The election of officers took place, and three delegates were elected to attend the meeting of the Woman's Auxiliary in Laramie in June, at the time of the Convocation of the District.

Mrs. N. S. Thomas explained in detail to the meeting the United Offering, and the Bishop emphasized the fact of this offering furnishing as complete an illustration of united action as we have had in the Church. The contents of the Blue Boxes were received, and the meeting was most successful.

A Sunday School was recently started at Fort Washakie, on the Reservation, and although but a few weeks old it has sent an offering of $6 for Missions. At a session, recently, eight of the scholars were baptized. The Rev. John Roberts is priest-in-charge, and Miss A. R. Ross is superintendent. A sewing class has been started among the Shoshoni women, which meets weekly. Religious instruction, both in English and Shoshoni, is given, largely by the aid of pictures. A class of about twenty boys and girls at the Government school are being prepared for baptism. The Sunday School, under Rev. Sherman Coolidge, sent an Easter offering of $80 to the Church Missions House, New York, which the scholars had earned during Lent.

Messrs. Brigham, Covency and Bisbee, of Boston, Mass., have sent the Bishop a most complete set of blue prints of plans for mission churches. They promise to be of greatest value in settling the question of how to arrange small church buildings.

The Lenten Offering of the St. Mark's Sunday School at Cheyenne, has reached $110.

The Bishop left Cheyenne on the 16th for Green River, Rock Spring, and Superior.

PERSONAL AND NEWS NOTES.

The address of the Rev. E. H. J. Andrews is changed from Florence, Ala., to Milford, Del.

The Rev. Harry St. Clair Hathaway, rector of Christ church, Bordentown, N. J., has been called to St. John's parish, Norristown, Pa.

The address of the Rev. James H. Williams, for the present, is changed from Charlottesville, Va., to Warm Springs, Va.

Judge George H. Williams, a devout, honored and useful Churchman, died at his home in Portland, Oregon, on April 4, aged 87 years.

The Rev. Edmund A. Neville, rector of the Church of Our Saviour, Cincinnati, lately spent a few days at Atlantic City for rest and change.

The Rev. Harris Mallinckrodt, rector of St. Peter's church, Charlotte, N. C., has been called to the rectorship of Christ church, Pensacola, Fla.

At St. Mary's church, Buffalo, N. Y., the Rev. G. G. Merrill, rector, on Easter Day 650 persons received the Holy Communion. The offering amounted to $1,900..

The address of the Rev. Louis L. Williams, formerly rector of the Church of the Messiah, Gonzales, Diocese of West Texas, is changed to Pocomoke City, Md., Diocese of Easton.

The Rev. G. Otis Meade, having declined the call to St. Peter's church, Norfolk, Va., the vestry have called the Rev. C. F. Smith, rector of Christ church, Elizabeth City, N. C.

After a rectorship of St. Paul's Church, Richmond, of three and a half years, the Rev. David C. Huntington has resigned to accept a call to a parish in the East and will leave for his new post at the end of the present month.

The Rev. Henry Olmstead, late of the Diocese of Delaware, has accepted the appointment of assistant to the rector of St. Andrew's Memorial Church, Yonkers, N. Y., the Rev. Karl Reiland, and will shortly be in residence at 21 Stanley Place, Yonkers.

The Rev. Jesse R. Bicknell, having accepted a temporary appointment upon the clerical staff of St. Paul's church, Baltimore, Md., announces his change of address from St. Andrew's church, Washington, D. C., to 12 Hamilton street, Baltimore.

The Rev. John Boden, pastor of the Presbyterian church in Petersburg, Ill., was confirmed in Grace chapel, Kansas City, Mo., by Bishop Atwill, on Feb. 16. Mr. Boden resigned his pastorate and has been canonically attached to Grace church, pending his ordination.

The Ven. Benjamin Fish Thompson, Archdeacon of Reading, Pa., and general missionary of the Diocese of Bethlehem, has accepted the rectorship of Christ church, Dover, Del. He expects to assume his new duties on May 1, and will be instituted the second Sunday in May, but will not be in residence until after the middle of June.

Gifts made to St. Paul's church, East St. Louis, on Easter Day, were as follows: A handsome altar of quartered oak inlaid with brass emblems, matching the super-altar, which was given by the same donor, Mr. H. B. Wharton; a brass font-cover, given by Mr. H. J. Elliot, in memory of his mother; a brass processional cross, given by Mr. Charles A. Wall, in memory of his sister; and an embroidered altar-fontal of silk and gold, given by the Altar Guild.

The Rev. W. J. O'Donnell, chaplain at Christ Church School, Arden, N. C., has accepted the curacy of the Church of the Advent, Louisville, Ky., and it is expected that he will enter upon his new duties on May 8.

The total Easter offering at St. Paul's, Rochester, N. Y., amounted to $6,053, of which $4,730 was for missions, $4,000 being for a memorial hospital in Alaska. St. Paul's has given $11,000 for missions, outside the Diocese, since January 1, 1910.

Colonel W. W. Lumpkin, prominent as a soldier and a Churchman in Georgia and in South Carolina, and father of the Rev. H. H. Lumpkin, of Darlington, S. C., died on March 13. Colonel Lumpkin was a member of the board of trustees of the University of the South and of the Diocesan Council of South Carolina.

One thousand men, of all religious persuasions, attended a banquet at Portland, Oregon, the last week in March, when the Laymen's Missionary Movement was earnestly discussed. At a subsequent meeting of Churchmen, a resolution was adopted proposing to double the amount heretofort given for missions.

The Rev. Lewis Brown, Ph. D., complete his tenth year of service as rector of St. Paul's church, Indianapolis, Ind., on Sexagesima Sunday. The statistics for the period are as follows: Receipts, $108,000; services, 3,312; baptisms, 389; burials, 266; marriages, 186; calls, 10,957; confirmations, 580; present membership, 755, of whom 552 are communicants; working membership, 350. The anniversary gifts included silver, money, flowers, and other articles. The Daughters of St. Paul gave a reception in honor of the occasion, at which Bishop Francis and Mr. A. Q. Jones made appropriate addresses, to which the rector briefly responded.

PLEASANT EXCURSION

For Endowment Fund of the Working Girls' Room, Retreat for the Sick. Richmond, Va.

The Endowment Fund for the Working Girls' Room in the Retreat for the Sick is not yet completed. The good work goes on.

The annual excursion North, to Niagara, Thousand Islands, Atlantic City, etc., will take place (D. V.) about July 20th, as usual.

Another and most charming trip is in the near future, early in May, at the time of the Conference of the Methodist Church, South, which will convene in Asheville, N. C. Mrs. Rahm will take a party to Asheville. We leave our readers to their own imagination as to this Land of the Sky, Lake Toxaway, and all the beauties of Nature's handiwork, and only add that, under such chaperonage as she can give, and comfortable traveling arrangements, with assured accommodations in Asheville and the mutual pleasure derived by the members of the party, a delightful outing may be expected. Exact information cannot be given until the railroad decides rates, etc. Address Mrs. ANNA F. RAHM, Retreat for the Sick, or No. 631 North Eighth street, Richmond, Va., or Miss MARY NORWOOD, 108 N. Fifth street, Richmond, Va.

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line.

All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

DIED.

JOYNER.—Fell asleep, on Sunday, April 10th, 1910, at the home of her son, Columbia, S. C., MARY ELIZABETH WINFIELD, wife of the Rev. Edmund N. Joyner.

"The music of the Gospel led her home."

OBITUARY.

IN MEMORIAM.

Calhoun Blake.

At a meeting held on this 28th day of March, 1910, the vestry of St. David's church, Aylett, Virginia, desired to pay the last tribute of respect and love to the memory of Mr. CALHOUN BLAKE, deceased, a member of the vestry; it was, therefore

Resolved, That the death of Mr. Blake has touched with the deepest sorrow the vestry, the Church, and the community in which he lived. As a vestryman, and Church-warden, he was ever faithful and efficient, manifesting the deepest interest in the welfare of the Church. As a son, and brother, he was tenderly affectionate; and as a friend, stanch and true.

Resolved, That a copy of these proceedings be sent to the stricken family of our deceased brother, with the affectionate expression of our deepest sorrow and sympathy, in the great bereavement which has befallen them, and us; that another copy be sent to the Southern Churchman for publication, and also entered upon the records of the church, as an enduring token of our love, grief, honor and esteem.

Vestry:

T. D. MONCURE, Chairman.
J. G. MONCURE,
T. C. COMMINS,
H. T. COMMINS.
J. C. COOKE, Secretary.

OLD PAPERS WANTED.

WANTED—Correspondence with persons having old papers for mission work. Over 1,000 families in our district needing them. Send us no literature, but write for name and address, and send directly to a frontier home. Much good can be done in this way. Address REV. B. A. LOVING, Woodward, Okla. 1t

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Seven countries, fifty days; select party. From New York, June 25. Itinerary.

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Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

Farmington An old historic Virginia home, modern improvements, near University of Virginia, ideal climate, open for boarders. Apply to Mrs. WOOD, Birdwood P. O., Virginia.

SUMMER BOARDERS.

Wanted—Summer Boarders for July and August. For terms, etc., apply to

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GOING ABROAD?

Clergyman and wife, experience of foreign residence and travel, will conduct limited party on a tour, sailing June 23. Eighty-one days, $475. England, France, Holland, Belgium, Rhine, Germany (including Passion Play) Switzerland and Italy. References, "DUX," Southern Churchman. 9apr8t

WANTS.

WANTED—A REFINED, EDUCATED lady, fond of children, earnestly desires position as teacher or companion. References. Address, stating terms, Miss W., Red Oak, Va. 23apr2t*

WANTFD—A LADY WANTS TO BE COMpanion. Terms moderate. Richmond, or suburbs. Address No. 89, Southern Churchman. 1t

WANTED—BOARD IN THE COUNTRY, near Richmond, by mother and son; son is a consumptive; would be willing to occupy rooms outside of dwelling; all desired is fresh air and plenty of milk and eggs; will this appeal to some charitable person who would be willing to do something in His name? Will pay good board. Address No. 90, care Southern Churchman. 23aprlt*

WANTED—BY A LADY OF REFINEMENT a position as matron of home, orphanage or hospital; or as traveling companion and nurse to invalid. Best references, experience and training. Miss F. A. Walker, Forest Depot, Va. 9aprtf

WANTED—A RELIABLE WHITE WOMAN to assist with general house work and plain sewing for small family. References with address. Mrs. R. H. Barrett, 703 Court street, Portsmouth, Va. 19mar-4t

WANTED—A YOUNG MAN WITH EXCELlent references wishes at once a position of trust. Address R. W. H., Southern Churchman, Richmond, Va. 19mar-4t*

APPEALS.

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There are only two organizations provided for in the General Canons and legislation of the Church, namely,—the Missionary Society and the General Clergy Relief Fund, the Work and the Workers.

Object of the latter, the pension and relief of clergy, widows and orphans. About 550 beneficiaries are on our present list. 65 out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

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A Personal Plea for the Home for Incurables, Richmond, Va.

It is feared that the general public does not understand fully what this charity is or how sustained, and in a few words we hope to impress you with its importanee.

This Home was established in 1894. A commodious structure in suburbs of Richmond with spacious grounds entirely unencumbered by debt. Founded on faith it has struggled on through the years, until now it is almost filled with pathetic helplessness. The increased cost of living, the growth of the work, the condition of the inmates and the necessarily personal care required has taxed our treasury heavily, and it has become an absolute necessity to have some assured revenue to insure its success.

The past year our total income amounted to $2,200 and the disbursements $7,200. This state of affairs is distressing. What are we to do? We have sent leaflets broadcast, which no doubt will tide us over the crisis, but what then? Dare we turn these poor helpless ones out after giving them the assurance of a comfortable home? Are there not enough men of wealth in old Virginia who would be willing and able to raise an endowment fund of $50,000? Our work would then stand on an independent basis, with a promising future, and our Board of Managers would be willing to work up any additional cost of living.

Friends of the Home have in the past responded nobly to its numerous calls and only through their generosity have we been enabled to provide the simple necessities.

It is the only Institution of its kind in Virginia and inmates from all parts of the State are within its walls.

Oh men and women with your hundreds of thousands and millions who can gratify every luxurious taste, stop for a minute and think of the struggle to find dollars and even cents to ameliorate the sufferings of a few of God's poor unfortunate ones.

If you could go with us on our rounds and watch the bright faces and hear the grateful utterances your hearts would certainly be stirred.

The road to the tomb is often rough and thorny, but it can be brightened.

Ah! an active love that prompts the loosening of the purse strings and the cup of cold water to be given more frequently, and that makes us love our neighbor as ourselves is what we need.

I pray that these few lines may not be cerelessly read, but that they may sink into the heart and bear ripe fruitage.

M. B. C., One of the Workers.

Appeal from the Church in Haiti, Addressed to the Members of the Protestant Episcopal Church in the United States of America.

The edifice of Holy Trinity church, in the city of Port-au-Prince, was burnt to the ground in a great conflagration that consumed several hundred buildings, on the 5th and 6th of July, 1908.

The congregation of the aforesaid church thus destroyed, has since been gratefully dependent on the noble Christian charity of the members of the African Methodist Mission in this city for the gratuitous use of their edifice, spontaneously offered by them to the congregation of Holy Trinity church, for divine service on Sundays, from 9 to 11 o'clock in the morning.

Meanwhile, the aforesaid congregation has raised nearly one thousand dollars to begin the reconstruction of their church; and the Government of Haiti has magnanimously appropriated three thousand dollars as a free gift to be paid in instalments, in proportion to the progress of the work on the church towards its completion.

It is estimated that seven thousand dollars will be needed to complete the work on the edifice, as it is proposed to build it with stones and bricks, and to furnish it with iron doors and window shutters, as a needed precaution against destructive incendiaries that occur rather often in Port-au-Prince.

The Board of Missions of the Protestant Episcopal Church in the United States has manifested their great sympathy for the members of the Church in Haiti, in their present desolation, by advising the Bishops of the said Church to make a general appeal, through the Church press in the United States, for the aid of its generous-hearted members to relieve us in the time of our present need and distress.

This duty the aforesaid Bishop with a glad and thankful heart now cheerfully undertakes, by sending out broadcast this appeal asking for the aid of the American Church members to help rebuild our present desolated church edifice in Haiti.

Contributions in response to this appeal, the donors are requested to send to the Treasurer of the Board of Missions of the Protestant Episcopal Church in New York, for the Church in Haiti.

JAMES THEODORE HOLLY,
Bishop of the Church in Haiti.

Port-au-Prince, Haiti, April 4th, 1910.

The Household.

To Over-Careful Housewives.

If you are a careful housewife, have you ever considered whether you are an over-careful one? Do not let household matters worry you and occupy your attention from morning till night? If so, be warned in time—you are wearing yourself out to no purpose. Very often things will go wrong even in the best regulated families—that pudding you were making turned out a dire failure, Mary Ann breaks the soup-tureen, you discover dust in a number of unsuspected corners—and you feel that the next calamity will reduce you to the verge of insanity. The natural thing to do under these circumstances is to worry over them, to render yourself hot and tired over the making of a second pudding, to get a furrow down your forehead thinking about that breakage, to commence a frenzied dusting of the offending spots. Don't do any of these things—go and rest yourself on the handiest sofa, and let matters slide. Jack, or George, or whatever his name may be, can do very well for one day without a pudding and a little dust once in a way won't do any harm; and as for the soup-tureen, fretting won't mend it. It is of infinitely more consequence that your jangled nerves should be soothed than that the house should be attended to. And suppose that in the midst of your annoyances your best friend makes her appearance to ask you to tea with her in the afternoon, don't say, "Oh, I couldn't possibly—I'm far too busy—there are a hundred and one little things to be attended to." Instead, forget household cares for the time being, put on your hat and go with her; and it is ten to one that when you come back cheerful and calmed, you will find things have shaken into their places, and that the domestic machinery is working just as smoothly, or perhaps even more so, than if you had been at home all day worrying yourself into a brain-fever to get matters right.—McCall's Magazine.

Rest Brings Insomnia.

Insomnia is the not uncommon fate of the brainworker who, after years of continuous mental strain, retires from active life. The reason is that mental activity demands a large supply of blood for the brain, and the blood vessels gradually accommodate themselves to this large supply. But when the hard work is over the brain does not always realize that it needs less nourishment, and hence the condition of the excessive mental activity is what insomnia is.

Potatoes With Mint.

Quite the most delicious way of cooking new potatoes is to place them in boiling water with two or three sprigs of fresh mint. When the potatoes have been cooked and drained, a little melted butter should be poured over them. The mint adds a most delicate but not at all an obtrusive flavor. Instead of trying to peel new potatoes the English cook removes the skins by rubbing them very hard with an extremely stiff brush. This leaves them both white and smooth, and obviates the necessity of peeling them after cooking.—Delineator.

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Man Himself to Blame.

The Christian life requires culture. Neglect dwarfs and hinders, if it does not destroy it. To develop it and bring it to perfection, is the work of both God and man. The human part, is to abide in Christ by faithfully keeping his commandments, to feed upon his Word, to walk daily in his ennobling fellowship, and tread his appointed paths of service. The divine part is to enlighten, to cleanse, to strengthen, and to rebuild the shattered and impoverished moral nature.

That so glorious a work should proceed so slowly and ofttimes become completely arrested, is a matter of the gravest concern. In every such instance man is wholly to blame. God stands ready to carry it speedily forward, but he can progress with it only as the individual will allow. It is all contingent upon the co-operation of the human will. He who would possess holiness must aspire to it, and earnestly and continuously seek it. A half hour of heart-searching and devotion each morning and evening, would immeasurably enrich the experience and life of the average Christian.

Shall we allow business and the pressing cares of the world to shut God out of our thoughts except for a little time on the Sabbath? Shall we, in providing for the needs of the perishing body, forget the deathless soul? Shall we let the glare and glitter of the temporal blind us to the things which are eternal? To pursue such a course is to make an irreparable mistake; it is to repress and retard, and perhaps even destroy, the spiritual life. It is to lose opportunities that an angel would covet, and forfeit a reward such as only the ascended Christ can give. Peace, purity, triumph, and a starry crown, come only to the disciple who communes and counsels much with his Lord. The prophet of olden time had mastered the philosophy of the Christian religion when he wrote: "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be faint."—New Orleans Christian Advocate.

Love in the Household.

Love is the wind, the tide, the wave, the sunshine. Its power is incalculable; it is many horsepower. It never ceases, it never slacks; it can move with the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less made to feel it, yet how little is actually applied to social ends. True, it is the power of all successful social machinery; but as in physics we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand mills; as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet.—Henry D. Thoreau.

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Thoughts for the Thoughtful.

"Thou who in that bitter night
Didst die for us, long years ago;
Thou who through Thy love's strong might,
Hast made our hearts Thy mercy know:

"O remind thy little flock,
Who so lightly disagree,
What thy last petition spoke—
'Let them all be one in Me.'"

Of all earthly music that which reaches farthest into heaven is the beating of a loving heart.

When the Lord comforts us, it is not to make us comfortable, but to make us comforters.—J. H. Jowett.

If nobody has ever seen your religion, my brother, you may be very sure you never had any. —Dr. Nichols.

Aspirations after the holy are the only aspirations in which the human soul can be assured that it will never meet with disappointment.

"What do you like?"—the true object of education is to make people not merely do right things, but enjoy right things. What we like determines what we are, and is the sign of what we are.

Has some one seen Christ in you to-day?
Christian, look to your life, I pray;
There are aching hearts and blighted souls
Being lost on sin's destructive shoals.
And perhaps of Christ their only view
May be what of Him they see in you;
Will they see enough to bring hope and cheer?
Look to your light—does it shine out clear?

A man's best desires are always the index and measures of his possibilities; and the most difficult duty that a man is capable of doing is the duty that above all he should do.—Charles H. Brent.

"No one can give what is not possessed in one's self, and these greater gifts of courage, hope, love and goodness cost the giver more than money, for it is infinitely harder to be than to do."

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.

"The longer I live the more I am persuaded that the gifts of Providence are more equally distributed than we are apt to think. Among the poor so little is enjoyed so much, and among the rich so much is enjoyed so little."

When the question presents itself, Shall we recognize each other hereafter? ah, how little we have recognized each other here! May not that be the first great step in recognition? —F. Maurice.

There is nothing that makes us love a man so much as praying for him; and when you can once do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil towards him.—Wm. Law.

If you cannot at once force your hearts truly to love either your God or your neighbors, yet go on doing your duty and praying: the warm, affectionate felling of love will come after, in God's good time. Persevere in looking towards Christ and trying to please Him, though it be with a dull and heavy heart. That heaviness, for aught you know, may be the penance which He has ordained to help effectually towards your final forgiveness.—Keble.

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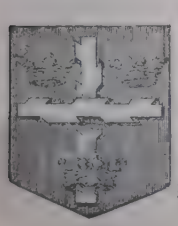
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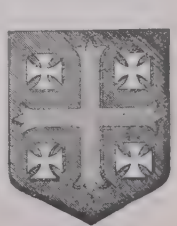
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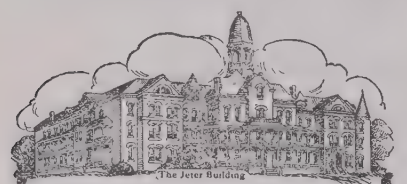
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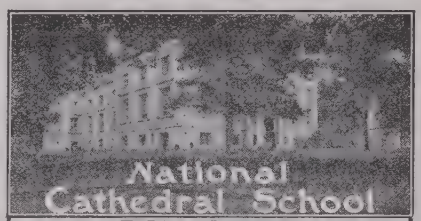
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., APRIL 30, 1910. No. 18

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

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A NEW PROPOSAL FOR CHRISTIAN UNITY.

Whether practical Christian Unity is or is not drawing nearer is a question that may be open for discussion, and concerning which there may be wide differences of opinion. But that the subject of Christian Unity is in the mental and spiritual atmosphere and is at least attracting wide and interested thought, is beyond question to any one who tries to keep in contact with present day religious thought. That men, and able and thoughtful men, are deeply interested in this great subject is evidenced not only by almost continuous discussion, but by the number and variety of proposals looking to Unity.

It is easy, of course, to say that the very variety of proposals evidences the hopelessless of the situation; but such a view is crude and superficial to a degree. This variety of suggestion is quite the most hopeful sign in the present situation, because it is evidence indisputable of not only deep but very wide interest; and proof that men of all shades of opinion and variety of theological creed are interested in the discussion. A consensus and agreement of opinion at this stage of the discussion would be a demonstration that a very small body of thinkers were interested; and they all of one type of mind and shade of opinion.

Fortunately, this agreement—a sign of indifference—is lacking now; and can only safely come at the end of long discussion and free interchange of opinion. When that type of agreement—an agreement based on mutual understanding, "give and take," and reciprocal appreciation—comes, Unity will be almost, if not quite, in sight. And that is the only Unity that can possibly be permanent, or of any essential value.

As a contribution to this discussion certain clergy and laity have issued the following statement:

The undersigned, clergymen and laymen of the Protestant Episcopal Church, having met in unofficial conference at Trinity chapel, New York, on the 27th and 28th of January, 1910, find themselves unanimously in agreement upon the following Statement, which they believe to be warranted by the teaching of Holy Scripture and of the Universal Church; and they humbly recommend it to the consideration of their brethren of their own communion and of other communions as common ground upon which men of good will may discuss, without scruple of conscience, the manner in which those who are in the fellowship of Christ may become reunited in one communion and fellowship with each other.

STATEMENT.

1. The life of God, revealed as the life of the blessed Trinity in Unity, is a life of fellowship.

2. God has created man in His own image. This likeness He has perfected by Himself taking human nature in the person of Jesus Christ. As God's life is one of fellowship, the life of man is also one of fellowship.

3. God's revelation of Himself in His life of fellowship is received and made our own through our fellowship with Him, and in Him with one another.

4. God's purpose to bring us into fellowship with Himself, and in Him with one another, is manifested in Jesus Christ His Son, "Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

5. God's purpose to bring us into fellowship with Himself, and in Him with one another, manifested in Jesus Christ His Son, is made effectual by the operation of the Holy Ghost.

6. Our fellowship with God is in Jesus Christ through the oneness in Him of all mankind. This fellowship is a mystery so far above our natural state that by our own strength we cannot attain unto it. It is God's free gift, originating in His creative will and purpose, and administered by the presence and power of the Holy Ghost.

7. God's purpose of fellowship for us as manifested in Christ, to be realized in us by the gift and presence of the Holy Ghost, becomes effectual as it finds outward and visible embodiment.

8. This outward and visible embodiment, which makes effectual God's purpose of fellowship for man as manifested in Christ, is the Holy Catholic Church.

9. The Holy Catholic Church, which is the embodiment of God's purpose of fellowship for man as manifested in Jesus Christ, involves the fact of continuous life divinely given and outwardly and visibly assured.

10. Fellowship with Christ in His Church comes from Christ's communication of His life to us, of which the sign and means is Baptism duly administered with water in the name of the Father, and of the Son, and of the Holy Ghost.

11. The fellowship of the baptized with Christ, and with one another as sharers of the one life received from Him, calls for some corporate and articulate expression of their common faith in Christ and of their worship of Him; and this common faith of those who are baptized into the fellowship of Christ and share His life is expressed in the Apostles' and Nicene creeds.

12. For those who are in the fellowship of Christ the characteristic corporate act of worship is the Holy Communion as instituted by Christ Himself, for the continual remembrance of the sacrifice of His death, and for the communion of His Body and His Blood to those who are in fellowship with Him, for the strengthening and refreshing of their souls.

13. This corporate act of worship, as instituted by Jesus Christ, calls for some minister, who bears Christ's commission, to preside in the assembly of those who are in fellowship with Christ.

14. Jesus Christ, remaining a priest forever, ascended into heaven but present by His Spirit in His Church on earth, now acts in the Sacrament of the Lord's Supper through those who bear His commission.

15. This continuing priesthood of the Lord Jesus Christ abides in the whole fellowship. The outward and visible organ of this priesthood is the continuous Ministry.

16. As the Church is the outward and visible Body of Christ, empowered by His Spirit, the Ministry, through which Christ acts in His Body, derives its powers continually from Him and receives its authority from Him by the outward sign and means of ordination.

17. The form of ordination should express, by its essential uniformity, the oneness of the Body of Christ, which is the blessed company of all faithful people. Ordination has been effected from sub-apostolic times by the laying on of the hands of the historic episcopate and prayer; and this method of ordination, if restored to the whole fellowship, would be an effective bond of its unity in Christ.

Charles Sears Baldwin, Loring W. Batten, Charles S. Burch, Robert H. Gardiner, William M. Grosvenor, James O. S. Huntington, Charles W. Larned, Alfred T. Mahan, William T. Manning, Alfred G. Mortimer, Henry S. Nash, Philip M. Rhinelander, Leonard Kip Storrs, Floyd W. Tompkins, John W. Wood, George Zabriskie.

Mr. Wm. Jay Schieffelin withholds his signature upon the ground that, on reconsideration of the Statement since

its adoption by the Conference, it seems to him to contain too much of theological definition to serve as a useful basis for discussion of Christian Unity.

One of the wise features of this paper is the statement of its purpose; it is not proposed as a "basis" or platform of Church Unity, but simply as what all statements of the kind—including the Quadrilateral—ought to be, namely, "Common ground upon which men of good will may discuss, without scruple of conscience, the manner in which those who are in the fellowship of Christ may become reunited in one communion and fellowship with each other."

If all propositions looking to Church Unity had been issued in this honest and humble and generous Christian spirit, the great consummation might have been a vast deal nearer than it is. We have had far too many "platforms" for Unity, and far too few bases for kindly, brotherly and sympathetic discussion of issues, agreements, differences, and possibilities. Indeed, many of the so-called "proposals" have partaken much more of the nature of an "Ultimatum" than of an "Open Door;" have rather conveyed the idea of "Here we unalterably stand; will you come to us?" than that of "Can we, as separated members of the Body of Christ, find a bond of common and reunited life and fellowship?"

This proposal at least avoids this unbrotherly attitude, and asks for common discussion and mutual understanding.

The fault that the Southern Churchman would find with it—and this in no captious or critical spirit—is that it is entirely too doctrinal and abstruse, and —meaning no offense—full of theological subtlety, to appeal to the popular mind and heart. But this is a defect that would surely be cured in discussion; and certainly avoids the far greater error of dogmatism, ecclesiastical egotism, and exclusiveness.

BOOK REVIEWS.

The Historians and the English Reformation. By the Rev. John Stockton Littell, M. A., rector of St. John's Church, Keene, N. H. Milwaukee.: The Young Churchman Co. Price $2.50.

If Dr. Littell had done nothing more in this book, it would be well worth reading, because of the large and varied collection of opinions he has made with regard to the historical character of the Church of England and its daughter Church in this country. But he has done very much more than this.

His object is to show that the Church has not been treated fairly in the average history, so far as the period of the English Reformation is concerned, and he certainly sustains his thesis. He begins by a very full examination of the English historians—Hume, Macauley, Froude, Hallam, Southey, Knight, Dickens, Freeman, Green, Stubbs, and so on. He examines the testimony of each one, and then shows his status as a scientific historian.

He then takes up and examines the Roman Catholic writers, from Lingard to Cardinal Gibbons; and in passing, be it said, he proves Gibbons to be unreliable and misleading to a surprising degree. Then he investigates certain Lutheran, Presbyterian and Congregational writers. In each of these cases he goes over the testimony as to the Reformation period and gives a fair estimate of its value. The showing he makes as to careless phraseology, inaccurate statements, and disregard of available information is rather astonishing, and makes one wonder whether alleged history writing is an honest effort at accuracy of record, or only partisan pamphleteering.

He then takes up American School Histories of England, and demonstrates that a fair and just history is yet to be written, and that the field is wide open for the first qualified candidate.

Altogether, Dr. Littell has written an entertaining book and one well worth reading in the interests of fair play. And he makes plain the "reason why" of many popular misconceptions as to "This Church."

The Church of Sweden and the Anglican Communion. By G. Mott Williams, Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference of 1909. Milwaukee: The Young Churchman Co. Price 50cts.

Bishop Williams, as a member of the Lambeth Commission to confer with the Swedish Church as to Reunion, had full opportunity to study thoroughly the whole question of Swedish orders and doctrine on the ground. This he did carefully and exhaustively, and the interesting results he lays before American Churchmen in this little book. To all who are interested in Christian Unity and Church Reunion, it is a most interesting book, and contains a vast deal of not generally known information.

Fifty Years. A History of St. John's Church in Detroit, Michigan. By William Frederick Faber, Rector. Detroit: The Richmond & Backus Co.

This is an admirable record, lovingly made, of a church that has done large, good work in its time. It is a wise plan to put on record these local histories, because from them, sooner or later, is to be made the permanent record of Diocesan and Church life; and just in proportion to the fulness of the records of parish life, will be the fulness of the records of the larger body.

MAY MAGAZINES.

McClure's.—Under the title of "The New American City Government" George Kibbe Turner tells in the May McClure's of the rapid spread of the commission form of government; Burton J. Hendrick has an article on "The Skulls of Our Immigrants," which upsets the belief so long held by scientists that the skull was the one thing that could not change; W. A. DuPuy and E. T. Brewster show what the rat has cost us in lives and money, and M. Paoli gives his reminiscences of the Czar of Russia. Foremost in the fiction is an unusual detective story, "The Anthropologist at Large," by Dr. R. A. Freeman, editor of the London Lancet. Other stories are "The Glamour," by Oscar Greave; "The Blue Pearl," by Neith Boyce; "The Nineteenth Hat," by Arnold Bennett; "The Point of View," another war story by "Ole Luk-Oie;" and "The Education of King Peter," by Edgar Wallace.

The Sewanee Review is, as usual, full of matter interesting to the literary world. As an effort to maintain a high class Review in connection with a Church educational institution, this Review deserves the sympathy and support of every Churchman.

The current quarterly number discusses Style in Literature, The Letters of Goethe's Mother, The Art of All Arts (by which name Mr. Larremore designates "Tact"), The Princeton Preceptorial System, The Romance of the Borrowed Word (by the "borrowed word" Mr. McGillivray means the words adapted from other languages), The Mission of a State University, The Drama of Paul Hervien, Christian Reid (an almost forgotten popular Southern authoress), Virginia's Attitude Towards Slavery and Secession, and a full and useful Book Review Department. The Review is readable and entertaining—that is to say—to those who have not formed the "Cheap Magazine" habit beyond cure.

Hampton's Magazine for May is full of very interesting reading. The opening article, "Winning an Empire and the Cost of Winning," is a vivid account of the construction of the first transcontinental railway, and a wonderful revelation of greed, trickery and corruption. "Shall Alaska Become a Morganheim Barony," throws a vivid light on the Pinchot-Ballinger trouble, and is a surprising commentary on the conditions in that Territory, and the need for effort to conserve the public resources. Probably the most popular article will be the fourth installment of Peary's "The Discovery of the North Pole." Mrs. Dorr has an article on "The Prodigal Daughter," which might give food for thought and action to good women, even to the temporary eclipse of the "Suffragist" Movement. It certainly shows that there are more profitable subjects to occupy their time and energies.

Church-Going.

The mere fact of Church-going is a service rendered, not only to God, but also to your neighbor. Your place is filled; your link in the chain holds the chain together. What you make real by your reality becomes easier for others to realize. It is a good thing to understand this and utilize it deliberately; by so doing, it is possible to lift much of the routine of religious observance, so far as one's own purpose in it is concerned, to a plane far above the selfish; and to change the obligations of habit into an habitual sacrifice. To fail in them will then be to miss a happy chance of giving that litle best which every single Churchman can contribute to the common stock: to fulfil them will bring with it the opportunity of learning that worship is an obligation, and that the true worshipper brings a double offering, giving what he can both to God and to his fellowmen.—Rev. Herbert N. Bate.

Church Intelligence.

CALENDAR.

April.

1—Friday.
3—First Sunday after Easter.
10—Second Sunday after Easter.
17—Third Sunday after Easter.
24—Fourth Sunday after Easter.
25—St. Mark's Day.

CALENDAR.

May.

1—Sts. Philip and James.
5—Ascension Day.
8—Sunday after Ascension.
15—Whit-Sunday.
16—Monday in Whitsun-Week.
17—Tuesday in Whitsun-Week.
22—Trinity Sunday.
29—First Sunday after Trinity.

Collect for St. Philip and St. James' Day.

O Almighty God, whom truly to know is everlasting life; grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of Thy holy Apostles, St. Philip and St. James, we may steadfastly walk in the way that leadeth to eternal life; through the same Thy Son Jesus Christ our Lord. Amen.

Foreign.

Christian Unity.

The Archbishop of Canterbury has sent to each Bishop of the Province a copy of the following letter which he has himself addressed to the clergy and laity of his Diocese on the subject of special prayer at Whitsuntide on behalf of unity among Christians, and has expressed a hope that the Bishops may, in their several Dioceses, take such steps in the matter as they deem to be possible and right:

Lambeth Palace, S. E., April 9, 1910.

To the Clergy and Laity of the Diocese of Canterbury:

My Dear Friends.—You will, I think, remember a serious and weighty letter which was put forth just four years ago, signed by the leaders of different Christian communities in England. In that appeal, while deprecating any large, and as we thought premature, schemes of corporate reunion, or any attempt to treat our existing religious divergences as unimportant, we urged upon all those who love the Lord Jesus Christ in sincerity the duty of united Prayer, at the then approaching Whitsuntide, on behalf of the reunion of Christians. We based our appeal upon the assumption which all Christians can make their own, namely:

"That our Lord meant us to be one in a visible fellowship:

"That our existing divisions hinder or even paralyze His work:

"That we all deserve chastisement, and need penitence, for the various ways in which we have contributed to produce or promote division:

"That we all need open and candid minds to receive light and yet more light, so that, in ways we perhaps as yet can hardly imagine, we may be led back towards unity."

Such was our appeal, and I have reason to know that the outcome was neither small nor unfruitful. I venture now in our own Diocese, to renew the request, in the belief that our Whitsuntide prayers will thus be inspired with an increased earnestness, and with a larger hope. Such special prayer, offered at the most appropriate of all seasons, must not, of course, be an isolated thing. We have continual need of prayer for the outpouring of the Holy Spirit upon all who acknowledge the Lordship of Christ, that by His power they may not only be strengthened in their discipleship, but may be increasingly drawn together in their fellowship one with another.

We are this year, in an almost unexampled degree, reminded of the need, the possibility, and the significance of such united prayer. The World's Missionary Conference, which is to be held in Edinburgh next June, will offer to Christendom an object-lesson of the most striking kind as to the unity of Christian purpose, devotion, and endeavor underlying the differences which sunder us. The greatest missionary statesmen and pioneers now alive will, without compromising in the least degree their distinctive opinions and modes of action, meet for counsel and prayer upon the vital question how we can best fulfil our Lord's command and help to win the world for Him. Pray, then, that the Conference may be guided and inspired by His Holy Spirit. Pray also that our own home work in our Master's name may in every section of His church be carried on with a deeper enthusiasm, a more persistent courage, a wider brotherliness, a more unconquerable trust in His purpose "that they all may be one."

We cannot offer such a prayer to Him in vain. I am your faithful brother and servant in the Lord Jesus Christ. RANDALL CANTUAR.

New Bishop of Lincoln.

Canon Edward Lee Hicks, Bishop-designate of Lincoln, had it in him to achieve distinction in any one of several careers. He won a scholarship at Brasenose, a First Class in Moderations, the Craven Scholarship, and the Latin essay in due succession, and graduated first class in Greats in 1866. He was immediately appointed Fellow and Tutor of Corpus Christi, where he remained until 1873. Ordained deacon in 1870 and priest in 1871, he left Oxford to become Rector of Fenny Compton, the cure of which he retained until 1886. In 1884 he was made an Honorary Canon of Worcester. Meanwhile epigraphical research had gained for him a European reputation. He published monographs on the historical inscriptions of Attica and a manual of Greek inscriptions remains of recognized authority. In 1884 he was also made a corresponding member of the German Archæological Institute. At Fenny Compton he gave close study to the conditions under which the population of that rural parish lived and worked, and his ideas took a turn which later on was to mark him as a social worker and reformer of definite and strong convictions. In 1889 he resumed teaching work as Principal of Hulme Hall, a foundation affiliated to Owens College, Manchester. From 1889 to 1892 he was Lecturer in Classical Archæology at Owens, and during that period he published the results of further epigraphical studies of permanent value. In the latter year he once more quitted teaching to become, on the invitation of Bishop Moorhouse, rector of St. Philip's, Salford, to which one of the four Canonries of Manchester Cathedral is attached. In 1903 he was made by the present Bishop of Manchester, who was once his pupil, Rural Dean of Salford. It is by his work in his congested parish and in the wider but still somewhat restricted field which Manchester and Salford afford that his qualifications for the high office to which he has been called must be judged.

A Veteran's Farewell.

Bishop Sheepshanks' acknowledgment of the address of farewell, signed by nine hundred clergy of the Diocese of Norwich was a deeply moving survey of an episcopate which the Diocese has every reason to remember with respect and gratitude. Dr. Sheepshanks, acknowledging the recognition of what his leadership had done for the clergy of Norwich during the past sixteen years, recalled that when he first came to the Diocese he told them they must not expect a brilliant Bishop, and that he did not expect to play a great part in the world, but that his aim was, by the grace of God, to cultivate that portion of His vineyard which had been entrusted to his care. He made it his first object to help the clergy to do their duty and set a good standard of spiritual life. He made a great point of the fact that he believed very little in legal proceedings or strict discipline. He preferred the law of love. At the same time, he had not been remiss in cases of misconduct and neglect. Bishop Sheepshanks has certainly earned the epitaph that he hopes will be placed on his grave—that he was a friend of the parochial clergy. His writings and other utterances have all been distinguished by calm, fatherly wisdom, and practical knowledge of the actual difficulties and needs of the parish clergy of his great Diocese. He has been eminently a parish clergyman's Bishop. The good wishes of the whole Church will follow him in his retirement.

The Welsh Educational Question.

Another attempt by a Welsh Education authority to limit or put an entire stop to the giving of religious education by Churchpeople in their own schools was defeated in the Court of Chancery yesterday. The Denbighshire Education Authority asked Mr. Justice Swinfen Eady to decide whether the managers of the non-provided school at Brymbo were entitled to authorize the giving, during school hours, of religious instruction according to the doctrines of the Church of England, and whether, if authorized, such instruction could be given by the regular teachers or only by the Vicar of the parish. The county council, it was said, objected to religious education being given on weekdays, but the trustees and the managers took the view that the managers were entitled to authorize religious instruction by the teachers. His lordship said there could be no question that the school was a Church of England school, and the religious instruction was under the control of the managers. He could see no reason for limiting the instruction to the clergyman, and he held that the teachers might also impart it. The local authority were not entitled to interfere with the religious instruction. The county council must pay the costs of the summons.

American.

Work by Church Laymen.

The Church Laymen's Conference of New York, composed wholly of young men, especially interested in Church extension, met at five o'clock, in St. Paul's chapel of Trinity parish, on April 21, and was addressed by Bishop Greer and the Rev. George H. Toop. Following, at half-past six, eighty men, representing the workers in many parishes and missions, dined in the Business Women's Club room, and after greetings from some other organizations of New York laymen, adopted unanimously recommendations for forward work in the Diocese.

Following the adoption of the recommendations it was unanimously voted to hold a meeting of young laymen of the Diocese on Sunday afternoon, November 6, efforts to be made to have the number present 400 at least, and the aim to be to pledge to the Bishop the working co-operation of young men of the Diocese.

The Conference rejoiced in the steady growth of the Church, larger missionary gifts, the meeting of the apportionment to the Domestic and Foreign Missionary Society for the first time last year, the co-ordination of laymen's organizations, and "in the larger place which Jesus Christ fills in the hearts of men, proved among other ways by the Lent and Easter of 1910, the greatest in attendance and interest New York has ever known."

On behalf of young men of the Diocese, the Conference endorsed the action taken last January, in connection with the Laymen's Missionary Movement Convention, recommending an increase in New York's annual contribution to the Domestic and Foreign Missionary Society of at least 80 per cent. The Conference then recited amounts of gifts to Church Extension in the Diocese, to the City Mission Society, the Seamen's Institute, and to Hope Farm, and recommended that these be increased by at least 80 per cent. It pointed out that interest on mortgage debts on church property in the Diocese is $48,000 a year, and pledged the young men to do their part in a campaign that shall wipe out all mortgage debts in the Diocese, all parishes and missions helped from outside their own memberships to promise thereafter to give certain sums to missions. The Conference recited the fact that the Diocese furnishes eleven men a year for Holy Orders and the mission fields, and that the Bishop ordains only eight a year to the Diaconate. The share of New York is thirty-five men a year. It urged an increase in apportionment of men by at least 600 per cent. It also urged upon all parishes and missions, the group plan for work. The Conference unanimously resolved:

"Missionary appeals cost money and missionary funds pay the bills. We claim that the right missionary method is not one wherein missionary secretaries or even rectors go to men, but one wherein men go to the societies. We appeal to laymen to perfect plans by which apportionments are raised and paid without the expenditure by societies for propaganda in the Diocese of New York, of one cent of Missionary money. We raise the cry, 'Apportionments intact and on time all the way to the Diocesan House and the Church Missions House.'"

The Conference urged the laymen of Kingston, Poughkeepsie, Middletown, Newburgh and Mt. Vernon, as centres in the Diocese, and Manhattan, Bronx and Richmond in the city, to plan and hold annual conferences of laymen. It then made two important proposals:

1. The city attracts to itself thousands of young men reared and confirmed in parishes outside of the city. Bishop Greer well calls home heroes those rectors who lose their young men year after year. The Diocese ought to have a secretary for boys and young men. It ought also to have one missioner, not stationed but visiting constantly the rectors of small parishes and missions, taking to them new life and cheer, and allowing them to have vacations, because he takes their work. Next, laymen reared in these small parishes ought to perfect a scheme of visitation. It is a mighty poor return when we offer money. We should offer ourselves, once, twice or thrice a year, taking to laymen and clergy of towns and villages of the Diocese that city view, that world breadth which the city man possesses and which will more richly bless him if he share them with others.

2. We propose a Diocesan Missionary Society that holds the same relation to the Diocesan Convention that the Domestic and Foreign Missionary Society holds to the General Convention. We do not suggest the absorption of existing societies to the extent of blotting them out, but we do favor the co-ordination of missionary, Relief and Educational work of the whole Diocese, that there may be common plans, less confusion, fewer officials and decreased expense. This is the day of combination at the top. That we suggest in a reorganized Diocesan Missionary Society. It is also the day of divisions at the bottom, each division busy in its own way, but on a common plan. We have that fact in mind when favoring co-ordination.

In his address in St. Paul's chapel, Bishop Greer appealed to young men of the Diocese to help him and other organized work, pointing out some of the many opportunities. The Rev. Mr. Toop, as one of the managers of the Diocesan Missionary Society, recommended the appointment of a secretary for boys, of a general missioner for work among clergy, the group plan for parishes, and the supplanting of the present Archdeaconry plan with less complicated and more effective machinery.

The Christian Social Union.

The annual meeting of the Christian Social Union was held in Trenton, N. J., April 13. The Rt. Rev. John Scarborough, Bishop of New Jersey, and the Rev. Hamilton Schuyler, rector of Trinity church, Trenton, welcomed the delegates from the Diocesan Commissions on Social Welfare and the members of the Christian Social Union. The Holy Communion was celebrated at Trinity church, Bishop Scarborough being the celebrant and Bishop Gailor of Tennessee the preacher. The Union afterwards assembled in the parish building, where the annual address was delivered by the president, Mr. Clinton Rogers Woodruff.

Officers were elected as follows: President, Clinton Rogers Woodruff; vice president, Rt. Rev. A. Mackay-Smith; second vice president, Rt. Rev. N. S. Thomas; corresponding secretary, Rev. George L. Richardson; treasurer, Rev. Frederick A. MacMillen, and an executive committee.

Bishop Gailor of Tennessee addressed the meeting, expressing his pleasure at being present and his appreciation of the greater knowledge that he had gained of the purposes and principles of the Christian Social Union. He further stated that upon his return to his Diocese, he would act as missionary on behalf of the Union.

The Rev. Floyd W. Tomkins, rector of Holy Trinity church, Philadelphia, expressed the thanks that the Union was under to the Bishop for having consented to act as the preacher, and for the helpful remarks which had been made in the course of his sermon. A vote of thanks was extended to the Rt. Rev. the Bishop of Tennessee.

At 2:30 P. M., a conference was held with the delegates from Diocesan Social Welfare Commissions and committees within the American Church. Addresses were delivered as follows: The Rev. Hubert W. Wells, of Wilmington, "The Wage System." The Rev. A. J. Arkin, of Philadelphia, "The Church and the Working Man." In the absence of the Rev. William S. Chase, Canon of the Cathedral of the Incarnation, Long Island, the Rev. J. Howard Melish addressed the Conference, his subject being, "The Social Service Commission and how it should extend its usefulness into the Parish." The Rev. Mr. Melish made the following suggestions: That there should be first, a social secretary within each parish; second, a social committee; or, third, a social league. General discussion then ensued. During the general discussion the Rev. Floyd W. Tomkins, rector of Holy Trinity, Philadelphia, the Rev. Mr. Melish, the Rev. Dr. Lacey, the Rev. Dr. Washburn, the Rev. Ernest Miel of Hartford, Conn., the Rev. Mr. Wells and Clinton Rogers Woodruff, Esq., spoke.

At 8 P. M., a public meeting was held, the Bishop of New Jersey presiding. Addresses were made by Clinton Rogers Woodruff, of Philadelphia; Haley Fiske, of New York, and Mr. Griffiths, of Philadelphia.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Easter Services Largely Attended. $22,000 Raised Towards the New Cathedral House, Louisville—Death of Two Valued Churchmen—Improvements at the Good Shepherd, Hopkinsville—New Mission at Happy Hollow—Ordination—Gifts to Churches—Graded System Adopted in Sunday Schools—Philathea System Organized at St. Andrew's, Louisville—A Missionary Choir. Council to Meet May 24-27—Woman's Auxiliary Work.

The Easter services were largely attended, the number of communicants at both the early and late celebrations of the Lord's Supper being unusually large. The churches never looked more beautiful and never was the music sweeter and more inspiring.

Maundy Thursday evening the combined choirs of the Cathedral rendered Gaul's Passion music and also on Good Friday. Beautiful and reverent are the glorious strains by which the composer seeks to deeply impress every heart with the story of the cross.

A congregational meeting was held Sunday, March 13, after the morning service at Christ Church Cathedral, and in a short time almost $22,000 was raised, making the sum on hand for the building of the new Cathedral House about $35,000. Ten thousand more is needed and no doubt that will soon be forthcoming.

Two beloved members of the Cathedral have passed away. Mr. J. H. Morton Morris and Mr. James T. Helm. For sixty-one years Mr. Morris was

connected with the choir and took a deep and active interest in that and in all Church matters. Mr. Helm, valuable to the city as to the Church, has left behind him an enviable record. Greatly will the two be missed.

The Rev. R. L. McCready's new assistant, the Rev. P. N. McDonald, has assumed the charge of St. Thomas' Mission, formally supplied by the Rev. A. E. Whatham.

St. Paul's church, Henderson, of which Rev. Charles Lewis Biggs, is rector, had a beautiful children's carol service, Easter night. The lenten savings of the children amounted to ninety dollars.

At the Mission of the Good Shepherd, Hopkinsville, renewed life has been indicated for the past few months. Many improvements have been made, a vested choir formed, three guilds organized, and the more intelligent colored people awaking to the privileges that are theirs in the Church.

It is hoped that the Rev. J. W. O'Donnell will soon become the assistant of the Rev. H. S. Musson, at the Church of the Advent. He will probably accept the office some time in May.

The Rev. Frederick Thompson, of St. John's church, Uniontown, on Low Sunday, took with him six of the Postulants from St. John's School, to play a portable organ and help in the singing, and started a mission at a place ten miles distant, known as Happy Hollow.

The Rev. William R. Plummer, who has charge of St. George's Mission, Louisville, was ordained to the ministry at St. Paul's church, March 26.

During Lent a handsome set of altar lights were placed in Christ church, Elizabethtown, in time for the Easter service. An exquisite credence table—rather unusual as to design—has been presented to the church by the choir boys at St. Thomas' Mission, a mission of the Advent. It is the result of not only hard work, but much self-denial on the part of the donors. Two beautiful sets of white book-marks were also given.

Many of the Sunday Schools are adopting, or preparing to adopt, the graded system of teaching. Grace church Sunday School began the new system the Sunday after Easter.

The Young Ladies' Bible Class of St. Andrew's has recently re-organized under the system known as the Philathea work among young women. The name chosen is in honor of the founder of the Bible class and the senior warden of St. Andrew's, "The Edward Hardy Bible Class." Mr. Hardy, for many years was the instructor of the class. The officers elected are: Miss L. L. Robinson, teacher; Miss Nellie Gault, president; Miss Florence Watkins, secretary; Miss Eva Quigley, treasurer; Miss Annie Parker, librarian; Miss Mary Wayland, reporter. Committes on Missionary Membership and Social Work have been appointed.

St. James' church, Peewee Valley, of which Rev. Clinton Quin has charge, has a vested choir of twenty voices, which may well be termed a missionary choir. On Easter day, it visited two missions, Lagrange and Shelbyville; and it was the first time that the Church services had ever been rendered in like manner in the church there. So it drew a large crowd and it is hoped that good seed were sown even though many were attracted by curiosity.

The eighty-second Council of the Diocese of Kentucky will be held in St. Mark's church, Louisville, May 24-27, 1910. The Bishop will deliver his annual address and the Rev. D. C. Wright, of Grace church, Paducah, will preach the opening sermon. The Council will be invited to visit St. Luke's church. Bishop Dudley's Memorial, at Anchorage; St. Thomas' mission, at Lyndon; tomb of President Zachary Taylor, Cherokee Park, and other places.

As a result of the united Lenten work, six large packing boxes will be sent by the Woman's Auxiliary to Alaska, to Eagle and to St. John's in the Wilderness. These boxes, clothing and hospital supplies, are valued at a thousand dollars.

Friday, May 12, after the Council, will be held the united Auxiliary meeting.

Easter Monday evening a deaf-mute service was held at Christ church Cathedral, by the Rev. Austin Mann.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Meeting of Men's Leagues—Archdeaconry Meetings—Memorials Presented to St. Paul's Church, Woodside.

Brooklyn—St. James' church, Lafayette avenue and St. James' Place, the Rev. C. W. Naumann. The annual service of the Men's Leagues of Brooklyn was held in this church on Sunday night, April 17. The sermon was preached by the Rev. Francis Hawks Pott, D. D., President of St. John's College, Shanghai, China. In spite of the disagreeable weather there was a large attendance of men.

The annual business meeting of the Allied Men's Leagues of the borough of Brooklyn, was held in the parish house of St. Peter's church, Rev. W. G. McCready, D. D., rector, on Monday evening, April 18. Representatives were present from the several parishes of the city. Reports were made by the delegates of the work in their parishes, which showed a healthy growth of the interest in the special work that the leagues are doing in the city. Mr. E. K. Jones was elected president; Mr. Clarence R. West, vice president, and Mr. Howard W. Weeks re-elected secretary; and Mr. Vanderbilt treasurer.

The joint annual meeting of the Northern and Southern Archdeaconries, which comprise the borough of Brooklyn, was held on Tuesday, April 19, at 8:30 P. M., in the Diocesan House, 170 Remsen street. There was a very large attendance of clerical and lay delegates. In the absence of the Bishop, the Rev. C. T. J. Wrigley, D. D., presided. Interesting reports were made by the various Diocesan missionaries, showing a prosperous condition, especially in the Italian and Negro work. The treasurer of the Archdeaconry made his annual report. The executive committee on Missions presented the apportionment for the new counciliar year, beginning May 1, prox., and an effort will be made to raise at least $10,000 for Diocesan Missions for the coming year. The following officers were elected: Secretary, the Rev. Carl S. Smith; treasurer, E. R. Greene. The Rev. George C. Groves, Jr., general missionary of the Diocese, was re-elected to that office.

The annual meeting of the Archdeaconry of Suffolk county, will be held in Christ church, Port Jefferson, the Rev. J. M. Coerr, rector, on Tuesday and Wednesday, May 3 and 4. The session will begin Tuesday evening at 7:30, with a service at which the Rt. Rev. Bishop Burgess will preach and administer confirmation. On Wednesday morning, at 8 o'clock, the Holy Communion will be celebrated and the business session will open at 10 o'clock. Among other matters, the formation of a Suffolk county branch of the Woman's Auxiliary will be discussed.

A brass lectern and an Oxford Bible have been presented to St. Paul's church, Woodside. They are memorials to the late John Scott Power, who was senior warden of the church and superintendent of the Sunday School. The widow of Mr. Power presented them to the church.

The Diocesan Convention will convene in the Cathedral, Garden City, on May 17 and 18. Much interest is connected with the election of delegates to the General Convention, which meets in Cincinnati next October.

Mr. Robert Harold, the secretary of the Diocesan House, 170 Remsen street, is a former Virginian and ministers most generously to the local needs of the city clergy.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Visitations by Bishop Reese—Greeks Celebrate their Independence.

Since the Convention in January, the Bishop has been visiting various parishes and missions preaching and confirming so that before the advent of the summer he will have well nigh completed the visitations of the Diocese. In all, nearly a hundred have been confirmed. In addition, he has several times taken the Lenten noon service at Christ church, Savannah, officiating either there or at some other church in the city one or twice every day in Holy Week.

On Easter Day he celebrated the Holy Communion and preached in Waycross in the morning and preached and confirmed at St. Paul's, Savannah, at night. The former parish has called the Rev. W. H. Heigham, of Holy Cross church, Baltimore, to the rectorship, and the call has been accepted, to date from May 1.

The Rev. G. A. Cornell has resigned the rectorship of Thomasville, according to Church Bells, and goes to New York as curate of All Souls' church.

There was printed in these columns some months ago, an account of a service held in St. Mark's church, Brunswick, for the Greeks of the city, by their own priest, who resides in Savannah. Since that time the Greeks have been regular attendants at St. Mark's, in large numbers, and the courtesy shown them has been returned in a very marked way in Savannah, where their compatriots recently celebrated the eightieth anniversary of their national Independence from Turkish rule. The celebration began by services in the church—a building formerly used by St. Paul's church, and by that corporation sold to the Greeks, when the new St. Paul's was opened. The rector of St. Paul's, together with the rector of St. Mark's, Brunswick, were present and were received with marked courtesy and assigned to places within the sanctuary. At the banquet, which followed, both made addresses, which were received with great applause, as most of the Greeks have been in the country sufficiently long to understand and speak our tongue. The Savannah News says of the event: "A remarkable feature was the intense loyalty displayed to all American institutions. Every suggestion for loyalty to the American cause was applauded equally with the suggestions for Grecian loyalty. Practically every Greek in the city took part in the parade, most of them carrying small flagts of both nations in their hands."

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Confirmation at Valle Crucis Mission. Schools for Mountain Boys—Teddy Bears in Demand—Death of Mrs. E. N. Joyner.

The Rev. Hugh A. Dobbin, in charge of the mission work at Valle Crucis, presented, on April 6, a class of fifteen, mostly adults; this the second which that faithful mission worker has prepared within the twelve months last past, making a total of thirty-eight within the year presented by him for confirmation.

The Rev. J. Norton Atkins, in addition to his duties as a member of the clerical staff of the Valle Crucis Associate Mission, has, since last Autumn, been associated with Christ School, at Arden, near Asheville, where he will continue his efficient work until the close of the session, on May 4. Christ School, under the management of the late Rev. Thomas Wetmore, did a noble work for the mountain boys, which work is being continued in a most satisfactory manner by Mrs. Wetmore, in memory of her husband, who organized the school for the boys whom he loved and for whom he lived and gave up his life.

The first session of the Patterson School at "Palmyra," the ancestral home of the Patterson family, in the lower valley of the Yadkin, in Caldwell county, which school was made possible by the will of the late Hon. Samuel Patterson and his wife (who did not survive him long), for mountain boys, has proven a decided success under the wise leadership of the Rev. Malcolm S. Taylor, headmaster, who, ably assisted by the Rev. Alfred S. Lawrence, Miss Marie Pinckney and others of well known ability, has established an industrial school of great promise.

The Rev. William R. Savage, of Blowing Rock, in response to an appeal made in the Southern Churchman of March 5, for "one thousand Teddy bears to be given, one in a family, to the mountain children" of his field of work, to who,m he claimed, "a Teddy bear to drag about as they toddle along, or to 'hug close and love,' or to 'nurse and sing to sleep,' would be, as we say up here, 'a plumb sight' more entertaining than just a doll," has received and distributed a couple of hundred specimens of that bewitching little toy, requests for "a dear little Teddy bear" continuing to pour in from the lonely cabin in a lonesome cove, the humble home of a brave backwoodsman or the wayside cottage with its garden of dahlias and marigolds, or the more pretentious house on the hill, from which, through the apple trees, at present in glorious bloom, can be had the gem of a view of the distant blue hills—the teddies carrying joy to all alike! pathetic, indeed, the appeals made by mothers who modestly ask for a Teddy bear for the "least one" of the family, as "it" had seen the one given a neighbor's "young one," and was "plumb nigh crazy" to own one.

The many friends of the Rev. E. N. Joyner, of Biltmore, will be deeply grieved to learn of his great sorrow caused by the death of Mrs. Joyner, a most estimable lady, from an attack of pneumonia. Our hearts warm toward our beloved brother more than ever before.

To the delight of all concerned, the Rt. Rev. Junius Moore Horner, our beloved Bishop, will return for the closing exercises of the Industrial School at Valle Crucis, on May 18.

MARYLAND.

Rt Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

The Diocesan Missionary Meeting—Successor to Rev. William H. Heigham Appointed.

There will be a slight change in the usual missionary programme for the yearly Diocesan Missionary meeting, which heretofore has been held on the evening of the first day of the Convention. This year it will be held on Tuesday, May 24, the evening preceding the opening of Convention, in order to save time during the meetings of that body; and instead of general reports as to the work of the Diocesan missionaries, there will be a full report from each representative who receives a stipend from the committee of missions. In this way it is hoped to vary the proceedings and to increase their interest. The Rev. Peregrine Wroth, Archdeacon of Baltimore, will present the annual report of the committee of missions.

The Rev. Wm. H. Heigham, rector of Holy Cross church, Baltimore, has resigned that charge to become rector of Grace church, Waycross, Georgia.

Bishop Murray has appointed the Rev. George N. Mead, assistant minister of St. Luke's church, Baltimore, as priest-in-charge of Holy Cross church, to fill the vacancy caused by the resignation of Mr. Heigham.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Missionary Service—Interest in Missions.

On the Sunday night following the Council, report of which was given in the previous issue, a stirring missionary service was held in the Cathedral church. All the choirs of the city took part, there being 97 choristers in the chancel. The church was well filled. Dr. Warner, of Trinity, spoke first, saying that this gathering was animated partly by the desire to show their loyalty to the Bishop, especially in view of his return to his work and his people in the last year, and to show it by assembling at least once a year in the Bishop's cathedral church in the interest of a cause that was very close to the Bishop's heart—Missions.

Rev. Harry Castles, missionary of the Church of England in Hang Chow, China, made an earnest address, telling of the work in China, dwelling especially upon the new light and life brought by the Gospel of Christ to the women of heathendom, and asking that the congregation remember the foreign workers in their prayers. He told of some conversions in the Chinese field, particularly that of the keeper of an opium den, now one of the mission's best workers.

Mr. B. F. Finney, Southern Field Secretary of the Brotherhood of St. Andrew, spoke of the need of men in the work, and of the awakening among men in our land. He gave notice also of the Lay Workers' Conference to be held in Biloxi, Miss., on Mississippi Sound, July 1 to 5, under the auspices of the St. Andrew's Brotherhoods of Alabama, Mississippi and Louisiana.

Rev. G. L. Tucker, Archdeacon of South Louisiana, spoke on behalf of Diocesan Missions, and told of the great opportunities in the Louisiana country districts. There is great need of ordained men in the field, for at the present time several well-organized parishes and many mission stations are without rectors. The people are receptive, as never before, and vigorous work will bring great results.

The Board of Missions of the Diocese met the next day, and planned to extend the system of canvassing all the membership for Missions, to the country parishes and missions. Great results have been obtained in the cities of New Orleans and Shreveport, as a result of the Laymen's Missionary Movement.

The Sunday School Commission of the Diocese met on Tuesday, and resolved to repeat at the next Council the lectures on Sunday School work and the exhibition of methods and material from the Sunday Schools of the Diocese. Plans were made also for a Sunday School rally service in next November, in New Orleans, for a course of instruction for Sunday School teachers, and for systematic reports on Sunday School conditions in all the schools of the Diocese.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Easter Services and Offerings—The Rev. S. S. Hepburn Resumes His Duties—The "Little Helpers"—Home of the Friendless.

The Easter services at Christ church, Cambridge, the Rev. T. B. Barlow, rector, began with the sunrise Communion at six o'clock. At eleven o'clock the regular service, at which Woodward's splendid choral Communion Service was sung by the full vested choir, together with an interesting sermon to a large congregation followed. Miss Shackleford was the choir-leader, and took an important part herself as soloist, other members of the choir, Mr. J. E. Dandridge Murdaugh, vice-principal of the High School; Miss Elizabeth Henry and Miss Goldsborough, assumed the solos and duets in the Te Deum, the anthem, "Christ, Our Passover," and the other musical numbers. The music was especially fine. There was a large number of communicants; and the day was ended with a beautiful evening service.

In St. Luke's, Church Hill, the Rev. S. S. Hepburn, the joy of Easter was added to by the restoration to health of the rector, and his ability to take up his duties as rector. The offering in the morning was $70, and in the evening, by the Sunday School, $60.

The Babies' Branch of the Woman's Auxiliary of St. Paul's, Centreville, or "Little Helpers," as they are called, handed in their boxes on Easter Monday. They amounted to $40.91, with some others to hear from. The Diocesan box sent to the Missionary District of Arizona and New Mexico, was valued at $40.50. The branch numbers forty-eight members, embracing children from baptism to eleven years of age.

The Easter offering of Christ church, Easton, formerly reported as $770, has since reached the sum of $805.

At a meeting of the board of managers of the Home for Friendless Children, Easton, held March 10, resolutions were passed expressing their sense of the loss to the Home in the death of its chaplain, the late Rev. Franklin Bache Adkins. The resolutions refer to the loyal attachment of the chaplain to the Home, and add an affectionate tribute of the board "to his noble worth and patient labor, no less than to the generous spirit and cordial friendship of this great and tender-hearted servant of the Lord."

The Home of the Friendless, founded early in the history of the Diocese, cares for orphans and friendless children. During its existence it has rescued not

a few children from poverty, educated and trained and procured them homes with respectable families. There are at present twenty-nine girls in the Home. The buildings are neat and comfortable, the place having the air of a private home, and the faces of the children indicate kind care and attention.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Meherrin Parish, Greensville County.

Among the parishes in the Diocese no better work is being done than that in Meherrin parish, Greensville county. The people are kindly inclined to the Church, in years gone by many of the fathers of the present generation having been among its communicants. The people of the parish now desire to separate the Northern from the Southern portion of the county, thus creating two parishes instead of the one now existing—one clergyman to devote his entire time to Emporia and its surrounding country. This section would be, eventually, a good parish. If this plan were carried out and a similar one adopted for Grace church, Poplar Mount, it would be advantageous to the Northern parish, the rector living near Orion.

The Rev. William G. McDowell is now in charge of this work and has thrown himself into it with much enthusiasm. For ten days, recently, the Rev. John R. Matthews held a mission for him in Christ church, Emporia, and at Grace church, Poplar Mount. Mr. Matthews preached with great force and earnestness to large congregations. One writing from Grace church, says: "We had a great mission and a most profound impression was made upon the people for good. A number have signified their intention to be confirmed."

The Sunday School Convention in Norfolk.

To the Sunday School Workers of the State of Virginia:

Dear Friends: The Virginia State Sunday School Association held its 19th Annual Convention in Norfolk on the 11th to the 14th of this month.

This was one of the most enthusiastic Conventions ever held since its organization. The lecturers and conferences were of the highest type, and we believe the Sunday School work of Virginia will take on new life and go forward as never before in the history of the State. The opportunity for great achievements was never more propitious than at present, and it is up to every Sunday School worker to catch a vision of their duty toward this glorious work.

The World's Convention meets in Washington, D. C., May 19 to 24, and it is the earnest desire of the president and officers of the Virginia State Sunday School Association that we have a larger number than any other State of adult Bible class men in the parade which will take place on Friday, May 20. Plans are under way to make this one of the chief features of the Convention, and from reports that have been sent in it is expected that 10,000 men will be in line of march and a like number of women will review same.

Let every man who loves the cause and cherishes one spark of State pride arrange to go to Washington at this time and see what the world is doing for Christ through the Sunday School forces. W. F. Robertson,
President Virginia State Sunday School Association.

Diocesan Council to Meet May 31.

The eighteenth annual Council of the Protestant Episcopal Church in the Diocese of Southern Virginia will meet (D. V.), in St. Paul's church, Lynchburg, on Tuesday, May 31, 1910, at 10 A. M. Blank forms for parochial reports, etc., have been sent to the rectors or officers of the congregations. If any have not received them, they will please notify the secretary at once.

Wm. A. Brown,
Secretary.

The Rev. John R. Matthews' Mission in Portsmouth.

Much interest was manifested in a mission held by the Rev. John R. Matthews, last week, in St. John's church, Portsmouth, the Rev. W. A. Brown, rector. His earnest and forcible preaching attracted the people from the first, and as the mission progressed there was a notable increase in the attendance.

Mr. Matthews expects soon to hold a mission in Smithfield, Isle of Wight county.

Bishop Randolph visited St. Paul's, Norfolk, on Sunday morning, April 24, preaching and confirming nine candidates, presented by the rector, the Rev. James M. Owens.

The Rev. W. H. Burkhardt, of Leesburg, Va., has declined the call to St. Peter's, Norfolk.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Death of the Principal of Gunston Hall. Tuberculosis Sunday—Other News. Council Meets May 11.

By the death death, on Friday, April 22, of Mr. Beverley Randolph Mason, principal of Gunston Female Institute, Washington, the National Capitol has lost one of its most competent and successful educators, and St. Margaret's parish one of its most useful members and vestrymen.

Mr. Mason was the great-grandson of George Mason, author of the Virginia "Bill of Rights," and was born in Fairfax county, Va., in 1834. In the Civil War Mr. Mason did a good soldier's part in his native State; and, as a civilian, since those soul-trying days, he has done a work which entitles him to the "well done" of honor from his fellow citizens.

Mrs. Mason, his associate principal of Gunston Institute, who survives Mr. Mason, is also a Virginian—Miss Nelson—and the sister of Bishop Cleland Kinloch Nelson, of the Diocese of Atlanta, Georgia. Mr. and Mrs. Mason had four daughters and one con.

One of Mr. Mason's brothers, the late Richard Mason, passed away while rector of a parish near Baltimore. Another brother, Mr. Steenie Mason, was a farmer of Fauquier and Orange, Va.; another is Mr. Pinkney Mason, a well-known educator of Rockville, Md., and formerly of the United States and Confederate States Navies; and another is the able and warmly-esteemed rector of Grace church, Richmond, Va., the Rev. Landon R. Mason.

Major Beverley Randolph Mason, C. S. A., was buried in Ivy Hill Cemetery, near Alexandria, on Sunday afternoon, April 24, and in honor of their eminent comrade, the Robert E. Lee Camp of Confederate Veterans of Alexandria, in uniform, attended his burial. The funeral services were conducted by the Rev. Herbert Scott Smith.

As last Sunday was "Tuberculosis Sunday," Bishop Harding asked our clergy to present the subject on that Sunday or some time about that date.

Bishop Harding preached at St. Andrew's church, last Sunday morning, and made his confirmation visitation to St. Mark's church, Capitol Hill, in the evening.

The Diocesan Sunday School Institute was held at Epiphany church on April 19. A paper was read by Mrs. McGrew, wife of the Rev. George H. McGrew, of Silver Spring parish. Her subject was "Medical Missions in Asia." Deaconess A. Mary Carroll read a paper on "The Prayer Book in Classes."

The Rev. Wallace N. Pierson has resigned the curacy of the Chapel of the Good Shepherd, Washington, and become vicar of All Saints' chapel, Lockport, New York.

The Washington Clericus met, on Tuesday, April 19, at the Bishop's House. About forty clergymen were present, and the subject, "Social Service," was treated in an address by the Rev. C. S. Abbott, Jr., of the Chapel of the Good Shepherd.

The Rev. John W. Nichols, missionary at Shanghai, China, spoke, on Sunday night last, in the Church of the Ascension, and at the Churchman's League meeting at the Highlands Apartment House, on St. Mark's Day, April 25.

The Rev. G. Freeland Peter has declined the call to All Saints' church, Frederick, Md.

The Rev. Arthur S. Johns, Secretary of the Convention of the Diocese of Washington, announces that the Fifteenth annual Convention will begin its session in St. Mark's church, Third and A streets, S. E., Washington, on Wednesday, May 11, 1910, at 10 A. M. W.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Memorials Dedicated in Trinity Cathedral, Cleveland.

On Easter Day the Bishop of Ohio dedicated two beautiful memorials in Trinity cathedral, Cleveland. The first, a window made by the American Glass Co., in memory of Miss Lelia Painter. It beautifies the west transept of the church, and represents the Incarnation. Miss Painter was a devoted communicant of Trinity parish, and a member of its Altar Guild for a number of years.

The second memorial was to John James Van Nostrand, of Brooklyn, New York, and is in the shape of a stone sedilia within the sanctuary. It was designed by the architect of the cathedral, Mr. C. F. Schweinfurth, and is a very elaborately carved construction. There are four panels of intricate diaper work, and above them, four other panels, in which are the heads of two archangels, and in the central panels the arms of the presiding Bishop and of the Diocese of Ohio. The carving of the capitals is most elaborate and delicate in design, and the apex is surmounted by a cherub's head. The stone seats are to be covered with stamped leather, and the effect of the whole is rich and appropriate.

The cathedral is gradually being adorned with memorial gifts, and the stone carved work is being done by Reardon and James.

The Laymen's Missionary Movement Convention in Indianapolis, April 12-14, was a great success. Among the speakers were ex-Governor Marshall, of Indiana; ex-Vice President Fairbanks and Bishop Francis of Indianapolis.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Trinity Parish and its Property—Addresses on Church Unity—Observance of St. George's Day—Meeting of Trinity College Alumni.

Trinity parish has issued its Year Book and put into it a statement of its financial affairs, which shows its income from properties, apart from its church and chapels, to be $743,000 a year. It places the value of these income producing properties at $14,000,000, and points out the fact that its vast properties in down town New York, whereon are located its church and St. Paul's chapel, and its cemetery in upper Manhattan, are not only not income-producing, but they require large sums annually for their maintenance. Out of the three-quarters of a million of dollars income must be paid cost of maintenance of its properties, including heavy taxes, and the cost of maintenance of all of its parish work.

In recent development and improvement of its income properties it has been found necessary to do much rebuilding, so that the parish is no less than $2,000,000 in debt, and its interest item last year amounts to no less a sum than $38,000. The Year Book places no valuation upon Trinity church and St. Paul's chapel, together with their churchyards, but the city assessment valuation, made for purposes of tax exemption, puts Trinity at $14,000,000 and St. Paul's at $7,550,000. With other properties it is a fair estimate to put the entire Trinity property at $40,000,000. This is the assessed valuation, but nobody imagines it would not bring more were it sold. Possibly the selling value is nearer $60,000,000, so that Trinity is easily the greatest parish in the world in point of property.

All money contributed by communicants and those who worship in Trinity church and chapels goes to religious and benevolent work, apart from support of church and chapels themselves. The amount last year was $129,000, a not large sum when compared with some other New York parishes, but it is to be remembered that Trinity is a parish of poor people—a rich parish in properties ministering to those who are others for parish work and to give to others, including missions, so that its contributions last year amounted to $273,000. People who do not live in New York, but who visit it or expect to do so, may be interested to know that practically everybody who attends a Trinity service, but who does not belong to the parish, takes into account the fact of Trinity's wealth when selecting coins to put on offertory plates. The total sums they give are exceedingly small. For example, the services in the crypt of the Cathedral are attended very largely by strangers. There is no parish organization, and people give what they please. There are always large congregations, the attendance for the year running up to 70,000 or more. Their average gifts was three cents. So country people visiting New York will know that if they select a three-cent piece—if they happen to have such—they will average very well.

Trinity's membership increases, and is now higher than ever. It is 8,517, a gain of 700 last year. Some of this gain is in Trinity itself, for into the sky-scrapers building on the lower end of Manhattan Island are put, as there did not used to be put, desirable apartments for janitors and their helpers. Often these are on the tops of the great structures, but elevators are run on Sundays, often all night. The consequence is that population of a desirable kind is increasing down town and Trinity and St. Paul's are getting the benefit. Attendance was never in recent years so large at regular services, while attendance at special services passed all records last year. Attendance at Trinity and St. Paul's chapel, on week days and when no services at all are going on, reaches upwards of 100,000 persons a year. This number does not include sight-seers, but persons who enter, sit in the pews and either read or pray, or both.

No fewer than eighty buildings were torn down last year in the progress of improvements to Trinity tenements. The report made under supervision of a department of the Charity Organization Society, already made public, is reprinted in the Year Book, with illustrations, showing that the charges against the parish in regard to care of properties are wholly unwarranted. Publicity in its affairs, the best of everything, ministering to the poor, the largest possible gifts to others—these are the policies of the parish, and the Year Book announces that more than ever before they will be made prominent. In the immediate future is the erection of a new Intercession chapel, Bishop and Standing Committee having given permission to remove to the new site.

Mr. Joseph Packard, of Baltimore, speaking at the annual dinner of the Church Club, indicated the progress toward Christian Unity, which laymen must follow, and declared that unless they followed some road toward such unity, little progress will be made. The clergy will not, he feared, accomplish much in the direction of unity. Bishop Greer, who opened the speech-making, referred to his own recent experience before the Clerical Conference, saying he had unwittingly stirred up some feeling, but he declared that Unity will come. He did not know how. Perhaps it is through the efforts of the laity. Dr. Talcot Williams, of Philadelphia, touched upon the subject, and said that the Church has apostolic succession because it has succeeded where other systems have failed. The president, Mr. Francis Lynde Stetson, was unable, because of illness, to be present, and high tributes were paid to him as Churchman and Christian worker. About forty clergy of the Diocese were present as guests of the Club.

St. George's Day was observed by the organization of St. George's parish in a unique way. Seventeen organizations planted as many trees along the curb, old trees having died. The trees were Norway maples, and as each tree was set in place, the rector received it in the parish name. Following came in the open air, a rendering of the story of St. George and the Dragon. About 150 children took part and many hundreds looked on. The costumes were beautiful. The street from Third avenue to Stuyvesant Square was closed to traffic and formed an admirable place for the pageant.

The meeting of the New York alumni of Trinity College, at the Hotel Astor, on April 21, took the form of a testimonial dinner to Prof. John J. McCook, D. D., who led in the successful movement last year to raise $500,000 additional endowment to the college. About one hundred alumni were present. Mr. Lawson Purdy presided, and the address to Dr. McCook was made by Mr. William E. Curtis, of New York. He was followed by President Luther, who spoke for the faculty and the trustees and outlined some plans for the immediate future; and Mr. Edward S. Beach, of New York, Who stated the position the small college must take in its necessary function of being of real public service. To him that function must be sound learning, based on the classics, and not efforts to compete in industrial training. Dr. McCook was given the heartiest possible greetings upon rising. He described the eventful campaign which ended with $6,000 above the mark on December 31 last, and told of the unusually large proportion of alumni who helped him, that and other features of the campaign now matter of record. There was presented to Dr. McCook, a very beautiful silver casket, in which were engrossed resolutions of thanks. The casket, fully fifteen inches long and eight or nine inches high, has on its lid an etching of Northam towers, on one panel old Seabury Hall, which stood where the Connecticut capitol now stands, and on another the familiar statue of Bishop Brownell. The decoration is elm leaves, the significance of which all Trinity men realize.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Eighty-third Annual Council.

The 83rd Annual Council of the Diocese of Mississippi met in the Church of the Nativity, Greenwood, Tuesday, April 19, and continued in session for three days. The number of delegates present, both clerical and lay, was very large, there being 28 of the clergy, and delegations from 29 parishes and 10 organized missions in the Council. The preacher to the Council was the Rev. De Bernier Waddell, of the Mediator, Meridian.

The elections and appointments for the ensuing year were as follows: Archdeacon of Mississippi, the Rev. George Gordon Smeade, LL. D.; secretary; Rev. Albert Martin, Yazoo City; assistant secretary, Rev. J. Lundy Sykes, West Point.

Standing Committee—Clerical—Rev. E. Sterling Gunn, president, Natchez; Rev. Edward McCrady, secretary, Canton; Rev. Halsey Werlein, Jr., Rev. Wm. Mercer Green. Lay.—W. W. Moore, R. C. McCants, L. Brame, L. P. Yerger.

To the Finance Committee, J. S. Richardson, A. G. Campbell, T. F. Davis.

As a third member of the Trustees of the Episcopal Fund and Church Property, Judge L. Brane, to succeed himself.

Deans of Convocations—Jackson, Rev. Halsey Werlein, Jr.; Oxford, Rev. D. T. Johnson; Pass Christian, Rev. C. B. Crawford; Natchez, Rev. E. Sterling Gunn; Columbus, Rev. W. E. Dakin; The Delta, Rev. Albert Martin.

Deputies to the General Convention: Clerical—Rev. C. W. Hinton, Vicksburg; Rev. H. H. Sneed, Gulfport; Rev. Wm. M. Green, Vicksburg; Rev. Halsey Werlein, Jr., Jackson. Lay—J. C. Purnell, Winona; W. W. Moore, Vicksburg; R. G. McCants; Meridian; Thos. H. Shields, Jackson.

Alternate Deputies: Clerical—Rev. Albert Martin, Yazoo City; Rev. W. E. Dakin, Columbus; Rev. E. Sterling Gunn, Natchez; Rev. C. B. Crawford, Biloxi. Lay—H. Wright, Vicksburg; Dr. J. B. Bullit, Oxford; H. F. Simrall, Columbus; A. C. Leigh, Grenada.

Committee on the Five Million Dollar Pension Fund, the deputies to the General Convention.

Diocesan Treasurer for the University of the South, Rev. J. Lundy Sykes, West Point.

Treasurer of the Diocese, Mr. A. C. Jones, Jackson; Registrar, Rev. Nowell Logan, D. D.; Chancellor, Judge Robert Powell.

Preacher to the next annual Council, Rev. H. H. Sneed; alternate, Rev. Albert Martin.

Examining Chaplains, Rev. Geo. C. Harris, D. D., Rev. Albert Martin, Rev. W. E. Dakin, Rev. Nowell Logan, D. D., Rev. Edward McCrady, Rev. Robert E. Grubb, Rev. Geo. Gordon Smeade, LL. D.

In his annual address to the Council, Bishop Bratton spoke of the clerical staff, which now numbers 33 active priests, the largest number of active clergy at work for a number of years. Of the advance in building and improvements, he noted that not only was the building of churches and rectories going forward, but that he had had, in the last year, the unprecedented experience of consecrating three churches in one year. The Forward Movement in the Diocese was very gratifying; he noted the growing appreciation of the Church and her Sacraments throughout the Diocese, and the generous gift of a gentleman of Natchez of $400 a month for mission work within the Diocese. He called attention to the Conference of lay workers which is to meet in Biloxi, July 1 to 4, which not only includes the lay-workers of mississippi, but of Louisiana and Alabama as well. He urged more thorough and genuine interest in the raising of the Five Million Dollar Pension Fund, and requested that the Council take some certain steps in the matters pertaining to this Fund. He announced that Mississippi had met her apportionment to the General Fund for Missions, and expressed a wish that this would establish a standard which should never be lowered. He urged the needs and opportunities of the Laymen's Movement, which is making itself felt in the Church throughout the Diocese.

As to the amendments to the constitution, on the Preamble, he said: "I cannot agree with those whose opinions have been published in the Church press against the adoption of the proposed Preamble I can see nothing to fear in it, and much to commend in it. Not to enter at length into a discussion of its merits, it chiefly commends itself to my mind as a fitting declaration of those facts for which the Church stands, and the purpose which her organization is to serve; and as such is an eminently appropriate preface to the book of laws which governs her." As to the amendment concerning a Presiding Bishop, he saw no reason why the present law should be changed. The amendment providing for Suffragan Bishops he was unalterably opposed to. With other amendments, concerning the trial of a presbyter and editions of the Book of Common Prayer, he was in accord.

He announced the incorporation of the parish school for negroes of St. Mary's, Vicksburg, and its entrance into official relation with the Church Institute for Negroes.

As to the more important legislation of the Council—concerning the amendments to the Constitution, the Preamble to the Constitution was adopted; the amendments concerning (1) the Presiding Bishop and (2) of Suffragan Bishops, were not adopted; the amendments concerning (1) the Trial of a Presbyter and (2) the Editions of the Book of Common Prayer, were adopted.

Of legislation pertaining to the Diocese, a Sunday School Commission was created by Canon, and an amendment to the Canons was adopted, fixing the date of the meetings of the annual Council the Tuesday following the first Sunday in May.

The report of the Board of Trustees of All Saints' Episcopal College showed an extremely satisfactory beginning of that institution, both in the number of pupils and in the financial exhibit. The great need of the college is a dean's house and a chapel.

On the first night of the Council the annual missionary meeting was held. The reports of the secretary and treasurer of the Diocesan Board of Missions showed a healthy condition in the mission work, both in the number of workers and the financial support of the work.

On the second night there was held a conference of the Brotherhood of St. Andrew, which was largely attended. After the conference, a meeting of the State Assembly was held. Mr. Walthal, of Jackson, was elected State president, and Mr. V. H. Sessions, also of Jackson, was elected State secretary and treasurer.

The Council meets next year at Natchez, on the first Tuesday after the first Sunday in May.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Useful Work by St. Martha's House. Rev. John A. Goodfellow Appointed Dean of Convocation—Tablet to the Rev. Leverett Bradley—Election of Officers of City Mission—Legacy to the Episcopal Hospital—Lenten Offerings Presented—Work of the City Mission.

The eighth annual report of St. Marthas' House shows how much real work it is doing in the far down town district in which it is located. Deaconess Jean W. Colesberry, who is in charge, is most ably seconded by her assistants in the many branches of work carried on there. From the youngest child in the kindergarten to the men in their club and the mothers in their Mothers' meeting, no phase of life is overlooked. A partial list of its activities shows how it strives to reach the wants and minister to the pleasures and uplift of those who come under its influence. Its kindergarten has 50 children; the Junior Auxiliary 150 girls, and 14 teachers; the Girls' Guild 170; the Domestic Circle of Mothers 140; the Boys' Committee has its six athletic clubs. During the year 247,543 bottles of Pasteurized milk were sold; 12,695 deposits were made in the saving fund; 316 went to twelve different homes in the country and the sea shore; there were 32 picnics attended by 1,628 persons; a summer school with industrial work was maintained for six weeks.

The Rev. J. De Wolf Perry, D. D., president of the standing committee, with his wife, has sailed for Europe, where they will spend the summer.

At its last meeting the Convocation of North Philadelphia nominated to the Bishop the Rev. John A. Goodfellow as dean. This nomination has been approved by Bishop Whitaker appointing him to that office.

After the lapse of some years the earnest efforts of the late Rev. Leverett Bradley have been commemorated by placing a brass tablet on the gospel side of the chancel of All Saints' church, for the establishment of which as a mission and the erection of the church, he labored so diligently. It bears the following inscription: "To the glory of God and to keep alive in remembrance the Work of the Rev. Leverett Bradley, Dean of the South East Convocation of Philadelphia, by whose efforts this Church and Parish Building were erected."

At the annual meeting of the contributors of the City Mission held in the Church House on Monday, April 18, the following board of council was elected: President, the Rt. Rev. Ozi W. Whitaker, D. D., LL. D.; vice president, the Rev. Alexander Mackay-Smith, D. D.; clergy—the Rev. J. De Wolf Perry, D. D., the Rev. Floyd W. Tomkins, S. T. D., the Rev. Stewart P. Keeling, the Rev. Jacob LeRoy, the Rev. Edward M. Jefferys, S. T. D., the Rev. Louis C. Washburn, S. T. D., the Rev. Harrison B. Wright, the Rev. Wilson B. Stearly. Laity—Mr. Effingham Perot, Mr. John E. Baird, Mr. Ewing L. Miller, Mr. S. F. Houston, Mr. B. Frank Clapp, Mr. E. H. Bonsall, Mr. Allen Evans, Mr. Roland S. Morris, Mr. Walter H. Thomas and Mr. Cyrus H. K. Curtis.

By the will of the late Thomas Irwin, his estate, valued at $6,700, is left to his two sons during their life, to be then divided into four parts, one of which is to go to the Episcopal Hospital.

The annual service of the Sunday Schools of the Diocese for the presentation of the Lenten Offerings was held in the Church of the Holy Apostles, on Saturday afternoon, April 23. Bishop Whitaker presided and made the address of welcome, showing the greater blessedness of giving over receiving, that they had given their offerings to God for the spread of the Gospel and telling how through the Gospel an island in the Pacific Ocean, where 75 years ago all were cannibals there are now 900 churches and between 40,000 and 50,000 boys and girls in the schools.

The Rev. Wilson R. Stearly said that Mr. George C. Thomas, as a memorial of whom the offering was, would have rejoiced at its size, and as being worthy of the Diocese of Pennsylvania. Mr. John W. Wood said that nothing would have so pleased Mr. Thomas as their love for him and our Lord; the offering was an expression of their love for our Lord, that it may be used to spread the love of the Father over the world. He gave instances of the good done by the Gospel in various parts of the world.

The Rev. Herman L. Duhring read the offerings of the schools, which amounted to $28,438.50 and $100 in pledges, making in all $28,538.50. Though the sum is less than last year, it is really greater on the part of the schools, since the large additions made by Mr. Thomas were not given.

The summary of the work of the City Mission for the year ending April 1, has been prepared: 5,424 visits were paid to institutions; 78,757 persons were visited in homes, asylums, etc.; 3,487 religious services were held; 536 celebrations of the Holy Communion; 355 baptisms; 342 burials; 54 confirmed; 17 marriages; visits to poor families, 4,257; 2,263 families were aided; 3,000 Thanksgiving and Christmas dinners were given; 82,018 pints of milk; 535 dozens of eggs; 7,207 persons were given temporary work and shelter; 343 ex-convicts were supplied with work and other aid. Permanent positions secured through the employment bureau, 656; consumptives receiving aid in their homes, 379; patients remaining in and admitted into the Home for Consumptives, 238; persons remaining in and admitted into the James C. Smith Memorial Home, 359.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Easter Day in Alabama—Easter Offerings Given to Missions—Sunday Schools in Birmingham—New Mission Opened.

The Diocese of Alabama never enjoyed a more beautiful nor more profitable Easter season than the one just past. The weather on Easter Day was perfect throughout the Diocese, and the churches were crowded with glad throngs of worshippers. The numbers receiving the Blessed Sacrament, as far as your correspondent has been able to learn, were the largest in the history of the Diocese. No unusually large offerings were reported, but the growing custom of devoting the Easter offering to extra-parochial objects was manifest, a number of the parishes giving their Easter offerings to Missions.

The Church of the Nativity, Huntsville, responded nobly to the request of the rector, the Rev. Cary Gamble, and made an offering of $800, the amount asked for.

A marked growth of interest in Sunday School work is noticed throughout the Diocese. The Church of the Advent, Birmingham, the Rev. W. E. Evans, D. D., rector, has the largest enrollment of pupils of any parish in the Diocese—nearly 500—which includes a men's Bible class of 80 members, taught by Judge N. B. Feagin. There are now enrolled in the Sunday Schools of Greater Birmingham parishes and missions 1,300 pupils. While this is not a large number in proportion to the communicant list, it is a gain of 100 per cent. in two years.

A new mission has been opened in West End (Birmingham) during the past six months, by the rector of St. Mary's church. This mission will be canonically organized in time to be admitted into the Diocese at the next Council. West End is one of the many suburban towns of Birmingham and has a population of 5,000. There are over 100 baptized members of the Church in the town, and active interest is being shown in the Church mission. The Sunday School, conducted by laymen of the mission, numbers 40 pupils. The Bishop visited the mission on April 11 and confirmed the first class prepared and presented by the Rev. W. N. Claybrook, priest-in-charge.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

Gifts to Trinity, Parkersburg, and Trinity, Huntington — Proposed New Church Buildings at Fairmont—Clerical Changes—Ohio Valley Sunday School Institute—Bishop Peterkin's Health Improved.

Trinity church, Parkersburg, used at Easter for the first time a handsome walnut credence, presented by Mrs. Lucius A. Cole, of East Orange, N. J., but formerly of Parkersburg, in memory of her daughter, Miss Anna Elizabeth Cole. At the same time the ladies of the Guild presented a brass altar-desk, on which Dr. and Mrs. Scollay Moore, placed a handsome red morocco altar service book—the whole a memorial of Mrs. Julia Lee Isaacs.

Trinity church, Huntington, has received from Dr. and Mrs. Thomas Waterman Moore, in memory of their infant daughter, Harriet, a window executed at the Tiffany Studios, New York. The subject is the Good Shepherd, and is a gem.

The parish at Fairmont is moving towards the erection of a greatly-needed new and larger church, and has just secured very fine lots in fine location and suitable for church, rectory and parish house—property that has been held at $20,000 odd.

The Rev. Hunter Davidson, after a few months' service at Hinton and adjacent points, during which there has been much interest aroused, has resigned to accept the call of the vestry of Christ church, Point Pleasant, to which place he will remove May 1.

Rev. James Logan Fish, after some years spent at Davis, has been transferred to Sistersville, in succession to Rev. P. N. MacDonald, and entered upon the work of his new field after Easter.

Rev. Henry B. Lee, Jr., of St. Thomas,' Homestead, Baltimore, Md., has been called to St. Paul's church, Weston, and we hope to hear that having come to look over the work he has resolved to cast in his lot with us in West Virginia. Kentucky continues to tempt our men to come over the border, and is this time after Rev. Arthur M. Lewis, who has a call to the flourishing city of Bowling Green, under consideration. Mr. Lewis' place, should he decide to go, would be difficult to fill.

The Ohio Valley Sunday School Institute—composed of the Episcopal Sunday Schools in the vicinity of Wheeling, held a most delightful session with its president, Rev. W. P. Chrisman, in Trinity church, Moundsville, April 5. Twelve schools were represented by the clergy and superintendents and teachers, and Bishop Peterkin and Archdeacon Meade, of Pittsburg, were honored and helpful visitors and speakers. The paper presented by Rev. F. P. Willes, of Grafton, on "The Value of the Parent's Meeting," has been published in the Church News.

Bishop Peterkin, much improved by a stay of several weeks at St. Augustine, Fla., returned to the Diocese, the first of April, and is busy with the Spring visitations, as is also Bishop Gravatt. Bishop Peterkin participated in the annual State Sunday School Convention at Charleston, April 19-21, and made an address on "Reverence."

J. S. G.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Rappahannock Convocation.

The spring meeting of the Rappahannock Convocation was held in St. Peter's church, Port Royal, the Rev. S. S. Ware, rector, April 19-21. At a preliminary service on Monday evening, April 18, the preacher was the Rev. B. T. Turner, of King George, president of the Convocation. The first service of the Convocation was on the evening of April 19, the sermon being preached by the Rev. R. J. McBryde, D. D., rector of St. George's church, Fredericksburg; and on the morning of April 19, the preacher was the Rev. Thomas D. Lewis, of St. Annes' parish, Essex. In the evening there was a general missionary meeting, at which the president presided. The speakers were the Rev. John Moncure, D. D., Richmond City Missionary and Diocesan Archdeacon of the Colored Work, and Dr. McBryde.

The first speaker's theme was Missions in the Diocese, under which he presented the subjects of the Diocesan Missions, Work among the Colored People, and City Missions.

Dr. McBryde spoke on Foreign Missions, and gave an interesting account of the Laymen's Missionary Movement.

On the morning of April 2, the Convocation sermon was preached by the Rev. L. C. Harrison, rector of the churches in Northumberland county, after which the Holy Communion was celebrated by the president, assisted by the Rev. S. S. Ware.

An interesting feature of this sacred service was the use, for the first time within a hundred years, of the cup and paten belonging to St. Anne's parish, Essex. These had been found by a collector of antiquities in the North, and recovered by the Rev. Mr. Lewis. Where they had been during this lengthy period no one knows. They are very handsome, being of massive beaten silver, and appropriately inscribed.

The closing service was held on the evening of April 21, the preacher being the Rev. John Moncure, D. D.

Business meetings were held each day, at which, among other matters, reports were made from the different parishes within the bounds of the Convocation, by the clergy present. These showed excellent work and much accomplishment, and will compare favorably with any in the country.

The missionary offerings in the several parishes have been large, and the great interest which is being shown in the spread of the Gospel in all parts of God's field is deep and abiding among the faithful workers in the Rappahannock Valley.

The earnestness manifested by the brethren of the Convocation, the high standard of life set forth in their sermons at the different services, and the comforts of religion which were also ably indicated, made the occasion one of much helpfulness. The matter of Sunday School Development, now creating so much interest in the Diocese, was also taken up and steps taken to bring it more prominently forward.

The social feature was, as it has ever been, delightful. There is no type of hospitality warmer and more enjoyable than that in Virginia, and the people of Port Royal ably sustained this reputation. In addition to their private entertainment the members were invited to a dinner given in their honor at the rectory, and to another at Camden, the beautiful home of Mrs. Pratt, down the river.

The interest shown in the services was very encouraging, nearly if not all of the people in the village attending the services and some coming from the adjoining county. The occasion was one truly to be remembered for its generally pleasant and helpful character.

Proposed New Church in Northumberland County.

The Rev. Lewis C. Harrison, who for some years has been doing a great work in Northumberland county, has been much encouraged by an unlooked for development. Steps were in progress to build a church at Reidville, a very important point near the mouth of the Wicomico river, and just as these were being perfected the rector and vestry received an offer from the Land Development Company of a large lot and $500, if they would locate the church at Fleeton, which is practically a part of Reidville, being separated by a creek. The future of the place is bright, and the population of Reidville can easily attend the new church. It is hoped that there will be early and rapid returns from the work in this place.

Children's Services at St. Paul's, Richmond.

The children's postponed Easter service at St. Paul's church, Richmond, was held in the church, on Sunday afternoon, April 24. The litle ones sang Easter hymns, very sweetly, and the rector, the Rev. Robert W. Forsytn, made a pleasant address. An interesting feature was the recitation in chorus, by a number of girls and boys who received certificates of promotion to higher classes, of the Creed, the Ten Commandments, the Beautitudes and the names of the Books of the Bible. The children's offerings for Missions were presented in their mite boxes to the rector, at the chancel. Mr. E. B. Thomasson is the efficient superintendent of the Sunday School.

Confirmations by Bishop Gibson.

On Sunday, April 24, Bishop Gibson visit All Saints' church, Richmond, the Rev. J. Y. Downman, D. D., rector, and preached and confirmed a class of thirteen candidates.

In the evening he preached and confirmed a class of four in Grace church, the Rev. L. R. Mason, rector. This is the second visitation at the last-named church within the past two months.

A reception was given to Bishop Lloyd, in the parish hall of Christ church, Alexandria, on the evening of April 28.

The Rev. Ivan Marshall Green, rector of St. Andrew's church, Clifton Forge, the Diocese of Southern Virginia, has declined the call recently extended him to the Church of the Incarnation, Mineral, St. James,' Louisa, and St. John's, Lewiston, Spottsylvania county, Va.

The Easter mite box offerings at St. David's church, Aylett's, amounted to $64. Numerically, this church is not strong, but in interest and enthusiasm is at the very forefront in the Diocese. This church has lately sustained a serious loss in the death of Mr. J. Calhoun Blake, a man of great usefulness and piety.

The Rev. F. Leslie Robinson, rector of Trinity church, Manassas, and St. Mark's Memorial church, Nokesville, has accepted a call to Grace church, Albemarle county, in succession to the Rev. Edward Valentine Jones, now of Christ church, Middlesex county.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

The Laymen's Movement in Wilmington—Meeting of the Clerical Brotherhood—Woman's Auxiliary—Bishop Kinsman's Appointments.

Wilmington held its first general meeting in the interests of the Laymen's Missionary Movement on the evening of April 21. The spacious gymnasium of the Young Men's Christian Association was well filled, when over two hundred men sat down to dinner. It was a representative gathering of the Christian men of the city, and included many ministers; among them Archdeacon Hall, and the Rev. Messrs. H. A. Grantham, K. J. Hammond, F. M. Kirkus and H. W. Wells, of the Episcopal Church.

At the close of the dinner, Mr. Frederick Bringhurst, who presided, a layman of St. John's church, briefly outlined this movement here at home, in which forty-two congregations are now co-operating out of forty-eight in the city. He then introduced the Hon. Vivian Frank Gable, who spoke of the Layman as a Missionary Force. This, he said, had not been properly comprehended; but the laymen's success this winter had proved it and the value of co-operation.

Mr. Charles E. Beury, of Philadelphia, told of a Traveller's Impression of Missions. After going through China, Burma, Siam and elsewhere, and talking with the workers, he felt that Missions were "worth while." They stand for world-wide religion, charity and education.

Mr. Wm. T. Ellis showed the Journalist's View of Missions. He had shaken hands with a thousand workers in the field and seen the intimate relation of missions and civilization. Even the latter would break down the old beliefs; how much more the two together.

Hymns were sung during the meeting, and resolutions adopted unanimously at the close, rejoicing in the present success of the Movement, calling for unity of effort and prayer in enlisting the men of Wilmington in meeting their responsibility for world-missions; recommending that in every congregation a committee work for education and systematic giving; urging the weekly gift for missions and the continuance of the present co-operating committee in the city.

The Clerical Brotherhood of Delaware held its April meeting at the home of one of its most faithful members, St. Mary Anne's rectory, North East, Maryland, and the essay was read by one of its senior members from the same Diocese, the Rev. Wm. Schouler, on "Spiritual Dangers and Helps incident to the Ministerial Profession." Several men were detained by funerals and other engagements, but the Rev. Messrs. Donaghay, Grantham, Hammond, Insley, Laird, Phelps and Peckham met the rector and essayist from the morning train, and after being most hospitably entertained at dinner, held the business meeting, and heard and discussed the essay. The next meeting will be held in St. Peter's, Smyrna, the Rev. K. J. Hammond reading the essay.

The Woman's Auxiliary held a special meeting in Trinity parish house, to arouse fresh interest in the United Offering, for which another will also be held in September. The Bishop made an address on the first missionary to Alaska. The Auxiliary is happy in the success of its youngest Branch, that at Millsboro. With thirteen members, they held nine meetings in Lent, made a number of garments and sent a missionary box to Corbin, Kentucky. The annual meeting will be held May 26, in St. Andrew's, Wilmington.

The Diocesan Sunday School Institute will hold its annual meeting in St. Barnabas', Marshallton, Tuesday in Whitsun-week.

The Bishop's appointments in the Diocese, are: Fourth Sunday after Easter, St. Peter's, Lewes; Trinity, Long Neck; St. Mark's, Millsboro; April 25, G. F. S., at Old Swedes, Wilmington; 26, St. Barnabas', Marshallton; 27, Delaware City; 28, Sunday School State Association, Wilmington.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

New Church for St. Thaddeus', Aiken.

St. Thaddeus' church (colored), Aiken, being overcrowded, especially in the winter season, the congregation have determined to build a new church, to cost about $20,000. Several ladies from among the winter colony, have offered to give $7,500, if the congregation would raise the remainder. The proposition was accepted and the congregation will now take active steps to bring about the desired result. The new building will be, in a large degree, a copy of the present one.

New Life in the Church in Southern Maryland.

Southern Maryland is taking on new life in the work of the Church. Old St. Paul's parish, comprising St. Paul's church at Baden, and St. Mary's at Woodville, are both doing a fine work, and the Ladies' Guild of both these churches are indefatigable workers. This parish has been without a rector for nearly a year, but has had services frequently during this time, by occasional ministers and lay readers from Washington, about thirty miles distant.

Old St. Paul's has been beautifully decorated, the Ladies' Guild having secured the services of Mr. H. C. Wilkins, a devoted Churchman and experienced fresco artist. The beautiful coloring and tasteful ornamentation of the whole church, especially of the chancel, speak for his ability. This old church has a beautiful memorial stained glass window, to Bishop Claggett, once rector of the parish, and the Ladies' Guild are arranging with Mr. Wilkins to put stained glass in the other windows of the building; thus completing the interior of this historic old church.

St. Paul's has built a fine parish hall during the past year, which is nearly completed.

The new rector, the Rev. Mr. Powers, will hold his first service in the parish next Sunday, by which time his interesting family will have been comfortably installed in the rectory and enter upon their work among this hospitable and God-fearing people.

On Easter morning, in the Church of the Advent, Cincinnati, four new clergy stalls were blessed. The two larger stalls were given by sixty-three of her friends to the memory of Mrs. William Aubery, for many years a faithful member of the parish. One of the smaller stalls was given by the Church Society, in memory of its two former secretaries, Mrs. Adelaide Strobridge Ewing and Miss Louise Aubery. The other smaller stall bears the inscription, "In Memoriam," and was given anonymously. The chancel as a whole is a memorial to the late rector emeritus, the Rev. Peter Tinsley, who was rector of the parish for nearly forty years.

At the invitation of Mr. Brooks, about fourteen young people of St. Mark's church, Cheyenne, met at the Governor's house on April 19, to organize a branch of the Junior Auxiliary. Miss B. Jones was appointed directress, and a president, a secretary and treasurer were elected from among the members. After some of the objects had been explained to those present, it was decided to meet every other Tuesday afternoon, and a dime will be taken by each member as a talent to be improved in some way during the summer, the result to be reported in the fall.

A mission conducted in Christ church, Elizabeth City, N. C., the Rev. C. F. Smith, rector, by Archdeacon Percy C. Webber, closed last Sunday night. This week archdeacon Webber is conducting a mission in Greensboro, N. C. The Archdeacon's addresses have aroused deep religious feeling in both of the communities named, and it is believed lasting good will result.

CHATHAM EPISCOPAL INSTITUTE.

Through Mr. Carnegie's Generosity Freed From Debt—A Day of Rejoicing.

On Thursday, April 14, The Episcopal Institute for Girls at Chatham, Va., was the scene of a most note-worthy celebration. This institution was inaugurated about sixteen years ago to meet the needs of parents of limited means whose daughters would be deprived of an education unless it could be secured at a low cost. From the first it was determined that the faculty should be of the very highest scholarship in every department, and it has been upon this as a principle governing its management that the fixed charges for tuition have been based—added to the determination of the trustees that no profit should ever be derived from the school by the board or by any individual. In oher words, the girls attending the Institute received their education and training at actual cost. This means that appeals must be made to generous hearted people for gifts for the purchase of required lands and buildings.

The patronage of the school, secured almost without solicitation, has from the first required a constant increase of accommodations and provisions for boarding pupils.

For ten years the home of the institute was a frame farm house with such additions made from time to time as the growing school demanded. And then—a fire destroyed the property, without loss of life, but with loss of all the personal effects of pupils and teachers.

Under the presidency of Rev. C. O. Pruden, and by his personal effort, seconded by those of the Secretary, Rev. Chiswell Dabney, the means have been secured to make the farm home adaptable for the purposes of the school.

The school was at once housed elsewhere in the village, the people of Chatham vying with one another in sacrifices to make this possible, doing all that could be done for the safety of the pupils and faculty, who had lost all their possessions by the fire, and literally had to borrow clothing for daily needs.

Under the direction and supervision of Mrs. L. May Willis, to whose wisdom and executive ability as principal of the school, its success and standing is due, after only a delay in study hours of two days the session was resumed and Mr. Pruden began an appealing canvass for funds to build modern, up-to-date, fire-proof, brick and stone buildings for the school. With the $5,000 insurance money as a nucleus the main building was constructed as fast as funds become available and credit could be secured. Of course the entire property had to be mortgaged to make this possible. For several years now Rev. Mr. Pruden and Rev. Mr. Dabney have labored to cancel this indebtedness. Two years ago Mr. Andrew Carnegie, to whom Mr. Pruden had been appealing, instructed his secretary to notify him that he would pay the last $5,000 of the debt. A few weeks ago Mr. Pruden was enabled to notify Mr. Carngie that the indebtednesh was all provided for except $5,000, and last week Mr. Carnegie's check came.

The gathering on Thursday was for the purpose of holding a Thanksgiving Service and burning the mortgage. It was an occasion of rejoicing indeed. The board of trustees, friends from a distance and from the town were present. Speeches were made voicing the joyful feelings of the occasion. The school sang hymns of gratitude and praise to God. The President, Rev. C. O. Pruden, and his co-adjutor, Rev. Chiswell Dabney, overflowed with happiness. The photographer pictured the mortgage burning scene, and the sun shone its brightest, and the birds sang their sweetest to assist in the general programme of rejoicing. Tears flowed from the eyes of many, christening the event with the testimony of sincerest sympathy. As the smoke and flames of the little pyre of stones hid forever the baneful mortgage, a song was sung which was composed by Miss Jean Pinner, a sophomore of the school:

"Come, Come, we must all sing aloud,
While the smoke from the mortgage goes up in a cloud,
Go, get some ashes and put them away,
Hooray, the mortgage burns to-day."

Addresses were made by Dr. Lewis E. Harvie, of Danville; Col. John L. Hurt, F. B. Watson, the county superintendent of schools; Rev. J. E. Brooks, pastor of the Methodist church in Chatham; Rev. T. R. Sanford, pastor of the Baptist church, and Rev, Messrs. C. O. Pruden, Chiswell Dabney and J. Cleveland Hall voiced the feelings in the hearts of the board of trustees.

The following resolution was offered by Rev. J. Cleveland Hall in the meeting of the board of trustees, was unanimously passed, and was read by Mr. Hall at the public meeting in the afternoon:

"On this occasion, when for the first time in the sixteen or more years of its history, the Board of Trustees of the Chatham Episcopal Institute meets with no financial obligation to be discussed, or ways and means to be considered for the continued existence, not alone the welfare of the school. When, owing to the long continued interest and generosity of open-handed friends in the North and elsewhere, and especially to the generous gift of Mr. Andrew Carnegie, we find the institute in the possession of a magnificent property whose location and extent is especially adapted to the work this board desires to see accomplished for the girls of our land, and with the first of a series of buildings such as has been our vision and hope for all these years to be seen here; the moment has come for this board to place upon its record an attempt to express its feeling towards our president and secretary, through whose self-sacrifice and labor all this that we now see has eventuated in fact.

To Rev. C. O. Pruden, not this board alone, but the Diocese of Southern Virginia, the Church at large, and our entire Southland owes a large debt of gratitude for this institution. His financial, mental and physical sacrifices to attain it are known to none so well as to the members of this board of trustees. He has here erected already a monument that will extend his memory tofuture generation in a more enduring fashion than marble or granite.

"To the Rev. Chiswell Dabney a not less enduring memory of sacrifice and hardship willingly borne is here established.

"This resolution of appreciation and thanks spread upon our minutes can in no wise do more than represent what is in the hearts of the members of this board of trustees on this occasion."

After the services of the occasion were concluded and the mortgage burned the visiting friends, with the school, adjourned to the tennis grounds, where the last game of a series for the school championship was played, the contending teams being known as the "Orange" and "Purple."

Christian Unity.

By John L. Williams.

In the eyes of the general world, the Protestant Episcopal Church is identified with the Book of Common Prayer. As a Church, it avows itself as one of the many households of faith that make up the family of our Lord Jesus Christ: the Universal, the Holy Catholic and Apostolic Church which is His Body—the Mother of us all.

The pious manual of our household proclaims the largeness of heart and all embracing love and honor of the Mother on its title page. It is Common Prayer. It aims to teach and order reverently and decently, praise and prayer, and set in order the "Administration of the Sacrements, and other rites and ceremonies of the Church (the Holy Mother), according to the use of the Protestant Episcopal Church in the United States of America"—which is our special household and family.

Our household acknowledges and honors all Churches which worship our Common Lord and Father in sincerity and truth. It acknowledges the right of all Churches to adopt different forms and usages, "provided only the substance of the Faith be kept entire."

Its spirit and principle is: In essentials unity; in non-essentials liberality; and in all things charity."

The very existence of distinct churches and households of faith, members of one body, contemplates divers governments, forms, usages, tastes, manners, institutions and observances and offices. So the Apostle compares the general Church to our physical system, with its limbs and organs.

The peace of society requires that the individual shall do his duty in that state of life in which God has placed him. And the health of the body requires the effectual working in the measure of each member and organ. The father shall rule well his own household; and each household shall "mind its own business" in the fear of God, and be careful not to regulate others.

No two of us are exactly alike. There are many men of many minds, and every household has its own institutions, and is happy in its own way. Customs and tastes and desires vary infinitely. God only can make men to be of one mind in a house. And we can be one only in the mind of our Lord Jesus Christ, who is Light and Love.

The Church of England is like its Common Law, the growth and perfection of ages of piety and trial. And the Book of Common Prayer is the common growth and embodiment of the devotion, piety and thought of the religious, God-fearing people of all time, tried as by fire, and formed by good and learned men.

Our own Prayer Book is, like the original, our Lord Jesus Christ in miniature: His walk and conversation; following the course and order of the Church year. Its Feasts and Fasts are like altars and stations along the journey of life. The Spirit of our Lord is the light over our tabernacle. Piety and good-breeding pervade the manual. It antagonizes only error and irreverence. It is full of grace and truth—the mind of the Lord and Master. Its fellowship is the Communion of Saints, the spirits of just men made perfect.

The Book of Common Prayer is a casket of crown jewels, and wardrobe

of the gentle, wise and loving mother. Its truth and principles, on which it is built, realize the typical precious stones that make the foundations of the New Jerusalem. Its selections from Holy Scriptures are the vesture of pure gold wrought about with divers colors. And its anthems and collects in their beautiful language are as the raiment of finest needlework. Its simple and beautiful robes of office and ceremonials are meant to suggest the grace and purity that should clothe and characterize the worshippers and worship of God—the fine linen of the saints. Its rubrics are proprieties.

The pious care of our beloved mother is lovingly and reverently to magnify her Lord; rightly to distribute the pure milk of the Word, in all things; to make manifest and familiar His truth, meekness and righteousness; to feed His lambs and sheep; and scatter the divine fragrance and influence of His ever-abiding presence. The Testimony of Jesus is the Spirit of Prophecy; the Light and Life of our Prayer Book.

Our Mother does not command conformity or obedience; nor is she jealous of her rights or honors. Her loving kindness and gentleness and respect bespeak her high birth and breeding. She only asks that every sincere Christian will regard her manual with a meek, candid and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner for the sake of our blessed Lord and Saviour.

The Universal Church, with all her families, has but One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in all.

The dying prayer of our Lord and Saviour was that all His followers, His little ones, might be one, as He and the Father are one. In that all diversities of human mind are absorbed and lost. Absolute Unity is realized in absolute love of Him; with all the heart and mind and soul and strength. Our Divine Lord is the Way, the Truth, the Life and by Him we are one with the Father. Our perfection is the measure of the stature of the fulness of Christ.

In the House of God and in His Worship, we are to "keep the foot," and see that all things shall be "done decently and in order." All accept the instructions of the Apostles; all believe in reverence in the worship of Almighty God, in well considered words in our praises and our prayers. In common life there are good manners and ill-manners. There are proprieties and improprieties; and there are standards and conventionalities that measure and bespeak taste, breeding and cultivation, that make and mark good society. The disregard of these offends and antagonizes. And yet in the observance and application of these there are varieties and degrees. Rigid righteousness makes a fool. Too strict attention to social forms and fashion betrays indifferent and uncertain standing. There is such a thing as ecclesiastical snobbery and over-done goodness. And there is such a thing as ignorant and bold assurance. Between the extremes of exactness and vulgarity there are levels and diversities. The true gentleman is one

"Who vice in all its pomp and power,
Can treat with just neglects,
And piety, though clothed in rags,
Religiously respects."

So devout members of Christ and children of God look to essentials, to sincere piety and fidelity. They love what is pure and right and decent and sensible and proper. They try to do their duty and be kind and considerate to all, the poorest and most unfavored as well as the richest and most distinguished. They honor all men and regard it as a sin against God and man and against their own self-respect to make any distinction between poor and rich. But they can not adapt their ideas of truth or reverence or decency or propriety to popular notions and low ideas. In things of the highest importance the merchantable article will not suit them. They honor all men, but will not take bad for good, bitter for sweet, wrong for right. They do not approve compromises between right and wrong; between Christ and Belial.

The Book of Common Prayer contains matters of order as well as of essense; forms and usages that are variable, as well as great truths and principles that are invariable. Its essentials are the Creed, the Lord's Prayer, and the Ten Commandments, and the Sacraments of Baptism and the Lord's Supper. All Christians agree in the substance of these. But not only Churches, but congregations and individuals, differ in the use and administration, and even the exact meaning of these. And yet all are One in worshipping their crucified Lord.

The Book of Common Prayer, by the Church year, establishes stores of life-giving food at holy stations, and associates all the journey of life with the life of the Saviour; and makes Him our companion; His inspiring comforts and teachings our vade mecum. Its whole lectionary, its Lessons, its Gospels and Epistles, its Psalms and anthems and collects are common property of the Universal Church and of all Churches. Only its forms, usages and rubrics, and its Church government are its specialties. Its household ways are special, as every other household with its institutions and manners is special.

The absurdity of the Spartan lawgiver was to abolish families and make all feed at one table; and to abolish money by which only interchange of values can be carried on and honorable self-love preserved.

It would be just as absurd to bring all Christians down to one level, of manners and language and dress (as has been tried), and to wipe out all social differences and conventionalities and proprieties—to abolish all social currency, and personal property.

Birds of a feather flock together, and like tastes make associations. Mere sense of duty will not make people enjoy one another's company. To force uncongenial and different people together makes confusion and trouble.

We come together as we approach true standards. Peace and good will come of devotion to our Lord and Master.

The 42d and 61st chapters of Isaiah are good places to come together in. The Lord's Prayer heartily offered is a good way to perfect Unity. Devout readers of the Gospel of the Beloved Disciple, who leaned on the bosom of his Lord, and felt His loving, kindly look and breath, will find themselves very near in Christian Unity. Controversialists and professionals are going to keep apart. Their association is likely to be rather a mechanical mixture than a chemical combination; formal, but not essential.

Only the Spirit of the Saviour can cleanse the bosom of the perilous stuff of ambition, jealousy, envy, hatred, malice, prejudice, and the odium theologicum of varied strength and solution.

Dogmatic theology will never awaken love. Syllogisms are not the wings that lift the soul to God.

Richmond, Va.

For the Southern Churchman.

Moulding Impressions.

Human life is invested with great possibilities. Even one person of ordinary ability and with but little education may so conduct himself as to make impressions upon a much stronger person which shall have a moulding effect on him for lifetime. When Henry Ward Beecher was in middle life, and at the height of his fame, in writing of the influences which had helped him, stated that he owed a great deal to the impressions which were made upon him while he was a mere lad. At his parental home an old Christian negro was employed. Both young Beecher and the negro occupied the same bedroom, and just before retiring for the night the negro was in the habit of reading aloud from the Bible. The manner of the reading, with the inflections and facial expressions which accompanied it, was so realistic that it produced a moulding impression upon Mr. Beecher which abided with him through life. That negro could not possibly have forecasted the results of the impressions which he was making upon the young Beecher. Very likely he did not even suppose that he was making any kind of an impression upon his young hearer. And this suggests the fact that very many people have unconsciously made moulding impressions upon those whom they supposed were not particularly affected by anything which they said or did. A few words spoken by a sensible man to a youth, at a critical time in the latter's career, have made such an impression upon him as to change the whole bent of his life. An eminent Southern divine has said that when he was a clerk in a second-hand clothing store, he was spoken to one day by a man in humble station, who advised him to take a college course and fit himself for a higher avocation. That brief advice was followed, and this man is known both in this country and England, as a great preacher. Immeasurably important are the moulding impressions made upon people in early life.

J. H. Wetherbe.

The Glory of God.

God's glory will be increased the more we develop according to his purpose. Those glorify Him the most who are working most efficiently according to His design. God has sent us into the world; He has established the course of nature, in the midst of which we are moving, and His glory is accomplished the more we fulfill His purpose and carry on the work to which He has called us. If we are to aim at this one object of glorifying God and doing his will we must each aim at one particular way, according to the particular gift and character and endowments He has bestowed upon us. Let each put before himself the fact that he has a particular calling to which he has been directed by God, and let him fulfill that calling to the best of his ability.—The Dean of Ripon.

Love for Christ is the great, pure passion that lifts us out of self, that sets us on the road toward great discoveries in the art of living. To live for Christ's sake is to see all life through Him and to see Him in all life.—W. Elsworth Lawson.

Family Department.

What Matter!

What will it matter in far distant years,
This petty slight that rankles so to-day,
This sudden cloud that threatens strife and fears
And darkness all the way?

But how I bear it, that will matter still
When every shadow hath been lost in sight;
My victory now some bit of heaven will fill
With more effulgent light.

What will it matter, when all work is done,
This disappointment, now so hard to meet,
This labor sent for naught, this failure won.
Instead of conquest sweet?

But how I brace my courage to endure,
And lean on him who bore defeat and pain;
Ah, this will matter, where all gains are sure,
And none can serve in vain.

What will it matter, when I reach the gate,
How dark the leagues of my travel over-past;
Or whether comrades for my coming wait,
Or I am lone at last?

But if I live, well pleasing to the King,
And dare or suffer as his will may be,
From this brief life, most surely, joy shall spring
Through all eternity.

—The Christian.

Life.

Life is a mystery. Its springs are hidden in the secret chambers of God. Along what pathway it marches to action knows no human soul. By what road it retreats into invisibility is equally unrevealed. Its action is always the same, whether the means of its manifestation be the tiniest infusorial shell or the noblest exhibition of manhood. The life principle is one. Its negative we call death, and of it also we know nothing. No pen has ever defined life or death.

The life is not the soul. The Greeks used one word for each concept. "What shall it profit a man if he shall gain the whole world and lose his own life" is as fair a translation as "lose his own soul." But we know the soul is not the life. "Body, soul, spirit," say the metaphysicians. The body dies. Soul and spirit live on unquenchable, not because they are the life, but because they and life are inseparable.

Why does the body die? Why does a tree die? Is it possible there is a difference between the life of a man and that of a tree? Is there a physical life that is essentially other than the spiritual life? Is animal life physical only? Has the beast or bug only the same sort of life as the tree. When a man dies shall he live again? What dies? What goes when death comes? No eye sees either. "Bury me if you can catch me," said Socrates.

Pondering life we are like children on the shore of the ocean. Paul Dombey asked the question of all ages. No eye has seen life, no ear heard its voice, no hand touched its form. And yet it surges about as multitudinously. It is like light. Aye, it makes light, yet both are invisible.

The Scriptures speak of life as pertaining to the inner man. Our lives in the religious view are twofold, inner and outer. Yet they are not independent of each other. The inner life makes the outer really. Jesus said the heart was the source of all actions. Does the outer life react? Does its influence pass inward to corrupt, or to ennoble the inner springs of action? Where does the sphere of influence of each of these lives end, and are they ever at war?

In what does a life consist? Not in the abundance of the things that a man hath. There is good authority for that. Then also surely not in the abundance of the things he doth not have. Life is not poverty nor wealth, not knowledge nor ignorance, nor opportunity nor the lack of it, nor health nor disease. Life is character.

There are only two beings in the universe that know what any life is. One is the "Ego" in whom it is. The other is God. The tide of life ebbs and flows every day. It is an ocean whose shores have never been seen. "Lives," as we call them, are its drops, and some are crystal clear, and some are muddy, and some are sweet, and others brackish, and others still bitter and poison-filled, but the whole vast ocean is in God's all-holding power.

Sometimes men lead "double lives." That only means that the real controlling life knows good, and for what it counts in this world, but loves evil, and when it can gratifies itself. Such men are dangerous. They are the worst hypocrites the world knows. "Whited sepulchres," Jesus called them. That is a fearful conception of a life. A stone outside, decaying bones within. Into the ears of life the Christ is ever crying, "Be what you seem to be." Not that, either, for some life seems to be sinful and wretched. The Christ would never cry, "Be wicked." But the world would say, does say, "Give me an honest sinner rather than a hypocrite."

The springs of the inner life should be pure. Only so will the outer life be true. But will its flow, that is the flow of the stream of the outer life, be always pure if it flows from a pure spring? Will not streams from impure life around it flow into it and contaminate? Only in coloring its external activities. A spot may drop on the garment you wear, but it will not stain your soul.

John Bunyan's pilgrim ran from the "City of Destruction" crying, "Life, life, eternal life." But no pilgrim needs to run and cry if once the fountain be opened in his soul by the touch of Christ. The fountain of eternal youth is within the soul. We think we live when in reality we are dead. Hustle and bustle is not life. We build our palaces, and heap our gold, and increase our knowledge, but that is not life. Christ in a soul the hope, for it, of glory—that is life.

How comes real life to a soul? The answer has never been written. Into the life of the world comes a human soul. Whence? No answer. How? No answer. So into the life that is eternal enters the spiritual being, we know not whence nor how. From a far country comes the wanderer. Dead yesterday, alive to-day. Lost yesterday, found to-day. So real life begins.

Can the inner life fail? Not while it flows from the spring which is Christ.

Will the outer life belie it? Not while Jesus remains true to his own achieved salvation.

Is life a vapor? No. It is the aroma of a being pervaded with Christ.—R. S. H. in the Westminster.

Difficulties Solved.

The late Dr. Belcher, rector of Frampton-Cotterell, Bristol, held his title of Doctor by the right of two degrees, having qualified as an M. D. twelve years before he became a Doctor of Divinity. As a matter of fact, he gave up a most lucrative medical practice in order to take Holy Orders, and endured the contrast of comparative poverty in consequence, starting life again on a meagre stipend as a curate at Dover when half his years were told. He had been Fellow, Censor, Examiner, and Chief Librarian of the Royal College of Physicians of Ireland.

Dr. Belcher was an Irishman and a man of brilliant parts. And many are the stories of his wit and humor that those who knew him could tell. The following illustrates the tolerant temper underlying the fighting spirit which, as a man of deep conviction, he showed when he deemed it necessary to uphold those convictions. He and an old college chum, who was also a compatriot and a brother cleric, but stood at the opposite pole of Anglican opinion, met again in London, and picked up the threads of a close friendship. "Now, Egan, when are ye coming down to preach for me?" inquired Dr. Belcher. "Oh, I couldn't do it. Whatever would *my* people think of my preaching for *you*?" objected Dr. Egan. The High Church incumbent persisted, however, and got his way, and a date was fixed. "And what will ye wear?" inquired Dr. Belcher. "I shall wear a black stole, Tom.'" "Ye can't possibly wear a black stone, Egan. Whatever would *my* people think?" (The fixture was for some day in the course of the period after Trinity). "I can't possibly wear a green stole, Tom. Whatever would *my* people think?" Then a happy thought struck Dr. Belcher. "Sure, Tom, and won't ye wear the green for the honor of the ould counthry?" he coaxed. And the deadlock was got over.

But there was yet another difficulty. "What are ye going to do when ye get into the pulpit, Egan?" queried Dr. Belcher. "I'm going to kneel down, Tom," was the determined answer. "You can't possibly do that, Egan; *my* people would be wondering whatever was the matter with you." "I can't possibly use the Invocation, Tom; whatever would *my* people think?" Dr. Belcher pondered. "I tell ye what, Egan. You say 'God be with ye all!'" And Mr. Egan did—in the green stole.

A Word of Commendation.

Nothing lifts people up better than a word of hearty commendation. It is an easy way to brighten the world around us, yet it is so unusual as to attract special attention when it is done. A man wrote a friend who had sent him a word of sincere appreciation for work well done: "Your letter is thoroughly characteristic of you in that it has a bright and encouraging word to say. You have special gifts in this direction, and I know you exercise them far and wide." But why "special gifts?" They ought not to be "special," but universal; and as for "gifts," the ability to speak a word of deserved commendation is certainly not a "gift" granted to a few and withheld from the many. It looks more like simple, ordinary decency to do so. Yet it is one of the secrets of winning men to Christ. He Himself set the example; we are failing Him if we do not follow.

How to Give.

These verses were found after her death copied in the back of the Prayer Book of one of the oldest members of the Woman's Auxiliary, who gave as they incite:

Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting was o'er.

Give as you would to the Master,
If you met His searching look;
Give as you would of your substance,
If His hand your offering took.
—Spirit of Missions.

The Story of the Curate who was Nearly Dismissed.

"One of the first things I want you to do when you go to Halifax," said a ministerial friend to me some years ago, "is to go up the right aisle of St. Paul's church, and see a marble tablet there to the memory of the Rev. William Cogswell. I will tell you why. It tells a remarkable story about him.

"He was a Halifax boy, the son of the Hon. Mr. Cogswell, and when a young man decided to enter the ministry. In due time he was ordained, and became the assistant minister at St. Paul's church, which in those days had a splendid congregation, and was attended not only by the most influential citizens of the city, but also by the Army officers and distinguished visitors from England, such as Prince William Henry, afterwards King William the Fourth, and the Duke of Kent, the father of Queen Victoria. The new curate preached the Gospel with great earnestness, and, as such preaching in those days was rare, so startled the staid Church-going people of the day that he was looked upon almost in the light of a fanatic.

"When the first Easter vestry meeting came around, and the old rector took the chair, a prominent and somewhat pompous Churchman got up and spoke as follows: 'Mr. Rector, I have a motion to make. It is with regard to the new curate, your assistant. He is no doubt a very estimable young man, and does his duty according to his light. But the kind of sermon he preaches is, in my opinion, altogether unsuited for this church. Why, he seems to look upon us all as if we were a lot of sinners, and had never been baptized. He says we need salvation and personal conversion. In fact, I think he is not at all fitted for a position such as that of the assistant minister of St. Paul's church, and I beg to move, if anybody will second it, that the salary of the Rev. William Cogswell be discontinued from this day three months.'

"As may be imagined, there was not a little commotion in the meeting when this bombshell kind of a motion was made and seconded. A feeling of awkwardness was apparent. The old rector was visibly perplexed, and there was not a little whispering and talking amongst the members of the vestry, who seemed for the moment quite nonplussed and uncertain what to do.

"At last, however, a very prominent man got up. He was a British officer—if I remember rightly, a blustery, autocratic kind of a man, not at all notorious for his religious convictions, and more familiar with claret and port wine than Church doctrine. As he stood up he said: 'Mr. Rector, I quite agree with the previous speaker with regard to Mr. Cogswell. I do not like the kind of sermons he preaches at all. I think he looks upon us all as a lot of heathens, and talks to us about conversion and the spiritual life as if we had never been to church in our lives. But—but—but—I must say I do not like this way of treating him. I like fair play, and I do not think this is fair play. We may say what we like, but he is a good man. He is a true Christian, and he preaches God's Word. And, in fact,' and here he blurted out the words with difficulty, 'in fact, Mr. rector, I am going to move an amendment that the salary of the Rev. William Cogswell be increased $300 a year from this day forward.'

"A feeling that was almost electric swept over the meeting. The appeal to their better and more generous instincts touched them. The whole body rose to their feet. A seconder was immediately found, and that motion was carried unanimously.

"And," said my friend, "instead of being dismissed, he rose higher and higher in the estimation of the people, died at the early age of thirty-seven, and left behind him a name that to this day is a name of the deepest affection and of the highest esteem. Now you be sure and go and see his monument."

So, as the reader may well imagine, when I first entered the portals of that venerable building, the oldest Protestant church in the Dominion, the Westminster Abbey of Canada, I said to the sexton: "Show me the tablet of the Rev. William Cogswell. I want to see nothing else until I see that.' He led me up to it. It was a plain marble mural tablet on the south-west wall. And you can well imagine that an unsuppressible tear rose in my eye and my heart was surcharged with emotion as I read these beautiful words:

"Erected to the Memory of
The Reverend William Cogswell, A. M.,
Who departed this life on the 5th day of
June, A. D. 1847,
Aged 37 years.
This Faithful Minister of the Gospel was
Born, Baptised, Confirmed, and Admitted
to Holy Orders in this Parish.
Educated in King's College, Windsor, he
was Curate of St. Paul's Parish upwards of Fourteen Years—the
Whole Term of His Ministry.
He was a Most Zealous Labourer in the
Lord's Vineyard,

and ever preached Jesus Christ and Him Crucified as the sole foundation of every sinner's hope of salvation, as the only channel through which pardon and peace could be extended to any of our fallen race. By the eloquence of his preaching, and the purity of his life, he enforced and exemplified the doctrine and the fruits of faith. No monument is required to perpetuate his memory in the minds of those who had the happiness to know and the privilege to hear him; but the inhabitants of the parish feel it a duty to record their sense of the value of his services while living, and their grief for their loss by his death."—Canon Dyson Hague.



Following Christ.

I believe that persecuted ones have more blessedness than any other saints. There were never such sweet revelations of the love of Christ in Scotland as when the Covenanters met in the mosses and on the hillside. No sermons ever seemed to be so sweet as those which were preached when Claverhouse's dragoons were out, and the minister read his text by the lightning's flash. The saints never sang so sweetly as when they let loose those wild bird notes among the heather. The flock of slaughter, the people of God that were hunted down by the foe, these were they who saw the Lord. I warrant you that in Lambeth Palace there were happier hearts in the Lollard's dungeon than there were in the archbishop's hall. Down there where men have lain to rot, as did Bunyan in Bedford jail, there have been more dreams of heaven, and more visions of celestial things, than in the courts of princes. The Lord Jesus loves to reveal Himself to those of His saints who dare take the bleak side of the hill with Him. If you are willing to follow Him when the wind blows in your teeth, and the snowflakes come thickly till you are almost blinded, and if you can say, "Through floods and flames, if Jesus lead, I'll follow where He goes," you shall have such unveilings of His love to your soul as shall make you forget the sneers of men and the sufferings of the flesh. God shall make you triumphant in all places..—C. H. Spurgeon.

My Sacrifice.

Laid on thine altar, O my Lord divine,
Accept this gift to-day for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make,
But here I bring within my trembling hand
This will of mine, a thing which seemeth small,
And thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

Hidden therein, thy searching gaze can see
Struggles of passion, visions of delight,
All that I have or am, or fain would be,
Deep love, fond hopes and longings infinite;
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty it hath none,
Now from thy footstool where it vanquished lies,
My prayer ascendeth, may thy will be done.

Take it, O Father, e'er my courage fail,
And merge it so in thine own will that e'en
If in some trying hour my cries prevail,
And thou give back my gift, if may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as my own,
But, gaining back my will, may find it thine.

The Ascension.

The resurrection is not the end. Our Lord did not stop in His career of triumph with human nature, wedded in indissoluble union to His divine Personality beside the tomb. He did not keep our manhood away from heaven; He made it worthy of glory and honor, and He did not stop until He had ascended and seated Himself as man upon the throne of God.

The feast of the Ascension chronicles this fact, and this fact alone can adequately explain the merriment of Christmas Day. The beginning is explained by the end. You look off from the birth in Bethlehem to the King of glory passing through the everlasting doors. Calvary and the vacant tomb are not enough to satisfy the claims of Christmas Day. Where is our Lord in bodily presence now? Not on the cross; not within the closed doors, or on the lonely mountain, but in heaven, at the right hand of the Eternal Father, where St. Stephen and Saul of Tarsus saw Him. When came He thither? On Ascension Day, when He left the wondering Apostles to go to His Father and our Father, and to His God and our God.

Ascension Day is the correlative of Christmas Day. They stand at the beginning and the end of man's career. The one explains the other, and alone explains the other. All that comes between, the life, the death, the burial, the resurrection of our Blessed Lord, are steps in a progress which has its grand consummation in the exaltation of man to glory and honor in the Ascension. That is the stupendous, splendid result of Jesus' birth of His Virgin Mother on Christmas Day. The light of the great white throne shines down upon the manger. The Angels' "Gloria in Excelsis" fills the lepths of earth's misery and destitution with hope and delight, and Merry Christmas leaps from the lips of all as they hail the new born Babe, and see in Him the real Elijah, who will ascend into heaven first Himself, to make ready a place for us, and then come back again for us, and take us with Him to our home in our Father's house of many mansions. How senseless is it to keep Christmas Day, when our Lord is born, and Good Friday when He dies, and Easter when He rises again from the dead, and not keep Ascension, when He consummates His triumph and goes up into Heaven.

How inexplicable is it to go on to within one stage of the end and then stop! How inexplicable is it to go with our Lord from Bethlehem to the open tomb, and then to refuse to accompany Him to Bethany, where he ascended! It ought to be kept with even greater joy than Christmas, since Ascension is the end to which Christmas points, and without Ascension Christmas would lose its merriment. Let us do our best to win this great Festival from the world, and make it a holy-day, a day of universal gladness, when one and all can wish each other joy, in view of the open heaven, whither our Lord has gone before, and whither we are to follow, if we love Him and keep His commandments.—Bishop Seymour.

Hydrophobia.

Few accidents are more terrifying to the sufferer than to be bitten by a dog supposed to be mad, and there are few conditions in which prompt and intelligent action on the part of the bystanders is more desirable.

Although nearly all warm-blooded animals are susceptible to rabies, it is most commonly seen in dogs. There are two forms, the "furious" and the "dumb." In the furious type, after a period of melancholy or depression, the animal becomes restless and irritable, with a tendency to run away and snap at everything in sight, finally becoming subdued and sullen, and dying of paralysis and exhaustion. In dumb rabies the stage of irritability is absent. The dog prowls about in a listless way with his head down and his lower jaw dropped. At the same time there is difficulty in swallowing.

It is often impossible to tell from a dog's actions whether it is rabid or not; but if instead of killing the animal as quickly as possible, as is often unwisely done, the owner capture it and keep it for a few days under lock and key, the question answers itself. A rabid dog always dies in from four to eight days, so that if the animal recovers the bitten persons may be sure that they are not going to develop hydrophobia.

In any suspicious case the wound should immediately be squeezed under hot water, and if deep be incised freely, so that cauterization with either a hot iron or with strong nitric acid (not with lunar caustic), may be thoroughly done. At the same time the dog should be kept under observation, or if already killed, the head and neck should be packed in ice and preserved for medical examination.

Even if it seems certain that the animal was rabid the patient should not despair, for it is estimated that only fifteen per cent. of those bitten by rabid animals actually develop the disease, and if the Pasteur preventive inoculations are promptly begun, recovery is almost certain.

The popular dread of rabies is out of all proportions to the relative frequency of the disease, and the length to which it may go is shown by the instances in which people have developed, and even died, of false hydrophobia, a nervous condition due to fright, and stimulating to some extent the real malady.—Youth's Companion.

The very brevity of this earthly life is a rebuke to those who live for this life alone. This brevity is like a trumpet call to preparation for the life that knows no brevity nor end. The closing year with its sharp reminder of the brevity of life is also a prophecy of the new and grander year. Take a fresh start. Live a nobler life and make a more enviable record before God and men.



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Do What You Can.

When the disciples of our Lord criticised the act of the woman who anointed Him, His reply to their words of complaint was, "She hath done what she could." The Lord wants His people to be doing Christians. What we have done will avail for us in the day of judgment. "Do what you can," is all that is asked of any of us. God always holds us responsible for doing our duty; results we are to leave with Him. Christ asks no impossibilities, but accepts your smallest gifts and humblest services. This woman had done but little, but that little was considered enough by our Lord. It was the measure of heart feeling she put into this service that gave it such value to the Lord. Christ always recognizes and commends the superior value of heart feeling over outward acts. Do your duty and God will take care of results. If you have "done what you could," then the result will be acceptable to Him.

Your ability is the measure of your responsibility. To "whom much is given, much will be required." I passed a home where a gentleman was sprinkling the lawn. His little girl, a child of about six years, was helping papa as her childish fancy prompted. She would bring her toy watering pot to the father, and he, reducing the force of the stream, would fill it from the hose.

It mattered little to the grass and flowers whether the water which they needed was given through the large sprinkler or the child's toy watering pot. So it matters little to the world whether you are a man of one, two, five or ten talents, so you give it the best you have. The one talent man giving his best is better than a ten talent man giving his worst. It is not how much you give to the world, but what you give to it. There are a great many more little things to be done than big ones. Do not forget that the things done for ourselves will soon be forgotten, but the things that are done for Christ are immortal.—New York Observer.

Words of Cheer.

Like our Master, we should always be giving out cheer. He who makes it harder for a brother to live nobly and do his work well has sinned against one of Christ's little ones. We dare not go about among our fellows saying discouraging things, dispiriting things, for if we do we are imperiling those whose burdens are already as heavy as they can bear. One disheartening word may cause them to sink down and perish. The law of love bids us bear one another's burdens, and there is no other way in which we can do this so effectively as by living a life of joy.

Children's Department.

The Searcher.

"I'm making up my list of boys
And girls," said Father Time,
"To rule and lead and help the world
In every land and clime,
A quarter century from now.
I've room for hundreds yet,
And so I go hunting everywhere
A larger list to get.

"I find that every boy I meet
Would like to see his name
Written in golden letters, high
Upon the roll of fame;
But, some are fond of cigarettes,
Some gamble on the sly,
Some drink, some keep bad company,
Some shirk and others lie.

"The girls would all delight to see
Their names upon the roll.
But, some are fond of finery,
And some cannot control
Their tongue; while others with a laugh,
Throw all their chance away
By idle folly, or are spoiled
By temper's angry sway.

"And so my list has many gaps,
And many names I need,
Since none except the strong, the pure,
The self-controlled should lead.
So I go searching everywhere;
The time is short, you see;
I need a thousand boys and girls,
Alas! where can they be?"

—Priscilla Leonard.

The Bird Boy.

Francisco Michelo, a Sardinian boy, left penniless with a mother and sisters, conceived the idea of supporting them by the exhibition and sale of trained birds.

He also trained a young Angora cat to live harmlessly in the midst of his favorite songsters. Such is the force of habit, such the power of education, that, by slow degrees, he taught the mortal enemy to his winged pets to live, to drink, to eat, and to sleep in the midst of his little charges, without once attempting to devour or injure them.

He went even farther; for, not content with teaching them merely to live in peace and happiness together, he instructed the cat and the little birds to play a kind of game, in which each had to learn its own part; and after some little trouble in training, each performed with readiness the particular duty assigned to it. Puss was instructed to curl herself into a circle, with her head between her paws, and appear buried in sleep. The cage was then opened, and the little tricksy birds rushed out upon her, and endeavored to awaken her by repeated strokes of their beaks; then, dividing into two parties, they attacked her head and her whiskers, without the gentle animal appearing to take the least notice of their gambols. At other times she would seat herself in the middle of the cage, and begin to smooth her fur with great gentleness and satisfaction. The birds would sometimes even settle on her back, or sit, like a crown upon her head, chirping and singing as if in all the security of a shady wood.

The sight of a sleek and beautiful cat seated calmly in the midst of a cage of birds was so new and unexpected that when Francisco produced them at the fair of Sussari, he was surrounded instantly by a crowd of admiring spectators. Their astonishment scarcely knew any bounds when they heard him call each feathered favorite by its name, and saw it fly toward him with alacrity.

Delighted with his ingenuity, the spectators rewarded him liberally; and Francisco returned in the evening with his little heart swelling with joy.

This ingenious boy next trained some young partridges, one of which became exceedingly attached to him.

Francisco was now happy and contented, since by his own industry and exertions he was enabled to support his mother and sisters. During the three days of Francisco's illness, preceding his death, his birds flew incessantly round and round his bed, some lying sadly upon his pillow, others flitting backward and forward above his head, a few uttering brief but plaintive cries, and all taking scarcely any nourishment.

The death of Francisco showed in a remarkable manner what affections may be excited in animals by a course of gentle treatment. Francisco's birds appeared to be sensible of the loss of a benefactor; but none of his feathered favorites manifested on his decease such real and disconsolate grief as did a partridge known as Rosoletta.

When poor Francisco was placed in his coffin, she flew round and round it, and at last perched upon the lid. In vain they several times removed her; she still returned, and even persisted in accompanying the funeral procession to the place of graves. During his interment, she sat upon an adjoining cypress, to watch where they laid the remains of her friend; and when the crowd had departed, she forsook the spot no more, except to return to the cottage of his mother for her accustomed food. While she lived, she came daily to perch and to sleep upon the turret of an adjoining chapel, which looked upon his grave. And here she lived, and here she died about four months after the death of her beloved master.—Young Folks' Catholic Weekly.

The Eskimos.

The alleged discovery of the North Pole by those two hardy adventurers, Cook and Peary, has brought into the limelight some less dashing and less ambitious personages—the Eskimos. To give the name of any particular Eskimo who accompanied Peary or Cook on their trip to the far North would be a difficult task; yet these people are joint discoverers of the earth's apex, and in addition are too careless or modest to mention it. Peary admits that there was an Eskimo with him when he undertook the last spring poleward, and Cook says that he will hunt up his boon traveling companions and bring them to the United States to verify his statements. Unwittingly, it is the gentle Eskimo who holds the balance of power in the controversy and who is entitled to some of the honor and glory.

A nomadic people, ill kept and uncouth, with no thought of glory or gain, the Eskimos play their small part in life and then go home to such glory as comes to those who deserve something. Of them the New York Press says:

"The Eskimos are the filthiest people in the world. They never wash, not even face and hands. The smell of their fur clothing and secretions from the skin causes an odor about their persons, and especially in their igloos and tents, that is unbearable to the tenderfoot.

"Eskimos are all children, contented, peaceable, honest, and hospitable, without rules and without ambition for fame or power. They live almost entirely on raw animal food, and this explains the absence of a number of diseases which are common to civilization. Salt water contains iodin; and all sea animals, as well as all who eat them uncooked, absorb more or less of this fickle chemical substance.

"Scurvy, so common and deadly among early explorers, is totally unknown among Eskimos who eat raw meat. This iodized raw food also explains the absence of enlarged tonsils, glands, and goiter. Their perfect, splendid teeth and strong lower jaws mark them completely carnivorous. The exclusion of vegetable food has shortened their intestine, and indigestion is unknown. One would suppose their pure flesh diet would cause biliousness, etc., but the large percentage of oil in their food acts as a gentle laxative and protects against all harms. The Eskimo eats with relish old rotten blubber that would stagger a buzzard.

"The Eskimo's skin, though covered with filth and vermin, is smooth as satin and totally free of disease or blemish. The very fact that these people fear and hate washing in water may account for their fine 'Arctic' skins. Exposure of hair to midnight sun for three months of the year favors hair growth. Baldness is unknown, and even time seldom bleaches the hair to gray, and at sixty it is still coal-black. Their special senses are very keen, and eyesight seems undiminished by age. Consumption is unknown, nor is there any skin or bone form of tuberculosis. But when brought to the United States they contract consumption in most virulent form. Of six brought to New York, all contracted the disease in less than six months. One who reteurned to his Arctic home made a quick cure.

"It is well known that the long Arctic winter, with its depressing effects on body and mind, often upsets the best-balanced nervous system even of the native. But this hysteria vanishes with the summer. Explorers have suffered in the same way, and two have committed suicide. In summer the Eskimos get so full-blooded that nose-bleeding is very common.

"All degenerate diseases that cause so much suffering and death in civilization are absent from the Eskimo. There is no arteriosclerosis, Bright's disease, cirrhosis, diabetes, cataract. The pure sterile Arctic air contains no germs, but Eskimos invariably take a bad 'ship cold' when they go aboard white men's ships."—Christian Advocate.

The Flowers.

Lewis paused in the garden one day, before a rose-bush in full bloom, and said to his sisters:

"The rose is certainly the most beautiful of all flowers."

"Nay," said Caroline, "the lily in the flower-bed yonder, is just as beautiful: I hold those two as the most beautiful of flowers: all others are nothing in comparison with them."

"Oh," said little Louisa, "you must not run down the lovely violets; they are the most beautiful; and they gave us so much pleasure last spring."

Their mother overheard the conversation of the children. "The three kinds of flowers which please you so much," said she, "are three beautiful types and symbols of three beautiful virtues. The Violet, with its modest, dark blue color, is a symbol of Meekness. The snow-white Lily is a symbol of Innocence.. The red Rose signifies that your heart should glow with Charity and love of God."

The trefoil or shamrock is connected with one of the legends which have gathered round the name of St. Patrick, the Apostle of Ireland. It is said that in order to convince King Laoghaire of the truth of the doctrine of the Trinity he stooped down and picked a piece of shamrock and illustrated his teaching by its means.

PERSONAL AND NEWS NOTES.

The address of the Rev. John M. B. Gill is changed from Yangchow, China, to Nanking, China.

The present postoffice address of the Rev. E. N. Joyner is changed from Columbia, S. C., to Naples, Henderson county, N. C.

The Rev. John H. Brown, of Christ church, New Bern, N. C., has been called to become rector of Christ church, Pensacola, Fla.

The Rev. T. Tracy Walsh, of Yorkville, S. C., has received and declined a call to be rector of the Church of the Good Shepherd, Lake Charles, La.

The Rev. Jay Johnson Dimon, rector of Grace church, Mansfield, Ohio, has been called to the rectorship of St. Andrew's church, Washington, D. C.

Bishop Walker, on April 5, in St. John's church, Sodus, N. Y., confirmed a class of nine persons, being the second class confirmed within one year—the former class consisting of eighteen candidates.

The recent death of Judge A. C. Haskell, a vestryman of Trinity church, Columbia, S. C., has caused deep sorrow and regret throughout the Diocese, where he was a most active, useful and honored Churchman.

The opening services of the Church Congress of 1910, will be held in St. Paul's church, Troy, N. Y., on May 10. The daily sessions will be in Music Hall. It is expected that the Congress will be largely attended by representative and able Churchmen from all parts of the country.

The Rev. William R. B. Turner, rector of St. Andrew's, Leonardtown, and the new parish of William and Mary, once the St. George's Hundred of early Maryland history, has resigned, and accepted the rectorship of Durham parish, Charles county, Md. He will enter upon his new duties on May 1.

St. Andrew's church, Detroit, Michigan, has raised $20,000 and paid its mortgage indebtedness. The rector, the Rev. C. Hely Molony, agreed to raise one-half the amount outside of the parish, provided the congregation raised the remainder. Friends outside subscribed $1,000, and stimulated by the rector's example, the congregation gave the rest.

A bronze tablet, to the memory of the Rev. John W. Brown, was unveiled on Sunday, April 10, at St. George's church, Astoria, L. I. The tablet replaces one destroyed by fire some years ago, and was the gift of his daughter, Miss Robertine W. Brown. It was unveiled by the great-granddaughter of the late clergyman, Miss Anna Brown Giles. The Rev. John W. Brown was the first resident rector of St. George's church.

The committee appointed for the purpose have decided upon the design for a memorial window to the late Rev. Dr. Osborne Ingle, for forty years rector of All Saints' parish, Frederick, Md. It is to be known as "All Saints' Window," and will be placed in the South end of the reredos. As a further expression of appreciation by the parish, a permanent scholarship will be endowed for the mission of Hankow, China, which was especially near to the heart of Dr. Ingle, as it was there that his only son, Bishop James Addison Ingle, labored and died.

"Perfect Through Sufferings."

"In the world ye shall have tribulation. . . . Let not your heart be troubled." These were the closing and the opening words of that most heavenly talk which our blessed Saviour had with His little company just before He entered into the agony of Gethsemane on the night of His betrayal. In Himself He was absolutely perfect, He was without sin, there was no sin in Him; but in order that He might truly sympathize with us as our merciful and faithful High Priest, "He was tempted in every respect just as we are tempted," and "Inasmuch as He has Himself felt the pain of temptation and trial, He is also able instantly to help those who are tempted and tried," Hebrews 4:15; 2:18. In Him, by His great and all-sufficient sacrifice for sin, all who truly receive Him are washed, sanctified, justified, perfected forever, 1 Cor. 4:6; Heb. 10:14; and made meet to be partakers of the inheritance of the saints in light, Col. 1:12; but as He learned obedience by the things which He suffered, and was made perfect (as our High Priest) through sufferings, Heb. 5:8; 2:10, there is no other way for us whom by His precious blood He has made children of God, heirs of God and joint-heirs with Himself, kings and priests unto God, whom He is preparing to reign with Him on the earth, Rom. 8: 17; Rev. 5:9, 10. When, therefore, we are tempted to be discouraged because of the way, let us consider Him who endured for us, and the joy set before us, and the recompense of reward, and like Moses, endure as seeing Him who is invisible; in Whom though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory, Heb. 11; 1 Peter 1.

Like Him.

Change into his image! Not perfectly—O, never perfectly in this world! The reflected image of the sun in the lakes is very different from the sun in the heavens. If he ceases to shine, as when a cloud passes over his face, the image in the water is lost. If you disturb the smooth surface of the lake, the likeness of the sun will be broken into glimmering fragments. Still it is the image of the sun. So is it with Christ's likeness in the heart of the believer. If a cloud of unbelief or worldliness comes between, the image vanishes. When the heart is troubled by doubt or fear or sudden calamity, how broken the likeness often is! But, whether dimly or brightly appearing, it is likeness to Jesus still.

And be not discouraged, dear Christian soul, if, after all these years, you can see nothing of the beautiful image in yourself. Let it comfort your heart to reflect that Jesus may see his likeness where we can hardly discern it at all, just as the portrait of a child will sometimes seem better to a parent's eye than to a stranger's. There are touches of resemblance which only love can see. Not that this should content us. We ought not to be satisfied with a likeness which only the eye of God can see. We must aim to be so like Christ that all the world can see him in us.—Examiner.

Happiness consists in loving and being loved. There is enough to love in the world; but to be loved we must deserve it. We may be admired for our beauty or talent, courted for our influence or wealth, but we can only be loved as we are good. Therefore, happiness consists in goodness.

Notices.

APPEALS.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditer, under direction of Finance and Audit Committees.

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There are only two organizations provided for in the General Canons and legislation of the Church, namely,—the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter, the pension and relief of clergy, widows and orphans. About 550 beneficiaries are on our present list. 65 out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,
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Ascension Day.

A Cloud Received Him Out of Their Sight.

When Christ went up to Heaven the Apostles stayed
Gazing at Heaven with souls and wills on fire,
Their hearts on flight along the track He made,
Winged by desire.

Their silence spake: "Lord, why not follow Thee?
Home is not home without Thy Blessed Face,
Life is not life. Remember, Lord, and see,
Look back, embrace.

"Earth is one desert waste of banishment,
Life is one long drawn anguish of decay.
Where Thou wert wont to go we also went;
Why not to-day?"

Nevertheless a cloud cut off their gaze;
They tarry to build up Jerusalem,
Watching for Him, while thro' the appointed days
He watches them.

They do His Will, and doing it rejoice,
Patiently glad to spend and be spent:
Still He speaks to them, still they hear His voice
And are content.

For as a cloud received Him from their sight,
So with a could will He return ere long;
Therefore they stand on guard by day, by night,
Strenuous and strong.

They do, they dare, they beyond seven times seven
Forgive, they cry God's mighty word aloud:
Yet sometimes haply lift tired eyes to Heaven—
"Is that His cloud?"

—Christina Rossetti.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

ACKNOWLEDGMENTS.

Widows and Orphans' Fund.

Please acknowledge the following contributions to the "Widows and Orphans' Fund," of the Diocese of Virginia, since last report, February 6:

St. Andrew's church, Richmond, Va..	$24.96
Holy Trinity Church, Richmond, Va.	51.88
Emmanuel church, Greenwood, Va..	5.00
Emmanuel chapel, Theological Seminary	30.00
Christ church Sunday School, Charlottesville	7.60
All Saints' Memorial chapel, Rapidan, Virginia	4.00
Westover parish	6.72
Christ church, Gordonsville	2.64
Mrs. Louisa Henry, Lake View, Fla...	25 00
St. George's church, Fredericksburg..	30.96
Kingston Parish, Mathews Co.....	2.25
St. John's church, Richmond.....	21.00
Monumental church, Richmond.....	33.00
Christ church Sunday School, Charlottesville	8.51
St. Mark's church, Richmond.....	7 68
St. James' church, Richmond.....	54.20

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DIED.

COSTIN.—Mrs. MARIA HOPKINSON COSTIN, wife of Col. E. L. Costin, at Pittsburg, Pa., on Friday, April 8, 1910. Buried at Eastville, Virginia, on the 11th inst.

MYRICK.—Entered into rest eternal, April 8, 1910, CHARLES E. MYRICK, of Dobbs Ferry, N. Y., member and vestryman of Zion church.

"He giveth His beloved sleep."

LEWIS.—Entered into rest, on Tuesday, April 12, 1910, at his home at White Post, Clarke county, Va., Dr. THOMAS MILLER LEWIS, aged 76, son of the late Judge George Washington Lewis, of Westmoreland county, Va.

"Asleep in Jesus, blessed sleep."

WATKINS.—Fell peacefully asleep to awaken in Paradise, in the early morning of April 2, 1910, VIRGINIA CARTER, beloved wife of the late H. Carrington Watkins, and daughter of the late William Henry and Caroline Frances Temple.

COSNAHAN.—Entered into rest at her "beloved home," the Protestant Episcopal Church Home, 1617 Grove avenue, Richmond, Va., on April 5, 1910, Mrs. ELLEN J. COSNAHAN, widow of the late J. B. Cosnahan, of Malboro county, South Carolina. Buried at Grace church, Casanova, Va., from the home of her niece, Mrs. C. J. Nourse.

Thou was't their Rock, their Fortress, and their Might;
Thou Lord their Captain in the well fought fight,
Thou in the darkness dread, the one true Light,
Alleluia!

But lo! There breaks a yet more glorious day;
The saints triumphant rise in bright array,
The King of Glory passes on His way.
Alleluia!

OBITUARY.

Mrs. Mary C. Staite.

Mrs. MARY CAROLINE STAITE died at her home in Leaksville, N. C., April 2, 1910, after a few hours' illness, of paralysis. Mrs. Staite was, before her marriage to Mr. Opie Staite, Miss Mary Caroline Martin. She was born in Lynchburg, Va., December 18, 1830, married Mr. Staite, an Englishman, some time in the fifties. He died in 1868. She then accepted a position in Richmond, Va., as chief matron of St. Paul's Church Home for orphan girls, which was the crowning act of her life. She fulfilled the duties of the place so faithfully that she won the commendation of the Board of Managers, and the love and devotion of the children, who to the last days of her life "rose up and called her blessed."

One of the girls in whom Mrs. Staite was especially interested, in writing of her since her death said, "She has certainly left us a noble example of Christian womanhood, and I feel that I owe all that I am to her careful training; for she filled a mother's place in every sense of the word with us."

She was always so much interested in "her girls," as she called them. and they, by their love and sweet attentions, in some measure repaid her for the years she spent in training them. It was such a comfort and consolation in her last years to know how dearly they loved her, and tried to brighten her life, which was indeed "the beautiful life."

For several years Mrs. Staite's eyes had given her a great deal of trouble, and the last two years she was almost totally blind; but the patience, and sweet resignation with which she bore her great affliction was beautiful to see. To talk with her and see how cheerful and bright she was, even on the afternoon before her death, when she said, "my eyes will soon be opened in heaven," made one feel that the troubles and afflictions of this life are, after all, worth while. Both young and old loved Mrs. Staite, and Mrs. Martin with whom she lived for so many years. Every one enjoyed stopping in to see her, for she always had a kind word for every one, and so many lives have been strengthened and made better by her having lived.

The funeral service was conducted by Rev. George Tolson, Monday morning at 11 o'clock, in the Episcopal church, Leaksville.

R.

WANTS.

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WANTED—BY A REFINED, INTELLIGENT young lady, a position as companion. Address Box 316, Chuckatuck, Virginia. 30ap-4t*

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WANTED—BY A LADY OF REFINEMENT a position as matron of home, orphanage or hospital; or as traveling companion and nurse to invalid. Best references, experience and training. Miss F. A. Walker, Forest Depot, Va. 9aprtf

GUNSTON HALL—ANNOUNCEMENT.

Our present patrons will, we are sure, deplore the loss of one of the principals in the management and conduct of the school, who has been so influential a factor in the maintenance of the high ideals and the efficiency of our educational efforts of the past. The success of the Institution and its fulfilment of the demands both in the Capital and elsewhere for a school of its type leave no doubt as to the desirability and importance of continuing its work upon present lines.

Our Catalogue and Prospectus for the coming year, which will shortly be delivered, will show very few changes in the faculty and teaching force and will indicate the determination to conserve the plan of the school without alteration, and to maintain the standards of home government, tuition and personal attention, with the fullest measure of equipment necessary to an undertaking of this nature.

With this reference to our intentions we wish to couple our deep appreciation of the innumerable tokens of admiration and regard for the late head of our school faculty, and for the clear and marked manifestations of sympathy with us and of evident interest in the welfare and progress of Gunston Hall.

MISS EDITH M. CLARK, Associate Principal.
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Honors to Washington.

One of the most impressive of the ceremonies prescribed in the chapter of "Honors and Distinctions" of the United States Navy Regulations is that to be followed when a vessel of the navy, on its way up or down the Potomac River, passes Washington's tomb at Mount Vernon. Unfortunately, the observance of this ceremonial is limited to smaller ships, such as the dispatch-boat Dolphin, the President's yachts Mayflower and Sylph and the smaller cruisers and gunboats that occasionally visit Washington for Presidential inaugurations or similar events. These observe the ceremonial so strictly that it would seem through infrequent occurrence it gains an interest. When any naval vessel approaches Mount Vernon, the marine guard and the band are paraded, the ship's bell is tolled and the colors half-masted. When opposite Washington's tomb, the bugles sound "taps," the marine guard presents arms and all officers and men stand at attention and salute.—Harper's Weekly.

Faithful Unto Death.

In the days of Julian the Apostate, Emperor of Rome, there lived a staunch and devout Bishop, Martin Arethusa. Emperor Julian, though reared in the Christian faith, resolved diabolically to drive Christianity out of his empire and reinstate heathenism with all the idols and temples of former days.

He determined to build a magnificent heathen temple, and sent forth the command that it should be erected by the labors of the Christians under the spiritual care of Bishop Martin. He who should dare to refuse would do so upon pain of death.

Trembling with fear, the Christians obeyed; but upon the efforts of the Bishop, who chided them because of the weakness of their faith and of their servile fear of man, their courage revived, and they left their unholy work determined to die rather than build a temple in honor of the heathen gods.

When the Emperor heard of this, he was enraged beyond measure and ordered Bishop Martin to be summoned before him. He was shrewd enough to know that the opposition of the Christians could only be overcome by winning the Bishop over to his side, and to this task he zealously directed his efforts.

"I have not summoned you to judgment," said Julian, "for I honor your spirit and your high and holy calling. But in order to protect my authority and deliver my commands from public contempt, I simply ask that you take one stone and cary it to the temple. Upon so doing, you shall be free to go your way in peace."

Bishop Martin did not bestir himself, however savage the glances the Emperor cast upon him. Fearless, he looked the monarch in the face and said: "My sacred office demands that with all zeal I build up the kingdom of God; I am not sent to carry stones for the erection of your heathen temple."

"You are a rich man," cunningly replied Julian; "all I ask is that you contribute the trifle of a farthing to this temple and I will set you free. If you refuse, death is certain."

"Then let death come," was the reply, "for I am in your power; but all I have and hold belongs to my King and Saviour. How can I be guilty of robbing Him of His own and laying it at the feet of your false gods?"

"What is a farthing, Martin? Consider well, for your life is hanging in the balance."

"It is a sin you require of me, and my salvation is hanging in the balance. There is nothing to consider. Let your servants step forth to lead me to death. I am ready!"

"No, Martin, I wish to save you. I admire your courage; but here is my last offer: Take the smallest grain of the frankincense, which my servant shall offer you, and cast it into the incense bowl here before the image of my god. Consider, it is only a small grain; the bowl belongs to me; you are at liberty to believe as you please, only go through the form for my sake, Martin, and you shall be free to preach and teach as you like. If you refuse me this, to-day shall be your last."

"You say it is but a grain, Emperor," was the heroic response of the Bishop; "I tell you that this small grain, whose touch I can scarcely feel with my finger, would rest as the weight of a mountain upon my soul in the eternal world were I now to obey you. No, my lord, spare your pains, your arts, and your threats. I have no offering for your gods."

Julian's rage now knew no bounds. Bishop Martin's body was stripped naked, besmeared with honey, bound to a stake, and given over to the merciless stings of wasps and other poisonous insects. The Emperor had hoped to bring the Bishop into subjection by this torture, but in vain. The following day the Emperor approached the body to find that Martin had proved himself faithful unto death, and he left the city with a sense of shame and with the conviction that some things in this world are mightier than the word of an Emperor. The faith of a true Christian, who will die rather than deny his Lord, is greater than the scepter of Kings.—From the German.

While the Christian needs to pray that he may love God more, he is under no kind of obligation to ask God to love him more. He never could love His child more and He never will love him less. "Having loved His own which were in the world. He loved them unto the end."

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The Evil Effects of Adenoids.

Obstruction of the nose is a serious matter, not merely in infancy, but all through childhood and growth; though, curiously enough, its most injurious effects are exerted, not upon the nose and nasal passages, but upon its sister-cavity, the mouth, with the teeth. Far the commonest cause of it is the now well-known adenoids, or soft lymphoid growth at the back of the nasal passages in the roof of the pharynx. When breathing through the nose has been made so thoroughly uncomfortable as to be almost impossible, the child as a last resort drops its mouth open and breathes in the old, ancestral fish fashion. This promptly results in the arrest of the nose as a breathing organ, the arching up of the roof of the mouth into the floor of the nose, the contraction of the arch of the upper jaw with crowding and overlapping of its contained teeth and a whole Pandora's box of associated evils. The inflammation spreads from the obstructed pharynx up the Eustachian tube with consequent earache and deafness. The drawing of dry, often dusty, air in through the mouth dries and irritates the delicate tongue and lining of the lips and cheeks, to relieve which it is strongly suspected, young children get into the habit of sucking thumbs, biting lips, mumbling objects in their mouths, and thus a whole train of nasal, dental and mental defects and bad habits set in motion.

Oddly enough, this obstruction exercises relatively little influence upon the general size and shape of the nose itself, which goes on developing to its full height and length. It does markedly affect the breadth and the development of the so-called wings of the nose, or sides of the nostrils. Mouth-breathers have not only an open mouth, a hanging jaw and a thickened lower lip, but a narrow, pinched, small-nostrilled nose. This defect is often never completely overcome, even when nose breathing has been restored. The majority of pug noses look almost directly downward, and their apparent shortness is largely due to expansion of their tip.

The actual difference in size and length between individual noses in civilized races is very much less than we usually imagine. In fact, you will be surprised if you will take the trouble to notice carefully how large a proportion of the individuals usually described as having a pug, snub, short or thick noses have really large, long, well-developed noses which happen to be unusually broad at the wings and fleshy at the tip. This impression of snubness or shortness is also greatly heightened if a nose, however large and long, happens to be slightly dented or concave somewhat between the bridge and the tip. On the other hand, a nose which is both short, small and broad in proportion to its length will escape altogether the approach of snubness if its bridge happens to be well arched or curved. By a crude generalization, born probably of centuries of rather loosely connected experience, we have come to prefer instinctively the long, high nose, either perfectly straight, or convex, "well arched," as we call it, to all others, and to set down as snub, coarse, low or inferior nearly all types of noses which do not happen to measure up to this standard.—Success.

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Here in my workshop where I toil
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Fall thick on garments worn and rent,
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The bread the little children eat,
He comes, His hand of strength I take,
And every lonely task grows sweet.

What we really are, somehow or other will ooze out.—F. W. Robertson.

No truly great man ever founded, wilfully intended founding, a sect.—Carlyle.

Love and death are the two great hinges on which all human sympathies turn.—Hayden.

Light other lamps while yet the light is beaming. The time is short.—Hezekiah Butterworth.

If you wish your neighbors to see what God is like, let them see what He can make you like.—Charles Kingsley.

We are under bond to make our loving Father known to all our Father's children wherever they may be found.—Robert E. Speer.

As at the beginning, so now, the heavy handicap upon labor is sin. It is the weight of the labor problem. It is the spring of labor troubles.

I love the world the more because I know it is God's world; even as a dry leaf, given by a lover, is dearer than all pearls from who loves us not.—Theodore Parker.

The man who has Christ dwelling in his heart need have no fear. He is fixed in his purpose. He is grounded in his faith. He is perfected in his hopes. Heaven is his home.

The nearer you live in the power of the Holy Ghost, the more keen you are to notice the approach of temptation, and the more prepared you are to reckon yourself dead to the world of sin and lust.—F. B. Meyer.

The sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully, to look around cheerfully, and to act and speak as if cheerfulness were already there.—William James.

The future of the Church depends upon it demanding an unworldly and pious life. Every candidate for Confirmation must be made to understand that he pledges himself to seek that which worldly-minded people do not seek.—Bishop Morrison.

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"If you are an invalid, do your best to get well; but, if you must remain an invalid, still strive for the unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are won on sickbeds."—P. Gerhardt.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the hearts of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small Voice of calm!

—J. G. Whittier.

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., MAY 7, 1910. No. 19

Southern Churchman.

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THE PREAMBLE TO THE CONSTITUTION.

In another column of this issue of the Southern Churchman is an article from the Rev. Landon R. Mason, of Richmond, Va., reviewing an editorial of our issue of April 9.

Mr. Mason is a scholarly and thoughtful man, of known ability, and hence the Southern Churchman is more than glad to publish his article, because if this is all that a strong and able man can say in favor of the "Preamble," then it is a poor case indeed. The only misgiving is that Mr. Mason is not writing seriously, but rather somewhat jocosely, and that better could be done were he seriously to set himself to the task.

1. Mr. Mason pleads a Preface to the Prayer Book, as a precedent for a Preface to the Constitution! Surely, this is "Pickwickian," and in no sense intended seriously. What conceivable connection, in the way of precedent, there is between the two passes our comprehension. As well plead the Preface to Green's History as a Preface to an Act of Parliament. There is simply no relation whatsoever, in character, between the two. If there is any such instrument as a Constitution owning a Preface, then that fact would be fair evidence.

2. Here Mr. Mason and the Southern Churchman are in hearty accord.

3. Thousands of those outside the Church are to-day denying that this Church has any claim to Apostolicity; or dates farther back than reasonably remote English history, and it seems a pity for the Church even to seem to put another argument in their mouths. The Church has already, unfortunately, furnished her opponents with an undue number of arguments against her ancient history, and it seems a pity to add to the number.

4. It is hardly possible, in this statement, to believe that the writer is speaking seriously; yet the Southern Churchman would not like to seem disrespectful by replying lightly. To put the Teaching Faith of the Church, and the requirement for Baptism, on the same footing, seems to be treating serious matters lightly; and to suggest the same "elaborate system of seminary education," for candidates for Holy Orders and Candidates for Infant Baptism, is to desert the realms of serious discussion and to take refuge in rather useless sarcasm. If the statement is not sarcasm, but meant in all seriousness, then the Southern Churchman fails utterly to grasp the point of the argument. This Church holds the Apostles' Creed as a sufficient statement of belief for the candidate for baptism, but surely no Churchman considers it a "sufficient statement of the Christian Faith" for a teaching Church. Would any man be ordained on such a statement? Would no question be asked or statement required beyond this? The answer to these questions will bring the whole matter clearly before the mind.

5. "Maintaining the Orders of the the Christian Ministry in such form as from the Apostles' time they have been continued." In what form have they been continued? Who is to answer? As to comparing this loose statement with the exact and dogmatic statement of the Preface to the Ordinal, it is impossible. Does it mean the Three Orders, or Parity of Orders, or something, or nothing? As many men, so many opinions. A looser and vaguer statement could hardly be conceived. Episcopalian, Presbyterian or Congregationalist could accept it with equal facility, and to each it would mean a different thing.

Mr. Mason says the Preamble "assumes" what the Preface to the Ordinal "says." There is the difficulty. The Preamble can be made to "assume" almost any thing any man chooses to read into it. Yes, "loose and vague" are the words to be applied to it.

Mr. Mason suggests that "endless controversy" has for "some centuries" raged around the words in the Preface to the Ordinal: ergo, these same words are proper to be put into an "Eirenicon." Rather a non-sequitur from the Southern Churchman's point of view. Quite a good argument indeed for keeping the words out of a "Peace Proposal."

6. As to the number of the Sacraments: A pamphlet lays on the desk of the Southern Churchman from the pen of a clergyman of the Church, and containing this question and answer: "How many Sacraments were ordained by Christ?" "Seven Sacraments were ordained by Christ." Were there? The Prayer Book gives a plain, categorical answer, but not so this Preamble. And nowhere in this Preamble is there a suggestion that such a book as the Book of Common Prayer is in existence. Yes, the Southern Churchman repeats its former words: This is "looseness beyond the point of danger." It is an invitation to misunderstanding and misrepresentation, and an invitation that will be promptly accepted. At almost every point this Preamble is "loose and vague," as compared with the Prayer Book, but nowhere more so than in this particular clause.

7. Here Mr. Mason and the Southern Churchman—and probably the vast majority of Churchmen—are too far apart to have any common ground for discussion. "Lay Baptism"—that is baptism by Christian laymen—is one thing: so-called baptism by unbaptized heathen is a very different thing. This latter has never been seriously discussed, so far as the Southern Churchman is informed.

"This Preamble is the work of a man of statesmanlike mind, of broad sympathies, and of Catholic principles. Save where it was amended it is a piece of English that is difficult to improve on, or safely to criticise."

Even so! The Southern Churchman has never criticised the "English," nor does it propose to do so. And every kind and complimentary word said of Dr. Huntington it cordially endorses.

But the matter under discussion is far more serious and weighty than classic English, or a lovely Christian personality. It is a question of the Faith of the Church, and its preservation in its integrity. And if this Preamble is adopted many hundreds will take it as a tacit declaration that the Thirty-nine Articles are out-of-date and discarded, and the Prayer Book practically side-tracked, and this "loose and vague" Preamble adopted as a substitute for them all.

The Church had well consider, and consider long and seriously, before any such radical action is taken.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for trat purpose, but the Editor cannot be responsible for manuscripts.

Loyalty of the Clergy to Virginia in the Revolution.

Mr. Editor: In the Southern Churchman of April 23, 1910, in the editorial on "A Notable Anniversary," on page one, you say: "With the approach of the Revolutionary War began the evil days of the Church. The clergy were in many cases identified with Tory Sentiment," and so forth.

I grew up with this view, but as far back as 1890, in an extended study of the ecclesiastial history of Virginia, I became convinced that it was grossly erroneous; and so, in 1907, when the General Council of the Episcopal Church was sitting in Richmond, I published a pamphlet on "The Loyalty of the Clergy of the Church of England in Virginia to the Colony in 1776; and their Conduct," and distributed it largely and liberally amongst all of the members of that Council. I also largely distributed it amongst the Bishops, the clergy and the laity of the Diocese of Virginia, of Southern Virginia and of West Virginia. I sent a copy to the Editor of the Southern Churchman personally, and about half a dozen to the Southern Churchman, so it might place them where they might do the most good.

That pamphlet took "A List of the Parishes and the Ministers in Them" from Purdie and Dixon's Almanac for 1774," and discussed every minister in the list from Accomac to York. Book and page was given for everything I said, so that every man could verify my statements. I do not know how it struck the clerical mind. I have no evidence at all that it was ever read by Bishop or priest. But I do know how it struck the legal mind. In the charming book, "Virginia Colonial Decisions," Vol. 1, pp. 105 to 110, Mr. R. T. Barton, of Winchester, presents his comments and conclusions on that pamphlet. I commend them and the whole book to the Church; and if its Bishops and ministers will only "read, learn and inwardly digest" a very small fraction of it, they will modify many of their views of the Fall and Decline of the Church from the time of the Parsons' Case to 1810.

I will send a copy of the pamphlet spoken of to any minister of the Church who will send the postage.

R. S. Thomas.

Smithfield, Va., April 25, 1910.

Objections to Dr. Huntingdon's "Preamble to the Constitution, as Stated in the Southern Churchman of April 9, 1910, considered.

Mr. Editor: If you will kindly allow me space, I should like to try to answer your objection to the "Preamble" as best I can.

First objection:—That it is "without precedent!" Can we say that advisedly, in view of the Preface, (preambles) to the Prayer Book itself, and to the Ordinal—two instruments which set forth the doctrine, worship and discipline of this Church? In both these Prefaces the general facts and principles upon which the Prayer Book and Ordinal are based are briefly set forth. Any change in these instruments which made them inconsistent with the principles laid down in the Prefaces, would be unlawful until the Prefaces themselves were changed by lawful authority. The same is true of the relations of the Preamble to the Constitution. The Preamble proposes to state, in brief, the fundamental truths in our recognized formulas of doctrine and discipline, which no alteration in the Constitution can lawfully contravene. Let us see if it does lay down as fundamentals anything not in harmony with our accepted statements of doctrine or discipline as set forth in the Prayer Book.

Second objection: — "American Church" instead of "Protestant Episcopal." I think this is well taken, inasmuch as such change would lead to many heart burnings and misunderstandings.

Third objection:—"Statement of its planting by Representatives of the Ancient Church of England open to wide differences of opinion." But can we only affirm what would allow of no difference of opinion? If so, we must give up not only this Preamble, but the Constitution, the Prayer Book, the Creed, and the Bible, about all of which there are wide differences of opinion. It seems to me, Mr. Editor, the real question is, Is it true that this Church was "planted in America by representatives of the Ancient Church of England" or not? If it was, why is it not as proper and as right for this Preamble to assert it, as for the Preface to the Prayer Book to affirm that "to the Church of England is the Protestant Episcopal Church in these States indebted, under God, for her first founding, and long nourishing care and protection." If that is a historical fact, it ought to be conserved in both Preamble and Preface; if not true, it ought to be stricken from Preface as well as Preamble.

Fourth objection:—To "Holding the Catholic Creed, to-wit: the Apostles' and Nicene Creeds, to be a sufficient statement of the Christian Faith." That "seems to many a dangerously insufficient statement of the faith," for, though "it is true that this is all that is required of a candidate for baptism, is it equally true that it is all that is required of a candidate for Holy Orders?" But let us ask is the Preamble —or the Constitution—only intended for candidates for Holy Orders, or for all who are admitted by baptism and confirmation into the Church? If the latter, why should the Preamble lay down as the only and generally sufficient statement of faith, what the Church in her doctrine and practice only requires of candidates for Holy Orders? It would appear that, if the Preamble can be charged with a dangerously insufficient statement of the faith, this Church can be more justly charged with dangerous insufficiency in her statement of that faith in her baptismal and confirmation services. Again, if this objection of dangerous insufficiency is well taken, is not this Church at fault in not requiring the same "elaborate system of seminary education" of every candidate for baptism, that she requires of candidates for Holy Orders?

Fifth objection:—Against "Maintaining the orders of the sacred ministry in such form as from the Apostles' time they have been continued." It is said "this seems as loosely constructed a statement as well could be, and one that will lead to endless controversy." To us it seems as "vague" as the statement in the Preface to the Ordinal, which says "it is evident to all diligently reading Holy Scriptures," etc., "that from the Apostles' time there have been these orders in the ministry," etc., only differing from the Preamble in that it names the orders, which the Preamble assumes; presumably because they are named in the Ordinal, and so well-known as the accepted practice of this Church. It seems to us there is a mistake here as to the use of the word "vague." Perhaps "general" or "fundamental" would better express the truth about this statement. Certainly this Church does, by her teaching and practice, show her belief in the three orders of the ministry. If the statement of this fact is thought vague and loose in the Preamble, because no theory about the value and importance of these three orders is deduced, then vagueness attaches as much to the Ordinal as to the Preamble And, if "endless controversy" will rage around such statement in the Preamble, it will only do what it has done for some centuries around the same statement in the Ordinal. But the plain statement of facts stands there unchanged or moved. "Constitutions are bad places to put vague," etc., "statements;" but the very purpose of a Constitution is to conserve and emphasize fundamental and general truths, leaving elaborations of, and deductions from, them to statutory enactments, or to individual opinion, in the exercise of "private judgment."

The real question seems to us to be, whether we have orders of the ministry continued from the Apostles' time. If we have, it seems our duty to conserve and declare that fact, no matter how many controversies arise. If not, that statement should be stricken from the Ordinal, as well as from the Preamble.

Sixth objection:—To "Conserving the sacraments ordained by Christ Himself." This is "looseness beyond the point of danger!" It is loose and dangerous because it does not give a theological treatise on the nature and value of the Sacraments? That could not reasonably be expected in a Constitution or in a Preamble to the same. What the Preamble does emphasize is, that they should be "reverently conserved," which is certainly important, in view of the fact that so many Christians (?) ignore them as necessary means of grace. As to "how many and what they are"—so far from the Preamble "absolutely ignoring the Prayer Book teachings" about them, does it not rather absolutely assume the Prayer Book's teachings as not only correct and reliable, but as being known to men who make the laws of the Church. It is just because the Prayer Book does answer those questions "with accuracy and precision" that there is no need to answer them here. So far from raising a question of precedence between Prayer Book and Constitutions, the Preamble assumes the precedence of the Prayer Book as having authoritatively ansered those questions.

As to "divergencies of interpretation," must no truth be affirmed but such as admits of no "divergencies of interpretation?" If so, what would be left of our statement of religious faith? Not even belief in a Personal God!

Seventh Objection: To "accounting to be members of Christ's flock all who have been duly baptized in the name of the Father, and of the Son, and of the Holy Ghost." It is asked, "What is the meaning of "duly baptized?" That is with many a moot question to-day. But the consensus of authoritative opinion seems to be, that any baptism with water, in the name of the Father, and of the Son, and of the Holy Ghost, is valid baptism, which should not be repeated. And that view accords with the statement in the rubric for the Private Baptism of Children, to-wit: that the "essential parts of Baptism" are, to be baptized with water in the name of the Father, Son and Holy Ghost. If, then, lack of definite answer to the question, "What is the meaning of 'duly baptized?'" attaches to the Preamble, so it does to the organic law of the Church in Prayer Book and Rubrics.

As to whether Mormons, when duly baptized, "are to be accounted members of the flock of Christ," we would certainly say yes! The same rule would apply to them as to all other "duly baptized" persons. "By baptism they put on Christ," are grafted into His body, the Church, and are "members of his flock." If they cease to be members of his flock, it is not because they are called Mormons, but because they have not "lead the rest of their lives according to that beginning;" have adopted practices inconsistent with Christian principles, and have, in common with many baptized into the Christian Church, wiped the waters of baptism from their brows, "denied the Lord that bought them," and "counted the blood of His covenant an unholy thing." Is there any duly baptized person anywhere that is not competent to do this lamentable thing?

Mr. Editor, we hope that this Preamble will be finally adopted by the next General Convention, and that you will help to adopt it. We believe that "fundamentals," so far from being kept out of the Constitution of the Church, are the only things that should be put in it. They stand there as directories, guides and proper limitations to all canon or statutory law that may be enacted. This Preamble is the work of a man of statesman's like mind, of broad sympathies, and of Catholic principles. Save where it was amended, it is a piece of English that is difficult to improve on or safely to craticise. Let it pass! LANDON R. MASON.

Richmond, Va.

Parson Weems.

Mr. Editor: In your issue of April 23, Mr. Alexander F. Robertson mentions with approval, Bishop Meade's charge that Rev. Mason Locke Weems, Washington's early biographer, never was "rector of Mount Vernon parish," as he called himself. As I recently discussed this matter in the National Magazine, February, 1910, I wish here only to call attention to a passage in John Davis's "Travels of Four and a Half Years in the U. S. A.", p. 305 (1803 edition), which gives a detailed account of how Davis visited Pohick church in 1801, and heard Weems preach an impressive sermon from its pulpit. Davis's other references to Weems indicate that the latter was well known in the vicinity as a preacher.

Just what Weems' official relations to the parish were is not clear, for the parish at that period either kept no records or they have been destroyed. But at least he preached there a number of times. When Weems published his Life of Washington, in its later form, he naturally wished to help its sale by mentioning his service at Pohick, and he phrased it "Formerly Rector of Mount Vernon Parish," or "Formerly Rector of General Washington's Parish," because the names of Pohick and Truro would mean nothing to the ordinary reader.

As to Weems as a minister, Bishop Meade himself, in his Old Churches and Families, vol. 2, p. 259, says that in 1790 the vestry of Washington's own church, Christ church, Alexandria, voted that the rector, Rev. Bryan Fairfax, might choose as his assistant the Rev. M. L. Weems or any other person he preferred. Although Weems does not seem to have received the position, that in no way detracts from the confidence shown in nominating him.

As to Weems's character as a man and as to his actions as a book agent, there are very diverse accounts. In the Southern Churchman of 1888, quoted in part in Hayden's Virginia Genealogies, pp. 350-352, is an article by Mr. A. P. Gray, which presents an entirely different view of Weems than is found in Bishop Meade's work. Mr. Gray says he derived his information from Dr. Jesse Ewell, who had spent a number of the years of his early life in the family of Parson Weems. In a signed statement by Dr. Ewell, in 1885, now in the possession of George C. Round, Esq., of Manassas, are similar statements. Dr. Ewell says: "I have frequently seen him at court houses and public places offering his books, and never saw anything that looked like improper or ungentlemanly conduct. He never had any violin while I knew him except one given him by a French refugee. To my certain knowledge, he never took it with him."

Two parsons more unlike in temperament can hardly be imagined than Bishop Meade, "in some respects narrow, as most strong men are apt to be, of such strong character and principle that at times he seemed harsh and severe," (Joseph Packard: Reminiscences of a Long Life, pp. 131, 134), and the witty, versatile, unconventional Parson Weems, who was all things to all men. Perhaps it is not strange that one of them should not appreciate the other. WALTER B. NORRIS.

Annapolis, Md., April 28, 1910.

The Sin of Postponed Duties.

Deferred duties usually mean neglected duties. In this field, accumulation is the energy of accomplishment. Accumulated dividends may be a very good thing, but they are never earned by allowing unfinished tasks to pile up on us. When we have to admit that there are a score of duties that have been awaiting our attention for days or weeks or months, and that ought to have had our attention long ago, we may at the same time safely admit that something is wrong with our plan of life. The whole trouble probably lies in our not doing to-day what we ought to do to-day; and that results from two sins: misusing some of our time, and wasting some of our time. The right selection of our tasks, and then intense concentration on our tasks, will put a stop to the fatal accumulation. No one has any right to stagger along under the burden of unfinished tasks that ought long ago to have been put out of the way.

Church Intelligence.

CALENDAR.

May.

1—Sts. Philip and James.
5—Ascension Day.
8—Sunday after Ascension.
15—Whit-Sunday.
16—Monday in Whitsun-Week.
17—Tuesday in Whitsun-Week.
22—Trinity Sunday.
29—First Sunday after Trinity.

Collect for Sunday After Ascension.

O God, the king of glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; we beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth with Thee and the Holy Ghost, one God, world without end. Amen.

Foreign.

Bishop of Exeter and the Higher Criticism.

The Bishop of Exeter, continuing his visitation, made an important pronouncement at Barnstaple on Wednesday on the subject of the Higher Criticism. Dr. Robertson was very reassuring to those who, though not by any means obscurantists, are yet alarmed at some of the conclusions to which certain of the latest theories of Biblical criticism seems to be leading us. Every one of the branches of study included in the term "Higher Criticism" is, the Bishop says, legitimate and necessary. If occasionally they produce results which seem disturbing or even startling, the remedy is to be found, not in discouraging the study, nor in imposing upon it foregone conclusions, but in patient waiting for the result of further study. He insisted strongly upon the need for a more living Biblical theology which traces the unfolding of religious ideas, and assigns to each book its contribution to that process as a whole. "We are all at fault here, and the result tells unhappily upon our teaching in more ways than one. We are at the mercy of rash theories, artificial or unhistorical exegesis, which more thorough study would enable us to detect. We miss the proportion of faith, our discourses disappoint the hungry soul by offering current topics or social philanthropy in place of the Word of Life." The Bishop added that the people are at fault, since the Bible is not read by them as it was, and, therefore, does not interest them as if did. "And," he continued, "we as a clergy, must rouse ourselves from our torpor in things Scriptural, and enter upon and use the treasures open to us, like Scribes instructed to bring forth from our store things new and old."

THE SACRAMENTS.

Yesterday the Bishop discussed the subject of the Sacraments. With regard to Baptism, he pointed out that the baptism of infants is common ground to all who accept any Sacraments, with the exception of the Plymouth Brethren and the Baptists, who reserve baptism for those who have actual faith, and have been "sensibly converted." The authority for infant

baptism is sought by the Church in the example of our Lord in blessing little children. In a matter of practice it is enough to show that what is ordered is not contrary to Scripture. We have no express command. "Forbid them not' is sufficient for us. In regard to the Holy Communion, Dr. Robertson condemned the use of unfermented wine, and with regard to the suprosed danger to health from partaking of one cup, he said that such danger was absurdly exaggerated. He had never known a case warranting apprehensions on this score and the very highest medical authority of the day confirmed his belief.

"Unconscious Christianity."

The Bishop of London, in his reference to what he called the "unconscious Christianity" of East London, supports the view taken by the Right Hon Charles Booth in his great work on London. The Bishop says there is a vast amount of unconscious Christianity in East London amongst people who never go to Church. There is a great respect for Christianity there, greater than almost anywhere else he knew, and he never heard a disrespectful word uttered against Christ Himself, except by the Secularist lecturers. Mr. Booth, in speaking of the efforts of the Church among the poor, bore testimony to the great respect with which those efforts had been received. Vast numbers of people unfortunately show their respect for the Church and its services by staying away, but of course it must be remembered that vast numbers of people who are not active Churchmen are baptized Church folk, and have received religious instruction in Church schools. It is often regretted that so much of the religious education efforts in Church schools seem to be wasted, but as a matter of fact it is probably to these efforts that we owe that unconscious Christianity of which the Bishop speaks. The great problem is how to turn this indifference into active religion.

American.

Church Summer Conferences.

The Church Summer Conference, started in a small way and encountering many difficulties, this year becomes three, all of them on excellent foundations. At St. Mary's School, Raleigh, in June, a conference is to be held for the clergy and laymen of the Carolinas, Bishop Kinsman of Delaware, being a principal speaker. The conference is made possible through the foresight of the trustees of St. Mary's School, and its principal, the Rev. George W. Lay, and with the hearty approval of the Bishops of the four Dioceses.

At Cambridge the Conference on Church Work succeeds the Seabury one of last year, with a committee in charge having in its membership the Rev. Drs. Samuel Hart and Max. Kellner, the Rev. Messrs. Philip M. Rhinelander and Philip Cook, and the Messrs. Thomas Nelson Page, George Wharton Pepper, Robert H. Gardiner, Burton Mansfield, Eugene M. Camp, John A. Ely and others. The Cambridge dates are July 9 to 24.

Acting in full accord with the Cambridge committee, Church conferences are again to be started at Richfield Springs. It is found that there is support for both, the one drawing upon five or six strong New England Dioceses, and the other having at least six strong Dioceses of New York, New Jersay and Pennsylvania. Accordingly, a St. John Society of Richfield Springs has been formed, to have charge of what it is hoped may prove to be permanent conferences in its local town.

The Cambridge Conference, the oldest and best established, will be especially strong in normal instruction for mission study class teachers. This is a very important field, and the strength of its faculty has been possible only after some years of effort.

The Sunday School Summer School at Richfield Springs will have as principal instructors, the Rev. Pascal Harrower and the Rev. Dr. W. W. Smith of the New York Commission, and all of the splendid resources of the Commission, perhaps the best in the country, will be placed at the disposal of New York teachers. Diplomas will be offered, and missions in the Sunday School will be emphasized. The stereopticon will be much used.

The World Missions meeting expects to have on one day, former Vice President Fairbanks, who hopes to be able to tell of missionary work seen by him during his recent tour of the world. It will also have one or more delegates just returned from the World Missionary Conference at Edinburg, in June. Much attention will be given to missionary methods under the leadership of Mr. Eugene M. Camp, of the Church Laymen's Union, and to demonstration of actual achievement by the Rev. Sydney N. Usher of the Orient Circle of St. Bartholomew's church, New York. The Bible teacher and preacher will be the Rev. Dr. W. H. Van Allen of Boston.

For information concerning these Church summer meetings, address the Rev. George W. Lay, St. Mary's School, Raleigh, N. C.; Miss E. H. Houghton, Secretary, 58 Garden street, Cambridge, Mass., and up to July 1, Mr. F. T. Kimmerle, assistant secretary, 23 Union Square, New York; after July 1, St. John Society, Richfield Springs, N. Y. The value of these summer meetings to missions, to Bible Study, to personal acquaintance of workers, is very great. For years other religious bodies have profited by them. At last the Church is beginning to do so.

The Gulf Coast Conference of Lay Workers.

A Conference of Church Lay Workers has been called to meet at the Church of the Redeemer, Biloxi, Miss., the Rev. C. B. Crawford, rector, July 1-4. The Bishops of Mississippi, Louisiana and Alabama are expected to be present. Judge S. McC. Laurason, of St. Francisville, La., has consented to act as chairman, and among the speakers will be John E. Mitchell, of Mobile; Orloff Lake, of New Orleans, and Judge W. C. Martin, of Natchez. The Conference is heartily endorsed by the Bishops of Mississippi and Louisiana, in their Council addresses, and by the Councils of their Dioceses, respectively.

Bishop Bratton said:

"For some weeks past I have been in communication with Mr. Finney, of the Brotherhood of St. Andrew, of which he is the Southern Department secretary, concerning a Conference of lay workers which is to be held in the Church of the Redeemer, Biloxi, July first to fourth, inclusive. This Conference, while organized by the Brotherhood, is intended for lay workers in every department of Church enterprise. The programme is to be widely distributed and I cordially commend the meeting to all who shall be so fortunate to hear of it. The Conference is not confined to Mississippi, but will be equally as well attended, no doubt, by zealous laymen from the other Gulf Coast Dioceses, which are included in the call of the organizers. Sunday School activities, among others of equal importance, will engage the Conference, which will be of great benefit to our own Diocese especially."

From the Bishop of Louisiana's Address.—"An undertaking has been proposed by the local assembly of the Brotherhood of St. Andrew in New Orleans, which it gives me much gratification to announce, and in connection with which I am sure the interest of the members of the Council will be heartily enlisted. It is proposed that under the auspices of the Brotherhood of St. Andrew, a Conference of lay workers, especially from the Dioceses of Louisiana, Alabama and Mississippi and from the other Dioceses which will take part in the undertaking, be held during the coming summer at Biloxi, Mississippi, from the first to the fourth of July inclusive. It is proposed to gather in this Conference the members of the Brotherhood, Sunday School Superintendents, Bible class teachers and lay readers, in order that by fellowship and helpful discussion our lay workers may be strengthened in their plans and methods of service. A conference of this kind will undoubtedly much advance the work of the Church and be a source of help and inspiration to those participating.

"Mr. B. F. Finney, Southern Field Secretary of the Brotherhood, is giving his earnest co-operation to the undertaking and reports that warm interest is being taken in the movement in the adjoining Dioceses.

"Presenting the plan here with warm commendation and feeling sure that our clergy and lay workers will co-operate to make it successful, I. congratulate our local assembly upon taking this initiative and feel sure that their endeavor will have most helpful results."

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

The Church's Work in Cuba.

On Thursday, April 28, Bishop Knight laid the corner stone for La Trinidad (Trinity chapel), in Macagua, He was accompanied by a number of clergymen, including the Ven. W. W. Steel, Archdeacon of Havana, who acted as the Bishop's chaplain.

In accordance with local customs, a broad ribbon was tied about the stone, and the ends were held by the "Padrino" (God Father), and the "Madrina" (God Mother). The Padrino was Sr. Manuel Garcia, the alcalde or mayor of the pueblo, or village; and the Madrina was Senorita America Castelleon, one of the village belles. Addresses in Spanish were made by the Rev. Messrs. Morena, Sharpe and Diaz, and all the salient points of the addresses and in the service were emphasized by vollies of rockets and "Bravos."

The first services at Macagua were held in 1907, by the Rev. Mr. Diaz, who went there from Matanzas for the purpose, a distance of about 125 miles. It was at first a work among the farmers, attracting very large congregations, chiefly of men, some of them coming from a distance of nine or ten miles, and numbering among them many of the most influential families of any Bishop to Macagua. At this time jar family. The first visitation of the Bishop was made here on May 27, 1907, which was the first official visit of any Bishop to Hacagua. At this time a class of 31 persons was presented for

confirmation, among whom were seventeen members of the Mondejar family From the very beginning this work has grown apace, and the list of communicants now numbers 100. The chapel will be built of solid stone throughout, with roof of Spanish tiles, and campanile, and having ample seating accommodation for the congregation. It will be of pure Spanish architecture. A noteworthy fact in connection with this beautiful chapel is that the funds for its construction have been most generously contributed by a Sunday School —that of Trinity church, New Haven, Conn.

The Mission of San Pablo (St. Paul), in Bolondron, is one of the very oldest in Cuba. Beginning with a visit of Mr. Duarte in 1890, for the purpose of ministering Holy Baptism to a large number of persons, it has made steady progress with the passing years, steadily growing in strength and influence from day to day. The Rev. M. Moreno took charge of the work in July, 1899. In this same year, through the efforts of Mrs. S. R. Rutter and other Philadelphia friends of the work in Cuba, a fund was contributed, sufficient for the erection of a good chapel, of which, the corner stone was laid on April 18, 1901, the building being completed in 1902. The opening service was held on January 25 (St. Paul's Day), by the Rev. A. T. Sharpe, one of the pioneer missionaries of Cuba. This chapel is noteworthy from the fact that it was the first one of all our churches on the Island to be built from the foundation. It is of stone, and very substantial. Now a rectory and school building are to be erected.

At Constancia the Constancia-American Sugar Company has built a fine school house and will provide the salaries of the clergy and the teachers for the schools, with the sole proviso that the Church will undertake the mission of the clergy and the teachers. The Company has made the offer to Bishop Knight, to erect at each of its plantations, suitable buildings for worship and for schools, with the proviso above named.

WEST VIRGINIA.

Rt Rev G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Sale of Trinity Rectory, Parkersburg, Proposed—Damage by Fire at St. Philip's Mission, Charles Town—Mission Among the Miners—Rev. A. M. Lewis Will Remain at St. Alban's—Council to Meet at Fairmont June 1.

The business growth of Parkersburg has so encroached upon Trinity church and rectory that the vestry is seriously considering making use of the present rectory, which adjoins the church, and procuring another home for the rector in the residence section of the city. If this is done—and it seems probable it will be—the present rectory will be utilized for offices.

The industrial building of St. Philip's mission for colored people, at Charles Town, was destroyed by fire on April 22, and the chapel and parsonage, both of which connected with the school, were considerably damaged. This is the only organized work for colored people in West Virginia, and it will be much crippled until the buildngs can be repaired or rebuilt. There was an insurance which it is hoped will cover the loss.

Rev. John S. Douglas, of Trinity church, Martinsburg, spent a couple of weeks after Easter preaching in the mining region of Kanawha at various mission points, and by this close touch with the work, getting a better understanding of its various problems and the conditions under which our missionaries labor. Very few of the parish ministers have any adequate conception of Church work among the mountains of West Virginia; its great difficulty, and the hard conditions our workers face.

The Rev. Arthur M. Lewis has, after much consideration, declined to go to Kentucky. When his people at St. Alban's and Charleston understood that the call was under advisement, they protested that he should remain in West Virginia, and showed their sincerity by voting a substantial increase of salary. Bishop Peterkin also added his influence, and Mr. Lewis remains in the work he has learned to do so well.

Rev. O. R. Bourne, who has been in temporary charge of mission work in Fayette county, is reported to have accepted an appointment in Southern Florida.

The parishes and missions are electing delegates to the thirty-third annual Council which is to meet on the first day of June in Christ church, Fairmont, Rev. Ambrose H. Beavin, rector.

J. S. G.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. Paul's Church, Suffolk.

Although St. Paul's church, Suffolk, is vacant, there is vigor and deep interest on the part of the congregation, and things are moving along nicely. This church is one of unusual beauty in location, architecture and finish. It will seat 400 people, has a splendid organ, is lighted with electricity, and altogether is most attractive and comfortable. The handsome stained glass windows will immediately attract attention. There are six in all. The last one, unveiled on Easter Sunday, was put in by Mrs. Col. Jasper Phillips, at a cost of $1,500.

The chapel is immediately behind the church and is in constant use by the various parish activities. Besides the Sunday School, with Mr. W. E. Hines, superintendent and Judge R. R. Prentiss, teacher of the Bible class, the parish has two flourishing branches for the Auxiliary; Miss Anna Riddick, beng president of the Senior branch and Miss Mary Douglas Causey, president of the Juniors. The Ladies' Aid Society is vigorous and efficient, and The Randolph Society, a guild composed of men and women, is given to all good works and has been most valuable to the parish.

Suffolk is a town of 10,000 inhabitants, beautiful and growing; and St Paul's is our only church, having a congregation of splendid, loyal people. The names of their past rectors are often affectionately mentioned—Rev. Messrs. Derby, McCormick, Barr and Dunn, the latter leaving for Lynchburg the first of April. The parish does its part in a financial way, paying all general and diocesan assessments, and making ample provision for parochial objects. This week $660 was subscribed for the Church Extension Fund. The vestry hope soon to secure a rector, and whoever comes will find a large and delightful field to work.

Ordination.

Mr. Thomas Howell, of Amherst county, was ordained to the diaconate by Bishop Tucker, in St. Mark's church, Clifford, on April 22. The Rev. Frank Mezick, of Nelson, said Morning Prayer, the Rev. J. B. Dunn, of Lynchburg, preaching the sermon. Since this parish has been without a rector, Mr. Howell has done good work at St. Mark's Clifford, Ascension, Amherst, and at neighboring mission points; keeping the congregations together and increasing the interest of the community in the Church and its work. Largely through his efforts a prosperous Sunday School has been maintained. The church building, too, has been recently repaired. While others have aided in the good work, the present flourishing condition of the Church in Amherst is principally due to Mr. Howell and his earnest efforts, in the absence of a rector.

Meeting of Central Convocation.

Central Convocation met in the Good Shepherd Memorial church, Petersburg, April 19-21, Rev. F. G. Ribble, minister in charge. The members present were the Rev. Dr. C. B. Bryan, Messrs. R. W. Barnwell, Flournoy Bouldin, Dudley Boogher, P. M. Boyden, M. C. Daughtrey, Chiswell Dabney, Ben. Dennis, J. Cleveland Hall, W. G. McDowell, G. Otis Mead, Reuben Meredith, G. W. Ribble, J. F. Ribble, F. G. Ribble, F. G. Scott, B. D. Tucker, Jr., and Virginius Wrenn. Out of a membership of twenty-one, eighteen were present, the largest attendance in the history of the Convocation. The preachers were the Rev. Messrs. G. W. Ribble, W. G. McDowell, B. D. Tucker, Jr., and M. C. Daughtrey. The sermons were simple, earnest and evangelical, and all who heard them were convinced that, in spite of the cry of the critic and pessimist, gospel preaching is not a lost art.

Wednesday afternoon, Rev. Flournoy Bouldin read a scholarly essay on "The Place and Meaning of Confirmation in the Church."

Wednesday evening was devoted to Sunday School work, the address being delivered by the Rev. G. Otis Mead. Mr. Mead took the position that the inefficiency of our Sunday Schools was largely, if not entirely, due to the lack of organization, and with great earnestness and with convincing arguments, he plead for better work in this direction.

At the Missionary service, Thursday evening, Rev. Dr. J. Cleveland Hall discussed Foreign and Domestic Missions in a practical and thoughtful manner. Rev. Reuben Meredith made his address on Diocesan Missions very interesting, by giving an account of his large and successful work in Dinwiddie and Brunswick counties.

The parochial reports were very encouraging. They showed that where the field was occupied and the services maintained, a most encouraging growth and development resulted. But it was the same sad story of the lack of ministers, of extent of territory, of opportunities for new work that could not be taken advantage of; of the impossibility of concentration under present conditions. Still the work is going on, and the old Church is loved and appreciated where she is known.

Rev. R. W. Barnwell was appointed essayist for the fall meeting, the subject being, "How America has Modified the Ministry."

A pleasant incident of the Convocation was the reading by the Rev. J Cleveland Hall, of an account of the burning of the mortgage on Chatham Episcopal Institute. Mr. Hall also spoke of the work and self-sacrifice of the Rev. C. O. Pruden and the Rev.

Chiswell Dabney that made this happy occasion possible.

A resolution was adopted by the Convocation expressing its gratitude to God and its unanimous belief, that the energy, ability and self-denial of the Rev. C. O. Pruden and the Rev. Chiswell Dabney have been beautifully exhibited in the struggle for this splendid institution, and that it is under God due to them that both the Church and State now possesses a great and needed addition to their educational advantages.

After the service, Wednesday evening, a "smoker" was given to the members of the Convocation by the men of the congregation, and a delightful reception was given, Thursday evening, by the Rev. and Mrs. F. G. Ribble.

Visiattions by Bishops Randolph and Tucker.

On Sunday, May 1, Bishop Randolph visited Ascension church, Park Place, Norfolk, where he preached an inspiring sermon on "Church Unity," and confirmed a class of twelve, presented by the rector, the Rev. George S. Vest.

On Sunday morning, May 1, Bishop Tucker visited St. Paul's church, Petersburg, and confirmed seven candidates, presented by the rector, the Rev. R. W. Barnwell.

At night the Bishop visited Grace church, Petersburg, and confirmed a class of sixteen candidates, presented by the rector, Rev. C. Braxton Bryan, D. D. The Bishop preached an impressive sermon on each occasion.

Missions by Rev. John R. Matthews.

Last week the Rev. John R. Matthews conducted a gratifying mission at Grace church, Petersburg. Eight or ten years ago Mr. Matthews held a mission in the same city, with satisfactory results.

On Monday night, May 2, Mr. Matthews will begin a mission in Christ church, Smithfield, Isle of Wight county, of which the Rev. F. R. Lee is rector.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor

Piedmont Convocation.

The eighty-seventh semi-annual meeting of the Piedmont Convocation was held in Falls church, Fairfax county, the Rev. W. N. Callender, rector, April 18-21. At the first service, on the evening of April 18, the sermon was preached by the Rev. Edgar Carpenter. On the morning of April 19, the preacher was the Rev. P. P. Phillips, and in the evening the Rev. W. N. Tillinghast.

The day's sessions on the 20th were opened by a Quiet Hour, conducted by the Rev. Wm. J. Morton. At the later service the Rev. W. H. Burkhardt preached the Convocation sermon, and the Holy Communion was celebrated by the Rev. Wm. N. Tillinghast, president of the Convocation.

In the afternoon, an essay was read by the Rev. E. L. Goodwin, his subject being "The Unity of the Church and what we may do to Promote it." It followed with addresses by the Rev. Messrs. Angus Crawford, D. D., and Everard Meade, D. D., the regularly appointed speakers.

A missionary service was held in the evening, at which the speakers were the Rev. Messrs. J. W. Ware and A. Vaughan Colston, their subjects being Convocation and Diocesan Missions, respectively.

At the service on Thursday morning the sermon was preached by the Rev. Everard Mead, D. D., and after lunch the members attended the laying of a corner stone of the new church to be erected at Fairlee.

The closing service, on Thursday evening, was marked by special features of a memorial character. A tablet in memory of the late rector, the Rev. George P. Somerville, was unveiled in the church. It is a work of beauty and taste and was greatly admired. Despite a heavy down-pour of rain, the congregation was a large one, the Rev. Mr. Somerville having been one of the most beloved ministers of the Church, whose great works for his Master live after him. The memorial was a gift of the guilds of the church, who have been working towards this end from the time immediately after Mr. Somerville's death.

A Litany desk, presented by Mrs Beckett, in memory of her mother, was received by the Bishop. The speakers during the service were Bishop Gibson and the Rev. J. Thompson Cole, of Philadelphia.

Business sessions were held each day, beginning on the 19th, at which many matters concerning the work of the Convocation were discussed.

The Piedmont is one of the most aggressive and encouraging Convocations in the Church, and its work is illustrative of what can be done in all of the fields.

The following officers were elected for the coming year: President, Rev. W. N. Tillinghast; secretary, Rev. A. S. Gibson; treasurer, Rev. W. H. Burkhardt.

The following clergy were in attendance: Bishops Gibson and Lloyd; Rev. Messrs. Ware, Burkhardt, Tillinghast, Carpenter, Callender Crawford, Cross, Gibson, Goodwin, Green, Hinks, Meares, Meade, Morton, Phillips, Robinson, Wallis, Grinnan, Colston and Cole.

The Convocation was most delightfully entertained by rector and people of Falls Church, among the features of the entertainment being lunches served each day at the hospitable home of Mrs. Smoot.

Corner Stone Laying.

An event of very great interest in connection with the meeting of the Piedmont Convocation occurred on Thursday afternoon, April 21. It was the laying of the corner stone of St. George's church, Fairlee, near Falls Church. A special car was provided to take the clergy and visitors to the place. The services were conducted by Bishops Gibson and Lloyd, the Rev. A. Vaughan Colston, and the rector of Falls church, the Rev. W. N. Callender.

This movement marks a period of Church development in that section, which is highly encouraging. The population is increasing and the call for a new church was heard and heeded by the energetic rector of Falls church and others, who are to be congratulated on their activity and accomplishment in this matter.

Address on the Clergy Relief Fund.

The Diocesan Committee of the $5,000,000 General Clergy Relief Fund Commission have secured the services of the Rev. J. J. Wilkins, D. D., to address the Council concerning the Fund, on Thursday morning, May 19, at Holy Trinity church, Richmond.

ERNEST E. OSGOOD,
Secretary of the Diocesan Pension Fund Commission.

The 115th Annual Council.

The one hundred and fifteenth annual council of the Diocese of Virginia will be held in Richmond, beginning Wednesday, May 18, 1910. The opening service, commemorating the 125th anniversary of the organization of the Diocese on Wednesday, May 18, 1785, will be held in St. John's church at 10 o'clock A. M. This service will be followed by a luncheon tendered the Council by the congregation of St. John's, at which addresses will be made by visiting Bishops and others. The business sessions and other services of the Council will be held in the Church of the Holy Trinity, beginning Wednesday, at 3:30 P. M.

E. L. GOODWIN,
Secretary of the Council.

Transportation to the Council.

For the information of all who may desire to attend the sessions of the Council of the Protestant Episcopal Church, Diocese of Virginia, May 18, the Committee on Transportation wishes it to be known that special rates have been secured on the "Certificate Plan" as follows:

Delegates and friends should request certificate from agent when purchasing their tickets to Richmond, and upon presenting their certificate to the Secretary of the Council and securing his endorsement, they will be entitled to a eduction on their return tickets. These rates are based upon a minimum attendance of two hundred (200). It is, therefore, very important that every delegate or visitor should report to the secretary of the Council as soon as possible after their arrival in Richmond, in order that the arrangement made with the railroads may be properly carried out.

CHARLES A. CRAWFORD,
Chairman Committee on Transportation.

Reception to Bishop Lloyd.

A reception was given to the Rt. Rev. A. S. Lloyd, D. D., Bishop Coadjutor of Virginia, by the men of Christ church, Alexandria, in their parish hall, on Thursday evening, April 28, to which the Braddocks Heights mission and St. John's, West End, were invited guests, numbering about 150, including the rectors and vestries of Grace and St. Paul's churches, and professors from the Virginia Theological Seminary, who were presented to the Bishop by the Rev. William J. Morton, rector of Christ church. After the singing of a number of choice selections by the choir of Christ church, words of greeting to Bishop Lloyd were spoken by the Rev. Mr. Morton and happily responded to by the Bishop. Refreshments were served by the ladies of the Parish Guild. The rooms were attractively decorated.

The Rev. John L. Jackson, assistant to the rector of St. Paul's church, Baltimore, Md., has accepted a call to the rectorship of Emmanuel church, Harrisonburg, in succession to the Rev. Dallas Tucker, who resigned some months since to accept the call to Bristol, Virginia. Mr. Jackson will enter upon his new duties on June 15.

The rectors in the Diocese who have not already notified Mr. P. H. Baskervill, chairman of th committee of arrangements, No. 20 N. Laurel street. Richmond, Va., of their intention to attend the approaching Diocesan Council, will please do so at once, and send at the same time, the names of their lay delegates.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Churchman's League Meeting—Convention of Daughters of the King—Visitations by Bishop Harding—The Annual Service on the Cathedral Close—Sunday School Rallies.

The Churchman's League of Washington met on the evening of April 25. The report of officers indicated the substantial condition of the League, which numbers about 500 members. The former officers were re-elected, namely: President, Rear Admiral Mordecai T. Endicott, U. S. Navy, retired; secretary, John Lane Johns; treasurer, H. L. Rust. This was the third time of Admiral Endicott's election to the presidency. Popular, competent and devoted to the League's and the Church's interest, he very properly received this signal expressing of the League's honoring approval. He is a member of St. Andrew's church. The guest and speaker of the evening was the Rev. John W. Nichols, of the Church mission at Shanghai, China. He gave an instructive talk on conditions in that part of the Church's work.

The Fourteenth Annual Convention of the Daughters of the King, of this Diocese, was held on Thursday, April 28, in St. Stephen's church, North Washington, the Rev. George F. Dudley, rector, and was in session all day. It began with devotions and a quiet hour conducted by the Rev. Mr. Austin, assistant minister of St. Thomas' church, Washington, which was followed in order by the business organization, luncheon and social hour. At 2:30 P. M. Mrs. A. A. Birney, for several years one of the most zealous and efficient of the Daughters, was re-elected president; Mrs. Bratenahl, wife of Dr. Brateanahl, rector of St. Alban's church, D. C., was chosen first vice-president; Mrs. H. L. Gilmore, second vice president; Mrs. Davies, recording secretary; Mrs. England, wife of the Rev. Howard G. England, of Rock Creek parish, D. C.; corresponding secretary, and Mrs. W. J. Myrth, treasurer. After an address on our China Missions, by the Rev. John W. Nichols, of Shanghai, a question box was conducted by the Rev. Dr. W. L. Davies, of St. Mark's church, Washington. Evening Prayer was said at 6 o'clock, after which an address was made by the Rev. Frederick B. Howden, of St. John's church, Georgetown.

On Friday, April 29, at 8 P. M., the Bishop visited St. Monica's chapel, colored, South Washington, and confirmed and preached. At 9 A. M., Saturday, April 30, the Bishop had a special confirmation service in his house-chapel, laying Episcopal hands on several candidates presented by the Rev. Mr. Nelms, of Ascension church, Washington, and the Rev. Mr. Howden, of St. John's, church, Georgetown.

On Sunday, May 1, at 11 A. M., the Bishop confirmed and preached in Grace church, Silver Spring parish, Maryland, the Rev. Dr. McGrew, rector, and at 3:30 P. M., of the same day, he made an address to the Girls' Friendly Society of the Diocese, in St. Paul's church, Washington. In a few words preceeding his sermon, the Bishop spoke of the May season, ushered in as it was, by St. Philip and St. James' Day, and Rogation Sunday and Week, preceding the Ascension Day—a season of special prayer for fruitful seasons."

On Ascension Day, Thursday, May 5, there will occur the great annual service on the Cathedral Close. This year the service will be held on the floor of the crypt chapel of the Cathedral, Bethlehem chapel, for the first time, holding divine services on the Cathedral fabric itself.

On Sunday next, May 8, the thirteenth annual "Rallies" of Washington's Sunday Schools will be held as follows:

In Christ church, Georgetown, at 9:30 A. M., when the Rev. Harold Morse, rector of Grace church, Merchantville, New Jersey, will be the speaker.

In Epiphany church, Washington, at 4 P. M., when the speaker will be the Rev. George Otis Mead, of Virginia. The offering will be for "The Bell Home," Anacostia, D. C., and Colonial Beach, Virginia. These "rallies" are great occasions for the Sunday Schools of the Church in the District of Columbia. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

Archdeaconry of Reading—Resignation of Archdeacon Thompson.

An important and interesting session of the Archdeaconry of Reading was held in Christ church, Reading, the Rev. Dr. W. P. Orrick, rector, on Monday and Tuesday of last week. A short session was held on Monday afternoon, when the subject of work among the Italians in the Diocese was discussed. At 7:30 Evening Prayer was said by the Rev. T. T. Butler, of St. Clair, and the Rev. W. R. Holloway, of Douglassville, after which Archdeacon Thompson made his nineteenth and last formal report as Archdeacon, including also his report as General Missionary of the Diocese. He expressed his regret at leaving his work here and especially in leaving the Diocese, where he has spent practically the whole of his nearly twenty-five years' service in the ministry. He emphasized particularly the kind and courteous treatment he had always received from the members of the Diocese and Archdeaconry and thanked the Archdeaconry for its loyalty and cordial support.

The Rev. Frank Marshall spoke of his work as missionary at Freeland, and was followed by the Bishop of the Diocese, who voiced the feelings of regret which all in the Archdeaconry felt; first, in the continued illness of the rector of Christ church, the Rev. Dr. Orrick, who was unable to leave his room or to receive more than one or two of his clerical brethren; and second, in the departure from the Diocese of the General Missionary of the Diocese and Archdeaconry, the Venerable B. F. Thompson, who has accepted a call to become rector of Christ church, Dover, Del. The Bishop spoke of his faithfulness and devotion to the work of the Diocese in many different departments of its work and bespoke for him success in his new field.

On Tuesday, the Holy Communion was celebrated at 7:30 A. M., by the Bishop, assisted by the Archdeacon and by Rev. Wallace Martin, curate of Christ church.

At 9:30 the business session was held in Wood chapel. The Archdeacon presented his resignation, on account of his leaving the Diocese. When the Rev. B. S. Sanderson, in a very happy address, presented to the retiring Archdeacon a case containing ten gold pieces, one for each of his seven years as Archdeacon, and one for each of his three years as General Missionary, from his brethren of the clergy in the Archdeaconry. "They did not want to let him go," Mr. Sanderson said, "without some little testimonial of what they thought of him, and of his work. In responding, Mr. Thompson spoke of his ministerial life having all been spent in the Archdeaconry of Reading and of his attachment to it, and thanked the clergy for the testimonial, which he should ever prize.

The Archdeaconry accepted his resignation and Mr. Sanderson's tribute was ordered entered on the minutes.

As the canons provide, the Bishop nominated three clergymen to fill the vacancy created by the resignation of Archdeacon Thompson, namely: The Rev. A. A. Bresee, vicar of All Saints' chapel, Lehighton; the Rev. B. S. Sanderson, Editor of the Diocesan Record, and Rev. J. P. Ware, rector of St. James' church, Drifton. In nominating them the Bishop mentioned the connection of the Rev. Mr. Bresee with the Board of Missions, of which he has been a member for some time, whereupon both of the other nominees retired in his favor, and he was unanimously elected Archdeacon. He was conducted to his seat by the Rev. Messrs. Sanderson and Ware. He requested, however, the permission of the Archdeaconry to allow the retiring Archdeacon to preside until the close of this session, which was granted. The Archdeacon-elect expressed his appreciation of the honor of his election and his great desire to be of service, especially in connection with the great work so close to the heart of the Bishop—the missionary work of the Diocese.

At noon, the Rev. Howard Earnest Thompson, rector of St. Peter's church, Freehold, N. J., conducted a "Quiet Hour" to the great profit of the members of the Archdeaconry.

A delightful luncheon was served by the ladies of Christ church, at which the Bishop spoke again of Dr. Orrick's illness, extending him the sympathy and prayers of his brethren. The retiring and incoming Archdeacons, the Rev. H. E. Thompson, the Rev. Mr. Tolman, and the Rev. Mr. Ware, all spoke briefly.

The Archdeaconry adjourned to meet in Hazleton, at a date to be set later.

The spring session of the Scranton Archdeaconry met April 18 and 19, in Trinity church, Carbondale.

The annual meeting of the Woman's Auxiliary will be held in the Church of the Nativity, South Bethlehem, May 17.

Mrs. J. Gust Zook has given $2,000 to St. James' church, Lancaster, Pa., to be used in building a choir room in memory of her husband. The room is to stand to the north of the present organ loft and joined to it. It will be 20 by 30 feet in size. It is to be of brick, in harmony with the church itself. A large stained window will be located in the north wall. The contract has been awarded and the work of construction will be begun soon.

The tenth anniversary of the rectorship of the Rev. Charles A. Smith as rector of St. Paul's church, Hammond, Ind., was observed on April 15, by a celebration of the Holy Communion at 7:30 A. M., and by a gathering of the parishioners in the parish house in the evening. Mr. A. G. McFarland, for the men of the parish, presented to the rector a box containing $5 gold pieces, one for each year of his rectorship.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

Increase in Clergy—The New Archdeacon—Boy Scouts—Memorial Chancel in the Church at Kingman—Apportionment Will be Met—Bishop Griswold Busy.

The number of the clergy in the District has been increased by the addition of three new priests. Rev. Richard Cox, who has experience in missionary work in Canada, takes charge of Oberlin with four outlying stations. Rev. J. O. Babin has taken charge of the work in Anthony and Harper, and the Rev. H. L. Anderson, late of Cedar Falls, Iowa, has come to Kingman. These are all men of experience and should be able to do good work for the Church here.

On May 1 the District will welcome its first Archdeacon, Rev. Edwin F. Wilcox. Mr. Wilcox is from Kansas, formerly a travelling salesman. He is a graduate of the General Seminary and has spent two years in parish work in New York City. He should be able to acomplish much that men raised in the East can not do. His headquarters will be in Salina.

Another mission has become a self-supporting parish, the third in the District, Minneapolis. At the present the parish is without a rector and is seeking one. A full vested choir of men and boys has been introduced into the Cathedral. The choirmaster and organist, Mr. Frederick Rocke, comes from Dublin, where he was connected with St. Bartholomew's, noted throughout Ireland for its music. There is not a better choir in the State, and probably none better in the Middle West. The choir is vested in purple. The present order of services includes a choral celebration of the Holy Eucharist every other Sunday at least. There are now two places where the daily Eucharist is said, the Cathedral and St Paul's, Beloit. In the latter place the Eucharist has been restored to its place as the chief service of Sunday. Among other gifts presented recently to Beloit may be mentioned a silver ciborium, a sanctuary lamp, processional torches and crucifix, black vestments given by the Guild of All Souls, and a white cope.

A patrol of Boy Scouts has been formed in the Cathedral, from the choir boys, and another at St. John's School. These patrols, patterned after the famous English organization of the name, are the first to be formed in this country.

A chancel has been added to the church at Kingman, and two stained glass windows placed therein, by Mrs. C. C. Vandeventer, in memory of her husband, who was one of the leading Churchmen in the District.

The missions as a rule seem to have kept Lent well and the Easter offering as at present reported was something over $300. Some parishes have already sent in parts of their apportionment and some have not as yet been heard from. Evidently the District will do considerably more than meet its apportionment this year.

The Bishop is away from the See City practically all the time now, on his visitations, and when at home is busy superintending the completion of St. Barnabas' Hospital. It is hoped to have it ready to open on St. Barnabas' Day. Miss Lydia O'Donnell, of Topeka, has been elected superintendent. She is a graduate of Christ Hospital, Topeka, and has had many years' experience as a nurse. She is now at Clarkson Hospital, Omaha, for special training in Hospital administration.

The eighth annual Convocation will meet at Hutchinson on May 11.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Seventy-fifth Anniversary of Columbia Institute—Memorial Window and St. George's Chapel to be Dedicated—St. Ann's Parish, Nashville.

On May 15, the Columbia Institute, the oldest endowed institution for the education of young women in Tennessee, will celebrate the seventy-fifth anniversary of its birth.

The School chapel, a memorial to the late Rev. George Beckett, D. D., for many years the honored head of the Institute, will be consecrated at this time. A beautiful window for the chapel has been contributed by Mr. John Beckett, of New York, a son of Dr. Beckett. This window is said to be one of the handsomest in the South owned by an educational institution. A lectern has been given by Mrs. H. R. Knapp. The altar hangings have been provided by St. Ann's Guild of the Institute.

Many alumnae of the Institute will be present at the exercises and preparations are being made by the local anumnae to entertain all who can come.

The Rev. Walter Capers, a son of the late Bishop of South Carolina, is the president of the Institute, and it is due to his wise leadership that so much has been accomplished.

Trinity church, Clarksville, reports a very large attendance at all the services, Easter Day. A vested choir of over fifty voices sang the Hallelujah Chorus and an offering of $450 was made at the morning service. This was more than twice the amount given at Easter one year ago. The Rev. John B. Cannon is rector of the parish.

Mr. Charles F. Martin, as the representative of Nashville Churchmen and also of the Board of Trade, has secured the next meeting of the Brotherhood of St. Andrew for Nashville. This meeting will take place September 28-October 1, and coming just before the General Convention in Cincinnati, ought to be largely attended.

One of the busiest clergymen of the Diocese is the Rev. M. P. Logan, the rector of St. Ann's Church, East Nashville. During Lent he was one of the special preachers at Sewanee and Knoxville. He has also been most active in the work of the Laymen's Missionary Movement, the Nashville Humane Society and other local organizations. St. Ann's is to entertain the Convention of the Diocese on May 10, 11, and 12, and already preparations are being made with that end in view.

The Men's Club of this parish is a most effective organization and is rendering much assistance to the rector in all his undertakings. On Monday, April 4, the assistant rector of this parish, the Rev. H. G. Raps, was ordained to the priesthood. The Bishop preached the sermon, and the local clergy assisted in the laying on of hands.

Mr. Raps is a graduate of the Episcopal Theological School, Cambridge, Mass., and for the past year has done most successful work not only as assistant at St. Ann's, but also as minister in charge of St. Stephen's chapel, Northeast Nashville. He will continue in charge of this work.

During the past month the Bishop of the Diocese has made his regular visitations to Christ church and St. Ann's, in both of which parishes large classes were confirmed.

The Rev. John B. Cannon, of Clarksville, has been appointed Division Chaplain for the Tennessee United Sons Confederate Veterans. The Division Commander is Mr. Hallum W. Bolivar not only has an old established Tennessee.

The Rev. C. S. Ware, rector of St. Peter's church, North Nashville, has resigned the rectorship of the parish, and early in the summer he will begin his work in Bolivar, West Tennessee. Balivor not only has an old established parish, but is also the seat of St. Katharine's School for Girls, which is being most successfully conducted.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Church Club to Place a Window in the Washington Cathedral—Bequest to Trinity Church, Hewlett—Brotherhood Conference—Novel Way of Paying a Church Debt.

The regular monthly meeting of the Church Club was held at the Diocesan house on Monday, April 18. The Rev. George I. Browne, of St. John's church, Lancaster, Pa., delivered an address on "Prearrangement of the Church." Dr. Browne spoke of the enormous increase in population throughout the country, and especially in this borough, and the necessity for the building of homes in the suburban sections.

The Rev. Walter Bentley, rector of the Church of the Ascension, Greenpoint, spoke on the lack of initiative as displayed by the laity. He said that there was no reason why the Church in this borough could not have a demonstration such as would be memorable. Its teachings ought to be set before the people by a demonstration such as would attract their attention.

The club will place a memorial window in the Cathedral of Saints Peter and Paul, at Washington.

The Court of Appeals of New York has handed down a decision affirming a decision of the Appellate Division, sustaining a bequest made by Thomas Driscoll, who died at Woodmere in October, 1907, to the rector, church wardens and vestrymen of Trinity church, Hewlett, L. I. Mr. Driscoll left an estate valued at $10,000. After directing the payment of just debts and funeral expenses, he directed that the residue of his estate be placed in trust with the church corporation for care of his burial plot.

A conference of the Brotherhood of St. Andrew was held on Thursday, April 28, in the parish hall of St. Luke's church, the Rev. Henry C. Swentzell, D. D., rector, on Clinton Avenue. About thirty of the seniors of the Long Island Local Assembly attended the conference. One session was held at six o'clock, conducted by Mr. Percy J. Knapp, and the members reviewed the work done since Eastertide a year ago. The reports were generally satisfactory. At seven they adjourned for supper, furnished in the parish hall by the ladies of the parish, and afterwards returned to hear a talk by Venerable Charles S. Burch, D. D., rector of the Church of St. Andrew, Richmond, Staten Island, and Archdeacon of Richmond.

Dr. Burch was very practical in his talk, telling of the growth of the Brotherhood since its inception at the Church of St. James, Chicago, twenty-two years ago. He urged the Brotherhood of St. Andrew to stand to their purpose of increasing the spiritual life of the Church, and never to be ashamed of urging de-

linquents to do their full duty, feeling that they could do it well and tactfully.

The Church of the Redeemer, the Rev. T. J. Lacey, Ph. D., occupies one of the most important and interesting positions in this rapidly growing city. Its strategic location, being at the present terminus of the Manhattan Subway, 4th Avenue and Pacific street, directly on the lines of travel, possesses a handsome stone building of Gothic architecture. The church is very beautiful in its appointments, being erected under the ministry of the late Dr. Jessup, whose son is now rector at Greenport. The parish flourished under the ten years rectorate of the genial Bishop of Ohio, Dr. Leonard, and his predecessor, Dr. George Williamson Smith.

The changed conditions of the neighborhood have completely altered the character of the work, which is now largely missionary. The congregation numbers five hundred communicants, who come from all parts of the borough. The church is free from all indebtedness. Under the administration of the Rev. George C. Carter, in 1896, the long-standing mortgage was liquidated. The property has been put in perfect repair and has one of the finest interiors in the Diocese.

The parish limits embrace a considerable tenement district, which offers a wide field for missionary activity. The present rector has been in charge since January, 1903, and by his earnest and forceful personality has attracted many strangers to the church.

Christ church, Williamsburg, has a debt on its rectory of about $1,500. Canon Chase, the rector, recently conceived a unique scheme for removing this indebtedness. On or about April 14 word was sent out to the various members of the parish asking them to bring in contributions on Sunday, April 24, of old jewelry, silverware and gems and these gifts would be received, the articles sold, and the proceeds applied on the debt. On the appointed Sunday the ushers collected the bundles in baskets and then deposited them in the chancel. The next day the rector secured the services of a manufacturing jeweler, who tested the gifts and placed their value at $150. While this novel scheme did not secure a sufficient amount to pay off the entire indebtedness, it at least put under way a method which by its suggestiveness, must bring in larger and more valuable gifts, whereby the rector's heart may be gladdened in the payment of the indebtedness.

Church of St. Matthew, Brooklyn.—The Sons of St. George, a society of Englishmen living in Brooklyn, and representing five lodges, celebrated the day of England's patron Saint on Sunday night, April 24. An interesting address was delivered by the British Consul-General. After divine service an appropriate sermon was delivered by the rector of the church, the Rev. Frederick W. Norris.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Greenville Convocation.

The ninety-sixth meeting of the Greenville Convocation was held at Holy Trinity church, Clemson College, April 19-21. The general subject for the first two days was, The Sunday School. The Rev. Messrs. A. E. Cornish and T. Tracy Walsh discussed "Methods and Systems." On Wednesday morning, the Rev. W. H. K. Pendleton delivered an address on the "Training of Teachers," and Mr. Walsh, under the heading "Bibliography," named many books that were deemed helpful to teachers.

At the evening session, Mr. L. E. Croft, followed by the Rev. Mr. Hubbard, spoke upon the question, "How to make the Work more Interesting and Attractive."

On Thursday, the last day, there was a very interesting discussion of "The Work of the Church in Rural Districts," led by V. T. Martin and the Rev. E. B. Andrews.

In the afternoon, the Dean of the Convocation, the Rev. A. R. Mitchell, and the Rev. Mr. Pendleton, conducted a children's service. The Missionary service was held at 8 P. M., and the address was delivered by the Dean, who is also secretary and treasurer of the Diocesan Board of Missions.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Diocesan United Offering—Missionary Mass-Meeting—Church Freed From Debt—Gen. Washington's Inauguration Celebrated—Report of the Sheltering Arms—Anniversary of the Church of the Resurrection, Rising Sun.

The United Offering for the Diocese of Pennsylvania was presented in St. Mary's church, West Philadelphia, on Tuesday, April 26. The large church was crowded. Bishop Whitaker presided. The sermon was preached by the rector, the Rev. G. L. Richardson, who spoke of the duty incumbent upon all to help others, especially in carrying to those who have it not the Gospel of Christ, for which purpose this offering is made. The amount presented was $6,750.30, which with that presented at the two previous annual services amounts to about $28,000. This is more than was presented three years ago. There will be quite a sum added to this before it is offered at Cincinnati next October.

A missionary mass-meeting will be held in the Academy of Music on Monday evening, May 8. It is probable that the Academy will be crowded. The vested choir will be large and be composed of members of the leading Church choirs of the Diocese. Bishop Partridge, of Japan, the Rev. Harman Van Allen and others are announced as the speakers. It will be a fit prelude to the annual Convention of the Diocese, which will assemble on the next morning, the appointed preacher being the Rev. Louis C. Washburn, S. T. D.

After some years of struggle the French Church of St. Sauveur was freed for its indebtedness and consecrated. That the property may not divert from its proper use, the rector, church wardens and vestrymen have conveyed the title to the trustees of the Diocese.

The camps and commanderies of the Patriotic Sons of America celebrated the 121st anniversary of the inauguration of General Washington as president of the United States by marching to old Christ church and holding there a special service, at which the Rev. Louis C. Washburn, S. T. D., preached a sermon on Patriotism, using the life of Washington as an example.

The year of 1909 has been a most successful one for the Sheltering Arms, as is shown by its twenty-eighth annual report. There has been increased interest in the work; 159 women and 139 children were cared for. Only four of the infants died, two of these were in a dying condition when they were admitted. There was no serious illness during the year, though the house was quarantined for three months by culture diphtheria. Situations were secured for the women, or they were sent to friends with good health and much practical knowledge. Larger donations are needed to keep it out of debt.

The sixtieth anniversary of the founding of the Church of the Resurrection, Rising Sun, was observed on Sunday, May 1, and was followed by a parish reception on Monday evening. An unsuccessful effort to start a parish was made in 1848. The Rev. Thomas J. Davis renewed the effort in 1850. A lot was given by Mrs. A. B. Smith and stone was donated by Mr. George Blight. A church was built in 1852. In 1870 a mission was started in the section then known as Kenderton. In 1872 the mission was joined to the parish and the minister-in-charge, the Rev. Joseph R. Moore, was elected rector, the Rev. Mr. Davis being made rector emeritus, and a new church was built. Under Mr. Moore the present church, which is carried up to the top of the aisle windows, and the parish house was erected. The membership was increased to nearly 600. Mr Moore died in 1908, after a faithful service of almost 38 years. It is purposed to raise funds to finish the church as a memorial to Mr. Moore. The Rev. J. O. McIlhenny became rector November 1, 1908.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

Death of a Prominent Clergyman. Holy Cross Mission Removed—Other Diocesan News.

The Rev. George D. B. Miller died on Sunday morning, April 24, aged 76. Mr. Miller was at one time a missionary in Japan, but the greater part of his priestly life has been spent by the side of Bishop Tuttle, both in Utah and in Missouri. He was rector emeritus of Benton, St. Louis, one of the Bishop's examining chaplains, and editor of the Church News, the diocesan paper.

Trinity parish, St. Louis, has acquired the property formerly known as St. Mark's church, but for the past six months in the possession of the Christian Scientists, and will occupy the church on the first Sunday in May.

The chapel of the Workhouse in St. Louis has been furnished at the expense of the parish of the Church of the Ascension. A good work is carried on at the workhouse by the City Missionary and his assistants.

Holy Cross Mission, St. Louis, has been removed northward, as the lease on the property has expired. A committee of laymen from the various parishes of St. Louis will care for the temporalities of the mission, and the work will be in charge of the Rev. G. F. Taylor, assisted by Deaconess Ann, who has long been associated with the mission.

Rev. Leonard B. Richards, rector of Ferguson, has been appointed examining chaplain.

The Rt. Rev. C. P. Anderson, Bishop of Chicago, will preach the annual flower sermon at Christ Church Cathedral, on the second Sunday in May.

Rev. A. A. V. Binnington (Ascension), is giving a series of lectures in St. Louis, on the Social Life of the Sixteenth Century.

MARYLAND.

Rt Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J G. Murray, D. D., Coadjutor.

Parish Houses at Irvington and Crownsville—Confirmations During the Past Year.

The contract has been let for the erection of a parish house in connection with St. James' church, Irvington. When the Rev. Leslie E. Goodwin took charge of St. James', a few months ago, he found a handsome church building, with absolutely no provision for a Sunday School room or meeting room of any sort. The mission at Irvington is regarded as an important one, and Mr. Goodwin has been supported in his efforts to provide a building fund by the Bishop and others of the clergy, and by several prominent Churchwomen, besides the people of his own congregation.

The parish house in course of erection at Crownsville, in Severn parish, Anne Arundel county, is rapidly nearing completion. It is proposed by the Diocesan authorities to encourage and assist in when possible the building of a parish house for every rural parish in the Diocese.

The Rev. John Long Jackson, assistant minister of St. Paul's parish, Baltimore, has accepted the charge of Emmanuel church, Harrisonburg, Va.

During the Convention year just closed there have been 1,596 persons confirmed in the Diocese, 208 of whom were by Bishop Paret and 1,388 by Bishop Murray. It has been Bishop Murray's aim to visit every parish, mission and congregation in the Diocese before the Convention meets on May 25, and up to date he has visited 125 different places of worship.

Among the delegates to the Laymen's Missionary Convention at Chicago are Messrs. George R. Gaither and Wm. F. Cochran, prominent Churchmen of the Diocese.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Interesting Meeting of the Diocesan Board of Missions.

In connection with the regular quarterly meeting of the Board of Missions in Christ church, Cordele, April 27, a new custom of having a series of addresses delivered by the members of the Board and ministers of nearby churches was inaugurated. The general subject at this meeting was, the Kingdom of God Growing. At the opening service on Tuesday night the Bishop confirmed a class of six, this being in addition to a similar class confirmed about a month earlier at the Bishop's regular visitation. The Bishop also spoke, at this service, on the general subject of the Conference, the Kingdom of God Growing.

Wednesday morning there was celebration of the Holy Communion with intention for the Growing of the Kingdom, and especially, for care and protection for those at present under persecution in China.

Wednesday afternoon, the Board held its business session. It was decided to publish, monthly, a missionary leaflet, to be distributed among the Church people of the Diocese, and the Bishop, Rev. J. B. Lawrence, and Mr. Dobbin Holmes were appointed a committee to attend to the same. Rev. J. B. Lawrence was chosen as editor of the leaflet.

On Wednesday night, Bishop Reese and Rev. C. T. Wright spoke on the Kingdom of God Growing in America.

Thursday morning, Rev. D. Watson Winn spoke on the Kingdom of God God Growing in Alaska, and the Bishop added a few very impressive words on this work.

Thursday night, Rev. J. B. Lawrence spoke on the Kingdom of God Growing in China and Japan.

Friday morning, the Rev. A. M. Rich spoke on the general subject, the Kingdom of God Growing. With this service and the announcement by the rector that he would speak on Sunday of the Kingdom of God, its past development and future consummation, these most interesting addresses came to a close.

The congregations were large, and interest increasing to the end. The members of the Board in attendance were: Rt. Rev. F. F. Reese, Rev. D. Watson Winn, Rev. J. B. Lawrence and Mr. Dobbin Holmes. Other clergymen in attendance were: Rev. C. T. Wright, Rev. A. M. Rich, Rev. J. D. Miller, rector of Christ church. These addresses were of so much benefit to the people of the mission and the clergy attending, that it was decided to continue the practice, and hold the next meeting in Hawkinsville, July 12 and 13. All the clergy expressed themselves as much pleased with the new parish building and vested choir, recently introduced.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Sunday School Convention—Fiftieth Anniversary of St. Luke's Parish, Montclair—Christ Church, Bloomfield, to be Consecrated—One Hundreth Anniversary of the Erection of Trinity Church, Newark—Recent Confirmations.

A very enthusiastic and successful Sunday School Convention was held on April 20, in Trinity church, Newark. The church was completely filled afternoon and evening by persons engaged in the actual work of the Sunday School. In the afternoon a paper, written by Henry E. Rees, of Hartford, on "The Sunday School and the Layman" was read; also a paper by Rev. George D. Hadley, of Jersey City, on "The Sunday School and the Parish," and an address by Rev. Carlton P. Mills, Educational Secretary of the Diocese of Massachusetts. The main feature of the evening was a sermon by Rev. Dr. Duhring, of Philadelphia. There were also discussions of the papers. It was voted to organize a Sunday School Union in the Diocese, which was divided into districts for this purpose.

The first week in May brought the 50th anniversary of the organization of St. Luke's parish, Montclair. On Sunday morning the Bishop preached the sermon and confirmed thirty-two persons. The week was filled with special services and sermons commemorating one or another part of the life and work of the parish. It will be remembered that Rev. F. B. Carter kept the twenty-fifth anniversary of his rectorship last year. The parish has stood for large things in the community and in the Diocese, and has been one of the first parishes in its missionary offerings.

Thursday, May 19, is appointed for the consecration of Christ church, Bloomfield; the debt of fourteen thousand dollars having been cleared away by systematic and generous offerings.

Trinity Sunday brings the one hundredth anniversary of the erection of the present Trinity church building, Newark, and services of commemoration are to be held on that day.

Recent confirmations in the Diocese of Newark have been: St. Paul's, Englewood, 22; Nordhoff chapel, 4; St. Stephen's, Newark, 22; Lyndhurst, 15; Vailsburgh, 9; Hackensack, 25; St. Paul's, Newark, 30; The Ascension, Bloomfield, 30; Newton, 14; Summit, 27; St. Peter's, Morristown, 24; St. Luke's, Montclair, 32; Christ church, Bloomfield, 23; St. James', Upper Montclair, 34.

Rev. Elmer N. Owen, late curate in Christ church, Dayton, Ohio, has accepted the rectorship of St. George's, Maplewood, and entered upon his duties.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Results of Seven Years' Useful Work. Resident Clergyman Needed at Lusk. A New Mission Point.

The Bishop left Cheyenne on April 23, for Douglas and Lusk. In Douglas he confirmed a class of 17, making 44 persons who have been presented by Rev. Jas. A. Tancock, inside of a year. The faithful work of seven years is beginning to bring forth most gratifying results. A substantial reduction has also been made in the debt on the rectory.

After many years of most efficient work at Lusk by the lay reader, Mr. D. E. Goddard, a condition has been reached where a resident clergyman certainly should take charge. As soon as a priest can be secured, the work will be united with that of Manville.

The Rev. Dr. Schepp, of Lander, visited Atlantic City, 38 miles South, and held services in the school house and established a Sunday School. There is no church building of any kind either at Atlantic City or at South Pass, and the people are deprived of all religious ministration. They have expressed a great desire for services, and have offered to give two lots if they can be assisted to erect a suitable building. Dr. Schepp has promised to visit them once a month during the summer.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Lancaster County Churchman's Association.

The annual meeting of the Lancaster County Churchman's Association was held in the North Memorial parish house, Columbia, on Tuesday evening, April 26. Eleven parishes were represented, as follows: Two from Lancaster, Mount Joy, Mount Hope, Marietta, Manheim, Paradise, Nickel Mines, Leacock, Quarryville, and Columbia. To these should be added, Yeates Institute in Lancaster.

After a short business session the banquet was served, at which the principal dish was Susquehanna planked shad. This over, addresses were made by several gentlemen. The principal address was by Mr. J. W. B. Bausman, of St. James', Lancaster. The subject was "Personal Service." He presented the opportunities and responsibilities of the men of the Church. His address was a calm, sane statement of a man of affairs to men of affairs of what lies ready to hand to be accomplished by just such men. There are other concerns in plenty, that need not be neglected, but in, through, and above them all, is the imperative call to service in

the concerns of the Church. It was a very impressive address. The next meeting is to be held in St. James', Lancaster, in the fall. It is the purpose of this Association to bring the adult male membership into closer fellowship and encourage them to greater usefulness in the Church.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Provision for Cathedral Services—General Seminary Commencement. Twentieth Anniversary of Ascension Church, Mount Vernon.

After the April meeting of the Cathedral trustees, Bishop Greer stated that $27,000 a year for five years has been secured to maintain the services of the Cathedral after the choir and crossing shall be opened. He stated also that the income from endowment amounts to about $25,000, but that possibly as much as $60,000 a year will be used in the Cathedral maintenance. It has been decided that the Potter Memorial chapel shall be somewhat different from the two chapels already built, in that it will be larger, and will front differently. On the corresponding side on the north, a Huntington Memorial chapel will be erected, and some funds have been secured for it.

The commencement exercises at the General Seminary take place May 9-11. Bishop Harding of Washington preaches the sermon, and the trustees meet on May 10. The alumni essayist this year is the Rev. Milo H. Gates, of the Intercession chapel, this city.

The celebration of the twentieth anniversary of the founding of Ascension church, Mt. Vernon, the Rev. Robert P. Kreittler, rector, began last Sunday, the feature of the day being a sermon by the former rector, the Rev. F. M. S. Taylor. It amounted to a renewal of old acquaintances, for it was Mr. Taylor who founded the parish. During the week receptions and presentation of an offering to reduce the debt, were features, together with a visit from Bishop Greer for confirmation, who also tendered his congratulations. Ascension parish occupies the north part of Mt. Vernon, known as the Chester Hill district.

Keeping Friends.

Friendship is worth taking trouble about. It is one of the things about which we should remember the apostle's command: "Hold fast that which is good." Thoreau said: "The only danger in friendship is that it will end." Correspondence and conversation and social courtesies are the ways in which we throw guards around our friendships, lest they end. A man who loses a friend for want of a letter now and then is like a man who loses his money for lack of a pocketbook. He is losing a very precious thing for lack of a little expense and trouble. How carefully Jesus selected the close circle of his friends and how watchfully he guarded their mutual friendship after he had selected them! The friend who "sticketh closer than a brother" is always one who has taken some trouble in the matter of his friendships. Let us be careful that we do not go through life with holes in our pockets through which our friendships slip.—Sunday School Times.

PERSONAL AND NEWS NOTES.

The address of the Rev. Hunter Davidson is changed from Hinton, W. Va., to Point Pleasant, W. Va.

The children of the parish have given $233 towards the tower fund of St. Peter's church, Morristown, N. J.

The Rev. O. R. Bourne, of West Virginia, has been placed in temporary charge of mission work at Fort Myers, Diocese of Southern Florida.

The Rev. James Cope, rector of St. Andrew's church, Jacksonville, Florida, has accepted a call to Trinity church, Miami, Diocese of Southern Florida.

The address of the Rev. John C. Jagar, formerly rector of St. Paul's church, Watertown, N. Y., is changed to 8614 Euclid Avenue, Cleveland, Ohio.

A generous layman at Albia, Iowa, has offered to build a church in Grace parish, the structure to cost $12,000. The Rev. A. S. Hock is rector of the parish.

The date of the annual Convention of the Diocese of Iowa has been changed to May 29 and 30. The Convention will meet in St. Paul's church, Des Moines.

Bishop Nichols recently consecrated the Lion chapel of St. Stephen's church, San Francisco, which is a memorial of the Rev. Edgar J. Lion, the first rector of the parish.

The present address of the Rev. Hobart L. Marvin is 125 East 26th street, Chicago, Ill., where he is priest-in-charge of Trinity church. His former address was Garrett, Indiana.

The Rt. Rev. John Dart, D. D., Bishop of New Westminster, Canada, died at his home in New Westminster, April 15, in his 71st year. He was stricken with paralysis a week before his death.

The Rev. C. Ernest Smith, D. D., rector of St. Thomas' church, Washington, on April 28 delivered a lecture to the students at the Theological Seminary, Alexandria, Va., his subject being "The Four Kinds of Preaching."

The Rev. Joseph Ryerson, pastor of the People's Tabernacle, Detroit, Mich., and his wife, have been confirmed. Mr. Ryerson will become a candidate for Holy Orders in the Church, and it is believed a majority of his congregation will follow him.

The Rev. A. G. A. Buxton, Ph. D., rector of St. John's church, Camden, N. J., has been invited to preach the baccalaureate sermon at St. Mary's Hall, Burlington, N. J., May 29, and to deliver the commencement address at Palmyra, N. J., June 16.

At the Church of the Holy Comforter, Pahway, N. J., Bishop Scarborough confirmed twelve persons presented by the rector, the Rev. Robert W. Elliott. Of those confirmed five were Churchmen, 2 Baptists, 2 Methodists, 1 Presbyterian, 1 Roman Catholic and 1 non-denominational.

Bishop Scarborough recently confirmed a class of 104 persons, of whom more than half were adults, in St. John's church, Elizabeth, N. J., the Rev. Dr. Otis A. Glazebrook, rector. The Easter offering in this parish amounted to $3,175, not including the Lenten offering of the Sunday School for missions.

The New Trinity church, Bloomington, Indiana, was consecrated on April 19, by Bishop Francis. The sermon was preached by the Rev. Dr. John H. Hopkins. A new paten and chalice made out of gold and silver articels given at the united Auxiliary meeting this year were presented.

Several memorial gifts have been made recently to Trinity church, Tulsa, Okla. Mrs. Mary Palmer presented Hymnals for the organ and choir in memory of Mrs. Mary Palmer Owen; Mr. and Mrs. A. Miller Hammett a solid brass processional cross, in memory of Harriet Ellard Hammett.

Recently Bishop Whitehead of Pittsburg, at Tarrytown, Pa., confirmed a class of fifteen adults, presented by the rector, the Rev. H. G. Buisch. Of fifteen only five received baptism in the Church in childhood. Four were Methodists, 1 Presbyterian, 2 Baptists, 1 Free Methodist, 1 United Presbyterian and 1 Roman Catholic.

Nine parishes or missions in the Diocese of Washington have met their apportionment for missions for the present fiscal year. These are ascension, Epiphany, St. Paul's, Rock Creek, St. George's chapel, St. John's, St. Margaret's, St. Thomas', Chapel of Nativity, St. Matthew's, Chesapeake Junction, All Saints', Chevy Chase.

At St. John's church, Albuquerque, New Mexico, April 21, Mr. James Grattan Mythen was ordered deacon by the Bishop of New Mexico and Arizona. The candidate was presented by the Rev. Henry Easter, of El Paso, Texas, and the sermon was preached by the Rev. James S. Moon, of Las Vegas, New Mexico. The Rev. Mr. Mythen has been appointed to Grace church, Carlsbad, New Mexico.

The Sin of Postponed Duties.

Deferred duties usually mean neglected duties. In this field, accumulation is the enemy of accomplishment. Accumulated dividends may be a very good thing, but they are never earned by allowing unfinished tasks to pile up on us. When we have to admit that there are a score of duties that have been awaiting our attention for days or weeks or months, and that ought to have had our attention long ago, we may at the same time safely admit that something is wrong with our plan of life. The whole trouble probably lies in our not doing to-day what we ought to do to-day; and that results from two sins; misusing some of our time, and wasting some of our time. The right selection of our tasks, and then intense concentration on our tasks, will put a stop to the fatal accumulation. No one has any right to stagger along under the burden of unfinished tasks that ought long ago to have been put out of the way.

An old man said that in reviewing his life he discovered, to his great surprise, that the best things in his character and in his career were the fruits of what he regarded as his failures and follies. These defeats had wrought in him new wisdom, and had led to repentings and renewals of faith in God, and had thus proved sources of richest blessing and good. Probably the same is true, in greater or less degree, of every life. We owe more to our defeats, with the humblings of the old nature, the cleansing of motive and affection, and the deepening of trust in God, than we owe to the prouder experiences which we call our successes.

Family Department.

"Enough to Show the Way."

Amen; now lettest thou thy servant, Lord,
Depart in peace, according to thy Word.
Although mine eyes may not have fully seen
Thy great salvation, yet surely they have seen

Enough of sorrow and enough of sight
To show the way from darkness into light:
And thou hast brought me through a wilderness of pain,
To love the sorest paths if soonest they attain.

Enough of sorrow for the heart to cry,
"Not for myself, nor for my kind am I,"
Enough of sight for reason to disclose—
"The more I learn the less my knowledge grows."

Ah! not as citizens of this one sphere,
But aliens militant we sojourn here,
Invested by the hosts of Evil and of Wrong
Till thou shalt come again with all thine angel throng.

As thou hast found me ready to thy call,
Which stationed me to watch the outer wall,
And, quitting joys and hopes that once were mine,
To pace with patient steps this narrow line,

Oh! it may be, that, coming soon or late,
Thou still shalt find thy soldier at the gate;
Who, then, may follow thee till sight needs not to prove,
And faith will be dissolved in the knowledge of thy love.

—Prof. Romanes.

For the Southern Churchman.

Arming and Fortifying.

Human life, at its best estate, is weak and uncertain. We do not continue long in one stay. There is with us nothing so certain as uncertainty; nor anything so constant as change. So the effort to preserve ourselves and hold our own is natural, and the disposition to arm and fortify is instinctive. We must arm ourselves against the attacks and influences of our enemies, and fortify ourselves against waste and destruction and going to pieces. Self-preservation is not selfishness. To keep our loins girded and our lights burning is simply to play the man as a human being. The effectual working of each individual part makes for the strength and perfection and beauty of the whole. And the good, faithful citizen does more for the welfare and glory of the State than the largest operator of disloyal enterprises. The wise man advises us to keep the heart with all diligence, as out of it are the issues of life; as well the life of the whole State as of the individual.

The Apostle gives the full and complete armor of the Christian—the armor of God, against principalities and powers, and the rulers of the darkness of this world; against spiritual wickedness in high places: The loins girded with truth, the breast-plate of righteousness, the feet shod with the preparation of the Gospel of peace, the shield of faith against the fiery darts of the devil, the helmet of salvation and the sword of the Spirit. The grace of humility is a divine clothing.

Arming is in fact, a first principle of natural wisdom. The organs of our physical system are fenced with bones and sinews; our whole bodies are protected by a stony wrapping, and all through nature plants and animals have their armor, from the delicate germ to the hardy oak; from the ermine to the rhinoceros.

It is a profoundly interesting study to follow the teachings of the Apostles in the life of the individual and of society, and to contrast them with the rough means and defences of the common world, which range from the deceit of the fox to the hug of the bear; from the bite of the mosquito to the fangs of the rattle-snake; from the nails of the angry pussy cat to the quills of the porcupine. All these have their answers and parallels in godless life; and all are treated as justified by selfish philosophy. Rough misanthropes and skeptics say: That is life.

Life may be angelic or diabolic. And life is largely what we make it. The fool's armor is lying and fighting. The wise man's armor is discretion and courtesy. Who is he that will harm you if you be followers of that which is good?

As our bodies and souls are to put on the armor of God, and be clothed with righteousness, so our conditions being wavering and fleeting call for fortification. And when things are pleasant the wise man studies to establish and fortify his state. The fool is satisfied to be gay and festive and let the mad world wag on, regardless of consequences. The simple pass on and are punished.

Conditions and ideals of happiness differ according to tastes, aspirations; from the dead pig and sensualist up to that of the purest and largest heart: and characters, from the lowest up to the happiness of the true worshipper of the Living God. And on each level and in each condition, men having a good time seek to fortify themselves, and with divers results and experiences.

No human being has ever studied the arming and fortifying of human life more largely and with greater advantages and means, with greater disaster and failure to himself, and more instruction to mankind, than King Solomon. He started life with all the advantages of wealth and intellect and power; and made the world familiar with all the weaknesses and dangers to which mankind are exposed, and stands as an abstract of all the faults that men fall into. He enjoyed all the pleasures and suffered all the penalties that come to self-indulgence, and is in history a monument of glory and disgust. He warned against women and wasted his life on them. He abused folly and fools, showed what folly was and left all he had to the biggest one of his time. He commended the worship of God, and worshipped idols to please his pretty sweethearts. He warned against idle talk and wrote one thousand and five love songs—five more than he could find pretty fools for—and not worth preserving.

As assurances and fortifications of pleasure or happiness he discredited common ideas. He showed by experiment that high birth and royalty were not to be relied on; that wealth was deceitful and dangerous; that knowledge and intellect could not satisfy the soul; that all sensual and selfish pleasures ended in disgust; that the friendship of kings and people was uncertain; that all selfishness ended in vanity and vexation, and, that at last the temple of the body must go to dust and the spirit to the God that gave it. And all human history has confirmed the warnings of his failures, and established the great proclamation of his life: Fear God and keep His Commandments; for this is the whole duty of man.

The fortifications of divine and human wisdom are the same. We live and move and have our being in the power and life of God. His righteousness is everlasting, and his truth endureth forever. All things fail, but He endures. Against His servant no weapon shall prosper. His place of defence is the munitions of rocks; his bread shall be sure. The promise of the Saviour is, he that knows and keeps His teachings shall be as a house founded on a rock.

The fortifications of happiness and peace in every day life are: Strong and unwavering principles, fidelity to duty, amiability and good manners, a love of things true, and just, pure and lovely, and of good report; self-respect and the habitual acknowledgment of God in all our ways. The fortifications of the family are its pious institutions, beginning with Family Prayer.

Except the Lord build the house, they labor in vain that build. Except, the Lord keep the house the watchman waketh in vain. W.

The French Creoles of Louisiana.

In the southern half of the Pelican State, in the section whose fertility is equal to that of the famous valley of the Nile, and whose resources are equal to, if they do not surpass, that of any section of the Union; here, where more sugar is manufactured, where more rice is grown, where more salt and sulphur are mined, and where rich oil fields abound, in a section whose agricultural and horticultural possibilities are almost unbounded, were two fully matured crops can be grown on the same soil in one year; in a territory adjacent to the largest city in the South and one whose commercial inportance is gaining world-wide recognition—in this section live a people who may not be called foreign, though to the self-styled American who speaks the English language he speaks a foreign tongue. I refer to the French-speaking Creole, who lives in South Louisiana—he whom Longefollow has forever immortalized by his beautiful poem, "Evangeline." They are not foreigners, because they were among the pioneers who settled the State of Louisiana, some of them coming directly from France, but a large proportion of them, especially those who settled along the beautiful valley of the Teche, are the descendants of those historic Acadians whom the English so cruelly banished from their peaceful homes in Acadia, Nova Scotia.

This is where the word "cajan" comes from, a term which comes from the contraction or corruption of the word "Acadian," by which they were first known. For some reason a great many of them object to being called Cajans, and this objection has been made emphatic on more than one occasion when the uninformed American happened to apply the epithet. A less objectionable term is the one which includes not only the descendants of the Acadians, but also all those who are descendants, of any degree, of French parentage. I mean the word "Creole."

These people retain many of the characteristics of the original French. There is about them that vivacity of spirit and native politeness without which it is impossible for any one to be a Frenchman.

The original Creole (and there are some members of the tribe still extant) was noted for at least three things: his fidelity to home and family, honesty, and hospitality. Such a thing as requiring one to sign a note and furnish

security in borrowing money was unheard of among them until recent years; and a stranger who happened to need a night's lodging was seldom, if ever, sent to the next neighbor with the assuring words that he would be "taken in."

The Creoles of Louisiana would probably number some 300,000, and are the majority of the population in a territory equal to about one-third of that of the State. Until the last few years their opportunity for an education had been very limited, the attitude of the Romish Church, to which they most all belong, being that of bitter opposition to public education. But in spite of the difficulties in the way, the names of some of the best talent in the State, of some of the leading business and professional men, indicate that they are from the Creole family.

The Creole, unlike his brethren who live across the water, has been slow to realize that he lives in a free country, and, to his own detriment, has long submitted to the domination of Rome. For many years those parishes (in Louisiana all our counties are parishes) the majority of whose population is Creole were considered poor places for anything progressive or the launching of reforms. But, thank God! there has dawned for us a better day.

In spite of the attitude of Romanism, our section can to-day boast of more and better schools and schoolhouses than any other part of the State. The eyes of our people have been opened to the evil of the liquor traffic, and several of the distinctively French parishes have by vote put the saloon out of business, and the law is being very creditably enforced. The saloon has long been a curse to our people. Being of a socially inclined disposition and a pleasure-loving people, and having the evil example of their leaders, the priests, many of whom themselves are drunkards, it has very greatly retarded their progress.

We have also suffered a great deal from the lack of education, but the curse of the saloon and our limited educational advantages together cannot equal what we have suffered from not being allowed to read God's Word.

The Bible has been condemned and its readers anathematized, and on many occasions the Book has been publicly burned; and yet I am glad to record that there is a growing desire on the part of our French Catholics to possess for themselves a copy of God's Word and herein lies our great hope for their salvation.

The colporteur, working under the auspices of the American Bible Society, is meeting with very gratifying results. His sales sometimes exceed two hundred copies per month.—Rev. Martin Hebert in Nashville Christian Advocate.

God Answers Prayer.

Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will he not listen to the cries of his own sons and daughters? He has wonders in store for them. What they have heard of, he will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; he will send every angel out of heaven to succor them, if their distress requires it. He will astound them with his grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon him.—Spurgeon.

"A Revival of Religion."

The Century Magazine for April contains a striking and noteworthy editorial on this subject, an editorial of most unusual character for a secular periodicals. It begins by stating that "careful students of social tendencies report a reaction against the prevailing laxity in conduct and opinion." This it affirms to be not merely a "moral renaissance," but something deeper—indeed,—"nothing less than a revival of religion." The evidences of its coming are said to be discoverable in the serious utterances heard from many quarters and in the confessed need of a re-vitalizing of the human conscience in social life, business operations, and the administration of public affairs. Attention is called to the fact that a Western daily published some weeks ago a brilliant editorial three columns long on "The Holy City," and that a Wall Street Journal has lately declared "that there is nothing which the country so much needs just show as a revival of old-fashioned religion." This cry of despair over existing conditions and the acknowledged inadequacy of a mere preachment of ethics to remedy the distressing situation, the Century suggests is a prophecy of a turning to God and the invocation of forces which are able to reach below the surface and touch the inmost springs of motive and character. Particularly striking is the following sentiment expressed by our distinguished contemporary: "Moral rules are not enough; what is needed most is moral motive power—the love of righteousness, the impulse to integrity, the enthusiasm of virtue. And this, as even the common man is beginning to feel, is kindled only by religion—by fellowship and communion with that "Power not ourselves which makes for righteousness."

We heartily commend the wholesome views set forth in the able discussion referred to above. Nothing is truer than that morals divorced from religion are not apt to remain long unimpaired. Detached from faith in God and an inward spiritual life, they wither like branches severed from the vine. Virtue to endure needs a stronger support than the feeble human will and a mightier constraining influence than the mere consideration of personal expediency. The vacillating purpose should be re-enforced by the power of the Holy Spirit, and the weakening springs of motive, fortified by a profound and ever-present sense of accountability at the judgment. Then, and then only, is man strong to resist temptation and stand unshaken amid the storms which may assail him. Hence, when a people cease to worship and come into touch with quickening spiritual forces, it is never long until their ideals are lowered and their conduct begins to be characterized by immoralities.

And for this reason, religion is absolutely essential to the welfare of society and the nation. The primary virtues of honesty, truthfulness and chastity, upon which the government and social order can alone rest secure, are fostered and developed by the proclamation of the gospel of Christ and the regenerating forces that operate through it. The safety of the republic depends more upon the churches than anything else beneath our flag. They are doing more to sustain the national fabric than the army, or the navy, or our public institutions of learning. Nothing is more apparent than the utter inadequacy of secular education to produce and maintain a high order of private and public morality. It touches only the head, and man is vastly more than intellect. None in all our vast domain are doing more to preserve our free institutions and promote the national greatness than the faithful preachers who are appealing to the consciences of the people and influencing them throughout the land to be virtuous and upright. They write no constitutions, enact no laws, and administer no courts of justice, but they mold the sentiment that does these things and which stands for all that is purest and best in our civilization.

But what of the coming revival? That it is needed, all will admit. The churches need it, society needs it, business needs it, the nation needs it. The gospel of Christ, properly interpreted and applied, would solve all of the perplexing problmes of our time. It would harmonize the differences between labor and capital, hush the voice that preaches the doctrine of race hatred, destroy the cupidity that builds up predatory wealth, and strike down the saloons which blight and curse so many sections of our fair land. Are the indications of a widespread awakening really discernible? The Century thinks so and it may be right. Certain it is in the spiritual realm, that the realization of need is the first step toward procurement. The felt insufficiency of other things may lead men to turn in their extremity to the Man of Galilee. Let us earnestly pray that a revival may indeed come which shall reach every stratum of society and every part of the republic, and which shall bring with it more exemplary private conduct, a purer home life, larger activity in the service of the Master, and a government and civilization more distinctively Christian. —New Orleans Christian Advocate. . .

The New Life.

This new life—the life that has conquered death by tasting it, which has enriched itself with a before unknown sympathy with men whose lives are forever tending towards the grave—this life stretches on and out forever. It is to know no ending. So long as there are men living and dying, so long above them and around them there shall be the Christ, the God-man, who liveth, and was dead and is alive evermore.

As you sit thinking of man's fragmentariness, his certainty of death, his doubt about a future, let this voice come to you, a voice clear with personality, and sweet and strong with love: "I am He that liveth and was dead; and am alive for evermore." "He that liveth!" And at once your fragment of life falls into its place in the eternity of life that is bridged by his being. "He that was dead!" and at once death changes from the terrible end of life into a most mysterious, but no longer terrible, experience of life. "He that is alive for evermore!" And not merely that there is a future beyond the grave, but it is inhabited by one who speaks to us, who went thereby the way that we must go, and who sees us and can help us as we make our way along, and will receive us when we come there.—Phillips Brooks.

A bit of homely wisdom tells us that there are only two classes of worries—those we can't help, and those we can. For the former, we must accept them as God's will for us, and bend our energies to learning the lessons which they contain. For the latter, we are at liberty to use every lawful means to avert them; yet, if we fail, we must accept these worries, or even trials, as part of our appointed discipline.

With Folded Hands.

What though my little world be dark and dreary,
The sun I love no longer shines for me;
What though of facing hours of pain I weary,
I murmur not; the end must brighter be.
Content I am to rest where He has placed me,
Or follow wheresoever He may lead,
To walk within the boundaries He has traced me,
For well He knows what is my greatest need.

I hear the world in which I took enjoyment;
I listen as the busy throng go by,
While I with my own thoughts must find employment.
A wreck, a memory to the world I lie;
What matters it? 'Tis useless my repining,
Although the darkest clouds obscure my sun,
I know behind it still is brightly shining,
In golden glow goes down when day is done.

Each morn I hear the busy crowds departing,
At eventide come flocking home again.
To share their burdens I no more am smarting,
With folded hands quiescent I have lain,
For what remains when fondest hopes have perished,
When earthly comforts vanish one by one,
But put aside ambitions one has cherished
And murmur, "Lord, Thy will, not mine, be done!"

—Boston Transcript.

The King's Garden.

An old woman lived alone in a poor and narrow street, in the heart of a great city. She was often ill and yet more often sad, for she had scarcely any money. She worked hard when she could, but sometimes for days together she was forced to stay at home, too weak to do anything more than tidy her house. Her great delight was a plant, which had come to her in a wonderful way. No less a person than the king had been visiting these poor parts of his dominion and giving gifts to his subjects, and to this old woman he had given a lily, with many instructions as as to how she must care for it. She had tried to carry out all the directions given her by the king, and thought that nothing had been forgotten, yet the plant grew sickly and seemed to be dying. The old woman watched it sadly, for it was her one treasure and all she had to brighten her dull and lonely life. The green leaves grew paler and paler, and she was in despair.

Just as she was thinking one day that she could not part with it, a herald came to say that the king was coming, and in a few moments he stood in the tiny room. He had the kindest face and voice imaginable, and a gentle manner. "Is this my lily?" he said, going up to where it stood. "I am afraid this air does not suit it," and he smiled at the woman.

"Oh, sir, my liege," she said, tears starting to her eyes, "I have loved it so and done for it all you told me. Is there nothing that will save it? I feel as if I couldn't do without it."

"I am sorry you feel that," said the kind voice, "for if you cannot part with it, I am afraid nothing can save it."

"I do not understand, my liege," said the poor woman; "but you are so kind, please tell me what can be done."

Very gently, and with deep pity ringing in his voice, the king answered: "Unless you can let me take your lily away and put it in my garden, I fear it must die."

The woman fell on her knees. "Oh, not that; not that!" she cried. "I have only the plant to love. Isn't there another way?" You are so great and so clever, my liege."

Gently he laid his hand a moment on her head, and saying, "It is the only way to save it," he turned to go.

At that moment the lily stem broke, and the whole head of the plant bent and fell over the side of the pot. Without a word the woman got up, seized the pot, and carried it quickly to the king, and would have taken it into the street, where his servants waited for him. But the king turned, and standing in the doorway, raised his head to stop her. Still without speaking, for the tears choked her, the poor woman held out her treasure. With a wonderful smile on his face the king gently took the plant, and was gone before the woman could raise her tear-dimmed eyes to look for him. For awhile it all seemed like a dream; but no, day after day went by, and there was no lily on the stand by the window.

Day after day, the woman thought of her plant and of the king. He was so gracious, so wise, and so kind, and yet if he was so wise, why did he give her a plant that would not thrive in the dingy room only to come and take it away just as it had become the greatest joy, the only joy of her heart? At last there came to her one night a beautiful dream. She dreampt she stood in a garden, wonderful beyond all words. It was summer, and all kinds of flowers bloomed in the beds, and all looked well and happy. Fair lawns stretched between the flower-beds and under the trees, and there were sloping grass banks, deliciously cool and shady, beside a small wood. She rested awhile and then wandered on. There seemed no end to the garden, no limit to its beauty and order. Exquisite scents floated on the breeze from the roses and other sweet flowers. By a pretty bordered path the woman came to a small lake, a gem of beauty, set in flowery shores, and with water flowers rocking gently on its surface.

After gazing for a time she walked on, and came to a rock garden. There amid cracks and holes of the rocks were delicate plants, and finest hair-fronded ferns and dainty little flowers. Further on still there was a wood, and under the trees a carpet of wild flowers. With a cry of delight she stooped to pick them, but ere she could touch one a voice close beside her made her look around in surprise. A fair boy stood there, and was watching her with a gentle look on his face. "Would you like to see your lily?" he said. "Oh," said the woman, wondering and afraid, "is this the king's garden?" "Yes," answered the boy, but do not be afraid. He knows you are here, and sent me to show you your lily. But you must not touch any of the flowers, only look at them." "Oh, I will not touch," she cried; "only let me see my lily."

Trembling, she followed the boy back to the lake. There, growing so near the edge that the water almost lapped its stem, stood a tall and very beautiful lily, with three large blossoms of the purest white, with pistils of heavy gold. Such a strong and perfect plant that, until the boy pointed to it, she did not think at all of its being the same lily that the king had brought her (though that was beautiful), still less was it like the poor sickly, yellow-leaved invalid he took away. She gazed and gazed, and could not speak, only a great joy swelled up in her heart, and the thought came. Oh! if I had kept it, pale and dying, it would have been dead long since. Her heart throbbed for joy.

Presently the boy spoke again. "The king bids me say that very soon he will send for you to come and live in the garden always." She turned to utter broken words of thanks, but the boy was gone and—she awoke. All her sadness was gone. Her neighbors wondered when they heard her singing at her work. It was perhaps a week later that a neighbor, going to see her one morning, found her lying quite still in her bed, with a beautiful unearthly smile on her pale face. The king had sent for her, and she was to go that very day.

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Suspended Judgment.

"I try more and more every year to hold judgment of others in suspense till I can know all the facts at first hand," said one who was accused of being too lenient toward offenders. "Certainly I am not qualified to judge till then God's commandments is 'Judge not!'" Suspended judgment is the best kind of judgment. It is so impossible to know all the circumstances and impulses that lead another to do certain things we condemn, that our judgment can never be altogether just! As we know instinctively, and often protestingly, that others can not judge us rightly, let us try to remember that we are not qualified to pass judgment upon others.—The Wellspring.

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude.. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fail. When you are at peace use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient: wait, strive to attain a calm, gentle spirit.—Francis De Sales.

It never pays to sin. Men think that the devil will keep his promises and prove a good paymaster, but he never settles with his dupes by payment of anything that has real value. The costs of sin are tremendous. If the secrets of every heart were confessed the world would not find tears enough to shed over the terrible devastation and ruin wrought by the total sin of mankind.

Children's Department.

Loving Kindness at Home.

"Be kind to thy father, for when thou wast young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee:
Be kind to thy father, for now he is old,
His locks intermingled with gray;
His footsteps are feeble—once fearless and bold;
Thy father is passing away.

Be kind to thy mother, for lo! on her brow,
May traces of sorrow be seen;
Oh! well mayst thou cherish and comfort her now,
For loving and kind she has been:
Remember thy mother! for thee will she pray,
As long as God giveth her breath;
With accents of kindness, then cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother! his heart will have dearth,
If the smiles of thy joy be withdrawn;
The flowers of feeling will fade at the birth,
If love and affection be gone.
Be kind to thy brother wherever you are;
The love of a brother shall be
An ornament purer and richer, by far,
Than pearls from the depths of the sea.

Be kind to thy sister! not many may know,
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above;
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway shall crown;
Affection shall weave thee a garland of flowers,
More precious than wealth of renown."

A Forgotten Prince.

In that glorious chapel of King Henry VII. in Westminster Abbey, in the same tomb with his grandmother, Mary, Queen of Scots, lies the body of that brave and noble boy, Henry Frederick, Prince of Wales. He was the oldest child of King James I. of England, and although he was only a lad of eighteen when he died, he was "all that makes youth lovely, and manhood noble."

Prince Henry was born in Sterling Castle, up in Scotland, in 1594, nine years before his father came to England's throne. He was a boy of a very sweet and affectionate disposition; and he made such wonderful progress in his studies, that before he was seven years old, he wrote a letter in French, and on his ninth birthday he wrote one in Latin to his father, telling him that he had just read two of Cicero's Epistles! What boy to-day can do better than that?

When his father became king of England, Prince Henry and his mother went to Windsor, visiting at all the old castles on the way, being entertained with hunting and hawking parties and tourneys. They arrived at Windsor at the festival of St. George, the patron saint of the illustrious Order of the Garter; so the little nine-year-old prince was made a knight, and surprised those present by his "quick, witty answers, princely carriage, and reverent obeisance at the altar."

For some time after this, Prince Henry and his sister, Elizabeth, lived together at the royal palace of Oatlands. There they had many happy times, for they were very fond of each other. But later Elizabeth was sent to Coombe Abbey, to their great sorrow.

But the children wrote to each other constantly, and their intimacy was strong all through their happy youth. Alas, for the three children of James I.! The noble Henry was to die so early; the gay and merry Elizabeth was destined to so much trouble in later years; and the little brother was to be the martyred Charles I.!

Prince Henry was a high-minded boy, and was so clever, that, when he was ten, he was corresponding in Latin with the Doge of Venice, and other royal dignitaries. Henri Quatre of France was so interested in this noble boy, that he corresponded with him in French; and the young Dauphin of France sent Prince Henry a couple of fine horses, and a suit of armor, with pistols and a sword.

For our Prince was very fond of riding. He loved field sports, too, and after each day's study was over, he would spend some time in "leaping, or shooting with the bow, or throwing the bar, or vaulting."

American boys will like to know that Prince Henry was enthusiastic over the accounts he heard of the wonderful land of America, and that he used to study the map of Richmond and the James River. He was so interested in voyages to America, and in the British navy, that the king had a splendid ship built for the prince.

Henry was a thorough boy, eager for sports and things which boys delight in. He was also very religious, and generally said his prayers three times every day, and tried to keep all his servants religious. And "above all things, he had a horror of swearing."

A story is told that one day, when the prince was hunting a stag, a butcher's dog came along, and killed the stag. When the hunting party came up and found their sport spoiled, they were angry, and tried to make Prince Henry so, too, telling him that "if the king had been so served, he would have sworn so, that no man could have endured it!" But Henry only said, "Away! all the pleasure in the world is not worth an oath!"

The prince was "always regardless of pain and danger," and so he was sometimes careless of his health. So it happened that he became seriously ill after many long journeys on horseback in hot weather, in order to prepare for some royal guests; and he died very suddenly.

All England mourned him sincerely, and one can only think how different events in England might have been if he had lived to be king. But he has left behind him "the record of a pure and good life."—F. in Young Churchman.

Mother Dog's Devotion.

During the terrible destructive floods which visited many sections of this country, the following pathetic story was told in a Kansas journal. It is of the old, old theme of mother-love, only this time in a dog instead of a human:

A colored man living next door to one McDivett was taking care of a fine setter bird dog. The old dog had a litter of nine puppies, of which she was as proud as ever was any human mother of the first little stranger that came to her home. The mother and her family were kept in the barn in the rear of the lot, and as the water rose the colored man and his family left home and went to the South Side. They also left the dogs. The barn was lower than the house and the water soon was running in at the back. The old dog took a survey of the situation and one by one she carried the nine helpless puppies to the house, which was a little higher.

Still the water crept higher, and once more her precious family was in danger. Another investigation followed, and the old dog made another transfer, this time taking her family, one at a time, to McDivett's house next door, which was set high and dry.

But the flood had not nearly reached the limit yet, and in an hour the water was creeping into the one-story building, and the poor dog-mother was frantic. McDivett, by making a walk of fence boards from his back door to the back fence, was able to make a platform there which was three or four feet above the water. There he took refuge, and there the old dog followed, swimming a part of the way, but bringing every one of her family of nine through to the place of safety.

The water rose more slowly then, and it looked as if the mother-love of that dog was to be rewarded; but the currents ran swifter, and the water lapped higher and higher, and just before dark, McDivett had to take to a tree. There was no dry place in sight. The poor old dog gave a despairing look around, took one of the puppies—her favorite, perhaps—in her mouth and started away, looking for a safe place to land it. Soon she disappeared in the current; but in about half an hour she returned, swimming fiercely against the current. She swam to the place where she had left the other eight of her babies, and they were gone. While she was absent the water had washed away the little raft and the eight brown babies had been drowned. The mother managed to take refuge on an old shed near by, and all that night McDivett says the hardest thing he had to listen to was the mournful howl of that mother.

"My own situation was bad enough," he said, "but every time that dog would howl there was something so human in her cry that it made one's heart ache for her."

The Warm Snow House.

The big boys and girls in the country school were studying about the people who live up near the North Pole, and their peculiar houses made of ice, and of course the little children heard them recite. In a country school, you know, all the scholars, large and small, are in one room and have the same teacher.

"I don't see how it could be," said Joe Stanfield right out in school. "How could you keep warm in an ice house?"

Everybody laughed but Joe, who was the smallest scholar there; but Miss Margaret gladly excused him for speaking out. She tried to explain to him how even ice would keep out cold, but the little children could not understand.

"Let's make a snow house!" cried one of the big boys at recess. "We can't cut blocks of ice, but we can make a fine big snow house."

"Yes, let's!" cried all the rest; and very soon even the little ones were at work rolling up great masses of snow for the house. It took more than a week to finish it, and every night the boys and girls carried water to pour over the sides to make it freeze; but at last it was done, and had a carpet of old rugs on the ground floor. It also had some old rugs the mothers gave the boys and girls to make it look like an Eskimo house, and they all had great fun using it for a fort. The cold weather and the water made the walls very solid.

One morning when Joe reached the school-house he found he was too early, so he thought he would go into the snow house. "Why—why!" he cried out in

alarm, as he looked in. "There's a man in there!"

He ran as fast as his short legs could carry him to the nearest house, and the man who lived there thought Joe must surely be dreaming. "I'll go with you, sonny,' he said kindly, "but I guess you were mistaken."

"I'm sure it was a man," said Joe stoutly.

And what do you think had happened? A poor, sick, old man had lost his way the night before in the snowstorm, and had thankfully crept into the snow house for shelter. He wanted to go into the school house, but the door was locked and he could not open any of the windows, so he just crept in among the rugs and slept till morning.

"Oh, Miss Margaret!" cried Joe, running to meet the teacher that morning, "aren't you glad we built that snow house? I'll never say again that ice won't keep folks warm."

"It kept poor old Mr. Lucas from freezing, Joey," said the young lady. "Yes, indeed, I'm glad my boys built the house." —Hilda Richmond, in S. S. Times.

The Little Boy and His Dream.

The Little Boy smiled in his sleep that night
As he wandered to Twilight Town;
And his face lit up with a heavenly light
Through the shadows that drifted down.
But he woke next morning with tear-stained eye
In the light of the gay dawn's gleam,
And out from the stillness we hear him cry:
"I've lost my dream—my dream!"

And he told us then, in his childish way,
Of the wonderful dream he'd known—
He had wandered away from the Land of Play
To the distant Land of the Grown.
He had won his share of the fame and fight
In the struggle and toil of men,
Yet he sobbed and sighed in the breaking light:
"I want my dream again."

As the years passed by the Little Boy grew
Till he came to the Land of the Grown.
And the dream of his early youth came true—
The dream that he thought had flown.
Yet once again he smiled in his sleep—
Smiled on till the gray dawn's gleam,
When those near by might have heard him weep:
"I want my dream—my dream!"

For he dreamed of the Yesterdays of Youth,
And the smile of a mother's face;
A hearth of old-time faith and truth
In the light of an old home place.
He had won his share of the fame and fight
In the struggle and toil of men;
Yet he sobbed and sighed in the breaking light:
"I want my dream again."

—Grantland Rice.

Four Cents.

Bobbie took his "pig" bank down from the shelf and shook out the pennies one by one. Bobbie kept shaking until the click was all gone. Only four pennies, and Sister Lou's birthday was coming in just three days. Bobbie was ten, and Lou eight.

"What are you thinking about, son?" said mother from her rocking chair, where she was sewing. Bobbie's forehead was all puckered up in tiny wrinkles.

"Lou's birthday's Wednesday, and I did so want to give her a handsome present," said Bobbie. "But there are only four pennies."

"Come here, Bobbie, I want to whisper in your ear," said mother, smiling in such a way that Bobbie found himself smiling, too, as he ran to her side. Mother's secrets are always so pleasant.

"Do you really believe I can do it?" said the excited little boy when he had heard mother's plan.

"Yes, of course," responded mother. "You have your little tool chest, you know."

"But won't Lou see me?"

"No, dear; you can go up in the garret and lock the door."

"Won't she be surprised!" whooped the little boy, dancing around. But just then Lou came in, and he had to be still for fear she would guess.

Next day, when Bobbie saw the grocer's wagon drive up, he rushed out joyfully to get the first part of Lou's present. With much bumping and scraping he got up in the attic. The coast was clear, for Lou had gone to play with Mary Burton after school that afternoon, so Bobbie pounded busily for an hour.

When mother was dragged up to inspect the work by a flushed-face little boy she saw a coverless soap box, standing up on one end, divided into four compartments.

"See, mother," cried Bobbie. "This is the kitchen, and this is the dining room. Upstairs are the bedroom and parlor."

Bobbie was making a doll house for Lou, and, oh, the fun he had fitting it up! Mother found bits of wallpaper, with which Bobbie papered every room. Pieces of green blotting paper of a dark shade made handsome rugs for the floor. When one of the painters at work on the house next door found out what Bobbie was doing, he put on a lovely coat of red on the outside of Bobbie's doll house.

It looked very fine with red paint on the outside and gay papering within. Mother had hemmed some tiny muslin curtains which Bobbie had tacked up over the tiny windows he had made with his jack knife.

"Now if I only had some furniture to put in it," sighed Bobbie; "wouldn't it look great?"

"But you still have your four cents," suggested mother.

"Yes," said Bobbie, a little doubtfully.

"I know a store in this town," began mother, musingly, "where furniture can be bought for one cent a set. All a housekeeper requires is a pair of scissors and a bottle of glue—"

"Oh, you mean paper doll furniture!" shouted Bobbie, joyfully. "I'll get it!" He seized his hat, and started down the street, his pennies jingling in his mitten. At the store he selected with care a sheet each of kitchen, dining room, bed room, and parlor furniture. He had just pennies enough.

The next day was Lou's birthday. Bobbie could hardly wait until Lou was safely in bed before he commenced to snip and glue, with his mother's help. At last the little house was all complete, even to the pasteboard chimney and a tiny looking-glass, which mother had contributed at the last minute.

"I've had such a good time making it, that I'd like to begin all over again," said Bobbie, tired, but delighted with the result of his work. "And to think it cost only four cents! I guess other boys wish they had a mother who could tell them how to make such nice things out of four cents," he added, giving his mother a hug.

Mother smiled. "Sh!" she said "We'll carry it in and put it by Lou's bed, so she'll see it the first thing in the morning.

Bobbie took a last peep at his work. A big placard with "From B." on it was pinned to the chimney. He hopped into bed, and when he finally travelled into the land of Nod, there was still a pleased grin on his freckled face. Nobody knows the nature of Bobbie's dreams, but when Lou, wild with delight, rushed into his room early next morning crying:

"Oh, Bobbie, it's be-au-ti-ful! It'll make the very best house for Ellen Clemence and Adelaide Florence," Bobbie sat up in bed, rubbed two sleepy eyes with two fat fists, and said:

"Yes, four cents."—Sunday School Times.

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The Future Home.

Journeying the other day from Boston to Denver, I noticed in the car two boys. They were talking together; and I heard one of them ask the other, "Where are you going?" "Oh, out West!" was the answer. And I was sure that the boy had no idea where "out West" was—whether it was a large place or a small place, or how he was going to get to it.

But he evidently wasn't troubling himself about it. And I didn't wonder when I heard him tell the rest of the story. His father had been "out West," wherever that was, and had been making there a new home for the family. And now he had gone back to Massachusetts, where they had been living, and was taking the family with him to the new home "out West." There he sat, in the next seat to the boy, with his family about him. He looked as though he could take good care of them all. So the boy had nothing to fear or to worry about. He was just giving himself up to the pleasures of the journey, leaving his father to attend to all the business of it. He was wise, wasn't he? And how perfectly foolish he would have been to fret and fear just because he didn't even know where "out West" was, much less how to get there. His father knew; that was enough. His father had already prepared the new home and now he was bringing them all to be with him there.

The other boy asked him once: "But where is the place?" And he simply said: "Oh, I don't know; papa's got a house out there for us."

It made me think of a beautiful text —the words of Jesus to His disciples. It is in the fourteenth chapter of the Gospel of John. Hear it! "I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." Jesus has gone to prepare a new home for His children. It will surely be a very beautiful home, for he himself will live in it, and we may be sure that he will have everything beautiful about him. And he will make it beautiful, too, for those He loves.

We sometimes wonder where the new home will be. People often ask: "Where is heaven?" Nobody can tell us. I suppose that is because God's universe is so very great, and we know so little; just as the little fellow did not know where "out West" was because it is so big, and he was only a little boy. But we need not be a bit troubled if we do not know. Jesus knows. He has "pre-

pared" the place on purpose for us. He has promised to come for us himself, when he is ready for us. If angels were to come, we might be a little afraid; for the angels might not know us, or know just how to take care of us. They might want to go faster than we could! But if He comes, it will be all right. He knows just where to find us. He knows the way to the new home, and He will keep close to us as we go; so we have nothing to fear.

Are you glad that Jesus loves us so much that He wants us to be with Him, where He is? That was the way with the father's boy, you see. He was eager to have all his family with him in the new home. It wouldn't be home without them! So he was sure to make just the best home for them he could; and there was no danger that he would forget to go for them.

Heaven is God's home. And it is to be our home, too, if we love Him. He is not satisfied to live without His dear children. He wants them with Him. So He will surely come for us when we are ready for the new home. And we need not fear to go; He will carry us all the way.—From "A Pastor's Talk to His Children."

A Problem in Threes.

If three little houses stood in a row,
With never a fence to divide;
And if each little house had three little maids
At play in the garden wide;
And if each little maid had three little cats
(Three times three times three);
And if each little cat had three little kits,
How many kits would there be?

And if each little maid had three little friends
With whom she loved to play;
And if each little friend had three little dolls
In dresses and ribbons gay;
And if friends and dolls and cats and kits
Were all invited to tea,
And none of them should send regrets,
How many guests would there be?

—The United Presbyterian.

The Retort Courteous.

Dolores could no more have left to its fate a woebegone kitten or a downtrodden dog than she could have passed her husband on the street without noticing him. From the highway and the byway, the boulevard and the alley, she gathered them in—the lame, the halt and the blind of the animal kingdom.

She did not covet them for herself. She merely sheltered them and fed them—and loved them—until they acquired respectability and comeliness to such degree that some one among her friends fell captive and took them in.

Dolores tried to explain to Jack that it was not exactly of her own volition she did this thing. And Jack, whose love for Dolores was great if his patience was not, understood and accepted the situation. But there came a time when, he assured himself, the limit had been reached.

It was when the pensioners numbered five cats and four dogs, all so lacking in attraction that even to suggest their adoption were to offer insult.

The small back yard of a small city house was tight quarters for the nine ravenous animals. Besides the feelings of the neighbors were to be considered. So one morning Jack steeled his heart and issued his mandate. And the same afternoon the wagon of the Society for the Prevention of Cruelty to Animals drove up to Dolores' back gate and she tearfully delivered her proteges, one by one, with her own tender hands. It was a woebegone wreck of sunny Dolores who met Jack that evening. And Jack, feeling himself deeply injured thereby, forthwith issued another mandate.

"Now, Dolores," he said, "we'll have no more of this, if you please. You'll have to harden your heart, my dear. We certainly can't have another experience like this."

His voice was gentle, but Dolores knew from experience that Jack was gentlest when most determined. She fully understood that it boded ill, not for her personally, but for the next dumb disturber of his domestic peace. So she hardened her heart, averted her eyes and closed her ears, and for a time all went well.

But one bleak evening Jack stamped the snow from his shoes and entered his cheerful dining-room to find a huge and hairy beast in full possession of his hearthstone.

Jack was cold and tired and hungry. Also Jack was a man. So when his eyes fell upon the unwelcome and apparently ugly stranger they darkened ominously.

"Dolores!" he commenced, sharply. "Where did you get *that* cur? I'll—" but here anger curtailed speech.

And here came an interruption. The "cur" walked with much dignity down the room, sat down in front of Jack, and painfully lifting one immense paw, extended it to the irate master of the house.

Jack looked at the muddy foot and then past it, into the weary, beseeching eyes. Blue orbs and brown ones met in a contest in which there was might on the one side and on the other only helplessness. And the brown ones won. For Jack, "Irish and proud of it," realized that he was being given the retort courteous. A foolish smile crossed his face. Reaching down—it was not far—he took the insistent paw and shook it heartily.

"All right, old boy!" he said. "And I'll go halves with you on the corn pone to-night."—Effie Ravenscroft, in Youth's Companion.

"Straightening Out the Furrows."

Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows—and I can't do it!"

One boy turned his head in surprise toward the captain's neatly kept place.

"Oh, I don't mean that kind, lad; I don't mean land furrows," continued the captain, so soberly that the boys became breathless as he went on:

"When I was a lad about the age of you boys, I was what they called a 'hard case,' not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray and punish—my father was dead, making it all the harder for her—but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries of life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After a while, tiring of all restraint, I ran away, went off to sea—and a rough time I had of it at first. Still, I liked the water, and I liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something besides those empty letters. And such beautiful letters as she always wrote me during those years of absence. At length I noticed how longing they grew—longing for the presence of the son who used to try her so, and it woke a corresponding longing in my own heart to go back to the dear waiting soul.

"So, when I could stand it no longer, I came back, and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow, and I knew I had helped to blanche that hair to its snowy whiteness and had drawn those lines in that smooth forehead. And those are the furrows I have been trying to straighten out.

"But last night, when mother was sleeping in her chair, I sat thnking it all over, and looked to see what progress I had made.

"Her face was very peaceful and the expression as contented as possible, but the furrows were still, there! I hadn't succeeded in straightening them out—and—I—never—shall—never!

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsel now, and the trouble you cause them, will abide, my lads; it will abide."

Bird's Sense of Direction.

The migratory instincts in birds is combined with another equally mysterious, that of the sense of direction. A gentleman who is engaged in scientific research work for the **Fishery Board** on board the government steamboat Goldseeker records a very interesting observation he made of this characteristic of migratory bird life. An oyster catcher that was being buffeted by a head wind in its eastern flight across the North Sea toward the continental shores alighted on the boat. It took kindly to the attention paid to it so long as the boat kept its eastern course, but when the course of the boat was altered a few points to the northward the bird immediately showed signs of uneasiness and after an apparent consideration of its bearings flew into the darkness of the night on its eastbound course. The alteration in the boat's course was revealed to those who were watching the bird only when the compass was examined.—Scotsman.

The Bag of Rose Leaves.

In some parts of Italy, as soon as a peasant girl is married she makes a fine muslin bag. In this bag she gathers rose leaves, and year after year other rose leaves are added until, perhaps she is an old woman. Then, when she dies, that bag of rose leaves is the beautiful, fragrant pillow that her head lies on in the coffin.

It is possible for us year by year to gather the rose leaves of tender ministries, unselfish sacrifices, brave actions, loving deeds for Christ's sake. We cannot do this if we let the opportunities of our early years slip by. Little time will be left us, if we do, to fill the pillow on which our dying head shall rest. We shall lose the desire to gather good deeds, and our hearts become selfish and unresponsive to our Lord.

Let us be watchful to crowd into our lives the lovely, unselfish and helpful things that we may show our love to Christ. And then at the last our heads shall rest on something more fragrant than rose leaves, the fragrant memories of good deeds, sweet to ourselves, sweet to others, and approved of our Lord.

Vital union with the Lord Jesus Christ is the root of the Christian life. It stands all tests. It survives all assailants. It is the conscious victory of faith now. It is a blessedness for every true disciple.

Not Changed but Glorified.

Not changed, but glorified! Oh beauteous language
For those who weep,
Mourning the loss of some dear face departed,
Fallen asleep,
Hushed into silence, never more to comfort
The hearts of men;
Gone, like the sunshine of another country,
Beyond our ken.

Oh dearest dead, we saw thy white soul shining
Behind the face,
Bright with the beauty and celestial glory
Of an immortal grace.
What wonder that we stumble, faint and weeping,
And sick with fears,
Since thou hast left us—all alone with sorrow,
And blind with tears?

Can it be possible no words shall welcome
Our coming feet?
How will it look, that face that we have cherished
When next we meet?
Will it be changed, so glorified and saintly.
That we shall know it not?
Wil there be nothing that will say, "I love thee,
And I have not forgot?

Oh faithless heart, the same loved face transfigured
Shall meet thee there,
Less sad, less wistful, in immortal beauty
Divinely fair;
The mortal veil, washed pure with many weeping,
Is rent away,
And the great soul that sat within its prison
Hath found the day.

In the clear morning of that other country,
In Paradise,
With the same face that we have loved and cherished
He shall arise.
Let us be patient, we who mourn, with weeping,
Some vanished face,
The Lord hath taken but to add more beauty
And a diviner grace.

And we shall find once more, beyond earth's sorrows,
Beyond these skies,
In the fair city of the "sure foundations,"
Those heavenly eyes
With the same welcome shining through their sweetness,
That met us here;
Eyes from whose beauty God has banished weeping
And wiped away the tear.

Think of us, dearest one, while o'er life's waters
We seek the land,
Missing thy voice, thy touch, and the true helping
Of thy pure hand;
Till, through the storm and tempest, safely anchored
Just on the other side,
We find thy dear face looking through death's shadows,
Not changed, but glorified.

"Non-Christian"—A Protest.

By Rev. S. F. Hotchkin.

The writer has observed this word in print several times lately, having never noted it before. The word ought to be strangled in its birth. It implies an unpleasant attitude toward those whom we should allure.

Dean Farrar's book, "Seekers after God," treats of remarkable heathen who were seeking to make their lives "beautiful before God."

The wise and learned Dean remarks, that Our Blessed Lord declared, "He that seeketh findeth," which applies to heathen as well as Christians.

The invisible workings of God's Spirit on heathen minds in moving the "seeking after the Lord, if haply they might find Him," did result in their finding Him, as "He is not far from every one of us, for in Him we live, and move, and have our being."

Our author continues his argument that Truth to the Pagan is the same as to the Christian, coming from Christ who is "the Truth." Heathen may put Christians to the blush.

The Christian Fathers quoted Seneca with approbation. Jerome calls him "our Seneca." The Council of Trent quotes him as if a Father of the Church. This philosopher in exile, writes in "Consolations" to his mother Helira. "It is the soul that makes us rich or poor * * * and finds and enjoys its own blessings" even in the barren "solitudes" on "shaggy and savage Corsica, where he lived a living death."

Seneca has been called "A Christian Pagan," though he did not carry out his views in the practice. He wrote "God is near you—is within you," and "no good man is holy without God," and "We lie open to God," and many more such noble idéas. These show that, in a dark age, God, as St. Paul told the idolaters of Lystra, "left not Himself without witness."

Even Homer taught "It is better to die than to live in sin."

Farrar takes up the former slave and later philosopher, Epictetus, as a specimen of a seeker after Christianity, who said, "No one is a slave whose will is free." He called himself "an etherial existence staggering under the burden of a corpse." In digging, ploughing, or eating, he would praise God for implements to till the soil, and hands to use them, and in age, like a nightingale, he sang praises to God. He wrote, "The power to serve God never fails, and the love of Him is never rejected;" and "A soul that dwells with virtue is like a perennial spring;" and "If you wish to be good, first believe that you are bad;" and further, "What ought not to be done, do not even think of doing." Here is another gem, "You are not alone; God too is present, and your guardian spirit, and what need have they of light to see what you are doing?"

The wise Marcus Aurelius comes next in Dean Farrar's trio of ancient worthies who sought God, though he was to them an "unknown God." Farrar compares him to the sad Pascal and the gentle Fenelon.

The Emperor says, "the best way to avenge thyself is not to become like the wrongdoers." He wished to abide on earth as if in the "Islands of the Blest," that universal hope of man, and the subject of Pindar's Ode:

"The Islands of the Blest they say,
Far away in the glorious West,
They are happy by night and by day,
In the Islands of the Blest."

We will add to Farrar's collection more heathen testimonies to the seeking after God.

Thucydides relates how Nicias in his Sicilian campaign told his soldiers that his hope and comfort was to reflect that he had always dealt honestly with his neighbor and been mindful of his God.

Euripides said that "The man who has his God for his friend has the fairest hope of prosperity."

Pliny said that "It is Godlike in man to show charity to man, and this is the road to eternal life."

It may be said that the heathen moralists did not practise their doctrine. From the Fall of Adam, historian, prophet and evangelist have had the same story, and a General Confession of Sin is a part of our Liturgy.

St. Thomas, a Kempis, in his "Imitation of Christ," writes, prayer to God would give grace to "overcome my own most evil nature, which draweth me to sin and perdition." St. Augustine's prayer was, "Lord, deliver me from that bad man, myself." Our Lord declares that they shall come from the East and West to share the kingdom of God with Abraham, Isaac and Jacob.

When the noble contuion built a synagogue in Capernaum, where perhaps Christ preached, the people would not have called him a "Non-Jew." (Romans 4:29), asks, "Is He the God of the Jews only? Is He not also of the Gentiles?" and replies, "Yes, of the Gentiles also.

The gentle Mrs. Browning in her poem, "My Kate," wrote:

"She never implied
Your wrong by her right."

Philadelphia, Pa.

Rapid Motion of the Comet.

The comets whose periods are less than one hundred years are called periodic comets, and nearly half of them have been observed more than once. At present they number forty-five, but only three of them are retrograde; that is, revolve in their orbits in the opposite direction to the planets. Halley's comet is one of these three, and as a result it will pass us with a very rapid motion. At that time the earth will be moving in its orbit at a speed eighteen miles a second, and the comet in nearly the opposite direction at a speed of twenty-five miles. The relative motion is therefore about eighty times that of a cannon ball.—Wm. H. Pickering in the April Century.

Let in the Sunlight.

"Lord, illuminate the world to me," was the prayer of the blind prophet of Scotland, George Matheson. We all need light on the practical affairs of life, especially the little things—those humbler incidents and events which perpetually fall from the general course of human life and right into our individual affairs and experiences. These are the things concerning which we need enlightenment, so that we may know their true nature and apply our hearts unto wisdom.

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ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during April:

Trinity, Portsmouth	$32.09
Kingston Parish	2.50
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P. P. PHILLIPS, Treasurer.
Alexandria, Va., April 30, 1910.

OBITUARY.

Willoughby Newton Smith.

Died at his home, in Baltimore, April 22, WILLOUGHBY NEWTON SMITH, eldest son of the late Dr. John Philip Smith and Sallie Bland Newton Smith, of Winchester and Clarke county, Va., and grandson of the late Willoughby Newton and Mary Brockenbrough Newton, of "Linden," Westmoreland county, Virginia.

Endowed with a brilliant intellect, a charming manner, and a big and generous heart he made for himself a place in the hearts of those he loved that now can never more be filled.

His helping hand to those in dire need has often come as "the benediction that follows after prayer."

A loyal and devoted son and brother, he has passed to his reward. "Faithful to the end."

It is so natural that we fall asleep
Like tired children when the day is done,
That I would question why the living weep
When Death has kissed the laughing lips of one.

We do not sigh when golden skies have donned
The purple shadows and the gray of night,
Because we know the morning lies beyond,
And we must wait a little while for light.

So, when grown weary with care and strife,
Our loved ones find in sleep the peace they crave,
We should not weep, but learn to count this life
A prelude to the one beyond the grave;

And thus be happy for them, not distressed,
But learn to lift our hearts with love to God and smile.
And we anon like tired ones will rest,
If we w... hope and wait a little while.

Susan Reavis Cooke.

Died at her residence in Ashland, Virginia, Thursday morning, April 28th, Mrs. SUSAN REAVIS COOKE, relict of Charles Cooke, in her 73d year. Mrs. Cooke was a native of North Carolina, born at Kinston, an only child of the union of Judge Turner Reavis, of Alabama, and Sarah Katherine Gatlin, granddaughter of Colonial Governor Richard Caswell. She was married in 1856 to Charles Cooke, of "Dewberry," Hanover county, Virginia, whom she survived not quite two years. She was the mother of nine children, seven of whom survive her—Mrs. Huling P. Robertson, Temple, Texas; Mrs. Elizabeth C. Ward, Livingston, Ala.; Miss Susan R. Cooke, Washington, D. C.; Misses Sarah C. Cooke and Christine Cooke, Ashland, Va.; and John H. Cooke and Charles B. Cooke, of Richmond, Va.

A devoutly Christian, self-sacrificing and devoted mother, a loving and affectionate wife, and ever faithful friend, has been called to her reward

OBITUARY.

Mrs. Mary Mitchel Page.

MARY MITCHEL, widow of Roger J. Page, and daughter of John Mitchel and Jane Verner Mitchel, died at her residence, St. Luke's Rectory, Lebanon, Penn., on Tuesday, April 26. Funeral services at St. Luke's church, Lebanon, Penn., on Thursday, April 28, at 4:30 P. M. Interment at Woodlawn on Friday, April 29, at 3:15 P. M.

Mrs. Mary Mitchel Page is the second daughter of the late John Mitchel, the Irish journalist, author and Nationalist. She was born at his town house in Dublin, Heathsfield, Upper Leeson street, on the 16th of August, 1846. During her childhood she shared the eventful life of her father, going with him into his exile in Australia, and later living both in this country and in France. During the Civil War her father and brothers were enlisted in the Confederate service, and she with her family lived in Richmond, Virginia. On October 3, 1867, she was married at St. Paul's, Richmond, to Roger J. Page, son of the Rev. Charles Henry Page and younger brother of Legh Richmond Page, Esq., of Richmond. To them were born two children, the elder, John Mitchel Page, rector of St. Luke's, Lebanon, the younger, Roger James Page, who died in infancy. Her husband died on the 29th of July, 1889. For the past seven years she has made her home with her son at St. Luke's rectory, in Lebanon. No brothers or sisters survive her. Her nearest relatives being her nephews, the Honorable John Purroy Mitchel, of New York, and Thomas O'Connor Sloane, Jr., Esq., of South Orange, and his children.

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"It's the grandest thing in the world to have learned how to work!" So cried a girl, just out of college, with honors in the classics and in music still winning praise for her, as she stood with that prosiac object, the duster, in her hand, one sunny morning. A doctor's daughter, she found use for every one of her varied talents, and they ranged from cooking and dusting to nursing and composing lullabies, or performing at the great concerts every spring. A zeal for work, a cheery, healthful faith in the comfortableness of work, and a restful satisfaction in doing each detail with care and pride, made of that talented girl a royally healthful, bonny, and effective woman. "It's work that I don't want to be caught doing that wears me out," said another girl who took her domestic duties as a "drudgery."

"I had a horrid vacation," said a little sophomore to another. "I was so happy here at college, but when I got home I didn't have to do a thing, and I was too lazy to make myself work, and I was bored to bits."

"Bored to bits" is a most utterly useless and unnecessarily selfish state to be in. Work heartily, work proudly, work unselfishly, and there will always be an abundance of satisfying, gladdening things to do.

Rice and How to Cook It.

Cooking rice is a great art which is easily mastered by those who are willing to take the trouble. In the first place, do not get inexpensive rice. Even the best grade is not especially dear. Always ask for the very best quality and you will find the grains are whole and there is no chaff, unlike the rice one gets in some lunch rooms, boarding houses and restaurants, which is soft and wet like mush and full of little pieces of debris. This cheaper quality is neither so nourishing nor so palatable.

Rice cannot be cooked properly unless it has been washed carefully. Put it in a coarse strainer; set the strainer in a basin of cold water; pick out all pieces of foreign matter, and change the water again and again until it remains clear. Then the rice is ready to be cooked.

Take one and one-fourth cupfuls of boiling water, one-half teaspoonful of salt and a half a cupful of rice. Put into boiling water the rice and salt, in the upper half of a double boiler, and steam for about three-quarters of an hour or until there is no grittiness left in the grains, which should be quite soft. Add a little water if the rice becomes too dry when cooking. When done pour into a colander and set on the back of the stove or in the oven for two or three minutes, until all dampness is absorbed and each grain of rice stands out from its fellow. Rice cooked in this way is more delicious than could ever be imagined by those who have only tasted the mushy kind.

Fine linen, such as infants' clothing, pocket handkerchiefs, &c., that has become yellow, may be whitened by boiling in strong suds made with yellow soap and milk and water—half milk and half water. Boil for half an hour, wash in ordinary hot suds, rinse in clear hot water, then in cold blue water.—Philadelphia Star.

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"Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks on earth—the Wonderful—
And all great deeds are done for him."

What we need is the power to see—to see chariots and horses on the mountains; to see God all about us; to see the strong right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the Everlasting Father. And seeing this, we shall have the prophet's hope and the prophet's faith, and the prophet's trust that they who are with us are more than they who are against us. The prayer, then, that befits our lips day and night continually is, "Lord, we pray thee, open our eyes, that we may see."—Walker Jubb.

Desire only the will of God. Seek Him alone, and you will find peace; you shall enjoy it in spite of the world. What is it that troubles you? Poverty, neglect, want of success, external or internal troubles? Look upon everything as in the hands of God and as real blessings that He bestows upon His children, of which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace.—Fenelon.

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Our Catalogue and Prospectus for the coming year, which will shortly be delivered, will show very few changes in the faculty and teaching force and will indicate the determination to conserve the plan of the school without alteration, and to maintain the standards of home government, tuition and personal attention, with the fullest measure of equipment necessary to an undertaking of this nature.

With this reference to our intentions we wish to couple our deep appreciation of the innumerable tokens of admiration and regard for the late head of our school faculty, and for the clear and marked manifestations of sympathy with us and of evident interest in the welfare and progress of Gunston Hall.
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Bear His mild yoke, they serve Him best; His state
Is kingly; thousands at his bidding speed
And post o'er land and ocean without rest:—rest:—
They also serve who only stand and wait.
—John Milton.

It is the love of money, not money itself, which is the root of all evil.

The world has yet to see what the Lord can do through a wholly consecrated church.—A. T. Pierson.

A legitimate concern for the bodily or spiritual welfare of any person is as different from a spirit of mere meddlesomeness as common sense is different from nonsense or no sense at all.

Invalids on an average will get more benefit from an increase of patience than from a change of doctors. Said the apostle: "Ye have need of patience." (Heb. x. 36.) H knew whereof he affirmed.

He who undertakes to choose his own way in life "takes his life in his hands"—runs a tremendous risk. Let God choose for you, both in the larger purposes of life and in its minor steps. There is no risk in risking all with One who is infinite in wisdom and love and power.

If men would only look at the life of Jesus to see what Christianity is, and not at the life of the poor representatives of Jesus whom they see around them, there would be so much more clearness, they would be rid of so many difficulties and doubts.—Phillips Brooks.

"Conscience appears to have a threefold office: First, it is a witness, testifying what we have done; second, a judge, passing sentence upon what we have done; third, it in some sort executes the sentence by complacency in the well-doer, and uneasiness in the evil-doer."—Wesley.

One sincere Christian, instinct with the gift of the Holy Ghost, who loves God for His own dear name's sake, and his fellow creatures for the sake of the God who loved them and died for them, is a more potent proof of Christianity than all the intellectual evidence that was ever produced.

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And humbly there to God our Father pray;
Oh, by the love which only comes from Thee,
Give us more love to-day:
Love which shall make some darkened life more bright,
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Love which shall strengthen feeble hands to fight
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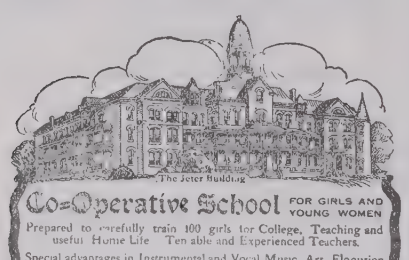
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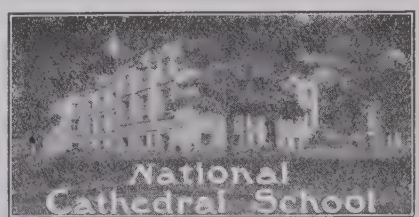
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., MAY 14, 1910. No. 20

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

A SERMON

Preached by the Bishop-Coadjutor of Virginia at the Opening Service of the Church Congress, May 10, 1910.

"We see not yet all things put under Him, but we see Jesus, * * * crowned with glory and honor."—Hebrews 2:9.

These are the words of a man sorely beset, not only by the contradictions in his own life but by the persecutions that his friends endured; all made harder to bear by the sharp contrast between what they actually suffered and that they thought they had a right to expect. They had accepted Jesus as Messiah, anticipating the setting up of His Kingdom. Instead they found themselves subjected to new and intolerable trials as the result of their faith. Under these circumstances perhaps nothing strikes one more in reading this epistle than the writer's apparent separateness from all that was going on about him. He writes as a looker on rather than as one enduring with others the contradiction of sinners against themselves, and yet throughout is manifest that sort of sympathy and solicitude for his fellow sufferers which nothing except actual experience could teach him. But there is never a note of uncertainty or discouragement. Rather does he treat it all as an incident, reminding them of their fathers, who, for the sake of their ideals, had steadfastly endured like suffering. And he bids them wait, with the sort of assurance one might display who knows beforehand what the end will be. His desire seems to be to change their point of view. If they have been in doubt, fearing lest their ideals and clinging to them were responsible for their woes, he urges them to accept willingly their woes, since through enduring these patiently their ideals shall be realized. So he is marked as one of the great ones, for in all the ages the men who have led others to higher levels, have been those rare souls who have seen what shall be hereafter so distinctly, as to be set free from need for the support of those standards upon which their generation has been accostumed to lean. Here is the distinction between the seer and the unreasoning optimist. While the latter would persuade men to believe all is well in spite of the facts in the case; the first accepts the facts, acknowledges their importance and all they involve; yet refuses to be overmastered by them, or discouraged. He meets them calmly as those things that are shaken, while he sets his face towards the things that cannot be moved.

So it becomes worth while to note the source of this man's serenity, to discover the conviction that made him able to be calm when others were dismayed. He states it in the words quoted just now. "We see not yet all things put under Him, but we see Jesus, * * * crowned with glory and honor." Nor is it difficult to understand why to him this is reason enough for being certain that all their suffering must end in joy. God had promised that the Incarnate One should be Ruler in that Kingdom in which all things should be subject to Him. Christ risen from the dead is the sure witness of that promise's fulfillment. He is the Revelation of what this chaos shall end in. He is the rational basis of human hope. He is the unanswerable argument for no-surrender. Hence the serenity of the man pressed and goaded though he was by the contradictions of his time; calm on account of the certainty gained through the inspiration of the Holy One. His gaze had rested on the things that cannot be shaken, concealed though these were by the dark snadow of the things that must be removed; and seeing, he was appalled by nothing that men could do to him. Now he would impart to others the strength he had received, by showing them the impotency of physical force. Though for the present it seem irresistible, Jesus crowned with glory and honor is the sure witness that this also is the creation of His will, and has no power in itself. In Christ risen it is showed beyond contradiction that physical force has no part in controlling man's destiny, since in His resurrection the Christ has exhibited man's mastery of physical conditions.

On this Revelation he rested his appeal that those enduring persecution should be patient. On this ground he urges them to be hopeful in the midst of their distresses. Because the sufferings of Christ were crowned by His resurrection, they were exhorted to see in their own sufferings their means of attaining the consummation of human life, the glory and honor of Him whom already we see thus crowned.

The growth of Christian civilization is wirtness to the reasonableness of this man's conclusion, and of his unerring wisdom in selecting the fact of the resurrection as the sure reliance and test for men distracted by the contending forces that seem to control human progress. This age is old enough to have demonstrated that the final test of human development is men's ability to realize spiritual things, in other words the growth of human character; and so far as this ability has been attained it is due to men who have refused to admit that there is any destiny for the race other than that revealed in the Christ risen from the dead, and who have on this ground resolutely persuaded their fellows from making compromise with physical force because of passing distresses.

But how did it happen that at such a period and under conditions so trying, this man was able to look beyond the confusion and the pain resulting, and refuse to rest his judgment on any consideration by which men were in the habit of being impressed? What made him able to put aside every suggestion of present relief, and practically declare that all that was then happening was but means for bringing to pass the completeness manifested in the Revelation of the Risen Christ? It must have been because he had learned the truth St. Paul emphasized so constantly, that in order to know the truth about human life and its relations, one must not consider any thing concerning a man only in its physical aspects, but must with Christ ascend into the presence of the Father and thence observing, learn all the truth about from things that on the earth. "Your life is hid with Christ in God" is the Apostle's way of putting it, and thus he differentiates Christianity from mateialism; since it is the revelation wrought in Jesus Christ that enables men to understand the differences between things considered with reference to their physical relations, and the same things considered with reference to

their value in ministering to human development. It is only when these are considered from the standpoint of the Risen Christ and their value found in the light of the truth which He has showed, that men can learn to use His gifts as He desires them to be used.

Nor was there ever a time when men needed more than now to be reminded that it is only so that they can learn the real value of those things which must be made use of in man's struggle upward. In this day when men are as gods, practically masters of the material universe, armed with powers not dreamed of in past ages, seeing visions almost divine of liberty and knowledge, nothing seems to be so little realized as the relation between the practical things of life and the truth revealed in the resurrection of Jesus Christ. To many among us it would be a veritable shock to be told that their knowledge and possessions are significant, chiefly because Jesus is crowned with glory and honor. And yet, if progress is to be real, and if men are to know how to do the world's work so that future generations will not have it to do it over again, and if mankind is to escape the suffering and waste that must attend the pursuit of wrong principles, the builders of our civilization must understand this lest carried away by the glamour and beauty of what they have wrought they be content to stop short of completeness.

"All things shall be put under Him." That is the slogan for builders whom the Holy One has called to the building. It is their reason for resolutely refusing to compromise with any impulse or suggestion that would spare the least of those enemies which He waits to be made His footstool. "Jesus crowned with glory and honor is the vision that must inspire the builders while they work, lest an earth-born ideal tempt them to leave off from building. "Jesus crowned with glory and honor" is the ground of the builders' hope lest they be wearied and faint in their minds. That glory is the answer to all life's contradictions, the balm for its suffering, the solace of its weariness, the compensation for its disappointment. "Jesus crowned with glory and honor" is the answer to pessimism, the cure of the cynic, the reassuring of the depressed ones, when to their view all things seem to continue as they were from the beginning.

We have come on a time when in the abundance of life bestowed by the Word of God Incarnate, men have practically become masters of the material universe. The day seems almost at hand when, if they will, men may establish such a social order as shall put an end to the wretchedness and squalor and hopelessness that are the tokens of surviving heathenism among us. With the ever-increasing wealth which the gift of Christ has enabled men to create, the day ought to be near when all our children may have fair opportunity for a right development. With increasingly clear apprehension of liberty the spectacle of men and women who are victims of men's sordidness or lust ought to disappear from our civilization. With ideals of social order ever becoming more definite, that blot on civilization revealed by children's courts and the appalling outlay for criminal expenses ought to be eliminated. In a word, when we consider how far the truth showed men by the Christ has been appropriated and applied, whether in science or politics or social economy, it would appear that the setting up of His Kingdom were already possible. Instead one might almost be excused if one should declare that the abundance of His gifts menace the very institutions which have made their acquisition possible. Science seems to draw men into what is called agnosticism. Added knowledge seems to increase flippancy. The amazing wealth of our time seems ready not only to destroy its possessors, but to increase the wretchedness of multitudes.

If the man who wrote our text were among us, what think you would be his attitude towards these things which seem to contradict the very Revelation of the Father and to belie the promise of the Christ? one thing is certain. He would not regard them from the standpoint of the pessimist. He would repeat the very words he wrote to the men of his own generation, bewildered if not discouraged by the difference between their expectations and the actual experiences of life; and he would have more certain grounds to-day than then, for declaring "though we see not yet all things put under Him, we see Jesus . . . . crowned with glory and honor. Wherefore let us run with patience, the race that is set before us." Nor can there be any doubt that he would make appeal to the Church, the Body of Christ, to ascend with its Lord into the heavens that from thence might be seen the things of time in their true relation, so that these might be interpreted for mankind in the terms of the Risen Christ.

The most superficial ought to be able to recognize the need for such fidelity on the Church's part. The least thoughtful might appreciate its value. Among the army of men doing splendidly the world's work, not a few have failed to realize the relation between themselves and that One who enables them. Too many regard the work they do as an end in itself. Too many count their own success as of sole importance. And yet we know that if their work and its fruits are to be for blessing to those doing them and for the whole family of God, these same men must first learn that they are Christ's as Christ is God's, else will the glory they create blind them to the glorious fruition towards which all things are tending, and which cannot be until the work these men are doing is done according to His will.

Such a demand might well inspire the Church with new energy since if its mission could be put into one phrase it would be that the Christ must keep the revelation wrought in Jesus Christ ever before the eyes of men so that while they work they may know what they are creating; that they may ever be kept in mind that He is waiting for them to make His enemies His footstool.

Self-evident as all this appears there is danger, lest the Church overlook its primary mission while it is absorbed in things of passing importance. To-day it is earnestly engaged in tasks for the relief of men's bodies. This is well, but might it not be better to show men so clearly the truth about human life and its relation to things material, that they learn how to provide relief for themselves and for one another? The truth is, if it could be showed that the Church exists to do eleemosynary works, it were economy to do away with the Church and study to remove the causes that render such works necessary. Or considered from the other extreme, if the Church could be proven to be an institution, having nothing to do with things of practical interest to humanity, having no message for men who live and work, concerned only with persuading men that some other existence is of more importance than this; its fate would already be written in the history of the religions that have passed.

Our Lord ordained and sent His Church to render the self same service to mankind that He Himself rendered while He was in the flesh; to show men so truly their relation to the Father and to the things of this world, that all they do and possess may be justly estimated and put to proper use. Nor did He send it forth on its mission until He had revealed to it the consummation of men's labors in Himself rises again from the dead. Hence the writer of our text had the Christ Himself for his justifier when he bade the people not to be discouraged by what they saw or suffered; but rather to be very courageous as seeing in Jesus crowned with glory and honor their proof that all is working together for the fulfillment of His will concerning mankind.

But if there is cause for concern lest the Church forget its high calling in its eagerness to render partial service to mankind, there is danger more sinister threatened elsewhere. The blindness of the Church when it pronounced anathema against the man who dared to use his intellect was no less damaging than would be any effort on its part to empty the Revelation of its significance by trying to make it conform to the opinions of men. The very greatness of the issues at stake demand that the Church

shake itself free from all that beguiles it, and fit itself to interpret from the King's seat the relation of all men's creations to things not seen as yet. To illustrate what I plead for, it is not necessary to more than refer to the efforts we are familiar with to reduce the Revelation to the little compass of men's philosophy, while the desperate need of men for help is showed in the challenge to the Church that it show the meaning and interpretation of the things men know to be true, and which they have discovered, because they love the truth. If all truth is of God then it is not for the Church to combat or scorn or blink the findings of men, but rather is it its sacred obligation to interpret these in the terms of the Resurrection.

No man who loves his kind can be free from solicitude at any sign of compromise on the part of men who are sent to bear witness to the Kingdom of God, since such an one cannot but know the desperate danger besetting those our brethren who work where they are in constant peril of being overwhelmed by despair, the child of materialism. For brave men the challenge must be a call to service, since it is but in other terms the same commission the Christ intrusted to His Church when He bade it go "Teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world."

I have been grateful for the opportunity that has been accorded me to bring this to the Church Congress, since here it were impossible for men to rest content until they know all His will concerning His redeemed ones. Here more surely than in any other assembly the demand that man's seen and proven things shall be reconciled with the economy of the Kingdom of God, must have sympathetic consideration. Here more keenly than elsewhere must be felt the unworthiness, the almost cynicism of trying to reduce the Revelation to the compass of a man's intellect. Here more gladly than any where else must be accepted the challenge to interpret for men in the terms of the Resurrection all the truth they have learned or discovered as the reward of giving themselves that they might know the truth hidden in the material universe.

And surely this task will be undertaken with joy, seeing that those assembled here need not to rely on their own understanding, but on the Spirit He has given; seeing also that the Blessed Sacrament bears witness that He will Himself sustain and strengthen and illumine those to whom He has given life from above, and whom He has sent as He was Himself sent of the Father.

Church Intelligence.

CALENDAR.

May.

1—Sts. Philip and James.
5—Ascension Day.
8—Sunday after Ascension.
15—Whit-Sunday.
16—Monday in Whitsun-Week.
17—Tuesday in Whitsun-Week.
22—Trinity Sunday.
29—First Sunday after Trinity.

Collect for Whit-Sunday.

O God, who as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

Foreign.

Death of the King.

After a short but notable reign of nine and a half years, King Edward VII died Friday, May 6, at 11:45 P. M. His death was, until a few hours before it took place, utterly unexpected and was a great shock to the nation and the entire world. His Majesty had utterly disproved every criticism of his enemies, made at the beginning of his reign, and entirely fulfilled every hope and prediction of his friends. In many ways he was a great ruler: as a peacemaker his reputation had become world-wide, and as a conservative power in national politics, his influence was wonderful.

He had, apparently, the confidence of both parties and all classes, and his loss, in the present political crisis, is almost, if not quite, irreparable. Not only his capacity as a statesman, but his qualities as a man, had made him generally popular, and even his august mother, most notable of modern sovereigns, will not be much more missed and honored than will be the late King.

His son, King George V is much less well known than was the late King on coming to the throne, and the nation and the world waits with some anxiety the development of his character as the head of Imperial affairs.

American.

Conference of Church Clubs.

The National Conference of Church Clubs will take place in Portland, Maine, June 7, and 8. The Holy Communion will be celebrated in St. Luke's church, with an address by Bishop Codman of Maine. The business sessions will be held in Cathedral Hall. Addresses will be made by Mr. James M. Lamberton, president of the Club; Mr. Clinton Rogers Woodruff, of the Church Club of Philadelphia; Prof. Kenneth C. M. Sills, of the Church Club of Maine; Mr. James A. Waterworth, of the Church Club of St. Louis; Mr. Burton Mansfield, of the Church Club of Connecticut; Mr. George Gordon King, Treasurer of the Board of Missions, and others. A reception and dinner will be given by the Church Club of Maine, and Mr. Robert H. Gardiner has invited the delegates to luncheon on Thursday, June 9.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

120th Annual Council—The Advancement Society—Division of the Diocese Deferred.

The 120th annual Council of the Diocese was convened in the beautiful little town of Sumter on May 3, in the new parish Church of the Holy Comforter. The opening service was commemorative of the founding of the Society for the Advancement of Christianity in South Carolina, one hundred years ago. At the request of the trustees, the Bishop preached the sermon, which was admirable, as are all of his sermons. This society was started by Bishop Dehon when he was rector of old St. Michael's church. It was modelled after the Society for the Propation of the Gospel in the Mother Church. Its work has been continuous and extensive, both missionary and educational. The losses of this Society and other Diocesan funds at the close of the Civil War amounted to $184,000. This will show that our people were generous to their Church when they had the means. The capital of the Clergy Relief Society of this Diocese now amounts to $104,000, having been begun about 140 years ago. The Advancement Society aids struggling parishes and missions and assists theological students of the Diocese in getting their education.

After the opening service of the Council organization for business was effected, the usual committees appointed and the legislative work begun. There was a large attendance both of clergy and laity. The Bishop read his annual address, which was a general review of the year's work, with hopeful prospects for the future. The Bishop touched upon the subject of Church Unity, which he has greatly at heart. He is to give a Reiniker Lecture at the Theological School in Alexandria, Va., on this topic, about the middle of this month.

There was little new legislation enacted by the Council, save the establishment of a permanent committee on finance, to act as auxiliary to the Bishop and the Board of Missions in the raising and expenditure of money. It was recommended that the Easter collection be hereafter be devoted to Diocesan Missions among both races. Wednesday night there was a great missionary meeting, when the reports of the Board of Missions and the several Convocations were made. The Rev. A. E. Cornish, Archdeacon of the Colored Work, gave a full and lucid report of his work. The board made an additional assessment on all parishes and missions of 20 per cent. to meet the Diocesan necessities and avoid the continual begging for money. It was understood that a corresponding decrease in the assessments for the support of the Bishop would be made, but it failed to appear. Thus year by year all the financial burdens are increased. Very good reasons can alway s be given for their additions, though I fear that too much stress is being laid upon the purely financial side of Church Work among ourselves as well as other Christians.

Tuesday night was given to the Laymen's meeting as supplementary to the

more general and larger movement on the same lines. The meeting was well attended, some inspiring addresses were made and a keener interest manifested in the wider development of what seems to be a great national aspiration. The various ministers of the town were invited to seats in the Council, among them being the Jewish Rabbi.

Dr. Hall, vice chancellor of the University of the South, addressed the Council Thursday morning. The address was excellent.

The division of the Diocese was defeated by a very small majority of laymen, the clergy voting strongly in favor.

The finances of the Diocese were reported to be in good shape, with a considerable increase of income for the ensuing year, owing to sound re-investments at a higher rate of interest.

The place of meeting for next year is Yorkville, where is located the Church Orphanage in buildings which were formerly the King's Mountain Military School, whose head was the famous General Micah Jenkins, who fell in Virginia during our Civil War.

Tuesday afternoon there was a fine reception at the residence of Mr. Lee, when the deputies to the Council had the privilege of meeting the hospitable people of Sumter. Of course, in this way, a whole afternoon was lost by the Council, whose work was seriously delayed. It raised the question as to the propriety of consuming the time of business men who come to attend the necessary requirements of the Diocese, financial and legislative, in purely social enjoyment. There is much to be said on both sides, though it is difficult to decide whether the social intercourse carries with it compensative advantages. It is well for the men of the Diocese to become acquainted with each other. Our general tendencies in all directions are now so utilitarian that it is perhaps wise to give the amenities of life a chance.

The election to the standing committee and of deputies to the General Convention consumed much time and occurred after many of the deputies had left, thus probably influencing the result very materially. It would be wiser to let each Convocation nominate its representatives on the Standing Committee and the deputation to the General Convention. As things are now the same men hold all the offices, though the representation is fair enough from a territorial point of view. However, the interest must be diminished and the knowledge of Diocesan affairs restricted by the fewness of those who participate in administration. Much time would be saved for other matters by changing the method of nominations, which is needed to prevent the hurry at the close of the Council in aranging matters of routine.

On Thursday night a genial gathering of the Sewanee men completed, so to speak, the Council. This gathering or smoker was arranged by the president of the South Carolina Alumni Association, Mr. J. Swinton Whaley.

The elections were: Standing Committee—Rev. John Kershaw, D. D., Rev. A. R. Mitchell, Rev. H. H. Covington, Rev. A. S. Thomas, Messrs. R. J. Manning, T. W. Bacot, H. P. Duvall, J. A. Ball.

Board of Missions—Rev. O. T. Porcher, Rev. W. B. Gordon, Rev. John Kershaw, D. D., Messrs. R. I. Manning, E. P. Long, W. P. Dehon.

General Convention—Clerical—Rev. John Kershaw, D. D., Rev. A. S. Thomas, Rev. K. G. Finley, Rev. A. R. Mitchell. Lay—Messrs. R. I. Manning, J. P. Thomas, Walter Hazard, T. W. Bacot.

Trustees of the University of the South—Rev. O. T. Porcher, Dr. Wm. Eggleston and Mr. J. Swinton Whaley.

As the Bishop was about to call the Council to order, one of the clergy presented him with a handsome cedar gavel, made from the wood of an old tree on the grounds of the Porter Military Academy. Last year the chairman kept order, or called to order, with a pocket knife, which, to the donor of the gavel, did not seem at all consonant with the dignity either of the president or the body over which he presided. Councils come and go, often, to the casual observer with little to their credit, yet the broad stream of the Church's vast current moves on and up towards the great end of her being, the salvation of souls through Jesus and the Spirit. Our small criticisms pale before the larger purpose and the slow yet real accomplishment.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

JMeeting of Daughters of the King—Memorials Presented—Church Improvement—The Sextons' Association — Ordinations—Commencement Training School for Nurses—Pennsylvania Delegates to the World's Congress.

The forty-ninth meeting of the Philadelphia Local Assembly of the Daughters of the King will be held in St. James' church, Bristol, on Tuesday, May 17. Addresses will be made by the Rev. S. M. Nolden and Deaconess Emily L. Ridgley. The Rev. Wm. M. Groton, S. T. D., will preach the sermon in the evening..

A fine Caen stone lectern was dedicated to the memory of the late Rev. Joseph R. Moore, in the Church of the Resurrection, on Sunday evening, May 8, when the Rev. Simeon C. Hill, a life-long friend of Mr. Moore, preached the dedication sermon. It is the gift of the former and present Chancel Committee of the church.

There has been placed upon the Holy Table of St. Matthew's church, Francisville, a handsome brass cross, in memory of Horace Everett, as a loving gift from Miss Gertrude Everett.

The vestry of St. Matthew's have decided to give their rector, the Rev. C. C. Pierce, D. D., the much needed aid of a curate, and have chosen Mr. Stanley West, who will graduate from the Divinity School and be made a deacon in June.

Last December the chancel of St. James' church, Hestonville, was decorated as a memorial of Mrs. Corbin B. Stewart. An iron fence has been erected around the church property and now a lot in the rear, 25 by 80 feet, has been bought for $1,100, as a protection against fire, to secure light and for increased building when needed.

The Philadelphia P. E. Sextons' Association celebrated their sixth anniversary in the chapel of the Meditator on Tuesday, May 3, beginning with a Corporate Communion at which the vicar the Rev. H. McKnight Moore was the celebrant. After the business meeting a banquet was served to which the rectors of the parishes represented were invited, some 50 in number. Mr. Moore acted as toast-master. Addresses were made by the Rev. Carl E. Grammer, S. T. D., the Rev. Wm. P. Remington and others.

The Associate Alumni of the Divinity School will hold their annual alumni exercises on Wednesday, June 8; the commencement will be in St. James' church on Thursday, June 9; the sermon will be preached by the rector, the Rev. W. C. Richardson, S. T. D.

The ordination of the class of 1910, Divinity School, will be held in the Church of St. Jude and the Nativity on Sunday, June 5.

The Pennsylvania Commandery of the Naval and Military Order of the Spanish-American War held its annual memorial service in St. John's church, Lower Merion, accompanied by the officers of the Second Regiment Infantry, N. G. P., on Sunday, May 1. The rector and chaplain of the commandery, the Rev. Henry A. F. Hoyt, D. D., conducted the service and the Rev. Charles Campbell Pierce, D. D., major and chaplain, U. S. A., retired, preached the sermon.

The annual commencement of the Training School for Nurses of the Episcopal Hospital, when twenty young ladies were graduated, was held in the chapel, on Friday, May 6. The chaplain, the Rev. Wm. F. Ayer, conducted the services, the diplomas were given by Mr. J. C. Browne, vice-president of the board of managers. Dr. Charles Harrison Frazier, of the hospital staff, addressed the class.

Nine commanderies of the Knights Templar, composing Division I of Pennsylvania, assembled at the Masonic Temple and marched to St. Matthew's church, where a service was held for them on the night of Ascension Day, the rector, the Rev. C. C. Pierce, D. D., preaching the sermon.

The Board of Missions has honored Pennsylvania by appointing a larger number of delegates to the World's Missionary Congress to be held in Edinburgh, June 14-23, than from any other Diocese. Those so appointed are the Rev. Dr. and Mrs. J. De Wolf Perry, Dr. and Mrs. J. Nicholas Mitchell, the Rev. Herman L. Duhring, D. D., Mr. Charles E. Beury, Mrs. John Markoe and Miss Lucy B. Duhring.

The Rev. Herman L. Duhring, D. D., will sail from Philadelphia with two of his daughters, on Friday, May 27, on the Marquette.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Woman's Auxiliary—The Apportionment—Bishop Kinsman's Appointments—Rector to be Instituted—Address on Taxation—New Parish Building for Trinity, Wilmington. To Consider the Marriage Laws.

The Woman's Auxiliary will hold its annual meeting in St. Andrew's, Wilmington, on May 26. The Bishop and Miss Julia C. Emery will make addresses. Many delegates are expected.

The treasurer of the Board of Missions reports that ten parishes or missions in Delaware have completed or exceeded their apportionment for this year. Thirteen parishes or missions have completed or exceeded their apportionment for Diocesan Missions for the year.

The Bishop's appointments for May are: St. Philip and St. James' Day, St. Andrew's, Ellis Grove; All Saints', Delmar; St. Philip's, Laurel; Sunday after Ascension, Christ church, Dover; St. Paul's, Camden; St. James', Newport; Whitsunday, St. John's, Little Hill; Old Christ church, Broad Creek; St. Luke's, Seaford; May 17, St. Barnabas', Marshallton, Sunday School Institute; May 19, Diocesan Trustees'

meeting, and the Church Club dinner; May 21, St. Peter's, Smyrna, Junior Auxiliary; Trinity Sunday, Old Swedes, Wilmington, ordination to the priesthood and confirmation; St. Thomas', Newark; May 26, meeting of the Woman's Auxiliary. In addition to these the Bishop has thirty-five week-day appointments for confirmations in the Diocese of Pennsylvania, helping its Bishops, during May and June.

Th rector-elect of Christ church, Dover, will be instituted on the Sunday after Ascension Day, by the Bishop, where he has already received a very cordial welcome. The Rev. Benjamin F. Thompson was Archdeacon of Reading and General Missionary in the Diocese of Bethlehem, since 1902. Except in his first charge, Keyport, New Jersey, he has spent his ministry in Central Pennsylvania, working at Mauch Chunk, Ashland and Birdsboro.

In St. Andrew's, Wilmington, the Men's Club has held a successful series of meetings monthly through the winter. The closing one was held May 2, with an address on Taxation, by Henry George, Jr., which was well attended.

In Trinity parish, Wilmington, ground has been broken for the new parish building, and with the money for it in hand or subscribed, the work will go forward promptly. One of the former rectors now living, the Rev. Henry B. Martin, D. D., of Chestertown, Md., preached at Old Swedes' church on one Sunday in Lent. Though his first visit in twenty-four years, he found quite a number of friends of his time of ministering here to welcome him. A junior choir of forty children is now helping in the worship. The Old Swedes' Branch of the Girls' Friendly, organized in 1884, held its thousandth meeting recently, celebrating the event with a very pleasing entertainment, to which they welcomed a large number of their friends.

The one hundredth and twenty-fourth annual Convention of this Diocese will be held in St. Philip's church, Laurel, on the first Wednesday in June.

The Ministerial Union of Wilmington has taken up the subject of stricter marriage license laws for Delaware, and the advisability of holding next autumn or winter, special services, either unitedly in one place, or simultaneously, in the various congregations. A definite plan will be reported later at the June meeting.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Meeting of the Cathedral League—Corner Stone Laid—Men's Missionary Society Formed—Clergy Changes.

Two events took place on the Cathedral grounds on Saturday, May 7. One was the annual meeting of the Cathedral League, held in the Synod, and the other, following it immediately, was the laying of the corner stone of the new Training School and Home for Deaconesses. Bishop Greer was indisposed and his place was taken by Bishop Partridge of Kyoto. Archdeacon Nelson presided at the League meeting, and the officers were re-elected. Judge Davis made an address intended to spur the League members on the larger things in behalf of the Cathedral. The architect, Mr. C. Grant La Farge, said he hoped the next part of the building to be taken up, after the choir and crossing are put into use, would be the great tower. He feared that unless this were erected at once, it might never be. It was announced that the opening will not take place before St. John's Day. Trouble over union labor, had by the contractors for the organ, has been settled by a court order, compelling labor unions to keep hands off. The League is composed of a large number of ladies who raise money to help endowment and construction of the Cathedral. The treasurer of the Cathedral stated that thus far $3,950,000 has been collected, of which $1,050 are in legacies. To maintain services will take $60,000 a year.

The corner stone laying was taken part in by Archdeacons Nelson, Van Kleeck, Burch and Thomas, the Rev. Dr. Grosvenor, and an address was made by the Rev. Milo H. Gates, of Intercession chapel, who has been a lecturer at the school. The new building stands immediately south of the Cathedral, fronting on the parkway.

It has been decided that the new Intercession chapel of Trinity parish, is to stand on Broadway and not on Amsterdam avenue, as at first proposed, at the corner of 155th street.

A Men's Missionary Society has been formed in St. Mary the Virgin parish, the rector approving but the laymen taking the lead. The idea has been, not that a committee raise money for Foreign Missions, for Home Missions, or for this cause or that, nor that rector and others come and appeal for funds. It is that the men of the parish, grouped into small bodies, themselves raise the apportionments and pay them over without expense to societies. Already the apportionment to the Board has been raised, amounting to $600, and efforts are now making to raise another $600. Almost every man in the parish has either given or pledged to do so, and the interest has multiplied many fold.

Preparations are making for the publication of a newspaper or review in the Italian language, to be circulated in New York and elsewhere, and to set forth the doctrines, history and practices of the Church. Behind it are some Italian clergy and laymen, who feel that this is the best plan to get into the minds of Italians in America the real position of the Church.

The Rev. Dr. Charles L. Slattery, the new rector of Grace church, preached for the first time as rector, on Sunday morning, May 8. In spite of a downpour of rain, many of the families of the parish were present to greet him. Referring to his beginning, he pledged the parish to the lines made famous by it for so many years, and asked the support of everybody in the difficult task before him. The opening parts of his sermon were devoted to tributes to the Rev. Dr. Huntington. It is understood that for the present, at least, no changes will be made in the clergy staff or in plans of work at church or chapel. Gratification is keen throughout the Diocese, over the selection of the Rev. Dr. Slattery, and also of his early taking hold of work.

Colored Church people are to erect a church costing $160,000, on a plot that has cost $140,000, making a total investment of $300,000. The parish is St. Philips', which sold its property in 25th street, for $140,000, and is rebuilding in Harlem on a site that extends from street to street and is ideal for the purpose in hand. The last services were held in the old church on May 1, and last Sunday they were begun in the basement of the rectory, to continue there for the summer. It is expected to have the basement of the new Harlem church ready by fall. The rector is the Rev. Hutchins C. Bishop.

Clergy changes this spring are many. Apart from a new rector at Grace church, there are to be several new assistants there, the names of whom have not yet been given out. The new rector, the Rev. Dr. Slattery, has moved into the rectory, but goes abroad almost at once, to be absent until October. At Calvary, Mr. David Bowen who comes from the General this year, will become a curate, and the Rev. F. W. Arthurs is leaving to accept a rectorship. At St. George's the Rev. A. S. Pauzant goes to Erie, to have charge of Trinity and be assistant at St. Paul's, and there come to St. George's from Cambridge, Messrs. George E. Norton and John F. Scott, and from the General, Mr. Gerald A. Cunningham. Holy Trinity, Harlem, adds a third member to its clergy staff, the new man being Mr. Wm. B. Stevens, from Cambridge. The Rev. W. L. Caswell, from the Bronx Church House, becomes second assistant at St. Thomas' church, and the Rev. F. W. Cornell, of the City Mission staff, becomes vicar of St. Thomas' chapel. The former vicar, the Rev. R. R. Claiborne, leaves to become chaplain of the Orphans' Home and Asylum, New York. The Rev. H. C. Dyer, who left Bellevue some time ago, to recover his health, has succeeded and now becomes chaplain of the Manhattan State Hospital. The Rev. R. T. Homans has left the Incarnation to become rector of Grace church, Jamaica, and no new man has yet been secured in his place.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. R. D. Tucker, D. D., Coadjutor

Trinity Church, South Boston.

This is a church of much promise. Situated as it is in a thrifty, growing town, with a thickly settled surrounding country of well-to-do farmers, there is a bright future. The church is attractive and well fitted, with a seating capacity of 250 people, having a comfortable Sunday School room in the rear, and a splendid rectory. The vestry and other organizations are in healthy working condition. Indeed, everything seems ready and willing to go vigorously forward.

The parish is now vacant, the Rev. George P. Craighill having recently left for another work near Richmond.

About eight miles up the railroad is News Ferry, where Grace church is situated within the same parish with Trinity church and much older. Grace church is the only church of a large rural community and has much to do in ministering to a great many people. There are one or more good openings for missions within this parish and it is a fine field for some man filled with energy and missionary spirit.

St. John's, Halifax.

Frequently the Church at large is unconscious of the heroic aggressive missionary work which is being done in some of the old parishes of the Diocese. A visit to Houston, Halifax county, revealed some work not only mapped out, but actually accomplished. Under the wise guidance of the rector, the Rev. Flournoy Bouldin, a chapel has just been erected by the good people of St. John's church, finished and paid for. This chapel is about four miles from a church of any description, and ministers to a people who have for years been largely neglected. A splendid Sunday School is held every

Sunday afternoon, managed and taught by members of St. John's. Also this same splendid old church supports a trained nurse for the community surrounding the chapel. On the first and third Sunday afternoons these people are given a service and sermon.

There is, also, just on the border of the town of Houston a new chapel and rectory erected for the colored people, done chiefly by the generous gifts of the Church people of the town. Everything in and around this plant is as neat and comely as one could wish. The Bishop has sent one of his best colored deacons to work in this field, whose maintenance rests largely upon the white people. The colored people appreciate these efforts in their behalf and attend the services and take active part in them. What splendid Church extension work this is and may the strong churches everywhere lend their good offices in extending the kingdom of the blessed Master.

Church Work in Mecklenburg County.

The Rev. B. D. Tucker, Jr., is rector of two parishes—St. Luke's and St. James'—in Mecklenburg county. He holds services at six points, ministering to two hundred or more communicants. Since he has been in charge he has accomplished a great deal and aggressive work has been done in every department.

Recently an interesting service was the reopening of St. Andrew's church at Baskerville, which has been undergoing improvements and repairs for the past three months. The church was reopened with appropriate services on Wednesday, May 4. Bishop Tucker, the Rev. P. M. Boyden and the Rev. E. R. Carter—both former rectors of the parish—assisted the Rev. B. D. Tucker, the present rector, in the service. At the afternoon service the Rev. P. M. Boyden made an address on the History of St. Andrew's, and Bishop Tucker also made a short address.

St. Andrew's formerly stood near the old Baskerville place, Eureka, but during the rectorship of the Rev. Mr. Boyden, the building was removed to its present site, near Baskerville Station, on the Southern Railroad. The congregations have gradually outgrown the seating capacity of the church. Accordingly an addition has been made to the main building; and a vestibule has been added, giving one entrance instead of two, as formerly. A large cross has been placed in the gable, and the whole effect of the building has been improved. The interior improvements include the addition of a choir to the chancel; new pews—the latter the gift of a friend of the parish—and a central aisle, which affords the congregation ecclesiastical perspective.

Last week the Rev. John R. Matthews concluded a helpful mission at Christ church, Smithfield.

By the will of the late Fred. G. Brown, vestryman of Grace church, Anderson, S. C., of which the Rev. Sanders R. Guignard has recently become pastor, the parish receives a bequest of $1,000, to be applied on the indebtedness of the church; and acting on the inspiration of this, the congregation has already subscribed a sufficient amount to cover the remaining $400, which makes possible the consecration of the church at an early date.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Services of the Council.

Tuesday, 8:15 P. M.—Holy Trinity church—In the interest of the work of the Sunday School. Rt. Rev. R. A. Gibson, D. D., will preside. The opening service, Rev. J. J. Gravatt, D. D. Speakers—Rev. Thomas Semmes, Rev. W. M. Clark, Rev. R. A. Goodwin, Rt. Rev. A. S. Lloyd, D. D.

Wednesday, 10 A. M. Opening service in St. John's church. Speakers—Rev. E. L. Goodwin, Rev. R. A. Goodwin.

Wednesday, 3:30 P. M. The Council meets for organization in Holy Trinity church.

Wednesday, 8:15 P. M. The Council sits as a Board of Missions, in Holy Trinity church. Report of the Executive Committee and the report of work among the colored people will be read. Statement of work and needs in the field will be made by several missionaries.

Thursday, 11 A. M.—Divine service; preacher, Rev. J. J. Wilkins, General Secretary Clergy Pension Fund.

Thursday, 8:15 P. M.—Service in the interest of General Missions. Speakers—Rev. W. D. Smith, a missionary from the foreign field, assigned by the Board of Missions; a representative of the Laymen's Missionary Movement; Rt. Rev. A. S. Lloyd, D. D.

Friday, 11 A. M.—Divine service; preacher, Rev. P. P. Phillips.

Luncheon will be served for the Council daily at 1:45 P. M. Wednesday, by the ladies of St. John's church, in their lecture room; Thursday, at the Episcopal residence, given by the Bishop of the Diocese; Friday, by the ladies of Holy Trinity church, in the parish house.

A Notable Record.

At the annual meeting of St. James' congregation, Richmond, on May 4, the vestry presented a silver loving cup to their honored Junior Warden, Mr. W. Fred. Gray, as a token of love and esteem and profound confidence, on the completion of his fifteth year as vestryman of St. James' church.

Mr. Gray was elected vestryman at Easter, 1860, before the beginning of the Civil War, and has served uninterruptedly since that time, and has been one of the most valued members any vestry ever had. He has served through or during the Episcopates of seven Bishops and Assistant Bishops of the Diocese, and during the terms of three rectors of the parish. During these years, he has not only served his congregation, but also the Diocese in many capacities. He was, for about forty-five years, an active member of the executive committee of the Diocesan Missionary Society, and was a valued and useful member of that organization during the years of its hardest work, having been elected to membership on it by the Council of 1862.

St. James' vestry and the members of the congregation hope and pray that his zeal, energy, wise counsel, and judicious help may be spared to them for many years.

Mr. Gray is the oldest vestryman in service, by far, in the city of Richmond, and probably in the State of Virginia, and certainly there is none other with a finer record of zeal and devotion and liberality and faithfulness in his position.

Valley Convocation.

At the meeting of the Convocation of the Valley of Virginia at Calvary church, Front Royal, Rev. R. Wyndham Brown, D. D., rector, on April 20-21, the Rev. Wm. D. Smith was appointed representative on the Executive Committee of the Diocesan Missionary Society. Mr. Smith announced that the Bishop had decided to send a deacon from the graduating class at Virginia Theological Seminary, to take up the missionary work in the Convocation.

Associations were appointed to be held at Mount Jackson and White Post, the missioners to be the Rev. Messrs. J. R. Ellis and W. D. Smith.

At the missionary meeting on Wednesday night, an address of much power was made by Bishop Lloyd. The presence of the Bishop Coadjutor was a helpful circumstance in connection with the Convocation. On Wednesday he confirmed three candidates. The Rev. Dr. Brown, who has been in charge but a short time, is doing excellent work.

The following clergy were present: Bishop Lloyd, the Rev. Messrs. Robeson, Darbie, R. C. Cowling, John McGill and R. W. Brown, D. D.

The New Church School at Charlottesville.

Miss Mary Hyde DuVal, formerly of Maryland, but now of Gordonsville, Va., an educator of wide experience and splendid executive ability, has been elected principal of St. Anne's School, the new seminary for girls and young women to be operated at Charlottesville, Va.

The purchase price of the property was $16,000, of which $11,500 has been received in cash and the deed of the property has been delivered.

The board of directors is as follows: The Rt. Rev. Robt. A. Gibson, Bishop of Virginia; Corbin Thompson, of Woodbridge, Va.; Judge John M. White, H. Clay Marchant, George R. B. Michie, E. I. Carruthers and Rev. H. B. Lee, of Charlottesville, Va.; Dr. Thomas Nelson Page, of Washington, D. C.; James A. Moncure, of Richmond.

The executive committee consists of Judge John M. White, chairman; Rev. H. B. Lee, Capt. H. Clay Marchant, George R. B. Michie and E. I. Carruthers.

The officers of the school are: Rt. Rev. Robert A. Gibson, president; Judge John M. White, vice-president; E. I. Carruthers, secretary; J. M. Robertson, treasurer.

The property, formerly known as Rawlings Institute, and operated for many years as a Baptist school, will be thoroughly repaired and improved in readiness for the opening of the session in the fall.

Robest Hunt Memorial.

To the Clergy and Lay Delegates of the Diocese of Virginia:

The Council of 1906 appointed a committee to unite with like committees from the Dioceses of Southern Virginia and West Virginia, to erect a suitable memorial to Robert Hunt. The memorial was in due course made and the expense of same divided among the three Dioceses. $565 of Virginia's portion has not been paid. As the work is finished and the money long past due, this debt ought to paid at once. To this end the Bishop has decided to devote the offering at the opening service of the Council to the payment of the obligation.

You are urged to make such collection from your congregation for this offering as will insure the securing of the necessary amount on this occasion. If each parish wil contribute at the rate of $10 each, the debt will be wiped out.

R. A. GIBSON,
L. R. MASON,
W. B. LEE,
W. M. CLARK,
ROSEWELL PAGE,

Richmond, Va., May 5, 1910.

Convocation of Colored Churchmen.

The annual Convocation of the colored workers of the Diocese was held in St. Philip's church, Richmond, on May 10. It began with divine services at 11 A. M., at which the preacher was the Rev. Joseph F. Mitchell, minister in charge of Meade chapel, Alexandria, his text being "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Colossians 3:17. Holy Communion was celebrated by Bishop Gibson, assisted by the Rev. Charles L. Somers, pastor of St. Philip's church.

After the service the Convocation organized for business, with Bishop Gibson presiding. Reports were made from the fields represented as follows:

The Rev. S. A. Morgan stated that his work at Gordonsville, Albano and Orange were progressing, especially the latter, where the Church has been recently organized, and where much vitality is manifest. The congregation has bought a church and made the first payment on it. Fourteen candidates were confirmed at the visitation of the Bishop, and more are preparing for confirmation.

The Rev. Joseph F. Mitchell spoke hopefully of the work at Meade chapel, Alexandria, where for some years he has been working faithfully to build a new church and rectory, and where his congregation and Sunday School are in good condition. Under his ministry there has been not a rapid, but at the same time a healthy growth. This will be accelerated by the building of the new church, toward which $1,047 are in hand.

The Rev. John H. Scott made an interesting and encouraging report of the new and growing church in Essex. Ten candidates were confirmed during the year, one man walking twelve miles in bad weather to his confirmation.. There are a number awaiting confirmation. A parish school has been organized and steps taken to build a house for the same.

The Rev. Charles L. Somers, of St. Philip's church, Richmond, was greatly encouraged by increased and increasing interest among his people.

The Rev. Joseph F. Mitchell, of Alexandria, and the Rev. Charles L. Somers, of Richmond, were elected clerical and J. G. Pendleton, of Essex, and W. R. Staff, of Orange, lay delegates to the Diocesan Council.

Many interesting addresses on the work in their respective fields were made by Dr. Fergusson and Silas Shackelford, of Richmond; J. R. Pendleton, of Essex, and W. R. Staff, of Orange.

A letter of regret at his inability to be present was read from Bishop Lloyd.

In the evening there was a missionary meeting, at which addresses were made by the Rev. John Moncure, D. D., Diocesan Archdeacon of the Colored Work, and the Rev. Messrs. John H. Scott and S. Alonzo Morgan.

On Sunday, May 8, Bishop Gibson visited Emmanuel Church, Henrico county, and preached and confirmed a class of nine candidates presented by the rector, Rev. Ernest E. Osgood, and at night in St. Mark's, Richmond, he preached and fourteen candidates were confirmed, presented by the rector, the Rev. S. Roger Tyler.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Archdeaconry of Washington—Ascension Day Services at the Cathedral. Confirmations at Kensington—Sunday School Rallies.

The spring meeting of the Archdeaconry of Washington was held on Wednesday, May 4, in the Church of the Ascension.

The Bishop opened the meeting with the celebration of the Holy Communion, and also presided. About forty members were present.

The Rev. Mr. Nelms read the report of the Committee on Sunday Observance, and the Rev. Mr. Howden, an interesting paper on the spiritual condition of the prisoners in the district jail.

The Rev. Richard P. Williams, Archdeacon, introduced a resolution looking to a change of the present arrangement of a rector-archdeacon. While carrying this double burden, Archdeacon Williams, also rector of Trinity, was seriously overworked, and compelled to rest for several months.

The annual Ascension Day service was held in the afternoon of that great Festival, on the floor of the crypt chapel of the Cathedral. The Bishop of Washington presided, assisted by the several canons, and also preached a stirring sermon, which pressed upon the several thousand people present, the importance and necessity of the great national church in the Capital of the country. Many of the clergy were present, vested, and taking part in the glorious worship of the day.

Recently, new interest has been aroused by the part which it is proposed for the Colonial Dames to take in raising funds for the Cathedral; and the opening of "The Book of Remembrance" again will give opportunity for many small contributions, in the form of "Five dollar subscriptions," payable in yearly instalments of one dollar each.

On the evening of Wednesday, May 4, Bishop Harding visited Christ church mission, Kensington, Md., and confirmed a class of eight candidates. This is the first class presented at this growing mission by the Rev. P. B. Stauffer, priest-in-charge, who took charge of it last summer.

The Rev. J. Homer Deis, who recently resigned the rectorship of St. Michael and All Angels' church, Washington, has made a temporary connection with Trinity parish, New York City, and is at work at St. Paul's chapel, one of the historic features of that great parish. There it was that Washington worshipped, and President Harrison, a century later. It is also said that this ancient church was spared from desecration by the British, during their occupancy of the city, in the Revolutionary War, because of the presence of the crown which adorned the top of the chancel.

The Bishop of Washington is the preacher of the baccalaureate sermon, this week, at the General Seminary, New York.

The thirteenth annual festival service of the Sunday School children of the District of Columbia, commonly called the "Sunday School Rally," was held, last Sunday, in two sections: the first, in Christ church, Georgetown, at 9:30 A. M.; the second, at 4 P. M., in the Church of the Epiphany. In Christ church, the speaker was the Rev. Harold Morse, of New Jersey; and in Epiphany, the "Greeting" was by the Rev. G. F. Peter; the "Announcement," by the Rev. Charles E. Buck, who said a few appropriate words for the Bell Home for Children, for whose benefit the offering was made; and the address was by the Rev. G. Otis Mead, of Virginia, who gave the large assembly a stirring description of Christian house-building, based on St. Matthew, 7:24-27. W.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

A Plan to Increase Interest in Missions. Ordinations.

A very interesting experiment has been tried through the winter and spring in the Diocese of Newark, to increase interest in Missions, by a committee, of which Rev. Dr. Blanchard is chairman. Parishes have been grouped together in neighborhoods for the holding of some forty meetings for men only, for instruction as regards the Mission work of the Church. Neither appeals nor offerings have been made, but instruction and information have been emphasized and opportunity has been given for discussion, and questions have been invited. Usually there has been one speaker for Foreign Missions, one for Domestic Missions, and one for Diocesan Missions. At some of the meetings it has been possible to have someone from the Mission House, but most of the addresses have been made by clergymen and laymen of the Diocese who have made special preparation. The meetings have been almost without exception, well attended, and great interest in them has been shown.

On the evening of May 3, a large reception was held in St. Luke's parish house, Montclair, making one part of the observance of the 50th anniversary of the semi-centennial of the parish. It was much more than a parochial gathering. Addresses bringing out one or another phase of the life and work of the parish were made by the Bishop of the Diocese, Rev. Dr. R. F. Alsop, Rev. Dr. Reed, and Rev. Dr. Bradford. It was announced that several hundreds of dollars had been given in the parish to send out to Rev. and Mrs. Gilman, who lost everything in the Chinese Rebellion at Changsha. Mrs. Gilman is the daughter of the rector of St. Luke's, Rev. F. B. Carter. When recently returning to China they were remembered in a substantial and generous way by the parish.

Ordinations.— At Grace church, Orange, May 3, Joseph R. Lynes and E. Ashby Gerhard, priests, the first presented by Rev. C. E. Hutchison, rector of Christ church, East Orange, who was also the preacher; the second by Rev. C. T. Walkley, of Grace church, Orange, in which parish Mr. Gerhard was brought up. Mr. Lynes is curate at Christ church. Mr. Gerhard is in charge of St. James', Cambridge, Mass., but he goes to missionary work in Wyoming.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Sunday School Missionary Rally. Lenten Offerings — Church Club Meeting—Accident to a Clergyman. Laymen's Missionary Movement in St. Paul—Confirmations at St. Mark's, Lake City—Beautiful Ascention Day Custom.

A Sunday School Missionary rally was held in All Saints' church, Minneapolis, on Sunday, April 10, at 3 P. M. The speakers were the Rev. C. C. Rollit, Department Secretary, and the Rev. J. E. Freeman. Reports of Lenton offerings showed over $1,000 given by the Sunday Schools of the Twin Cities alone, with St. Paul's, Minneapolis, in the lead, giving $425, with an average of $1.76 per box.

St. Paul's church, Minneapolis, under the able leadership of the Rev. T. P. Thurston, is now moving to procure the services of an assistant rector.

Gethsemane, Minneapolis, is taking a step of importance in the purchase of a well located property for a rectory. The initial payment to close the purchase is about being made.

The Church Club of the Diocese met on Thursday evening, April 14, at Field, Sclick & Co's tea rooms, St. Paul, Mr. A. A. McKechine presiding. There were a number of speakers. Matters likely to come up at the approaching Diocessan Council were discussed.

The Rev. C. S. Mook, our devoted missionary at Redwood Falls and Sleepy-Eye, has been critically ill. He has been an ardent and tireless worker, and it is thought that he has overdone. He is now at the hospital at Merriam Park and is somewhat better, though still quite sick.

The Rev. Robert C. Ten Broeck, assistant rector of St. John's, St. Paul, met wtih an unfortunate accident, a few days since. While riding his bicycle, in turning a street corner he collided with an automobile and was thrown to the pavement. Painful injuries were inflicted, but he is now convalescing at St. Luke's Hospital.

The annual Council of the Diocese will convene at the Church of St. John the Evangelist, St. Paul, the Rev. Theodore Sedgwick, rector, on Wednesday, May 25.

The Laymen's Missionary Movement has just held one of their rousing Conventions in St. Paul, with the inevitable inspiring results. Two thousand men sat down to the opening banquet in the auditorium, on the evening of April 26.

The Diocese extends congratulations to two of its clergy, the Rev. H. de Wolf de Mauriac, of Litchfield, and the Rev. Fred. G. Budlong, of Christ church, St. Paul, both of whom were recently married in Eastern Cities.

St. Mark's church, Lake City, the Rev. Carroll L. Bates, rector, has presented two classes for confirmation in succession, in both of which the number of men exceeded the number of women. The class of 1909 had eleven males and eight females; the class of 1910, nine males and seven females.

St. John's church, St. Paul, has a noteworthy Ascension Day custom. At an afternoon service, the congregation are encouraged to bring flowers; with these, by the use of a frame, an enormous floral crown is made. This symbol of the triumph of our Lord is afterwards taken to the hospitals.

The Junior Chapter of the B. S. A. of St. John the Evangelist, St. Paul, is very active. They have increased the enrollment of boys in the main school greatly, and have had made a very nice blotter with the picture of the church and an announcement of its services printed on it, which are distributed at the hotels, post offices, and mailed to individuals.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Sixty-third Anniversary of St. Phillip's Parish, Atlanta — Seventieth Anniversary of the Election of the Rev. Stephen Elliott, First Bishop of Georgia—Missionary Rally of Woman's Auxiliary—Church Extension Society to be Organized.

On Sunday, May 1, St. Philip and St. James' Day, was celebrated the sixty-third anniversary of the founding of this parish, and the sixth of the consecration of the church.

The past sixty-three years have witnessed many momentous changes in Atlanta and in the whole country. In the South, there has been a fundamental change in our social conditions. Atlanta has grown from a village to a great city. The Church has grown from one small congregation to five self-supporting parishes and four missions. St. Philip's church has stood during all these years of changes in this one spot a witness to the everlasting Gospel of the Son of God. The services on Easter Day should be an inspiration and power to every member of the Cathedral for all the years to come. The offerings amounted to $1,-407.20. More than one-fourth of the total Easter offering goes for missions.

The most significant thing is that this offering was made up of a large number of small gifts. There was only one of $100, then one of $55, then five of $50. The larger part of the offering was made up of smaller gifts from ten dollars to ten cents.

Among "the hills of Habersham," in Northern Georgia, lies the little town of Clarksville, near which, about a hundred years ago, many wealthy families from Savannah, Ga., and Charleston, S. C., and from plantations round about, began to spend their summers: and at a meeting held December 12, 1838, Grace church, Clarksville, was organized. During 1839 they erected a church building, which still stands, a splendid specimen of the architecture of those days.

A few years ago the high pulpit and prayer desk were replaced by a modern altar, and the organ, nearly as old as the church, was brought down from the gallery and set up beside the chancel; but the old pews with doors on them are still in place. Some minor repairs to the wood work and the foundation were recently made, and the interior walls were given a coat of alabastine, thus adding much to the appearance. The building greatly needs to be reshingled and repainted on the outside to preserve it from decay—as a relic of a by-gone age.

History says that at a Convention held in Clarksville May 1, 1840 the Rt. Rev. Stephen Elliott, the first Bishop of Georgia, was elected. The seventieth anniversary of that important historic event was duly celebrated in the old church, Sunday, May 1, 1910, with Bishop C. K. Nelson, of Atlanta, and Bishop F. F. Reese, of Georgia, in attendance. The weather was perfect, and a large congregation from Clarksville, Toccoa, Cornelia, Demorest, Gainesville, Atlanta and other places, filled the church and took part in the service. The Presbyterians gave up their service—and they, the Methodists, and the Baptists, right royally entertained many of the out-of-town guests, and assisted with the music.

Morning Prayer was begun at 11 A. M. by the Rev. Thomas Duck, of Toccoa, minister in charge, followed by the Holy Communion, at which Bishop Nelson was celebrant, assisted by Bishop Reese and Mr. Duck. Both Bishops spoke reminiscently of the early days of the Church in Georgia, of the "audacious faith" of the few who organized the Diocese and elected its first Bishop, and of the virile character of that great and good man, Stephen Elliott, who blazed the way for his successors.

At 3:30 P. M. an enthusiastic missionary rally of the Woman's Auxiliary members present was held in the church, under the leadership of Mrs. John Hart, of Union Point, president of the Athens Convocation. Verbal reports of various parish branches were given and inspiring addresses were made by both Bishops, by Mrs. Hart and by Mrs. Nellie Peters Black, of Atlanta, president of the Diocesan branch.

A rising vote of thanks was given for their delightful entertainment by the Clarksville people. Bishop Nelson pronounced the benediction and the celebration closed.

Bishop Nelson went to Toccoa for an evening service, at which he confirmed a class of three and preached a powerful sermon to a large and interested congregation.

The eighteenth annual Convention of the Diocese of Georgia was held in Grace church, Clarksville, Monday, May 4, 1840. Rev. Edward Neufville, president; Rev. William B. Cairns, secretary. Rev. T. B. Bartow, Christ church, St. Simeon's Island, preached the sermon. Rev. Edward E. Ford, rector of St. Paul's, Augusta, said Morning Prayer. Other clergy present: Rev. Seneca G. Bragg, Rev. William D. Cairns, rector of Trinity, Columbus; Rev. George White, St. Michael's church, Springfield; Rev. Ezra B. Kellogg, rector and Missionary of Grace church, Clarksville; Rev. John J. Hunt, Missionary at Lexington. Laymen: Messrs. George Jones, Horatio R. Cook, Benjamin Conley, Nathan C. Munroe, Richard Alsop, John R. Mathews, John R. Stanford, Benjamin F. Patton.

Application for new parish at Springfield, Lexington county, under the name of St. Michael's church. Parish admitted into union with the Convention.

Condition of the Diocese.—Baptisms, 64; Marriages, 26; Burials, 87; Communicants, 323; Confirmations, 20; Church consecrated, Christ church, Savannah, March 22, 1839, Right Rev. L. S. Ives, D. D., Bishop of the Diocese of North Carolina; Bishop Chase present and assisting. Additions: parishes and missions, 7; Sunday School teachers, 40; scholars, 375.

The committee recommended the formation of a new parish in Savannah entitled St. John's church, and the rectorship tendered to the Bishop-elect with the express understanding that the rector of that church and the rector of Christ church should alternate and thus the interests of both be united. The total salary to aggregate $3,000.

Christ church, Macon, has organized a Men's Club. The first meeting will be held on May 4.

The Bishop expects to attend the National Convention of the Laymen's Missionary Movement, in Chicago, May

3-6. He has also been invited to make the historical address at the celebration of the 175th anniversary of the founding of Christ church, Fredericka, Ga., on June 29.

On Friday, April 22, Bishop Nelson was called to Washington, D. C., by the sad news of the death of his brother-in-law, Beverley R. Mason.

One parish and two missions have already paid the full amount of their apportionment for Domestic and Foreign Missions. These are Emmanuel, Athens; St. John's, College Park, and St. Ignatius', Tallapoosa.

The annual Sunday School rally will be held in the Cathedral on Whit-Sunday, May 15, at 4:30 P. M. This is the one time in the year when the Bishop of the Diocese has the opportunity to meet all the Sunday Schools of Atlanta and vicinity. At this service the children all present their Lenten mite box offerings.

The Local Assembly of the Daughters of the King will be held in the Cathedral on May 19, opening with Evening Prayer and address at 4:30.

Active interest is being shown by a large number of laymen in the Diocese in the organization of a Church Extension Society in the Diocese, the object of which is the encouragement of self-held in missions and parishes. Funds are to be collected, gifts made and loans extended at small per cent. of interest to those who need it for the building up of Church work. A constitution has been drawn up by Mr. R. C. Alston, Chancellor of the Diocese, and has been tacitly agreed upon by those interested in the work, needing only formal adoption when the Secretary of State grants the charter. The incorporators of the Society are the Bishop of the Diocese, the clergy of Atlanta, and prominent laymen. Much good is expected to be done for the Missions of the Diocese.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Diocesan News.

The annual meeting of the Woman's Auxiliary will be held in St. Ann's parish house, Clinton and Livingston streets, Brooklyn, on Thursday, May 12. The triennial meeting of the Woman's Auxiliary of the Diocese will be held in the Cathedral of the Incarnation, Garden City, on Tuesday, May 31. The Bishop will preside and will receive the united offering.

By the will of Mr. Charles C. Napier, of Woodhaven, the Church Charity Foundation will receive $1,500; Grace church, Jamaica, $1,000, and St. Matthew's mission, Brooklyn Manor, $500. This last sum is given to the Board of Diocesan Missions of Long Island, to be held in trust for St. Matthew's mission. Sarah N. Nicholl, of Garden City and Islip, who died on March 21, 1910, left $1,000 to Emmanuel church, Great River.

The annual meeting of the Church Club of the Diocese was held in the Diocesan House on the evening of March 28. Officers for the year were elected as follows: President, William S. Hubbard; vice presidents, George Foster Peabody, Philander R. Jennings and Alfred S. Hughes; secretary, Walter H. Young; treasurer, William B. Dall; trustees—Edward Barr, Paul E. Jones, Clarence H. Wandel, E. C. Sanford, William F. Dudley, M. D., and William B. Dall. The Rev. E. Wilson read a paper on the "Social Aspects of the Reformation."

The Rev. A. E. Bentley, rector of Zion church, Douglaston, has declined a call to the rectorship of St. James' church, Cheboygan, Michigan.

$25,000 has recently been given to St. George's church, Hempstead, which is designed for the enlargement of the present parish house and also for making some additions. The money was given by Mrs. H. Harriman, Orlando Harriman, Mrs. A. I. Van Rensellaer and Mrs. Charles De War Simons.

On Sunday, April 10, at St. George's church, Astoria, the Rev. Herman Lilienthal, rector, a bronze tablet, in memory of Rev. John Walter Brown, a former rector of the parish, was unveiled. The tablet is the gift of Mr. Brown's daughter, and was unveiled by his great-grand-daughter.

On Saturday, April 25, Bishop Burgess laid the corner stone of the new parish house of All Saints' church, Bayside. It is expected that the new building will be completed during the summer, and already the rector, Rev. William E. McCord, has invited the Archdeaconry of Queen's and Nassau to hold its fall meeting in the new building. It will cost, when completed, $6,000.

The annual service of the Girls' Friendly Society of the Diocese was held in Grace church, Brooklyn Heights, on Sunday afternoon, April 7. About 600 members of the society attended the service. Bishop Burgess was present and said a few words of greeting. The sermon was preached by Bishop Courtney, of St. James' church, Manhattan. The clergy present were the rector, Rev. C. F. J. Wrigley, the Rev. Dr. R. F. Alsop, the Rev. Messrs. Johnson, Keech, Bentley, Smith and Groves.

On Sunday, April 17, at the Church of the Incarnation, Brooklyn, a beautiful window, in memory of Dwight Alexander Hotson, was unveiled. The rector, Rev. Dr. John G. Bacchus, took for his text, "But when the disciples saw it they had indignation, saying To what purpose is this waste? For this ointment might have been given to the poor." The rector's subject was the "Spiritual Value of Memorials."

Rev. Albert W. Snyder, for many years rector of St. Paul's church, Woodside, has resigned, his resignation taking effect on May 1. It is understood that Mr. Snyder will reside at Elmhurst and continue the literary work to which he has given so much attention.

By the will of Rev. James H. Smith, all his property is left to his wife during her life and at her death $1,000 is to be paid to St. Mary's church, Brooklyn; this sum to be invested and the income to be used for the support of the rector of that church.

Rev. George C. Groves, Jr., General Missionary of Brooklyn, is in St. John's Hospital, where he was operated on for serious trouble. The Rev. Walter D. Johnson, rector of Christ church, Clinton and Harrison streets, Brooklyn, was operated upon at the same hospital for appendicitis. Both of these brethren are much improved.

Mr. Johnson has recently appealed to his congregation for $15,000 to complete a missionary endowment of $150,000.

The Rev. William N. Ackley, the beloved rector of St. Andrew's church, corner of Fourth avenue and 50th street, who broke his limb some time since, is now able to be about and attend to his duties, much to the delight of his friends and parishioners.

All day exercises marked the opening of the new church edifice of the Church of the Nativity, Brooklyn. In the morning Dr. Andrew Fleming, rector of the church, preached the opening sermon in the new structure; in the afternoon the Rev. Dr. H. C. Swentzel, rector of St. Luke's church, spoke before a large number of the congregation, and at the evening service, conducted by Dr. Fleming, several infants were baptized.

With the opening of the handsome new church building, the plucky fight of the congregation, since the organization of the church, in May, 1899, by a handful of people, is signalized by brilliant success. By their own efforts alone, for they were never fostered by any other church, the little congregation struggled and grew and succeeded.

The opening of the new building marks an important epoch in the history of the church. The new building and property are valued at from $40,000 to $50,000.

The fittings and furnishings of the church, it is estimated, cost $25,000. The pews, altar and other woodwork are dark oak. The pulpit and lecturn are of brass and are both memorial gifts from members of the congregation. The church seats about 300.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Archdeaconry of Erie.

The semi-annual meeting of the Archdeaconry of Erie was held in Grace church, Ridgway, of which Archdeacon Radcliffe is the rector, May 23. Bishop Whitehead presided. Reports revealed an encouraging condition in the mission of the Archdeaconry. Contributions for Diocesan Missions from the parishes have increased one-third over last year's amount. Much earnest and hopeful interest was shown on behalf of the proposed division of the Diocese. The Hon. Josiah Howard, of Emporium, stated that out of twenty-two replies to a personal letter which he addressed to the wardens in the Archdeaconry, eighteen were in favor of division, provided a sufficient endowment can be raised. The agent of the endowment, the Rev. Dr. Perry, of Bradford, is devoting his entire time before the Pittsburgh Convention to this work, and it is hoped that he will be able to give such a report as will warrant immediate action by the Diocesan and General Conventions.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Gymnasium at St. Thomas', Rawlins.

The old masonic rooms at Rawlins have been secured by the Church for a gymnasium and game rooms and, although the fixtures which have been ordered have not arrived, a number of most successful gatherings of young men and boys have been already held under the leadership of the rector, Rev. D. W. Thornberry, who is very keen on athletics.

The Bishop left Cheyenne on April 29 for Denver, where he will preach the consecration sermon at St. Stephen's church.

The parish of St. Mark's is expecting their new rector, the Rev. Robert J. McFetridge, on May 6, and a reception has been arranged by the ladies of the parish, to be held at the Governor's House on May 11.

The Bishop will make his visitation at St. Mark's on Whit-Sunday.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Gift to St. John's Church, Uniontown.

While pleased to see in your issue of April 30, so much interesting news from our Diocese, your correspondent missed one item that deeply concerns us of St. John's parish, Uniontown.

Rev. T. Dowell Phillipps, classical instructor in St. John's School, was obliged to leave us on December 12, 1909, to go into St. Luke's Hospital, Chicago, Ill., for treatment. While there he unfortunately contracted pneumonia, from which, however, he fortunately recovered. He was not allowed to return to his congenial work here until some weeks after Easter. To mark his gratitude for a providential recovery, he has given to St. John's church a needed piece of church furniture, namely, a pair of altar lights—the candlesticks stand 18 inches high, the base of one having the simple inscription, "Thank Offering," that of the other, "Easter, 1910, T. D. P., with the candles 29 inches high. These Eucharistic lights, dedicated and used Easter morning, at the same time as the public rendering of thanks for Mr. Phillipps' recovery, add much over and above their teaching, as interior ornaments of the church. The gift is much appreciated by the congregation.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Bishop Darlington Urges Increase of Ministers' Salaries.

Bishop Darlington, in his address to the sixth annual Convention of the Diocese, called attention to the fact that prices of the necessities of life are nearly double, and in some cases more than double what they were ten years ago.

"These things being so," said the Bishop, how is it possible for our clergymen (many of them receiving less than one thousand per year salary), to maintain themselves respectably and honestly, under present conditions. Seven of our vestries have recognized this increased cost of living, and without urging have voluntarily increased the stipends paid their clergy. Why is it not possible for all our vestries to do this? While clergymen are not serving for money, they require money to live. To prepare regularly for Holy Orders a boy must take four years in a preparatory or high school; afterwards four years in a college, and then three years in a theological seminary. At the end of the eleven years of hard study, how small a compensation is offered him! Had the love of money been in his heart he would certainly have chosen some other pursuit. The ministry, however, is a calling and not a business. When the earnest young Churchman hears God's call, he leaves all to follow the Master's voice, and feels in his heart like him of old, 'Woe is me, if I preach not the gospel.'

"I know, dear brethren of the laity, that you have your own professional and business difficulties. You have many anxieties and carry heavy burdens. Still, as Father in God of both clergy and laity, I feel that I ought at this time to urge you, if possible, to make at least a ten per cent. increase in the amounts paid your hard-working pastors and priests, if you have not already done so within the last three or four years. A minister cannot do his best no matter how spiritually minded if he is worried about daily bread and the necessary clothing and education of his children. I plead this especially for the sake of the clergyman's wife, that unsalaried worker who perhaps feels this lack of money more than anyone else, when she is compelled to deny herself and her children the ordinary comforts of life. A very slight increase of income would provide a weary, hard working wife and mother, worn out with taking the whole care of her house and little children, with a maid, to attend the constant calls at the rectory door and make it possible that sometimes she may have a little well-earned rest or take a day's outing with her husband at some Diocesan Church gathering. I know of one case where an addition of only fourteen dollars a month secured such necessary help, and brought a sick woman back to health again. This cannot be done by any general resolution passed in our Convention. Each parish or mission must realize its own responsibility and do the best it can in its own way."

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Bishop Paret and the Pope—An Audience Not Refused—Parish Hall at St. Mark's on the Hill—Story of a Useful Life.

In a cablegram replying to one sent him last week by the Baltimore Sun, Bishop Paret states emphatically that he was not, as widely reported, in the newspapers, refused an audience with the Pope. His message is as follows: "Mistake. No refusal. Paret." Last Sunday's papers came out with a story to the effect that upon presenting at the Vatican a letter of introduction from Cardinal Gibbons, the Bishop received in reply a curt refusal of the audience requested, in which appeared the statement that the Holy Father was "neither a statue nor a picture to be inspected and criticized." Bishop Paret's friends are relieved to learn that he was not subjected to such discourtesy as this would have been. He has recently held two more services on the Continent, one in which he preached in the American Church in Rome, and another in which he confirmed six persons in the American Church in Florence.

The church at Pikesville, St. Mark's on the Hill, the Rev. E. T. Lawrence, rector, is among those which have recently added a parish hall to their equipment. It is expected that the building will be ready for use by summer. It is being erected as a memorial to a former member of the parish.

The Rev. Henry B. Lee, Jr., has resigned charge of St. Thomas' church, Homestead, to become rector of St. Paul's church, Weston, West Virginia.

Friends of the late Rev. Osborne Ingle, D. D., for forty-three years rector of All Saints' church, Frederick, have received a handsomely gotten-up little book, in which is told, well and systematically, the story of his long service in the historic Western Maryland parish. The book was written by a former parishioner of All Saints', and the expense of its publication borne by the wife of one of the present vestry. It tells the story of a life which needs no further memorial than the marks of its influence on the community, but which it is proposed to keep in memory by handsome stained glass chancel windows, and the endowment of a scholarship for the education each year of one native clergyman in Boone College, Hankow. Dr. Ingle was the father of the late Rev. J. Addison Ingle, Bishop of Hankow. Extracts printed in the memorial volume from the minutes of various religious, fraternal and civic organizations witness a quality of love and respect by his fellow citizens of Frederick which might be envied of any man.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Northern Convocation.

The Northern Convocation held the spring session on Tuesday and Wednesday, May 3 and 4; the first day in St. Paul's church, Marion; the second day in St. John's church, Crisfield. These were present: Rev. T. B. Barlow, dean, and the Rev. Messrs J. V. Ashworth, rector; C. H. Weaver, D. D.; Thos. H. Ockford, W. W. Greene, and Rev. Mr. Williams, who has recently taken charge of St. Mary's church, Pocomoke City. Tuesday, Evening Prayer was said in St. Paul's, Marion, and three addresses made by Messrs. Barlow Williams and Ockford. Wednesday evening there was service in St. John's, Crisfield, when an address on "The Incoming of the Word Gospel of Christ," was given by the Rev. W. B. Stehl, rector of St. Paul's, Centreville, and the Rev. Messrs. Williams and Greene spoke on missions. At a business meeting the Rev. T. B. Barlow, rector of Chrich church, Cambridge, was re-elected dean, and the Rev. Sydney Potter, secretary-treasurer. The congregations were large.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

New Parish House for St. Peter's, Charlotte.

During Lent pledges were received to the amount of $34,500 towards the erection of a parish house for St. Peter's church, Charlotte, N. C., the Rev. H. Mallinckrodt, rector. The congregation have already paid for $10,000 worth of cut stone for use in the building. Judge William P. Bynum, in his will, left $4,200 for a stone chapel in memory of his wife.

A processional cross, a memorial to his son, has been given to St. Peter's by Mr. H. H. London. It was used for the first time at the early service on Easter Day.

Bishop Cheshire, on April 17, confirmed a class of thirty-two candidates, presented by the rector. This is the second class presented by the Rev. Mr. Millinckrodt during this year.

The Rev. E. S. Doan, Archdeacon of Eastern Tennessee, recently held some special services at Etowah, sixty miles south of Knoxville on the Louisville & Nashville railroad. Etowah is a rapidly growing railroad town and is only three years old. It has at the present time a population of about 3,000 people . A small chapel will probably be erected there next fall. The Bishop recently visited the mission and confirmed two young railroad men, one of whom was a convert to the Church through a mission conducted by Archdeacon Doan some time ago.

PERSONAL AND NEWS NOTES.

The address of the Rev. E. B. Meredith, formerly rector of St. Thomas' church, Christiansburg, Va., is changed to Scottsville, Va.

The address of Rev. W. P. Browne has been changed from Tarpon Springs, Fla., to 207 Paris street, Tampa, Fla. No change in the work.

The address of the Rev. F. Leslie Robinson is changed from Manassas, Va., to Cismont, Va., where he is now in charge of Grace church.

A handsome addition has been made to the furnishings of Calvary church, reredos, designed and built by the men of the church, under the direction of Charles E. Lane.

The address of the Rev. Ernest M. Stires, D. D., rector of St. Thomas' church, New York, is changed, for the present, from 1 West 53d street, to Bolton Landing, N. Y.

The Rev. Henry F. Kloman, rector of St. Stephen's church, Portland, Me., has been taking a vacation of several weeks at his former home in Virginia, and will return to his parish before June 1.

The announcement in the secular papers that the Rev. Wyllis Rede, D. D., rector of St. Paul's, Trappe, Md., has accepted a call to Snow Hill, Md., is stated by Dr. Rede to be incorrect. Washington, in the shape of an oak

Bishop Murray recently confirmed twenty candidates at Sparrow's Point and St. Helena, Md., presented by the rector, the Rev. J. J. Clopton, who took charge of the places named on January 1, 1910.

Charles Fowler, an aged blind man, for thirty years the organ-blower in the school chapel at St. Mary's school, Knoxville, Ill., died suddenly on Sunday, May 2. He was a devout Churchman, and was much esteemed.

The popular Bishop of London has just brought out a new volumn of sermons entitled, "Into the Fighting Line," the volume including special discources on memorable occasions during his recent visit to this country. Thomas Whittaker, Inc., are the American publishers.

The Rev. and Mrs. William H. Laird, of Christ church, Christiana Hundred, Del., will sail May 17 for a two months' visit in France and Great Britain. During Mr. Laird's absence the services at Christ church will be in charge of the Rev. George Rogers, of Philadelphia. Their address while abroad will be Care of Brown, Shipley & Co., London, England.

God's Care of Us.

Sitting in the central aisle of the main building at the World's Fair, I watched the crowds of people pass hour after hour, and I said: "How hard to believe that God knows about all these people—there are so mnay! Can it be that he knows and cares about all the little things in their lives?" And the answer was: "It is a proof of God's greatness that he cares for the tiny animaculae that swim in a dewdrop, that he provides for birds and flowers. How much more will he care for the souls and bodies of his children made in his own likeness!"

Whit-Sunday.

Remember, the Holy Spirit is God, and God is love. And no man ever asks God to come into his heart and holds his heart open to God, without God's entering. Children, pray the dear God, the blessed Holy Spirit, to come and live in your heart and show you Jesus and make you love to do what is right for His sake. Old men, aspire to taste already here what is to be the life and joy of your eternity. Men and women in the thick of life, do not go helpless when there is such help at hand; do not go on by yourselves, struggling for truth and toiling at your work, when the Holy Spirit is waiting to show you Christ, and to give you in Him the profoundness of faith and the delightfulness of duty.

That is a noble time, a bewildering and exalting time in any of our lives when into everything that we are doing enters the Spirit of God, and thenceforth moving ever up toward the God to whom it belongs, that Spirit, dwelling in our life, carries our life up with it; not separating our life from the earth, but making every part of it, while it still keeps its hold on earth, soar up and have to do with heaven; so completing life in its height, by making it divine.—Phillips Brooks.

O God the Holy Ghost who art Light unto
Thine elect,
Evermore enlighten us.
Thou who art Fire of Love
Evermore enkindle us.
Thou who art Lord and Giver of Life,
Evermore live in us.
Thou who art Holiness,
Evermore sanctify us.
Thou who bestoweth sevenfold grace,
Evermore replenish us.
As the Wind is Thy symbol,
So forward our goings.
As the Dove,
So launch us heavenwards.
As Water,
So purify our spirits.
As a Cloud,
So abate our temptations.
As Dew,
So revive our languor.
As Fire,
So purge out our dross.

—Christina Rossetti.

Hygienic Value of Singing.

When one considers how many thousands of young men and women are studying the art of singing, and how very few of them ever learn it well enough to earn their living by it, or to give anybody much pleasure, one feels inclined to look on the vast amount of time spent on vocal exercises as so many hours wasted. But there is another point of view which is not often enough emphasized. In a recent number of a German journal devoted to larynagology. Dr. Barth has an article discussing with German thoroughness the utility of singing from a hygienic point of view. Every bodily organ is strengthened by exercise; singers exercise their lungs more than other people; therefore, he says, we find that singers have the strongest and soundest lungs. The average German takes into his lungs 3,200 cubic centimetres of air at a breath, while professional singers take in 4,000 to 5,000. The tenor Gunz was able to fill his lungs at one gasp with air enough to suffice for the singing of the whole of Schumann's song, "The Rose, The Lily," and one of the old Italian sopranists was able to thrill up and down the chromatic scale two octaves in one breath.

A singer not only supplies his lungs with more vitalizing oxygen than other persons do, but he subjects the muscles of his breathing apparatus for several hours a day to a course of most beneficial gymnastics. Almost all the muscles of the neck and chest are directly or indirectly involved in these gymnastics. The habit enlarges the chest capacity and gives to singers that erect and imposing attitude which is so desirable and so much admired. The ribs, too, are rendered more elastic and singers do not, in old age, suffer from the breathing difficulties to which others are so much subject. By exercising so many muscles, singing furthermore improves the appetite, most vocalists being noted for their inclination to good meals. The nose of a singer is kept in a healthy condition by being imperatively and constantly needed for breathing purposes, the injurious mouth-breathing so much indulged in by others being impossible in this case. That the ear, too, is cultivated need not be added. In short, there is hardly any kind of gymnastics that exercises and benefits so many organs as singing does.

A Persian Story.

Lord Avebury, in his book on "Peace and Happiness," tells this story:

"There is an old Persian story that an aged man, lame and leaning on a staff, appeared at Abraham's tent. He was received with the usual hospitality, but observing that the stranger ate and prayed not, asking no blessing on the food, Abraham asked him why he did not worship the God of Heaven. The old man said that fire was his god and he worshipped no other. On which Abraham was angry and drove him out into the night. As soon as he was gone God called to Abraham and asked where the stranger was. He replied, 'I thrust him out because he did not worship Thee.' But God answered him and said, 'I have suffered him these hundred years, couldst thou not endure him one night?' Upon this Abraham fetched him back and entertained him hospitably." The authority tells this story as a comment upon this statement:

"In science men differ, but we are all seeking for truth, and we do not dream that anyone is an enemy of 'science.' In theology, however—unfortunately, as we think—a different standard has been adopted. Some theologians, though no doubt there are many exceptions, regard a difference from themselves as an attack on religion, a suspension of judgment as an adverse verdict, and doubt as infidelity. Christians should be charitable, but intolerance is not charity."

The Rev. Dr. Buckner to Remain at Trinity, Pine Bluff, Ark.

At the monthly meeting of the vestry of Trinity Episcopal church Monday night the vestry unanimously voted not to accept the resignation which Dr. W. D. Buckner tendered at the last meeting of the vestry. The resignation of Dr. Buckner as rector of Trinity church was a big surprise and caused a big storm of protest, not only in this city but officers and members of the church in Little Rock and other cities wrote to the vestrymen and urged them to do anything they could to induce Dr. Buckner to remain here. Bishop Brown expressing a great desire that he be kept in the diocese of Arkansas on account of his excellent work as a member of several of the standing committees of the diocese. A number of petitions from members of the Church and many cities not members of Trinity church were presented to the vestry requesting that body not to accept Dr. Buckner's resignation.

Dr. Buckner in reply informed the vestry that he would remain here if he found that he could conscientiously do so and felt it his duty after deliberation but said he could not give a definite answer before next fall, which means that he will be here until the latter part of the year whether or not he insists upon his resignation at that time.—Pine Bluff Commercial, May 3.

Family Department.

Whitsuntide Lilies.

Ring out your dainty bells, ye lilies of the valley!
With tender grace,
With loveliness most fit to adorn the font, the altar,
The holy place.

Ring out your tender bells, ye quivering, wind-blown lilies,
While we rejoice
In Him who comes alike in rushing wind and mighty,
And still, small voice!

Ring out your bells so pure, ye fair, ye snowy lilies!
The Holy Dove,
To make our hearts as white, and to present us spotless,
Came from above.

Ring out your chalice bells, ye incense wafting lilies!
Your perfumed breath
Shall tell of offering pure, from hearts the Spirit's pleading
Has waked from death.

Ring out your blessed bells, ye Pentecostal lilies!
The Paraclete,
The Comforter is come! Oh, be our hearts His dwelling,
His temple meet!

—Nancy Meneely Hitchcock.

Heart Music.

"Speak to yourself in Psalms and hymns and spiritual songs." The old Covenanters of Scotland refused to sing anything but the Psalms, because they said that in the Psalms was God's thought, and they ran the gamut of the soul from the darkest depth to the brightest height.

The hymns and spiritual songs of the Church need not displace the Psalms, while they enrich us with their wealth of truth. On the wings of "Coronation" we are carried forward to the crowning day of our King. Toplady's "Rock of Ages" is still the Rock that follows God's people and refreshes them with waters of life.

"Jesus lover of my soul
Let me to Thy bosom fly,"

keeps the door of refuge open for every storm-tossed sinner on life's sea. "Safe in the arms of Jesus"—why you can hear in that the tenderness of a mother's lullaby and can feel in it the strength of the Omnipotent arm.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word."

The soul gets its feet upon the rock while you sing that. "Just as I am without one plea," tells us that saints and sinners have free access to Jesus just as they are. These hymns and spiritual songs are the bodyguard of God's people; they are the choir that in every age send the shepherds in search of Jesus. They unveil His face and give us a view of His beautiful countenance; they take us into the holy of holies, where we see the Shekinah glory that crowns the mercy seat. They make ladders of light upon which we climb to heaven. Some of them have not much poetry, just because the poetry is pushed out by the superabundance of religion. It is not an appeal to the imagination, so much as to the heart, and though you feel like criticising the poetry, yet from the heart there comes a response to the religion in them, and you receive comfort and strength and joy. However, it is not these grand hymns of the Church that we want to meditate upon, but the better music of the text—the heart music that God hears, "making melody in your heart to the Lord."

First of all: faith is music, in that it is harmony with facts. Christianity is a religion of facts. We look above us and we see facts expressed in star and planet; we look about us and see the facts of nature expressed in flower and tree and landscape, and from these facts we infer another fact behind them all, and when we open the Book, we see that fact revealed, the fact of a living and loving God, friend and helper of His people. We accept the fact of man's sin that debases, pollutes, condemns; we proclaim the fact of man's redemption, Jesus Christ born a babe into the world, growing into manhood, suffering on the cross, rising from the dead, ascending up to glory. Here are the facts, and they are well attested, and could not be better proved, it seems to me, if God had put us among the scenes and let us behold them with our own eyes.

Again; hope is music in that it is harmony with the faithfulness of God. God has made some promises and I base my hope upon these promises. I believe that they will be fulfilled because I have trusted Him in the past and He has never disappointed me. Despair is discord. To refuse to hope when God promises, is to make grating discord in His ear. You stand over a grave and put away an object dearer to you than life, and on that fresh mound you put flowers day after day. Why do you hope? You see no indication of resurrection; there are only signs of decay. You go back ten years afterward and hope is destroyed; despair is multiplied. There is no human agency by which the body can be brought into life, made healthful and beautiful, and yet by the side of that hopeless object I stand and hope. By the side of that open grave I see an opening grave; by the side of that dead body I see a living body, and when I lay away the form of a loved one who has died in Jesus Christ, I expect to meet that loved one again in the land of life. Why? Because God has promised it, and my hope is in harmony with that promise. The most grating discord you can imagine is a funeral service where people have no hope. But when God has made a promise and you believe it and hope, your hope makes melody unto the Lord.

Obedience is music in that it is harmony with the authority of God. Disobedience is discord. A revolt against authority may be treason; a revolt against law is crime. Anarchy is the discord of refusing to be ruled by law, and a revolt against love is sin. The son obeys the father not so much because he must, or because he ought, as because he wants to. He is not thinking of father's power to compel obedience, but of the happy privilege of obedience. He just wants to obey him because he loves him. It that your attitude toward God?

Righteousness is music in that it is harmony with holiness and truth. Right relation is music; wrong relation is discord. No truth ever makes discord with another truth. You sometimes see ten or fifteen instruments in one orchestra, each one different, and yet each one in perfect harmony with all the rest. And so it is with scientific truth, moral truth, historic truth, religious truth, spiritual truth. Truth harmonizes with every truth in the universe. It is one great orchestra of music that sends up its melody into the heart of God.

Sympathy is music in that it is harmony with conditions about us, or with the attitude of God toward those conditions. It meant primarily to suffer with; it means also to rejoice with; to be one in feeling with God is love and that makes God sympathy. He enters into the condition of every soul on this earth. What we need to do is to get the attitude of God toward all people. We know that His attitude toward sin is one of unrelenting hostility, that His attitude toward all kinds of uncleanness is one of opposition. When we get God's attitude toward all men, we make melody in our hearts unto Him.—Rev. A. C. Dixon, D. D., in Western Recorder.

Loyalty to Christ.

Loyalty to Christ begins in the heart. We must love Him supremely. "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." Nothing makes worthy discipleship if love be lacking. In these days Christian activity is emphasized and required. Never was the Church of Christ as active as it is now. This is beautiful. But with all our activity we may fear lest we are not loving Christ as we should.

We are in danger of being so busy in the Lord's work that we cannot be enough with the Lord in love's fellowship. He may say to us, "I like your works, your toils, your service, but I miss the love you gave Me at first." There is a real danger that we get so busy in striving to be active Christians, so absorbed in our tasks and duties, our efforts to bring others into the church, that Christ Himself shall be less loved and shall miss our communing with Him.

Loyalty means first of all heart devotion. Has Christ really the highest place in your heart? It is not your work He wants most—it is you. It is beautiful to do things for Him—it is still more beautiful to make a home for Him in your heart. A young man, at great cost, has brought from many countries the most beautiful materials he could find and has built as a memorial to his dead wife an exquisite little chapel. Only a few men could do anything so rare, so lovely. But the poorest of us can enthrone our loved ones in our hearts, and the poorest of us can please Christ even more by making a little sanctuary in our hearts for Him.

Then there must be loyalty of life. If there be true, supreme love in the heart, there should be a shining character. Here again we need to guard against devotion to the work and service of Christ while the impression is not to the honor of Christ. He is very patient with our infirmities and our stumblings. If He were not, who of us could ever hope to please Him? We are inexperienced, mere learners, at first. We misspell our words. We blunder in our grammar. We sing out of tune. Some of us are just beginning our Christian life, and are discouraged already because we have failed to be what we meant to be and to live as beautifully as we were sure we would live.

Christ does not want us ever to give up. Though we stumble when we are learning to walk, He wants us to get up and try again. Though we are defeated in our battle, to-morrow He wants us to rise at once and keep on fighting. A true soldier may be wounded, may be beaten in many battles, but he never is a deserter, never is a traitor. He is always loyal. It is only when we desert Christ, turn away from Him, become false to Him, that we really fail. You never can fail if you are true, if you are faithful.

There must be loyalty also in character. Here is a man, for example, who bears the name of Christian. But he is not loving—he is hard to live with, suspicious, jealous, resentful. He has not joy, is morose, gloomy, a sad man. He has not peace—he is fretful, anxious, restless, full of fear and foreboding. He has not meekness—he is impatient, irascible, unmerciful. Lacking the qualities of love, joy, peace, meekness, can you call such a man a loyal follower of Christ? He may be a strenuous Christian so far as activities are concerned, a prominent Church member, a zealous Church officer, foremost in the organizations of the church. Yet he is not a man you would call a beautiful Christian. Loyalty must be Christ-like in character, in disposition, in spirit, in the shining of the face, in the lovingness of the heart.

A good woman deplored her lack of usefulness. Yet many knew that her daily life was a constant benediction. She sweetened a home, blessed a houseful of children and young people and manifested the love of Christ among her neighbors. Was not that being an active Christian? There is an activity of being as well as of doing.

Loyalty to Christ demands of us the uttermost of sincerity and truth in all our living. God desires truth in the inward parts. Yet are there not men who claim to be Christians and are living a lie? There are lives that are honeycombed by all manner of unfaithfulness, dishonesties, injustices and injuries to others and by many secret sins. What does the lesson of loyalty to Christ have to teach us about these things? Are covered sins safely hidden? Are they out of sight forever? Oh, no; be sure your sin will find you out. The word is not "Be sure your sin will be found out." It may not be found out in this world, but it will "find you out." It will plague you, spoil your happiness, make your life wretched. What shall we do about these wrong things we have done? A life of loyalty to Christ means a life that is white, clean through and through. None can build a beautiful, shining character on covered sins. Joy is part of a complete Christian life, and no one can be joyous with sins concealed in his heart.

St. Paul has a word about bringing every thought into captivity to the obedience of Christ. We should test every feeling, every imagination, every disposition, all conduct, by this test—loyalty to Christ. Some one does you a wrong and you feel like getting angry. Be loyal to Christ. Keep your whole life, every day, every hour, under the sway of His Word.

Loyalty to Christ! There really is nothing else in religion. It is all in these three words. I will be faithful to Christ. I will be true to Christ. I will please Christ. I will be obedient to Christ. I will do His will. I will bear the cross He lays upon me.—Rev. J. R. Miller in Christian Observer.

For the Southern Churchman.

A Hymn to the Holy Ghost.

(Tune, Duke Street.)

By the Rev. Percy Foster Hall.

O Holy Ghost, Spirit of Truth,
Blest Quickener of souls new-born,
Encourager of all who strive,
And Comforter of them that mourn!

The Dove's like Thee, at Jordan's stream
Anointing Christ, the promised King;
The Dove of Peace with plumage pure,
On snowy breast and outspread wing.

The Wind's like Thee, mysterious, free,
Rushing in might, or soft and still
Its gentle breath revives the weak,
Its powerful gales yon white sails fill.

The Fire's like Thee, the Tongues of Fire,
That lighten and proclaim the way,
And warm and purify our souls
With "love, joy, peace"—Thy "fruit"—each day.

The Book of God Thou didst inspire;
Creation felt Thy brooding love;
Thy sevenfold gifts, a champion's dower,
Thou givst us richly from above.

Enable then my Will, I pray.
Enlighten, too, my groping Mind.
Enkindle in my Heart the flame
Of love to God and all mankind.

Catonsville, Md.

The Ideal Back Yard.

There are back yards that might be called lawns, and lawns that would discredit a back yard which had any self-respect. Of the former kind, I saw a specimen in one of the smaller Pennsylvania cities, recently, while doing "Institute" work among the city and county teachers on the line of the Pennsylvania Railroad.

It was a dull day in October when I reached the place, in the late afternoon. It had been "drizzling" for two days, so that unpaved roads and streets were muddy and sidewalks and pavements wet, while everything seemed dull and spiritless. Even the mountains, radiant in fall costumes of gorgeous coloring on previous days, seemed sulking behind thick mists, which the sun did not even try to penetrate.

Passing from one dull street to another, in pursuit of the hotel to which the "committee" had assigned me—on foot, as there were no street cars—I suddenly came to a corner lot that radiated good cheer. I instinctively looked skyward, thinking that the sun had peeped out; but no, the cloud-curtains were as dark and impenetrable as ever, so I turned again to the lot, and here is what I saw from the street, at the rear of the house:

A small, but very clean and very orderly, back yard that had no trace of junk-shop refuse, no garbage can, no slop pail, no old offensive things of any sort; but a well-kept grass plot, washed to a most brilliant emerald by the late showers which reflected so much light that it seemed as if the sun shone. The yard was a perfect setting for the substantial house, of red brick with white marble facings, all of which seemed freshly polished by the rain.

Looking a bit further, I saw a tiny but well-kept shed in the far corner of the yard, in which I suppose that the "junk" was housed, which most yards display to all passers. The "air" of the property was not only distinctly superior to that of its neighbors, but inviting in its appearance—as pleasant to look upon as a well-groomed man or a well-gowned woman in a crowd where the majority is badly gotten up and careless of effect.

A clean, orderly back yard has a wholesome influence on every member of the family, on neighbors who look out upon it from their own windows, and upon a large number of travelers. It "makes" for good morals, for civic righteousness, for family comfort, individual pleasure, and the enhanced commercial value of all nearby real estate.

With all these truths in favor of "The Ideal Back Yard," home makers and home owners may well study the problems of how to make and how to keep the grounds in good order; and the following suggestions come from one who has helped more than one family from "the average" to "the ideal."

Nothing comes by chance, and the first thing to be done in the work of preparation is aggressive, consisting of the gathering up of every bit of loose paper, old rags, broken furniture, shoes, rubbers, dishes, baskets, tin cans, glass bottles, etc., and sorting them in three piles: 1. Fuel (for furnace or kitchen stove), which will include everything burnable that is good for nothing else. 2. Salable junk—as old shoes, rubbers, bottles, etc. 3. Mere refuse.

When the piles are classified, put the things to be burned where they will dry; and in this lot include chips and bark from the woodpile (if you are so fortunate as to have one), twigs, leaves, and cones from trees and shrubbery. Things that are to be sold should be carried to the junk-man at once, or he should be notified to call for them. The other things—broken flower pots and dishes, old tins, etc.—should be sent to the municipal compost heap, if there is one; if not, dig a deep trench in the far corner of the yard, and bury, covering the trench a foot and a half deep with earth; then sod it over.

Having gotten all the debris out of the way, spade or plow up the ground in furrows, according to the size of the lot: plant every inch of it with something that needs to be cultivated, such as corn, cabbages, or potatoes. This will kill the weeds and leave the ground ready, after the harvest of the crop, for converting it into a grass plot, or, if desired, into a kitchen garden, where thyme, sage, parsley, sweet marjoram, radishes, lettuce, etc., may be grown by the thrifty housewife herself.

All that now remains is to keep the yard clean, orderly, and attractive as it is when finished. Don't let even dead leaves accumulate; but keep everything "spick and span."

A rockery may be built of stones in the center of the back yard, and vines planted in the earth at the top. Among the best vines for this purpose are tradescantia—known also as elbow plant, Wandering Jew, and joint plant—and yellow myrtle.

A row of red currant bushes, next to the fence, on one side of the Ideal Back Yard, red raspberries for another, and black caps for the third, will prove attractive and profitable.

A trellis for grapes will add to the beauty and utility of the place; and garden seats may be scattered in even a small space, where the tired mother may be induced to spend many an hour, with baby, a book, or her sewing. It will prove as good as an additional room in the house, for receiving calls, also; and with a hammock swung between posts, it will invite to the nap which so often prevents a nervous breakdown.

Clean up your back yard.

For the Southern Churchman.

Hymn for Confirmation.

By Helen Elizabeth Coolidge.

Henceforth to walk with Thee,
With zeal Thy law obey;
Thy strength, O Lord, vouchsafe to me,
Renew it day by day.

Henceforth to fight the fight,
Thy banner keep unfurled;
To put, O Lord, Thy foes to flight,
Undaunted by the world.

Henceforth the love to know
Of One whose yoke I bear,
In footprints of the Master go,
Though sorrow be my share.

My love I, now, give Thee;
Be Thou my Staff,—my Stay,
Henceforth, until the shadows flee
And breaks eternal day.

Washington, D. C.

The Passion Play at Oberammergau.

Oberammergau, after spending ten years in sedate Bavarian obscurity, is once more robing religiously for the Passion Play. Two hundred thousand pilgrims will soon fall under the extraordinary spell which decennially since 1680 has strangely impressed the Christian world. Many faiths in that time have died or dwindled into fable—and still this Bavarian spectacle remains a stubborn, curiously inspiring fact.

Oberammergau was not much more than a name in the Seventeenth Century. It had been smitten with the terrible plague known as the black death. This plague, in the belief of the simple Bavarian folk, was finally vanquished by prayer. Science says that sanitation also contributed to rid Bavaria and the rest of Europe of the ravaging scourge.

However, the surviving villagers at Oberammergau recorded a vow that they would perform a Passion Play every ten years as an act of gratitude and thanksgiving. Since 1680 they and successive villagers, faithfully observing the original vow, have devoutly repeated the great religious tragedy every ten years, excepting in 1870 when nearly all the male performers were called to arms for the Franco-Prussian War. Peace being declared the following year, however, the drama was duly performed in accordance with the mediaeval vow.

Oberammergau has ever since been a community with a mission. Ninety per cent. of the male population is distinguished by long, flowing hair, very rarely profaned by scissors. The resemblance the leading performers bear to the generally conceived appearance of the Saviour and His Bible-day contemporaries is remarkable.

Anton Lang, who impersonated the Christ in 1900, will repeat the impersonation this year. Albrecht Birling will appear as John the Baptist; Andreas Lang is cast as Peter: Johann Zwink, for the third time as Judas; Sebastine Bauer, for the second time, as Pilate; Hans Mayr as Herod, and Maria Mayr as Magdalene.

One who has only seen the drama performed in theatres (says Travel) cannot imagine how wonderfully and impressively realistic these Passion Plays are, with the huge mountains for a background, the various changes in the weather between 8 in the morning and 6 in the evening, sunshine and rain, clear and cloudy sky, wind and hail. Gas, electric light and limelight are things unknown on the Oberammergau stage, and there are no stage fakes employed. The sparrows are real, the butterflies and bees are real, and the swallows that circle around the Saviour as he hangs upon the cross are real. On one occasion in 1900, at about 3 in the afternoon, just as the cross on which the Saviour was already placed was raised into a perpendicular position, a tremendous thunderstorm occurred, the dark background of the mountains causing the cross to stand out still more clearly, the purple-colored clouds and the vivid flashes of forked lightning making such an impression on the audience that several women fainted.

There are 4,200 seats in the auditorium, but absolute silence reigns during the performances, broken only by an occasional sob. Many people go to the Passion Play to scoff, but they are generally the ones who are most moved.

The costumes this year have cost more than 80,000 marks, and the sale of tickets has already aggregated nearly a million marks, at prices ranging from ten to twelve marks per person. One-third of this sum goes to pay for the costumes, the theatre building and everything in connection with the production; one-third is divided among the performers, and one-third the village authorities take for any improvements or repairs Oberammergau may require.

J. H. JUSDASCHKE.

Weisbaden, Germany.



Wanted—The Helpless Man.

"After you'd been two weeks in the house with one of these terrible handy men that ask their wives to be sure and wipe between the tines of the forks, and that knows just how much raising bread ought to have, and how to hang out a wash so each piece will get the best sun, it's a real joy to get back to the ordinary kind of man. Yes, 'tis so!" Mrs. Gregg finished, with much emphasis. "I want a man who should have sense about the things he's *meant* to have sense about, but when it comes to keeping house, I like him real helpless, the way the Lord planned to have him!"—Youth's Companion.

Not Both.

"We two can't be happy living together," said a woman, speaking of herself and a relative with whom circumstances compelled the sharing of the home. "I've given up trying, for my part."

"Yes, I suppose that is all that you can do," agreed the friend in whom she was confiding. "If you can't both be happy there doesn't seem to be any way left for you but to make her as happy as you can, and give up trying for your own part."

The tone sounded sympathetic, the words seemed to be a repetition of the ones her own lips had just spoken, but the complainer of domestic infelicity flashed upon her companion a startled, half-questioning glance, dropped the subject, and went thoughtfully upon her homeward way, not quite sure whether she had met a case of innocent misapprehension or a new recipe for shaping her life.

Supposing it to be the latter, it might be one well worth trying by persons similarly situated. If life's exigencies have so placed you that you must live with some one, and you find that you cannot both be happy, why not make it your care to look after the happiness of the other one? Try it, and you shall assuredly find that in some way, unwatched and unsuspected, your own share has slipped into your life and heart. He who "makes the few loaves many" will take care of that.—Forward.

The Church does not stand so much in need of apologists as she does of earnest-minded, zealous, whole-hearted, high-spirited workers—workers whose chief concern is the glory of God, and to the spiritual welfare of their fellow-men; workers who "grow not weary in well-doing" because they know that it is "for Christ and His Church" they are working, and that God has called them to this service.

Children's Department.

The Conceited Grasshopper.

There was a little grasshopper
Forever on the jump;
And as he never looked ahead,
He often got a bump.

His mother said to him one day,
As they were in the stubble,
"If you don't look before you leap,
You'll get into some trouble."

The silly little grasshopper
Despised his wise old mother.
And said he knew what best to do,
And bade her not to bother.

He hurried off across the fields—
An unknown path he took—
When oh, he gave a heedless jump,
And landed in the brook!

He struggled hard to reach the bank—
A floating straw he seizes—
When, quick a hungry trout darts out,
And tears him all to pieces.

* * * * * * * *

Good little boys and girls heed well
Your mother's wise advice;
Before you move look carefully;
Before you speak, think twice.

The Bartlett Pear.

A True Story for Children.

"Mother, do you care much about this little picture? It seems to me that water color of the Venetian fishing boat with its painted sail would look much better in this place," said Marian, as she dusted the tarnished frame of a small oil painting, and then stood off and viewed it critically.

"Oh, my dear! My Bartlett pear?" exclaimed mother depreciatingly. "Why, Marian, that has a story that carries me away back to "—

"Salem!" finished the boys in chorus. "Mother's going to tell a story of Salem. Come, Dicky! come, Polly!"

And before Mrs. Dale had begun to realize to what she had committed herself, she was surrounded by an eager audience of four—no, five, for eighteen-year-old Marian was always as eager as the little ones to listen to a story of her mother's childhood in the old city they all knew so well from her tales of it.

"Yes," said Mrs. Dale, "a story of Salem, but not exactly a Salem story. That is, there is not much about the dear old place itself in this one."

"No matter," chirped Dicky, "it's sure to be nice."

"Well," began mother, "I was only twelve years old at the time"—

"Now, mamma darling, don't say I. Tell the story as about Betty. You know we don't any of us like the 'I' stories as well as the 'Betty' stories, although, of course they mean the same," added Polly, wisely.

"Very well," assented mother. Then, "It was the summer of Betty's twelfth birthday, and not so many weeks before that important event when, one hot morning, she and her mother were sitting on the side porch, mother with her mending basket and Betty reading aloud. It was a way these two had of spending many an hour, for one could not play every hour of these warm vacation days. By and by, it would be turn about; and etty would take her patchwork while her mother read from the little green and gold book of poetry. And many a stirring ballad or graceful verse was sewed into the parti-colored squares and the long white seam.

"But this special morning they were not to enjoy themselves in this pleasant fashion long. Betty had dropped her work in her lap and was leaning back in her chair thinking how pleasant it was in the cool corner, with the fragrance of the box borders and the blush rose bushes all about, and now and then a bit of a breeze with its promise of an east wind later in the day, when Bridget appeared in the doorway with—

"'Sure, Marm, an' that Tolan boy is at the door; an' they're in some trouble, and do be a'wantin' you.'

"'Oh, mother,' began Betty appealingly.

"'Now, Betty dear,' said mother briskly, as she laid down her book, 'of course I must go. And I'll tell you what would be nice for you to do. Those Bartlett pears are just ready to eat. You know Uncle Tom always takes some to the bank to give to the men there. He would have done so this morning had he known they were ripe. Now you can surprise him by taking over a small basket. I'd go right away.'

"Betty groaned inwardly as she looked out on the hot, dusty street. But mother had gone, after a loving little pat on the shoulder and an encouraging smile. A line of the poem they had been reading flashed into Betty's mind:

"'She doeth little kindnesses, which
most leave undone, or despise."

"'That's mother. 'Tain't me!' she declared with more decision than elegance. 'But if I've got to go I suppose I might as well start.' And a few moments later she was on her way with a basket—quite a sizable, heavy one on her arm; for when Betty did a favor she chose to do it in good shape.

"'And there are six men at the bank not counting poor old Mr. Southgate,' she said to herself, 'and nice, big, juicy Bartlett pears will taste good this hot day.'

"The road was long, and dusty and warm, but Betty trudged on bravely until Central Square was reached. In the center of that thoroughfare stood an old-fashioned pump and horse trough. Around it one often saw a number of market wagons with their thirsty horses; but to-day it was surrounded by a crowd of boys.

"'Now,' thought Betty, 'I wonder what they are doing. Some mischief, I'm sure.'

"It did look like it; for every now and then a chorus of yells and yelps came from the midst of the group; and the boys appeared to be bending over something held by one of their number. Suddenly he held it up—a poor little shivering, dripping puppy. Betty actually sobbed as she saw it; for all animals were dear to her; and a dog—especially an abused dog—never failed to touch her heart.

"Now Betty was mortally afraid of boys—big boys, strange boys, rough boys like those in the square, so it was a good deal to her credit that with one dash she was in the midst of the group with her hand on the arm of the boy who was about to plunge the poor dog again in the water.

"'Stop, Sam Slocum!' she commanded. 'Don't you dare duck that puppy again, or I'll—I'll'—

"'What'll she do, now?' demanded one of the young rascals with a derisive grin, as Betty searched for her most dire threat.

"'What'll you give us, if we don't?' demanded Sam, with an eye to profit.

"A happy thought struck small Betty as her eye fell on the basket of pears which she had left on the curbstone before she made her plunge.

"'I'll give you some of the best pears you ever had in your life,' she declared.

"'It's a go!' agreed Sam, dropping the dog, which immediately ran yelping away.

"It was a Betty of a rueful countenance who watched the basket make its rounds and saw her beautiful Bartletts gobbled down by the eager boys, with many ohs and ahs of satisfaction. When it came back to her, just one remained in the bottom. Her destination—the bank—was not far away from the square, and she said to herself:

"'I suppose I might as well go on and tell them what I meant to do.'

"She was on most friendly terms with all the bank men from the solemn but kind old cashier down to the youngest clerk, for Uncle Tom had been employed there several years and his niece was a frequent visitor and quite a pet among the men. How they did laugh to-day as they heard her doleful tale! Uncle Tom took out the pear and laying it on his red morocco-covered journal, held it up.

"'It's a very fine specimen,' said the cashier.

"'Shall we each take a bite, Betty, or draw lots for it?' said another.

"'Neither,' said Betty with decision. 'I'm going to take it upstairs to Mr. Southgate.'

"'Whew!' murmured the youngest messenger boy; 'ain't she daring?'

"Now Mr. Southgate was a queer old hermit-like artist who lived in some dingy rooms over the bank. He seldom sold a picture, although those who had seen his work declared that he possessed considerable talent. Neither purchasers nor pupils were encouraged by him, and it was a problem how the poor old fellow lived. He apparently had no friends, and was only seen slipping in and out with his scanty purchases, for his studio was also his only home.

"I think, now, that the poor old man was only very unsociable and exceedingly shy; but in those days there were many stories told of his queer ways. The children of the neighborhood had various alarming tales to tell connected with him and his doings, and he had really come to be a sort of bug-a-boo to them. I'm sure had he lived during the witchcraft days he would have suffered on Gallows Hill.

"Uncle Tom was almost the only person who had made any headway with the solitary man, but he had done him several little kindnesses, and Betty's sympathy and interest had been greatly stirred by his accounts of his old neighbor.

"So you see why the men of the bank gazed wonderingly after Betty as she climbed the stairs with the great yellow pear carefully balanced on the red book.

"They had not long to wait for her return, for in a few seconds a breathless Betty came flying back.

"'He is an ogre!' she gasped. 'I knocked and knocked, and finally he

just put his head out and growled, "What do you want?" And I gave it to him, and the journal, too, Uncle Tom. I was so scared.'

"Uncle Tom whistled. "Tis to be hoped he won't read it. I'm afraid he might find allusions to himself not very flattering.'

"As Betty walked homewards she said to herself, forlornly: 'Little kindnesses don't seem to work well when I do them. The pears I'd intended for the band men those horrid boys gobbled. The little dog ran away with never a thank you. And that dreadful old Mr. Southgate I'm sure will just throw his pear out the window and Uncle Tom's book with it.'

"But Betty's reckoning was wrong as to this last. A few weeks later came her birthday; and when she ran down in the morning to find her gifts in their usual place on the top of the piano, what do you think was among them?

"Why, this little oil painting of the Bartlett pear on the red book; and under it was a card which read, 'For the one little girl who ever did me a kindness.'

"I like to think," said mother dreamily, "that the poor old man's latter years were a little less dreary than those before; for my—I mean Betty's story and her gift which she proudly displayed to all her friends quite changed the prevailing idea of him. People came to know him better in his last years, and Betty herself spent more than one hour in the musty old studio, listening to the stories of his student life in Rome and turning over the dusty portfolios.

"We'll keep the pear picture a little longer in its old place," ended mother.—Elizabeth K. Hall in The Congregationalist.

A Talk With the Boys.

"Remember, my son," says Robert Burdette, "you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around you and you will see the men who are most able tolive the rest of their lives without work, are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that, on the sunny side of thirty. They die sometimes, but it is because they quit work at 6 P. M., and don't get home till 2 A. M. It is the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers; it gives you a perfect and grateful appreciation of a holiday.

"There are young men who do not work, bu the world is not proud of them. It does not even know their names; it simply speaks of them as "old so-and-so's boys." Nobody likes them. The great busy world does not know that they are there. So find out what you want to be and do, and take off your coat and do it. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays and the better satisfied will the world be with you."

And we may add, the greater honor will you be to your God who made, redeemed and sanctified you, if you will apply the above advice not only to your earthly calling, but also to the work of the Church.

Be something for God!—Lutheran.

Weariness.

O little feet, that such long years
Must wander on through hopes and fears,
Must ache and bleed beneath your load;
I, nearer to the wayside inn,
Where toil shall cease and rest begin,
Am weary, thinking of your road.

O little hands that, weak or strong,
Have still to serve or rule so long,
Have still so long to give or ask;
I, who, so much with book and pen
Have toiled among my fellow men,
Am weary, thinking of your task.

O little hearts, that throb and beat
With such impatient, feverish heat,
Such limitless and strong desires;
Mine that so long has glowed and burned,
With passion into ashes turned,
Now covers and conceals its fires.

O little souls, as pure and white
And crystalline as rays of light,
Direct from Heaven, their source divine;
Refracted through the mist of years,
How red my setting sun appears,
How lurid looks this soul of mine!

—Longfellow.

Cato.

He lived in far off Massachusetts, and his name was Cato. He was jet black in color with eyes of brightest gold. He was large, dignified, and good-tempered, perfectly honest and always industrious. I like to tell his story for it was true that he would never eat food that was not given him, and I am no "nature fakir."

One rainy autumn afternoon we children were sitting with our mother when a loud ring at the door, to which she replied, disclosed a boy from a poor family near by.

"Oh, Mrs. Carleton," he cried, "will you take my kitty? Mother says there are so many of 'em I must throw this fellow in the pond," and he pulled from under his ragged jacket a lean, half-grown, black kitten.

There were already three fine cats in our home, but the appeal in the boy's face, where dirt and tears were freely mingled, was too much for my tender-hearted mother, and she brought into the sitting room the forlorn kitten. Without a sign of fear he looked from one to another, evidently expecting to find a friend. Then he began to wash himself. Each dirty paw was carefully cleaned and the matted fur on back and sides was bitten and pulled into shape. A saucer of warm milk diverted him, and he lapped and purred, then returned to his toilet until he was satisfied and seemed to say, "Now, I am fit for refined company," and deliberately walked to each one, loudly purring for approval.

The next day no one molested him in his walks about the place, and he made no effort to return to his home just across the way. He caught a mouse and patiently watched for rats in the barn. From that time on he hunted diligently, but his toilet was his constant care. Cleanliness was to be had if not godliness. The latter was for humans. So he grew up. The lean sides filled out. The black fur grew glossy, and in a year he was magnificent with his fifteen pounds of weight.

Cats differ in character as do people. Cato was above reproach. No temptation could make him steal his food. If left alone with beefsteak or liver, of which he was especially fond, he would utter the most pleading meows, so loud that we always knew that Cato was tempted. But not even the allurement of fish or cream could cause his fall.

Years went by. Our gentle mother had passed on to that other country. We children were grown, and the old home was sold. Cato was left to me, and I took him to my new home, miles away. He was apparently happy, and soon cleared the place of rats and mice and of other cats, all of whom he despised. About six months later he failed to come when I called him in after supper. After more than a month had passed I learned that he had gone back to the old home and was hunting there. The newcomers said he was wild and accepted no food. When winter came they captured him in the barn and brought him to me. When once more inside the house his joy in the recognition of home and sympathy was pathetic. He seemed almost to talk, his little meows came so fast. He cuddled his head in my neck and gently nipped me in his joy. He never strayed again. Fifteen years had passed, and magnificent Cato was growing feeble. He was still careful of himself, and would still wash his fur when he nearly fell over from weakness. He had a nice basket by the kitchen stove, in which he was tenderly placed each night and from which he purred his greetings each morning.

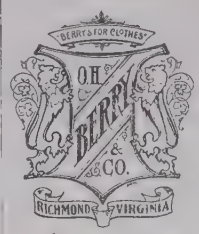
One morning it was silent when I entered. Cato was there, but his purring had ceased forever. "Only a cat!" you say. Yes, but a perfect life! What more can we humans show with all our ideals?—Mary W. C. Fields in Our Dumb Animals.

A Critical Moment.

The history of the casting of statues is one long story of patience. When Benvenuto Cellini cast his great Perseus, according to rules which his own genius had laid down, overwork and exposure had so undermined his strength at the critical moment that he was obliged to take to his bed and leave the rest of the process to some faithful workmen who understood his plans.

Finally, however, one of them came rushing into his sick-room, where he lay dazed and groaning with pain, and told him with many lamentations that the process was a failure and that the metal was caked.

Cellini sprang from his bed, ran across the street and rapidly dragged a load of dry wood back to his furnace. He made a roaring fire, and, finding that the base alloy in his metal had been burned out, he threw in all the pewter vessels of the household. Then the metal bubbled, the great Perseus was cast, and the maker and his faithful friends exulted.—The Lutheran.



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Than all the girls an' boys an' teddies too,
Cause every bestest game, you see,
Is jes' what Mizeree an' me can do.

We play such lots an' lots o' things,—
Most half a mul'plicashun-table full,
We make dear kitty-cradle swings,
An' fairy dolls from all the flowers I pull

But what's the mostest fun I know,
Is when I shut my eyes right tighty-tigh
An' both o' us a'dreamin' go,
An' make believe it's blackest, blacke night.

Then Mizeree, she takes my hand
An' tells me all the booful things we see,
A' sailing through our dreamin'-land,
The land what's made for Mizeree an' me.
—Katherine M. Barton in Christian Observer.

"A Stranger at the Gate."

Gilson yawned. It was time for him to go to bed. Mrs. Gilson laid down her book.

"You put out the lamps," he said, "while I go down-stairs and look at the furnace."

Gilson lighted a match and started down the cellar stairs. Oh, how the wind blew, sweeping the snow up against the cellar window. Gilson started for the furnace.

Suddenly he heard a noise—a wailing sort of noise. He looked up quickly. There against the cellar window was something huddled.

He opened the window and pulled in a mass of quivering fur, wet and cold. He held up to the light of the gas the most miserable, unkempt specimen of street dog that he had ever seen. Gilson deposited him quietly on the floor, hushing him up, and started precipitately up-stairs.

"Say, my dear, there is a dog down there—worst thing you ever saw. There! Hear him scratching?"

Mrs. Gilson's voice was firm.

"What did you let him in for?" she said.

"Why, how could I help it? I couldn't let him stay out there in the cold."

"Well, we can't have him here. You know what it means. He'll be a nuisance in a day or so. We simply won't be able to get rid of him; we'll become attached to him and it will be awful. No, dear, you musn't. Give him a bone from the refrigerator and let him out again. It won't hurt him. Fresh air is good for him."

Gilson smiled grimly.

"All right," he said; "if you feel that way about him, you go down and put him out yourself."

"I'll do nothing of the sort. You let him in, and you'll put him out. You must! The cook detests dogs. She will leave. Come, get him out at once."

Gilson sighed.

"That's all right," he said. "I appreciate the difficulty. I know it's a nuisance, and we may regret it, but I'll be hanged if I feel like turning him out."

Mrs. Gilson, however, was obdurate.

"It isn't your fault that he came. We are not responsible. Now you go right down-stairs and put him back where you found him, or I shall never forgive you."

Reluctantly he descended, stopping at the refrigerator on his way down. He gave the dog the bone he found, and with a heart like a dead weight thrust the poor beast out in the cold. Whining, he crouched up against the window. Gilson turned away up-stairs.

"Wait," he muttered to himself. Mrs. Gilson had gone up.

Gilson locked up, taking more time than usual. Then he followed his wife, and going into his own room, prepared for bed.

He lay there for a long time, silent and uneasy. Outside the snow fell silently, but at intervals the wind howled.

An hour passed. Gilson could stand it no longer. He got up stealthily and put on his bath-robe. He stole into the hall. Not a sound. He slipped down-stairs.

"I'll get him," he muttered to himself, "wife or no wife. The servants can leave, everything on earth can happen, we can lose all our money, it doesn't matter, but I won't let that poor dog stay out in the cold."

Down-stairs he crept. He reached the cellar. He started toward the window. The dog was gone. He opened the window. A place where the dog's form had laid shivering was still marked out. But it was vacant.

Gilson went back. Regret filled him. It was too bad. Why had he delayed?

He opened the door of his room.

A voice.

"Who is it?"

It was the voice of Mrs. Gilson. He strode across the hall to her room.

"Were you looking for that dog, dear," she whispered.

"Yes."

"Well, don't worry. I've got him here in bed with me."—Thos. L. Masson in Success.

The Fright of Ned.

Little Ned had come down to the office to call on his papa. His face had been scrubbed till it shone, and his blue tie stood out in big, stiff bows.

Mr. Calvert was not in, but Ned heard his voice in the lawyer's office across the hall, and so crept behind the big desk for a surprise.

Presently Mr. Calvert came in, with another man, to whom he was saying, "Why not buy my five-year-old Ned?"

"Do you want to sell him?"

"Yes, he isn't quite what we want. He has a bad temper. They say he will sometimes throw himself and kick, when things do not suit him. But I'm sure you could break him of that. Wouldn't you like to see him? I'll take you over if you would."

"Well, I don't mind taking a look at him," the man replied, and soon they went out together.

A moment later a very red-faced little boy crawled from under the desk. To think Nurse Brown should tell of his bad spells! And to think his very own papa wanted to get rid of him!

Down the street, in the opposite direction from his home, Ned hurried as fast as his little fat legs could carry him. Papa and the man must not find him.

The sun shone very bright, and the big bows began to wilt. People looked and wondered at the small, hurrying figure with the tear-stained face.

The houses were farther and farther apart. Ned was out in the country now. The road stretched out hot and dusty, and in spite of all he could do he began to lag. When he heard a team coming he crept behind a tree or bush to wait till it should pass.

An ox-team, heavily laden, went slowly by. When it was out of sight Ned did not come back into the road. He was fast asleep.

One hour, two hours, went by. The sun was setting. A two-horse team, driven by a big boy in overalls came along. Ned had moved in his sleep, and his yellow curls and blue bows could be seen from the road. The boy caught sight of him, and jumped out to investigate.

"Hulloa! A kid asleep! And night coming on, too! Here's a pretty mess! Well, I'll jest carry him home to mother. She'll know what to do with him." And he picked Ned up and laid him on the potato bags in his cart, so gently that the little boy was not awakened.

Ned was handed over a few minutes later into the arms of a motherly-looking woman, who stood on the piazza of a farm-house where they stopped.

The woman gathered him tenderly into her lap, and smoothed his curls, and wiped his moist, dusty face. "Why, mercy me! It's Mr. Calvert's little Ned. However did he come so far from home?" she said, as she carried him into the lighted house.

These words woke Ned, and he struggled up and looked around. He was in his father's farm-house, and the woman was Mrs. Johnson, who lived on the farm. She knew him, and he must not stop.

But the warm arms held him fast. "You sit right down to the table, and have some berries and cream and gingerbread, dearie," the kind voice said. "Your father's out in the yard, and you can ride home with him. He's here with a man that's thinkin' of buyin' the chestnut colt."

Mrs. Johnson did not know why, all at once, a light came into the little boy's eyes, and he stopped struggling. It was only Ned the colt that papa wanted to sell!

Ned told his father all about his fright as they rode home. And it was Ned the colt, with tossing head and pretty, arching neck who carried them so gaily.

"No," Mr. Calvert said, "we do not sell boys who have a bad temper. We teach them to control it. I'm not sure but I shall keep the other Ned, too."

And Ned the boy and Ned the colt are growing up together and are improving every day.—Martha H. Abbott in S. S. Times.

Influence.

Whom can I influence that I do not?

In whose power do I try to influence men?

What is the tendency of my influence?

Fire warms as far as it can, and a wise life influences as far as it can.

You influence not by what you do so much as by what you are. A violet cannot help being fragrant

"See, I can handle coal," said the girl, picking up a dead cinder, "and not get burned." But her hands and her clothes were soiled.

Words go on forever in the air; so also in hearts.

"How Old Must One Be Before He Can Join the Church?"

We can never join the Church regardless of age. We never use the expression, "Joining the Church," for you must be born into a family to become a true member thereof, so one is born into the family of God, being regenerate or born again in Holy Baptism. All baptized persons are members of not an organization but an organism—as it conveys a wrong impression. One may join an organization, but the Church is Christ; members of the Church.

A Prayer to the Holy Trinity.

Holy Father,
Sanctify us through Thy truth;
Make us to abound in love;
And may Thy Holy Spirit
Enable,
Enlighten, and
Enkindle us;
Through Jesus Christ, our Saviour.
Amen. —Rev. P. F. Hall.

Science and the Scriptures.

In the Saturday Evening Post, of April 16, we find a very interesting and informing article on "The Peril of the Comet," written by Waldemar Kaempffert. It begins with a striking account of the way in which science, since the day of Newton and Halley, has learned to follow the erratic ways of comets through space and of the assurance with which the appearances and reappearances of these vagrants of the sky have been figured out with mathematical certainty. Then it discusses the possible consequences which may or may not follow our passage through the attenuated gases and cosmic dust of which the so-called tails of Halley's and other comets consist; and finally it enters upon the discussion of the question—what would happen in case of a head-on collision of the world and the body proper of a large comet? The chances of such a collision are set down as approximately one in two millions. They are therefore sufficiently remote to keep one from worry.

On the testimony, however, of such men as Simon Newcomb and Mr. Faye, we are told that, in the event of such a collision, "the whole heavens would be illuminated with a resplendence beyond that of a thousand suns, the sky radiating a light which would blind every eye that beheld it, and a heat which would melt the hardest rocks."

The following description is then given of what would happen. The comet would be discovered by some astronomer of note and its path figured out. The danger would appall him and he would consult fellow scientists. His calculations would be verified and the world would become possessed of the awful secret. Of course it would be discredited and laughed to scorn, but it would not be removed, for finally the dreadful certainty of impending doom would fall like a crushing blow upon the world hurrying on to destruction. And then? We quote literally:

"As the comet draws nearer and nearer, night changes into an awful nocturnal day. There is no twilight. The sun sets, but the comet glows in the sky, another more brilliant luminary, marvelously yet fearfully arrayed in a fiery plume that overspreads the sky. The moon is completely lost and the stars are drowned out in this dazzling glare. Warned by the astronomers, mankind takes refuge in subterranean retreats, to await its fate. Long before the actual collision, long before the earth is reduced to a maelstrom of lava, gas, steam and planetary debris, mankind is annihilated with merciful swiftness by heat and suffocation. A candle flame, blown out by a gust of wind, is no more quickly extinguished.

"When the comet encounters the upper layers of the atmosphere, there is a blinding flash, due to friction between the earth and the comet. A few seconds later the crash comes. From the earth molten rock and flame, pent up for geological ages, burst forth geyser-like. The globe is converted into a gigantic volcano, in the eruption of which oceans are split, and continents are torn asunder to vanish like wax in a furnace. When it is all over, the earth swims through space a blackened planetary cinder, desolate and dead."

Certainly a graphic and awesome description. Scientists assure us that there is aboslutely no danger of a collision between the earth and the comet, that the comet at its nearest point of approach to the earth will be millions of miles distant. It is easy for the imagination of man to picture in graphic language the possibilities of such a collission. But the beauty of it all is marred by the facts that it is conditioned upon a most remote probability—one chance in two millions—and that the Word of God assures us that, "No man knoweth that day," when the end of the world shall come.

However, it is interesting to compare the statement quoted above with the description of the last day as given in the Bible, remembering always that no human calculation nor speculation can determine how or when the end of the world shall come. That is God's secret which He has not seen fit to share with men.

"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the Heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.." (II. Pet. 3:10, 11, 12).

The picture of the Scriptures and the picture of science are startlingly alike, with this difference—science promises a "floating cinder," the Scriptures, "a new Heaven and a new earth." Science leaves us nothing but blackest pessimism, the Scriptures color the final doom of the world with a golden halo of glorious optimism.—Christian Observer.

"Tongues in Trees."

The trees are beautiful in their fresh spring robes of green, shading here and there to pink and golden tints, all unspoiled, as yet, with midsummer dust and heat. Some of them are bursting into blossom, too, giving promise of fruit in the not distant future. A short time ago, these same trees were standing leafless and, to outward appearance, dead. And they whisper, in their beauty, of the triumph of life over death; they tell us that what man calls death is but a sleep from which there will be a glorious awaking.

Here is a young tree about which a vine has been twining; and it has clung so closely and twined so tightly, that it has become imbedded in the wood of the growing tree. There was a time when this vine could have been easily removed; but now it could only be removed with difficulty, and even if removed it would leave an unsightly scar behind. And this tree whispers a warning, not to allow the things of this world—right though they may be in themselves—its cares and its pleasures, to entwine themselves so closely about our lives that they hinder our spiritual growth and mar our higher life.

Here is a tree, an oak, majestic and beautiful. As we look at it, we seem to hear it tell of the many long years of storm and sunshine through which it passed before it attained its present size and strength. And it suggests, too, the long years of the storms of adversity, as well as the sunshine of prosperity, by which character is developed. But what matter if in the end the character is like the oak, strong and beautiful?

This oak sprang from a tiny acorn, which fell here from the parent tree or was flung here by some careless hand, perhaps a hundred years ago. The tree or the person has long since passed away. And it reminds us that mighty consquences may often follow some apparently trivial action, and that the results of an action may continue, as a blessing or a blight, long after the actor has ceased from his labors.

Though the trees are now so fresh and green, we can go forward, in thought, but a few months and see them arrayed in the fleeting brilliancy of autumn. We can hear them whisper, "We all do fade as a leaf." But even as we hear the melancholy message, their swiftly fading beauty suggests, by contrast, the thought of a glory and an inheritance, "which fadeth not away." And so the last message of the trees, like their first, is one of hope.—Margaret H. Barnet in The Westminster.

Bricks Made of Glass.

The use of glass bricks for building purposes is growing in popularity in European cities. As a means of admitting light to dark hallways and basements, these transparent blocks have been most satisfactory, and there has been no loss in stability of construction when they have been substituted for the ordinary clay brick. They are especially adapted for any building where cleanliness, light and a uniform temperature are desired. Hot houses, hospitals, ice factories, railroad stations and partitions in the interior of houses are a few examples in which the efficiency of the glass brick has been thoroughly tested. In the city of Hamburg in a number of instances they have been utilized in place of windows, thus admitting light in walls which police and fire regulations would otherwise have required to be blank. For fire-proof walls the bricks are made with a wire coating to prevent the shattering of the glass when subjected to extreme heat.—Harper's Weekly.

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Fill our souls with perfect love,
Come into our hearts this day,
Teach us rightly how to pray,

Essence of the Triune Lord,
Thou alone dost know the Word.
Leave again thy home on high,
Whisper the sacred mystery.

Counsellor to all in need,
Comforter to all who mourn,
Beatific vision Thou, indeed!
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OBITUARY.

Alexander Hunter Johnson.

Eternal into life eternal, at Harrisonburg, Va., on the morning of April 26, 1910, ALEXANDER HUNTER JOHNSON, born in Alexandria, Va., February 15, 1834; married Miss Annie M. Effinger November 22, 1860. He is survived by his wife, two sisters and one brother.

He had been a communicant of the Protestant Episcopal Church for nearly forty years. A friend said of him: "He represented all that was purest and truest in human nature, to have known him was to believe in the best, and his life's work, was to plant in his friends so strong a foundation of belief in humanity, that nothing could shake."

John Andrew Wilson.

Entered into eternal rest, JOHN ANDREW WILSON, of Radford, Virginia, April 14, 1910.

Mr. Wilson was born at Wytheville, Virginia, on February 12, 1849. He was a resident of Radford for forty-seven years.

It would be difficult to find a better example of one who in the truest sense was a follower of Christ. During many years he was a consistent member of the Episcopal Church, doing active work both as a member and as a vestryman, even when exhausted by disease, performing the arduous duties of treasurer of the church.

It was a privilege to witness his beautiful faith and his submission to the will of God, and those who stood about his death-bed saw the fulfillment of the Master's promise, "Lo! I am with you always, even unto the end;" for his last acts were tokens of his knowledge of the presence of Jesus.

Mr. Wilson fulfilled every relation in life. He was a devout Christian, a faithful husband, a splendid father, and a sincere friend.

A wife and ten children survive him; nine of whom are sons, one of whom is a foreign missionary. Verily, they will arise to call him blessed.

The vestry and rector of Grace church, Radford, wish to express their regard and appreciation of Mr. Wilson as a man and a Christian, and their sympathy for his family.

In Memory of

Mrs. Ellison L. Costin.

In the churchyard of Christ church, at Eastville, Northampton county, in Virginia, on the 11th day of April, 1910, were laid to rest the mortal remains of MARIA HOPKINSON COSTIN.

A descendant of Francis Hopkinson, she was born in Northampton county, daughter of Dr. Wm. Gilmor Smith and Elizabeth Upshur Bowdoin, of "Ingleside." There she grew up amid the sweetest influences of her old Virginia home, uniting to social refinement and cultivation of intellect, the graces of a devoted Christian life.

Blessed with unusual charm of person and character, she filled the sacred office of wife, mother and friend—the light and life of a happy home.

To all who knew her there remains the precious memory of her gentle, loving nature; a heart so pure and true, a sympathy and charity so strong and unselfish, a piety so saintly and constant—illustrating in her whole life the beauty of holiness.

Spending the last years of her life at the home of her son, in the city of Pittsburgh, she passed peacefully to her rest, after a brief illness, mourned by many dear friends there, whose sympathy with her surviving husband, daughter and sons was so lovingly testified at her grave.

Her spirit returns to God who gave it, meet for the inheritance of the Kingdom o Heaven.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

T. S. G.

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English Fruit Pudding.

Soak one-half of a pound of slate bread-crumbs in one cupful of scalded milk one hour. Add two-thirds of a cupful of sugar, the beaten yolks of five eggs, one cupful of raisins seeded (cut in pieces and dredged with one and one-half tablespoonsful of flour), two-thirds of a cupful of currants, one-half of a cupful of chopped English-walnut meats, one-half of a cupful of finely cut citron. Chop one-half of a pound of suet and work until creamy, using the hands. Add to first mixture, and when thoroughly mixed, add one-half of a grated nutmeg, three-fourths of a teaspoonful of cinnamon, one-third of a teaspoonful of cloves, one-third of a teaspoonful of mace and one and one-half teaspoonsful of salt; then add the whites of five eggs, beaten until stiff. Turn into a buttered ring mold, cover with buttered paper and steam four and one-half hours.—Woman's Home Companion.

Pinwheels.

Rub a tablespoonful of butter into a quart of flour; add a half teaspoonful of salt and two rounding teaspoonsful of baking powder; mix thoroughly. Beat two eggs without separating; add a cupful of milk, and then add this to the flour. Roll out into a thin sheet; spread with butter; dust with sugar, cinnamon and currants; roll up; cut into pieces one-half inch thick; stand on their ends and bake quickly in a hot oven.

Rice Soup.

Wash one cupful of rice, put it in a saucepan, add one small onion, one green pepper, six cupfuls of cold water, and cook until the rice is tender. Press through a seive, melt four tablespoonsful of butter, add two of flour, two cupfuls of cream, one teaspoonful of Worcestershire sauce and seasoning of salt, cayenne and nutmeg, boil five minutes. Combine mixtures. Add two teaspoonsful of chopped parsley, and serve.

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The New Testament shows the way out of sin and ends thus: "The Grace of our Lord Jesus Christ be with you all."—Rev. 22:21.—From the fly leaf of D. L. Moody's Bible.

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Listen to this! "I do not let my left hand know what my right hand doeth! My benevolences are sacred and therefore secret. I have my own pet charities! For example, I give all my waste paper and rags to the Salvation Army!"

What do you think of the ethical development of a grown woman who could say that, without the fainest perception of incongruity? Charmingly and disgustingly naive—both—isn't it? And yet it is a genuine and, alas, typical revelation of human egotism and selfishness.

In no other realm of human experience are there more inconsistencies and absurdities than in the realm of charity. The average man regards multitudes of his most elementary "obligations" as "charities." For example, he calls paying his pew rent in church "giving to the Lord!" And yet, in paying money for a pew in church, he does exactly what he does when he buys a seat at a concert! He gets an equivalent for his money! or ought to and, if he doesn't, had better demand it of the preacher and the choir!

No outlay of money in which you get an equivalent of that kind can be charged up to charity! You get a certain sort of equivalent when you give a coin to a blind beggar; pay the rent of a widow or an orphan; educate a promising youth, or send a missionary to a heathen tribe. But it is a very different one, indeed, from that in which you drop a penny into a slot machine and take out a stick of gum; or put a nickel into a contribution box and take home a sermon that has helped you to meet a temptation or to bear a burden like a man!

And then comes that contemptible absurdity of over-estimating one's charities! How few people are able to give dimes to charity without multiplying them into dollars when figuring up their benevolences! When a solicitor deferentially begs our subscription for a man whose legs were cut off by a street car; or a family that has been driven from home by a freshet; or a city that has been devastated by an earthquake, we tell him that we are taxed to our utmost endurance by a score of other obligations, when—as a matter of fact—we have not given to more than one, or two, at the utmost! And that we have given away hundreds of dollars when, as a matter of fact, we have grudgingly parted with tens!

And now comes this deluded woman, with a more than childish naivete, who calls it a charity to give away her "waste" paper and rags to the Salvation Army! It is such pretentions as this by means of which the mature inhabitants of the Bad Place teach their youthful offspring to appreciate the incongruities, inconsistencies and absurdities of our weak humanity. That claim would start a grin, no doubt, upon a whole bench full of little imps who had never cracked a smile in their lives before!

Charity is often called "sweet" charity. A sweet charity, indeed! But who of us has not said equally fatuous things about charity and who has not been guilty of as ignoble a stinginess!

How strange it seems that any grown-up person in the whole wide world could actually labor under the delusion that the gift of anything "waste," could constitute a charity!—Christian Herald.

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Wee, wee birdies in it,
Leave them; that is best,
Love the little linnet.
Spare the modest lark,
Which, from dawn to dark,
Singeth in the blue,
Unto God and you."

We cannot take sorrows, distresses, perplexities, out of the world, but we can by God's help voluntarily take them to ourselves, and by that free acceptance the are transfigured.—Bishop Westcott.

Selfishness steals all the beauty out of life. Only the beauties and blessings that we share do we really enjoy. Hoarding hurts the heart, and solitariness sips all the sweetness from the soul.

Calmness is the poise of a great nature in harmony with itself and its ideals. Calmness is singleness of purpose, absolute confidence, and conscious power, ready to be focused in an instant to meet any crisis.—Jordan.

There are young persons who get into the habit of borrowing money foolishly. There are old persons who get into the habit of laying up money greedily and unwisely. A reform cannot be effected too soon by both the borrowers and the accumulators.

If we knew all the sun does for the lily, we would not wonder that it can grow its green stalk and leaves and glorious flower from black earth; and if we knew all Christ does for a saint, we would understand the gracious mysteries of salvation.

My risen Lord, I pray that I may know the fellowship of thy sufferings. Let me not be contented to taste of thy grace; let me share in thy travail. Let me partake of thy bitter cup, that in knowing the agony, I may participate in the glory.

Love is not getting, but giving; not a wild dream of pleasure, and a madness of desire—oh, no! love is not that. It is goodness, and honor, and peace, and pure living—yes, love is that; and it is the best thing in the world, and the thing that lives longest.—H. Van Dyke.

"It is not to the clever folk, nor even to the scientific folk, that the empire over the soul belongs, but to those who impress us as having conquered nature by grace, as having passed through the burning bush, and as speaking not the language of human wisdom, but that of the divine will."

Live in the fellowship with God by prayer, and in fellowship with men by sympathy. And above all, believe in the efficacy of prayer. Do not think that it is merely the prerogative of a few princely souls. Elijah became what he was, and wielded the power which he did, through prayer.

If ever we are tempted to think that there is no use trying, that the forces opposed to us are too strong, that we had better do as some are doing and drift, let us renew our strength at the source of strength, and persevere along the narrow way. There is no other road that leads to eternal life.

Never lose an opportunity of seeing anything beautiful. Welcome it in every fair face, every fair sky, every fair flower, and thank Him for it who is the fountain of all loveliness, and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—Charles Kingsley.

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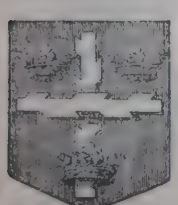
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., MAY 21, 1910. No. 21

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

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THE FIRST CONVENTION OF THE DIOCESE OF VIRGINIA.

Address Delivered Before the Council in St. John's Church, Richmond, May 18th, 1910, by the Rev. E. L. Goodwin.

One hundred and twenty-five years ago, namely on Wednesday, the 18th day of May, 1785, at this good hour, there were gathered in the State Capitol on the opposite hill an assembly of clergymen and laymen who had met to organize the Protestant Episcopal Church in the State of Virginia. To-day, before entering upon the work of the one hundred and fifteenth annual Council in succession from that Convention, we have met in this ancient parish church to commemorate that event and to remember humbly and gratefully before our God those tentative beginnings of our life as a Diocese. I am bidden to tell you, as best I can, the story of that first Convention; of the events which led up to it, of the men who composed it and of the work which they did.

For one hundred and sixty-nine years, or from the settlement of Jamestown in May, 1607, to the adoption of the State constitution in June, 1876, this Church had existed under the name of the Church of England in the Colony of Virginia; established, supported and governed under the laws of the mother country and of the Colony. Her history during that period is so interwoven with that of the government and people of Virginia that they form one whole. Then had come the time in the course of human events when the Colony should become a free and independent State. Nearly nine years later came the time in the good providence of God when the Church should also become free and independent of the State. The two independencies arose from the same underlying causes and represented the same dominant ideas. But in their details no similarity exists. The independence of the State was proclaimed and triumphantly defended by the will of her people after preparation made by long years of assertion of popular rights and practical self-government. When the hour of revolution struck, when in this sacred place the "Forest-born Demosthenes" sounded the clear note that called a nation to her birth, it fell upon ears of a people eager for the summons and of men trained and equipped for the welcome task of forming a free and stable government. But for the Church the day of her liberation was unwelcome, and found her fearful, powerless and unprepared. She was without organization, without leadership and without defence. The State must speak and act in her behalf since she had no authority and no voice of her own; and the State was of two minds in the matter and acted inconsistently and with almost fatal hesitation.

The first step toward her emancipation was the adoption of the 16th article of the Bill of Rights, on June 12, 1776, declaring the policy of the new born State to be for the "free exercise of religion." In accordance with this principle the act of the following December repealed all existing laws against non-conformity and Dissenters were wholly exempted from all "levies, taxes and impositions whatever towards supporting and maintaining the said church as it now is or hereafter may be established, or its ministers." Not only so, but the law providing for the support of the clergy was suspended, even as applying to members of the establishment, and three years later was repealed entirely. However unfortunate, this was a necessary step under the circumstances, for to have taxed the established Church alone for the support of religion would have put a money premium on dissent.

This crucial act secured absolutely the free exercise of religion to every person, sect and denomination in the Commonwealth, except the Church, She only was left among her rivals silent and helpless. The most recent and most accurate historian of the "Separation of Church and State in Virginia" declares that "This act, in effect, destroyed the establishment, though this was not seen at the time." Destroyed the establishment, yes, but without setting free the established Church! And so for nine critical years she remained under the State, as she had been under the Colony, "The Church by law established," but no longer by law protected or accredited. With her revenues cut off at a stroke, her vestries filled in many cases with unfriendly time-servers, with no authority to organize, to legislate, to adapt herself to new conditions, the object of ill-advised envy and mistaken apprehension and persistent attack on every hand, her estate was more desperate even than she knew.

What might have been her future if, at the beginning of the Revolution the Church had been liberated from the shackles of civil authority, disillusioned of the vain hope of State patronage, and set free to develop her own resources and maintain her own cause, no one can affirm. Certainly to all human seeming she was stronger in 1776 than at any time for forty years thereafter, and better prepared to meet the impending changes in her fortunes. The great majority of the people in the older parts of the State were loyal to her claims. The Methodists had as yet no thought of departing from her fold. No proposition for the confiscation of her possessions had been seriously made. With few exceptions her parishes were filled, and for the most part, with worthy and capable ministers. There were sad exceptions indeed, but it is an error; it is a calumny, to represent the Virginia Church of 1776, or her clergy, as being without vitality or without spirituality. So it has been persistently reported by carping enmity and popular prejudice, aided not a little by the narrow views and mistaken judgments of her apologists, and so it has been believed. But who were these ignorant, unpatriotic or disgraceful ministers of whom so much has been said? Let us call for a bill of particulars. Were they the learned Madison, the honored Griffith or the benevolent Buchanan? Was the pious Jarrett among the number, or the single-hearted Balmaine, or the unworldly Skyren, or the diligent Burgess, or the uncompromising Cameron? Was Samuel Shield one of them, or William Bland, or Christopher Macrae? Did they include the Seldens, and Fontaine, and Leland, and Maury, Currie and Clay, Grayson and Thornton, Lee Massey and William Stuart? And these are but a few of the honored names which have come down to us untainted by suspicion and untarnished by breath of scandal. Did the disloyal clergy include the four who were chosen chaplains of the Conventions or Legislatures during the War for Independence, or the seven or more who were chaplains in the Continental army, or the three certainly who bore arms in defence of the country, or the nineteen who were on the Committees of Defence in their several counties? Did the "unfaithful shepherds who deserted their flocks" when their salaries were incontinently cut off embrace the forty-six (not twenty-eight as Dr. Hawks has it), out of ninety-one who, after nine years of war, poverty and persecution, were still found in the old parishes, supporting themselves chiefly by their own labor; besides those who meanwhile had died at their posts? Grievous indeed was the hurt inflicted upon a helpless Church by the comparatively few, but uncommonly migratory and therefore the more conspicuous and obnoxious clergymen of disreputable character, and sorely has she suffered from it, but this was not the chief cause of her decline.

At the first it is true the clergy did not desire disestablishment, though later they stood at the door of the Legislature begging for that boon. But the decision of the matter rested

in other hands, and for nine years the staunch, conservative laymen of the Church, who composed the body of the Legislature, the first men of the State in position, ability and influence, prevented its consummation. Expecting and intending that disestablishment more or less complete should come, they were disposed to defer the final settlement of the matter to more peaceful times, meanwhile granting to the dissenting bodies all they asked for themselves, but saving to the Church her rightful possessions. And this they did not so much for the sake of the Church as for that of society and the State. They were painfully aware of the flood of irreligion and skepticism coming in with the rising tide of democracy, and they doubted the power of independent churches, without State sanction or aid, to conserve the interests of Christian faith and morality. That the State was the proper guardian of these was a part of their political creed, and it was fully anticipated that a general assessment would presently be levied for the support of religious teachers of all denominations.

But while they waited the embarrassments of the Church grew apace, until her very existence hung in the balance. And now we come to an event which marks an epoch in her history but which has been almost overlooked by her historians. I mean the first concerted effort made for relief. Bishop Meade preserves for us a letter written by Dr. Griffith, of Alexandria, to Mr. Buchanan, of Richmond, in the fall of 1783, in which he vigorously expresses the opinion that unless the clergy get together and adopt some plan of action the ruin of the Church is inevitable. He recounts some of her disabilities arising from the laws of the old establishment still in force, and proposes to move for their repeal and for the privilege of self government. He urges Mr. Buchanan to consult with some of the clergy in the neighborhood of Richmond and induce them to unite in a circular letter calling a Convention of the clergy, but warning him at the same time that it must be so carefully expressed as not to alarm the Dissenters and arouse their opposition. Mr. Buchanan does not reply until February, and then discouragingly. The brethren with whom he had conferred were "by no means sanguine of the result of a convocation." It was feared that such a step would "give alarm to the sectaries, who would, no doubt, throw every obstacle in the way." Reformation, he thought, should begin in the Legislature. However if Dr. Griffith should come to Richmond, he would arrange a meeting of the neighboring clergy to consider the matter further. "Your presence," he adds, "may rouse us from our lethargy."

Here all our knowledge of the calling of this Convention ends. Did Dr. Griffith make the long winter journey to Richmond? Did the conference of the few ministers in this vicinity, perhaps half a dozen in all, agree to brave the wrath of the "sectaries" and call a Convention of all the clergy, to take steps for saving the Church? Were they advised and encouraged by such laymen as Governor Harrison, Speaker Cary and others? All this is probable, but we do not know.

Certain it is however that the Convention was called, that it met in Richmond, about the first of June, 1784, and that it took the first effective steps for the rescue and restoration of the Church. But one relic of its work remains. That is the "Petition of the clergy of the Protestant Episcopal Church in Convention met," signed "by order of the Convention," by Samuel Sheild, President, dated Richmond, 3 June, 1784, and introduced into the House of Delegates on the following day. The original paper is preserved in the State Library. I have a copy of it in my possession. As far as I have discovered it has never been in print. For twenty-five years the General Assembly was bombarded with petitions from other religious bodies proclaiming their views on matters ecclesiastical and demanding the overthrow and spoliation of the Episcopal Church, and these have been published and sown broadcast in support of their claims. The only memorial ever presented by men who spoke for the Church in praying for relief from the restrictions of the civil law has remained unknown save in briefest outline. Indeed the fact that this Convention was ever held is unrecorded in our histories. Neither Dr. Hawks nor Bishop Meade knew the source of this petition. Yet we have every reason to suppose that the Convention was a large and respectable body. Dr. Griffith had insisted that all the clergy be summoned. No question seems to have been raised as to its representative character, and the General Assembly accepted their memorial as that of the Protestant Episcopal Church.

The petition casts a strong light upon the condition of the Church. In brief, it prays for the repeal of all laws, several of which it enumerates, which then debarred the Church from obtaining a succession of ministers, revising its liturgy and adopting measures for its government and the furtherance of its interests. They also request the Legislature "to enable the clergy of the Protestant Episcopal Church, by an act of incorporation, to regulate all the spiritual concerns of that Church—alter its form of worship, and institute such Canons, by-laws and rules for the government and good order thereof as are suited to their religious principles." Further they pray that the vestries may be relieved from the care of the poor, the only civil function remaining to them, and may be chosen only from and by the members of the Episcopal Church. They beg that all property belonging to the Church may be secured to it, and close by commending to the Assembly "the patronage and care of the Christian religion" and with a prayer for the divine blessing on their consultations.

The presentation of this memorial in the House of Delegates precipitated the great contest over religious matters which was waged in the Legislature for several years. The questions at issue were, first, that of a general assessment or tax for the support of the teachers of religion, and second, the incorporation of the Churches in general and of the Episcopal Church in particular. A bill for the incorporation of the Church on the lines indicated by the clergy was introduced and was at first considered favorably, but died later in Committee of the Whole. At the fall session a resolution was passed in favor of "the incorporation of all societies of the Christian religion which may apply for the same." Thereupon a new bill for the "Incorporation of the Protestant Episcopal Church" was brought in, and passed the House December 22, 1784. It differed very widely from that prayed for by the clergy, who supposed that they themselves would constitute the body corporate. This it must be remembered would have been on the line of ecclesiastical precedent, for the presence of laymen in the councils of the Church is an American institution. The clergy took it as a matter of course that since the king and parliament had no longer any voice in Virginia, and since the Legislature was not to succeed them in reference to matters ecclesiastical that they only were left to regulate her spiritual affairs and institute her Canons, and such was the general view in other parts of the Church. Questions as to the authority of the vestries and the tenure of property were to be determined later. They could hardly then have contemplated the "spiritual domination" and "Star-Chamber tyranny" of which they were suspected by some of their Presbyterian brethren. But their proposition was pregnant with dangerous possibilities and thoroughly un-American in spirit, and on sober second thought, the old vestrymen in the Assembly would have none of it but set about devising a more acceptable plan which was embodied in the act as it was finally passed. Under this act the minister and vestry, or, in case of a vacancy, the vestry alone, of each parish was made a body corporate under the title of "The Minister and Vestry of the Protestant Episcopal Church in the parish, where they reside." All the old vestries were forever dissolved, and new ones were to be chosen by Church members alone. All former laws regulating the Church and her worship were repealed, and the Church was authorized to order its spiritual concerns and adopt its Canon law in Convention, to be composed of two deputies from each parish, of whom the minister, if there was a minister, was to be one. The first Convention should meet at the call of any three ministers.

This act of incorporation excited the most determined opposition and was repealed two years later. The other Churches refused incorporation for themselves and demanded the withdrawal of this benefit from the Episcopal Church. The opposition was based on the grounds that it implied a right on the part of the Legislature to interpose in behalf of a particular Church, that it confirmed to the parishes the possession of the church property, and that it acknowledged the Episcopal Church to be the same Church which had existed in the Colony and in England. This was the crucial point in the controversy. The brethren of the other Churches had small regard for the principle of historic continuity. They wanted the established Church to be not disestablished, but destroyed. The Church of England, they said, has been abolished in Virginia. The Episcopalians have always had the same right to start a new denomination that they had, and no other. Let them be content, if not let them be compelled, to do that. The fundamental character of this claim, not so much as a matter of State policy as of Church polity, is sufficiently obvious. The position thus assumed underlies all the subsequent legislation directed against the Church.

But the act of incorporation accomplished its purpose. It completed the long delayed work of disestablishment. In the providence of God it opened the way, the passage through the Red Sea, by which the Church went out from under the control of the State into a position of liberty and autonomy. Her work was now that of organization. The unit at that time was the incorporated parish. These were to unite and form, for the time being, an in-

dependent branch of the Church, afterward to become a Diocese of the Church in America. The first Convention was called, we know not by whom, to meet as soon as practicable after the election of the new vestries at Easter, and assembled on this day of the year, 1785, in the State Capitol.

There were about ninety-eight colonial parishes at the outbreak of the Revolution. Of these sixty-nine were represented in the first Convention, and five more sent their deputies to succeeding Conventions within the next few years. In many of the remaining twenty-four it is probable that no vestries were elected under the new regime. In some of them, in the western part of the State, the Church had never been fairly planted. In others it was already depleted of its leading members by death and emigration. There were probably sixty or seventy clergymen in the State, but many of them were old men whose work was done; and some of them could not get parishes for reasons yet more deplorable. Thirty-six clerical deputies came to Convention from as many parishes, but the seventy-one lay deputies made the strength of the Convention.

Its first act was the election of a President, and there was no hesitation in the choice of the Rev. Dr. James Madison. Though one of the youngest in the clerical order, being only thirty-six years of age, he had held for eight years the office of highest dignity open to a clergyman of Virginia, that of President of the College of William and Mary. To his duties as President and Professor, he added those of rector of James City parish, being the last rector of the first parish in America. Tall but not robust, quiet, courteous and dignified in manner, his simple habits and retiring disposition were those of the student, and he had little taste for polemics and the strife of tongues, but doubtless made an excellent presiding officer. The choice for secretary fell upon the Rev. Robert Andrews, rector of York-Hampton parish. Within the next year he became a professor in the College. Here he discontinued his ministry, though there is no evidence that he was ever dismissed or deposed, and for many years thereafter represented Bruton parish as a lay deputy. More curiously still, he was elected lay deputy to four General Conventions, in each of which he was the sole lay representative from Virginia. Bishop White speaks of him as "a very sensible and a very amiable man" whose best endeavors were contributed to the harmony and upbuilding of the Church.

On the floor of the Convention the most prominent clerical figure was the Rev. Dr. David Griffith. A native of New York, Dr. Griffith had been rector of Shelborne parish for four years before entering the continental army in 1776, as chaplain and surgeon of the Third Virginia Regiment; for like our Bishop Newton, he had been a physician before taking orders. He was now rector of Fairfax parish, where he was the pastor, as he had long been the confidential friend of George Washington. In the fall before our Convention and before the passage of the incorporation act, Dr. Griffith was in New York as an interested visitor, and no doubt adviser in the preliminary meeting to agree upon a plan for the first General Convention. To the list of delegates from five States, at this meeting, is appended this significant note: "N. B. The Rev. Mr. Griffith, from the State of Virginia, was present by permission. The clergy of that State being restricted by laws yet in force there, were not at liberty to send delegates, or to consent to any alterations in the order, government, doctrine or worship of the Church." Dr. Griffith was elected first Bishop of Virginia in 1786, but no means were provided to enable him to reach England for his consecration and he resigned the office three years later. He was our clerical deputy to the first two General Conventions, and was secretary of the first and president of the second. He was elected also to the third, but died in the House of Bishop White in Philadelphia, before taking his seat. The General Convention took order for his funeral and the whole body attended in the capacity of pall bearers or mourners. Dr. Griffith is described as large and tall in person, gentle but firm in manner. Without, perhaps, being of brilliant intellect, he was an able man of sound judgment and consecrated life, who held the esteem and affection as well as the confidence of his contemporaries. His memory deserves to be held in highest honor.

Of Dr. Buchanan, the almost life-long rector of this parish, you will hear more in a little while. In every capacity he was faithful, trusted and beloved. For twenty-nine years the treasurer of the Diocese, he conducted its correspondence, collected its dues as he could, paid the bills, published the journals—the useful, willing, reliable man of the Convention who was the peer of any and the servant of all. He was more than this, but this ought to be said of him here.

Among the other clergymen prominent in the Convention were the Rev. Dr. John Bracken, of Williamsburg, apparently its favorite preacher, who was chosen Bishop to succeed Bishop Madison, but relinquished the office the next year; the Rev. Samuel Shields, President of the previous Convention of the clergy and twice the choice of a minority for Bishop; the Rev. Samuel S. McCroskey, frequently elected a deputy to the General Convention; the Rev. Benjamin Blagrove, chaplain of the House of Delegates; the Rev. Thomas Davis, rector successively of several important parishes, who officiated at the funeral of President Washington; the Rev. Dr. John Cameron, the Rev. John Henry Burgess and the Rev. William Leigh.

But withal it was pre-eminently a laymen's Convention. Not only did they outnumber the clergy about two to one, but they far outweighed them in ability and in legislative experience. No Convention or Council since has enrolled so many distinguished names or numbered so many statesmen of the first rank. Twenty of its members held seats in the State Legislature, including the speaker both of the Senate and the House. Nine had sat in the great Convention of 1776 and aided in formulating the Bill of Rights and the State constitution. Four were afterward Governors, four members of Congress, three adorned the bench of the highest State Courts, while two sat in the Convention which framed the constitution of the United States, one was a signer of the Declaration of Independence, and one was to hold two portfolios in the Cabinet of the first President.

The last named, who was also Attorney General and later Governor of Virginia, was, of course, Edmund Randolph, lay deputy from this parish. He was one of the most active and efficient members of the Convention, and reported the resolutions upon the formation of the General Convention and instructing our delegates. Another leading spirit was John Page of Rosewell, afterward Congressman and Governor, one of two John Pages in the Convention, who reported the address to the members of the Church. He was not only soldier and statesman, but, like James Madison and other laymen of that day, a theologian as well. He did not hesitate to discuss doctrinal questions in the General Convention, and was offered the bishopric of Virginia, so it is said, if he would consent to take orders. After long and honorable service, he died in this city, and his dust reposes hard by the east door of this church. Another prominent layman was John Blair of Williamsburg, grand nephew of the great Commissary, with Randolph, a framer of the national constitution, later a justice of the Supreme Court of the State and then of that of the United States. And yet another was John Walker, of Albemarle, afterward U. S. Senator. Carter Braxton, the signer of the declaration, was chairman of the Committee of the Whole. Archibald Cary, Speaker of the Senate, was there, "small of frame but lion in heart," and Wilson Miles Cary, sometime Governor, and Richard Cary, judge of the General Court. There was William Lee, agent in Europe for the Continental Congress and brother of Richard Henry Lee, and Burwell Bassett and Carter Bassett Harrison, members of Congress later, the latter a conspicuous figure in the Convention, and Nathaniel Harrison, his kinsman; Spencer Roane, later the distinguished President of the Court of Appeals, who decided against the Church in the matter of the Confiscation act; and John Tyler, Speaker of the House and Governor to be. There were William Fitzhugh and Charles Carter of Stafford; Col. Levin Joynes, of Accomac; Willis Riddick, of Nansemond; George Wray and Hudson Meuse, veterans in the Legislature. The lay deputy from Fairfax parish was Bryan, afterwards Lord Fairfax and rector of the parish, ordained by Bishop Seabury of Connecticut. From the present Diocese of West Virginia there came but one deputy, Morgan Morgan, of Norborne parish, Berkeley county, parish clerk and lay reader, and in the days of spiritual destitution which followed lay preacher and missionary in three or four counties, whom only the infirmities of age and the distance from a Bishop prevented from taking orders at the solicitation of the people. But time fails to mention all the distinguished names which are as household words to the Church of Virginia. Nelson, and Stith, and Ashton, and Pendleton, Beverley and Brockenbrough, Winston, Temple and Taylor, Ball, Burwell, Buford and Barbour, Macon, and Ewell, and Bolling, and Beall, and others not less worthy of mention. As I recount them it sounds like the roll-call of the Conventions of happier days, for either of their name or their blood, these have not wanted a man to stand before God in the Church of the Virginias.

The Convention continued its sessions until the Wednesday of the following week, or seven full working days. On the first day it was resolved to "attend divine service to-morrow morning at nine o'clock at the church in this city." That service in this old parish church was the first held by the reorganized Church in Virginia. The Rev. Dr. Bracken preached, and received the thanks of the Convention for his sermon. Thereafter it was ordered "that divine service be performed every morning in the capitol, when the president takes the chair."

The principal work of the Convention fell under three heads. In refer-

ence to uniting with the Church in other States in forming a General Convention, they agreed to four of the articles proposed as a basis of union, rejected one and declined to be bound by another until the liturgy should be revised. The instructions given their deputies were conservative. They wanted few changes in the liturgy and those in the direction of simplicity. Uniformity in doctrine and worship was desirable, but should "be pursued with liberality and moderation," and mark the reason which they give. "The obstacles which stand in the way of union among Christian societies are too often founded on matters of mere form. They are surmountable therefore by those who, breathing the spirit of Christianity, earnestly labour in this pious work." This is not the only allusion in their journal to the hope of Church unity. And it is worthy of note in this connection that the first proposition ever made in this direction in the American Church came from Bishop Madison in the General Convention of 1792. It was a subject, to use his own words, which he had much at heart. But he failed to get a hearing, as the House of Deputies considered it "altogether preposterous."

The "Address to the members of the Protestant Episcopal Church in Virginia," probably from the pen of Governor Page, is tender, strong and urgent in its appeal to them to rally to the support of the Church in this crisis of her affairs, and pathetic in its allusions to her depressed condition.

The body of Canons, numbering forty-three, adopted under the title of "Rules for the Order, Government and Discipline" of the Church, engaged the largest share of the attention of the Convention. They ordered for their use a copy of the Canons of the Church of England, declared them to be "of no obligation" in the Church in Virginia, and seem to have made little use of them in framing their own. In some particulars they followed the lead of the Convention of Maryland held the previous year, but with this exception, their work was original and almost without parallel. These Canons should be studied closely by any one desirous to know the animus of the Virginia Churchmen of that day. Like Maryland and South Carolina, they were somewhat afraid of Bishops, and they defined very narrowly what they were to be and to do in this State. The Convention was to be a court for their trial with power to reprove, suspend or dismiss them, from which there should be no appeal. Lower courts should try an accused clergyman, but the Convention passed sentence. In these as in other particulars, ecclesiastical precedents were thrown to the winds. But on the whole the Canons were well adapted to meet the needs of that day. Most of them soon became obsolete by legislation of the General Convention, and of the rest few traces remain in our present Canon law.

The Convention elected a standing committee with large powers, and instructed them to consider means of obtaining consecration for a Bishop and for his support. But the election of a Bishop was deferred.

This Convention was thoroughly in earnest in its undertaking and performed its work conscientiously and well, as did the several subsequent Conventions. The repeal of the act of incorporation in 1786, was a severe blow. This seems to have been looked upon as the constitution of the Church. After its abrogation the Convention passed an ordinance of its own on much the same lines, provided for the elections of vestries and the holding of Conventions. The present constitution was not adopted until 1815.

Into the causes of the continued decline of the Church, though they are little understood, we cannot now enter. They were chiefly the impossibility of securing a supply of ministers for the parishes; the continued and unrelenting attacks upon her, in and out of the Legislature, by those who were bent on her extermination; the loss of her property, on which she too much depended for her support; and the wave of irreligion and popular infidelity which at that time inundated the State. It was five years after the first Convention before the Church received her first Bishop. His episcopate was cast in troublous times, and no generalship perhaps could have overcome the difficulties which beset his path. Bishop Madison brought to his holy office a loving spirit, a consecrated zeal and high courage. His labors, there is reason to believe, were far more extended than the meagre records of them remaining would indicate. It is doubtful whether justice has been done him by later generations. He is apt to win scant honor who toils at a hopeless task. So long as by personal correspondence and appeal he could gather a sufficient number of the clergy and laity to form a Convention his addresses, so far as they are preserved, bear the same tone of urgency and aggressive leadership. His last appeal to his Diocese was for an Assistant Bishop to carry on the work for which his failing strength was insufficient. But the Convention was too weak to grant his request, and never met again in his lifetime.

But the Church was not dead. It still lived in the homes of old Virginia, in the chastened piety and prayerful longings of multitudes of her people. And when God raised up men to rebuild her waste places and restore her temples, they found a people responsive to their call. They were the remnant of the Church of 1785, they and their children, who again revived the old Church. They found too, the old landmarks perpetuated, the old foundations well and truly laid, without which their own efforts might never have been, or might have been in vain. They had been established and preserved for them and for us by those worthy fathers of the Virginia Church, whose names we honor and whose devotion and steadfastness we celebrate to-day. We do well to keep their memories alive; and kneeling at the altar of God to remember our oneness with them in the unbroken continuity of the Church of the living Christ, and bless God for the love with which He inspired them, the wisdom with which He endowed them and the courage with which He upheld them. To Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Clergymen's Retiring Fund Society.

The Clergymen's Retiring Fund Society held its semi-annual meeting at the Church Mission House, New York, on May 13, the Bishop of Long Island in the chair. The report of the financial secretary, the Rev. Dr. Henry Anstice, brought out these facts of general interest. The current receipts for the last six months, exclusive of legacies, have been $3,086.72 more than for the corresponding period of last year. The total cash receipts have been $27,151.51, besides $8,200 received in the form of securities for the permanent fund. Additions to that fund have been made amounting to $18,300, so that it now stands at $303,700. The late Rev. Thomas E. Pattison, of Baltimore, left a legacy of $1,000 to the society, and also made it his residuary legatee. From this estate, $10,815.11 has been received. The present membership is 805, including 49 of the Bishops. Annuities to the amount of $18,878.41 were paid at the last annual period. The increasing ability of the society to benefit those who choose to connect themselves with it, is a matter of congratulation to the Church at large.

Financial Condition of the Board of Missions.

On May 1 last year the receipts from all sources applicable to the appropriations were $8,000 in advance of the year before. On May 1 this year they were $35,000 in advance over last year, making a total of $595,000 of receipts during the eight months to May 1. This is a splendid encouragement.

The appropriations for this year to date, including last year's deficiency of $33,000, are $1,245,000. Towards meeting the differences of $650,000 still due the board may reasonably count on receiving:

From the Sunday Schools...	$ 57,000
From the Woman's Auxiliary United Offering.....	25,000
From the Woman's Auxiliary	52,000
From Interest.....	33,000
From Miscellaneous.....	17,000
Total.....	$184,000
What still remains can be further reduced by the board, by using undesignated legacies on hand amounting to.....	$ 88,000
And if the average receipt of legacies for the past five years from May 1 to Sept. 1 should be received it may be still further reduced by another	20,000
	$292,000

This leaves $358,000 still to be raised in the four months before September and of this sum $299,000 represents the amount still due on the apportionment from the Church. In addition to the apportionment it will be noticed there is also due a further sum of $59,000.

Last summer, by strenuous efforts, and as a memorial to Mr. Thomas, we received toward the apportionment the sum of $237,000. To meet this year's appropriations, and for the board to go to the General Convention next October with no outstanding obligation, another $237,000 is necessary, and $119,000 will be needed in addition thereto.

It will readily be seen, therefore, that all must work to accomplish this end, and to do this work in the belief that the end will be accomplished. When we remember that there are in the neighborhood of 900,000 recorded communicants in the Church, and that there must be also an equal number of members who are not communicants but who believe in the missionary cause with all their hearts, it is easily seen that the individual obligation is very, very small. The Board of Missions pleads with every member of the Church, rich or poor, far and near, to see to it that each and every one makes this need of the Church of the Loving Saviour, his and her own personal responsibility.

GEORGE GORDON KING,
Treasurer.



The Church at the University of Virginia.



Interior.

THE NEW CHURCH AT THE UNIVERSITY OF VIRGINIA.

We take pleasure in giving herewith, cuts of the preliminary studies just submitted by the architects, for the church to be erected at the University of Virginia. In preparing the plans for this church, there were several conditions to which it seemed most desirable to conform. The central location secured just outside the University campus appeared to make it imperative that the classic style of architecture be followed, in order to harmonize with the general environment already established. As to this there was no question in the minds of all who are familiar with the unique architectural unity of the buildings in that locality. Again, the memorial plan originally adopted included two side chapels to be erected in memory of the bishops and other clergy of the Church who have been students at the University. Furthermore, it was desired that provision be made for a variable seating capacity, so that the ordinary congregation might be accommodated in the nave of the church, but that there might be room for at least double that number upon special occasions. There was also a desire in the hearts of many, that it might be possible to have some sort of tower or spire, providing space for a set of chimes, which should go to such a height as to lend some dominating religious expression to the surrounding landscape.

It can be readily seen that it was a most difficult architectural problem to combine in one structure, these and other varied interests, and at the same time to produce a result which would be satisfactorily pleasing and ecclesiastical in expression; yet the plans submitted, which will doubtless be subject to more or less revision in detail, have gone, in this respect, far beyond the anticipations of those who have been most interested in the solution of the problem. The portico and general wall treatment give expression to the Southern and Colonial atmosphere of the place. Especially striking is the architectural tying in and building up of the tower, which consists of the one central motive of the belfry between the base and spire, and whose lines, as seen from any direction, build straight up from the ground. The transepts have been treated in such a way as not to detract from the simplicity of the classic exterior or from the basilican type of interior.

The length of the church from porch to apse is 168 feet, the width through the transepts 85 feet, and through the nave 49 feet. The columns are 33 feet from center to center. The cross at the top of the spire is 120 feet above the ground; which is some twenty feet higher than the dome of the University Library building.

From the main entrance one sees only the long nave, choir and apse, the most striking single feature being the massive choir arch, the simple yet beautiful white altar appearing in the distance, at an elevation of seven steps above the main floor. The monumental and memorial character of the church is well preserved throughout. No pews are indicated in the perspective drawing, though pews of a special design, bearing memorial tablets, will be used. The windows in the east wall are separated from the sanctuary screen by an ambulatory 5 feet in width.

The seating capacity of the nave is 410. The transepts arranged as chapel and baptistry are complete in them-

selves, but add 100 to the seating capacity of the church. The choir seats forty and the gallery over the entrance vestibule 75, making a total capacity of approximately 625. The side aisles, 8 feet in width, afford room for an addition of 200 sittings, when needed on special occasions. The future growth of the University and surrounding community is thus amply provided for.

Conforming to the character of the neighboring buildings, the materials used in construction will be brick and stone. The plans call for an interior finish of the same kind, with brick vaulting and stone columns. This will make the building permanent and practically fireproof. While the plans are adapted to less expensive execution, it is hoped that they may be carried out in this enduring way. A definite estimate of cost has not yet been secured.

As it is expected that work will not be begun on the foundation of the church till the early fall, there is time for full consideration of the plans submitted. Dr. Hugh M. McIlhaney, Jr., of the University of Virginia, minister in charge, will be glad to receive any suggestions or criticisms which friends of this important movement may wish to make. Contributions, large or small, will also be welcome.

The architects, Messrs. Ludlow & Peabody, of New York, are to be congratulated upon such an attractive and interesting solution of the problem in hand.

A Lesson for Mothers.

"I am almost heart-broken over it," she said to me once, during a pastoral call.

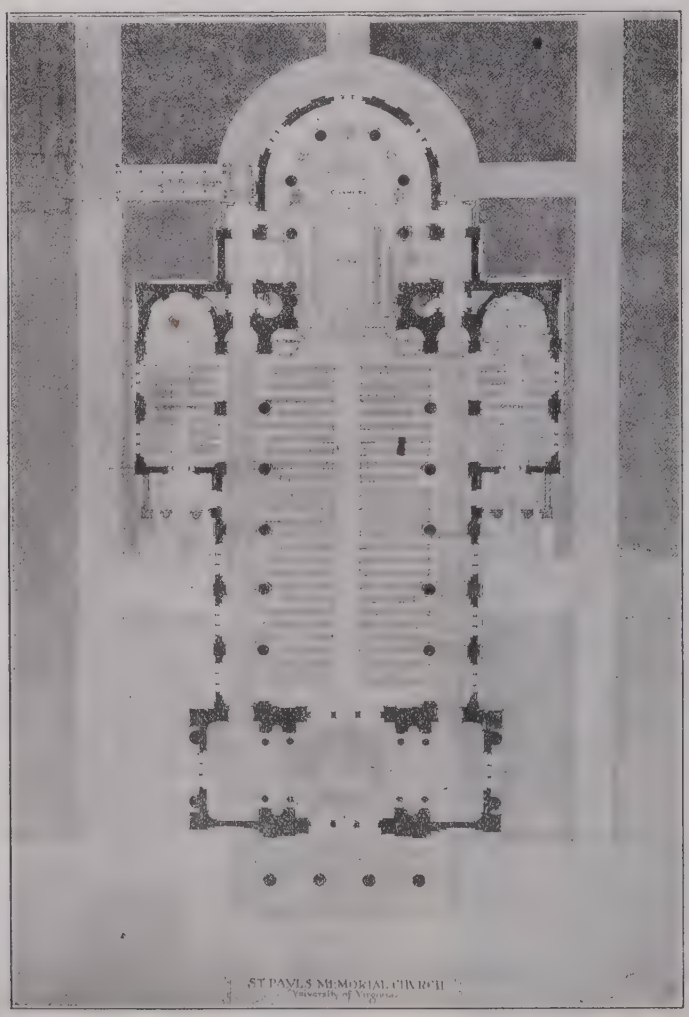
"And what is it, pray, that you are so almost heart-broken over," I replied.

"Well, it is about my little Jennie—what she said to me as I was putting her to bed last night."

"Something very bad it must have been."

"Oh, no, nothing of the kind; something quite different from that. This is the way it was: Jennie is naughty sometimes, as most children are, you know. Then my way is to scold her sharply, and sometimes to punish her. But last night, after I had put her to bed, and was about going away, she said, 'Mamma, have I been a good girl to-day?' I thought a minute, then answered, 'Why, yes, Jennie, you have been a good little girl to-day.'

"A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty, but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it; so the little thing had to ask for the word of commendation which I should have been thoughtful and loving enough to have given, without her hungry little heart having to ask for it."—Addison Ballard, D. D., in Sunday School Times.



Ground Plan of Church at the University of Virginia.

Church Intelligence.

CALENDAR.

May.

1—Sts. Philip and James.
5—Ascension Day.
8—Sunday after Ascension.
15—Whit-Sunday.
16—Monday in Whitsun-Week.
17—Tuesday in Whitsun-Week.
22—Trinity Sunday.
29—First Sunday after Trinity.

Collect for Trinity Sunday.

Almighty and everlasting God, who has given unto us Thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.

Foreign.

The Divorce Laws.

Yesterday week the Lower House of the Convocation of Canterbury decided, by a majority of 59 to 18, that "it is desirable that the Divorce Act of 1857 should be repealed." By an even larger majority—64 to 14—the Proctors declared that "any legislation is to be greatly deprecated which would have the effect of making divorce more common."

While it is the duty of the Church to do its utmost to restrain the State from weakening the marriage bond, the time has come for the Church to recognize that a definite divergence has taken place between the marriage law as she has received it and the State's conception of what is expedient. That divergence began in 1857 with this very Divorce Act, and until quite recently that Act remained the sole instance of divergence between the civil law and the law of the Church. Now the right to marry a deceased wife's sister has been added to it, and whenever a noisy demand for liberty for a woman to marry her deceased husband's brother springs up it will be impossible logically to resist it. Other attacks upon the Table of Affinity are not impossible; but even if we make no farther "progress" in this direction, quite enough has happened to show the utter impossibility of endeavoring to reconcile the law of the Church and the law of the State as to marriage. We do not call in question the right of the State to legislate as it pleases, and in that legislation the Church voter will always have a large, and if he chooses, a preponderating share; but Parliament must recognize that the Church is entitled to maintain its own discipline without interference and without laying itself open to charges of disloyalty. The Church does not ask the citizen to break the civil law; it simply points him to the fact that there are certain enactments of the civil law of which he can avail himself only at the peril of his relations towards his spiritual mother. It is obvious that the new state of things will involve a much more definite and clear-cut type of teaching about the nature and responsibility of "Church membership" than has hitherto been common—we shall be face to face with

a new test of reality. Neither the Church as a corporate body nor its individual members will be any the worse for that; and it is highly probable that in the end the State will be vastly the better.

Church-Going and Sunday Observance.

In the final address on "The Church and Her Mission" the Bishop of Exeter, at the Convocation of Canterbury, discussed the question which was debated in Convocation last week—Church Going and Sunday Observance. He regretted the extent to which the tradition of religious observance has been weakened in many ways in our time, especially in regard to Sunday as a day of rest and worship. The process of decline has not, as yet, gone very far in country parishes, but few are quite untouched by it. Dr. Robertson attaches high value to regularity in Sunday morning worship, and urges its scrupulous maintenance upon all who value our English Sunday as a precious, though threatened, element in our national life. His particular reason for attaching special importance to Sunday morning worship is that it often means trouble taken and sacrifice made. The tendency to give to God what costs us but little in the way of effort or self-sacrifice is an insidious mischief.

American.

Men's National Missionary Congress at Chicago.

Coming from every State in the Union, 4,000 of the picked men of the country gathered at Chicago on May 3d, for the Men's National Missionary Congress. They represented every Protestant Church in the United States. The Congress came as a fitting climax to the long series of Conventions of the National Campaign of the Laymen's Missionary movement. The 75 conventions were attended by 100,000 delegates.

When Alfred E. Marling, of New York, announced the Congress to be opened every seat in the main floor and balcony was taken. Bishop J. M. Thoburn of the Methodist Episcopal Church, the dean of American Missionaries, offered the opening prayer and read a brief selection from the Scriptures.

The Rt. Rev. Chas. P. Anderson, Bishop of the Episcopal Diocese of Chicago, in the opening address, made a striking appeal for the unity of the Church and universalization of Christianity. He sounded the keynote of the Congress. Bishop Henry W. Warren, the Senior Bishop of the Methodist Episcopal Church, was the only other speaker of the afternoon. His wide travel and experience as a Superintendent, enabled him to present especially well his topic, "A World-Wide Purpose in the Life of a Christian."

It was fitting that at the evening session the speakers came from the three countries which are doing most of the work and giving nearly all the money for the evangelization of the world, America, Canada and England.

Making an eloquent appeal for more aggressive work in carrying the gospel into heathen lands, Lord William Cecil, of England, spoke on "Present World Conditions the Church's Opportunity."

J. A. Macdonald, Editor of the Toronto Globe, Toronto, Canada, told of America's responsibility.

The concluding address was made by J. Campbell White, the General Secretary.

Under the general topic of the National Missionary Campaign, several addresses were made by prominent men at the Wednesday morning session. Those taking part were Mornay Williams, Chairman of the New York State Conference of Charities and Corrections and a member of the Baptist Church, Samuel B. Capen, of Boston, Chairman of the Executive Committee of the Laymen's Missionary Movement and President of the American Board of Commissioners of Foreign Missions.

D. Clay Lilly, of Richmond, Va., formerly Secretary of the Laymen's Missionary Movement in the South, and now serving as pastor of one of the large Presbyterian Churches in Richmond; Jno. R. Pepper, Chairman of the Laymen's Missionary Movement in the Methodist Episcopal Church South and a banker from Memphis, Tenn.; and Dr. E. Y. Mullins, President Baptist Theological Seminary, Louisville, Ky.

Delivering a striking address on Church Unity, the Rt. Rev. Chas. P. Anderson, Bishop of Chicago, said:

"Enough energy and money are wasted by rivalry and over-lapping of the different denominations in America to preach the gospel to the whole world. We must get together and stop this waste.

"Our divisions are unchristianlike and unstatesmanlike. They are un-Christian, for Christ-like Christians cannot be kept apart. When we all become Christ-like Christians we shall find the way to unity. Our divisions are unstatesmanlike, for in unity there is strength.' A reunited church possessed with faith and zeal would be irresistible. It could evangelize the world in a generation.

"Unity is not uniformity; but neither is it organic separation and rivalry. I would not put the economic argument in the first place. Better waste a million dollars than sacrifice a single truth or a single spiritual conviction. Better a hundred churches standing on a hundred separate spiritual realities than a single church united and an irreducible minimum incapable of inspiring martydom.

"Unity need not involve sacrifice; it can include convictions—not exclude them.

"The Laymen's Missionary Movement is a practical step in the direction of unity; towards at least co-operation. It unites the convictions of all who believe in Christ for the world and the world for Christ, and by such unity is it producing greater sacrifices and greater efficiency.

"The greatest discussions that lie before the Christian Church to-day are the Christianizing of the world and the reuniting of the whole Church. Let us undertake these tasks in the spirit of faith and courage and love. Let us all be prophets, priests and apostles united. Let us spend our lives and spend our millions in unifying the Church and in universalizing the gospel of Christ.

In its statement of the National Missionary Policy, the Congress said:

We urge the adoption by every Church of regular and thorough methods of missionary education and finance, culminating once each year in an organized personal canvass of each congregation, with the earnest purpose of securing the systematic and proportionate contributions of every member toward the world-wide propagation of the Christian evangel, and we recommend for universal adoption the Scriptural plan of a missionary offering every week, in order that this vast world enterprise may be kept constantly in the minds and prayers of all Christians, and that funds for the work may be adequate and steadily available.

We recommend that there be formed in each individual Church a strong Missionary Committee, charged with the responsibility of promoting missionary intelligence, intercession and contributions, and that in each city or county where work is undertaken a Co-operating Committee of the Laymen's Missionary Movement be formed, composed of laymen, selected so far as possible by the various Churches to represent their constituency in the territory covered, and that the Laymen's Missionary Movement through its Executive Committee, in co-operation with the established missionary agencies of the several Churches, be authorized to provide such measures for the supervision and assistance of those Co-operating Committees as the providential developments of the work may require.

We earnestly remind all Christians of the duty of habitual prayer for missionaries; for native Christians; and for pastors and churches at home that laborers may be thrust forth into all harvest fields; that the unity of the Church may be realized and that the glory of God may be universally revealed.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt Rev. A Mackay-Smith, D. D., Coadjutor.

One Hundred and Twenty-Sixth Annual Convention.

An enthusiastic missionary mass-meeting, introductory to the Convention, was held in the Academy of Music, on Monday evening, May 9, under the auspices of the Men's Auxiliary to the Board of Missions of the Diocese. The Rev. Floyd W. Tomkins, S. T. D., presided and gave the origin and purpose of the Men's Auxiliary. Bishop Partridge referred to the desire of all men as expressed in their religions. He said that it was a greater thing to live in the fulfilment of prophecy than to enter into its spirit.

The Rev. William H. Van Allen, S. T. D., took as his text what he termed the marching orders of the Church, to be found in the last two verses of St. Matthew's Gospel. He pointed out the great periods of missionary activity and the things which are now hindering the rapid spread of the Gospel, and showed that the present opportunity was the greatest the world has ever known. He referred to King Edward's dying words, "I have done my duty," as the standard which every Christian should apply to his missionary service.

The Rev. Arthur Mason Sherman spoke of what missions had accomplished in India, Japan and China. How the Chinese were drifting from their old things and their earnestness to hear what the Western world had to teach them, and particularly their anxiety to hear the Gospel, and that we should beware lest we lose our opportunity to help them.

The Convention met on Tuesday, May 10, in the Church of St. Luke and the Epiphany. The rector, the Rev. D. M. Steele, Ph. D., was the celebrant. The sermon was preached by the Rev. Louis C. Washburn, S. T. D., from Ephesians 3, 20:23. Bishop Whitaker gave the Absolution and pronounced the Benediction.

After the service the Bishop called the Convention to order. The Rev. Thomas J. Garland was elected secretary and the Rev. C. L. Fulforth, assistant secretary. The Bishop appointed the committees on Charters, Canons and on parochial history, the latter being the Rev. Herman L. Duhring, D. D., the Rev. S. F. Hotchkin, the Rev. T. William Davidson, the Rev. A. G. Heffern, D. D., Mr. John Cadwalader, Mr Clarence K. Klink, Col. William B. Wilson.

The Bishop's address was read by the Rev. J. Andrews Harris, S. T. D.

This being the eightieth birthday of Bishop Whitaker a beautifully engrossed letter of congratulation from the Presbyterian Social Union was read by a representative of that Union. The Rev. J. B. Harding presented the congratulations of the Convention; the Rev. T. William Davidson in behalf of the Board of Missions; Mr. Harold Goodwin for the Divinity School, and the Rev. Herman L. Duhring, D. D., for the City Mission, to which the Bishop replied in a most touching manner.

Wednesday.—Congratulations were received by telegraph from the Diocese of New Jersey, to which the secretary was directed to reply.

A committee was appointed to take into consideration what help should be given to the Pennsylvania State College in response to the portion of the Bishop's address to the same. They reported favorably and asked for contributions towards the support of a chaplain there. The proposed charter of Christ church, Franklinville, was approved and the parish admitted into union with the Convention.

The proposed amendments to the charter of the Church of the Saviour were approved.

Deputies to the General Convention were elected as follows:

Clerical—The Rev. Wm. M. Groton, S. T. D., the Rev. J. B. Harding, the Rev. Carl E. Grammer, S. T. D., and the Rev. J. B. Halsey. Lay—Messrs. Rowland Evans, Francis A. Lewis, Rowland S. Morris and G. W. Pepper.

Alternates—The Rev. D. M. Steele, the Rev. Louis C. Washburn, S. T. D., and Mr. William Drayton and Arthur Newbold.

The following were elected to the Standing Committee:

The Rev. J. De Wolf Perry, D. D., the Rev. J. Andrews Harris, S. T. D., the Rev. Francis M. Taitt, the Rev. E. M. Jefferys, S. T D., the Rev. C. M. Armstrong; Messrs. W. W. Frazier, John E. Baird, S. F. Houston, E. H. Bonsall and R. Francis Wood.

The Bishop was authorized to appoint a committee to carry into the higher courts the matter of granting charters to churches where the lower court would not grant them in accordance with the Constitution and Canons of the Diocese.

The Bishop was asked to present a petition to the House of Bishops requesting that body to set forth a Manual of Prayer for Missions and Missionaries, to be used in Sunday Schools, at missionary meetings and on other occasions.

The Convention Resolved, That a permanent Diocesan Committee on Social Welfare, to consist of nine members, be apointed by the Bishop, and that all the several references to the subject of Social Welfare be referred to said committee.

The secretary was directed to send a copy of that part of the Bishop's address which related to the late John H. Converse to his family.

The Convention authorized the Board of Missions to call a conference of all mission and beneficent workers under its direction, its president to preside.

A telegram was received from the Convention of the Diocese of Harrisburg extending hearty congratulations on the eightieth birthday of Bishop Whitaker, to which the secretary was directed to send a suitable reply.

The report of the Board of Missions was presented by the secretary, the Rev. T. William Davidson, and the resolution asking from the parishes $18,500 for the mission work of the Diocese during the coming Convention year.

A letter was read from Bishop Mackay-Smith, stating that he hoped to resume his duties in the fall. The secretary was directed to express the appreciation of the congratulations of the Presbyterian Social Union. A cablegram to Bishop Mackay-Smith was sent.

Just before the close of the Convention it was "Resolved, That the Bishop be requested to convey to the Most Reverend Archbishop of Canterbury an expression of the sympathy of this Convention of the Diocese of Pennsylvania in the great loss and sorrow which the people of the British Empire have sustained in the death of their Sovereign Edward VII, King and Emperor."

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Diocesan Convention—Opening of of Holy Trinity, Hollidaysburg. Recommended for Holy Orders.

The sixth annual Convention met in St. Luke's church, Altoona, Rev. George R. Bishop, rector, on Tuesday evening, May 10. After a short devotional service, the Bishop read his address. The Convention organized by electing General C. M. Clement, secretary, who appointed Rev. William Dorwart, assistant secretary. Mr. William K. Alricks was elected treasurer. The usual committees were appointed and nominations made for committees to be elected on the following day.

The order of the day at 9 o'clock, Wednesday, was the adoption of a Canon on Representatives for the Missionary Council. The report of the Board of Missions was read by the secretary, Harry S. Knight, of Sunbury. He mentioned the Missions throughout the Diocese, showing encouraging progress; among them the erection of new church buildings, as in Camp Hill and Hollidaysburg; the organization of boys' clubs and girls' societies, building and furnishing parish houses and payment of financial obligations. The report of the treasurer showed a balance on hand of more than $400.

Deputies to the General Convention were elected as follows: Clerical—The Rev. Messrs. William Dorwart, W. Northey Jones, John Hewitt Nichols, Rev. Arthur R. Taylor. Lay—Messrs. W. K. Alricks, James M. Lamberton, George N. Reynolds, C. M. Clement.

Missionary Council.—The Rev. Messrs. Wm. Heakes, Alex. McMillan, George R. Bishop, John M. Gilbert; Messrs. H. W. Hartman, F. W. V. Lorenz, W. Fred Reynolds, E. W. Robinson.

Standing Committee.—The Rev. Messrs. Rollin A. Sawyer, George I. Brown, LeRoy Baker, Franklin P. Eastment, James W. Diggles; Messrs. Ivanhoe S. Huber, Hugh M. Meredith, M. D., David McMullen, Edward D. Nelson, Frederick N. Page.

The Committee on Episcopal Residence reported it had purchased the property at 321 South Front street, Harrisburg. The finance committee reported a balance on hand of $267.67. The committee made an estimate of expenses for 1910-1911 a total of $7,475, and presented a table of assessments to cover that sum.

An important item of business was the erection of a new Archdeaconry, to be known as the Archdeaconry of Altoona. This comprises the counties of Fulton, Bedford, Huntingdon, Blair, Mifflin, Centre and Juniata. The Archdeaconry was organized by the election of E. J. Lomnitz, of Altoona, as Secretary, and F. K. Luckenback, of Tyrone, Treasurer. The examining chaplains for this Archdeaconry were appointed as follows: Rev. George R. Bishop, Rev. F. P. Eastment and Rev. Martin I. Tate. The next meeting will be held on May 26, at Trinity church, Tyrone. The newly erected Archdeaconry consists of eleven parishes and ten clergymen.

The Convention resolved to print the report of the Committee on Historical Information, as an Appendix to the Journal, and that the clergy be requested to read the report to their congregations. The clergymen in charge of parishes and missions were requested to preach, on the Sunday next before Advent, a sermon upon the history of the parish or mission he occupies and send a copy to the Registrar of the Diocese.

The Rev. John Hewitt and Professor Pond presented the importance of the work at the State College, and the Rev. Mr. Oxley spoke on the spiritual needs of the colored people of the Diocese. Thereupon it was resolved that the young men's clubs or other organizations composed of men be requested by the Board of Missions to assist in the work among the colored people and St. Andrew's mission, State College.

Col. Fred. Reynolds invited the Convention to meet in St. John's church, Bellefonte, next year.

The Church Club of the Diocese held its semi-annual banquet at the Logan House, in Altoona. About one hundred men were present. Addresses were made by Dr. Samuel L. Dixon, Commissioner of Health; the Bishop of Pittsburg; John W. Wood, Secretary of General Missions, and the Bishop of the Diocese.

Holy Trinity church, Hollidaysburg, was formally opened on Tuesday, May 10, by the Bishop of the Diocese, assisted by several of the clergy and laity of the Diocese Brief addresses were made by several of the clergy, Mr. G. N. Reynolds, treasurer of the Board of Missions of the Diocese, and the Bishop. The church is built of stone. The interior is furnished in dark mission style. The total cost thus far is about $16,000, more than half of which has been paid.

At a meeting of the Standing Committee, held on May 10, Messrs. Ernest Walter Foulkes and William Chapman Charlton, formerly a Methodist minister, were recommended to the Bishop as candidates for Holy Orders; Henry Sherman Smart, Francis Tuck, John Forry Hamaker and George David Graeff were recommended for ordination to the diaconate, and John Conly Grimes was recommended for ordination to the priesthood.

DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.

Annual Council of the Diocese.

The annual Council of the Diocese met in St. Matthew's cathedral, Dallas, May 10. Bishop Garrett in his address spoke of several important questions which will come up in the General Convention at Cincinnati next October. Concerning the proposed change in the Preamble to the Constitution, he said:

"It seems to me both unnecessary and unwise. The Book of Common Prayer states the principles of the Church with a precision and clearness sufficient for all purposes. This storehouse of ancient history unites the doctrine, discipline and worship, the faith and order of the primitive ages with the duties of the present and the hopes and aspirations of the future. To condense its important statements of faith and order into a brief epitome would deprive us of much that is priceless, would at once limit our liberty and break our connection with the historic past.

"It would surely be most unwise to invite the restlessness and debate which would inevitably arise if such a thing were done.

"Some will seek it in the hope that some of the ancient landmarks may be removed and allow them to pursue methods of teaching more agreable to their personal views. Others will oppose it because they feel that it would endanger many of the principles and safeguards upon which they place the greatest value.

"Suffragan Bishops," said Bishop Garrett, "Is another question to be settled. This was introduced in the hope of meeting the difficulties of the negro question. If it should be adopted it would not solve the negro question, because the negroes bitterly oppose it. They want Bishops with the same rights, prerogatives and powers as the white Bishops have. They do not want the brand of inferiority stamped upon any of their race who might be chosen to the office of a Bishop.

"The only solution of this problem as yet presented which is at all likely to be useful is to found missionary districts among them and appoint missionary Bishops to take charge of them with the same rights and powers as all other missionary Bishops enjoy.

"The question is one of great difficulty because the Southern Bishops who have large numbers of negroes to deal with do not agree among themselves as to the best methods of procedure. That the negroes must have churches of their own separate from the whites and be supplied also, as soon as practicable, with a clergy in all orders of their own race, is now conceded by those best qualified to speak."

"Another important constitutional amendment which will be before the General Convention is the election of a presiding Bishop.

"Hitherto the Church in these United States has followed the ancient custom of having the Bishop who is the senior by consecration of all the Bishops having jurisdiction in the United States to be the Presiding Bishop.

"This plan has worked well and many are of the opinion that the proposed change will not prove advantageous.

"It seems to some of us that as we do not believe in a Pope at Rome and will not submit to one at Canterbury, neither do we desire one at New York and Washington.

"It will be wiser to leave this matter of a Presiding Bishop in the care of Divine Providence, where it has hitherto been well managed, than to throw it into the arena of ecclesiastical politics, where bitterness and partisan feelings are certain to arise under the influence of some aspiring young Hildebrand. Let us beware how we forge fetters for ourselves and endanger the liberty which we now so abundantly enjoy."

Deputies to the General Convention were elected as follows:

Clerical—Rev. Messrs. R. B. Ramage, Fort Worth; Harry T. Moore, Dallas; Milton R. Worsham, Amarillo; John C. Black, Corsicana. Lay—Messrs. William Stille, Charles Kribbs, A. Haddaway, John L. Terrell.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Seventy-Ninth Annual Council—Diocese Not to be Divided.

The Seventy-ninth Annual Council of the Diocese of Alabama convened in Christ church, Mobile, Wednesday, May 11. The entire body of the clergy, with the exception of two, were present. Twenty-one parishes had lay representations present.

One new parish—All Saints', Mobile; and two new missions, Trinity church, Birmingham and Christ church, Montgomery—were admitted into union with the Council. The committee on the division of the Diocese reported that after a thorough canvass of this question, they deemed a division of the Diocese inexpedient at this time.

The Council received and approved an invitation from the committee on Sunday School workers of the Southern Dioceses to attend a Convention to be held at Biloxi, Mississippi, July 4, 1910, and from those who had it in charge to attend the Brotherhood Convention to be held in Nashville, Tenn., in September.

Elections—Rev. J. G. Glass, secretary; Rev. H. W. Jones, assistant secretary.

Standing Committee—Rev. Stewart McQueen, Rev. W. N. Claybrook; Rev. E. E. Cobbs, Major W. W. Screws, Mr. John E. Mitchell and Mr. R. H. Mabry.

Deputies to General Convention—Clerical: Rev. Messrs. Stewart McQueen, T. J. Beard, D. D., E. A. Penick and E. E. Cobb. Lay—Messrs. W. W. Screws, J. H. Fitts, D. M. Drennan and R. H. Mabry.

Alternates—Clerical: Rev. J. G. Glass, E. G. Hunter, J. J. Cornish and I. O. Adams. Lay: Messrs. R. H. Cochrane, E C. Andrew, W. F. Garth and W. C. Fitts.

The Bishop's Journal evidenced a year of unusual activity. There were five hundred confirmations during the Council year.

The treasurer of the Diocese reported the finances in better condition than ever before during the Episcopate of the present Bishop.

The Council appointed a commission to report annually upon opportunities of social service in the Diocese.

The Diocese accepted a gift of $5,000 from a devoted Churchwoman of Montgomery, upon the condition that a like amount be raised by the Diocese for the purpose of erecting a new church at Auburn, the seat of the Alabama Polytechnic Institute. The Council appointed a commission to raise the amount.

The Council instructed its delegates to memoralize the General Convention to examine the question of errors, inaccuracies and misstatements concerning the Church of England and the American Church, taught in many school histories, with the view to correcting the same.

The parishes and missions of the Diocese made pledges for Diocesan missions to the amount of $6,700 for the ensuing year.

The Council unanimously voted the acceptance of the invitation of St. John's church, Montgomery, to hold its next meeting in St. John's church, May 3, 1911.

SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

The Bishop's Fiftieth Anniversary of Ordination to the Priesthood.

Your readers may remember that in January of this year, the Convocation of Southern Florida celebrated the Bishop's fiftieth year in the priesthood, at the time of its regular annual meeting, 1910 being the year. But the actual day was not until the Feast of the Ascension of Our Lord. This day was observed at the cathedral, six clergy being present, besides the Bishop, who was celebrant. The Bishop presented to the cathedral a brass processional cross, bearing this inscription:

"Ascension Day, 1910.
The Right Reverend
WILLIAM CRANE GRAY, D. D.,
Bishop of Southern Florida.
Fifty Years in the Priesthood."

The cross is plain and simple but handsome, and having riveted to the center of it a large seal of the Jurisdiction of Southern Florida. The Rev. Campbell Gray acted as crucifer. After the processional in which the cross was carried for the first time, the Bishop made a few remarks of presentation. Fifty years ago, he said, he had been raised to the priesthood by that giant of the Church, that saint of God, who towered above his fellows, physically, intellectually and spiritually, the Rt. Rev. James Harvey Otey, D. D., the first Bishop of Tennessee. "During this half century," he said, "I have tried to place upon all my work the sign of the cross. Not only the churches built under my supervision, but also schools and hospitals, and whatever else I have built, are all surmounted with the cross. And so to-day I wish to present the Cathedral of St. Luke this cross, which I shall now bless."

Then the Bishop blessed the cross, signing it with the sign of the cross. Morning Prayer and the Holy Eucharist followed, the Bishop preaching an Ascension sermon.

At this service the three orders of the ministry were represented, there being two deacons, four priests and the Bishop.

In the evening the Bishop made his visitation to St. John the Baptist's, where he confirmed a class of six negroes.

On the Sunday after Ascension the Bishop ordained to the priesthood the Rev. Arthur T. Cornwell, in Christ church, Braidentown. The Rev. A. C. Killeffer presented the candidate, the Rev. H. H. Ten Broeck also being present. The Bishop was the preacher.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Richmond Convocation.

The spring meeting of the Richmond Convocation was held in the Church of the Epiphany, Barton Heights, the Rev. George Peyton Craighill, rector, May 9-12. At the opening service, on the evening of May 9, the preacher was the Rev. Wm. Meade Clark, Dean of the Convocation.

Quiet Hour services were held each morning, beginning May 13, the clergy conducting them being the Rev. Messrs. Frank Ridout, J. F. Burks and David H. Lewis. These services were very enjoyable and helpful.

On Tuesday morning the preacher at morning service was the Rev. John F. Coleman, and in the evening, there was a service in interest of Sunday School Work, at which strong addresses were made by the Rev. Messrs. Thomas Semmes and L. R. Mason.

Wednesday was Convocation Day, and the preacher was the Rev. Robert A. Goodwin. The Holy Communion was celebrated by the Dean, assisted by the Rev. John J. Gravatt, D. D.

On Wednesday night there was a missionary meeting, at which the Dean presided and addresses were by the Rev. Messrs. David H. Lewis and Morris H. Eagle, their subjects being General and Foreign Missions, respectively.

On Thursday morning, the preacher was the Rev. John Moncure, D. D., and in the evening, at the closing service, the sermon was preached by the Rev. Samuel Roger Tyler.

On Wednesday afternoon the essay provided for by the Constitution was read by the Rev. James W. Morris, D. D., the subject being "The Influence of the Laymen's Missionary Movement on the Work of the Church." It was an able presentation of what is one of the greatest subjects before the Church to-day. The regularly appointed speakers on the essay were the Rev. Messrs. John J. Gravatt, D. D., and Robert W. Forsyth, who made strong addresses.

Business meetings were held each day and some very important matters were disposed of. At these reports were made from different parts of the field, represented by the Convocation, which showed that the work was second to none in volume and accomplishment to that of any section of the land.

The invitation of the Rev. Wm. B. Lee, of Gloucester, to have the fall meeting in his parish was accepted. The Convocation was one of the most successful since its organization. Twenty ministers were in attendance and the interest manifested was highly encouraging to all lovers of the Church. Bountiful lunches were served each day in the parish building, and the kindly hospitality of the rector and his people will be long remembered.

Diocesan Sunday School Commission.

Four admirable addresses were made at the annual meeting of the Diocesan Sunday School Commission, in Holy Trinity church, Richmond, Tuesday evening, May 17. A short service was said by the Rev. Dr. Gravatt, rector of the church. Bishop Lloyd presided, expressing Bishop Gibson's regret at not being able to be present.

The first speaker was the Rev. Thomas Semmes, president of the Commission, who spoke of the nature of the child and the necessity of organization in the Sunday School. The object and aim of all such teaching, he said, was to bring up the child to love and fear God.

The Rev. William M. Clark told how children should be taught. He asserted that the Church Catechism contains all that is needed for teachnig the child. It includes the entire plan of the Church, and is so comprehensive that it might occupy the thought and furnish material for teaching and preaching during a man's entire life.

The Rev. Robert A. Goodwin's theme was the worship of the child. He placed reverence at the foundation of worship. The child should be taught reverence for God's Word, for the Prayer Book and for the House of God—reverence in posture as well as in act.

The closing address was by Bishop Lloyd, on Missions in the Sunday School. He summed up, succinctly, the points elaborated by the previous speakers and said children should be taught to become interested in Missions, not for the sake of Missions alone, but for the good it will do them in having a part in God's work for the world.

The congregation was large and listened with absorbing interest to the illuminating and instructive addresses.

On Whit-Sunday Bishop Lloyd visited St. George's church, Fredericksburg, and preached and confirmed eleven candidates, presented by the rector, the Rev. Dr. Robert J. McBryde. This makes 43 persons confirmed in St. George's within the last thirteen months.

At night, in St. Philip's church, Richmond, he preached and confirmed six, presented by the Rev. Charles L. Somers.

The Rev. J. J. Gravatt, D. D., rector of Holy Trinity church, Richmond, attended the annual meeting of the Travelers' Protective Association, in Staunton, on May 13 and 14, and was re-elected Chaplain of that body, in which capacity he has served for twelve years.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. Paul's Church, Newport News.

Responding to an invitation from Rev. Thomas C. Darst, rector of St. Paul's church, Newport News, between forty-five and fifty men of the congregation met at the Pocahontas Hotel, Wednesday evening, May 12, and partook of an enjoyable supper, after which Mr. Darst announced that the purpose of the gathering was to bring the men into closer touch with each other and to discuss matters pertaining to the general welfare of the Church. In the general discussion which followed almost every one present took part, the burden of each talk being that of definite hope for positive accomplishment of things hitherto approached with fear and misgiving.

It developed that the church's financial affairs now are in better shape than for some years past, presenting a condition that points to a solution of problems which have retarded the growth of the church. The vestry announced that all floating debt had been paid and a substantial payment made on funded debt, thereby reducing same to $12,400. As a direct result of the meeting, "The Men's Club of St. Paul's Church" was formed, and the following officers unanimously elected: S. H. Plummer, president; R. J. Lackey and E. F. Roberts, vice presidents; A. W. Hull, secretary; R. T. Pierce, treasurer.

Mr. Darst then named the following working committees, with chairmen as indicated:

Census Committee—A. C. Garrett, chairman; Hospitality Committee—Richard Walker, chairman; Missions and Church Extension Committee—E. V. Jones, Jr., chairman; Church Decoration and Alteration Committee—C. B. Nelms, chairman; Parish House Committee—W. S. Greene, chairman; Local Charities Committee—Wm. Falconer, chairman; Interest on Funded Debt Committee, J. P. Harrison, chairman.

From the nature of the committees it is seen that such an organization will reflect itself in Diocesan as well as parochial work.

The two things which characterized the meeting were a keen enthusiasm and a strong desire for closer co-operation. Each man present pledged his loyal support to the rector and volunteered his services to such work as Mr. Darst might direct him.

At 10 p. m., the meeting adjourned, the committees being subject to call from the rector, who will assist them in getting formed into working shape at an early date.

The mission held in Christ church, Smithfield, by the Rev. John R. Matthews, continued throughout the week beginning May 2, and was marked with the deepest interest and ever-increasing congregations from all the Church denominations. Mr. Matthews is an Englishman and a graduate of Oxford and his eloquence and devotion touched the hearts of those who feel that these services have been a great privilege and blessing. A touching feature of the services, illustrating the oneness of our great Anglo-Saxon race on both sides of the sea, was given when the missioner prayed for the widowed Queen Alexandra and the roval family of England, now mourning the beloved King Edward VII.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Fifteenth Annual Convention.

The Fifteenth Annual Convention of the Diocese of Washington was held in St. Mark's church, Washington, on Wednesday and Thursday, May 11 and 12. It began with the celebration of the Holy Communion, with the Bishop as celebrant, assisted by the Standing Committee, the Secretary of the Convention, and Archdeacons Williams and LaRoche.

After Holy Communion, the Convention was called to order by the Bishop and was organized for business. The Rev. Arthur S. Johns, secretary since the organization of the Diocese, was unanimously re-elected. The Rev. Allen Griffith and Mr. John Lane Hopkins were reappointed assistant secretaries. The report of the committee on credentials having been read, the Bishop delivered his address—an admirable paper in all respects, and showing the condition of the many activities of the Diocese to be in healthy condition. The only lack of a well-rounded Diocese was the vacancy of a few parishes. The Bishop stated that, during the year just closed, he had visited all of the churches and chapels of the Diocese and several of them more than once. The number confirmed was more than eleven hundred. He had ordained several men to the sacred ministry. Loving mention was also made of the members of Convention who had died since its last meeting.

In his address, the Bishop called the Convention's attention to the need of

some changes in the Archdeaconry system of the Diocese. The Rev. Richard P. Williams, for several years Archdeacon of Washington, introduced a resolution bringing the question before the Convention. It was referred to the Committee on Canons, the Rev. Dr. McKim, chairman, the committee recommending that the three Archdeaconries be changed to two; that there be one Archdeacon, who shall give himself wholly to that work —the same to be a salaried officer; and, that each Archdeaconry shall have its own president. The question is now in a state of suspension, for the perfecting of details.

At the afternoon session, on Wednesday, nominations were made for members of the Standing Committee and for deputies to the General Convention. On Thursday the elections were held, resulting as follows:

Standing Committee: Clerical—The Rev. R. H. McKim, D. D., the Rev. Richard P. Williams, the Rev. Thomas J. Packard, D. D., the Rev. Charles E. Buck. Lay—Dr. William C. Rives, J. Holdsworth Gordon, Melville Church.

General Convention: Clerical Deputies—the Rev. R. H. McKim, D. D., the Rev. Richard P. Williams, the Rev. Arthur S. Johns, the Rev. Roland Cotton Smith, D. D. Alternates: Clerical —The Rev. Dr. Wm. L. Devries, Rev. George F. Dudley, the Rev. Frederick B. Howden, the Rev. Charles E. Buck. Lay Deputies—Arthur S. Browne, Charles H. Stanley, Dr. William C. Rives, James H. Taylor. Alternate—Admiral N. T. Endicott, Thomas Hyde, Melville Church, William Singleton.

Members of the Diocesan Missions Board, elected on Thursday evening, are Rev. Charles E. Buck, Rev. George F. Dudley, Rev. J. H. W. Blake, Rev. J. A. Aspinwall. Laymen—S. E. Kramer, Dr., Wm. C. Rives, Melville Church, James H. Taylor.

The very important question of "merging" the "Disabled Clergy Fund" with the "General Clergy Relief Fund," was settled by a vote to merge; and the finishing details were left in the committee's hands. This "merging" act of the Convention includes the provisions of the Diocesan Canon of a pension of five hundred dollars per annum, for any clergymen arrived at the age of sixty-five years, who has served twenty-five consecutive years within the limits of the Diocese of Washington, and upon his own request of the Bishop.

The good habit of several past years in the Convention, of choosing Mr. William H. Singleton as treasurer of the Convention was followed, and that gentleman was unanimously chosen for the ensuing year.

Mr. Charles H. Stanley, the Chancellor since the erection of the Diocese, was unanimously chosen to succeed himself in that office—chosen over his own repeated protest to the Bishop and Convention.

The Convocation, after Evening Prayer, on Wednesday, sat as the Board of Missions. The report of the treasurer was ready; the needs of the Mission-field of the Diocese were fully discussed; and nine thousand dollars were voted for Diocesan work.

The speakers and topics were: Dr. Thomas Nelson Page, City Work; Mr. Arthur S. Browne, Suburban Work; Hon. Blair Lee, Country Work.

On May 7, the Bishop of Washington sent the following cablegram to the Archbishop of Canterbury, England: "I desire to express my profound grief and sympathy with you, over the death of his late Majesty, King Edward the Seventh; and pray that God in His mercy will comfort, sustain, and guide the royal family, the Church, and the whole English nation, in their great sorrow."

To which the Archbishop replied: "Most grateful for kind sympathy and prayers."

In the Diocesan Convention, Mr. Albion K. Parris introduced a resolution (unanimously passed), extending the Convention's welcome to the great Sunday School Convention, to meet in Washington May 19-24, and praying it God-speed in its deliberations and work for Jesus Christ.

On Sunday, May 15, at 11 a. m., Bishop Harding visited and confirmed in Epiphany church, Forestville, Maryland; and, at 7:30 p. m., he visited and confirmed in Christ church, Surrattsville, in the same county.

The Tenth Annual St. Andrew's Brotherhood Convention of the Dioceses of Maryland, Easton and Washington, will meet in Christ church, Baltimore, on Saturday morning, May 21, at 11 o'clock, and continue through to Sunday evening. It will meet in Corporate Communion, at 8:15 a. m., Sunday, in Mount Calvary church, to be conducted by the Rev. Herbert S. Hastings, rector of the church. They expect this Convention to be one of the largest in its history. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Thirty-Ninth Annual Convention.

In the stately and beautiful church of St. Stephen, Wilkes-Barre, in the rich and populous Wyoming Valley, the Convention met under the most pleasant circumstances, on Tuesday evening, May 10. With the processional hymn, "Ancient of Days," the choir led the long procession of clerical and lay delegates into the church. Evening Prayer was said by the Rev. Messrs. Diller Gernant and Durell, after which the Bishop read his annual address.

At the close of the service the Convention organized for business in the Parish House, by the election of Mr. Oscar C. Foster, of West Pittston, secretary, who appointed the Rev. E. D. Johnson, rector of Trinity church, West Pittston, associate secretary. There were fifty-five clergymen present beside the Bishop, and over one hundred lay delegates, making it a very large Convention.

The Holy Communion was celebrated at 9 a. m., Wednesday morning, by the Bishop, assisted by the Archdeacon, Ven. D. W. Coxe, D. D., and Ven. A. A. Bresee and the rector of the parish, Rev. H. L. Jones, D. D., and attended by the Rev. E. R. Noble, chaplain, curate of St. Stephen's church.

At 10 a. m., the Convention assembled in Irem Temple of the Mystic Shrine, which was most courteously and generously offered to the Convention free of charge. It proved a most acceptable place for the meeting, avoiding the necessity of holding the business sessions in a consecrated building. The splendid lunch which was provided by the ladies of St. Stephen's church, was also served in one of the dining rooms of the Temple. At 10:30, the annual report of the Board of Missions was read by the secretary, Mr. W. R. Butler. Although the report shows increased expenditures over 1909 of about $450, last year's deficit of $3,352 was reduced to $1,696, which is a most encouraging feature. The missionary work of the Diocese is in a flourishing condition, the Diocese extending aid to or supporting about sixty stations.

The report of the Missionary to the Deaf, the Rev. F. C. Smileau, was read by Archdeacon Coxe, and by resolution of Dr. Israel, his salary was raised to $500 from this Diocese, if so much money is available. His work was commended for its success.

The Convention voted to increase the Apportionment for Diocesan Missions from $7,500 to $8,000.

New members on the Board of Missions are the Rev. B. S. Sanderson, of the Archdeaconry of Reading; Mr. T. W. Brown, of St. Stephen's parish, Wilkes-Barre, of the Archdeaconry of Scranton.

An interesting and valuable report of the Committee on Italian Work in the Diocese was read by Rev. J. B. May. The Rev. M. A. Shipley, secretary of the Sunday School Commission, read the report of the year's work, showing much progress in several particulars. This Commission was re-elected.

The Standing Committee was elected as follows: Clerical members—Rev. M. A. Tolman, Rev. H. L. Jones, D. D., Rev. J. P. Ware, Rev. W. B. Beach and the Rev. H. W. Diller. Lay members—Messrs. Everett Warren, Guy E. Farquhar, A. N. Cleaver, E. G. Mercur and J. R. Welch.

Deputies to General Convention—Clerical—Rev. H. L. Jones, D. D., Rev. Rogers Israel, D. D., Rev. John Mitchell Page, Rev. B. S. Sanderson. Lay—W. R. Butler, Rodney Mercur, F. M. Kirby, A. N. Cleaver.

The alternates are: Clerical—Rev. G. H. Sterling, D. D., Rev. H. W. Diller, Rev. J. P. Ware, Rev. E. A. Sernant. Lay—O. C. Foster, Everett Warren, N. H. Hiller, Charles James.

Mr. R. J. Foster, of St. Luke's church, Scranton, reported for the Diocesan Committee of the Five Million Dollar Pension Fund. There was, he said, an apparent lack of interest on the part of the clergy to send in lists of names, etc., which was hard to understand. Still some progress was made, and an appeal was soon to be sent out to the Diocese, from which greater results were looked for.

The retiring General Missionary, Rev. B. F. Thompson, reported on an effort he had made to study the situation of the fire insurance payments and policies, looking to the establishment of a method of having the Diocese carry its own insurance and to the creation of a Fund for the help of the Diocese in its regular work.

The treasurer of the Diocese presented a resolution expressing the regret of the Diocese in the removal from it of the Rev. B. F. Thompson, Archdeacon of Reading, and for three years the General Missionary of the Diocese, and also the appreciation of the work he has done.

On invitation of the Rev. Rogers Israel, D. D., the next Convention will, D. V., be held in St. Luke's church, Scranton.

Another Diocesan Sunday School Institute, under the direction of the Sunday School Commission will be held in the Church of the Redeemer, Sayre, on Thursday, June 2, to be presided over by the Bishop of the Diocese. A number of good speakers are engaged to take part in the programme.

A pleasant reception was held in the parish house of St. Stephen's church on the evening after the Convention, closing with an organ recital on the wonderful organ of the church, by Dr. J. F. Richardson.

The address of the Rev. John Kershaw, Jr., rector of St. Matthias' church, Summerton, S. C., is changed for the present to Walhalla, S. C.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Ordained to the Priesthood—Sunday School Convention—To Arouse Interest in Missions.

Rev. H. Sydney Dixon, deacon, was ordained to the priesthood on April 25, in Christ church cathedral, New Orleans, by Bishop Sessums.

During his diaconate Mr. Dixon has been in charge of the work in Bastrop and adjacent points. Mr. Dixon served a long apprenticeship in Church work before entering the ranks of the ordained ministry, having done lay-reading work in New York and elsewhere. He was prominent in the work of the Brotherhood of St. Andrew in New Orleans, and was president of the local Council. He will probably be continued in charge of the work in Bastrop and neighborhood.

A service under Canon 19 was held in St. Matthew's church, Houma, in connection with the annual Sunday School Convention. The rector of the church, Rev. G. L. Tucker, is president of the parish Sunday School Association, a branch of the International Sunday School work. The parish Sunday School Convention opened with the service in St. Matthew's church, on the night of May 8. Addresses were made by the Rev. J. N. Blackburn, pastor of the Houma Presbyterian church, and by Mr. B. Champlin, a layman of the Baptist church, Field Worker of the Louisiana State Association.

The Board of Missions has planned to extend to the country congregations the plan of personal canvass for missions so sucessfully used in New Orleans. To arouse interest in the cause, Rev. Dr. P. H. Silver, secretary of the Seventh Missionary Department, has given one week to Louisiana, from May 22 to 29. He will speak in Monroe, Baton Rouge, Crowley, Lake Charles, New Iberia, Houma and Hammond. The archdeacons of the Convocations will accompany him in their own Archdeaconries, and will set forth the plan of the Board of Missions. The Sunday School scholars will be asked to contribute five cents a month to the Diocesan Missionary Fund for the support of a diocesan missionary.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

General Seminary Commencement—Twentieth Anniversary of Ascension Parish, Mount Vernon, Celebrated. Bishop Greer Suffering with Neuralgia—Forty Years' Rectorship Commemorated—Dinner of C. A. I. L.—Clerical Conference Discusses Evangelization of New York.

Commencement at the General Seminary this year was the social center for many friends of students that it always is. The chapel was crowded at all of the functions, and the inclosure never looked more charming. The Dean's reception began the week with the baccalaureate sermon on Monday evening. Bishop Harding, of Washington, gave it, and warned young men entering the ministry against the sin of keeping back a part of themselves, and the working, not wholly for God, but in part for self. He said many careers, outwardly promising, had failed because of that mistake.

The alumni essay was this year by the Rev. Milo H. Gates, and the dinner plan of several years standing was changed this year to a luncheon at one o'clock on Tuesday. The same afternoon the trustees elected Prof. A. W. Jenks, of Trinity College, Toronto, to the chair of Ecclesiastical History. He is a New Hampshire man, educated at Dartmouth, and before going to Toronto he filled for a time the same chair at Nashotah House. He takes the place, if he accepts his election, last regularly filled by Bishop Kinsman of Delaware, and for two years filled by the Rev. H. P. Scratchley, of Newark. The trustees also authorized the conferring of the Doctor of Divinity degree upon the new Bishop of Western Colorado at any time he may be East to receive it.

At commencement proper Bishop Hall of Vermont and Bishop Partridge of Kyoto took part, the former giving the diplomas to thirty-two men representing twenty Dioceses. The Dean conferred the Degree of Bachelor in Divinity upon eighteen men, chiefly members of last year's class. All of the new men have positions in view. Eight of them belong to the Diocese of New York, and one of them, Mr. F. C. Wheelock, will go to the foreign field.

Ascension parish, Mt. Vernon, the Rev. Robert P. Kreittler, has just celebrated its twentieth anniversary. The first rector, the Rev. Dr. F. M. S. Taylor, now of East St. Louis, returned and preached, and at the reception was given a very cordial welcome. The sum of $4,000 was raised to apply on the mortgage debt. Mt. Vernon is a growing city of 25,000 to 30,000, practically a part of New York, but having something of city interests of its own.

Bishop Greer has been ill for ten days with neuralgia, but physicians assure that there is nothing alarming in his condition. Bishop Partridge is keeping his appointments, with Bishop Courtney's assistance. There are strong hopes here that the General Convention will pass the suffragan law, and admit New York and perhaps other cities to have relief. New York needs, it is held, four or five suffragans, but nobody imagines it will get them, the first year at any rate. It appears that division sentiment is dead, and people are saying that out of the present New York Diocese two Dioceses will never be made. It is held that additional Episcopal supervision must come in some way if the pressing problems are met.

The Rev. Dr. F. B. Van Kleeck has been rector of Grace church, White Plains, for exactly forty years. At St. Thomas' church, Mamaroneck, on May 12, he was surprised by his friends and presented with some silver, together with assurances of the esteem in which he is held.

The Rev. A. J. Derbyshire will celebrate the twenty-fifth anniversary of his rectorship of Grace church, West Farms, Bronx, on May 29.

The annual dinner of the C. A. I. L., a well known organization that tries to benefit workingmen and workingwomen, was held on the evening of May 10, with more than one hundred members at the tables. Reports were made showing that the association has been a factor in the strike of the makers of shirt waists, which strike was successful, that it has had to do with Sunday rest and child labor, and that it has some plans in hand for influencing legislation on labor laws.

The third meeting of the Clerical Conference, held last week, considered the evangelization of New York in this generation. It was argued that New York is one of the great mission fields of the world. If Asia, Africa and the entire foreign field can be evangelized in this generation, New York City can be. Suggestions were offered, and it was agreed that union of action is essential. The Conference itself started brilliantly, but has had a unique experience. The subject of ordination got in by the help of Bishop Greer. Then it got out again by the help of a Baptist minister of New York who is so low that he is not always in line with his denomination. Starting with a large proportion of Church clergy present at it, the last meeting saw not a single New York man there, and only one Brooklyn one, and he a speaker. Discussion is now had concerning the ability of ministers making headway at much-needed evangelization.

The annual meeting of the Assembly of the Brotherhood, held at St. Thomas' chapel, reported the consolidation of the Senior and Junior Assemblies, a slight increase in membership, and a large increase in number of chapters, especially in missions and small parishes. Toward the Forward Movement $1,100 was subscribed last year, about $2 per member.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Meeting of Daughters of the King—Rector's First Anniversary Celebrated.

The Long Island Assembly of Daughters of the King met in the Church of the Redeemer, the Rev. T. J. Lacey, Ph. D., rector, on May 12. The officers were re-elected and reports showed activities in the various branches.

The assemblage was addressed by the Rev. Dr. K. P. Lyman-Wheaton, secretary of the Church Temperance Society of New York, who laid emphasis upon the importance of concentrating the Christian forces against the saloon, which, he declared, is one of the most potent enemies the Church has to-day.

Lunch was served by the ladies of the church in the parish rooms.

At 8 o'clock a service was held at which the Rev. C. R. Stetson, D. D., of Trinity church, Manhattan, delivered the sermon, speaking of the good the society is doing.

Mr. Francis E. Wilson, who has been assisting in St. Ann's church for the past year, will be ordained to the ministry in St. Mark's church, Chicago, on May 29. Through the kindness of Bishop Anderson the ordination ceremonies will be held in the church where his father, the Rev. William White Wilson, has been rector for so many years. On Tuesday night, May 11, the Men's Club of St. Ann's presented to Mr. Wilson a handsome traveling case, with the good wishes of the Club for his future success.

Rapid progress is being made in perfecting plans for the erection of a new building for the Men's Club of Calvary church, to take the place of the edifice destroyed by fire several months ago.

Ascension Day, the first anniversary of Rev. Mr. Wilson as rector of St. Paul's church, was celebrated by the people with thanksgiving for the fine work that he has accomplished. In the evening, before the service, the choir guild presented to him a beautiful Prayer Book surmounted by a silver crucifix. The presentation address, made by Mr. George Ford, showed the excellent spirit of co-operation existing between the rector and the people

of the church. On Tuesday evening Mr. Wilson was given a dinner at the home of Mr. William Ford by the vestry, who also gave him a picture of Bishop Burgess in a handsome oval silver frame.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

New Financial Plan for the Diocese—Bishop Lynes Ordains Two Deacons.

Rev. Joseph R. Lynes, curate of Christ church, East Orange, has received a call to the rectorship of St. James' church, Great Barrington, Mass.

Much interest has been felt in the Diocese as to the outcome of the first year's operation of the new financial plan. In addition to the finance committee consisting of the Bishop, the president of the standing committee, and five laymen, who maintain general supervision of the financial affairs of the Diocese; making up the budget, determining the rate of assessment; meet-about twice a month during the year, is a board of adjustment, consisting of the Bishop, three clerical and three lay members, which meets immediately after the Diocesan Convention, in order to hear appeals for the relief of parishes, to provide for the support of the Bishop, Diocesan Missions and all Diocesan expenses, in one assessment upon the current expenses of the parishes, 7 per cent. last year covering the amount required. Parochial reports are due the first day of the Convention and if not presented the amount to be taxed is estimated. Parishes are given about three weeks in which to make an appeal from their assessment, and two weeks later the apportionment is complete. It is believed that the plan has worked very well during the first year.

Of the eighteen degrees of B. D. conferred for continued study by graduates of the G. T. S., seven came from the Diocese of Newark: Rev. Messrs. W. V. Filkins, H. D. Wilson, Jr., H. G. Purchase, B. C. Chandler, S. R. Brinckerhoff, J. A. Glasier and G. M. Plaskett. Two others have been at work in the Diocese.

On May 14, in the Newark Pro-cathedral, Carolus R. Webb and Gordon Douglas Haxsey, graduates of the G. T. S., were ordained deacons by the Bishop of the Diocese. The first was presented by the Rev. Edwin A. White; the second by the Rev. Dr. Wm. M. Hughes. Rev. W. B. Gilpin preached the sermon. Both young men will take missionary work in the Diocese.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Middle Convocation—Memorial to the Rev. G. F. Beaven.

The Middle Convocation of the Diocese held the spring session in St. Paul's church, Hillsboro. There were present the Bishop of the Diocese and the Dean of Convocation, Rev. James A. Mitchell, and the Rev. Messrs. Gantt, Stehl, Weir, Rich, Kirk, Davies, Sutton and W. G. Beaven. Three evening services were held with most interesting addresses on Prayer, Sacrifice and Stewardship. The morning sessions were given to service, sermons and the Holy Communion.

Wednesday evening was held an enthusiastic missionary meeting, and the same evening, at Ridgly, a town four miles distant, the Rev. Messrs. Wier, Stehl, and Kirk held a mission, making addresses to a gathering of some twenty-five persons. Ridgly is a growing town on the railroad between Clayton, Del., and Easton, Md. It is increasing in population and has quite a number of churches, but no Episcopal church. There are, however, several families of our Church residing there, and the object of the mission was to establish regular Church services for the benefit of the few Church people.

An interesting service of the Convocation was the benediction of an altar book rest, given by the children of the Sunday School as a memorial to the former rector, the late Rev. G. F. Beaven. The Bishop conducted the service and made a brief but beautiful address. The inscription on the memorial is:

"To the Glory of God and in Loving Memory of
REV. GEORGE FRANCIS BEAVEN,
1825-1909.
Called and Chosen and Faithful.—Rev. 17:14.
From St. Paul's Sunday School."

The Rev. Mr. Beaven was rector of the parish for 51 years, and was of saintly character, being greatly beloved and revered by the whole community.

At a business meeting the Rev. James A. Mitchell was re-elected Dean; Rev. J. Gibson Gantt, vice president, and the Rev. W. B. Stehl, secretary-treasurer.

A severe rain storm began the evening of the first meeting and continued throughout the three days' of the sessions, but the attendance was excellent. The parish is at present vacant, but the vestry has authorized the Bishop to call a rector.

MARYLAND.

Rt Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J G. Murray, D. D., Coadjutor.

Sunday School Institution—New Rectory of St. Mark's Parish.

The Sunday School Institute of the Diocese held its annual meeting in Emmanuel parish house, Baltimore, on Friday, May 13, and in spite of the ill omen of that day and date, it was generally conceded that there had not been a more successful or a better attended meeting in its seven years of life. It has been interesting to observe the gradual increase in interest among teachers in the work and meetings of the Institute. At first regarded largely as a doubtful experiment, its sessions have gradually come to elicit considerable anticipation of pleasure and profit in its members. There were three sessions at this meeting, at which valuable suggestions were made in the addresses given by the Rev. Charles Fiske, rector of the Church of St. Michael and All Angels, Baltimore; Miss Mary Hudson Scarborough, Emmanuel church, Baltimore; Mr. Robert McLaughlin, St. Peter's church, Baltimore; the Rev. Herman L. Duhring, D. D., Philadelphia, and the Rev. Wm. L. Devries, Ph. D., of Washington, D. C.

The Bishop's Guild of Maryland held its regular spring meeting and luncheon in Emmanuel parish house, on Thursday, May 12. The meeting was unusually well attended, and it was announced that financially the year's work had been more successful than any other in its history. This means that the work among the "silent churches" of the Diocese will be correspondingly more active.

At the Tri-Diocesan Convention of the Brotherhood of St. Andrew, to be held in Baltimore, Saturday, May 21, Bishop Murray will deliver the charge at the opening service, and be the celebrant at the Corporate Communion to be held in Christ church on the following day.

St. Stephen's chapel, Thurmont, which was seriously damaged by fire some months ago, has been put into condition once more for regular use. This is one of the three churches in Catoctin parish, Frederick county, of which the Rev. Thomas Getz Hill is rector.

St. Mark's parish, Frederick and Washington counties, of which the Rev. Charles L. Atwater is rector, has lately purchased a rectory in Brunswick, the central point of the parish. St. Mark's is one of the largest and strongest of the Western Maryland parishes. It contains four important churches and chapels and is a well settled, prosperous section of the country.

On the last day of the coming Convention a reception will be given jointly by Bishop and Mrs. Murray and the Cathedral trustees, to the delegates of the Convention and their friends, the latter word meaning anybody that wants to come. The reception is an annual pleasure to which everyone looks forward. This year it will be held on the Cathedral grounds, upon which the Baltimore Ferro-Concrete Co. is about to begin its excavation for the building of the Cathedral group.

The speaker on the occasion of the seventy-fifth anniversary of Hannah More Academy, to be celebrated at its commencement, June 14, will be the Rev. Herbert Parrish, rector of St. Luke's church, Baltimore.

During the past week, Baltimore has been the scene of a Convention of Southern Baptists. The meetings, held in the Lyric, have been attended by a host of delegates from all over the South, and the addresses and legislation have been full of interest to everyone. One of the most significant of their actions has been a declaration against "entangling alliances" in the Mission Field.

The Board of Missions.

The Board of Missions met on May 10, the Bishop of Albany in the chair. The treasurer's report showed that the receipts for April were $15,000 larger than in 1909, and the total increase applying on appropriations to May 1, as compared with last year, were greater by $37,000. He remarked, however, that "some portion of this increase is undoubtedly due to the fact that Easter fell earlier this year, and, as is well known, after Easter each year our remittances begin to come in much larger numbers and amounts." The Lenten offering for the six weeks after Easter, to May 7, has come from 2,769 Sunday Schools, which have given $95,957.05, an average of $34.65 per school. During the same length of time last year there was received from 2,632 Sunday Schools $96,963.67, an average of $36.84 per school.

The proposed appropriations for the fiscal year 1910-11 were adopted, making in the aggregate $1,252,520.97, as against the appropriations of $1,142,519.46 made a year ago at a similar date, or as they exist at present, af-

ter additions during the year, $1,208,680.82.

May 10 being the eightieth anniversary of the birth of Bishop Whitaker, of Pennsylvania, the following telegram was sent:

"The Board of Missions, in session, sends congratulations upon your birthday and prays for you peaceful and blessed years to come."

The Bishop of Atlanta, writing of the work among the colored people in his Diocese, stated that within the year they had built one new church, ordained one deacon and opened one new mission; so they have at the present time a church and schools in Atlanta; a new mission in Atlanta; a church and school at Macon; a church in Marietta and a church in Athens. The Bishop says that all of these but one are new and cost, exclusive of the land, from $1,000 to $1,300—no part of which was contributed by the board, adding: "We have in the field an Archdeacon, three local priests and one lay assistant, a candidate for Orders, with four day school teachers, three of whom are appointed by the board." The Bishop of Florida reported: "Everything is in good condition and the time seems to have come for an aggressive forward movement." The Bishop of Southern Florida has had his work impeded by the removal of a priest whom he had depended upon for the important work at Miami and Cocoanut Grove. They have now nine convocations of colored people with a church, rectory and school for each. Bishop Gray asks for an Archdeacon for that work.

The Office Committee was given power and instructed to erect in the Church Mission House a suitable tablet to the memory of Mr. George C. Thomas, late treasurer.

The following appointments were made: The Rev. Louis H. Buisch, of St. Paul's cathedral, Buffalo, N. Y., as missionary at Fairbanks, Alaska; Miss Mabel H. Peck, of Berkeley, Cal., to fill a vacancy at Wrangell, Alaska; Miss Iva Mary Woodruff, of Long Branch, N. J., as missionary teacher at Mayaguez; Mr. Tracey R. Kelley, of Mill Valley, Cal., as a missionary teacher for Shanghai; Mr. Herbert S. Osborn, of the Theological Seminary, Va., and Mr. Harold B. Barton, of St. George's School, Newport, R. I.; the appointments of the two last named to become effective upon their ordination to the diaconate.

A meeting in the interest of the Laymen's Missionary Movement, was held at Bel Air, Md., on April 30 and May 1. Hon. Stevenson A. Williams presided and addresses were made by Lieut.-Commander Carpenter, U. S. N., H. F. Yokayoma, a Japanese, Hon. Joshua Levering, George R. Gaither, Edward Guest Gibson, Edward H. Brown, Wm. F. Cochran, Jr., Dr. Howard A. Kelly, W. O. Atwood, and the Rev. John I. Yellott, Jr., rector of Emmanuel church, Bel Air. The meetings were well attended and the missionary spirit was greatly awakened.

Rev. T. J. Lacey, Ph. D., rector of the Church of the Redeemer, Fourth avenue and Pacific street, Brooklyn, N. Y., will deliver the annual sermon to the New York chapter of the Actors' Church Alliance, in St. Chrysostom's chapel, on Sunday evening, June 18.

(Continued on page 20.)

Family Department.

The House by the Side of the Road.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran—
But let me live by the side of the road—
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife,
But I turn not away from their smiles nor their tears,
Both part of an infinite plan—
Let me live in my house by the side of the road
And be a friend to man.

—Sam Walter Foss.

Trinity Sunday.

"I believe in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his only Son our Lord:
I believe in the Holy Ghost."

Sometimes, when vitality grows feeble, when disappointments and, shall I not say still more, success makes the whole business of existence seem tawdy, or not worth the pains it cost—when the morning brings no stimulus and the evening no satisfaction—* * * in all that ebbing and flagging of the tide of life, do you know what it is to find strength and healthiness, again, in believing in God, in believing in the Trinity? Does that sound strange? What! shall belief in a doctrine quicken the feeble pulse and fill again the empty channels of a worn and weary life? But, unless it can do this, what is the use of your belief? Nay, shall we not have such faith in our great doctrine that we shall confidently say that if it does not do that for a man, the man who says that he believes it does not truly believe it. David said "My heart and my flesh fail, but God is the strength of my heart and my portion forever." And how much more we know of God than David knew? All that the life of Jesus told, all that the Christian centuries have told—the eternally Living One, the great I Am, who is both Creator and Father; the Son, in whom was life, which was the light of the world: the Spirit, who is the Lord and Giver of life—not many gods, but one God—not many partial springs, but one great sea of life heard behind all.

I am sure that the divine nature is three persons, but one God; but how much more than that I cannot know. That deep law which runs through all life, by which the higher any nature is, the more manifold and simple at once, the more full of complexity and unity at once, it grows, is easily accepted as applicable to the highest of all natures,—God. In the manifoldness of His being these three personal existences, Creator, Redeemer, Sanctifier, easily makes themselves known to the human life. I tell the story of them, and that is my doctrine of the Trinity. But let me not say that that is all. To other worlds of other needs, and so of other understandings (for our needs are always the avenues for our intelligence), other sides of the personal force of the divine life must have issued. It is not for us to catalogue and inventory Diety; only in humble gratitude and reverence to bear our witness of the manifestation of God to us for our salvation. And so our doctrine of the Trinity is our account of what we know of God.

The Holy Church throughout all the world doth acknowledge Thee;
The Father: of an infinite Majesty;
Thine adorable, true and only Son;
Also the Holy Ghost: the Comforter.

—Phillips Brooks.

Born from Above.

Is regeneration merely a development of the spiritual life from a germ of good which is found in the heart of every man? If this were so, conversion would be needless and the new birth a myth. Certain religious teachers appear to be intent on reducing religion to a system of cold psychology, and explaining all spiritual life and experience by a scientific process. A professorship of religious experience has been established in one of our American colleges and much is said today about the "Psychology of the New Birth." Can the phenomena of the spiritual life be explained by psychological processes?

According to the Bible the salvation of the soul from sin is a supernatural work and not a natural development. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

Children are taught that there are three kingdoms of nature—the mineral, the animal, and the vegetable. We have all heard of the boy who, when asked to what kingdom a certain nobleman belonged, answered, "The kingdom of God." Was he not right? Man was created in the image and after the likeness of God, and belongs to the kingdom of God. But he has lost his citizenship in the kingdom of God by sin. How shall he be restored? By natural development? Was a mineral ever transferred into a vegetable or a vegetable into an animal by evolution? Ministers are often severely criticized by scientific men because of their guesses and hypotheses, and we are asked for facts. So we ask the man of science, not for theories, not for guesses, not for hypotheses, but for facts. Is there one fact in the universe illustrating the hypothesis that the boundary lines between the great kingdoms of nature have been crossed? If they have not been crossed by natural development, how shall man, who is "of the earth, earthy," enter into the kingdom of God?

A man may be a splendid specimen of a worldly man without any spiritual life at all. He may have a robust physical frame, a giant intellect thoroughly cultivated, he may possess a good moral character, and not be spiritual. There are many excellent people in every community who have made much of themselves in every respect except spiritually, and as to their spiritual nature, they are dead. There is a better life, a higher life, a life which is life indeed. It is the life of God in the soul of man. "He that hath the Son hath life, and he that hath not the Son hath not life."

Happy Wakings.

(Psalm cxxxix. 18.)

"When I awake" from sleep of night
After some day of toil, or care,
Or disappointed hope, or fear
Of trouble looming everywhere,
The Vision Beautiful appears
Of Him Who is my light, my praise,
My present help for every daily need;
And all refreshed and calm, my heart just says—
"Still, still I am with Thee."

"When I awake" from deeper sleep
Beneath earth's shroud, where friends will lay
This mortal frame (if tarrying yet
For the first streak of promised Day
Awhile we wait), called by glad sound,
Through clod and cloud, of His dear Voice—
Which speaks with quickening power of endless life—
Shall not my heart in this same joy rejoice?—
Lord, I am "still with Thee."

"When I awake"—more precious yet
The wondrous Vision which shall cheer
The blood-bought throng, who round His Throne
Gather and to Himself draw near.
Then shall we "see Him as He is,"
His likeness and His glory share,
And, "satisfied," our changeless joy will be—
Our song—in that bright hour—as here, so there
Still, Saviour, "still with Thee!"

—E. C. in London Record.

God's People.

God has special ownership in some people. "The Lord's portion in his people; Jacob is the lot of his inheritance." Put side by side with this those other words of the Old Testament, "All souls are mine," or the utterance of the one hundredth Psalm rightly translated: "It is he that hath made us, and to him we belong." There is a right of absolute and utter ownership and possession inherent in the very relation of Creator and creature, so that the being is made wholly and altogether at the disposal and is the property of him that makes him.

But is that enough for God's heart? Is that worth calling ownership at all? An arbitrary tyrant in an unconstitutional kingdom or a slave owner may have the most absolute right of property over his subject or his slave; may have the right of entire disposal of all his industry, of the profit of all his labor; may be able to do anything he likes with him; may have the power of life and death. But such ownership is only of the husk and case of a man; the man himself may be free, and may smile at the claim of possession. "They may (own) the body, and after that have no more that they can do." That kind of authority and ownership, absolute and utter, to the point of death, may satisfy a tyrant or a slave driver; it does not satisfy the loving heart of God. It is not real possession at all. In what sense did Nero own Paul when he shut him up in prison and cut off his head? Does the slave owner own the man whom he whips within an inch of his life and who dare not do anything without his permission? Does God, in any sense that corresponds with the longing of infinite love, own the men who reluctantly obey him and are simply, as it were, tools in his hands? He covets and longs for a deeper relationship and tender ties.

The one thing whereby God reckons that he possesses a man at all is when his love falls upon that man's heart and soaks into it, and when there springs up in the heart a corresponding emotion and affection. The men who welcome the Divine love that goes through the whole world seeking such to worship it and to trust it and to become its own, and who therefore lovingly yield to the loving Divine will and take it for their law—these are the men whom he regards as his "portion" and "the lot of his inheritance." So that "God is mine" and "I am God's" are two ends of one truth. "I possess him" and "I am possessed by him'" are but the statement of one fact expressed from two points of view. In the one case you look upon it from above; in the other case you look upon it from beneath. All the sweet commerce of mutual surrender and possession which makes the joy of our hearts in friendship and in domestic life we have the right to lift up into this loftier region and find it in the last teaching of what makes the special bond of mutual possession between God and man.—Alexander Maclaren.

Discovering the Back Yard Glories.

Dr. J. H. Jowett, of England, has passed on to us from the Winona Lake platform an illuminating incident from a book little known on this side of the water. It is the story of the life of James Smeetham, and in the recital of this man's ability to see the halo around common things, this illustration occurs: John Ruskin once begged James Smeetham to go with him to Venice to "see the glories of Italy." The reply came quick: "I have not yet exhausted the glories of my own back yard."

The commonest bit of a back yard that is a back yard at all, is roofed over by the fathomless blue, and he is not "cribbed, cabined, confined" who has a sky view. No straggling fence or hideous wall can shut it out or shut it in. From this little patch of ground, as well as from the boundless prairie, we catch the revelation of the changeless hue behind the clouds, when they are swept away, or break to let the glory through. Variety in perpetuity is written for eyes that see, in the changing colors that shine through the sunset gate, foretelling the "glory that excelleth." How can a lifetime exhaust these marvelous revealings?

There is proprietorship in the back yard. It may be a fragment, but it is our own. We do not expect the neighbors to take care of it, or to care for it particularly, peering over the fence to discover its possibilities; but it is our business to explore and to utilize it. Moreover, it is a good point of departure. If we have no starting place, what avails the pilgrim staff? "Everybody's little dooryard opens into all outdoors," of which, indeed, it is a piece, and we have not exhausted the bark yard's glories till we see where it leads and follow the beckonings. And then, too, even a few feet of soil may have green things growing in it, even if it be nothing but a cabbage patch. In spite of limitations, heart's ease may grow in a corner, and sprigs of that savory herb that is called "content." And who knows but it may furnish room for a common bush that may some day be "afire with God!"

Some householders have no front yard at all, and the back yard must furnish the only garden plot. Very well. Let us not sigh for other worlds to conquer or explore, till we have exhausted the glories that grow and glow at the back door of daily life.—Julia H. Johnson.

The fathers and mothers who cannot exercise a reasonable censorship over the reading of their children without the appearance of undue arbitrariness have a lesson to learn. What is wanted in such a case is the wisdom which is from above.



Getting an Audience with the King.

Almost any one that has had occasion to try to speak with a man high in the financial or political world finds the path beset with delays and difficulties. He must run a gauntlet of doorkeepers and secretaries, and is fortunate if not forced to rest content at last with dealing only with a subordinate that very likely leaves the impression that he is supremely indifferent and serves only as a fence to shield his employer. If the privilege of an interview with the employer is gained, the caller after waiting his turn in a crowd has but a few hurried minutes for stating his case before making way for another. At the very outset he has been asked for his name and his errand; and, if his name was unfamiliar, or his errand at all in the nature of asking a favor, he would hardly get far beyond the outside door.

The attempt at approach by letter or telephone offers no more promise of success. The same network of defences is encountered, only at longer range. The letter, however carefully written, may never come under the eye for which it was meant.

When a man in high position is easily accessible, the fact is mentioned as a notable exception. The common methods are in large measure necessary. The great man can meet the demands of his position only by saving his energies for the great questions and by keeping from frittering away his time and strength on petty affairs.

A glimpse at such conditions gives new weight to the many urgent invitations to prayer. No cherubim with flaming sword guard the way leading to the throne of grace. No petitioner is turned back when he is found to be bringing a plea for the hundredth time. No request of the humblest is referred to any angel. Old heathen beliefs may have sought to exalt false gods by setting them at a distance; unbelief fancies that God cannot give ear to the endless trifling interests of men; but it is just the greatness of the Father that makes it possible for Him to be watchful of the smallest concerns of each of His children.—Christian Endeavor World.

Willingness to do all we can for Christ brings power to do more and more. It is to the willing soul that Christ gives increasing power. Cultivate the spirit of willingness and your power for service will be wonderfully increased.

Children's Department.

Two Ways of Getting Up.

When we tumble out of the right side of bed,
How bright the sun shines overhead!
How good our breakfast tastes—and, oh!
How happily to school we go!
And o'er the day what peace is shed—
When we tumble out of the right side of bed!

When we tumble out of the wrong side of bed,
How dark the sky frowns overhead!
How dull our lessons, how cross our mothers,
How perfectly horrid our sisters and brothers!
And they all say, too, it's our fault instead!
When we tumble out of the wrong side of bed!

—The Outlook.

The New Doll-House.

When Dorothy was visiting her grandmother in the country, she found that her family of dolls was sure to be in some one's way. She had brought only her four tiny dolls, but if she put them to sleep on the broad, old-fashioned sofa, some one was sure to come there to lie down. If she built them a bed on the stairs, some one would complain of "nearly falling." It was no use to try the top of the window-box in the kitchen, nor the window-seat in the hall.

Dorothy told grandpa about it, and he said he would try to find a vacant apartment for them, where the rent was not too high and the surroundings agreeable. As he had wonderful ideas. Dorothy was not surprised when he said one day, "Can you pack up and be ready to go into the new house this afternoon?"

Dorothy said she could, and without asking any questions, she flew to her room to pack the dolls' trunks and box up the set of furniture and dishes. After luncheon, grandpa helped her bring the things downstairs. He led the way to the deep window-seat in the sitting-room, and there, suspended in the window, was a huge bird-cage that had once been the home of a tame crow.

He had polished it brightly and hung a shelf across by means of wires to make a bed-room. He had carried gray cambric around the cage, in which square openings were cut for windows. Over the top he had ingeniously hung green paper, marked off with black, to give the effect of shingles.

"This is just a city suite—living-room, bed-room and bath," he explained. "Of course, your family will go out for their meals."

Dorothy clapped her hands with delight. "But what is the basket for?" she cried, as she saw a square basket attached to the cage with a pulley and cords.

"Why, that is the elevator—no good city apartment is without an elevator." As he said this, he placed two of the little dolls in the basket, pulled the cords, and the car rose swiftly to the door of the cage.

Dorothy thought this was the best part of the arrangement, and she lowered the car again, placed the furniture in it, and carried it up to the rooms.

On the lower floor she set the parlor furniture, the little sofa and chairs. On the next floor she placed the two beds and the little gold chairs and the dressing-case. The "bath" was the bird's dish attached to the side, and over this she hung the mirror.

It was the daintiest home dolls ever had, and Dorothy was so delighted with the elevator that the poor tenants spent most of their time riding up and down.

"What shall we call this house?" she asked, as she stood admiring it. "Nearly all apartment-houses have names."

"I think the 'Tiptop-House' would be a good name," said grandpa, and Dorothy agreed that it named and described it.—Sarah Huntington in Youth's Companion.

Jack An' Me.

"That's Jack out there with the carriage. Jack's my papa!

"I call him Jack because my mamma used to call him that, an' she used to laugh when I called him that, too.

"Miss Isabel says I may call him Papa Jack if I want to.

"Mamma's dead. She was sick ev-er so long, an' Jack and me took care of her.

"Jack didn't work any while mamma was sick. He had to stay home an' help me take care of mamma. Then, when mamma died an' went to heaven, Jack said he didn't have any work, an' must go an' find some.

"Jack cried when mamma went away, an' so did I.

"Course Jack couldn't leave me alone, so he put on my little plaid overcoat an' cap that mamma made me, an' then I took his hand, an' walked ev-er so far. We went into so many places, too, an' everybody said 'no' when Jack talked to them, an' some of them were cross. When they wasn't, Jack an' me stayed a little while to get warm.

"I got hungry by an' by, an' Jack bought me a nice sausage an' a roll of a man, an' I ate it all up. Jack didn't eat any, because he wasn't hungry.

"Then we walked, an' went in 'bout a hundred more places; but there wasn't any work anywhere. So when we went home again, an' Jack said he guessed we didn't need two chairs any longer. So we took the rocking chair that mamma used to sit in round to the same man that bought our bureau an' table when mamma died, an' the man gave Jack some money. Then we bought some coal an' milk an' a loaf of bread. Jack let me carry the bread, an' didn't scold when I dropped it going upstairs.

"Then we made a fire, an' Jack warmed the milk, an' put my high-chair up by the stove so I could eat an' be warm, too. An' I had bread an' milk, an' Jack had some of the bread, but he didn't want any milk, 'cause he said he'd heard milk wasn't good for grown-up folks. Then we went to bed, so we could take a fresh start early in the morning, Jack said.

I had the rest of the bread an' milk when we got up. Jack said he'd heard breakfast wasn't good for grown folks, either, so he didn't eat any. Then we went out and walked again, and asked people an' people for work, an' they all said 'no;' an' I had another sausage an' roll, an' I gave Jack the bottom crust of the roll, where it was burnt. By and by we went home again, 'cause I was tired, an' we went around past the chair man's an' the chair man came home with us, an' took ourbedstead, 'cause Jack said the house would be nice an' empty to play in without it, an' that we'd make our bed on the floor, so it wouldn't hurt me if I fell out.

"Then we walked about a hundred days; an' everybody was busy buying Christmas things an' kept saying 'no,' 'no,' till Jack said he didn't believe anbody ever said 'yes' any more at all. An' then I said that mamma used to say 'yes' to me sometimes when I asked her for things, an' maybe other ladies would say 'yes,' too. An' just then I saw two lov-el-ly ladies across the street, waiting for the car.

"So I let go Jack's hand an' ran over to them, an' asked them if they had any work. An' one of them was a young lady like my mamma was, an' the other one was an old lady like gran'-mamma in the album. An' they let the car go by, an' asked me what's my name, an' where I lived. An' I told them about my mamma, an' about Jack an' me walking ev-er so many days, an' how everybody kep' sayin' 'no,' 'no,' an' about Jack not being hungry, an' milk not being good for grown-up folks, nor breakfast, either.

"An' then the lov-el-ly old lady was going to give some money; but just then Jack came across the street, an' wouldn't let her, an' said I mustn't bother ladies when they wanted to catch their car.

"But they didn't want their car very bad, I guess, for they let some more go by, an' talked to Jack; an' they said they had some work, if Jack would come to their house. So they wrote it down on a piece of paper for Jack, an' Jack an' me got on a car, an' rode, an' rode, an' came here an' helped take care of the horses. An' that was two years ago, Jack says. An' we've got, oh, such a lot of horses! an' Jack lets me ride on the big black one sometimes, because he's old and gentle. An' Miss Isabel—she's the lov-el-ly young lady—she teaches me lessons; an' her mamma she brought me some clothes an' shoes, an' I hang up my stockin' every Christmas.

"An' Jack an' me live in a nice place up over the horses. I have a little bed to sleep in, an' Jack has a big bed; an' Jack went to the chair man an' bought the rocking chair again that mamma used to sit in. Jack eats breakfast now, too, so I guess that wasn't so what he heard about it's not being good for grown-up folks.

"That's Jack out there with the carriage!

"Jack's my papa!"—Albert Bigelow Paine in St. Nicholas.

Eyestones.

In these modern days we do not hear much about eyestones, but in olden times every family kept them on hand.

They are little stones of about the size of a pea, only flat. If a cinder flies into the eye, the eyestone is put in. It should be moistened before insertion. It starts usually at the inner corner of the eye and it works its way toward the outer corner.

Sometimes an eyestone seems to lose its power of movement. It can then be enlivened by putting it into a little dish of strong vinegar. This course will always show whether or not the eyestone is in good order, for if it is, it will move swiftly around the dish.

Eyestones are usually made from fishbones. They are sandpapered so that they will be perfectly smooth. They are efficacious, and it is not easy to understand why they have gone so largely out of use.

What One Ball Cost.

Ralph Wheeler was only a little errand boy, employed in the office of a wealthy lawyer. One evil day, in dusting his master's desk, he came across a silver dime, half hidden, under the corner of a big, leather-bound law book. He hesitated a minute, picked up the coin, laid it down again and went on dusting. But the temptation was too strong. When he was ready to leave the office he dropped the dime into his pocket, trying to silence the voice of conscience with the thught that he could not know to whom it really belonged, as his master received so many clients at the desk during the day.

"No one will miss such a little coin," he mused, "and it isn't worth while to return it. It doesn't really amount to anything, anyway."

Nevertheless, it was with a very guilty air, not at all like his usual free and jaunty manner, that he made his way to the toy store on the corner, where certain very well-made balls had been displayed for ten cents. He came out presently, with one in his hands, turning it round and round and admiring it as he walked down the crowded street.

"That's a fine ball you have there!"

Ralph jumped as if he had been struck. The voice was his employer's, kind and sympathetic as usual, but for the first time in the history of their acquaintance, he could not meet the kind, brown eyes.

"Y-yes, sir," he stammered, and was for passing on hurriedly, when his master added the question, "What did you have to pay for it?"

"T-ten cents, sir," faltered the wretched boy, and fairly ran away from his astonished friend.

There was an empty square beneath his master's office, where the boys often played ball and other games, and here Ralph spent the next half hour, tossing his new possession up and down—not a very happy half hour, for Ralph had never done anything before that lay so heavily upon his mind. At first, he had thought the ball very cheap, indeed, for such a good one, but it bade fair to be the dearest toy he ever had known. To begin with, he had sold for it his strict sense of honesty, and that was no small loss.

Suddenly, it went far up, and soaring away to one side, very unexpectedly, went—crash—through a window of the office next to his master's. Poor Ralph turned away with a sinking heart, for he well knew the nature of the peppery old gentleman who occupied the apartment, and that he would have to pay for the damages, which would take at least his week's meager salary.

When he entered his employer's office, the next morning, the latter turned to him with a slight air of annoyance, and held out the lost ball.

"Old Mr. Seeley informs me that you broke his window with this ball, yesterday evening," he announced.

"I—I did, sir," admitted Ralph.

"Of course, he insisted on the payment of the damages in full. It appears that the ball upset an inkstand and ruined a valuable carpet."

"How much will it take to pay for it, sir?" questioned Ralph, now very pale and trembling.

"A great deal more than you ever could pay, so I settled the matter for you. But, hereafter, Master Ralph, let your sports be a little less expensive."

"Oh, no, I can't let you pay for it, I can't, I can't!" burst out Ralph, overcome with remorse and shame. "You must let me work it out, you must, or I"—

Then, all at once, the miserable secret got too big for its unhappy keeper, and came forth into the light of day. It was wonderful, to what hideous proportions it seemed to have grown, in confinement,—the history of the little theft that he had at first thought "really didn't amount to anything."

His listener seemed grieved rather than horrified. Ralph had fully expected to be peremptorily discharged. But this good man had queer ways of doing things.

He took a key from a ring in his vest pocket and opened a small drawer in which was a quantity of loose silver.

"I am going to make you custodian of this drawer," he told Ralph, attaching the key to another ring, which he passed to the boy. "In it is kept the cash for small expenses about the office. Sometimes, in my absence, books or stationery are delivered C. O. D., and you will find here the money to pay all the bills."

Ralph could find no words in which to clothe his gratitude. But when he silently laid his slim little hand in his master's hearty grasp, the latter knew that he would be true to his trust.—Daisy Wright Field.

Just Play.

Alice had a teddy bear and a go-cart and a doll—oh, many dolls!—and a long list of other playthings.

Poor, pale-faced little Kitty looked down longingly upon her from the upper veranda.

"I wish she would come up and play with me!" sighed Kitty.

"Perhaps she would, if you asked her," said Kitty's mother, encouragingly.

So Kitty leaned over the railing, and called down in a very coaxing voice: "Please come up here, and play with me."

Alice looked up.

"Won't you?" said Kitty. "I am lonesome. And I'm sick."

A frown puckered Alice's forehead, and a cloud came over her face. She shook her head. "There'd be so much to move. And I like this place. I'd rather play by myself."

"She's mean!" said Kitty to her mother.

And Bobby Hatfield, who had stood on the steps of the lower porch and heard, said to himself: "She's mean! she ought to be ashamed to behave like that to such a poor, weak little girl."

Bobby was going to the beach. He had his pail and his spade. And besides them, he had a hope. He hoped that the same nice man that had helped him build a tower yesterday would help him build a bigger tower to-day.

Bobby put his foot down on the next step, and there he stopped. "Pooh! What could I do?" he asked himself. "What good would a spade and a pail be for playthings on an upper veranda?" Then, anyway, Bobby knew that it would spoil the "hope" entirely. Of course a boy would rather play with a big brown man, than with a pale thin girl who was two whole months younger than he was.

"Alice ought to go," scowled Bobby. "She could just as well as not."

Suddenly he started down the steps on a run. He went to the beach, and gathered shells. When his pail was full a voice behind him said: How is it, partner? Are you building more towers to-day?"

Very slowly Bobby turned around. His face was very sober.

"No, sir. Thank you. I guess I can't," he said. "I've got to play with a girl that's sick."

Bobby ran back faster than ever. He was afraid to stop. He wished that he had told the brown man that he was sorry; it was not very polite not to tell him that he was sorry; but he was afraid to go back.

"I can't help Alice's meanness, but I can help mine," he panted. "But maybe I couldn't if I went back."

"Here I am!" he announced when he had reached the upper porch.

Kitty brightened rather uncertainly.

"I've come to play with you," said Bobby.

Then she brightened very certainly indeed.

They had an astonishingly nice time. Kitty was fine, for a girl, at planning games. Really, Bobby thought that if he had been a boy she would have been fine at it.

When it was lunch-time two men stood in the hall window, and saw them. One of the two was Kitty's father. The other was a big brown man.

"It takes very small things to make children happy," said Kitty's father.

"Sometimes," said the big brown man; but he said it, without speaking, to himself: "Sometimes it takes unselfishness, and that is about the largest thing there is."

The big brown man was going boating that afternoon, and he wanted company.—Sunday School Times.

Lost His Faith in God.

A small boy, new to the Sunday School, was greatly pleased with his picture card and its text, "Have faith in God." On the homeward way however, the precious possession slipped from his fingers and fluttered from the open street car and immediately a cry of distress arose. "Oh, I've lost my 'Faith in God!' Stop the car! Please stop the car!" The good-natured conductor signaled, and the card was regained amid the smiles of the passengers. One of them said something about the "blessed innocence of childhood," but a more thoughtful voice answered: "There would be many truer and happier lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."

It is not too much to claim that there is no prevalent form of error that is not condemned in the letter or spirit of the New Testament. The trouble with some amiable persons is a too limited acquaintance with that New Testament.



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In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for trat purpose, but the Editor cannot be responsible for manuscripts.

Some Higher Testimonials to the Value of the Preamble to the Constitution.

Mr. Editor: Thanks for the kindly words with which you dispose of my answer to your criticism of Dr. Huntington's Preamble to the Constitution. Let me, however, confess that I was not trying to be funny. If I was so, it was purely accidental, and I would not claim credit which I do not merit. I was really in earnest in trying to save that able Preamble. I did honestly believe—in no Pickwickian sense—the Preamble bore the same relation to the Constitution that the Preface bears to the Church's manual of doctrine, Discipline and Worship. I thought, in my innocence, that both were intended to state fundamental facts and principles from which the following instruments could not lawfully depart. If I have failed to say anything in its defence which can be "taken seriously" I am not greatly surprised. But still being anxious to save that forcible and beautifully expressed introduction to the Constitution of this Church, I am asking you the further courtesy of publishing in your influential paper another testimonial to the value of the said Preamble. It comes from much higher authority than I can claim to be, and is clothed in more forcible English than I can command. My attention was only called to this masterly testimonial yesterday. If it has the effect of helping to secure the passage of this Preamble, I shall welcome it as an ally providentially sent to cover my failure, and turn defeat into victory for the Preamble, which it so ably endorses. This testimonial is found on page 66 of the Council Journal for 1909, in the "Report of the Committee on Proposed Amendments to the Constitution of the General Church." That part which treats of the Preamble reads as follows:

"The phraseology of this stately and well-balanced paragraph is almost beyond criticism. It is seen to contain seven statements. The first defines 'This American Church'—the Church of which the following paper is the governmental Constitution—by reference to its historic origin and continuity. The four clauses which follow, express in measured terms her position upon and her allegiance to the four fundamentals of the Doctrine, the Faith, the Ministry, and the Sacraments. The sixth clause is a catholic recognition of all who are sacramentally of the flock of Christ; whilst the last acknowledges her call of God to His sacred service. The language, except in a single parenthetical line, is strictly parallel to that of our most venerable formularies. The tone throughout is markedly eirenical. 'The polemic attitude is avoided and the controversial note is absent.' In the judgment of your committee, this Preamble is not only unobjectionable, but is a fitting, timely and conservative expression of the Church's position on these essential points."

Signed: E. L. Goodwin, W. M. Clark, A. Crawford, J. J. Gravatt, L. M. Blackford, Joseph Wilmer, Committee.

I have only to add, Mr. Editor, that had I seen their able endorsement of the Preamble earlier I should have saved your courtesy the trouble of printing, and myself the trouble of writing those "jocose" and "Pickwickian" comments on your critique of the Preamble. It would have been quite enough to have asked you to publish this committee's report alongside your brilliant criticism. That was an able committee, and under the circumstances no one will suspect them of speaking "jocosely or in Pickwickian sense."

I thank them for saying so forcibly what I desired to say, but in which I so lamentably failed as to appear in the light of an indifferent joker. Mr. Editor, with such an array of able supporters of this Preamble, I can cheerfully accept defeat and leave its cause to their able tongues and pens. If we may not trust their deliberate judgment, expressed in print over their signatures, to whom shall we appeal in the Virginia Council for light and guidance in weighty matters of legislation? Why, these are the "Moses and the Prophets" of the Council! If you will not hear the Pickwickian joker, surely you will hear them! And none who do hear them will any longer consider the Preamble a "loose," "vague," "colorless" and "dangerous" document. Nor yet a call to war, an "invitation to misunderstanding" and "leading to endless controversy." Perhaps, too, any one carefully comparing the words of this able report with the brilliant criticism will award the palm of "Pickwickian joker" to a different competitor.

Richmond, Va. L. R. Mason.

St. Anne's School, Charlottesville, Va.

Mr. Editor: The announcement in the columns of The Southern Churchman, a short time ago, of the success that has crowned the efforts of the Rev. H. B. Lee in securing the Rawlings Institute at Charlottesville, for the establishment of a school for girls under the auspices of our Church, where the expenses will be reduced to the lowest minimum consistent with good scholarship, must surely be received with the deepest interest and thankfulness on the part of our clergy and laity. To those who are familiar with the conditions of our parishioners and people in the country and of many also in our cities and towns the necessity of such a school is very evident. The rich and well-to-do are abundantly furnished with the higher educational advantages, but those of moderate means have either to patronize schools carried on by other denominations, or forego better educational advantages altogether. We do not forget the noble work done at the Chatham Institute for girls, but Chatham cannot accommodate all who would desire to avail themselves of its privileges. Hence the need of St. Anne's School at Charlottesville. To secure this was required the unswerving faith and energetic perseverance of the Rev. Mr. Lee, in the providence of God. We are not unmindful of the clergy and laity who rallied to his support. But to him belongs the leadership which made the school possible. We hope that many others may become so interested as to make the opening of the school next fall worthy of the position it will take very soon in the Diocese and among the schools of Charlottesville. The true reward of Mr. Lee and those who had the privilege of co-operating with him will be the continual heartfelt thanks of the daughters of our Church and other girls who will gladly attend such a school and partake of the blessings and benefits, St. Anne's is sure to give in the years that are to come.

Samuel A. Wallis.

Theological Seminary, Va.

Parson Weems.

Mr. Editor: In an article by Lawrence C. Wroth, in The Southern Churchman of March 19, he endeavors to demonstrate the improbability of Parson Weems having passed himself off as a priest unless he had been properly ordained. In the article Mr. Wroth goes on to say that he went over to England with his friend, Edward Gantt, Jr., for the purpose of ordination.

We have in our possession the ordination papers of the above mentioned Edward Gantt, showing that he was ordained deacon on September 5, by the Bishop of Chester, and priest by the Archbishop of Canterbury on September 12, 1784.

It is a fair presumption that inasmuch as Edward Gantt was properly ordained Parson Weems was also.

M. S. Gantt,

120 West 57th St., New York City.

May 12, 1910.

CHURCH INTELLIGENCE.

(Continued from page 16.)

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Death of the Rev. Dr. H. U. Onderdonk—An Archdeacon's Circuitous Journey.

The Bishop was grieved to receive a dispatch on May 11, announcing the death, on the previous day, of Rev. H. U. Onderdonk, M. D., of St. Luke's church, Buffalo, Wyoming. The Bishop left by the midnight train in an endeavor to reach Buffalo in time for the funeral, but was too late to take the service, which was conducted by the Rev. W. H. Sparling, who is in temporary charge of Sheridan. Dr. Onderdonk was a graduate of Middleburg College, Vermont, and was ordained to the diaconate by Bishop Graves in 1900. Although he had been in very poor health for a long time, so that he could rarely hold services, the people of Buffalo had become so attached to him that he will be greatly missed.

The Archdeacon left Cheyenne for Cody, on May 3, by what is considered the "best" route between these points. Cody is in the Northwest part of Wyoming, but the journey involves a trip from Wyoming into Colorado, into Nebraska, into South Dakota, into Wyoming, into Montana and back into Wyoming. The journey was made to marry a couple of Church people. There are three of the Church clergy in a strip of territory in this State about 335 miles long by 100 miles wide; and to start the services in the church at Cody and continue them until the arrival of the new missionary, the Rev. J. M. Haight, in June. A Sunday School will be started on Trinity Sunday.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

DIED.

TEMPLE.—Entered into the life eternal, on February 9, 1910, PETER CHEVALLIE TEMPLE, son of the late William Henry and Caroline Frances Temple.

"Lord, into Thy gracious keeping
Leave we now Thy servant sleeping."

OBITUARY.

Miss Ann E. George.

Fell asleep at her residence, No. 111 North Third street, Richmond, Va., on Monday April 4, 1910, Miss ANN ELIZA GEORGE, daughter of the late Dr. Miles and Frances Williamson George.

In the passing of this quaint little lady, another landmark of Richmond has been removed, and, in her absolute unconsciousness of self, she would be surprised to know how much she is missed by her relatives and friends, and how frequently they recall her justice and generosity. She was without envy, hatred, malice or any uncharitableness. No harsh criticism of others was ever heard to fall from her lips; and all her deeds of kindness are only known to Him to whom the secrets of all hearts are revealed. Morning and evening she was seen hurrying along the streets on errands of mercy intent.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall he sit upon the throne of His glory: And before Him shall be gathered all nations.

"Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me."

"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And "the righteous shall go away into everlasting life."

Dr. Thomas Miller Lewis.

The announcement of the death of Dr. THOMAS MILLER LEWIS, of White Post, Clarke county, Virginia, which took place on April 12, 1910, reminds us that the generation which was brought up under the high traditions and genial influences of the Old South is fast passing away. The son of Judge George Washington Lewis, of "Claymont," Westmoreland county, Virginia, and a descendant of Col. Fielding Lewis and his wife, Bettie Washington, a sister of General Washington, he inherited the noble qualities and courtly bearing of a distinguished ancestry. He graduated in medicine at Jefferson College, Philadelphia, and in a short time was called to follow his State in the fortunes of Civil War as a surgeon in the Confederate Army. On the conclusion of the unequal struggle he settled at White Post, and entered upon the arduous but beneficent life of a country physician. His ability and faithfulness in his profession soon established a large practice. Notwithstanding this he was devoted and constant in his duties to the Church. With his brother-in-law and fellow vestryman and warden, the late Capt. David Meade, he was a loyal communicant and supporter of Meade Memorial church, White Post.

Unassuming, but dignified in his manners, four-square in his integrity, true in his friendships, and cultivated in his tastes he was justly esteemed and honored in his community. A few years before his death his health failed and he gradually relinquished his practice. But he accepted his Father's will with resignation, until at last, "in the confidence of a certain faith" and "in the communion of the Catholic Church," he entered into "the rest that remaineth for the people of God." S. A. W.

APPEALS.

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There are only two organizations provided for in the General Canons and legislation of the Church, namely,—the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter, the pension and relief of clergy, widows and orphans. About 550 beneficiaries are on our present list. 65 out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases, Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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MEMORIAL DAY APPEAL.

Offerings in Church and Sunday School on Memorial Day are asked for the completion of the Washington Memorial Chapel, Valley Forge. Address

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Meeting of Board of Trustees.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet in the Library, at the Seminary at noon on Tuesday, the 14th day of June, 1910.

S. SCOLLAY MOORE, Sec.

WANTS.

WANTED—BY A REFINED YOUNG LADY, a position as governess or mother's helper. References given and required. Address No. 97, care of Southern Churchman. 21my-4t

WANTED—POSITION TO TEACH YOUNG children or to do primary work in a school. References exchanged. R. F. D. 3, Box 1, Weston, West Virginia. 1t*

WANTED—FOR THREE MONTHS, nurses and pupil nurses at the Infant Sanitarium, Virginia Beach, for June, July and August. Good experience with sick children under direction of doctor and full graduate head nurse. Apply to Mrs. Barton Myers, Virginia Beach, Va. 21-28

WANTED—BY YOUNG WOMAN, POSITION as private secretary, tutor, or companion. Experienced as teacher and secretary. Prefers to go abroad. Address No. 99, care Southern Churchman. 1t*

WANTED—A REFINED LADY EARNESTly desires a position as companion to a lady, or to teach small children. Address Miss Blankingship, Savannah, Alleghany county, Virginia. 1t*

WANTED—BY A COLLEGE GRADUATE a position as companion or governess. Has had two years' experience teaching children. Address 95, care Southern Churchman. 21-28

WANTED—AT WEST BLUE RIDGE Mountain Missions, a lady worker for the summer who can play and sing, to do light work for her board, at the Settlement House, with rector and wife. J. R. Ellis, Elkton, Virginia.

WANTED—POSITION TO TEACH YOUNG children, or to do primary work in a school. References exchanged. R. F. D. 3, Box 1, Weston, West Virginia.

WANTED—BY REFINED, WELL-EDUcated young woman, a position as governess. Competent to teach English branches, Latin, beginners' French and German. Address No. 92, care of Southern Churchman. 30apr-4t

PERSONAL AND NEWS NOTES.

The Rev. Samuel Swann Barber, of Swan Quarter, N. C., died on May 2. He was a non-parochial clergyman, and his entire ministerial career was spent in connection with St. George's church, Hyde county; St. John's, Makelyville, and the mission at Fanfield. He is survived by two sons, the Rev. Hubert H. Barber, of Fredericksburg, Va., and the Rev. Milton A. Barber, of Raleigh, N. C.

The General Conference of the Methodist Episcopal Church South, in session at Asheville, N. C., last week, non-concurred in a petition to change the discipline so as to require the sacrament of the Lord's Supper to be administered once during every quarter, instead of once each month; and also non-concurred in the petition to change the wording of the Apostles' Creed so that the words "Church of God" will take the place of the "Holy Catholic Church."

Mrs. Henrietta Irving Bolton made an address before the Christ church branch of the Girls' Friendly Society, in Alexandria, Va., on May 12. She gave a brief sketch of the Society from its organization in England in 1875, and told of its growth in the United States to 30,000 members. Mrs. Bolton, a great niece of Washington Irving, is president of the Washington branch of the Society and vice president in charge of Virginia, West Virginia, Maryland, the Carolinas and other Southern States.

A thief entered the Church of St. John the Evangelist, Boston, a few nights ago, and stole a brass candlestick off the altar. A woman who witnessed the theft followed the man and had him arrested. The candlestick was recovered. A thief also entered the rectory next door to St. Stephen's church, Boston, and stole a cassock, put the vestment on, and walked through the street. The fact that the garment was much too large for him led to suspicion and the stolen article was accordingly returned to its proper owner.

The Household.

Sterilization by Flatiron.

The ironing of linen was never intended as a sanitary process; nevertheless, it appears probable that its acts as an efficient disinfectant. From "Cosmos," a Parisian paper, we take the following:

"The smoothing of household linen with a hot flatiron may accomplish much more than is intended by laundresses. As the iron is heated to temperatures that often exceed 130 degrees C, it has been thought that it must be able to sterilize certain fabrics and thus render hygienic service, especially in the country, where furnaces for disinfection or autoclaves for sterilization are not available. It is well known that all microbes may be killed by the sufficiently prolonged application of a temperature of 70 degrees C.; but sterilization requires 130 degrees, because the spores of certain bacteria resist lower temperatures. Experiments have been made to show that the flatiron is capable at least of disinfecting linen. Pieces of cloth were selected that had been in contact with children suffering from contagious disease, or had been contaminated with the germs of diphtheria, pyemia, etc. This linen was moistened and then ironed, after which it was rubbed on plates of gelatin prepared for the culture of microbes. It was found that no microbian colony developed."—The Literary Digest.

To Mend Gloves.

First, never use silk for this purpose, as it cuts the kid, but select cotton the exact shade of the gloves and with a very fine needle buttonhole around the rip or tear, then catch together on the wrong side, taking one stitch at a time from one loop of the buttonhole stitch to another. When the rent is joined in this way it is scarcely perceptible and wears longer than if sewed through the glove.—The Housekeeper.

Candied Orange Peel.

Carefully remove all of the peel from four thin-skinned oranges in quarters. Cover with cold water, bring gradually to the boiling point and let simmer until soft. Drain and remove all white portion by scraping with a spoon. Cut yellow portions in thin strips, using the scissors. Boil one cupful of sugar and one-half of a cupful of water, until syrup will thread when dropped from tip of spoon. Cook strips in syrup five minutes, drain, and roll in fine granulated sugar.—Woman's Home Companion.

Mock Cauliflower.

Chop together one-half small head of cabbage, one single bunch celery. Cook thirty minutes, or until tender, in just enough water to cover. When done, add one cup of milk, season, dash of pepper, small piece of butter; thicken a little.

Bread Pudding.

One cupful of bread crumbs, one cupful of raisins, two eggs, one quart of milk and one cupful of sugar. Beat eggs and sugar together and slowly add the milk. Add the crumbs and the raisins, flavor and bake one hour. Serve with cream and sugar.

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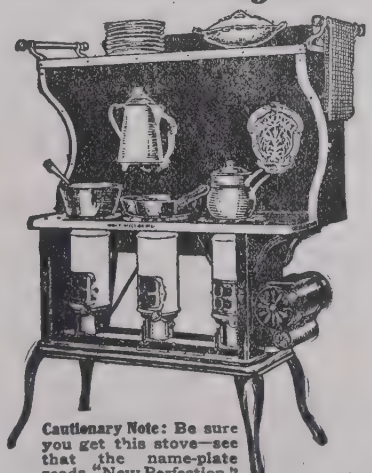
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Thoughts for the Thoughtful.

A little explained, a little endured,
A little forgiven—the quarrel is cured.
—Wesley.

It is a great thing in life to learn how to forget wisely.—S. Wier Mitchell.

Put not your trust in money, but your money in trust.—Oliver Wendell Holmes.

Often the fear of not accomplishing what is before us, is the only thing in our way.

Some people are like electric buttons; they'll not accomplish anything unless they are pushed.

It is with words as with sunbeams, the more they are condensed, the deeper they burn.—Southey.

No man can be provident of his time who is not prudent in the choice of his company.—Jeremy Taylor.

Be thou the first true merit to befriend
His praise is lost who stays till all commend.
—Pope.

Be trustful and receive the kingdom of God as a little child receives a gift; not only its doctrines, but its invitations and promises.

That life is best lived which each day does the work at hand with sincerity of purpose, a desire to please God, and an attempt not to trespass upon the rights of your fellows.

When hard flints strike together the sparks will fly about; but a soft, mild spirit is a great preserver of peace, and kills the power of contests as wool-packs deaden the force of bullets. —Leighton.

The lights of heaven are made to serve us, and they do it faithfully and shine in their season without fail. We are set as lights in this world to serve God. Do we in like manner answer the end of our creation?

The Christian educators of these United States of America that deserve the name and are doing the work indicated thereby have a field of service that might tempt an angel of light to come down and be enrolled among them. For every one a blessing is invoked. For every one a blessing awaits.

Every young man and woman should strive to make his or her life a complete life. Many people only half live. Health without usefulness, intellect without unselfishness, pleasure without duty, business success without growth in service to God and man—these are incomplete and unsatisfying elements of living.—Forward..

Why comes temptation but for man to meet
And master and make crouch beneath his feet,
And so be pedestaled in triumph? Pray
"Lead usinto no such temptation, Lord!"
Yea, but, O Thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares fight,
That he may do battle and have praise.
—Robert Browning.

As men and women add year to year of patient and long service, there writes itself in their hearts and in their faces the language of a divine and eternal life. To the seeing eye what beauty is there in the faces that have been lined and wrinkled by troubles bravely borne, by the sorrows of other lives shared and lightened, by unconscious heroism and sainthood!—George S. Merriam.

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., MAY 28, 1910. No. 22

Southern Churchman.

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REV. WM. MEADE CLARK, EDITOR.

ADDRESS OF THE BISHOP

At the One Hundred and Fifteenth Council of the Diocese of Virginia.

In the gathering of the Church of the Diocese of Virginia for its one hundred and twenty-fifth anniversary it would seem demanded by the occasion that we should gratefully recognize our past. Had not the work been so well done as it has been done in the addresses of yesterday such recognition would have been quite necessary. Because, however, of the reminders which have been given us of the soil and seed from which have sprung the luxuriant foliage and fruitage of the Church in Virginia, it will suffice for me to say that one inexorable law of progress is conservatism, and that there is no ground of hopefulness for the future like rich and fertile memories of past achievements and great blessings. We of this Council enter upon our work of advancing the interest of the Church in our day and generation, and of giving to others that which we ourselves have found to be divine, with a spirit of thankfulness to God for His past mercies and in the belief that what He has in the past enabled His people to do amidst great difficulties comes from His presence with us and His blessngs on our labors. We shall be very slow to make large changes in the methods by which we have thus far progressed. We shall above all do nothing radical; we shall rejoice in material prosperity, but we shall give to spiritual energy our highest commendation, and in it find our chief joy. When the Church of Christ—because it is the Body of Christ, because, through the Holy Spirit, Christ dwells in it—becomes with any large number of our people the chief object of solicitude and care, we shall see all other desirable results following in the train of this dominant passion. We are here in Council to talk about organizations and material things, church buildings and parishes, the relations of men to men, and of men to abstract things; but God grant that we may always remember that it is the relation of the individual soul to its Creator, Redeemer, and Helper which gives every particle of value to the discussion of these things and even to the things themselves.

And to snow that among the memorials of the past nothing that can be saved is to be allowed to crumble into decay, I shall say one word about the old churches built in colonial times and attended by our ancestors for a dozen generations. The work of the Committee on Colonial Churches is rapidly assuming proportions which will make unnecessary the mention of these churches in every address of the Bishop of Virginia. This is as it should be; but while the Bishop ought to rejoice and will rejoice in an enthusiasm on this subject which shall outstrip his own, yet for a while, at any rate for this time, the matter of colonial churches should not pass unmentioned. Much has been done for these bulwarks of our Zion, as our earlier Bishops loved to call them, all through the period of the Church's revival; some important tasks still remain, and some, which are valuable chiefly because of the sentiment which shall be made evident by their accomplishment, still await us.

In consultation with a lawyer, an interested member of the Church in the county of King William, some steps have been taken to put old St. John's church, in that county, in a position where it can be made available for use; and in consultation with the Chancellor of the Diocese the Bishop has ascertained the first step to be taken towards the resuscitation of old Farnham. The work on Lamb's Creek church, in King George county, still goes on; and I bespeak for the Rev. B. T. Turner, who is doing his very best to bring this noble endeavor to a successful completion, the aid of the Diocese; and especially of those whose ancestors built that old church and worshipped in it.

In connection with the report on the Disabled Clergy Fund and Widows and Orphans' Fund, one thing should be remembered which the committee had no opportunity of knowing, and that is, that while *some* disabled clergy and *some* widows and orphans of clergymen resident in our Diocese may *not* be eligible to help from our funds, there may be disabled clergy and widows and orphans of clergymen *in other Dioceses* who are eligible for the reception of such help and who do receive it. I say this merely to fill out the statement of the committee of the last Council and to give information as to the practical operation of these funds which would be inaccessible to any one not familiar with the lists of such beneficiaries.

The Bishop desires to express to the Council his gratitude for the election and consecration of the Coadjutor, who sits by his side in this Council and who, he fully believes, will stand by him always. Already the work of the Coadjutor has been an immense relief to shoulders now seen to have been overburdened, and through his assistance greater marks of progress are promised to the Diocese year by year. It will be remembered that the services of a Bishop-Coadjutor for the Diocese of Virginia were asked on the ground that the activities of the Diocese might be increased and that unfolding opportunities of greater missionary effort might be promptly grasped. The exact words of my request are not here used, but those which convey an equivalent of the thought. It was in my mind at whatever cost of feeling, at whatever loss of the exhilaration with which ten years ago I went from parish to parish, to get the visitations for confirmation made as often as the good of the Diocese required, and made in a spirit of sympathy, of encouragement and optimism, as I had tried to make them for six years under the direction of the grand old Bishop to whom I was Coadjutor. That was my object and the words I used indicate it, but there was no suggestion that the Bishop was, as yet, worn out. There was no thought of *relaxation* of effort on his part. Some of the machinery by which the *Council* is accomplishing its inherited and invaluable labors in the Diocese needs from time to time to be put in order. Little individual vagaries on the part of good and loyally-disposed men, who are unconsciously affected by the spirit of lawlessness around them and who must therefore from time to time be reminded of the counsels of the Ancients, need attention; the business of attending to the requirements of the 19th Canon of the Digest, the task of guarding the Diocese from encroachments on its territory, its dignity and its institutions, filling parishes which have become vacant, reminding careless persons of the existence of laws which have no adequate penalties, and examining cases of divorce, together with the answering of letters, which in these days of cheap postage multiply unreasonably, also needs to be done. This work is part of the administration of a Diocese and is necessary to the smooth and facile transaction of its business; and yet none of these, nor all of these, constitute, as I understand the matter, the chief business of the Bishop. That business is, as I understand the office of a diocesan bishop, to be the chief missionary of the Diocese. The fact has always commended itself to me as inherent in the constitution of a living Church, the "Acts of the Apostles" impress it very strongly on the minds of students of that book, and the Epistles not only mention but reiterate it, now with the highest, now with the tenderest emphasis. So much was said about this chief function of the Bishop at the time when the division of the State of Virginia into two dioceses was canvassed that I have long felt it to be an *axiom* of Church regularity and prosperity. Then again in our Church life numerical growth seems to be absolutely necessary. For years we lost by emigration at such a rate that it seemed as if the Church must go down. Without making any close calculation, the impression on my mind soon after coming to the Diocese was that a record of confirmations of six hundred a year would meet this out-go and leave some to spare. This, I say, was not a calculation, but an impression which was sufficient to give a tentative working theory definite enough for practical purposes. Of course the Bishop could not gather confirmation classes except in the rarest cases. It was not his duty to provide candidates; but he could see to it that if six hundred persons were ready to be confirmed each year they should have the opportunity of receiving the Apostolic Rite. Numbers, I need hardly say, were not the first consideration, but they were an important consideration; and there is one view of the case in which a church which has no members in a vicinity has no reason for existence there. These points I shall not argue; they are stated simply to show you the conception which was in my mind and which still possesses me quite as strongly as ever before—that the chief business of a Bishop is to be the chief missionary of the Diocese; and that under this feeling the increasing office work of the Diocese postponed to allow for an increasing number of visitations to parishes and missions, and therefore accumulating, must in time become a burden too heavy to be borne. Hence my earnest desire to see in the Diocese of Virginia a Bishop Coadjutor

filled with the spirit of planting the Church, and ready when the time comes to do his part in the training of the same. "Planting and Training of the Church."—Historian Neander had a stroke of genius when he devised the title.

ARCHDEACONS.

Perhaps no better time than this can be taken to tell how the demands of the Diocese for other agencies than parish organizations forced from me the request to the Council to lend me such aid as the Bishops of this Diocese have had for many generations and such as the Diocese has always been prompt to furnish its Bishops, whether requested or not. The principle which, it seems to me, the Church impresses on us most strongly is *care for the neglected.* Everybody needs the gospel and everybody should have it. We must carry it where we have an opportunity; but looking around us we see that it is impossible to do direct work in many neighborhoods which we feel would be of great benefit to the people without stirring up the feelings and prejudices which, for want of a better word, we will simply call sectarian. Now, however pure the gospel which we believe and preach, it is impossible to do much good by preaching it in the places or in a way where envy and strife are to be the results. Peace must be kept first of all. The spirit of brotherliness and friendliness, social appreciation and good fellowship, must underly Christian work. Otherwise it will come to nought. To avoid antagonism, then, the only way to do anything in a community and the only certain way of filling a needed place therein is to serve the neglected, and this is the key-note of the ministrations of this Church, which recurs again and again in the symphony of our consecrated labors. Many chapels built years ago and many now in process of construction in the Diocese attest the presence of this feeling. The object of one who desires to do missionary work is, as it seems to me, to encourage and foster every effort which looks towards helping the helpless. But the impossibility of realizing this desire if there is no organization but the parochial! If it be necessary to have a strong church in a neighborhood, before smaller churches can be built progress must be slow indeed, and worse still, it must oftentimes be limited to the less needy fields. Given a Bishop who wants to do missionary work in all parts of his diocese, then in order to bring his labors within the limits of human accomplishment clerical help in the scattered fields is demanded with an insistence which will not be denied. Put yourself for a moment in the place of such a person surveying a field new to him, e. g., the Diocese of Virginia thirteen years ago.

The state of our work among the colored people was such as to claim our attention first. The want of such instruction as our system of Christian teaching is peculiarly fitted to give was apparent. The interest of some of our best citizens in giving moral and religious instruction was making itself felt in several places in the Diocese. The difficulty of doing satisfactory Christian work among them was increasing. The line of division was established and beginning to be recognized by both sides. It seemed, therefore, that the time was ripe. Rev. John Moncure was appointed Archdeacon of the Colored Work. There was no objection whatever, so far as I heard. Everybody agreed that if this man, with his many and varied duties, could do anything towards assisting those who were trying to help the colored race, and do anything towards encouraging them, and could secure any pecuniary aid for them, that he ought to be set apart for this purpose. The title by which he is called is a matter of convenience.

Then came forward the work in the mountains. Archdeacon Neve had commenced in a small way to preach in the hollows and on the hill tops outside of his parish. It was my privilege to send him Mr. Mayo and Mr. White, and put him in touch with Mr. Cowling, who had already built the church at Stanardsville, and with these men and certain volunteers from the Eastern part of the State, a brave little lady who was the first resident teacher, and his own home-raised enthusiastic youth, David H. Lewis, the work began which has become known as the Mountain Missions of Virginia. If the people of Virginia do not realize the extent and magnitude of that work I am greatly surprised. In my judgment they take an interest in it which is felt in every parish of the Diocese. The knowledge of it extends all over the country, and it has received mention in other parts of the world. Dr. Moncure was Archdeacon; why should not Mr. Neve be Archdeacon? His work is that of supervising, corresponding, engaging teachers, and on occasions soliciting help from friends in many parts of the country. The Council of Virginia in St. James' church, Richmond, at my request, *voted* the title of Archdeacon to Mr. Neve. In order that there might be no interference of parishes and no breach of canon law, Mr. Neve was confined by my order to parts of the country where there were no ministrations of ours, and only by permission of rectors has he ever been encouraged or permitted by me to *enter* any organized parish. Rectors are *still* perfectly competent to say to Mr. Neve, "I am obliged to you for what you have done, but shall not need your services in my parish any longer." He is Archdeacon for the completely neglected people, and a helper in parishes which *request* his aid.

The number of Archdeacons then, who were recognized in one shape or another by the Diocese, was two. A third was employed and did good work. I shall always feel grateful to the Diocese of Virginia for the immense assistance they gave me in the presence among us of Rev. John P. Tyler. One mistake the Diocesan Missionary Society made, for which I have always felt sorry, and that was, they put on the shoulders of Mr. Tyler the publication of a paper which was to keep the missionary work before the people. It was one of those acts of thoughtlessness which become unintentional cruelty. It was demanding the performance of an impossible task. For a man who spent most of his time away from home and who was liable to be called on any day to go to some distant point, it was quite impossible to carry on a respectable paper with regularity and success. Apart from the failure, which everybody recognizes, in this department of his labors, Mr. Tyler will always be able to point to his general work as Archdeacon of the Diocese of Virginia with pleasure. Mr. Tyler was succeeded by Archdeacon Colston, who is still doing missionary work in a part of the Diocese, and is often summoned by his friends who are rectors, in other parts of the Diocese, to help them in special difficulties. I shall not enter upon any description, still less any eulogy of his work. It is going on before your eyes.

Those who care to inquire into its detail can be fully informed. One fact, however, became apparent in the employment of these two Archdeacons, namely, that the comparatively large salary paid to them seemed to some to involve an unfair division of our missionary funds; and then came the movement for a Bishop-Coadjutor, and it was thought by some that an Archdeacon for the Cis Montane parts of the State would no longer be necessary. In recognition of this feeling, at the Special Council in Alexandria I said to the Council that it was not my purpose to ask for an Archdeacon who should receive a salary such as that which had been paid before; but in the meantime another plan had come in sight which promised to Bishop Lloyd and myself the same kind of assistance which I had found so helpful. That plan involved these items: 1st. The division of the Diocese into five departments; 2d. The appointment of a man in each of these departments who should draw the chief part of his salary from *parochial* work, but who should have his expenses, travelling, etc., paid, and if possible receive a small addition to his salary from some other source. With this view and with the immediate purpose of helping one of the brethren who was very ill, Rev. Everard Meade was appointed to look after the parishes along the Potomac River in the geographical section in which he lived. The amount of remuneration which was given him was nothing more than a mere recognition of the fact that he was doing something outside of his parish for the Diocese at large. In time Rev. Mr. Carter was appointed in the Midland counties of the Diocese, and has done a great deal towards building the church at Palmyra, in connection with Rev. David H. Lewis, besides giving invaluable help in filling parishes in his district. Rev. Mr. Smith as Archdeacon of the Alleghanies has assisted in filling parishes, and has shown a large and practical interest in a mission which, I am satisfied, has a hopeful outlook in the Alleghany Mountains themselves. Besides this Mr. Smith has visited and is ready to open one or two other places between the Massanutton and North Mountains. Messrs. Smith and Carter have not received one cent, except possibly the payment of their expenses on some few occasions. Finally Rev. Mr. Colston has awakened an interest in some of our Tidewater counties which is most invigorating. Living in Richmond and spending his time for the most part in very small missions, his salary as Archdeacon has been a little larger than the others. For the man who could say anything in criticism of the amount that these men get for what they do I can only express sincerest compassion. Beyond any question nothing but an entire want of information about the character of the men, their attainments, their labors and their motives could possibly open the door for any adverse comment. As well might the Elders of Ephesus have criticised Silas and Timotheus, and charged them with being a burden to the independent spirit of St. Paul!

There are three things which I want this Council to do, for its own sake and for the sake of their Bishops; and the first is to express their approval of the self-denying labors of the men who are acting as Archdeacons; second, to confer on them the title of Archdeacon while holding these places, and in the third place elect these Archdeacons as members of the Diocesan Missionary Society. On this last point a word must be said; It is not usual for me either publicly or privately to nominate anybody for a position to which the Council elects, but the case here is different from others. The matter before us is the advancement of the Church into various fields. The Archdeacons are men who become acquainted with those fields and whose attention is fixed on them continuously and uninterruptedly. Their work as Archdeacons occupies their

minds just as does the care of their parish organizations. What the Diocesan Missionary Committee wants is information from the whole field. The presiding officer is not in a position to give that information, except occasionally. It is his business, if he is presiding, even in a gathering of no more than twenty, to see that everybody gets a chance to speak and that proper attention is given to everybody's utterance, and that the routine is properly conducted. Besides this he must, as a general thing, have in mind one or two principles which ought to be enunciated or emphasized; and if he occupies the chief time of the meeting in talking, however well, the rest of the Committee is sure to lose interest. In presiding, both in large conferences and in the Council, it has seemed to me well to draw the Bishop from the front of the scene and be for the most part the presiding officer whose chief attention is paid to the conduct of the regular business of the meeting. Fortunately the Bishop may close the debate, and for the most part it is the chief privilege in debate which it is desirable for him to take. Now, with the Archdeacons on the Mission Committee, correct and if necessary minute information on mission work ought to be forthcoming. The probability is that each man in charge of new missions in a district would prepare himself to let the state of missionary work around him be known. We have members of the Committee elected from the Convocations, but the knowledge of an ordinary member of Convocation is as a rule quite different, necessarily different, from the knowledge of one who is responsible for the progress in that field; and with the Archdeacons meeting the Bishop and Bishop-Coadjutor from time to time in special conference, the work of the Diocese may be kept up with vigor such as it has known only in its best days.

The question has been raised about the use of Convocations to do this missionary work. I do not know whether it is necessary to discuss that question at large, as it seems to me the Council quite understands my preference for the other plan, but this may be said: In the first place, as the case now stands, Convocations are perfectly free to do any missionary work they please. Nobody hinders them, nobody wants to raise objections to the out-put of their zeal in whatever method they prefer, but if Convocations are to be made instruments by which the systematized missionary work of the Church in the Diocese is to be done, an entire change must take place in their constitution and arrangements. 1st—They must be taken in charge by the Council, legalized and limited; 2d—They must be assigned territory which will, to some extent at least, equalize their ability for work; 3d—They must be confined to one meeting a year; 4th—The times of their meetings must be so arranged as not to conflict one with another, because if systematized missionary work of the Diocese is to be done through Convocations, the Bishop and Bishop-Coadjutor must be present at each Convocation, and one or the other of them must preside, taking an active part in their deliberations, indeed largely directing the policy of discussions. But what will be the results of these essential changes?

The discussions of the Convocations will then largely be turned to methods of raising money and altogether the social and brotherly aspect of the meetings will be seriously jeopardized. Because it is not for a moment to be thought that the systematic missionary work of the Diocese is going to be done by bodies of clergy acting *apart* from the Bishop. I assure you such a thought never occurred to me and that because of the certainty that many things will be done contrary to the plans of the Bishop and not infrequently subversive to those plans. We have no organization which corresponds to the Presbytery in a sister Church. I have taken occasion in the past to speak of the comparative inefficiency of a many-headed executive, and what I have said on this subject I hope we shall all remember. In the multitude of counsellors is wisdom, but for the maturing of a design and for bringing the thing mentally conceived into the sphere of the actual, I believe we shall find no difficulty in agreeing that one man can, as a rule, do twice as much as two. Convocations ought to retain their present organizations; may well continue their present system of brotherly aid, and may assist, by associations and missions and such combinations as the clergy choose to make, in awakening the interest of the people and advancing the cause of the Master. That which will be lost by changing the present condition of Convocation would more than counterbalance anything to be gained, while the addition of the Archdeacons to the present system, at the small cost now entailed on the Diocese, would be a gain whole and entire.

I believe about this whole discussion the time has come when it is quite proper to ask, "Is it worth while to say more about it?" If it is, then, *cui bono*—to whose advantage? Where envy and strife is there is confusion and every evil work.

The book found by Mr. Bryan and presented by his family to the Diocese of Virginia is a reminder of the relations in which our several societies stand to the Diocese and to the Council, its representative body. Reading the Journals of the early years of our Diocesan life and progress, we see the Convention of Virginia, organized in 1785, sending out in many directions off-shoots which were at one and the same time expressions of the life which was in the Church and instruments for its upbuilding. When the number began to increase even slightly the need was felt of organizations which could and which would give them aid. Nothing is more striking, nothing more illuminating, than the records of the different parishes, which show that as soon as the Council organized societies for any difficult work, the different parishes organized auxiliary societies to aid that special work.

In 1816, and under this Convention, a Prayer Book and Tract Society was formed. In 1818 a recommendation was passed by this Diocesan Council that such clergy as are settled in parishes should receive young men in their families for the purpose of assisting them in their studies. This was the beginning of the Virginia Educational Society. Then followed the establishment of the Virginia Seminary, and in 1829 the Diocesan Missionary Society was formed also by this Council. To the same origin, too, may be traced the societies for the Relief of Widows and Orphans, and Disabled Clergy, so that it becomes apparent that the work of the Diocese is unified in this Council. The Council already has charge of every kind of work in the Diocese; every organization, whether parish, corporation or voluntary society, reports to the Diocesan Council; all Archdeaconries that are formed are auxiliaries to the Diocesan Missionary Committee. They make their report to that Committee, and through the Bishop and Committee report to the Council. Sometime when we are considering the work of some particular branch of diocesan organization we ignore or fail to see its connection with the one parent stock, but that connection may always be traced without difficulty. The Council is the whole trunk of the tree from which all the branches spring, and through which they all derive their nourishment, and if the main limbs have smaller limbs, and these in turn have branches and twigs, the symmetry is thereby increased, not diminished, and still less destroyed.

I say this for the quieting of your minds. It is so easy, where talking is not consecutive and where it is not well considered, to become confused and to imagine all sorts of things which have no real existence. It is one of the conditions of activity to which we must accustom ourselves. We must make sure that we see the end from the beginning, or see the inevitable tendency of the plans which come to us for criticism, before we allow ourselves that sort of pertubation of soul which disturbs our serenity and makes us disturbers of the common peace. Activity around us is always contagious; it excites us to help or to hinder according to the disposition which has been cultivated in us by our previous habits and preferred motives.

Since the last meeting of the Council two of the clergy of this Diocese have passed away. Rev. Dabney C. T. Davis was one of the most faithful and lovable of men. His ministerial life was passed in the Diocese of Virginia, and wherever he lived his high qualities as a gentleman and a man of God were realized. I have the very great pleasure of recollecting that in the year before his active ministry ceased he said to me that the last three or four years of his life had been his happiest years. Certainly no greater privilege can be vouchsafed to a clergyman than to find his interest in his work and his ability to fill the place in which God has called him to work increase as age increases. Mr. Davis died surrounded by his loving family, in whose hearts his holy life and amiable traits of character had awakened a devotion rare even in the highest Christian souls.

Rev. Carter Page was obliged during the year to give up his work in Ridley parish because of failing health. He removed to Culpeper and died there within a few months of the resignation of his parish. A soldier in the Hampden-Sidney company at a very early age and afterwards a trooper with Mosby, he proved his qualities of manhood on the stricken field. In his later years I noticed especially his influence over the men who had lived through the stirring times of his early life. His work was exacting, demanding a great deal of physical strength. As a preacher and pastor he did his duty not only faithfully but with unusual skill. His disposition made him friends, of whom, I think I may say, that they never under any circumstances lost their interest in him. His funeral was held at Leesburg on Good Friday. The day of the ecclesiastical year and the setting sun, which went down red in the haze of a sultry afternoon, could not but remind those who had gathered at his grave of sufferings patiently met and endured with fortitude even to the end.

Never lose any time. I do not think that lost which is spent in amusement or recreation, some time every day; but always be in the habit of being employed. * * * Do all things with consideration; and when thy path to act right is most difficult, feel confident in that power alone which is able to assist thee, and exert thine own powers as far as they go.—Elizabeth Fry.

Church Intelligence.

CALENDAR.

May.

1—Sts. Philip and James.
5—Ascension Day.
8—Sunday after Ascension.
15—Whit-Sunday.
16—Monday in Whitsun-Week.
17—Tuesday in Whitsun-Week.
22—Trinity Sunday.
29—First Sunday after Trinity.

Collect for First Sunday After Trinity.

O God, the strength of all those who put their trust in Thee; mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without Thee; grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ our Lord. Amen.

American.

Notice.

Notice is hereby given that the name of R. H. Smythe has been stricken from the List of Candidates for Holy Orders in the Diocese of Atlanta.

C. K. Nelson,
May 17th, 1910. Bishop of Atlanta.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Ninety-fourth Annual Convention.

The ninety-fourth annual Convention of the Diocese of North Carolina convened in St. Paul's church, Winston-Salem, the Rev. Henry Teller Cocke, rector, at 10 o'clock on the morning of the 11th instant.

Three events were notable: The consecration of the beautiful and churchly edifice completed in little over a year; the request for the uniting of the two rather small congregations of St. Barnabas and St. Andrew of Greensboro, so making one strong, vigorous parish; and the presence for the last service of the specially trained and vested choir from the Messiah, Mayodan, this last being the expression of the splendid mission work there under the admirable administration of the Rev. A. R. Berkeley and his excellent corps of assistants.

After organization a recess was taken until the 11 o'clock service, which was in every way inspiring. The sermon, delivered with intense eranestness and fervor, was preached by the Rev. Harris Mallinckrodt, rector of St. Peter's, Charlotte, and some time rector of St. Paul's, Winston-Salem, from Psalm 24:7-8.

The Rev. Walter J. Smith, Superintendent of the Thompson Orphanage, Charlotte, was elected President of the Convention.

Various committees were appointed by the Bishop and there was no change in Diocesan affairs.

The report from the Thompson Orphanage was encouraging. There had been no serious sickness throughout the year. More than ten thousand dollars had been expended, and there was a surplus of a thousand. This, however, is hardly sufficient to tide over the summer months, so its friends were urged to aid as far as possible at this time.

An admirable report was read by Dr. Lewis, of Raleigh, for the Trustees of St. Mary's School, Raleigh. Nearly seventy thousand dollars had been spent for new buildings, and the equipment is better than ever before. The increase in attendance is most gratifying, and the whole outlook for the future is most encouraging. Rev. Mr. Lay has proved himself most capable and efficient.

The Rev. Milton A. Barber made a strong appeal for the Clergy Relief Fund.

Approval was granted for the union of St. Barnabas' and St. Andrew's congregations, Greensboro, into one parish and congregation.

The treasurer, Mr. Charles E. Johnson, of Raleigh, showed that the funds were in such condition that it was possible to do that which had been previously urged —increase the Bishop's salary from $2,500 to $3,000. This was done with much heartiness.

The Rev. Dr. Pittenger, of the Good Shepherd, Raleigh, preached on Wednesday night from St. Mathew 5:16. The sermon was strong, clear and helpful.

There was early celebration on both Thursday and Friday, and at ten o'clock each day Litany was read.

The Bishop presented the Rev. Thomas L. Chavasse, late vicar of St. Thomas', Starbridge, England, to the Convention. Mr. Chavasse is a nephew of the Bishop of Liverpool, from whom the Bishop of North Carolina had been the recipient of courtesies.

The Bishop's address was delivered on Thursday morning. From every standpoint it was excellent. Referring to the new and beautiful edifice as indication of the parish's new life and growth, he recalled the fact that he had been ordained priest there on the thirtieth of May, 1880, and first presided over the Convention as Bishop there sixteen years ago. With deep feeling and most fitting words he spoke of the two priests of the Diocese who within the last year had been called to their reward—the Rev. F. J. Murdock, D. D., and the Rev. F. A. Fetter. With especial tenderness also he spoke of the Rev. F. W. Hilliard, who had been transferred to the Diocese of Tennessee.

Besides officiating a number of times outside the Diocese the total number of services was 202, sermons 121, addresses 29, Holy Communion 52, baptisms 6, marriages 5, funerals 11, confirmations 517. This is the largest number of confirmations in one year, and above the average. Two churches were consecrated, two priests and four deacons ordained. Besides the Bishop, there are in the Diocese at present forty-eight priests and eight deacons.

The Missionary work was in every way encouraging, and he spoke with especial approval of the Laymen's Missionary Convention at Greensboro, the good it had done, and the good yet hoped from it. The Laymen's Conference of January in Raleigh had a helpfulness which it is hoped may be extended by the proposed Conference to be held in the buildings of St. Mary's School in June.

The subjects to come before the General Convention—"Preamble," the Office of Presiding Bishop, and Suffragan Bishops were not discussed, but it was pointed out that the first had not grown in favor; that there are "manifest inconveniences and dangers in introducing into our Constitution matters not really necessary in such a document." The second seems important, and perhaps necessary, and Suffragan Bishops, while not seeming to meet the needs of the Southern Bishops for the colored work, might be of real help in solving some of the problems of the more densely populated regions with a constant influx of foreign peoples.

Bishop Rondthaler of the Moravian Church was introduced to the Convention, and in gracious words not only welcomed the Convention to the city, but spoke most lovingly of the genial relation that had existed between the Moravians and the Church of England since their first Bishop, John Comenius, in the seventeenth century, had addressed the English Church in affection, trust, and hope. There was something that stirred the heart to see this venerable prelate of a small but faithful body of Christians as he sat in a seat of honor beside the Church's revered chief pastor.

The satisfactory work under the Rev. R. W. Hogue, at Chapel Hill, justified the effort that had been made for each Diocese in the State to aid in raising funds sufficient to secure a valuable man for rector there. A continuance of effort and interest in this most estimable service was urged.

The Rev. W. E. Cox, of the Diocese of East Carolina, was chosen as trustee from that Diocese for the Thompson Orphanage, and the Rev. Wm. H. Hardin for the Jurisdiction of Asheville.

The following were chosen as delegates to the General Convention:

Clerical—Rev. I. McK. Pittenger, D. D., Rev. E. A. Osborne, Rev. S. S. Bost, Rev. A. R. Berkeley. Lay—Mr. R. H. Battle, Hon. J. C. Buxton, Mr. W. A. Erwin, Mr. John S. Henderson.

Supplemental: Clerical—Rev. M. A. Barber, Rev. Bertram E. Brown, Rev. J. E. Ingle, Rev. R. B. Owens. Lay—Gen. W. L. London, Mr. S. S. Nash, Mr. T. H. Battle, Mr. T. H. Webb.

The Missionary meeting on Thursday night, in its enthusiastic fervor gave evidence of the place it held in the estimation of all who attended. "What laymen have done and can do in Church Extension" had for special speakers Mr. S. S. Nash, of Tarboro, and the Hon. J. C. Buxton, of Winston-Salem. In a happy way Mr. Nash showed what had been done where the Church had never been before. An unused chapel built for the Baptists had been, with the consent and enthusiastic approval of the man who owned it, converted to Church purposes. A splendid attendance had been secured. There being no seats each person had been granted the privilege of taking one or more of the seats which cost two dollars apiece. All were taken.

With much earnestness the other speaker urged the co-operation of the laymen with their rectors, pointed to the fine spirit of the Laymen's Movement, and fervidly set forth the things which might be done through such hearty coworking.

The Rev. Bertram E. Brown, of Tarboro, spoke to "The Parish and Diocesan Missions."

Mr. H. C. Frick and Mr. Thomas H. Webb, spoke upon "Financing Diocesan Missions."

The Rev. T. A. Cheatham, of Salisbury, was elected clerical trustee for the University of the South.

The Carolina Churchman, which is the mergence of the Mission Herald, formerly of East Carolina, and the Messenger of Hope of North Carolina, was adopted as the Diocesan organ. The Rev. W. J. Smith, of the Thompson Orphanage, was appointed Diocesan editor, and the Rev. Francis M. Osborne, of Charlotte, business manager for the Diocese.

The Rev. R. W. Hogue, of Chapel Hill, stating that while his own case was outside of the subject, he knew that on ac-

count of the high cost of living many of the clergy could barely subsist with their small salaries, a resolution was passed by the laymen that an honest effort should be made to increase the salaries in each case, and that the secretary should call the attention of the vestries to this action of the Convention.

On Friday morning there was a meeting of the Woman's Auxiliary. The Bishop opened the meeting in the auditorium of the High School building. The visitors were welcomed by Mrs. Echols, president of the local branch, and the response was made by Mrs. Wilkes, of Charlotte, Diocesan president. There were shown to be 946 members who have raised nearly five thousand dollars, 454 Juniors who have raised over five hundred dollars, while the Baby Branch have contributed two thousand pennies. The work done and the outlook were most cheering.

The resolutions of memorial both to Dr. Murdock and the Rev. Mr. Fetter were received with profound interest and attention.

Dr.. Murdock was a man of unusual ability. Highly intellectual, he was none the less devout and humble in service to his Lord and Master. He was a pronounced Churchman, and while he used his extraordinary business gifts in secular matters, his loyalty to the Church was unswerving, and he made use of all that came to him in her honor and for her upbuilding. His influence with young men was unusual, and few men have been more instrumental in bringing them to the Sacred Ministry. The tributes paid to him upon the floor showed his power to impress and hold the hearts of others.

The Rev. Mr. Fetter entered the ministry late in life, having for years been a teacher. While scholarly in equipment his preaching of the simple, sympathetic type appealed largely to the affections; and his sweet spirit of fellowship endeared him to many.

Besides the regular work of the Convention there was each night service at St. Stephen's chapel, the Colored Mission. These services were well attended, and were stimulating and helpful.

The presence and participation of the choir of children trained and vested from the Messiah, Mayodan, in the last service gave vivid expression of the admirable work that is being done in that important mission field. Both in voice and manner they spoke eloquently of the Church's power to beautify and refine and spiritualize. One candidate was presented, several others expected.

The Rev. Lawrence B. Ridgely, of Hankow, China, with earnest, quiet power told of the work and needs in that great field. Especially touching were his references to the Bishop's daughter, who is now a part of that great Mission.

Too much cannot be said of the general entertainment and hospitality of the rector and congregation of St. Paul's, Winston-Salem. Constant thought was given to the comfort and pleasure of the visiting members of the Convention.

On Thursday from 5 to 7 o'clock, at the residence of the Hon. J. C. Buxton, the Convention was given a reception by the congregation, which farther accentuated the already gracious evidences of good fellowship.

The ninety-fifth Convention is to to meet in the Church of the Good Shepherd, Rocky Mount, May 17, 1911.

For its personnel, its Missionary zeal, its esprit de corps, its courage, and high hope the 94th Convention must rank well to the front in the chronicles of the Diocese.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Bishop Whitehead on Church Unity.

A charge on Church Unity followed the reading of Bishop Whitehead's address to the forty-fifth annual Convention of the Diocese, in which the Bishop started out by saying that the movement towards Church Unity had received its initiative in the Church when the Chicago-Lambeth Quadrilateral was promulgated. He believed the results up to the present moment to be not inconsiderable. Already some large bodies of the same polity have come together, and others are considering coalition. Christian hearts are prompting Christian hands to reach out in friendly touch towards Christian neighbors. Alliances, federations, Laymen's Missionary Movements, Students' Volunteer Associations, &c., are manifesting the existence of a deep and wide-spread feeling that Christian people must get together and wage a united warfare against the common enemy. He deprecated undue haste in the matter, also impatience, and the yielding of convictions and principles. He advised the study by all Christian people of the polity of the Church before the Great Schism, when the whole Christian Church was at one. He considered that the Historic Episcopate presents a far less formidable barrier to Unity than does the insistence upon Immersion as the only effectual mode of Baptism, or the acceptance of the Papacy. He called attention to the frequent confusion of Christian Unity with Church Unity, the former a spiritual matter, the unity of all disciples in their personal adherence to the Master by a living faith; and the latter an agreement that all speak the same thing, and that there be no division among Christian brethren. In the Bishop's judgment Canon 19 was not an endorsement of the "Open Pulpit" as in any measure or degree helpful towards Church Unity. In closing he bade Churchmen beware of a false liberality which complacently flatters itself while it insults the Master; and pleaded for a revival in our Churchmanship of the old-fashioned quality of loyalty which seems sadly demoralized in our ranks to-day.

The statistical record of work is as follows: Parishes visited, ninety-three, thirteen of them twice. Services officiated at, two hundred and thirty; sermons preached, one hundred and six, with Confirmation and other addresses, one hundred and thirty-seven. Holy Communion has been celebrated sixteen times; ten infants have been baptized, and three marriages and nine funeral services have been performed. There have been ninety-two occasions of confirmation in public, and ten in private, at which over nine hundred were confirmed in the Diocese, and day Schools have been catechized; meetings with boards, vestries, committees number eighty-eight. Two deacons and six priests have been ordained. One church has been consecrated, and one rector instituted.

A resolution was adopted to ask the consent of the General Convention to a division of the Diocese.

Officials of the Diocese were elected as follows: Treasurer of the Convention, Mr. H. R. Scully; treasurer of Missions, Mr. T. W. Shacklett; Registrar, the Rev. W. F. Prince, D. D.

The Standing Committee consists of the Rev. Doctors Grange, Hills, and Vance, and the Rev. D. L. Ferris; and Messrs. M. P. Hyndman, H. W. Armstrong, G. C. Burgwin and S. C McCandless.

The Deputies to General Convention are: Clerical—The Rev. J. H. McIlvaine, D. D., the Rev. L. F. Cole, the Rev. Martin Aigner, the Rev. Alexander Vance, D. D. Lay—Messrs. T. W. Shacklett, H. D. W. English, Herbert Du Puy, G. C. Burgwin.

Alternates: Clerical—The Rev. C. M. Young, the Rev. J. R. Wightman, the Rev. John Dows Hills, D. D., the Rev. Abijah Alexander. Lay — Mr. J. W. Reynolds, Hon. H. A. Hall, Hon. C. W. Guthrie, Mr. N. P. Hyndman.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Annual Meeting of Woman's Auxiliary. Ground Broken for the New St. Paul's Church, Harrisburg—Church to be Built for St. Augustine's Colored Mission.

The fifth annual meeting of the Woman's Auxiliary of the Diocese was held in St. James' parish, Lancaster, May 17. The Holy Communion was celebrated by the Bishop, assisted by the rector, the Rev. Clifford G. Twombly. Reports were presented, appropriations made and officers elected: Mrs. J. W. B. Bausman was elected president; Mrs. Geo. D. Ramsey, vice president; Mrs. William D. Crocker, secretary; Mrs. Edward Marshall, treasurer. In the absence of Mrs. Crocker, Mrs. Paul E. Wirt acted as secretary pro tem. Mrs. Edward P. Almey was elected organizing secretary for the Archdeaconry of Williamsport; Mrs. Kathleen Watts for the Archdeaconry of Harrisburg, and Miss Mary Culbertson for the Archdeaconry of Altoona. Mrs. Robert F. Gibson was elected president of the Babies' Branch and Mr. Ramsey of the Junior Branch. Pledges of money were made for the School for Indian Girls, Rosebud, South Dakota; St. Augustine's School, Raleigh, N. C.; Holy Trinity Orphanage, Japan; the Brazilian Mission, and to the Bishop of the Diocese, for Diocesan Missions. The principal address was made by the Rev. Arthur Sherman from Hankow, China. One hundred and eleven delegates were present representing twenty odd parishes. The next annual meeting is to be held in St. Matthew's parish, Sunbury.

Ground was broken on May 14, for the new St. Paul's church, Harrisburg, and it is expected that the first services in the new chapel will be held on the first Sunday in October next. The main floor of the chapel will have a seating capacity of 300. The rectory will contain ten rooms. The plan is along the lines of the old English of the Shakespearian period. The cost will be between $35,000 and $40,000.

The congregation of St. Augustine's (colored) mission has purchased a plot of ground at Harrisburg. There are $250 on hand with which to begin building. The place is centrally located for the colored people, and it is intended to begin work on the new building soon.

The Rev. A. E. Dunham, of St. John's, Westfield, has accepted a call to St. John's, Marietta.

The Rev. Llewellyn Foulkes, who has been serving at Mount Joy and Manheim, has accepted a call to the Diocese of Pittsburg.

Mr. Ernest W. Foulkes, candidate for Holy Orders in the Diocese, is lay assistant at St. John's, York.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt Rev. A. S. Lloyd, D. D., Coadjutor.

Annual Council of the Diocese—Celebration of the 125th Anniversary of the Organization of the Church in Virginia.

The 115th Council of the Diocese of Virginia assembled in Richmond on Monday, May 18. The opening service was held in old St. John's church, one of the most historic edifices in the country. It was within its walls, 125 years ago, on May 18th, that the first service was held after the reorganization of the Church in Virginia; hence the opening service of this Council in that church. To this the Dioceses of Southern and West Virginia sent representatives. In the chancel were Bishops Gibson, Lloyd and Tucker; the Rev. Messrs. C. B. Bryan, D. D., E. R.. Carter, J. M. Owens, R. A. Goodwin, E. L. Goodwin, R. S. Carter, F. W. Neve, A. Vaughan Colston, Everard Meade, D. D., and John Moncure, D. D. The services were in charge of Bishop Gibson.

After the Ante-Communion, the historical address was delivered by the Rev. E. L. Goodwin, Diocesan Registrar and Historiographer. It was an able presentation of important facts in connection with the early history of the Church in Virginia, and will prove a valuable addition to the historical papers in the archives of the Diocese. By resolution of the Council it will be printed in the Journal and will be as widely circulated as possible.

The Rev. R. A. Goodwin made an excellent address, for which the Council showed like appreciation. Two characters in early Church history in Virginia constituted his subject. These were the Rev. Miles Cary Selden, the last Colonial rector of St. John's before the disestablishment of the Church in Virginia, and the Rev. John Buchanan, D. D., the first after that momentous event.

Mr. Cary was a hero, both in the affairs of State and Church during the period of severance from England's rule, and which tried men's hearts. Mr. Selden was rector of Curl's church, and that at Boar Swamp, in connection with the church at "Richmond Town." The membership of the latter church increased to such an extent as to necessitate an enlargement of the building. In his parish were some of the most noted people of Colonial times.

When the Virginia Convention of 1775 assembled Mr. Selden was elected its chaplain. He was known as the "Patriot Parson," being a faithful American and Virginian.

The Rt. Rev. Arthur Selden Lloyd, D. D., is a great-great-great-grandson of the Rev. Miles Cary Selden.

Bishop Gibson is also a descendant of the Rev. Mr. Selden.

The Rev Dr. Buchanan was also one of the most remarkable and useful men in the Church. His ministry was of that broad and beautiful character which will ever live in the heart of the country.

During Mr. Goodwin's address a bronze tablet, in memory of Mr. Selden, over the east door of the church, was unveiled by Miss Elizabeth Selden, a great-great-great-granddaughter. The tablet bears this inscription:

"The Rev. Miles Cary Selden. Born in Virginia, 1726. Died 1785. Ordained in London 1752. Minister Henrico Parish, 1752-1785. Member Henrico Committee for Safety. Chaplain Virginia Convention 1775."

In the floor of the east transept, where the chancel was in the olden days, a stone of granite has been placed. his was unveiled by the wardens of St. John's, Capt. John F. Mayer and Samuel B. Frischkorn. It bears the inscription:

"In memory of Rev. John Buchanan, D. D. Born in Scotland 1743. Died in Richmond, Va., 1822. A. M. of the University of Edinburg. Rector Henrico Parish, 1785-1822. First Treasurer Diocese of Virginia. The Beloved Parson."

After the addresses, Holy Communion was celebrated by Bishop Gibson, assisted by Bishops Tucker and Lloyd and other clergy present.

A lunch was served by the ladies of St. John's in their parish building, at the conclusion of which Bishop Gibson, as toast master, introduced Bishops Tucker, Lloyd and Gravatt, and the Rev. Messrs, R. J. McBryde, D. D., W. M. Clark, C. B. Bryan, D. D., E. L. Goodwin, F. W. Neve and Angus Crawford, D. D., who added to the enjoyment of the occasion by speeches both wise and witty.

BUSINESS SESSIONS.

The Council met in Holy Trinity church, at 3:30 Wednesday afternoon, with Bishop Gibson presiding. The roll call showed the presence of 63 clerical and 51 lay delegates.

The Rev. Dr. Gravatt welcomed the Council in a few cordial remarks.

All visiting clergy and ministers of other denominations of Christians and theological students were invited to seats on the floor of the Council.

The Rev. E. A. Goodwin presented certain reports coming within the consideration of the Council.

On motion of Rev. W. J. Morton, it was resolved to print the historical addresses delivered in St. John's church this morning in the Council Journal.

The chair announced the following standing committees:

Credentials—Rev. E. B. Burwell, Judge F. L. Taylor and T. Crawford Redd.

State of the Church—Rev. Dr. R. K. Massie. Rev. Messrs. E. E. Osgood, W. N. Tillinghast, Edward Ambler, Drs. W. K. Fishel and E. B. Williams.

Widows and Orphans' Fund—Rev. L. D. Vaughan and E. A. Palmer.



ST. JOHN'S CHURCH, RICHMOND, VA.

Episcopal Fund—Rev. J. Y. Downman, D. D., and Charles King.

Brotherhood—Rev. J. M. Robeson and R. W. Hilleary.

Accounts of the Disabled Clergy Fund—Rev. D. Campbell Mayers and Dr. Thomas B. Lane.

Accounts of Bruce Fund—Rev. Frank A. Ridout and H. Guy Corbett.

Accounts of Special Funds of Churches—Rev. David H. Lewis and Thomas Poindexter.

Accounts of Treasurer of the Missionary Society—Rev. W. M. Clark and R. W. Vass.

Parochial Reports—Revs. J. H. Dickenson, Rev. Willis M. Cleveland; Messrs. S. R. Gault and W. A. Trigg.

Admission of New Parishes—Rev. H. B. Lee and C. E. Cary.

Clerical Support—Messrs. Thomas C Ruffin, W. W. Scott, Wm. Beverley, Thomas M. Arnest, Dr. George M. Walker, John W. Chowning, Frederick T. Amiss, T. Crawford Redd, B. Morgan Shepherd and Cornelius Tompkins.

Sunday Schools — Rev. Thomas Semmes, Rev. Morris S. Eagle, Messrs. W. H. Boynton and Wm. T. Lewis.

Bible and Prayer Book Distribution Society—Rev. H. S. Lane and Mr. Augustine Turner.

Increase of the Ministry—Rev. R. A. Goodwin and Dr. W. P. Moncure.

Colonial Churches—Rev. Messrs. B. T. Turner, E. L. Goodwin, John Moncure, D. D., and E. B. Burwell; and Messrs. R. Carter Wellford, Dr. R. T. Creasy, R. Powell Page and T. C. Cummins.

Unfinished Business—Rev. Messrs. Paca Kenedy, T. D. Lewis, Messrs. W. W. Chamblin and J. S. Mason.

Bishop Gibson read his report of the work done by him during the year. It showed great activity and accomplishment. His acts included visitations to the many sections of the Diocese, confirmations, ordinations to the ministry, supervision of the many special departments under his immediate care, and a number of addresses on memorial and other subjects. Special and grateful reference was made to the election and consecration of Bishop Coadjutor A. S. Lloyd, D. D. Commendatory notice was made of the proposed church at the University of Virginia, the School for girls, which is to be opened in Charlottesville in the fall, the parish celebrations, and improved conditions in the colored work.

The following acts were reported: Visitations 88, sermons and addresses 127, administration of the Holy Communion 95, other meetings 50, confirmations 494, postulants for the ministry received 10, candidates for Holy Orders 2, deacons ordained 3, priests ordained 3, transfers of ministers to other fields 7, transfers received 3, lay readers licensed 99, restoration to the ministry 1.

Bishop Lloyd read his address, which also showed much work and accomplishment, he having been consecrated Bishop only last October. His acts include the following: Visitations 85, confirmations 329, sermons and addresses within the Diocese 31, without the Diocese 21. Reference was made to the work of General Missions and his election on the Board of Domestic and Foreign Missions of the General Church.

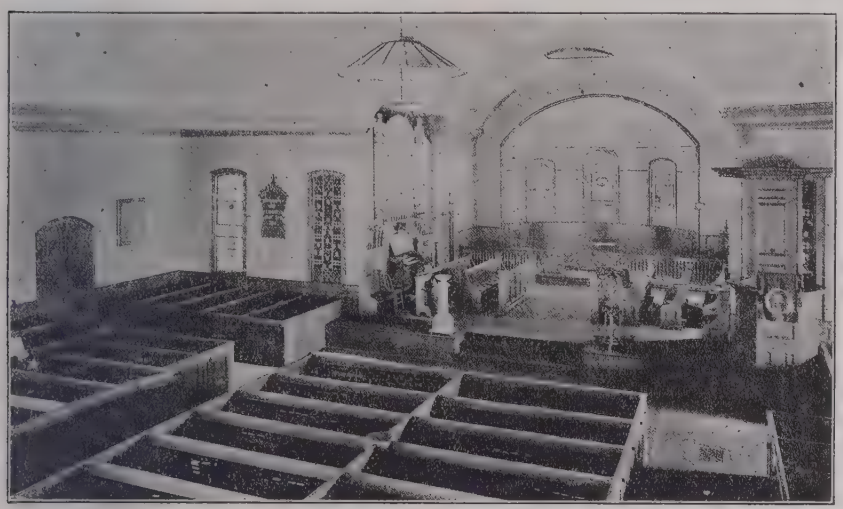
The portion of Bishop Gibson's address relating to the change of the Canon on collecting the Contingent Fund was referred to a special committee, consisting of Rev. Messrs. R. K. Massie, L. R. Mason, and Messrs. James Caskie and T. R. B. Wright.

The matter of the Girls' School at Charlottesville was also treated in the address.

The Historiographer in his report stated that during the year he had received from Chaplain W. T. Meade, a copy of Henning's Statutes, which had belonged to his grandfather, Bishop Meade, and that the Diocesan archives had further been enriched by some valuable contributions in the form of ancient literature.

On motion of the Rev. Wm. M. Clark, it was resolved to appoint a committee to co-operate with the Historiographer in collecting records, etc., and the following were named on the same: Rev. Messrs. E. L. Goodwin, W. M. Clark, S. A. Wallis, D. D., Judge T. R. B. Wright and Judge A. W. Wallace.

The Rev. R. A. Goodwin read the report of the Virginia Bible and Prayer Book Distribution Society, which showed that fifteen missions and churches had been assisted by donations of 419 Prayer Books, 325 Hymnals and 12 Bibles and Testaments. The receipts of the Society had been $152.17 from eighteen churches.



INTERIOR OF ST. JOHN'S CHURCH, RICHMOND, VA.

Star indicates where Patrick Henry stood when he uttered, in the Virginia Convention of 1775, that memorable sentence, "Give me liberty or give me death."



THE REV. MILES CARY SELDEN,
The Last Colonial Rector of St. John's.

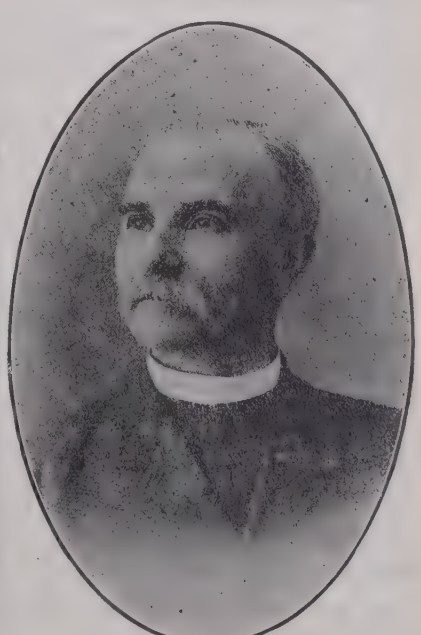
There being two vacancies on the board of trustees of Stuart Hall, the Church School for Girls at Staunton, the Rev. Dr. J. J. Gravatt placed in nomination the Rev. Messrs. Wm. J. Morton and Hugh M. McIlhaney, Jr., Ph. D., and Eppa Hunton and Cunningham Hall, from which selections will be made by the board of trustees.

A proposed Canon on the method of raising the Contingent Fund was introduced.

On Wednesday night the Council sat as a Board of Missions, with Bishop Gibson presiding. Services were conducted by the Rev. R. K. Massie, D. D.

The Rev. R. A. Goodwin, secretary of the Diocesan Missionary Society, read the report of the same. During the year 48 missionaries in the Diocese have been assisted, in sums ranging from $25 to $700. Encouraging reference was made to the great mission work in the Blue Ridge Mountains, which is being assisted by the Society. The report urged an increase in the salaries of the clergy, and called attention to a recommendation of the Society that the salaries of single clergy should not be less than $750 per annum, and of married men $1,000.

The receipts during the year have been the greatest in the history of the



THE REV. ROBERT A. GOODWIN,
The Present Rector of St. John's Church.

Diocese, and greater than those of the undivided State of Virginia. They are $121,221.46, of which $9,026.89 came from churches, and the remainder from Sunday Schools. This is an increase of $1,892.44 over last year.

The Rev. John Moncure, D. D., read his report as Archdeacon of the colored work. It showed encouragement. Two ministers have been added to the force. New points have developed in Hanover and Orange. Much interest is being shown by the colored people, who were particularly apathetic in other years. The new church at Alexandria will soon be a reality, and a building had been purchased at Orange.

The Rev. H. B. Lee read the report of the Woman's Auxiliary. It reviewed the work of the twenty years of its history, within which time $157,833.98 has been raised from different sources; $68,916.99 having been spent for work in the Diocese. During the year past the receipts from all departments have amounted to $8,603.50.

The Rev. Wm. J. Morton made a clear and forceful address, seconding the report of the Secretary of the Diocesan Missionary Society. He showed the wonderful accomplishments of the Church in the country as well as the city, in its contribution of both men and means.

The Rev. A. Vaughan Colston read a report of his acts as Archdeacon of the Tidewater region, showing a busy life, and much accomplishment, both in organizing new work, and stimulating the old.

(Continued next week.)

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Annual Convention—Brotherhood of St. Andrew—Woman's Auxiliary.

The Seventy-eighth Annual Convention of the Church in the Diocese of Tennessee was held in St Ann's church, Nashville, on Wednesday and Thursday, May 11-12. The opening service was a celebration of the Holy Communion. The Bishop of the Diocese was the celebrant and the preacher was the Rev. H. W. Wells, of St. Luke's church, Memphis, the text being from 1 Cor. 13:11.

On Wednesday afternoon the Bishop read his annual address, giving a statistical report of his work for the past year.

The special missionary service was held on the first night of the Convention, when missionary addresses were made by Rev. Drs. Whitaker, of Knoxville, and Winchester, of Memphis, and Rev. Mr. Doan, Dean of the Convocation of Knoxville.

On Thursday morning the Bishop held his quiet hour for the clergy and at night there was the annual meeting of Diocesan Sunday School Commission. Dr. Logan read the annual report of the Commission, and Messrs. Allen, of Memphis, and Webster, of Nashville, made addresses on other phases of Sunday School work.

The Standing Committee of the Diocese remains the same as last year. It is composed of Rev. Dr. Winchester, Rev. Messrs. Massie and Wells, and Messrs. Trezevant and Allen—all of Memphis. Rev. W. S. Claiborne was elected clerical trustee of the University of the South, and Messrs. W. D. Gale and A. H. Robinson were elected lay-trustees.

Delegates to the General Convention were selected as follows: Clerical—Rev. Dr. J. R. Winchester, Memphis; W. C. Whitaker, Knoxville; M. P. Logan, Nashville, and the Very Rev. J. C. Morris, Dean of the Cathedral, Memphis. Lay—Justice H. H. Lurton, Nashville; Judge H. H. Ingersoll Knoxville; Dr. Wm. B. Hall, vice-chancellor University of the South, Sewanee, and Mr. R. H. Allen, Memphis.

The Board of Managers for Diocesan Missions was re-elected as follows: Convocation of Memphis—The Rev. James Craik Morris, the Rev. James R. Winchester, D. D., Mr. I. N. Chambers, Mr. W. E. Stansbury. Convocation of Nashville—The Rev. E. A. Bazett-Jones, the Rev. Mercer P. Logan, D. D., Mr. Chas. S. Martin, Mr. Otey Walker. Convocation of Knoxville—The Rev. Samual Ringgold, D. D., the Rev. W. C. Robertson, Mr. J. B. French, Mr. Joe Summers.

The following were elected trustees of the Episcopal Endowment Fund—Messrs. C. S. Martin, Geo. M. Jackson, Geo. B. Davison—all of Nashville.

The State Assembly of the Brotherhood of St. Andrew met on Tuesday, May 10—the day preceding the Diocesan Convention. The vice president, Mr. R. W. Park, of Chattanooga, presided. Mr. Hubert Carleton, general secretary of the Brotherhood, addressed the Assembly. He was anxious to arouse interest in the coming Convention of the Brotherhood for the whole United States, which meets in Nashville on October 7, this year. Addresses were also made by Messrs. Martin and Fisher, of Nashville; Mr. Burke, of Chattanooga; Mr. Chambers, of Memphis, and others. The meeting closed with a special sermon, on Tuesday night, by the Bishop of the Diocese, on "The Day of Laymen's Work."

The Woman's Auxiliary under the presidency of Mrs. John Shortridge, of Memphis, met during the sessions of the Convention in the parish house of St. Ann's church, and were able to report another year of most successful work and encouraging prospects.

The Diocesan Convention chose as the next place of meeting Trinity church, Clarksville, and the time the Wednesday after the first Sunday in May, 1911. The Bishop appointed as the preacher of the next Convention sermon, the Rev. H. J. Mikell, rector of Christ church, Nashville.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Church Club Meeting—Church Historical Society—Services in Memory of King Edward.

The Church Club of Philadelphia held its annual meeting and elections on Monday evening, May 16. There are now on the roll 100 sustaining members, 239 contributing members and 30 active members.

The officers elected were: President, George Wharton Pepper; vice presidents—John E. Baird and Samuel F. Houston; recording secretary, Louis B. Runk; corresponding secretary, John N. Frazier, treasurer, Major Moses Veale.

The Rev. J. B. Blanchett, D. D., will observe the twenty-fifth anniversary of his ordination on Sunday, May 29, when he will be instituted as rector of the Church of the Beloved Disciple, Philadelphia.

The Church Historical Society held its first meeting in the Hall of the Historical Society of Pennsylvania on Tuesday evening, March 17. The Rev. J. Cullen Ayer, Jr., delivered an address on Innocent III. Following which the Society organized by electing the following officers: President, Henry Budd; vice president, Major Moses Veale; secretary, William Ives Rutter, Jr.; treasurer, Sidney L. Wright. The purpose of the Society is to preserve and publish historical documents connected with the church.

There was a service in memory of the late King Edward VII, in St. James' church, on Sunday afternoon, May 15, when the congregation filled the large church.

In the evening an impressive memorial service was held in the Church of St. Matthias, when the rector, the Rev. C. Rowland Hill, in his sermon spoke of King Edward as the universal peacemaker.

There was a special Whitsunday service in the Church of St. Luke and the Epiphany on the afternoon of that day, when sixteen young people were baptized by the rector, the Rev. D. M. Steele, Ph. D. The entire Sunday School was present, each member wearing a pink rose.

Bishop Talbot preached in the Houston Hall, of the University of Pennsylvania, on Sunday morning, May 15, on The Impossibility of Hidden Faith.

The burial of King Edward was observed by large numbers in Philadelphia on Friday, May 20. In St. Luke's church, Germantown, the Rev. R. Blackewell Green was the preacher; the rector, the Rev. Samuel Upjohn, D. D., conducted the service. A short office was said by the Rev. T. William Davidson, at the noonday service in Old St. Paul's church, when the Rev. Herman L. Duhring preached a memorial sermon.

Memorial services to King Edward were also held under the auspices of the allied British societies in St. Mark's church and at the Academy of Music.

The semi annual meeting of the Joint Diocesan Lesson Committee was held in the Church Missions House, New York, on Thursday, May 19. The whole day was occupied in hearing reports and carefully considering four schedules.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

Sixty-first Annual Council.

The 61st Annual Council met in Trinity church, Galveston, May 11, at 10:30 a. m. The Holy Communion was celebrated by Bishop Kinsolving, assisted by the Rev. Messrs. C. S. Aves, John W. Sykes, Rolla Dyer and James B. Finn. The Council sermon was delivered by the Rev. G. W. R. Cadman upon "The Permeating Spirit of Christ."

At 12:15 the Council was organized for business in Eaton chapel, the Rev. Dr. W. R. Agate being appointed secretary pro tem., with the Rev. Harris Masterson as assistant.

Various committees were appointed and reports read, the report of the Diocesan Missionary Fund, by Mr. Rufus Cage, showing that $3,204.51 was raised within the Diocese during the past year for Diocesan Missions.

The Bishop read his address, the various topics treated therein being referred to appropriate committees.

At 8 p. m. a missionary service was held in Trinity church, Evening Prayer being said by the rector, after which enthusiastic and telling addresses were made, the Bishop presenting the speakers. The Rev. Dr. W. R. Agate spoke upon "The Needs of the Southwest Con-

vocation;" the Rev. Edward A. Temple, upon "The Work of the Northwest Convocation;" the Rev. C. C. Kramer, upon "Principles and Methods of Missionary Work;" and the Rev. John W. Sykes, upon "The Layman's Missionary Obligation." After which Mr. Rufus Cage, secretary of the Diocesan Missionary Board, addressed the congregation, and took pledges from the various parishes and missions for Diocesan Missions.

On the second day, after the celebration of the Holy Communion, in Trinity church, at 9 p. m., by the Rev. John Sloan, assisted by the Rev. R. E. L. Craig, the Council re-assembled in Eaton Chapel. The Rev. George L. Crockett was re-elected secretary; Mr. John Sealy, treasurer of the Diocese,, and Mr. John L. Brockenbrough treasurer for the Board of Missions.

Standing Committee: Rev. Messrs. Charles S. Aves, E. A. Temple, Peter Gray Sears; Messrs. R. M. Elgin and A. S. Cleveland.

Chancellor—Judge George E. Mann. Registrar—Rev. George L. Crockett.

Deputies to the General Convention: Clerical—Rev. P. G. Sears, Rev. C. C. Kramer, Rev. George B. Norton, D. D., and Rev. George L. Crockett. Alternates—Rev. E. Cecil Seaman, Rev. John W. Sykes, Rev. Harris Masterson, and Rev. W. R. Agate, M. D. Lay—Messrs. Rufus Cage, J. C. League, H. M. Whitaker, and M. T. Shumate. Alternates—Messrs. Sterling Myer, J. W. Gregg, O. H. Palm and Charles P. Macgill.

St. John's church, Sealy, was re-admitted to the list of Diocesan Missions.

The special committee on the advisability of electing a Bishop-Coadjutor reported "that it is not expedient to elect a Bishop-Coadjutor at this time."

After luncheon, served by the ladies of Trinity church in Eaton chapel, the Council was called to order again, at 2:30, by the Bishop.

The following Board of Diocesan Missions were elected: Rev. Edward A. Temple, Rev. E. Cecil Seaman, Rev. R. E. L. Craig, Judge W. S. Simkins, R. L. Brown.

The Rev. Mercer G. Johnson addressed the Council in behalf of the West Texas Military Academy, and Mr. A. M. Crawford, Head Master of that institution, made an address on the "Principls and Educational Methods" of the Academy.

The Rev. Harris Masterson, the Rev. P. G. Sears and Dr. W. J. Battle spoke eloquently in behalf of Gregg Memorial Hall at the State University.

The report of the special committee of five in the matter of a Bishop-Coadjutor was referred back to the committee which was enlarged to eight members, who are the Rev. Messrs. E. A. Temple, J. W. Sykes, C. C. Kramer, Rev. Geo. B. Norton, D. D., Judge W. S. Simkins, Rufus Cage, J. C. League and George N. Yard. The committee was instructed to report at the next Council.

The Rev. S. Moyland Bird was appointed as the preacher at the next Council and the Rev. James B. Finn alternate.

The Council accepted the invitation of Judge W. S. Davidson to meet in St. Mark's church, Beaumont, next year.

The thanks of the Council were extended to the rector, vestry and Church Club of Trinity church, to the Rev. Dr. Agate for his services as temporary secretary, and to the ladies of the parish and of Grace church for their help, hospitality and delightful entertainment of the Council.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Norfolk Convocation.

The spring meeting of Norfolk Convocation was held in Emmanuel church, Cape Charles, May 10, of which the Rev. W. G. Pendleton is rector. The sermon was preached by the Rev. T. C. Darst, rector of St. Paul's church, Newport News, his text being, "Speak, Lord, for Thy servant heareth." The Holy Communion was celebrated, the celebrant being the Rev. W. G. Pendleton, assisted by the Rev. J. M. Owens, of Norfolk.

After a recess for dinner the Convocation reassembled at 3 p. m. for business. The Rev. J. M. Owens, secretary, occupied the chair, the dean, the Rev. C. E. Woodson, having removed from the Diocese. The clergymen present were the Rev. Messrs. J. M. Owens, D. W. Howard, G. Otis Mead, W. G. Pendleton, T. C. Darst, E. M. Cowling, J. C. Cornick, George S. Vest, E. P. Miner, E Ruffin Jones, and T. N. Lawrence. Various committees were appointed and the following officers elected: Dean, the Rev. A. C. Thomson; secretary, the Rev. T. N. Lawrence; treasurer, the Rev. E. W. Cowling.

The Rev. J. M. Owens read an interesting and helpful essay on "The Bible and Literature," and parochial reports read by Rev. Messrs. Darst, Vest, and Miner. A vote of thanks was given to Mr. Owens for his excellent essay.

The Rev. G. Otis Mead, secretary of the Church Extension Fund, brought a message from the Central Convocation, urging the necessity of co-operation by the two Convocations to secure an Archdeacon for their joint territory.

At 8 p. m. Evening Prayer was read by the Rev. D. W. Howard and the Rev. T. N. Lawrence, the sermon being preached by the Rev. E. W. Cowling, whose text was Nehemiah 6: 3.

On Wednesday the Convocation assembled at 9 a. m., when a quiet hour was conducted by the Rev. D. W. Howard. His subject was "The Real Presence of Christ in the Holy Communion."

At 11 a. m. Morning Prayer was read by Rev. J. C. Cornick and the Rev. J. M. Owens, the sermon preached by the Rev. N. D. Brown from Proverbs 1: 7, "The fear of God is the beginning of wisdom."

At 3 p. m. the Convocation was called to order by the Rev. A. C. Thomson. The Rev. D. W. Howard was chosen as essayist at the next meeting.

The treasurer's report showed the balance on hand with receipts from Nov. 1, 1909, to May 1, 1910, $354.81. Expenditures, $164.49. Balance on hand May 1, $208.32.

Among the appropriations were $50 to Emmanuel church, Cape Charles, and $25 to Toano Mission (both conditional), and $25 to St. John's, Portsmouth.

The Rev. G. Otis Mead told of his Extension work and asked the co-operation of the Convocation.

An invitation from the Rev. T. N. Lawrence was accepted for the Convocation to meet at Courtland, Southampton county, on the third Tuesday in November.

It was "Resolved, That the Dean urge upon each member of the Norfolk Convocation the necessity of every clergymen being in attendance at the opening service, and remaining until the closing service, unless unavoidably prevented from doing so."

The dominating note of every parochial report was optimistic. Pledges amounting to $159 were made for the Convocation fund.

At 8 p. m. a missionary service was held, the speakers being the Rev. G. Otis Mead, and the Rev Dr. Reverdy Estill.

On Thursday morning the closing service was held. The Rev. Messrs. Cornick and Pendleton conducted the services, and the Rev. T. N. Lawrence preached the sermon.

This was the most enjoyable Convocation ever held on the Eastern Shore, and the hearty welcome received caused feelings of regret when the time of departure came.

Ascension Church, Amherst.

The ladies of Ascension church, Amherst, aided by the vestry, have had the church thoroughly repaired, put down a new carpet, and made other improvements, greatly beautifying the church and the surroundings. The Ladies' Guild meets twice a month and always has money whenever it is needed for the church or the rectory. The Woman's Auxiliary meets monthly and does much good. It has sent $48.50 for Missions in the last eight months. The Junior Auxiliary are also willing workers. The ladies have not been lacking in collecting money for various expenses and for the many visiting clergy whom we have enjoyed having with us. If these people do so well without a leader, what could be done if we had a faithful man of God to lead us in all good work!

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Death of an Honored Churchman—Clergymen Sick.

St. Peter's church, Redwood, lost a saint and an honored member of the community, when Mrs. Sarah F. Bigelow passed to her rest on May 2, at an advanced age. She was of a Southern family and was in Vicksburg during the seige and though witnessing the destruction of her beloved parish church there, gave unstintingly of her time and money to care for the sick and wounded of both armies. Coming North on the occasion of her marriage, she was instrumental in founding the church at Redwood. The funeral was conducted by the rector, Rev. L. A. Davison.

Over a dozen of the clergy of the Diocese are more or less seriously ill at the present writing. Rev. James K. Parker, secretary of the Diosese, Dean of the Second District and rector of Grace church, Waterville, has been given six months' leave of absence by his parish. Rev. J. B. Weeks had a slight stroke recently, and Rev. A. W. Allen has pneumonia. Others of the brethren who are sick are mostly down with la grippe.

A strong men's club has been formed in St. George's church, Utica. This parish has always been noted for its large number of men devotees, but this is the first move to organize them.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Fiftieth Anniversary of Christ Church Parish.

The fiftieth anniversary of Christ church parish, Bloomfield and Glen Ridge, was celebrated in Whitsun-Week. By three years of systematic work the debt of $16,000 was paid, and the church was consecrated with service of special beauty and spirit, with attendance of fifty or more of the Clergy, on May 19. The sermon was preached by Dean Robbins. One former rector, Rev. Dr. Farrington, was present. The parish is a child of the old church at Belleville, and counts St. Luke's, Montclair; St. Paul's, East Orange; Ascension chapel, Bloomfield; and then the churches at Essex Falls; Little Falls; St. John's and St. James,' Montclair; as its children or grand-children. Rev. Edwin A. White found the parish in a state of depression eighteen years ago, and induced the people, upon the destruction of the old church at Bloomfield by fire, to build where the line between the two towns runs through the church. Faithful, systematic work has made the parish one of the first in the Diocese. The Parish Club of seventy-five or more interested men, who regard religion and go to church; and an earnest company of women, under the leadership of Rev. Mr. White, have made the consecration of the church possible. Without stopping, the people will go on to plan for needed enlargement of the church and of the parish house.

Rev. Joseph R. Lynes has accepted the call to St. James' church, Great Barrington, Masschusetts.

Rev. Dwight W. Graham, of the Bronx House, N. Y., has accepted charge of the new work on Forest Hill, Newark, within the parochial boundaries of St. John's, which has been begun and which is being carried forward with the hearty co-operation of Rev. R. S. Nichols, the rector of the parish.

The service of the presentation of the United Offering of the Woman's Auxiliary was held in Trinity church, Newark, on May 20, and the address was made by Rev. Dr. Blanchard. The offering for three years, to be presented at the Convention at Cincinnati in October, will be somewhat larger than that presented three years ago at Richmond of $6,301.

WEST VIRGINIA.

Rt Rev G. W. Peterkin, D. D., Bishop
Rt. Rev. W. L. Gravatt, D. D., Coadjutor

St. Paul's, Page, to be Consecrated. Council to Meet June 1, at Fairmont. Death of Mrs. J. W. English.

The church for St. Paul's Mission, Page, is to be consecrated by Bishop Peterkin on Tuesday, May 24. In August, 1904, Rev. A. M. Lewis visited the mining village of Page and organized the work with five communicants, and continued to be in charge until his removal to St. Alban's in October, 1909. Under his ministry funds were subscribed for the building and just before his removal a meeting of the men of the mission was held, at which plans were selected and bids asked for. In January last the building was begun and pushed to completion on May 1, at a cost of about $1,500. There is a fine Sunday School in operation and about fifteen communicants. It is hoped to have a minister in charge who will serve this and the other missions contiguous on the new Virginian railroad, which has opened this important coal mining region.

Rev. B. W. McKinley, whose ordination to the priesthood is expected to be in June, has been called to the rectorship of Randolph parish, South Boston, Diocese of Southern Virginia, from the mission at Welch, West Virginia, where he has served faithfully his diaconate.

The acceptance is announced of the rectorship of St. Paul's church, Weston, by Rev. Henry Beddinger Lee, Jr., of St. Thomas', Homestead, Baltimore, Md.

The thirty-third annual Council of the Diocese will meet in Christ church, Fairmont, on June 1, with celebration of the Holy Communion and the Council sermon by Rev. John T. Crowe, of Barnwell. Rev. Mr. Beavin and his people are preparing to give most cordial welcome to the Council and the representatives of the Woman's Auxiliary whose annual meeting occurs at the same time with that of the Council.

The parish at Point Pleasant has suffered a great loss in the death of Mrs. Judge J. W. English whose funeral, conducted by Revs. J. Howard Gibbons, the former and Hunter Davidson, the present rector, took place May 19. Mrs. English was a grand daughter of Col. Lewis, who commanded the Colonial forces at the battle of Point Pleasant in 1774, and spent all her long, pious and useful life in the parish of which she was ever a devoted child and servant. J. S. G.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Memorial Service for King Edward VII.—Outdoor and Shop Meetings—Ordinations—Improvements at Grace Church—Testimonials to the Rev. Dr. Vibbert—Meetings of Woman's Auxiliary and Girls' Friendly Society.

Memorial services for King Edward VII of Great Britain were generally held throughout the city.

Two large meetings have been held within a week to plan for outdoor and shop meetings this summer. At one of them it was stated that at least $40,000 will be needed for services in New York alone, and at the other it was reported that in many cities, west and east, evangelistic meetings out of doors are to be held.

The Trinity ordinations this year were large. Bishop Greer was not well enough to take them, and so Bishop Partridge of Kyoto took them. They were held at St. Thomas' church and the Rev. Dr. Stires preached the sermon. Three men were advanced to the priesthood and eleven were ordered deacon. The three were the Rev. Messrs. William I. Hemphill, Wilbur L. Caswell and Richard W. Baxter, and the eleven: Messrs. William L. Essex, John McV. Haight, Frederick Wamersey, Maxwell Ganter, Robert E. Marshall, Bernard Campbell, William F. Kleinschmidt, Roscoe C. Hatch, Julius G. Schultz, Edward N. Peart and Edward L. Reed. Six other men were ordained for various other Bishops.

The improvements at Grace Church are now completed. They have cost $400,000, but they are very beautiful. Part consists of a rebuilding of the chantry, with a fine entrance on the south instead of on the north side as before. Another part consists of a pulpit exquisitely carved and fronting the middle of the open plot.

Rev. Dr. Vibbert, retiring from the vicarship of Trinity chapel, has been made vicar emeritus, and presented by the people of the chapel congregation with a handsome testimonial, bound in red leather and signed by the rector of Trinity parish, all of the vestry and many others. There was also given him, at a reception held on May 16, a loving cup of silver and of large size, and within it, the gift of some of the women of the chapel, a check for $1,200. He retired on May 1.

The annual meeting of the Woman's Auxiliary was held last week. It is always difficult to get women of the rural parishes to attend. This year a two-day series of meetings was held.

The United Offering was stated to have reached the sum of $23,800, with four months yet to collect more. There was larger interest in the work than formerly and a larger number of parishes than ever have branches. The number is now 139 out of a total of 255 in the Diocese.

The annual meeting of the Diocesan Council of the Girls' Friendly Society was held in St. Andrew's parish rooms, on May 9. Officers elected were: President, Miss Caroline Bunker; treasurer, Mrs. I. Ferris Lockwood; secretary, Miss Madeline Satterlee, and six vice presidents. For the city, Mrs. Geo. Alex. Strong; Sullivan, Orange, and Rockland counties, Miss E. T. Agnew; Putnam. Dutchess and Ulster counties, Mrs. R. L. Clarkson; Westchester East, Miss Adeline Wilcox; Westchester West, Mrs. J. W. Pfau; and Staten Island, Miss Ransom. There are now 59 branches with over 5,000 probationers, candidates and members. The Vacation House at Huntington, Long Island, opens on June 15 with two associates in charge, Miss Rosamond Niles and Miss Clara Porter. The Diocesan Organization has purchased a new home at 155 East 54th Street, for the G. F. S. Lodge. The present home has been outgrown. The new home will accommodate 44 and can be made self-supporting. About $1,000 is still needed toward alterations and furnishings.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Memorial Service for the Late King of England.

On the evening of May 19, a memorial service for the late King of England was held in St. Paul's church, Savannah, at which the Bishop of the Diocese made the address, the service being conducted by the rector, Rev. S B. McGlohon, the other city clergy and the Rev. R. E. Boykin, of Brunswick. The combined choirs of the city churches rendered the service chorally. The Historic Society and the St. Andrew's Society attended, wearing badges of mourning. The church was draped in purple and white, and the portrait of the King was displayed at the Litany desk at the head of the middle alley, surmounted by the consular flag. The processional Hymn was "O Paradise," the Sentences, Psalms and Lesson of the Burial Office were followed by the Nunc Dimittis, Nicene Creed and prayers. The Bishop's address was singularly happy as a summary of the accomplishments of Edward VII in the way of promoting the peace among nations, and the strengthening of the English nation. "I have," he said, "no manner of doubt but the throne is today, in Great Britain, stronger than it has been for centuries, in the hearts of the people, by the strength and honesty of a true and manly personal-

ity. * * * When a strong personality occupies also exalted position, backed by centuries of inherited prestige and regard, it is capable of rich influence in the life of a great people." * * *

"As a result of his diplomacy and his personality, England, after his short reign, finds herself no longer isolated and hated, but sitting securely in the Council Chamber of the nations among friends, France, Russia, Italy, Spain, Portugal and Japan." The Bishop alluded to the cordial relations existing between the two great English-speaking peoples, and said that "war between his (the late King's) people and ours would be a crime against civilization. It is unthinkable." He concluded with these words: "We end as we began, with the utterance of our sorrow and our sympathy for the loved ones who mourn him, for the great nation which he so wisely served in his generation, and for the world which is better for his having lived and is grieved at his departure. May God grant him eternal rest and may light perpetual shine upon him."

On May 20 the Bishop celebrated the second anniversary of his consecration, in Christ church, where he was consecrated. All of the city clergy and some from outside the city participated in the service.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

The Great World's Sunday School Convention.

The greatest demonstration ever made in America, in the Christian name, began in Washington on Thursday, May 19, and will close on Thursday, May 26, namely, the Convention of "The World's Sunday School Association." The great mass meeting held in Convention Hall on the evening of the first day, at which six thousand Sunday School workers were gathered, was presided over by the Rev. Dr. F. B. Meyer, of London, but not of the Church of England; Bishop Harding of Washington read a lesson from the Scriptures, and made prayer for blessing upon the proceedings; and President Taft stirred the great assembly to a high pitch of enthusiasm by a ringing address of welcome and sympathy with its work over the world.

More than two thousand delegates are in attendance at this, the Sixth World's Sunday School Convention. It is the second held in America, the former having met in St. Louis, in 1903. The last one assembled in Rome, in 1907, and the one preceding that was held in Jerusalem, whence went forth the command from the Lord Himself, "Suffer the little children to come unto Me."

Up to 1780 nothing was done by the Church in the world in this form of work for children; and it has been a development from even that late date, from the "ragged school" of Robert Raikes, in Gloucester, England. All sorts of fun was made then of "Bobby Wild Goose" and his ragged regiment; while to-day millions of men and women unite in honors to Robert Raikes, and the President of the world's greatest nation cheerfully, for a time, lays down the cares of his high office, to meet, to greet, and bid God-speed to these thousands of the successors of Raikes' in his merciful efforts for the reclamation and saving of the children of the earth!

This wonderful convention of two thousand delegates is composed of delegates engaged in mission work in heathen lands, representatives of Sunday School associations and denominations in foreign lands and from the United States and Canada, and delegates at large representing religious bodies engaged in Sunday School work.

The Sunday Schools of the world have 30,000,000 regular members, of whom 18,000,000 are in the United States and Canada. The English speaking nations support the association which meets every three years, and selects the committee which prepares the International Lesson System in use in the great majority of the Sunday Schools of the world.

Doubtless many of our Church people are attending these wonderful demonstrations of Sunday School workers, but in only two of our churches have meetings been held—St. Thomas', Washington, and Emmanuel, Anacostia.

On Friday, May 20, as near as could be to the hour of King Edward's obsequies in England, diplomatic and all official ranks in Washington, beginning with the President, under the leadership and direction of the British ambassador, paid their tribute of homage and sympathy to the memory of the dead King, in a memorial service, in St. John's church. The Burial Office of the Church was read by the Bishop of Washington, the Rev. Dr. Smith, rector of the church, and the Rev. Dr. McKim, of Epiphany church.

"Jesus, the Light of the World!"

To the Christian; to the worldling; to the dissipated; to the professed unbeliever, this bold declaration of six magic words was unveiled, on the evening of May 18, through nearly six hundred electric bulbs, in a great sign 90 by 26 feet in size, set upon the roof of the Central Union Mission. The formal dedication occurred in the auditorium of the mission at 7:30. The exercises were conducted by the Rev. J. Henning Nelms, of the Church of the Ascension, and brief addresses were made by several ministers of various denominations. W.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Twenty-Fifth Annual Meeting of Woman's Auxiliary.

The South Carolina branch of the Woman's Auxiliary met in Columbia on May 18. The Rev. K. G. Finlay welcomed the delegates, who were afterwards addressed by Bishop Guerry. He declared his belief that the Laymen's Forward Movement had been prepared for and made possible by the faithful work of the women of the Church. He said the policy adopted by the Council by which the Easter offerings of the churches were to be equally divided between foreign missions and the work among the colored people would be of inestimable benefit to the Church.

Mrs. Robert Wilson, of Charleston, for twenty-one years Diocesan president of the Auxiliary, read an interesting account of the founding of the South Carolina branch.

Mrs. Heywood, president, delivered her address. She reviewed the work of the Auxiliary and said the prayers and teachings of mothers and sisters were largely responsible for the Laymen's Missionary Movement which is sweeping over the country.

An encouraging letter from Miss Emery, general secretary of the Woman's Auxiliary, was read, and reports received from the various branches; and also, by Miss Emma Gilchrist, a report of the work done by the Church Periodical Club during the past year.

The reports of the various branches recorded work well and faithfully done by the earnest and devoted Churchwomen of the Diocese.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Annual Meeting of Woman's Auxiliary.

The 28th annual meeting of the Woman's Auxiliary of the Diocese was held in the Church of the Nativity, South Bethlehem, the Rev. G. H. Sterling, D. D., rector, on Tuesday, May 17. A quiet hour was conducted by the Rev. C. R. Stetson, of New York, at 10 a. m., and at 11 the Bishop celebrated the Holy Communion.

The Bishop announced the resignation of the organizing secretary of the Archdeaconry of Reading, who has removed from the Diocese. Mrs. Henderson was a most successful officer and the Auxiliary parted from her with great regret. Before the meeting adjourned the Bishop announced to the meeting that Mrs. Cooper had presented to him, as a parting gift, the sum of $5,000 towards the Endowment Fund of Leonard Hall, in memory of her mother, and to be known as the "Courtney Memorial Fund."

The Bishop appointed Mrs. Ware, the wife of the Rev. James P. Ware, rector of St. James' church, Drifton, to fill the vacancy.

That there was an unusually large attendance of delegates was manifest at lunch time, when over two hundred sat down in the dining rooms of the parish house. The generous hospitality of the parish was taxed, but nobly responded, proving itself fully equal to the occasion.

A new departure was the raising of over $50 to send a delegate to Silver Bay, N. Y., this summer, to prepare herself for teaching the Mission Study Classes throughout the Diocese next winter.

Officers were elected as follows: Mrs. Rogers Israel, Scranton, president; Mrs. Gilbert Sterling, South Bethlehem, vice president; Miss E. D. Mercur, West Pittsburg, secretary; Mrs. A. N. Cleaver, South Bethlehem, treasurer; Miss Elizabeth Donnelly, Easton, directress of the Juniors; Miss Troxell, West Pittston, directress of the Babies' branch.

At the evening session the Rev. F. L. Pott, D. D., president of St. John's College, Shanghai, China, made an interesting address upon the educational work of the Church in China.

Ordination.

On Trinity Sunday morning, in St. Mark's church, Washington, the Bishop of Washington admitted to the order of deacons, Mr. Karl Morgan Block, A. B., of St. Mark's parish, and a member of the senior class of 1909-10, Virginia Theological Seminary. The sermon was preached by the Rev. Dr. Berryman Green, of the Seminary.

Special services were held in St. Paul's church, Norfolk, on Friday, May 20, at 5 p. m., in memory of the late King Edward of England. The Rev. James M. Owens, rector of the church, officiated, assisted by the Rev. D. W Howard and Bishop Tucker. Addresses appropriate to the occasion were made by Bishop Tucker and Dr. Howard. There was a good attendance.

ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

Thirty-eighth Annual Council.

The thirty-eighth Annual Council of the Diocese of Arkansas, which was in session at Helena, May 11 and 12, made history on four churchwide topics. The delegates concurred in the Huntington preamble; voted "yes" on the question of Suffragan Bishops; declared against the repeal of Canon 19, and rejected Bishop Brown's plan for organic Church Unity.

The Council began Wednesday morning with the ordination of five deacons to the priesthood. The class included: The Rev. Messrs. C. L. W. Reese, Jonesboro; J. H. Boosey, Winslow; Joseph Kuehnle, Texarkana; C. C. Burke, Fort Smith, and Nicholas Rightor, of Helena.

The sermon was preached by the Rev. W. D. Buckner, LL. D., of Pine Bluff, from the text, "I am the light of the world; ye are the light of the world." The preacher compared the powers given to Samson in the Old Dispensation and to St. Paul in the New, drawing particular attention to the facts first that each derived his power from God; and again that the use and application were widely different. He impressed upon the class soon to be made priests, that they had the power of choice as to which should be their model in the use or misuse of the divine powers to be given them.

The Litany was recited by the Rev. Howard M. Ingham, B. D., of Camden, and Bishop Brown was celebrant. The Rev. H. A. Stowell, of Batesville, was epistoller and the Rev. Henry N. Hyde, of Little Rock, was gospeler.

Directly after recess Bishop Brown read his charge and address.

At the conclusion of the reading the Ven. G. Mosley Murray, Archdeacon of Fort Smith, entered a protest in dissent with any teaching that would degrade Episcopal orders to the level of those of the sectarian bodies. This was subsequently withdrawn to give place to a formal resolution offered by the Rev. H. N. Hyde, of Little Rock. The following is the text of the resolution:

"Resolved: That any plan for Christian Unity which involves a surrender or impairment of our belief in the superior and divine origin of the ministry of the Holy Catholic Church, as distinguished from the ministers of the Protestant denominations would be unacceptable to the clergy and laity of said Church in the Diocese of Arkansas.

This resolution was passed by a vote of twenty-five yeas to three nays.

On Thursday Rev. Robert W. Emerson was ordered to the Diaconate. He was presented by the Rev. Edward T. Mabley, of Forrest City, and the sermon was preached by the Ven. Edwin W. Saphore, Archdeacon of Arkansas. The Rev. Mr. Emerson will be stationed at Warren.

The following officers, delegates and committee were elected, after which the Council adjourned, to meet in Little Rock next year.

Secretary of the Diocese, the Rev. Wm. Du Hamel, Little Rock; Diocesan Treasurer, Major P. K. Roots, Little Rock; Treasurer of the Permanent Episcopate Fund, S. S. Faulkner, Helena; Standing Committee; Rev. W. D. Buckner, Pine Bluff; Ven. G. M. Murray, Fort Smith; Rev. C. H. Lockwood, Helena; Major P. K. Roots, Little Rock; J. M. Bracey, Little Rock.

Delegates to the General Convention: Clerical—Rev. H. N. Hyde, Rev. C. H. Lockwood, Rev. W. D. Buckner, Rev. H. M. Ingham. Lay—Major P. K. Roots, W. A. Falconer, S. S. Faulkner, F. B. T. Hollenberg.

Delegates to the Seventh Missionary Council: Rev. H. A. Stowell, Rev. Wm. Du Hamel, Rev. J. W. Thompson, Ven. Edwin W. Saphore, Rev. H. N. Hyde, Rev. C. L. W. Reese; Messrs. F. N. Burke, J. H. Gatling, J. S. Speed, J. C. Fitzhugh, J. H. Hawthorn and J. M. Bracey.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

Bishop Griswold on Proposed Constitutional Changes.

The eighth annual Convocation of the Missionary District of Salina met at Grace church, Hutchinson, Kansas, May 9 and 10. The Bishop departed from his usual custom in not presenting a written charge. He spoke at some length on questions which are to come before the General Convention. Referring to the constitutional changes proposed, he spoke first of the plan to elect the Presiding Bishop and thought the change desirable; yet one feature of the proposed amendment raises a serious objection—the election of the Presiding Bishop for a period of only six years.

The plan of Suffragan Bishops, if adopted, will mark a great change. Hitherto it has been contrary to the mind of our branch of the Church to have Bishops not occupying a position of equality with other Bishops. The primitive conception of the Episcopate involved the view that each Bishop should be equal in place, voice and vote with any other. But with changed conditions this principle cannot be held. When a Diocese, by reason of great city growth needs more Episcopal supervision, and the diocesan is in good health, no way appears of solving the difficulty except by Suffragan Bishops. Furthermore, the greatest problem before the Church is to provide adequate ministration for the negro race, and we are not prepared to create Bishops for racial ministration, whose jurisdiction would interfere with or be coterminous with that of other Bishops.

In the last hours of the last Convention an amendment passed the House of Deputies which would have allowed Protestant ministers to occupy our pulpits. The House of Bishops amended it so that it allowed proper persons to be licensed by the Bishops for special occasions, and the House of Deputies accepted it in this form. The public press failed to perceive the meaning of the Canon and proclaimed it as an "Open Pulpit Canon." Many people supposed it was, and acted, or tried to act, accordingly; and a few Bishops—a very few—allowed such action. Attention should be drawn to the fact that an inquiry made by the American Church Union has shown that with few exceptions, the Canon has worked as the Bishops intended it should work. Yet, because of the doubt which exists in some minds, it is likely that a new amendment will be proposed. This proposal may come from either side—I hope it will come from neither—and if it comes, it will compel the Church to say where she stands, to make a specific statement as to her doctrine regarding the sacred ministry.

Deputies to the General Convention were elected, as follows: Clerical—Rev. L. R. Benson, Rev. G. B. Kinkead as alternate. Lay—Mr. W. S. Grosvenor, Mr. Edward T. Haug as alternate.

Delegates to the Missionary Council: Clerical—Archdeacon Wilcox, Rev. G. B. Kinkead, Rev. W. N. Colton. Lay—Messrs. Charles Calkin, T. B. Marsh, E. A. Hiller, and J. U. Brown.

As officers of the District, the following were then elected: Treasurer, Mr. E. R. Grant, of Kingman; registrar, Dean Masker; chancellor, Hon. Houston Whiteside, of Hutchinson.

The annual meeting of the Woman's Auxiliary was also held on Tuesday and was addressed by the Rev. H. Percy Silver.

On Tuesday evening a reception was given by Mrs. Rhys R. Price at her home, which was attended by the delegates and many members of the parish.

IDAHO.

Rt. Rev. J. B. Funsten, D. D., Bishop.

Third Annual Convocation.

The Third Annual Convocation of the Missionary District of Idaho was announced to meet at Boise, May 19, 22. The programme included a preliminary service on Wednesday, May 18, at 8 p. m., the preacher being the Rev. R. S. Stringfellow.

The Bishop in an address, delivered on Thursday, gave an encouraging account of his work. Appealing for help from the Church at large he said:

"Every Western bishop, whatever his theories may be, feels the weight of his financial burden ceaselessly pressing on him. Even to meet in a moderate way the opportunities that come, and the matters that arise in a great country, forms a perplexing problem to the wisest leader. Our towns are, at best, comparatively small, and they are widely separated. The greater part of the people, while they are full of optimism, as a matter of fact control very little money, and living is high. Our estimate of the situation must not be formed by the possessions of a few sturdy men, who have made fortunes one way and another, but by the man who has to live on forty acres of sage-brush ground; the miner who is living with his family in the isolated mountain town; the merchant who has left good conditions in the East, and brought his family to settle in one of the little railroad towns, which the traveller sees as he journeys across the contient through the Far West. It is under these conditions we must labor and develop our Church work. While the older people may not be at all religious, or perhaps even out of sympathy with religion, on account of the long neglect of the Church to follow them up, experience has proved that it is quite easy, through the influence of the Church school, hospital, and our mission chapels, to reach their children, and win their hearts to our cause. But to sustain this effort will be impossible without cordial, sympathetic and liberal help from those parts of our land where our Church is well established. I would certainly deplore it if the Church as a whole sanctioned any policy which would tend to lessen her aggressiveness at the present time in the great West. Believe me when I say that if we can be heartily supported for a very few years, we will then, through an increase in our working force and a development of our local Church constituency, place ourselves on strong and permanent foundations of independence. Whereas, if the policy of compelling these new fields to look out entirely for themselves is forced prematurely, it means disaster to a hopeful work in a new country, and the crushing of any bishop who attempts to solve the problem of progessive work.

"During the last year I have completed without debt three new churches; paid off the last of the debts I found existing when I took charge; enlarged three other buildings, and have plans ready for the erection of two others. We have gained seven clergymen, and have lost three. We have now twenty working in Idaho as against ten ten years ago. Our offerings for local purposes, given by the people themselves, have increased from $7,000 annually ten years ago, to $27,000 the last year; our gifts to missions from about $100 annually to $800 annually in the same ten-year period."

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Meeting of Council.

The 73d annual Council met in St. Stephen's church, Olean, May 17 and 18. Evening service was said by Bishop Walker, assisted by a number of the clergy, at 2:30 p. m.

The report of Mr. William E. Moore, treasurer, showed a satisfactory condition of affairs. The total receipts for the year were $10,407.27.

At 7:30 p. m., after Evening Prayer, the Bishop delivered his address. He paid a high tribute to the memory of the late Bishop Hare, and referred to the late Rev. Dr. Wm. R. Huntington. Reference was also made to the death of King Edward VII.

Referring to the forthcoming General Convention, at Cincinnati, the Bishop spoke of the great amount of harm which has been done by the amendment to Canon 19, and expressed the hope that it would be repealed by the Convention. He expressed his opposition to the creation of Suffragan Bishops, as it would be a lowering of the Episcopal office. Said the Bishop: "If a colored man be elected Bishop, then I will give him the honor which belongs to his office of Bishop." Lengthy reference was made to the subject of divorce and of re-marriage after divorce. The Bishop quoted the figures of the percentage of divorces to marriages in different parts of the country as an indication of the great need of the Church setting her face absolutely in opposition to the re-marriage of divorced persons, no matter on what grounds the divorce might have been obtained. Referring to the proposed Huntington Preamble to the Constitution the Bishop said it was both unnecessary and unsatisfactory and that he hoped that it would not be adopted.

On Wednesday morning the Holy Communion was celebrated and the Council proceeded to business. Routine business was transacted, and the report made on De Veaux College, Niagara Falls, a Diocesan institution for boys, founded by the late Judge De Veaux, more than half a century ago. After lengthy debate it was decided to refer the matter to a committee of five, to go to the State Legislature and obtain such amendments to the charter as should enable them to establish a pay-pupil department.

At the final session of the Council on Wednesday afternoon the following elections were made:

Standing Committee: Clerical—The Rev. Drs. J. A. Regester, Walter North and C. M. Sills. Rev. A. J. Graham. Lay—The Hon. S. S. Brown, Dr. Henry R. Hopkins and Messrs. Elbert B. Mann and Albert C. Walker.

Deputies to the General Convention: Clerical—The Rev. Drs. C. M. Sills, J. W. Ashton and J. B. Hubbs and the Rev. Geo. B. Richards. Lay—The Hon. Messrs. Daniel Beach, John L. O'Brian, S. S. Brown and Mr. Rufus A. Sibley.

Provisional Deputies to the General Convention: Clerical—The Rev. Dr. Walter North and the Rev. Messrs. C. J. Davis, Alfred Brittain and Edward P. Hart. Lay—Messrs. Henry Adsit Bull, James Dempsey, Aug. De Peyster and John K. Walker.

Treasurer of the Diocese—Mr. Willard E. Moore.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Work to Come Before the Annual Convention—Church Club Elects Officers.

The Diocesan Convention meeting, on the first Wednesday in June, in Laurel, will consider some important and interesting items of business. It is proposed to change the date of meeting to the second Wednesday in May; to add the Archdeacons and one more layman to the Diocesan Missionary Committee; to make all members of the Committee on Constitution and Canons members of the Convention; to close all parochial reports April 30, instead of May 31 as now; if the Bishop shall find that any of the conditions essential to the formation of a parish have lapsed in any case, he shall warn that parish, with the advice and consent of the Standing Committee, of its danger. If the condition is not supplied he shall present it to the next Annual Convention, which shall have power by a majority vote to reduce it to an organized mission; any parish may annually elect one-half its vestry to serve two years, or one-third for three years; requiring non-parochial clergymen in reporting to the Bishop to answer such reasonable questions as shall give him the information necessary for the due exercise of his office; seats given the members of the Committee on Constitution and Canons in the Convention give them the right to debate but not to vote; lay delegates to the Convention shall be communicants in good standing, with six months actual and canonical residence before the meeting of the Convention.

The Rev. George Rogers, of Philadelphia, will officiate on each Sunday in Christ church, Christiana Hundred, during the Rev. Dr. Laird's absence in Europe.

The Bishop has organized the Mission of St. Martins' at Hartly, with a very encouraging beginning. The Rev. Chas. H. Holmead, of Smyrna, is in charge, and Mr. Percy Gardner lay-reader. The congregation now worshipping in the loft of a blacksmith's shop, hopes ere long to have the chapel it very much needs. Services were begun there by the Rev. Henry Olmstead, of Dover.

The Clerical Brotherhood of the Diocese held its May meeting in St. Peter's rectory, Smyrna, most hospitably entertained by the Rev. C. H. Holmead. The Rev. K. J. Hammond, of Immanuel church, Wilmington, read the Essay on "The Revision of the Lectionary."

The Delaware Church Club held its election of officers at its forty-fifth semi-annual dinner on May 19, in Wilmington. Mr. Wm. N. Bannard was elected president; Richard Reese, vice president; George A. Elliott, secretary and treasurer. After enjoying a tempting menu, the President was installed expressing his appreciation of the honor and desire to see the usefulness of the Club extended. The regrets of the Bishop that he could not be present were received. The Rev. F. H. Potts spoke of the situation in China and its difficulties. Mr. Wm. D. Neilson, of Philadelphia, described lines of work possible for Church Clubs, and what was being done in his city. The Rev. George L. Richardson, of the same city, told of the formative influence of the Church in Modern Life.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Forty-fourth Annual Convention.

The forty-fourth annual Convention of the Diocese assembled in the Church of the Incarnation, Garden City, on Tuesday, May 17, at 10:30 a. m. The Convention sermon was omitted. The Holy Communion was celebrated by the Bishop, after which the Convention organized by electing the Rev. Robert Rogers, Ph. D., president; Alexander Orr, treasurer, and Rev. Dr. Thomas J. Lacey, registrar.

After lunch the Bishop read his annual address. During the past year he confirmed 2,175 persons, consecrated two churches and ordained six priests.

Among other things the Bishop spoke of the rapidly-growing custom on the part of some of the clergy of kissing the stole, wearing colored vestments and introducing other forms not authorized by the Book of Common Prayer. He said that there was a growing notion that in the celebration of the Holy Communion only the priests were to partake of the elements.

Bishop Burgess said that he regarded the growth of vested choirs as a not unalloyed blessing, particularly an untrained choir; "and the vesting of women is unfortunate." He thoroughly sympathized, he said, with Bishop Brooks' reply to a questioner; "Not a surpliced female choir, my friend; almost anything but that." "Less time," said Bishop Burgess, "should be given to choirs in and out of the church and more time to reading and preaching and saying the disused Litany or reading a neglected Psalm or Epistle."

"The Book of Common Prayer," the address said, "must be your guide. No doctrinal preamble to the Constitution has yet superseded it; and it is my firm conviction that the next General Convention will defeat the proposed preamble."

He declared that the salaries of missionaries were lamentably low, and in these times of high prices the clergy are forced to make sacrifices. "They cannot strike," he said, "and they cannot make their wants known."

The following were elected as members of the Standing Committee: Clerical—The Rev. Henry C. Swentzel, D. D., the Rev. Saint Clair Hester, D. D., the Rev. Townsend G. Jackson, D. D., the Rev. Charles A. Jessup, D. D., Messrs. Alexander E. Orr, Augustus Van Wyck, the Hon. Townsend Scudder, Mr. Pierrepont.

The following were elected delegates to the General Convention: Clerical—The Rev. Reese F. Alsop, D. D., the Rev. C. F. J. Wrigley, D. D., the Very Rev. William Holden, the Rev. Kirkland Huske; Lay—B. P. Jennings, Henry E. Pierrepont, Col. William S. Cogswell, and Mr. Whitford. Supplementary delegates: Rev. Bishop Faulkner, Rev. T. C. Jackson, D. D., the Rev. J. Clarence Jones, Ph. D., the Rev. O. F. R. Treder. Lay—Messrs. Charles H. Fuller, Harrington Putnam, Walter R. Marsh, Col. Asa Bird Gardiner."

Family Department.

His Handiwork.

A picture, seen in dreams, before me stands:—
Against the Cross leans Christ, the risen Lord.
The nail-prints plainly show within His hands,
And from His lips one almost hears each word
He gently speaks: "I am the way."
A radiant joy is on His lifted face,
And holy love beams from His lustrous eyes,
While on that brow of majesty we trace
The power that conquered death. And fond love flies
Some offering at His feet to lay.

Before Him, in the sunshine warm and bright,
A block of marble stands. A sculptor holds
A polished chisel, and with touches light,
He chips the marble; deftly cuts and moulds
A line of grace now here, now there,
'Till, as you watch, a wondrous likeness grows
Upon the marble of the risen Christ.
The sculptor pauses, searchingly bestows
A glance upon his work. Has it sufficed
To reproduce those features fair?

A blessed truth this precious picture holds
And one that girds me for life's fret and fray.
'Tis thus my God with tender touches moulds
His image on my soul from day to day:—
O wondrous thought! Christ's image stamped on me!
I must not flinch though sharp the chisel's touch:—
'Tis needed else the likeness may be marred.
I need not fear one grief or stroke too much:—
His glance of love is on me, and, unscarred
At last, and perfect, will the likeness be.

—H. M. Anderson in Christian Observer.

Can We Control Our Thoughts?

It is a busy hive we have in our brain, where our thoughts play. They never rest, never sleep, keep no Sundays. Our thoughts make us. They are builders of our character. The thought-habits you are forming these days will make your disposition, build your manhood or womanhood, for all the future. If you allow your thoughts to run in the line of discontent and unhappiness, of complaining and criticism, of dissatisfaction with your lot in life, of impatience and fretfulness, you will build all these unbeautiful qualities into the man or woman you will be in a few years. If you think cheerfully, contented, happily; if your thoughts are trained and disciplined to courage, hope, joy, to self-forgetfulness, to kindness; if you habitually think of brave things, you will make for yourself a life strong, rich, courageous, loving and true.

But is it possible for us to control or school our thoughts? Can we keep out unworthy thoughts? We are influenced by many considerations in the words we allow ourselves to speak, in the things we allow ourselves to do, but we are not restrained in the same way in the matter of our thoughts. Nobody sees them, and so it does not seem to matter. An angry man will not speak the wrathful word that is trembling on his lips, for people would be shocked, and would condemn him: but nobody can hear the wrathful thought that is in his mind, and so he does not try to restrain that. Thoughts are invisible and elusive. They are light and airy. They do not seem to be within our control.

Nevertheless, we can control them if we will, and we are responsible for them. "There is no sin in a thought," one says. Yes, it is a sin to think evil. If you cherish anger, envy, resentment, you are sinning against others. If you allow evil and impure thoughts to rest in your mind, you are simply making it a den of unclean things. The beloved disciple said, "Whosoever hateth his brother is a murderer," Hatred is only a thought; thus even an evil thought is a sin. You are responsible for your thoughts.

You may not be responsible for the coming of the bad thought to you, but you are responsible for letting it in, for indulging it, for cherishing it. You may not be able to keep envious thoughts, angry, bitter thoughts, from coming to the door of your mind, but if they are admitted and given hospitality, it is your fault.

But perhaps the evil thoughts are already in. You have opened to them, and now your mind is in their possession. How shall you expel them? If your house has become full of fumes of smoke or gas, what do you do? You open the windows and let the pure, fresh air come in from outside, and soon the house will be sweet again. If your mind has become full of evil thoughts, open the windows and let in heaven's sweet breath. We cannot keep our minds empty, however. We cannot help thinking. "Nature abhors a vacuum." If you have formed the habit of thinking evil thoughts, it is not enough to shut the door to keep out all such thoughts in the future. You must bring in sweet, good, pure thoughts to take the place of the evil. Begin to think about good things. Read good books, and get their noble thoughts into your mind. Associate with worthy people, choose good friends. Read the Bible, and meditate upon its holy words. Read clean, pure, inspiring books. Get Christ into your life, and think on his beautiful character, his love, his grace. So will you get your heart entirely free from bad thoughts by having it filled with good thoughts.

Paul has a word about overcoming evil with good. If your heart is filled with a feeling of anger against another, overcome it with an opposite desire of kindness. Do the person good in some way, and thus overcome the evil feeling. A joyful thought will drive out a sad one. A generous impulse will correct a hurt feeling.—Sunday School Times.

There is something pathetic in the enjoyment of the very poor. Their keen delight in the tiniest present, in the most trifling of treats which one may plan for them, makes one realize how great must be the joylessness and monotony of their everyday existence. An old Christmas card, for instance, will evoke real excitement in the heart of a child of the slums. It is old and soiled perhaps, and on the back is written, "To dear little Gwen from her loving Auntie Muriel, Xmas, 1899," but though Gwen and her aunt are equally unknown, this inscription may possibly enhance the interest of the treasure and the joy of its new possessor. We mention this incidentally as an example how easily pleasure is given, as a reason for doing all in our power to make happier the lives we live amongst.—The Orient.

Indetermination.

Are you one of that great throng of girls and women who waste many precious moments deciding trivial affairs, and are then dissatisfied with your decision? Or do you know enough to make up your mind when some problem presents itself for your prompt decision? If you are one of the cool, clearheaded persons with a sense of the value of both your own and other people's time and thought you may be glad, for there are a great number of your sisters who are weakening their minds and characters with the awful habit of indecision.

For instance, when you go to buy a dozen cakes, or a half pound of candy, or a drink at the soda fountain, do you waver back and forth from one kind to another, first deciding on one thing, then changing your mind in the same breath, asking the clerk about this or that, and then ordering what you first looked at? If you do, you want to set about reforming yourself immediately.

The ability to make quick decisions in affairs of every kind is a talent worth having. The girl who is never sure what she wants, will always be regretting what she does, for that is always the way with the flighty one; and she usually ends by taking the wrong course or the wrong advice—for such a girl is always asking advice. Such a girl will go through life at the mercy of every wind that blows, a torment to her friends and a torture to herself.

Difficulty in deciding what she wishes to purchase, places her at the mercy of those who wish to lead her into a net. She is easily recognized by trades people, and, knowing that she can be influenced in any direction they wish, they inveigle her into buying the most expensive articles at their command, regardless of their usefulness or becomingness. It is said that dressmakers and milliners make thousands of dollars annually through the minds they act upon in this way.

The young girl who can never make up her mind wastes many precious moments when it comes to choosing some profession. It is very characteristic of her, when she is about half prepared for one thing to suddenly stop and start another. She will never be successful at anything. Learn to decide quickly and then abide by your decision. * * * Keep right on in the way you decided. The wobler never accomplishes anything.

There is nothing more womanly than to be able to decide quickly along some line of action in an emergency.—Grit.

While Christ was on earth He talked a great deal about Heaven, and gave us promises concerning that life which is to come. When He ascended, He showed to us that Heaven is a reality. He has entered it as our forerunner, and is preparing mansions for His followers. Think no longer, then, of Christian truth as a lot of opinions—a mere system of morality with a budget of visions—but rather think of every thought as a reality, with the greatest reality of all as its completion—Heaven.

There is a command in the first Church manual, hardly later than the age of the Apostles, which charges the Christian to "remember day and night the teacher that speaks to him the Word of God."—Bishop Westcott.

A Selfish Creed.

It is no part of Christian health to be apathetic towards pain or disease or loss. The Stoic's toughness, though it had its nobler element in the belief that the imperturbable man is in tune with the Reason of the world, too easily degenerated into a sort of cowardice; in such a spirit the schoolboy will toughen his skin to avoid feeling punishment. In like manner the principles of Mrs. Eddy's teacher and disciples in relation to disease and pain, produce a high serenity and healthy peace of mind, tend always to exhibit lower results when brought into contact with common humanity. The world's burden is too heavy to be lifted by those who have no better gospel than to declare it unreal; nor as a matter of fact have they ever attempted to lift it: their gospel differs radically from the Christian in that there is nothing at the heart of it for the poor; its apostles are not driven by its spirit to seek and to save that which was lost, nor have they anything to offer them. For this reason, if for no other, their creed tends to produce in ordinary minds a certain callousness, an atrophy of the power of sympathy. The Christian, who knows that disease is as real as health, pain as real as pleasure—convinced though he may be that the reality of all these things is but relative—is more likely to love and help his suffering neighbors than he to whom health and pleasure are real, but pain and disease are a monstrous and culpable illusion. * * * It is for us to combat the modern heresy which would delude us into believing that a large part of our human experience is as unreal as a dream. The "Christian Scientists" hold that ourselves are a part of God: that God is all and there is no room in Him for evil or disease; disease and evil and must therefore be illusions. We know better. We are sure that the faculties that tell us of the existence of disease and evil are the self-same faculties through which God Himself becomes known to us. To treat those faculties as the victims of a profound illusion would be to tamper with the very grounds on which we believe ourselves to be children of God. To distrust the reason which guides and interprets our experience is not and cannot be the way of faith: indeed, it leads straight to atheism. The logic of "Christian Science" is as fatal to religion as it is to common sense.—Rev. Herbert N. Bate.

The Pleasures of Forty.

A life to be happy must be compounded in due degree of activity and pleasure, using the word in its best sense. There must be sufficient activity to take off the perilous and acrid humors of the mind which, left to themselves, poison the sources of life, and enough pleasure to make the prospect of life palatable.

The first necessity is to get rid, as life goes on, of all conventional pleasures. By the age of forty a man should know what he enjoys, and not continue doing things intended to be pleasureable, either because he deludes himself into thinking that he enjoys them, or because he likes others to think that he enjoys them. I know now that I do not care for casual country-house visiting, for dancing, for garden parties, for cricket matches, and many another form of social distraction, but that the pleasures that remain and grow are the pleasures derived from books, from the sights and sounds of nature, from sympathetic conversation, from music and from active physical exercise in the open air.

It is my belief that a man is happiest who is so far employed that he has to scheme to secure a certain share of such pleasures. My own life unhappily is so ordered that it is the other way—that I have to scheme to secure sufficient activities to make such pleasures wholesome. But I am stern with myself. At times when I find the zest of simple home pleasures deserting me, I have sufficient self-control deliberately to spend a week in London, which I detest, or to pay a duty-visit where I am so acutely and sharply bored by a dull society that I return with delicious enthusiasm to my own trivial round.—A. C. Benson.



Live in the Church.

O children of the Church! live in the Church, love her holy ways, walk in her paths of peace, look not beyond! You have naught to do with those who are without, but to treat them kindly, do good to them, and pray for them. In the Holy Catholic Church you have your portion; be content; give God thanks; be at rest. Live by the Bible and Prayer Book. Begin each day with prayer; go forth to your work and to your labor until evening, lie down with the eye of Jesus looking upon you, and the holy angel watching around. Do good in your time. Be sober, industrious, true, honest, kind. Fulfill your course. Lay hold on all the helps which the Lord puts within your reach to bring you to heaven. So shall your walk be close with God; so shall you at length rest in Him with the blessing of the Holy Church upon your grave; so shall you wake in the last great morning, to rise and go to your Father's house; to be brought close to that Lord of whose body you are a member, and from whose side you will never be parted; to inherit the kingdom prepared for you from the beginning of the world.—Bishop Huntington.

Love.

What is love? It is absolutely indefinable. Take down the dictionary; that does not go beneath the skin. If you put your analytical finger on love, where would you begin? Young people in love, where would you begin? The biggest thing in love, I tell you, is purity. There can be no love without it. Love at the heart of God is incorruptible holiness.

Here is the difference between sentiment and sentimentalism. Sentimentalism deals with love that has no holiness in it. Sentiment is pure. Sentiment goes above the snow line. Sentimentalism stays at the base. "The fear of the Lord is clean." Sentiment is not afraid of God. Love is holiness on the march to the unholy to make it pure.

Because love is holy, love is sensitive. Only the pure are sensitive. Every step into impurity is a step into insensitiveness. "The wages of sin" is benumbent. It is the clean that is quick, the impure obtuse. Were I superlatively holy, I should feel everything. "See if there be any sorrow like my sorrow." "I have trodden the winepress alone." Because love is holy, love is sensitive, and because love is sensitive, love is also redemptive. You can never measure your holiness by your recoil from sin. Holiness is aggressive. It operates upon the sin which it stands aside from. It re-acts upon it in order to make it pure.

Because love is holy, sensitive, redemptive, it is also sacrificial. "He loved me and gave Himself for me." He came to my house of bondage to set the bondslave free.—H. H. Jowett, D. D.

Never let us be discouraged with ourselves. It is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light, and let us remember, for our consolation, that we never perceive our sins till we begin to cure them.—Fenelon.

Children's Department.

"I'se Afraid."

"Some one come and stay wiv me,
It's dark up here, and I'se afraid."
This small sinner, aged three,
Some stern rule had disobeyed;
But no one heard her plaintive plea:
"Won't some one come and stay wiv me?"

Now cautiously she ventures forth,
Robed in soft and clinging white.
She listens to the joy and mirth
Wafted on the air of night;
But no one hearkens to her plea:
"It's dark up here, come stay wiv me."

A draught came playing hide-and-seek
Around the little golden head;
It dried the tears upon her cheek,
But let a hectic flush instead.
Tired and forlorn, she falls asleep,
Breathing this prayer: "My soul a-keep."

And some one heard the plaintive plea,
Answered the lisping, broken prayer
Of this small sinner, aged three,
Prone on the floor, all cold and bare;
Her naughtiness is now forgiven—
There's no dark chamber up in heaven!

—H. E. Loveless.

Forgiveness.

A street boy was run over by a heavy wagon in New York City. He was in the gutter in the act of stooping, and did not see the approaching team. Another gamin who had been taunting him, ran away when the accident happened. The injured boy was taken to the nearest hospital, where he was found to be fatally hurt.

After he had been in the hospital a few days, a small boy, as ragged and friendless as himself, called to ask about him and to leave an orange for the injured lad. The visitor was shy and embarrassed, and would answer no questions.

He soon came again with an apple which was to be used for the same purpose. After that almost every day he appeared at the hospital, bringing some small gift.

One day the nurse told the little visitor that his friend could not get well. The boy lingered in the receiving room, and then with great hesitaton asked if he could see John. He had been invited before, but had refused.

The little patient was lying on his cot, very pale and weak. His eyes opened in dull surprise when he was told that he had a visitor. Before he knew it two little arms were about his neck, and a familiar grimy face bent over his and sobbed:

"I say, Johnny, can yer forgive a feller? We was always fightin', and I know I hurt yer, an' I'm sorry. Won't ye tell me, Johnny, that ye hain't got no grudge again me?"

The boy reached up his thin arms and locked them around his little mate's neck and said:

"Don't cry, Bobby. Don't feel so bad. I was firin' a rock at yer when the wagon hit me. You forgive me? Yes, you forgive me—an' I'll forgive you, an' then we will be square. The folks here lerned me a prayer. How does it go, nurse?"

"'Forgive us our trespasses,'" said the white-robed nurse, softly.

The next morning Bobby was a little late. The kind nurse met him with a grave face. "Johnny," she said, "has just died." She led the boy to the place where his little friend lay shrouded from sight. He looked at the dead face for a moment, and turned away with streaming eyes.

"Didn't he say—nothin'—about me?"

"He spoke about you before he died, and asked if you were here," replied the nurse.

"Are you sure he forgiv' me?" pleaded the trembling voice.

"I am quite sure."

"Then—may I—may I go to ther funeral?"

"Indeed, you may," said the nurse tenderly. Poor Johnny hasn't any friends."

He was the only mourner, his little heart the only one that ached, and his the only tears shed over the pauper sod. But Rob had exchanged forgiveness with his friend before he died, and felt his conscience clear with his small world.—Youth's Companion.

The Redstarts' Honeymoon.

Mr. and Mrs. Redstart had built a home at Heilbronn, Germany. They had woven the straw and grasses in, one by one.. They were proud and happy when at last the little nest was done.

Mrs. Redstart had just sat down on the nest to see how she liked it when —what do you suppose happened? The nest began to move. The ledge near by on which Mr. Redstart was sitting began to move, too. In fact, the whole little building in which they thought they were so safe was hurrying down hill as if it would never stop.

Mrs. Redstart lifted her wings and cried in fright: "What has happened? What shall we do?"

"Don't be afraid," chirped Mr. Redstart. "The nest stays in place, and I am near you. We shall soon know what it is that is carrying us off."

But the birds and their nest kept moving, past fields and houses and flower-beds. At last Mr. Redstart sang out in a cheerful voice: "Why, Mrs. Redstart, some one has made a great surprise for us. This is a railway car, the one they call the milk train, and we are on our honeymoon, nest and all!"

Mrs. Redstart twittered, "You were right, my dear. There was nothing to be afraid of, after all. This motion is really delightful.. It is almost as good as being on the wing."

By and by the car stopped. "This is what I was waiting for," said Mr. Redstart. "I will fly out now and get something to eat. I am really quite hungry, and you must be, too."

Out he went, and was soon in again with a fat kernel of corn. Then the train started. But Mr. Redstart had had enough of railway travel for a while. He was glad to try his wings, and darted off again. Mrs. Redstart fluttered and cried, and Mr. Redstart came flying in at the open door, just to show her how easily he could do it.

The Redstarts' life seemed likely to be one long honeymoon, and they made up their minds to enjoy it.

At one place the train stopped two hours. Here Mr. Redstart always brought in a good dinner to his mate. Sometimes he teased her by staying away until the train started. Then he would come flying after.

But one day he stayed too long. When he came back to the station, the train was gone, and even the smoke was out of sight. He flew along the track as fast as he could go. Ah, there was the smoke of the engine, going through the woods. He must catch it. The train stopped, and in a minute Mr. Redstart fell, almost out of breath, on the car floor.

Mrs. Redstart had been frightened and vexed, but when she saw how tired and sorry Mr. Redstart was, she twitted her softest notes and only said she was so glad he was back safe.

Now when the milk train makes its two hours' stop each day, Mr. Redstart goes out for dinner. What the trainmen wonder is, how he manages to get back each time just one minute before the train starts.—The Little Chronicle.

The Well-Bred Girl.

Breeding is the one thing in our mercenary land that cannot be bought. No amount of money or position will make up for that indefinable something which we all call well-bred.

The well-bred girl may be as poor as that proverbial mouse of churchly haunts, but no one will ever question her right to be called a lady, in the good old sense of a woman of refined feeling and deeds.

Rudeness is something that the well-bred girl never permits herself. However much she may be tempted to be snubby or cutting when people deserve it, she remembers that paying one back in one's own coin is ill-bred.

Good breeding, while often a matter of inheritance, is more often due to careful training and a desire not to hurt another's feelings. The girl who is well bred never presumes upon her position, nor is she loud and conspicuous in appearance or manner.

The well-bred girl rarely apologizes. She does not do or say things that make apologies necessary, and she does not feel apologetic for her environments, however simple.

If the truest hospitality is to give strangers exactly what one has without comment, so is it also a sign of good breeding. To make a splurge for outsiders, that outsiders know to be a splurge which can be ill afforded, is a sign that one does not feel socially secure.

The well-bred girl does not gossip nor carry tales nor talk scandal. All the other girls may do it, and it may seem quite harmless and amusing, but it is something that the girl of truly refined feelings finds revolting.

If for no other reason, a girl should shun talk that she would not be willing to stand by, because it often leads to unpleasant scenes and involves others in a network of disagreeableness that is anything but a sign of good breeding.

The well-bred girl is not boastful, aggressive nor unduly self-assertive. Above all, she is not a toady. There is no surer sign of lack of breeding than to strive to curry favor with one who, by force circumstances, may have more money or influence than you have.

Gushing or disclosing one's private affairs to a scoffing world is anything but well-bred. A quiet, interested, gracious manner that has its reserves leaves no doubt as to the claims of a girl or woman to good breeding.

Above all, the well-bred girl avoids scrapes of any kind. She does not do things that are open to question, knowing that no girl can afford to ignore public opinion and get herself talked about.

The well-bred girl is the self-respecting girl; she will no more permit impertinences than she would think of offering them. She knows she is a lady, and asks no more than to act the part and to be treated as a lady should be.

No one ever heard of a girl of good breeding speak of herself as well-bred. It is too much a matter of course, as much a part of her as eyes or hands.—N. Y. Times.

A Prayer 200 Years Old.

O! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast;
That by each deed and word and thought
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On Thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part,
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.

Thomas Elwood, A. D. 1639.

A Smart Weasel.

A sawmill in one of our Western States was so full of rats that the men who worked there were seriously disturbed by them.

They tried various means to rid themselves of their tormentors, but nothing availed, until suddenly a long, slim weasel appeared on the scene, and began to make great havoc among the army of rats.

At last they seemed to be all gone excepting one big fellow, which was almost as large as the weasel himself and apparently quite his match in cunning.

The two met in open combat several times. The men watched them closely, and wondered if Mr. Rat were really clever and strong enough to hold his own against his wily enemy.

One day they observed that the weasel was busily digging in a pile of lumber. He worked for a long time, but finally reappeared and began looking for his usual prey.

After smelling and feeling here, there and everywhere, he at last came upon the rat. They engaged in a lively battle, which the men watched with interest.

After a while the weasel, as generally happened, seemed to be worsted, and started for the lumber pile, where he had been so long at work. Close behind him followed the victorious rat, evidently bent on making a complete finish of his adversary.

Both of them disappeared in the lumber pile. Then suddenly the weasel came running from the back of the pile, and, with an air as though desperate business were on hand, dashed again into the hole.

Then there was a long period of quiet. Finally the weasel came running out in a leisurely and contented manner, seeming to be in excellent condition after the long engagement.

The men were curious to know what had been going on. They accordingly, at considerable expense of time and patience, investigated the hole and discovered the following extraordinary facts, which are vouched for by the Minneapolis Journal:

The weasel had dug a sort of tunnel well under the lumber pile. This tunnel was large enough at its mouth to easily admit the rat. Then the astute weasel had made it gradually smaller and smaller, until as it approached the further aperture it was so small that the thin body of the weasel himself could hardly have squeezed through it.

Having decoyed the rat into this ingenious trap, the weasel slipped out ahead of him. Then he hurried around to the large end of the tunnel, attacked the rat in the rear, and soon finished him.

It really looks as though something considerably deeper and keener than instinct were at work here. That weasel would possibly have made a very clever member of society if he could only have been trained and educated. —Christian Herald.

A Detective Story From Palestine.

During the Egyptian occupation of Palestine, between 1831 and 1840, Ibrahim Pasha, governor of the country, happened to be in Jaffa when a certain goldsmith came to him complaining that his shop had been broken into during the night and many of his wares stolen, and demanded that he should receive compensation for his loss. "While we were under the shadow of the Sultan I never lost a thing," he said. "But now, with you Egyptians, who talk so much about good government, in the first month I lost half my substance. It is a shame to you and a great loss to me, and I think that you owe me compensation, for your own honor."

Ibrahim was amused at the goldsmith's wrath, calmed him and said that he should have justice. Then he sent a crier through the streets calling upon all who loved strange sights to be at the goldsmith's shop at a certain hour on the following day.

Naturally the people's curiosity was whetted by this mysterious announcement, and when the appointed hour arrived the street in front of the shop was densely crowded.

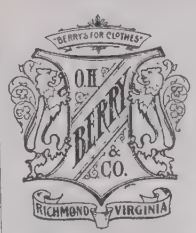
Then Ibrahim appeared, attended by his officers and public executioner. He began by lecturing the people on the virtue of trustworthiness, and said that the Egyptian Government was determined not to overlook the smallest act of dishonesty, even if it were committed by a senseless and inanimate object. "Even this door," he said, turning to the door of the goldsmith's shop, "shall be punished for failing in its duty, which is to keep out thieves, unless it tells me who it was that passed it the night before last and stole things out of the shop."

The door gave no answer, and Ibrahim ordered the executioner to administer one hundred lashes.

When the punishment was ended, Ibrahim again exhorted the door to speak, and said that if it feared to say the name aloud it could whisper in his ear—he leaned his ear to the door as if he were listening then sprang up, laughing scornfully. "This door talks nonsense," he said. "Executioner, another hundred lashes."

After the second beating, Ibrahim listened again, while the people whispered to one another that they thought Ibrahim must be mad. "The same stupid tale," cried Ibrahim, despairingly. "The door persists in telling me that the thief is present in this crowd of honest people and still has some dust and cobwebs from the shop on his fez-bush."

At these words a man was seen to hurriedly brush his fez and Ibrahim on the watch for some such action, had him arrested. He proved to be guilty of the theft and was punished.—The Jewish World.



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Train Your Memory.

In these days, when people read newspapers daily, making little effort to remember what they read, it is said that the art of remembering is going into a decline.

Now a good memory is a wonderful help in life. If you try to develop yours in your youth, you will never regret it.

The most successful pastor is usually he who most quickly recognizes and calls by name the members of his flock.

The most successful politician is usually the one who remembers best the men whom he meets.

Writers, speakers, lawyers, doctors, merchants and most others, depend largely on their memories for their advancement. There is no high place on earth for the forgetful man.

There have been many great characters who have declared that they owe their fame chiefly to their remarkable memories.

James G. Blaine was one of these. George Washington had a good memory. Napoleon was said to be able at one time to call every soldier in his army by name.

Milton could repeat the whole of Homer's works. Several men have committed the entire Bible to memory. Henry Clay could not learn poetry, but he never forgot a name, a face, or an argument. John Stuart Mill had a wonderful memory. Oliver Cromwell was another general who was said to know the names of all his men.

Probably Macaulay had as good a memory as any man that ever lived. He knew by heart the whole of Paradise Lost and The Pilgrim's Progress.

Make a practice of learning both prose and poetry. Then repeat it often to yourself, in order to retain it. Train your memory in every way you can think of.

A good memory will not take the place of original thinking, nor of industry, nor of energy; but it is still a very valuable help in life. In these days of close competition a good memory is always likely to be the factor which turns the scale toward victory.

Self-consciousness may be truly defined as a person's inability to get out of his own way.

The Donkey to the Rabbit.

Yes, I've beautiful long ears
Much longer than Br'er Rabbit,
And folks only say I'm stupid
From a very foolish habit.

But I'm not so very stupid,
For I know a thing or two,
For example, not so stupid
As to get into a stew!

PERSONAL AND NEWS NOTES.

The address of the Rev. C. C. Rollit, secretary of the Sixth Missionary Department, has been changed to 4400 Washburn Avenue, South Minneapolis, Minn.

The congregation of Emmanuel church, Athens, Ga., proposes to build a large parish house. They also have a handsome stone church and complete rectory.

The Rev. Joy Johnson Dimon, rector of St. Andrew's church, Washington, took charge of that parish, on May 22, in succession to the Rev. Geo. Calvert Carter.

The Rev. Stephen F. Reade, rector of St. Andrew's church, Seguin, Texas, has tendered his resignation, effective July 1, and has accepted a call to Georgetown, Texas.

The post office address of the Rev. George Calvert Carter, is changed from Washington, D. C., to The Rectory, Bryn Mawr, Pa., where he has become rector of the church of the Redeemer.

The New York City authorities have condemned St. Clement's church, Third street, as unsafe. Removal was made to the Potter chapel, in the Diocesan House, and the vestry has decided it to be unwise to rebuild the church, the location of the old church being under the elevated railroad.

The Rev. George Alex. Strong, of Christ Church, New York, sailed with his family for Europe on May 19, for a five months' rest, to be secured chiefly in England. The Rev. Alden L. Bennett, of Montclair, N. J., will have charge of his parish until autumn, when plans for larger work, already perfected, are to be put into execution.

The Rev. S. B. McGlohon, rector conducted memorial services in honor of the late King Edward, in St. Paul's church, Savannah, assisted by the Rev. R. E. Boykin, of St. Mark's, Brunswick; the Rev. H. L. Durrant and Bishop Reese. The chancel rail, pulpit and lectern were draped with American and British flags. The service was impressive and largely attended.

The eighty-sixth meeting of the Archdeaconry of Albany will be held in Christ church, Herkimer, on Tuesday, May 31, and Wednesday, June 1. The meeting will begin on Tuesday evening, May 31, with evensong and addresses on Tuberculosis, by Dr. W. J. Schuyler, Dr. C. A. Frost and Dr. Florence Staunton. On Wednesday a sermon will be preached by the Rev. John R. Harding, D. D., of Utica, and an essay read by the Rev. Angus McKay Porter, curate of St. Peter's church, Albany. His subject will be "Some Mental Characteristics of Our Lord."

Among the numerous bequests of the late Mrs. Ida A. Richardson, of New Orleans, La., are the following: To St. Anna's Asylum, $20,000; the Children's Home of the Protestant Episcopal Church, $2,000; Christ church, $5,000; St. Paul's church, $5,000; St. Luke's church (colored), $2,000; Aged and Infirm Clergy of Louisiana, $5,000; Louisiana branch of the Woman's Auxiliary, $1,000; Parish Aid Society of St. Paul's church, $1,000; Frances Joseph Colored Industrial School, $5,000; all in New Orleans. In addition she leaves $10,000 to the Virginia Theological Seminary and $5,000 for the work among the Sioux Indians.

A rectory has been built for Holy Trinity church, Decatur, Ga., through the earnest efforts of the rector, the Rev. J. J. P. Perry.

A memorial service in honor of King Edward VII was held in St. Paul's cathedral, Buffalo, N. Y., Friday afternoon, May 20. Bishop Walker officiated, assisted by the Rev. Dr. J. A. Regester, rector of the parish, the Rev. John C. Ward, of Grace church, Buffalo, the Rev. C. J. Davis, of Trinity, Buffalo, and the Rev. G. H. Gaviller, of All Saints', Buffalo. The sermon was preached by Bishop Walker, on the text, "All kings shall fall down before Him; all nations shall serve Him." Another service in memory of the dead king was held on the morning of the same day, at St. Andrew's church, Buffalo, the Rev. Houghton Fosbrooke, rector.

On Friday afternoon, May 20, an impressive service, in memory of the late King Edward VII, was held in Holy Trinity church, Richmond. It was particularly appropriate, the day being that of the burial of the King. The services consisted of selections from the office of Burial of the Dead, appropriate hymns and a moving address by Bishop Lloyd. The pulpit was draped with the British flag. The congregation was large, many of the members of the Diocesan Council remaining to it. The services were in charge of the Rev. John J. Gravatt, D. D., rector of Holy Trinity, and among the clergy present were a number who have been subjects of the English King.

Letters to the Editor.

Bicentenary of the Church of England in Canada.

Mr. Editor: Will you permit me to use your correspondence columns to draw the attention of the American Churchmen, who may be making plans for the summer vacation, to the events of unusual interest to take place next September in Nova Scotia, the oldest Province of Canada, itself a delightful land by the sea, and September its most delightful month? There are the celebration of the two hundredth anniversary of the Canadian Church, the opening of All Saints' cathedral, Halifax, and the holding of a three days' Canadian Church Congress, with visits to King's College, Windsor, Canada's oldest university, and to Annapolis Royal, the scene of the first Anglican service in Canada? In addition to nearby all the Canadian, and many American Bishops with many of the leading clergy and laity on this side of the Atlantic, we expect to have with us the Bishop of London, the Bishop of Glasgow, Bishop Taylor Smith, Chaplain General of the British Army, and others from across the Atlantic. It is hoped that the occasion may be made an opportunity for the home coming for a pleasant vacation of many clergy of Canadian origin now at work in the United States. The date is September 3-9. Further information will be gladly given on application.

Thanking you for your space, I am,

Yours sincerely, C. W. VERNON.

General Organizing Sec'y Church Institute, Halifax, Nova Scotia.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

ACKNOWLEDGMENTS.

LEPER MISSION.

Contributions to Richmond Branch since December, 1909:

Union Mission Meeting, Clarksburg, West Virginia	$ 5 00
Woman's Aux., The Plains, Va.	3 00
The Misses Nelson	5 00
Tappahannock, Va.	1 00
W. G. C.	1 00
"For Lepers," in Offertory	50
Miss Hope Stewart	5 00
Mrs. Swinford	50
'Grove Avenue Gang"	7 50
Member of St. James', Cartersville.	1 00
Thos. W. Blackstone	2 50
A Lady in Winchester	2 00
Rev. W. B. Everett	2 00
Misses Murray, Cumberstone, Md.	5 00
Anon	1 35
Mrs. Malvern Patterson	1 00
Mr. and Mrs. Frederick Hahr (annual)	20 00
Mrs. E. O. Nolting (annual)	20 00
Misses Nolting (annual)	20 00
Virginia Moncure	2 00
Millwood, Va., Branch of Mission	8 15
Mrs. James Pleasants	5 00
Mrs. Wallace and Miss Meriwether.	1 50
Mrs. Christopher Tompkins and daughter	3 30
Miss Carrie Minor	1 00
St. John's Sunday School, Richmond	25 00
Anon	50
W. P. Longworth & Co.	20 00
Misses Plummer	2 00
Mrs. George Barksdale	5 00
January Mission Meeting	5 15
Bethlehem Lutheran Church	5 00
March Mission Meeting	7 50
Mrs. Sellers	2 00
Wallace Moncure (aged 6)	2 00
Anon	1 00
Mrs. F. G. Ribble	2 50
Mrs. Robert Bosher	10 00
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Mrs. L. F. Baker	20 00
Mrs. T. W. Wood	2 00
Mrs. Chas. Warren	2 00
Miss Norton's Bible Class, St. Paul's, Alexandria	10 00
G. B. M., Washington	5 00
Mrs. K. M. Williams	1 00
Cash	15 00
Mrs. P. H. Mayo	25 00
Ladies' Aid Society, First Presbyterian church, Richmond	5 00
Mission Society, First Presbyterian church, Richmond	10 00
First Presbyterian Church, Richmond	47 05
Junior Auxiliary, St. John's, Richmond	31 90
Episcopalian	5 00
Through Mrs. Gen. Weisiger	2 00
Miss Jennie Nelson	2 00
Woman's Auxiliary, Monumental, Richmond	6 00
First Baptist Church, Richmond	5 00
Anon	2 90
Junior Auxiliary of Leper Mission, Richmond	134 00
	$ 554 40
Whittle Memorial Circle, Mrs. John B. Lightfoot, Leader	56 00
Already acknowledged	3,394 67
	$4,005 07

All contributions designated especially for Mr. Higginbottom's Leper Asylum have been sent for him.

St. John's Sunday School, Richmond, gave up their Christmas candy and sent the price $25.00 to the Lepers.

Mrs. LANDON R. MASON.
President Richmond Branch of Leper Mission.

Delaware Farms

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CRAWFORD & Co., Dover, Del.

DIED.

BURRUSS.—In Fredericksburg, Virginia, May 4, 1910, GLOUCESTER BURRUSS, colored. for twenty years faithful servant in the family of the late Dr. S. W. Carmichael.

HINES.—Died in St. Louis, May 16, 1910, Mr. JOHN S. HINES, brother of Dr. Peter E. Hines.

"Lord into Thy gracious keeping,
Leave we now Thy servant sleeping."

OBITUARY.

IN MEMORIAM.

Mrs. Ida A. Richardson.

Resolutions adopted by the Louisiana Branch of the Woman's Auxiliary:

The members of the Louisiana Branch of the Woman's Auxiliary to the Board of Missions, meeting in Christ church chapel, New Orleans, on Monday, May 16, 1910, desire to place on record the profound sorrow and deep sense of personal loss which has come to them in the passing away of Mrs. IDA A. RICHARDSON. Born in New Orleans in the year 1820, she lived her life of four-score years in the fear of God and on the side of righteousness, and entered into life eternal on the morning of April 10, 1910.

Impressed, from her childhood, with the obligation to carry out her Master's last command to His Church to preach the Gospel to every creature, she was deeply interested in every movement for the furtherance of the Gospel. She was instrumental in gathering together a little band of faithful women and organized them into the Louisiana Branch of the Woman's Auxiliary in the year 1886, and was its first and only President until two years ago, when the growing infirmities of age compelled her to resign. From that time she has been its honorary president.

Through all these years she has been untiring in her zeal, her earnestness, her faithfulness, and her generous offerings in carrying on the work of the Woman's Auxiliary.

This Society is indeed bereft in the loss of one, whose help and inspiration have, meant so much and prays to God, that the noble and self-sacrificing example of her life may stir it up to truer efforts, so that the work begun and so long sustained by her, may grow to even larger things.

Simplicity, sincerity and sympathy, with a high sense of honor, were the qualities which made her beloved. She fought a good fight, as a good soldier of Jesus Christ; she was ever found under His banner, fighting for God and righteousness and doing everything in her power for those around her.

The officers and members of the Woman's Auxiliary of Louisiana desire to express not only the sorrow and personal loss they have sustained in her death, but also their gratitude for all she was permitted to do for the cause of Missions.

Therefore, in appreciation of her great worth, and long and faithful service,

Be it resolved, That in recognition of all that our former President and beloved friend was to this Auxiliary, we render her this tribute of love and respect, and that these minutes be inscribed upon the records of the Louisiana Branch of the Woman's Auxiliary to the Board of Missions, and a copy be sent to the family and to Miss Julia C. Emery, Secretary of the Woman's Auxiliary to the Board of Missions.

"We yield unto Thee, oh God, most high praise and hearty thanks for the wonderful grace and virtue, declared in this Thy servant, who has been a choice vessel of Thy grace and a shining light in her generation."

Mrs. JAMES McCONNELL, Pres.
Mrs. CORA C. ROBERTSON,
Rec. Sec'y.

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WANTS.

WANTED—POSITION AS TEACHER IN private family, by graduate of the Episcopal Female Institute; with experience. Usual English branches, Latin, French, and music. References. Address No. 100, care Southern Churchman. 28my-3t*

WANTED—BY A REFINED YOUNG LADY, a position as governess or mother's helper. References given and required. Address No. 97, care of Southern Churchman. 21my-4t

WANTED—FOR THREE MONTHS, nurses and pupil nurses at the Infant Sanitarium, Virginia Beach, for June, July and August. Good experience with sick children under direction of doctor and full graduate head nurse. Apply to Mrs. Barton Myers, Virginia Beach, Va. 21-28

WANTED—BY A COLLEGE GRADUATE a position as companion or governess. Has had two years' experience teaching children. Address 95, care Southern Churchman. 21-28

WANTED—AT WEST BLUE RIDGE Mountain Missions, a lady worker for the summer who can play and sing, to do light work for her board, at the Settlement House, with rector and wife. J. R. Ellis, Elkton, Virginia.

WANTED—POSITION TO TEACH YOUNG children, or to do primary work in a school. References exchanged. R. F. D. 3, Box 1, Weston, West Virginia.

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We do not realize the importance of moments—only let us consider those two sayings of God about them—"In a moment shall they die," and "in a moment . . . we shall be changed."—and we shall think less lightly of them. Eternal issues may hang upon any one of them. But it has come and gone before we can even think about it. Therefore let us ask Him to keep them for us.—Frances Ridley Havergal.

APPEALS.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees.

All Trust Funds and securities carefully deposited and safe-guarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church, namely,—the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter, the pension and relief of clergy, widows and orphans. About 550 beneficiaries are on our present list. 65 out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases, Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE,
Treasurer,
Church House, 12th and Walnut Streets,
Philadelphia.

$75,000

invested at 4 per cent. will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

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as the Church's agent, now holds general and special Trust Funds amounting to $2,473,074.59.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to
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MEMORIAL DAY APPEAL.

Offerings in Church and Sunday School on Memorial Day are asked for the completion of the Washington Memorial Chapel, Valley Forge. Address
Rev. W. HERBERT BURK,
All Saints' Rectory, Norristown, Pa.
14-21-28.

Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

Meeting of Board of Trustees.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet in the Library at the Seminary at noon on Tuesday, the 14th day of June, 1910.

S. SCOLLAY MOORE, Sec.

The Household.

Keeping Out Dampness.

When one is sensitive to dampness, yet dislikes to wear rubbers, the only alternative to most women seems to be rubber soles. The chief objection to such soles is that they are heavy for the house and necessitate the changing of shoes.

A better way to keep out dampness is to rub the soles of shoes with boiled oil. Dip a soft rag in the oil and rub lightly over the bottom and edges of the soles, then turn the shoes upside down to dry thoroughly.

Not only does this treatment keep out dampness, but if repeated once a week when the shoes are new, will make them last much longer and prevents creaking.

As oil is inflammable, it should be bought already boiled from an oil shop rather than attempt to prepare it at home.—Philadelphia Press.

Meats and Their Relishes.

Roast pork and goose, apple sauce.
Roast beef, grated horseradish.
Roast veal, tomato or mushroom sauce.
Roast mutton, currant jelly.
Broiled mutton, caper sauce.
Lamb, mint sauce.
Boiled chicken, bread sauce.
Roast turkey, cranberry sauce.
Boiled turkey, oyster sauce.
Venison or wild duck, black currant jelly.
Broiled fresh mackerel, stewed gooseberries.
Boiled bluefish, white cream sauce.
Fresh salmon, green peas, cream sauce.

Poached Eggs.

Have ready an omelet or iron fryingpan two-thirds full of boiling salted water, allowing one-half tablespoonful of salt to three cupsful of water. Put three buttered muffin-rings in water. Break each egg separately into a cup and carefully slip into a muffin-ring; the water should cover the egg. Remove to back of the range, and when there is a film over the top and the white is firm, remove with a buttered skimmer or griddle-cake turner to circular pieces of buttered toast. Garnish with toast points and parsley, but let each season with butter, salt and pepper to suit his individual taste.—Woman's Home Companion.

Roll Lunch Cloths.

To have lunch cloths and centerpieces without creases from having been folded is difficult.

Either save the heavy pasteboard rolls that pictures and calendars come in or make a roll of heavy paper about twice as large around as a broom handle—and, by the way, an old broom handle serves to start the roll of paper on.

Have two lengths, one about a foot long, for the small linen pieces, and another about three feet long for larger pieces, and roll the freshly ironed linens on these rolls and keep in linen drawers ready for use, and it will not be necessary to iron the creases out of each piece, as is the case when they are folded.

A tablespoonful of Epsom salts, added to one-half gallon of cold water, thoroughly dissolved and poured over plant roots, will hasten their growth wonderfully.

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The Infirmities of Others.

St. Paul says: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." I think that this is one of the most exacting requirements that was ever made of a Christian. It is one of the most difficult to fully perform. Many a strong Christian can fairly well bear the ordinary infirmities of some weak ones. The infirmities do not require very much patience. They are small and mild. Those who possess them are not obstinate; they readily yield to advice and kindly persuasion. It does not require a great deal of personal strength to get along peaceably with them. But there are other weak ones whose infirmities are very tough and trying. They are mentally weak, but they are also very strong in will. They are stubborn as a large mule. One of the worst features of their case is, they will not believe that they are weak in any respect. They think that they are just as strong as any Christian is. They would be greatly offended if some one should tell them that they are weak, either mentally or spiritually. In their estimation, the strong one who attempts to help them out of their weakness, is himself very weak. In a general way, some of the weak ones will acknowledge that they have some infirmities, but not very serious ones; even these they dislike to have specified. How very hard it is for one to bear with the failings of such ones! How difficult it is for even a patient Christian to continually live with such infirm ones! One needs to be very strong in character and patience to "bear" with the infirmities of some weak ones. He is likely to get exceedingly "tired" in such an endurance. Oftentimes he longs to be away from his very infirm brother or sister. And yet it is a part of one's Christian duty to bear, as best he can, with the infirmities of weak ones.

C. H. WETHERBE.

A Faithful Servant.

From old crusading times comes this story: A certain king, on his way back from the Holy Land, was captured by enemies and cast into prison—where, none of his friends knew. The king had a favorite minstrel, who determined to find his master. He went throughout the country, pausing before the door of every prison, singing the songs he had been wont to sing in the palace of his king. He hoped thus to find the captive monarch. Long he journeyed in vain, but at last, as he stood before a prison window and sang, he heard a voice within, the voice of him he sought. The old songs sung at the prison window were heard by the captive, who was soon released. So the messengers of Christ should go through this world singing the song of Christ's love before every prison door.

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Boils, bakes, or roasts better than any range. Ready in a second. Extinguished in a second. Fitted with Cabinet Top, with collapsible rests, towel rack, and every up-to-date feature imaginable. You want it, because it will cook any dinner and not heat the room. No heat, no smell, no smoke, no coal to bring in, no ashes to carry out. It does away with the drudgery of cooking, and makes it a pleasure. Women with the light touch for pastry especially appreciate it, because they can immediately have a quick fire, simply by turning a handle. No half-hour preparation. It not only is less trouble than coal, but it costs less. Absolutely no smell, no smoke; and it doesn't heat the kitchen.



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"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

It may sometimes be wiser to strengthen than to shelter.

The love of God is a cord which nothing ever breaks.—Archbishop Temple.

To love for the sake of loving is almost the characteristic of an angel.—Lamartine.

I do not like shuttlecock correspondence. What is the use of our loving people, if they can't let us owe them a letter.—James Russell Lowell.

A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, a whole world for my parish.—St. Augustine.

The thanksgiving of one day cannot rehearse the blessings nor express the gratitude of a year. Day by day we bless Thee; and we magnify Thy name ever, world without end.

Time is
Too slow for those who wait,
Too swift for those who fear,
Too long for those who grieve,
Too short for those who rejoice,
But for those who love,
Time is not.
—Henry Van Dyke.

"As he who is not upright in his resolution, is most diffident of his own strength to perform his resolution, so is he most earnest with God in prayer, to enable him to do as he resolveth."

Prayer.—It is said that prayer is mentioned in the Scriptures about five hundred times. In all cases it is implied and in many asserted that it is efficacious. How strange it is that we poor, feeble creatures should ever attempt to get on without prayer.—The Lutheran.

The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptation from within and without, who bears the heaviest burdens cheerfully, who is the calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering.—Channing.

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The proneness of some persons to be most intolerant of the faults in others to which they themselves are most addicted is an ugly feature of the human nature that needs renewal and help to hold fast the best things in the new life. What was said about "the mote and the beam" by the Master Himself comes in here—for whom it may concern.

That petition in what is called the Lord's Prayer which asks that the will of God may be done on earth as it is done in heaven, means that believers shall be receptive, responsive, and progressive in their religious experience wherever they are. This is about all anybody can wish. And it is a Great Salvation.

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Southern Churchman

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Vol. LXXV. RICHMOND, VA., JUNE 4, 1910. No. 23

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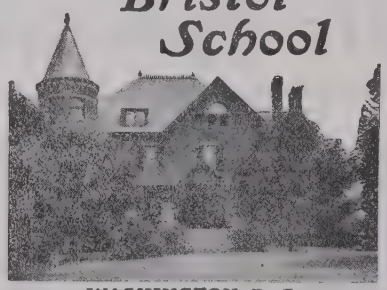
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JUNE 4, 1910. No. 23

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge: and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

THE AMERICAN CHURCH INSTITUTE FOR NEGROES.

Does this Church really take any genuine interest in its work for and among the colored people of this country?

This question is not asked either in the way of sarcasm, or as an expression of pessimism. It is simply the result of honest effort to discover facts.

Of course, there are quite a number of individuals here and there through the Church, who are honestly and earnestly interested in the negro and his moral and spiritual welfare, and who sincerely believe that the best work to this end can and ought to be done by the Church.

But this is not the question at issue: that question is far more than one of isolated individuals. It concerns the Church as an organism. Is "The Church," as a living organism, expressing herself through her accredited agents and methods, interested in this work?

Certainly, there is small evidence for answering in the affirmative, when one knows the facts and realizes the meaning of the word "interest."

As an evidence of the truth of this statement, read this from the officials of the American Church Institute for Negroes:

The American Church Institute for Negroes and the schools related to it are in immediate and imperative need of $100,000 for the current expenses and the necessary development of the schools. The cost of education in the schools is increasing by reason of increasing cost of supplies, advancing standards of work, and a larger measure of efficiency. The Institute works in conjunction with the trustees and the principals of the schools; and the undersigned gladly testify both to the helpful relation existing between the schools and the Institute and to the good work done by the schools.

Signed: David H. Greer, President of the Institute; Alfred M. Randolph, Bishop of Southern Virginia; Joseph Blount Cheshire, Bishop of North Carolina; Frederick F. Reese, Bishop of Georgia; Theodore D. Bratton, Bishop of Mississippi; Samuel H. Bishop, Secretary and General Agent of the Institute.

Cheques may be sent to the Treasurer of the Institute, Mr. George Foster Peabody, 3 Exchange Place, New York City.

With something in the neighborhood of ten millions of negroes in this country, immense numbers of them needing the most elementary instructions in morals and righteousness of life; with several schools, notably St. Paul's and St. Augusine's, doing splendid work, with far-reaching results; with scores of capable and devoted men and women ready to make the utmost sacrifice for the work; "This Church," with nearly a million communicants, ranking very high in the financial world, is asked to give a pitiful one hundred thousand dollars for this immense work, and the answer to the appeal is doubtful!

Is this Church—as a Church—interested in her work for the negroes?

"I BELIEVE IN THE HOLY GHOST."

The answer to all scepticism as to the future of the Christian Church and of the Christian soul is to be found in the words "I believe in the Holy Ghost."

We continually think of the Church of Christ as embodied in and threatened by human personalities and forces. This is an age when the people are anxiously numbered. At the close of each year much attention is paid to statistics. When we hear that these are favorable we are elated; when we hear of the decrease we are depressed. In moments of weakness and unbelief we attempt an enumeration of the hostile forces, and sometimes wring our hands in desperation because they are so strong. We calculate that if the tide ebbs as it is ebbing there will be within measurable time the end of the visible Christian society.

Now while it is true that figures are not to be set aside as meaningless, it is equally true that the destiny of the Christian Church is not to be estimated on the principles that apply to any human society or association. It belongs to the very essence of the case that the Church is a divine society born of God, cared for by God, ending at last in its source triumphant and fulfilled. No doubt there are periods of real retrogression and decay. No one reads aright the story of Christendom who does not perceive this. What is certain, however, is that the divine principle of life remains and that this life takes new forms and new starts, rebuking the fears of the faint-hearted, and dismaying the hopes of those who labor for the destruction of Christianity. Wherever and whenever the Church for a season flags and fails it is because the power of the Holy Ghost has not been sought and used by the human ministers of God. But every failure calls forth the prayers that lead to the renewal of Divine energy, to the freshening of all that is faded, and the revival of all that is dying. We have against us many adversaries. Their strength is never underrated in the Word of God. On the contrary, it is continually asserted. Even when great and effectual doors are opened for believers, unbelief puts forth new efforts and uses a more astute strategy. What we need to remember is that the victorious power is upon one side that the victory which overcomes the world is our faith, that no matter how dark the present moment may be, it is never so dark as that the light is wholly quenched, and that when the darkness is deepest the light of the morning is at hand.

What is true about the Christian Church is true about the Christian soul. Modern science has brought into strong relief the facts of our inheritance from the past. That inheritance comes to us many times in ways darksome and menacing. Our sanctification, we think, has not gone forward. An arrest has been laid upon our progress. The evil working in the blood of humanity and strengthened by habit and by alien influences seems to enchain us, and we who have lost the hopeless hopes of youth are in age tempted to suppose that the most we can do is to hold our ground; that no progress is to be looked for in us, and that if there is any promise in the future it must come from our children and not from ourselves. Against that craven and tainted fear we are to set the ringing words of Whitsuntide, "I believe in the Holy Ghost."

There is an Infinite Holy Spirit. There is a Living Will that shall endure. That Living Spirit will, if we ask for Him, work within us to will and to do of God's good pleasure. He will strengthen us with all might in the inner man. He will make us young again, delivering us from the burden of the years to renew, to recreate, to strengthen, to inspire. "Behold I make all things new," is the promise, and the Spirit comes like the springtide in the resurrection of the year, and to those who pray and trust, it passes from spring to summer with no winter in all the year, making the last days the best days, and enabling the Church of Christ to win world-wide victories, to recall the alien and the estranged, to bring into the old world that new Kingdom of Christ in which the Name of the Father is hallowed and the will of the Father is done.

BOOK REVIEW.

Wise's Digested Index and Genealogical to Bishop Meade's Old Churches. Ministers and Families of Virginia, Embracing 6,900 Proper Names. Compiled by Jennings Cropper Wise, Member of the Virginia Historical Society. Price, $2.

Mr. Wise has done a work in this book whose value is hard to estimate. With all its great recognized value, Bishop Meade's monumental work has always been handicapped by want of an Index, and this great need Mr. Wise has thoroughly and effectually supplied. The work is a monument of thoroughness, industry, devotion and accuracy, and supplies a need that every reader of Bishop Meade's great work has felt and deplored, and by which, if he were an historical worker, he has been sadly limited and inconvenienced.

This reviewer has spent some time in trying to catch Mr. Wise in an error or omission, and so far, he gratefully confesses, he has failed to do so.

Proper names, churches, parishes, places, all sorts and kinds of references will be found in this Index; and the study of a work, heretofore a labor and somewhat of an irritation (with apologies to the good Bishop!) is turned into a pastime and a pleasure: thanks to Mr. Wise!

The Southern Churchman most cordially commends this "Index" to every one who owns a copy of "Old Churches and Families," and assures them that they will get "the worth of their money!"

The Master's Cross and Ours.

Now the Master says, "If any man will come after Me, let him deny himself, and take up his cross." What is the cross for the disciple to bear? It is like the cross which the Master bore. Nay, rather, it is the cross which the Master bore. Jesus said, "Take My yoke upon you," but the yoke of Jesus and His cross are one. The cross does not stand for suffering alone; it also stands for service. Cross-bearing means agony of soul for the sin of the world; but it also means running to lift the load from hearts which have been crushed under its weight.—Rev. J. F. Jenness.

Church Intelligence.

CALENDAR.

June.

1—Wednesday.
5—Second Sunday after Trinity.
11—St. Barnabas' Day.
12—Third Sunday after Trinity.
19—Fourth Sunday after Trinity.
24—St. John Baptist's Day.
26—Fifth Sunday after Trinity.
29—St Peter's Day.

Collect for Second Sunday After Trinity.

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy stedfast fear and love; keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen.

Collect for St. Barnabas' Day.

O Lord God Almighty, who didst endue Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech Thee, destitute of Thy manifold gifts, nor yet of grace to use them alway to Thy honor and glory; through Jesus Christ our Lord. Amen.

Foreign.

The Funeral of King Edward VII.

There is something unspeakably touching in the account given of the quiet little service held at Buckingham Palace, with the grief-stricken widow of the late Sovereign and the members of the Royal Family gathered round the coffin, just before the start was made for Westminster. It was entirely domestic in its character, and was just such a service as is often held in simple Christian homes ere the remains of some loved one are borne to their last resting-place. By such incidents as this we learn to appreciate the beautiful spirit of resignation, faith, and hope which has ever distinguished the gentle and gracious Queen-Mother, and to realize that in this hour of their trial members of our Royal House are seeking comfort, rest and peace in Him Who is the Divine Consoler , the Strength and Stay of all who put their trust in Him. In the great procession from Buckingham Palace to Westminster Hall the body of the dead King, borne on a simple gun-carriage, was attended by every circumstance of stately magnificence. It was a great pageant, yet it was a pageant of woe; and as the procession moved slowly along the the appointed route, it was received with tokens of genuine grief on the part of the many thousands who had stood in position for hours. The stillness of the crowds was very solemnizing; except when the bands were playing their funeral music there was a stillness which could be felt. The people had come not so much to see a great spectacle, as to pay a tribute of reverent respect to the memory of a Sovereign greatly beloved, and to testify their sympathy with the bereaved Royal Family. The pathetic figure of the Queen-Mother in the Royal carriage moved many to tears. A more striking exhibition of national grief has never before been seen in London, and we pray that the national sorrow may not pass away till the nation has heard the voice of God speaking to it through this great bereavement.

The scene in Westminster Hall, before the general public were admitted to view the lying-in-state, was profoundly impressive. Lords and Commons, the great officers of State, the accredited representatives of other nations—all were assembled to do homage to the late King. When the coffin was brought in and placed on the catafalque, with the crown and other emblems of monarchy surmounting it, and when the King and the Queen-Mother took their places close behind the coffin, other Royalties being grouped in position, the spectacle was one of striking grandeur and majesty. Yet amid the manifestation of splendor there was the quiet dignity of simplicity, and the note of Christian worship once more predominated. The service was brief, but it was stupendously effective. The Lord's Prayer was recited by all present; then came the beautiful Pastoral Psalm "The Lord is my Shepherd," chanted with exquisite sweetness; and the reading of two verses (24 and 25) from St. John v., telling of those who have passed from death unto life through faith in the Son of God. The Archbishop's address struck the same note—"death is swallowed up in a larger life." Then came a prayer of thanksgiving for the life and work of the dead King, and, finally, the singing of the hymn "O God, our help in ages past," which came with inspiring power upon all present. It was a memorable service, and in thorough harmony with the Christian character of the nation.

Many venerable Peers took part in the sad national ceremonies at the funeral of King Edward. These include the Earl of Wemyss, who has lived in six reigns Amongst the Peers well known to Churchmen who were alive when George IV was on the Throne are Earl Nelson, Viscount Cross, Viscount Sidmouth, Viscount Knutsford, the Earl of Halsbury, the Marquis of Abergavenny, Lord Lister, Lord Ashcombe, Lord James of Hereford, Lord Lindley, Lord Mount Stephen, Viscount Peel, and Lord Stanmore.

American.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Bishop Sessums' Visitations to Lafayette and Crowley.

Bishop Sessums made his annual visitations last Sunday to two of the places ministered to by the Rev. George S. Gibbs—Lafayette and Crowley. A large and appreciative congregation greeted him at Lafayette at 11 a. m.

He preached a strong and helpful sermon in faultless English and expressed in most beautiful and chaste language. Six young people, four girls and two boys, were confirmed.

Bishop Sessums came on to Crowley in the afternoon, and at night preached to all the church would hold. The large congregation listened with rapt attention to his burning words describing the Personality and Power of the Spirit of God and the life of man.

Twelve persons came forward to receive the "laying on of hands."

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Sunday School Institute—211th Anniversary of Old Swedes Church—Ordination—Men's Club—Diocesan Junior Auxiliary Meeting.

The Diocesan Sunday School Institute held its tenth annual meeting in St. Barnabas', Marshallton, on Tuesday in Whitsun-week. In the unavoidable absence of the Bishop, the rector, the Rev. H. A. Grantham, celebrated the Holy Communion, and the Rev. K. J. Hammond, the president, made an address on the Sunday School Teacher's Need and Use of the Holy Spirit's Help in His Work. At the afternoon session, the Teacher's Duty to the Scholar Before he is Confirmed, was described by the Rev. D. W. Gateson, of Georgetown, as an appeal to the scholar's ideals, a Christian example and instruction in Church principles. The Rev. Mr. Donaghay, of Middletown, told of the Teacher's Duty after Confirmation, as one of giving sympathy, personal friendship and instruction in the Holy Communion. The Rev. A. E. Clay found this duty before and after in putting the Church first, and using the school to train for the Church. The Teacher's Training was next treated by the Rev. Messrs. H. B. Phelps, of Newark; H. Davies, of the Diocese of Easton, and the Rev. J. H. Chesley. These discussed its importance and ways and means of securing it, based on experience. Primary Work was described by Mrs. John Loman, of the Church of Our Saviour, West Philadelphia, in an address full of practical suggestions, and well illustrated as to methods for teaching missions. Ere the session closed, questions were asked and answered as to the chief need in different schools by volunteer speakers. Evening Prayer was said at night, the vested choir singing, when the Rev. W. P. Remington, of the Chapel of the Holy Communion, Philadelphia, spoke on the Chief Purpose of the Sunday School, and the Rev. F. M. Kirkus told of the temptations to miss it. The absence of the Bishop was very much regretted by the representatives of the dozen schools attending. The visitors were heartily welcomed, and the generous hospitality of the congregation thoroughly enjoyed. It was one of the best institutes yet held.

In Trinity parish, Wilmington, on Trinity Sunday, the two hundred and eleventh anniversary of the "Old Swedes" church was celebrated. As usual, the two congregations of the parish united in the service in the old church in the morning. The Bishop also at this service ordained to the priesthood the Rev. Charles Wright Clash, a deacon of Grace church parish, New York, whose native city is Wilmington. The Litany was said by the vicar of "Old Swedes," the Rev. A. E. Clay. The Rev. F. M. Kirkus, rector, presented the candidate, and the Rev. George H. Bottome, of Grace chapel, New York, preached the sermon. It was the first ordination in this church for several years. In the afternoon the Bishop confirmed a class of fourteen, in the same church. The parish building for the new church was begun by breaking ground May 5, and the building, including the new rectory, which is a part of it, is to be ready for use in January, 1911. Three-fourths of the cost is assured.

The Men's Club had a successful series of meetings this winter. The last one was addressed by the Rev. Dr. Kellogg, pastor of Grace M. E. church, of Wilmington, on "Some Wonders of the Great West."

The vicar of "Old Swedes" and his wife leave early in June for Seattle, where their vacation will be spent in taking charge of Trinity parish in that city.

The Diocesan Junior Auxiliary held its annual meeting in St. Peter's, Smyrna, on May 21. After an address of welcome from the rector of the parish, reports from all the branches were received, full of encouragement. The president was re-elected—Mrs. George C. Hall; Mrs. Raymond was chosen secretary, and Mrs. Cochran, of Middletown, and Pettyman, of Seaford, vice presidents. Archdeacon Turner and the Rev. A. DeR. Meares, f Delaware City, made addresses. The Smyrna Auxiliary entertained the delegates most hospitably. They adjourned to meet next year in "Old Swedes," Wilmington.

The Rev. Charles H. Holmead, of Smyrna, has accepted the position of rector's assistant in St. John's, Wilmington, and will take up his duties July 1.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Convention of Church Boys—Memorial to Major Wm. P. McDowell—Work at Trinity Mission—Death of Two Valued Churchmen—Girls' Friendly Society.

June 18 and 19 a convention of the Church boys of Kentucky and Southern Indiana will be held in Louisville. The Junior Department of the Brotherhood of St. Andrew is making arrangements for the entertainment of the expected guests. Mr. W. A. Haberstro, field secretary, will be present and it is hoped that several other Brotherhood leaders can be secured.

The sons of the late Major William Preston McDowell, who was a faithful worker at the then little St. Stephen's Mission, and the superintendent of the Sunday School, have given a memorial altar cross, which will be unveiled May 29. The cross is of plain dull brass, about 36 inches high. At the base is engraved: "To the glory of God, and in loving memory of William Preston McDowell, died January 31st, 1902."

The Rev. J. W. O'Donnell has arrived to take up the duties of assistant to the Rev. H. S. Musson, rector of the Advent.

Trinity Mission, from reports made, is showing steady increase in all directions. Its Diocesan apportionment is paid in full; in a year the number of communicants almost doubled; Sunday School increasing in numbers; the church has been thoroughly cleaned; the guild has bought a new carpet; the choir has organized a choir-guild with nineteen members. A beautiful processional cross has been given by Miss Aline Sensbach, in memory of Carl Sensback, an infant nephew.

The Rev. Wm. H. Mockridge, because of ill health, has resigned from the rectorship of the Church of the Epiphany, and his brother, the Rev. H. R. Mockridge, of Toronto, has been requested to fill the place.

Grace church, Paducah, of which the Rev. David C. Wright is the rector, at Easter, had its apportionment paid in full and almost all of the apportionment for General Missions, which is double its former assessment. Grace church, Louisville, recently lost by death two of its most valued members.

For long years, faithful attendance at the Church services and devoted to its interest, Mr. R. H. Robinson and Mr. W. C. Gaggs, have entered into that rest that is promised the people of God.

For the size of the place and the church, the offerings at Grace church, Hopkinsville, of which the Rev. G. C. Abbitt is rector, were very gratifying. The offering at church Easter morning was $135, and the children's, in the afternoon, $35.

May 4, at St. Andrew's, Louisville, of which the Rev. John K. Mason is rector, the Auxiliary had a most interesting talk from Mrs. E. L. Powell, of Louisville. The subject was: "Life and Conditions in India." Until recently that country was her home, so she knows whereof she speaks.

The Junior Auxiliary of St. Andrew's held a social meeting on April 27—the closing meeting for this year. The past year is said to have been the most successful in its history.

The reports at the quarterly meeting of the Diocesan Council of the Girls' Friendly Society, showed that there are seven parochial branches. The membership, including associates, working and honorary, numbers 300.

Whitsunday, May 15, was held the annual corporate Communion at Calvary church, 7 a. m. At 8 p. m., the united service was held and the Rev. Walter C. Whitaker, of Knoxville, Tenn., addressed the meeting. His parish has met with great success in this particular line of work.

The Woman's Guild of St. George's mission is hard at work earning funds for the interior furnishings of the new church, which is now an assured thing. It is expected that ground will be broken in the early part of June.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

Ordination at the Divinity School—Illness of the Rev. N. B. W. Gallwey. Bountiful Gifts to the Diocese.

The annual ordination at the close of the Divinity School of the Pacific took place on Ember Wednesday, in Whitsunweek, May 18, in the beautiful new church of St. Matthew, San Mateo. This church had been consecrated on Whitsunday. It is of solid stone and steel frame, and takes the place of the scarcely less admired building which the Earthquake of 1906 destroyed.

The Rev. N. B. W. Gallwey, rector of the parish, had been prostrated, a few days before, with an attack of pleurisy, and trouble with the heart, and was unable to be present at the consecration or the ordination service A sore disappointment to him, and a matter of the utmost regret to all his parishioners and others. As I write, Mr. Gallwey lies in a very precarious condition in the rectory.

In point of numbers, the Divinity School has just closed its most prosperous year, and yesterday two were ordained to the priesthood and six to the diaconate, all but one being regular or special Divinity School students. The exception was the Rev. Arch Perrin, who graduated from the General Semi-

nary and was ordained deacon a year ago, and spent the most of the time since then at Oxford, in England. The others are the Rev. Crompton Sowerbutts who, after working as a deacon in this Diocese for a year or more, came to the Divinity School to prepare for priest's orders, and for the diaconate; Harold Hitchcock Kelly, B. A., Light Shinjiro Mayakawa, Wilfred Lawson Greenwood, M. A., David Todd Gillmor, Richard Franklin Hart (formerly a Presbyterian minister in excellent standing), and John Edward Lee.

A peculiarity of this ordination service was that two Bishops participated in it—California and Sacramento—the latter reading the Litany and examining all the candidates for the diaconate, and ordaining Mr. Shea, who was from his district. Bishop Nichols took the rest of the service and ordained all the other candidates. The presenters were the Rev. D. O. Kelley, for his son; the Rev. Alex. Allen, for Mr. Hart; the Rev. C. N. Lathrop, for Mr. Perrin, and Prof. Lincoln, for the others. The sermon had been preached by the Rev. E. L. Parsons, of Berkeley, and was a very strong and catholic-minded presentation of the distinctly Christian grace of service, as shown to the world first by Jesus, and as it should characterize his followers, in the holy ministry, and in the ranks of the laity as well. A large number of the clergy and a goodly congregation were present. After the service all were generously cared for at lunch in the parish house, by the ladies of St. Matthew's church, where the Rev. Mr. Parsons, a former rector of the parish, presided, and with the usual adroitness on such occasion, got "brief responses" from Bishop Moreland, the Rev. D. O. Kelley, the Rev. W. L. Greenwood, Father Daborich, of the Servian Church and Bishop Nichols.

All of our new men are to go right to work. Mr. Sowerbutts as rector of the Church of St. Mary the Virgin, San Francisco, and Mr. Perrin as curate at the Church of the Advent, of which the Rev. C. N. Lathrop is rector. Of the deacons, Mr. Kelley is to be "director of Religious Education" on the staff of St. Mark's parish, Berkeley, vicar of one of the parish missions, and a teacher in the Diocesan School for Deaconesses; Mr. Greenwood goes as resident missionary to Merced; Mr. Mayakawa has the charge of our Japanese mission in this city; Mr. Gilmor will be attached to the staff of St. Matthias', San Mateo, while completing his studies for priest's orders; Mr. Hart will continue his connection with St. Paul's church, Oakland, assisting the rector, Rev. Alex. Allen, especially in charge of the Good Samaritan, while Mr. Shea goes to Jackson, Amador county, in the district of Sacramento, where plenty of hard work awaits him.

Several bountiful windfalls have come to the Church in California recently, for which hearty thanks are owing to God for His goodness—and to the earthly givers through whom our many prayers are being answered.

I wil now only mention a large, completely equipped building for the Divinity School, of steel and stone, to be erected on the Cathedral grounds, given by Mrs. George W. Gibbs; and several hundred thousand dollars for St. Luke's Hospital, from Mrs. Monteagle, Diocesan President of the Woman's Auxiliary, and the late D. O. Mills and his children, Ogden Mills and Mrs. Whitelaw Reed.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Retirement of Archdeacon Caswall. St. John's Institute—Ordinations Appointed.

The Ven. Robert C. Caswall, Secretary of the Diocese, has been obliged, because of chronic ill health, to retire from active work in the missions and business of the Diocese, and has been appointed Archdeacon-emeritus for life. The Minor Chapter of the Cathedral has recommended to the canonical authorities, such action as would make as large financial provision for the Archdeacon-emeritus as was proportioned to the ability of the Diocese. This is over and above an annuity granted by the trustees of the General Clergy Relief Fund.

The Cathedral chapter ratified the action of the Minor chapter and adopted resolutions of sympathy for the Ven. Archdeacon-emeritus and his family in his suffering; with glad and hearty testimony to his unfailing attention to and industry in all the duties of his office; and to his loyal Churchmanship and godly and pious character and conduct.

The Bishop has appointed the Second Sunday after Trinity, June 5, for the ordination to the diaconate, in the Cathedral at Lexington, of Messrs. John S. Banks and Charles E. Crusoe. The Bishop will be assisted in the services by Dean Capers, of the Cathedral parish, and by the Rev. G. H. Harris, who will present the candidates, and the Rev. R. E. Abraham, who will preach the ordination sermon. This service is a splendid fruition of the Missionary work of the Diocese at Corbin, in which the Cathedral congregations are most practically interested.

Bishop Burton was appointed an honorary delegate to the Men's National Missionary Congress at Chicago, but was prevented from attending by an attack of laryngitis, due, in large measure, to long drives at night in the course of recent visitations. Dean Capers, the Rev. J. M. Magruder and Archdeacon F. B. Wentworth, were among the 220 Churchmen attending the Congress, and by invitation, presented the cause of Missions to the churches in Chicago on the preceding Sunday.

Archdeacon Wentworth took the place of the Bishop of Lexington, in presenting the Missions in the Mountains of our Diocese, to the Council of Nebraska.

Every arrangement has been made by the Diocesan authorities and by the clergyman and his lay workers at Ashland, for a successful Council, beginning on June 11. Nothing remains to make the meetings at Ashland in every respect a decided success, noting high-water mark in the life and work of the Diocese, except the co-operation of the individual clergymen, laymen and laywomen of the Diocese.

The Rev. John Williamson, late of the Diocese of Durham, England, has been received by Bishop Burton, into canonical residence in the Diocese of Lexington, and will serve the congregation of St. John's, Bellevue-Dayton, for one year before he is enabled, under the canons, to accept the rectorship.

The Rev. A. C. Henley, rector of St. John's, Versailles, on May 18, sailed for Europe, conducting a party of tourists, having obtained leave of absence for two months and a half. The Rev. Alexander Patterson will be locum tenens during June and July.

The annual commencement of St. John's Collegiate Institute, Corbin, was held on May 20, 21 and 22, and a splendid class was graduated from the school. The school has been growing rapidly throughout the nine years of its existence, having had an enrollment of 129 during the past year. There is a good and growing boarding department, comprising students from the Eastern part of Kentucky and from the States surrounding.

On the evening of May 21, the Rt. Rev. C. C. Penick, D. D., delivered a stirring and inspiring address, pointing to our Lord as the great example for all who are starting the battle of life to follow. On Sunday morning, in St. John's church, the Rev. James M. Magruder preached the baccalaureate sermon to the graduates. The Holy Communion was administered by Bishop Burton.

The school is fulfilling its duty as a Church Institution and leading its students to the higher life, "which is in Christ Jesus," and many of the students and their parents have found comfort within the fold of the Church. Old prejudices are broken and the future of the mission work here is bright indeed. This is largely owing to the hearty co-operation between the Rev. Charles E.. Crusoe and the principal, Mr. John Stuart Banks. They are working hand in hand for the spiritual and moral betterment of the students of the school.

The Industrial School is under the excellent management of Miss Morrell.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Proceedings of Council.

(Concluded from last week.)

(In a statement made last week in reference to the receipts of the Diocesan Missionary Society there was a typographical error. The figures should have been $12,221.46, instead of $121,-221.46.)

THURSDAY.

The Council met and was called to order by Bishop Gibson. Preliminary services were conducted by the Rev. Wm. J. Morton. The Rev. E. L. Goodwin was elected Secretary of the Council, and the Rev. Everard Meade appointed his assistant.

The Rev. John H. Dickenson read the report of the Committee on Parochial Reports. The following are among the statistics: Baptisms—Adults 252, infants 544; colored—13 adults, infants 36; confirmations—white 778, colored 45. Total 823. Marriages—white 292, colored 24—total 316. Burials—White 539, colored 14—total 533. Communicants—13,447 white, 331 colored—total 13,-818. Baptized persons—white 22,445; colored—391—total 22,836. Sunday Schools—Teachers and officers 1,179, scholars 10,437—total 11,616. Offerings—Parochial, $157,794.79; Diocesan, $31,389.21; general, $18,935.15. Grand total, $209,645.98.

Mr. P. H. Mayo read the report of the Finance Committee, showing that the receipts for the year had amounted to $9,302.60, which is an increase of $794.26 over last year. The sum of

$10,000 will be required for the expenses of the coming year. The importance of careful collection of the Contingent Fund was urged, and it was recommended that the present method be continued. The report was adopted with the exception of the last recommendation.

In view of extraordinary expenses for the year, Judge A. W. Wallace offered a resolution that the rectors of the churches be requested to ask for an extra contribution for the coming year, not to exceed fifty cents per communicant. After some debate, the resolution was referred to the Finance Committee.

The Rev. D. Campbell Mayers presented the report of the Disabled Clergy Fund.

The Rev. P. P. Phillips read the report of the Standing Committee. Consent has been given to consecration of the Rev. John Gardiner Murray, D. D., as Bishop-Coadjutor of Maryland, and the restoration to the ministry of Mr. William H. Watts. The Rev. Messrs. J. J. Gravatt, Jr., W. Russell Bowie and Guy Douglas Christian had been recommended for priests' orders, and John Henry Scott and Sandy Alonzo Morgan for deacons' orders. Paul Micou and George Victor Bell had been admitted as candidates for Holy Orders.

The Rev. Paca Kennedy read the report of Committee on Unfinished Business.

The Rev. R. K. Massie read the report of the Committee on Canons. Among the recommendations was one that the present method of collecting the Contingent Fund be continued for one year, and that a committee be appointed to report at next Council a plan deemed most feasible.

Rev. R. A. Goodwin moved a change in Canon VII, so that the Bishop and the Bishop-Coadjutor, if there be one, and three members of the Finance Committee be constituted a committee on the invested funds of the Diocese.

The Council adjourned for Divine service. At this service the Rev. J. J. Wilkins made an address on the Five Million Dollar Clergy Relief Fund, he being the General Agent of the same in the United States.

On reassembling, Bishop Gibson read the remainder of his address.

The Council adjourned for lunch, on which occasion the members were the guests of Bishop Gibson, at his home, 906 Park avenue. On reassembling, all of the former members of the Standing Committees were re-elected, with the exception of the member of the Executive Committee of the Diocesan Missionary Society from the Rappahannock Convocation, who was succeeded by the Rev. Dr. R. J. McBryde.

The Committee on Canons recommended that the present method of raising the Contingent Fund be continued another year, and that a committee be appointed to consider the whole question and report to the next Council. The recommendation was adopted.

St. Anne's School at Charlottesville was heartily approved, and the raising of an endowment fund to assist in its maintenance recommended; also that where capital stock in it cannot be taken, contributions be made to the fund for its equipment.

The question of the proposed Preamble to the Constitution, and the Revised Canons of the General Church were discussed at length. This was on the report of the committee appointed at the last Council.

Resolutions in opposition to the report of the committee were offered by the Rev. Dr. James W. Morris. The objections are that it places the creeds on a par with canonical enactments, and that in the term "This American Church," there is a suggestion of a change of the present title, "Protestant Episcopal." The discussion continued until adjournment.

MISSIONARY MEETING.

At night there was a largely attended meeting in the interest of General Missions. Services were conducted by the Rev. John J. Gravatt, D. D. Bishop Gibson presided and introduced the speakers, who were the Rev. Wm. D. Smith, Messrs. Eugene C. Massie, Oliver J. Sands and Bishop Lloyd.

The inspiration imparted by the Laymens' Missionary Convention at Chicago was manifest all through the meeting, the first two speakers having been delegates to it. The service was one of the most impressive and helpful ever held at the meetings of the Council.

FRIDAY.

Council met at 9:30 a. m. Prayer was offered by the Rev. W. M. Tillinghast.

Rev. Dr. Crawford moved that the report of Committee on Church Unity be made the order of the day after the election of deputies to the General Convention. Carried. The Rev. P. P. Phillips moved that in view of the accumulation of work before the Council, the morning service be omitted. After some discussion, this was carried. The Rev. W. N. Tillinghast moved that in place of the morning service the missionary prayers be said by the Bishop at 12 o'clock. Carried. The Rev. Wm. J. Morton moved that the president appoint a committee to take under advisement the change of rules for the conduct of the Council, the same to report at next Council.

The Rev. Dr. R. K. Massie read the report of the Committee on the State of the Church. Gratitude is expressed for God's blessing on the work.

Since last Council, for the first time, two Bishops have been at work in the Diocese, neither of whom is incapacitated by age or infirmity. Their reports indicated growth and encouragement in the work. Grateful reference is made to the Laymen's Missionary Movement, from which Virginia has received its great benefits. Increased missionary offerings are among its fruits. Our Apportionment has been overpaid, and new energy manifest all along the line. Commendation of the $5,000,000 Clergy Relief Fund is made, and all urged to actively recognize its work. Comparative statistics are given, showing the growth since 1893, in which interval the work has nearly doubled. The importance of the Diocesan Missionary Society is emphasized. Bishop Whittle said it was one of the most important societies of the Church, and his opinion has been verified. The Society is assisting in the support of 43 parishes and missions, as against 22 when the State of Virginia was divided into two Dioceses. The receipts last year exclusive of balance of previous year were $10,883, as against $6,375 at that time. The great work in the Archdeaconry of the Blue Ridge is an evidence of the aggressive policy of the Church. The colored work is showing signs of vitality, its growth during the past year being pronounced; but a fuller recognition of the claims on the part of the Church is one of the necessities. The work among the Sunday Schools is highly encouraging. The organization of four institutes in as many convocations shows a growing interest. The proposed new church at the University of Virginia and the Church School for Girls at Charlottesville, are encouraging indications of the interest of the Church in Christian education. The falling off of the number of candidates for the ministry is a matter of much regret. Earnest prayer and effort are urged that such conditions may be improved.

The conditions in the Diocese, as a whole, are viewed with encouragment and with God's help the future should be one of brightness.

The Rev. Dr. R. J. McBryde moved that all of the clergy in the Diocese be requested to read the report to their congregations.

The Rev. E. L. Goodwin read the report of the Committe on the Invested Funds of the Diocese.

On motion of Mr. James Caskie the Rev. E. E. Osgood was appointed the Diocesan agent for the Five Million Dollar Clergy Relief Fund, and his work commended to the Church.

The Rev. W. M. Clark read the report of the Committee on Diocesan Missions, showing a larger balance in its treasury than it has had for years.

The Rev. Frank Ridout read the report of the Committee on the Bruce Fund; Mr. T. C. Ruffin of that on Clerical Support; the Rev. G. Campbell Mayers of that on the Disabled Clergy Fund; the Rev. L. D. Vaughan that of the Widows and Orphans' Fund, the latter showing receipts amounting to $4,960.68, and a balance of $2,960.68.

The Rev. R. A. Goodwin read the report of the Committee on Increase of the Ministry. Despite some discouragements, there are more men and women in the foreign field than ever before. The spirit of commercialism is one of the causes for decrease in the list of candidates. It is a question of worldliness versus earnestness in religion. Mr. Goodwin moved that a committee consisting of two clergymen and one layman be appointed to formulate a plan looking to increasing interest in this important matter.

The report of the Committee on Sunday Schools was read by the Rev. Thomas Semmes, which showed great life and energy in this important work.

The Rev. John Moncure, D. D., read the report of the Committee on Colonial churches, of which there are twenty-one in the possession of the Church. The committee recommended that the sites of the churches which have passed away be appropriately marked, and the recommendation was approved.

The Rev. Dr. Crawford offered a resolution of sympathy for the royal family and people of England, on this the day of the burial of the late King Edward VII. This was adopted by a rising vote, and the Bishop was requested to cable the same to the Archbishop of Canterbury.

The following telegram, received by Bishop Gibson on May 21, is in reply to one of sympathy for the royal family and people of England, sent by the Council on May 20:

"The Gov't., London.

"To the Bishop of Virginia,
Richmond, U. S.:

"Am commanded by the King to thank Council Virginia for sympathy.
BIGGE."

The Rev. J. Y. Downman, D. D., read the report of the Committee on the Episcopal Fund, and the Rev. H. B. Lane that of the Committee on the Bible and Prayer Book Society.

The Rev. J. M. Robeson read the report of the Committee on the Protestant Brotherhood and recommended that its funds be merged into those of the Widows' and Orphans' Fund, which

has a like object. This was adopted and a committe of three appointed to carry out the resolution.

The invitation of the Rev. Wm. D. Smith to have the next meeting of the Council in Christ church, Winchester, was accepted with thanks.

Discussion on the Preamble to the Constitution was resumed, the Council finally voting its approval of the same.

Noonday prayers for Missions and for the royal family of England in their trouble were said by Bishop Gibson, after which the proposed amendments to the general Canons were considered seriatim. These were finally approved by the Council, with the exception, that changes in the Book of Common Prayer as it is to be used in foreign parts be left to the judgment of the General Convention, instead of to one or more individuals.

The deputies to the General Convention were chosen as follows: Clerical—Rev. Messrs. E. L. Goodwin, Wm. M. Clark, J. J. Gravatt, D. D., Angus Crawford, D. D. Lay—P. H. Mayo, Judge R. Carter Scott, Joseph Wilmer and Rosewell Page.

Alternates—Clerical—Rev. Berryman Green, D. D., Rev. W. D. Smith, Rev. R. J. McBryde, D. D., Rev. P. P. Phillips. Lay—Messrs H. C. Marchant, A. W. Wallace, T. R. B. Wright and Eugene C. Massie.

The Rev. Dr. Crawford read the report of the Committee appointed at the last Council on Church Unity. It was heartily adopted, with the exception of the article providing for associating other clergy with those of the Episcopal Church in marriages and burials, which was rejected because the custom is so generally recognized that the Council was unwilling to raise the question as to its legality.

On motion of Dr. Crawford, the Council adopted the resolution requesting the Bishop to appoint a committee to meet with others in a conference with representatives of other churches on Christian Unity. The Rev. Wm. M. Clark offered a resolution of appreciation of Dr. L.M. Blackford, who was unavoidably detained from the Council, and praying God's blessing upon him. A like resolution was offered by the Rev. R. A. Goodwin for the Rev. Wm. B. Lee, ill at his home in Gloucester county.

Canon 10, on Sunday Schools, presented to the last Council, was introduced by the Rev. Thomas Semmes, and adopted with a minor amendment.

The Rev. Wm. D. Smith moved the appointment of a committee composed of the two Bishops and two other members to extend the momentum of the Laymen's Missionary Movement through the Diocese. The Bishop named Rev. Messrs. W. D. Smith and R. S. Carter as members of that committee.

The Rev. S. A. Wallis, D. D., offered resolutions of thanks to Captain W. T. Meade, for the gift to the Diocese of a copy of Henning's Statutes once owned by his grandfather, Bishop Meade, and to the rectors of Holy Trinity and St. John's churches, Bishop Gibson and family, the ladies of the churches, the pages of the Council, and other people of Richmond, and the railroads for their hospitality and kindly attentions.

Rev. Dr. Hugh M. McIlhaney addressed the Council on the proposed church at the University of Virginia, as did the Rev. H. B. Lee.

After reading of the minutes and devotional services the Council adjourned sine die.

Stuart Hall.

Miss Maria P. Duval, Principal of Stuart Hall, formerly the Virginia Female Institute, in her report to the Bishop and Council of Virginia, says:

"The year has been a successful one. The health of the school has been excellent and we have enjoyed many blessings. The new Whittle Memorial building has proved a great comfort and added much to the successful working of the school. The gymnasium, generously equipped by an unknown friend, has proved a source of health and happiness to all pupils and has awakened a new interest in athletics. The added dormitories will enable me to accommodate more pupils than I have yet had, and I ask the earnest cooperation of all Church people in my efforts to maintain successfully this Diocesan School."

Daughters of the King.

The annual Convention of the Daughters of the King of the Diocese of Virginia was held in the Church of the Epiphany, Barton Heights, Richmond, on May 24. The Order was well represented. The sermon was preached by the Rev. G. P. Craighill, and the Holy Communion celebrated by the Rev. Samuel Roger Tyler. At the business meeting encouraging reports were made from all sections. An item of particular interest, illustrating part of the workings of the organization, was two thousand or more visits made among the sick, poor, and others in the several parishes, with a view to assisting the rectors in their work.

The following officers were elected for the coming year: President, Mrs. John Moncure; vice president, Miss M. A. Fulton; secretary and treasurer, Mrs. C. R. Kuyk. Mrs. Moncure was elected representative to the General Convention of the Order, in Cincinnati in October, and Mrs. Kuyk alternate.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

127th Annual Convention — Bishop Murray's Address—Clerical Changes. No Disrespect Shown to Bishop Paret in Rome.

The 127th annual Convention of the Diocese, which opened in Emmanuel Church, in Baltimore, on May 25, was marked throughout by the interest and variety of its proceedings and debates, and by the good feeling that pervaded them. For the first time, Bishop Murray presided over the sessions, and the business was transacted with the usual smoothness and despatch. The evening before the opening was devoted to Diocesan Missions. There were speakers from each of the four Archdeaconries, who told briefly of the progress of the work in their respective neighborhoods, and how the money allotted to them by the committee of missions was being spent. The note of the meeting was the necessity for the "parish house," and the importance of being before-hand in securing building lots in suburban districts.

After the election of Mr. A. de Russy Sappington, as secretary, and the Rev. Douglass Hooff, as assistant secretary, Bishop Murray read Bishop Paret's address, and afterwards his own.

Summarized, the statistical portion of it shows that there have been confirmed 1,596 persons during the year past, of whom 117 were colored. Every parish in the Diocese has received official visitation. Fifteen clergymen have been received from other Dioceses, eight have been transferred, and two have been advanced by ordination. Postulants for Holy Orders number ten; the candidates are five. The official clergy list of the Diocese shows two Bishops, 121 priests and five deacons, a total of 128. One priest, the Rev. Osborne Ingle, D. D., forty-three years the universally beloved rector of All Saints' parish, Frederick, has died. "I once asked a person, not a member of our Church," said Bishop Murray, "whether he knew Dr. Ingle, rector of All Saints' church, and his reply was, 'I know Dr. Ingle, Rector of Frederick.'"

"The world-wide Laymen's Missionary Movement has my unqualified approval. * * * I appreciate what it has done for the Diocese of Maryland, and am thankful for what the Diocese of Maryland is doing for it."

There are four agencies which seem to Bishop Murray "to be most important in the immediate successful prosecution of our Diocesan work." First, the "Interest and Influence of the Home." Two functions of the Home are precedent to the Church-life itself—baptism of children and the conduct of family worship—both of which are sadly neglected. Second, the "Sunday School." "Ye are to take care that these children be taught." * * * "No other duty of a clergyman should be considered paramount to that he owes to his Sunday School." Third, the "Parish House." "The building need not be of costly construction, nor elaborate equipment, but rather a simple, cheerful room, with comfortable seats, kitchen and pantry facilities, and an elevated platform. There are five such structures in course of erection in the Diocese now, and we need nearly fifty more." * * * "This is the best way I have ever known, or been informed of, to create, develop and establish the love of the spiritual through the use and activity of the natural." * * * I have made the amount realized from the offering at my consecration service the nucleus of a fund for the purpose of assisting to multiply such agencies throughout the Diocese." Fourth, the "Cathedral." "In years to come, when our present conception shall have been realized, and the Maryland Diocesan Cathedral close and the Johns Hopkins University campus shall each afford a setting for the other on Charles street avenue and University Parkway—our children, and children's children, in the enjoyment of the life of religion, and her hand-maid, learning, will be made to rejoice in the wisdom and worth of

our word and work, and join in the declaration of the ages, 'We have heard with our ears and our fathers have declared unto us the noble works which thou didst in their day and in the old time before them.'"

It was recommended by the committee on new parishes and congregations that St. James' mission at Irvington be given leave to organize as a separate congregation. The committee on domestic and foreign missions reported encouragement in the matter of the Apportionment, the Archdeaconry of Annapolis having already contributed more than its share. The committee on increase of the episcopate fund announced that the fund had reached the sum of $100,262.19. The Sunday School committee made a full and valuable report. The committee of missions in reporting a successful year, especially in the matter of raising the minimum salaries to $1,000 and a rectory for married priests, and $750 for single priests, asked for $15,000 to be raised by the usual apportionment among the churches, instead of the $11,500 of last year. The committee on donations and bequests announced the receipt of one bond from Miss Lydie Whittaker, of Havre de Grace, the income from which is to be used in repairs for St. John's church of that place, as they may be needed. The trustees of the Cathedral Foundation reported marked progress; among other things told of were the purchase of an additional hundred feet front, the beginning of the first building, and the means by which the money had so far been procured. Other regular officers and committees made reports, which, without exception were indicative of progress and well being.

The publication of the Allen manuscript was reported by those in charge as being about to eventuate. It was determined that the Convention contribute to the expenses of the coming meeting in Baltimore of the Third Missionary Department; also to print parochial reports in future journals in tabular forms and to give all financial statements in summary, thus greatly reducing printing costs. A committee on Social Service, consisting of three clergymen and three laymen was established.

The chief debates in the Convention were on the report of the Committee on Amendments to the General Constitution, which reported approval of the Preamble and all the amendments; suggesting a change, however, in that relating to suffragan bishops. After lively and general debate, occupying many hours, the Preamble was approved by a vote of 68 to 58, and the amendment relating to the manner of choosing presiding bishops was also assented to. The other amendments relating to suffragan bishops, trials by the General Convention and verbal changes in the Prayer Book were emphatically disapproved.

The election for Standing Committee resulted in the following choice: The Rev. Messrs. J. H. Eccleston, E. B. Niver, Wm. M. Dame, Wm. H. H. Powers, J. S. B. Hodges, P. Wroth and C. C. Powell.

As deputies to the General Convention were chosen the Rev. Messrs. Eccleston, Niver, Wm. M. Dame and Hodges; and Messrs. Joseph Packard, J. Wirt Randall, Ed. Guest Gibson and Edward N. Rich.

The following alternates to serve in the order named, were chosen: The Rev. Messrs. Wm. H. H. Powers, A. B. Kinsolving, A. C. Powell and Wm. C. Hicks, and Messrs. Herbert M. Brune, J. Clarence Lane, Stevenson A. Williams and Blanchard Randall.

On the evening of the last day of Convention a general reception was held on the Cathedral grounds, the hosts being Bishop and Mrs. Murray and the cathedral trustees.

There remains in every mind a feeling of pleasure at the memory of a Convention in which there was all concord and good feeling, in which a healthful condition was everywhere manifest in Diocesan work and in which a great amount of business was smoothly put through.

The Rev. F. S. Farland, rector of St. John's church, Roanoke, Va., has accepted an invitation to become assistant minister of Ascension church, Baltimore.

The Rev. Henry Vaughan Saunders, assistant at the Chapel of the Advent, Baltimore, has resigned that work to become rector of Linganore parish, Frederick and Carroll counties.

St. Paul's parish, Baltimore, finds itself undermanned by the resignation of two of its assistants and its organist and choir master. The Rev. John Long Jackson resigned, some weeks ago, for a charge in West Virginia, and last week the Rev. J. Wilson Sutton sent in his resignation. Dr. A. Madeley Richardson, who came from England last fall, to take charge of the music at St. Paul's church, has also offered his resignation to the vestry. The newspapers have been full of rumors and conjectures as to the reason for this wholesale clearing out, but it would seem that it is largely a matter of coincidence that the three resignations should have taken place at this time.

There was a special service held in St. Paul's church, at the time of King Edward's funeral. It was attended by many prominent clergymen and laymen and by several English and Scotch societies in Baltimore.

A few days ago there appeared in the Baltimore American Star, a letter from Bishop Paret, in Florence, in which he restates over his own signature, what he had previously said regarding the Vatican incident in cablegrams to Bishop Murray and others. There was no refusal of Bishop Paret's request for an audience, and there was no surly note addressed to him by Cardinal Merry del Val. On the contrary, he received notice that he would be received on the 17th of April, but having made arrangements to leave Rome on the 15th, he was unable to attend, as he had expected. The saying that the Holy Father was neither a picture nor a statue to be criticized, Bishop Paret expressly denies having been addressed to him, saying that while he was there the Roman papers reported it as having been said to some one else. Bishop Murray, from private advices, confirms as authoritative this letter in the Star, signed "William Paret, Bishop of Maryland." Throughout the whole affair the wiser heads have reserved the expression of opinion on the incident. There has been, however, some exceedingly ill-natured comment in certain editorial quarters, which must give those who made it a qualm of self-disgust when they realize in what wretchedly bad form their hysterical utterances have been.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Trinity Parish Property to be Made the Best—Bible Presented by Convicts—Holy Rood Parish Property to be Sold—Salaried Sunday School Teachers.

Trinity parish has been tearing down more tenements this month. All of them are rear ones, and all came into possession of the vestry, through the lapse of leases, on May 1. By the end of the month all will be demolished. This is in pursuance of the policy of the parish not alone to make its property as good as that of others, but to make it better. Furthermore, the parish will not erect tenements, but loft buildings, and it has under construction of the latter something like half a dozen, with four others recently completed.

Last Sunday afternoon, at the chapel on Blackwell's Island, convicts presented to the Rev. C. P. Tinker, of the City Mission staff, a handsome Bible, bound in black leather and inscribed. The presentation was made by the Rev. Robert B. Kimber. The testimonial was a surprise.

Holy Rood parish has voted to accept $205,000 for its church and eight and a half city lots at the corner of Broadway and 180th street. It is the furthest north of any parish on Mantattan Island, and because of its historic location, is known locally as the Church in the Old Fort. It is, however, one of the young parishes of the Diocese, dating only from 1893 as a mission and now hardly more than a dozen years old as a parish. Its property cost about $50,000, the additional indicating something of the rapid rise of real estate values. Even now the purchaser obtains it as an investment, and for the present will do nothing with it. The parish has purchased for $85,000, a handsome site at 179th street and Fort Washington avenue, and upon it, with the proceeds of the sale, will erect a handsome church in the perpendicular Gothic style, later on erecting parish house and rectory. The change is made to get out of a noisy and business section into a residence one, with no abandonment of a field, but rather an improved location from which to reach its field.

At the Sunday School Convention of the Diocese, held at the Church of the Heavenly Rest, a spirited discussion arose over salaried teachers. For them argued the Rev. A. G. Cummins, of Christ church, Poughkeepsie, doing so he confessed on theory in part. Against them argued the Rev. Hugh Birckhead, of St. George's, declaring that he had tried both for some time, the salaried ones with ample chance to prove them. He said that the volunteer teachers are better liked by the scholars, that they are better equipped, and that they do better work. He would not have salaried teachers only as a last resort. At the Convention, nine diplomas were given, a record-breaking number.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

The Diocesan Convention.

The Newark Diocesan Convention was held, May 24 and 25, in Grace church, Orange, and did not end until six o'clock on the second day; so long were the clergy in electing their deputies to the General Convention. The Bishop's address was mainly confined to Diocesan matters, with a section given to the discussion of the numerous exposures of unfaithful men in public office and the general distrust of the honesty of many of our public men. Publicity and political independence were named as the remedies at hand.

Rev. John Keller was re-elected secretary; Dr. Holley, Dr. Jenvey, Mr. Osborne, Dr. Reazor, Judge Emery, Mr. Mabie, Mr. Thome, Mr. Howe, were re-elected as members of the Standing Committee on the first ballot.

The confirmations last year were 1,926. Twelve priests and six deacons were ordained. There are 144 names upon the clergy-list; 122 churches, 5 chapels and institutions, and 4 other buildings in which services are regularly maintained; 58 rectories and 49 parish buildings.

The deputies to the General Convention are: Clerical—Rev. Dr. Geo. S. Bennitt, Rev. E. A. White, Rev. Charles C. Edmunds, Rev. G. M. Foxwell. Lay—Col. E. A. Stevens, Mr. Alfred Mills, Mr. Mabie, Mr. W. M. Franklin. Alternates—Rev. Jos. N. Blanchard, D. D., Rev. C. T. Walkley, Rev. Walker Gwynne, Rev. H. C. Robbins, Mr. W. F. Morgan, Mr. W. R. Howe, Mr. D. M. Sawyer, Mr. Belcher.

An entirely new Canon of much importance, making a board consisting of twelve clergymen and twelve laymen, the Bishop and Archdeacons, the Board of Diocesan Missions and Church Extension was adopted, giving the Board much larger power and work than before in the support of missionaries and the care of all forms of Church Extension. The Canons were quite thoroughly revised. A commission on the Social Duty of the Church was appointed, consisting of Rev. Messrs. Hutchison, Brewster, Cleveland, Mr. Richard Stevens, Judge Charles W. Parker, Mr. W. Fellowes Morgan, and to the commission were also referred resolutions unanimously adopted, expressing heartiest sympathy with new temperance movements. A Diocesan Library Commission was appointed to care for the library received by the Diocese from the family of the late Archdeacon Cameron. Consideration of canonical action in respect to Sunday School organizations was voted.

The Bishop reported $53,000 towards the proposed additional $100,000 for the Endowment of the Episcopate subscribed, and $26,000 paid. The Church Extension Commission reported a favorable beginning of their work of getting a large number of small subscriptions towards assistance in building mission churches, rectories, parish houses, etc. The financial reports were the most favorable of any year in the history of the Diocese, the parishes having responded in excellent spirit to the new financial plan adopted a year ago. The organized missions have now lay representation in the Convention with vote, except when a vote is taken separately by clergy and parishes. Mr. Mills will probably be "the Father of the House," if able to go to Cincinnati.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Eighty-Second Annual Council.

The Council opened on May 24, with Evening Prayer at 8 o'clock, in St. Mark's church, Louisville, followed by two addresses on the Graded System of the Sunday School. Its theory was clearly expounded by the Rev. Chas. L. Biggs, and its practical outcome by the Rev. A. Q. Bailey. From the facts presented by both speakers it would seem that the Graded System will soon be the universal method of Sunday School teaching.

Wednesday opened with a 9 o'clock celebration of the Eucharist, when the annual sermon was preached by the Rev. D. C. Wright, of Paducah, Ky. The text was taken from I Cor. 10:16, referring to the blessed cup, and the bread broken being the communion of the blood and body of Christ.

The preacher then laid emphasis on the "catholic" conception of the Eucharist as, so he expressed it, "This Church hath received the same," calling the attention of his hearers to the fact of the existence of many cities, towns, and villages in the Diocese of Kentucky where the sacrament of the Lord's Supper was not, and had never been, administered, and concluded a powerful sermon with an earnest appeal to the Council to find some means of wiping out a disgrace too painful to contemplated, by extending its missionary activities to cover a larger area in the future than they had done in the past.

The roll call showed a staff of thirty-four clergy and 5,700 communicants. The Bishop delivered his annual address. Dr. Woodcock congratulated the Diocese on its marked increased prosperity in all departments, which he attributed mainly to that oneness of spirit which so characterized its members. He paid tributes of respect to the memory of the noble Missionary Bishop, William Hobart Hare, the honored Church leader, the Rev. William R. Huntington; a saintly priest of our own Diocese, Charles P. Rodefer; and the beloved layman, Mr. Worthington Robinson—all passed to their reward since the last Council.

The two points of greatest public interest upon which the Bishop laid special stress were "this year's marked activity amongst the laity in the cause of missions, and the recent marvelous growth in the earnest desire for the realization of our Master's prayer for unity."

Referring to Christian Unity, and what the Episcopal Church has to contribute to it, the Bishop laid special emphasis upon the Historic Episcopate. "I do not mean," he added, "the historic episcopate as something outside of and apart from the Apostolic Succession. The Historic Episcopate separated from the Apostolic Succession is something robbed of meaning and power, and never will become the agency or rallying point of Christian unity."

"Our Church stands for a constructive principle and a healing power. She would apply all her powers as a unifying principle, and, no matter how difficult the problem, she still prays and will ever pray for unity with one and with all. On the other hand, while she has kept the door of the Catholic world open to Protestantism, she is not unmindful that her prayer for unity must include the great communion of the Church of Rome. While she can make no overture to Rome with any hope of success at this present time, she would work and pray with her spiritual neighbors, on the one side and on the other, for this heavenly consummation. As a Church, we are not more in sympathy with Protestantism than we are with Rome. It is not a true desire for unity at all unless we desire it deeply enough to be in sympathy with both."

Mr. John J. Saunders was elected secretary of the Diocese, with the Rev. Irvine Goddard assistant; Mr. Isham Bridges, treasurer.

Standing Committee—The Rev. Chas. E. Craik, D. D., the Rev. James G. Minnigerode, D. D., the Rev. John K. Mason, D. D., and Messrs. Wm. A. Robinson, Charles H. Pettet and Alvah L. Terry.

Ecclesiastical Court—The Rev. Messrs. L. E. Johnson, C. L. Biggs, R. L. McCready, and D. C. Wright.

Delegates to the Fourth District Missionary Council—Rev. J. K. Mason, D. D., Rev. D. C. Wright, Rev. John Mockridge, Rev. L. E. Johnson; Messrs A. E. Richards, Wm. A. Robinson, John J. Saunders, R. W. Covington.

Deputies to General Convention—Clerical—Rev. J. K. Mason, D. D., Rev. R. L. McCready, Rev. D. C. Wright, Rev. John Mockridge. Messrs. Wm. A. Robinson, R. W. Covington, John J. Saunders, David A. Kellar.

Supplemental Deputies—Rev. H. S. Musson, Rev. L. E. Johnson, Rev. G. C. Abbitt, Rev. C. L. Biggs. Lay—Messrs. J. V. Pilcher, John Howe Peyton, C. B. Castner, J. E. Rankin.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

Sixth Annual Council.

The sixth annual Council of the Diocese met on May 18, at San Antonio. The services were held in St. Mark's church, the Rev. J. Lindsay Patton, rector, and the business sessions in the parish house adjoining. The Bishop read his annual address on Wednesday morning, and administered Holy Communion, assisted by the Rev. Dr. Hutcheson, the Rev. A. W. Burroughs, and the rector of the parish. The appointment of committees for the session was then announced, and the Council adjourned until the next day, to attend the annual meeting of the Diocesan branch of the Woman's Auxiliary that afternoon.

Considerable anxiety was felt for the Bishop, who has recently suffered a severe nervous breakdown, but he has agreed to take a complete rest for several weeks, and the Diocese is encouraged to hope that his health may be in some degree restored. At his request, a vice chairman was elected to preside over the Council, the Rev. J. Lindsay Patton being chosen.

Mrs. Duval West, Diocesan president of the Woman's Auxiliary; Mrs. Albert Massey, of the Junior Auxiliary, and Mrs. M. B. Woodhouse, of the Babies' Branch, at the Auxiliary's meeting on Wednesday, reported phenomenal increase in the number of branches organized and also in work done and offerings contributed. Miss Margarite Stuart, of the University of Texas, conducted model mission-study classes for the Auxiliary delegates. The Rev. John Ridout, secretary of the Diocesan Sunday School Commission, gave an interesting lecture on School Methods, portions of which were ordered printed in the Journal of the Council.

Mr. Angus McD. Crawford, principal of the West Texas Military Academy, and the Rev. Mercer G. Johnston (a son of the Bishop), financial agent for the building fund of the same school, held the chief interest of the Council, leading in the subject most warmly discussed—the removal of the school to a splendid new site recently acquired, and the erection thereon of a $100,000 reinforced concrete building. This improvement will probably be made in the near future.

Deputies to General Convention: Clerical—Albert Massey, Boerne; J. Lindsay Patton, San Antonio; Mercer G. Johnston, San Antonio; Upton B. Bowden, Cuero. Clerical Alternates—J. E. Ellis, Kerrville; John Ridout, San Marcos; Geo. D. Harris, San Antonio; R. Young Barber, Victoria.

Lay Delegates: S. G. Tayloe, San Antonioo Edward Galbraith, Kerrville; E. G. Hicks, Victoria; R. W. Hudson Pearsall. Lay Alternates: A. J. Theis, Boerne; J. H. Savage, San Antonio; R. N. Atkinson, San Marcos; Ed. F. Glaze, San Antonio.

The Rev. Dr. Hutcheson having retired from the editorship of the Church News, the Rev. Albert Massey has been appointed editor, and Mr. J. W. Fuller business manager.

Secretary of the Diocese, the Rev. Mercer G. Johnston, 309 Pecan St., San Antonio. Treasurer, the Rev. Mercer G. Johnston. Registrar, the Rev. A. W. S. Gardèn, San Antonio. Legal Adviser, Reagan Houston, San Antonio.

The Standing Committee: The Rev J. T. Hutcheson, D. D.; the Rev. A. W. Burroughs; the Rev. J. Lindsay Patton; Messrs. J. S. Lockwood, O. J. Woodhull, A. W. Seeligson—all of San Antonio.

The Rev. Walter Howard Meyers was the special preacher at the Trinity Sunday services in St. Helena's parish, in Kendall county, it being the fifth anniversary in the rectorship of his classmate, at the Virginia Seminary, the Rev. Albert Massey.

Mr. Marcos C. Carver, formerly a minister in the Methodist Church (and long time a missionary in Brazil) was ordained deacon by the Bishop of the Diocese at St. Luke's church, San Antonio, on May 22. Mr. Carver is in charge of missions in the flourishing towns of San Diego and Kingsville.

The Rev. Harris Masterson, Jr., of Austin, preached the commencement sermon before St. Mary's Hall and the West Texas Military Academy, on the same Sunday in St. Mark's, San Antonio.

Mrs. J. T. Hutcheson, custodian, reports over $1,000 in hand for the Woman's Auxiliary United Offering.

EASTERN OREGON.

Rt. Rev. R. L. Paddock, D. D., Bishop.

Third Convocation of the District.

The third Convocation of the District of Eastern Oregon met at St. Paul's church, the Dalles, Oregon, on Wednesday, May 18, there being present the Bishop and his four clergymen and four lay delegates representing two parishes. Bishop Scadding, of the Diocese of Oregon, also attended. On the evening preceding there was a short service with a paper on Weak Points in Parish Work, by Rev. Upton H. Gibbs, of La Grande, and an address by Mr. G. F. Shelby, Western Secretory of the Brotherhood of St. Andrew.

On Wednesday, after Morning Prayer, the Bishop celebrated the Holy Communion and gave a brief resume of his charge.

The Rev. Upton H. Gibbs was elected secretary and registrar, with Rev. Bertram A. Warren as assistant, the other officers and committees being the same as last year.

At luncheon in The Dalles Hotel, the venerable "Father" Flynne, aged 94, told of his coming to Oregon in 1850, as a Methodist missionary, and spoke with great appreciation of the Episcopal Church.

It was resolved to recommend an annual offering for the Seamen's Mission. The Convocation was invited to meet next year at La Grande.

Reports of the work were made by Rev. J. Neilson Barry, of Baker City, and by Rev. Upton H. Gibbs, of La Grande, Mr. Royal Sawtelle, Rev. Charles Quinney and Mr. John T. Lambirth, of Pendleton. The latter when asked the secret of his great success with boys, replied that it was "Because I like them."

Hon. J. A. Douthit and Rev. Bertram A. Warren spoke of the work at The Dalles.

The Deputies to the General Convention are Rev. Charles Quinney, Pendleton, and Hon. William Smith, Baker City; with alternates, Rev. B. A. Warren, The Dalles, and Mr. Joseph T. Peters, The Dalles.

At the women's meeting, Mrs. Lulu D. Crandall presided with Mr. J. T. Peters as secretary. Mrs. Charles Quinney was elected delegate to the triennial meeting of the Woman's Auxiliary.

Deaconess Alice J. Knight reported her work at Canyon City, Cove Bend, Echo, Heppner, Hermiston, Ontario, Prairie City, Union and Vale. Mrs. Paralee Hailey, district secretary of the Woman's Auxiliary, made an encouraging report and read a letter from Miss Julia C. Emery. Mrs. J. A. Anderson, Miss Minnie L. Lay and Miss Anne M. Long spoke of the work of women at The Dalles. Deaconess Alice J. Knight read a paper on Suggestions for Women's Work.

At the evening service Mrs. Lillian P. Fredericks, of Shanghai, a native of Eastern Oregon, told of the work among the women in China. Bishop Scadding made an address and pronounced the benediction.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Well-Deserved Tribute to an Organist—New Rector for St. John's, Caroline County.

The vestry of Christ church, Great Choptank parish, Cambridge, Md., the Rev. T. B. Barlow, rector, by unanimous resolution, recently presented Mrs. Anna C. Barber, widow of the late Theodore P. Barber, D. D. (who was for more than forty years rectr of this parish), a set of books, consisting of the organ edition of the Church Hymnal and the Service-Book of Chants and Canticles (bound in Morocco), as an expression of their appreciation of the faithful, willing and cheerful service which she has rendered Christ church as its organist for more than twenty-five years. Mrs. Barber was most active in Church work during the long rectorship of her husband, and has been untiring in her efforts for the good of the Church ever since.

The vestry of St. John's parish, Caroline county, have called the Rev. W. F. Dickinson, M. D., of Eureka Springs, Ark., and he has accepted and signified his intention of assuming charge at an early date. Dr. Dickinson was some years ago rector of Trinity church, Clayton, Del.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Memorial to the Rev. John Andrews, D. D.

A tablet to the memory of the Rev. John Andrews, D. D., was unveiled in St. John's church, York, on Friday, May 20. The address was delivered by Mr. George Small Schmidt, of York. The tablet was presented to the church in the name of the York Association of the Alumni of the University of Pennsylvania, and accepted by the rector, the Rev. Arthur Russell Taylor. Addresses were made by Edgar F. Smith, vice provost, and Josiah Harmer Pennerman, former dean of the College, University of Pennsylvania. The tablet is inscribed:

"John Andrews, D. D. Born April 4th, 1748. Died March 29th, 181[illegible] Under whose ministrations as Missionary to York and Carlisle this edifice in its original form was erected in 1771. Founder of the first classical school West of the Susquehanna River, afterward the York County Academy. Professor of Moral Philosophy and Vice Provost of the University of Pennsylvania, 1791-1810. Provost at the University of Pennsylvania, 1810-1813. In recognition of whose variously active and eminently useful life this tablet is erected by York Alumni Association of the University of Pennsylvania, 1909."

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop

Christ Church, Montgomery—Church Improvement.

The congregation of Church people in Highland Park, Montgomery, which emerged into public Church life in February and assumed the name "Christ Church," reported to the Council in Mobile, 48 communicants. Rev. Mr. Claiborne became the minister of this congregation in February, taking up his residence on April 1. Then persons have been baptized (four adults). The congregation is now looking forward to purchasing a lot on a prominent street and moving the present building there. This has not been decided positively. Christ church was received into connection with the Council as an organized mission. The Sunday School grows steadily. There are twenty-five in infant class.

The Church of the Good Shepherd, colored, is under the minister of Christ church. The building has been overhauled and made as new. The congregations are growing steadily. The Sunday School has quadrupled in three months. Four men of Christ church are helping in the school. Beginning Trinity Sunday, they will be given a morning service in addition to the night service. This will be conducted by a lay reader with license to teach. There are six lay readers actively helping in connection with these two churches.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Closing Exercises of Valle Crucis Industrial School—Mission Work in the District—Clergyman Locked Out of Schoolhouse for Preaching "Dangerous Doctrines."

The closing exercises of the Industrial School at Valle Crucis took place on May 18. Bishop Horner opened the exercises with an address and short religious services. The Rev. H. A. Dobbin, the Rev. J. Norton Atkins and the Rev. Wm. R. Savage were present and felt gratified by the good work of both faculty and students. Bishop Horner has labored faithfully and spent much time, thought and money upon the work, foreseeing a noble future for this excellent school.

The Church people at Todd, Ashe county, have completed their nice little church, St. Matthew's, and much interest in the work is manifested by the people of various creeds who live near the church.

St. Luke's, Boone, the county seat of Watauga, the highest in altitude East of the Rocky Mountains, is nearing completion, but the small membership find it difficult to collect the means needed to finish and furnish this neat little church, built many years ago, but not until recently completed on churchly lines.

St. John Baptist church, the oldest of all in the Valle Crucis Associate Mission group of chapels, situated three miles from the central mission station, has recently been enlarged and beautified, until it is one of the loveliest in the District; the improvements a memorial to Rev. William West Skiles, an early worker at Valle Crucis, and one who did an immense amount of good for Christ and His Church among the noble people of the Hills. His grave is in the churchyard.

One of the clerical force of the Valle Crucis Associate Mission obtained the consent of a school committee to use the schoolhouse for services, but after preaching one sermon was locked out, "because of the dangerous doctrines he preached," which was the Gospel of Jesus Christ, by the way, and not "denominationalism," so-called. The whole community have been aroused, indignantly protesting against the ousting of one whose sole object is to enlighten and broaden dark and narrow views of the religion of the Christ the Master, who prayed that His followers might "all be one" as He and His Father were one. The committee above referred to are both members of a denomination which, because the dominating one in that community, deem it "their Christian duty to stamp out all forms of error" introduced into their midst!

Fourteen years ago in this same neighborhood a Bishop of the Church was prevented by threatening language and at the muzzle of pistols and whiskey bottles, from preaching in a schoolhouse, but he retired to a neighboring yard and on the front steps, under the grateful shade of "sugar trees," confirmed a class of 19 persons!

According to his usual custom, the resident minister of Blowing Rock has secured the valued services of clergymen for that popular resort during the months of July and August, thus giving these clergymen from the low country a breath of "the purest air" and a taste of "the purest water upon earth," while the local missionary can visit distant stations which he has sometimes to pass by during the severest months in winter.

The Convocation of Morganton will hold its mid-summer session at Blowing Rock, always alternating between that place and the famous community of Valle Crucis.

An automobile line is to be established between Lenoir and Blowing Rock, bringing that favorite rendezvous of Church people from the Carolinas nearer the railroad by four hours; the trip made in two instead of six hours, as formerly.

WASHINGTON

Rt. Rev. Alfred Harding, D. D., Bishop.

The Late Gen. John A. Kasson's Bequest to the Cathedral—Memorials to Bishop Satterlee Unveiled. Bishop Harding's Interest in the Sunday School Congress—Archdeaconry of Washington—Ordinations.

The Hon. John A. Kasson, for nearly fifty years one of the most conspicuous figures in political and diplomatic life of the country, died in Washington, last week, his home for many years, and was buried at Des Moines, Iowa, where he began his public life. He lived to the great age of eighty-seven years; and, from the scene of years of usefulness to the country, passed away, after a short illness, to "the rest that remaineth for the people of God." For, General Kasson was a Christian and true Churchman of the old plain school.

It was known to the Cathedral authorities of Washington that he intended to provide, in his will, for the support of the work of that chief Mission church of the Diocese; but none imagined, I suppose, that that provision would be on so munificent a scale as his will disclosed. After paying all of the several bequests, including a ten thousand legacy to the Orphanage of St. John's church, Washington, the rest of the great estate goes to the Cathedral Foundation, and to be known as "The Kasson Cathedral Endowment Fund." No part is to be expended "in mere ceremony, or formal rites, but rather for preaching the simple Gospel, and for deeds of charity."

The value of the estate is thought to approach a half-million of dollars, of which the Cathedral Endowment Fund will be the major part.

On Trinity Sunday morning, May 22, at the mid-day service, in Ascension church, Washington, a very strikingly appropriate altar and reredoes, a memorial to Dr. Satterlee, Washington's first Bishop, was unveiled by young Lee Holland and Henning Nelms, little son of the rector, the Rev. J. Henning Nelms. The Rev. Neilson Falls and the Rev. J. M. E. McKee, of Washington, assisted the pastor in the service, which closed with the Lord's Supper, in which several hundred communicants received, including representatives of many parishes of the Diocese.

Following the unveiling of the memorial, Mr. Nelms gave a short history of it, telling how it was the gift of near personal friends of the deceased Bishop, to whom his close friends were so devotedly attached, and who placed it in this church, which was for several years, and up to his death, the Bishop's Pro-Cathedral.

In a statement at the Washington Archdeaconry, on Wednesday, May 25, the Bishop of Washington expressed his wish, that it be made known that he took as large a part in the great Sunday School Convention, last week, in Washington, as he well could do. Of the part he took, only that of reading and prayer at the first night's mass meeting, in Convention Hall, was noted in the papers.

The new Archdeaconry of Washington met in St. Andrew's church, Washington, at 11 a. m., Wednesday, May 25, and was opened with the Holy Communion, at which the Bishop was celebrant, assisted by St. Andrew's new rector, the Rev. Jay Johnson Dimon, and the Rev. Charles E. Buck, rector of Rock Creek parish. The Bishop made an address. About seventy delegates were present.

The Rev. Arthur S. Johns, secretary of the Diocesan Convocation, was chosen temporary secretary, and the Rev. Edward S. Dunlap, of St. John's church, permanent secretary. Mr. C. J. Hedrick was elected treasurer. The Rev. George H. McGrew, D. D., of Silver Spring parish, was chosen to preside in the absence of both Bishop and Archdeacon.

The Rev. Messrs. Devries and W. J. D. Thomas made warmly appreciative remarks upon the faithful work, for several years, of Archdeacons Williams and LaRoche; and the Archdeaconry passed resolutions of a like spirit, in honor of those brethren no longer in office.

A cordial vote was given, thanking the ladies of St. Andrew's for their gracious hospitality to the Archdeaconry. The Bishop also made the ladies a happy speech, after luncheon, in appreciation of their kindness in the premises.

At the Bishop's request, the Archdeaconry, by a rising vote, congratulated Mr. William D. Baldwin upon his improved health, and itself upon his honored presence at the meeting. Mr. Baldwin, senior warden of Epiphany parish, was for many years our admirable Diocesan Missions treasurer.

On Trinity Sunday, May 22, at 11 a. m., in St. Mark's church, Washington, Mr. Karl Morgan Block, of this year's Virginia Seminary class, and Mr. Jay Preston Stoner, were made deacons, by the Bishop of Washington. The sermon was by the Rev. Dr. Devries, of St. Mark's. Mr. Block becomes chaplain of Woodberry Forest School, and Mr. Stoner will be assistant in St. John's parish, Georgetown.

W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Graduating Exercises at St. Paul's School, Lawrenceville.

The graduating exercises at St. Paul's Normal and Industrial School, Lawrenceville, were held on May 22. About 1,200 persons were present, of whom 150 were white.

The baccalaureate sermon was preached by Bishop Lloyd, whose subject was "Heavenly Citizenship," basing his concourse on Phil. 3:20. His sermon was able, inspiring and helpful. The graduates numbered 43.

The prize winners in the senior-middle oratorical contest were George Townsend, senior, first prize, $10 in gold; second prize, $5 in gold, Emma Fitzgerald, senior; third prize, $3 in gold, Albert Briggs, middler.

Beatrice Odell Green, of Lawrence-

ville, was the valedictorian. The alumni address was delivered by Francis Eger Pree, of the class of '05, Washington, D. C. The commencement address was by the Rev. George B. Howard, D. D., the able and scholarly divine of Petersburg, Va. Both Mr. Pree and Dr. Howard made splendid addresses. The closing remarks by Archdeacon Russell were made in his usual happy manner. In the absence of Bishop Randolph, who could not be present, Bishop Coadjutor Tucker presided and presented the diplomas, making a most helpful and appropriate address.

Work at Christ Church, Buena Vista.

Bishop Tucker visited Christ church, Buena Vista, on May 13, and confirmed a class of 13 candidates, incidentally stating that he had 13 children.

On May 10, of last year, Bishop Randolph confirmed a class of twelve in this church. When the Rev. E. B. Snead took charge of Christ church, on December 17, 1908, there were 25 communicants. Twenty-three have been received by confirmation and five by letter, since Mr. Snead's incumbency.

The Great Bridge Chapter of the Daughters of the American Revolution have undertaken the work of restoring the historic grave-stones in old St. Paul's churchyard, Norfolk, many of which mark the last resting-places of noted men and women of past generations. Many of the slabs have sunk into the ground. These are being raised, and the almost illegible inscriptions restored by competent stone cutters. The Daughters deserve unstinted praise for this labor of love, and their work will add greatly to the historic interest of Old St. Paul's.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Death of the Rev. Dr. Wm. P. Orrick.

The Rev. Wm. P. Orrick, D. D., rector for over thirty-six years of Christ church, Reading, died on Saturday, May 21. His funeral was held in the church on Tuesday, May 24, the Bishop of the Diocese in charge, and attended by about twenty-five of the clergymen and by many of the representative laymen of the Diocese. The church was crowded by parishioners and friends of the late rector, whose ministerial life, except for eight years, had been given to that one parish. The Bishop departed from the usual custom at such times, and made a most fitting tribute to the life, character and work of Dr. Orrick, speaking of his self-effacement, his natural modesty, resulting in his declining the office of Bishop, to which he was elected more than once, to his unselfishness and generosity, his great kindliness and charity, his faithfulness as parish priest, his loyalty to the Bishop and Diocesan work, his unfailing interest and support of all matters of Diocesan importance; his interest in and zeal for Missions, his fine civic life, and his beautiful consistent life as a Christian.

The choir of St. Barnabas' church, Reading, united with the choir of Christ church and splendidly rendered the hymns and anthems both in the church and at the grave in the Charles Evans Cemetery.

At the close of the service the clergy met and adopted the following minute:

"On the twenty-first day of May, 1910, the Great Head of the Church called from the labors of earth to the higher service of Paradise, our beloved brother and co-worker, the Reverend William Pendleton Orrick, D. D., rector of Christ church, Reading, Pa. We therefore desire to place upon record our sense of loss which we as individuals have sustained, and in which our whole Diocese also shares.

"Dr. Orrick was the oldest parish priest in continuous charge in this Diocese. He was intimately associated with all of our Diocesan interests, having served on many of the most important committees through which the work of the Diocese is reduced to system and made effectual. With the exception of one year, he served as the secretary of the Standing Committee from the day of the formation of the Diocese until our last Convention, when he declined nomination to membership in that body.

"The entire ministry of Dr. Orrick was exercised in the State of Pennsylvania. Upon his ordination in 1865 he was sent as a missionary to Cameron and Elk counties, in what afterward became a part of the Diocese of Pittsburgh, where with Emporium as a centre, he carried on all the missionary work in what was known as the "Lumber Region." In the year 1866 he was called to the rectorship of St. John's church, York, where he remained until 1873, when he was called to Christ church, Reading.

"For several years he served as the Dean of what was then known as the "Schuylkill and Lehigh Convocation," covering the district now known as the Reading Archdeaconry. This service, which he performed with marked efficiency, not only made him familiar with the missionary work and needs of this portion of the Diocese, but enlisted an interest in that work which continued throughout the whole course of his subsequent ministry.

"In the personal character and attainments of our departed brother we recognize a full measure of those qualities which combine to make a successful parish priest. His piety, learning, affection, singleness of purpose, high sense of duty, cheerfulness, faith, hope and charity, although far from obtrusive, were at all times conspicuous, affording a model of ministerial faithfulness which we may well follow, considering the end of his conversation, "Jesus Christ, the same yesterday, to-day, and forever."

"While we express our deep sense of loss at the removal of one whom we had learned to love, we bow in humble submission to the behest of Him who "Doeth all things well," and pray that the soul of William P. Orrick may rest in peace, "while Light perpetual shines upon him."

(Signed) MARCUS ALDEN TOLMAN,
BENJAMIN S. SANDERSON,
JOHN MITCHELL PAGE,
Committee.

Rev. Eugene S. Pearce has resigned the curacy of St. Paul's church, Albany, N. Y., to accept the rectorship of Christ church, Troy, N. Y. He assumes charge of the parish on June 12.

The Rev. Dr. J. T. Hutcheson, having resigned the editorship of the Church News, West Texas, requests that all communications for the said paper be sent to its new editor, the Rev. Albert Massey, Boerne, Texas.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

Seventy-first Convention of the Diocese.

The seventy-first Convention of the Diocese of Missouri was held at Christ Church Cathedral, May 24-26. The preacher at the opening service was the Rev. T. Courtney Jones, of Old Orchard.

The Bishop's address dealt mainly with matters of Diocesan interest, but among other things Bishop Tuttle declared himself opposed to the creation of the office of Suffragan Bishop, and also to the proposed Canon concerning the election of a Presiding Bishop.

A strong movement was made during the Convention toward having a Coadjutor-Bishop for Missouri. The Bishop gave no opinion, but placed himself in the hands of the delegates. A committee was appointed to consider ways and means and to report at the next Convention.

A committee appointed to consider the proposed Preamble to the Constitution, presented a majority report against it, which with a minuority report in favor of the Preamble was laid on the table.

The pledge system of raising money for Diocesan Missions was abolished and henceforth every parish and mission will be apportioned.

The delegates to the General Convention are: Clergy—Rev. A. A. V. Binnington, St. Louis; Rev. D. C. Garrett, St. Louis; Rev. H. P. Horton, Columbia; Rev. L. F. Potter, Kirkwood. Laymen—H. L. Chase, Ferguson; F. N. Judson, St. Louis; T. C. McMaster, St. Louis; T. Scovern, Macon.

The alternates, both clerical and lay will be elected by the Standing Committee.

The Rev. B. F. Read, rector of Grace church, St. Louis, has resigned. Grace church parish and the Holy Cross Mission have become one, and the Rev. G. T. Taylor has been appointed priest in charge. The property formerly known as Holy Cross will be sold.

Ordinations.

Prof. Brewster R. Allabough, M. A., was ordained to the diaconate by Bishop Whitehead, at St. Stephen's church, Wilkinsburg, Pennsylvania, on Friday morning, May 20. He was presented to the Bishop by his long time pastor and friend, the Rev. Austin W. Mann, M. A. The ordination sermon was preached by the Rev. C. Orvis Dantzer, M. A., rector of All Souls' church, Philadelphia. The interpreter was the Rev. Dr. Chamberlain, vicar of St. Ann's church, New York. The Rev. George F. Flick, priest-in-charge of All Angels' mission, Chicago, took part in the service. A missionary service was held in the evening, in the church, with addresses by Bishop Whitehead, the Rev. Messrs. Speers (the rector), Mann, Dantzer, Flick and Allabough. It was held in the parish service. It was held in the parish house. Addresses of congratulation were made. A set of stoles was presented to the newly-ordained deacon. Mrs. Zane, of Wheeling, presented to him a cross of gold to wear with his watch chain. Among the ladies present at the services and reception were Mrs. Mann, of Cleveland, and Mrs. Flick, of Chicago. There was an attendance of at least 200 of the deaf of greater Pittsburgh and neighborhood.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Proceedings of the Annual Convention.

The forty-second annual Convention of the Diocese convened in St. Paul's church, Syracuse, the Rev. James Empringham, rector, at 4:30 p. m., May 24. The most interesting and significant events in connection with the Council was the resolution calling for a change of the name of the Church, the election of the deputies to the General Convention, and a turning down of a resolution endorsing Union Labor in so far as the Typographical Union is concerned.

The Bishop's address, aside from his devoted zeal always for Missions, which he again expressed strongly in his address, dwelt mostly with affairs of the Diocese. He commended the formation of Men's Clubs and particularly of the Men's Club of the entire Diocese, recently formed. This Club the Bishop expressed the hope, might become a mighty factor in arousing greater interest in Missions throughout the Diocese. He appealed also for the building and equipment of a proper residential hall and resident clergyman to administer to the average five hundred students of Cornell University who are Churchmen, saying that the one parish in Ithaca could not possibly meet the demands and requirements of the situation.

On organization of the Convention Rev. J. W. Clarke was elected as secretary, who named as his assistant Rev. W. Curtiss White. The Rev. James K. Parker, who has been secretary for years, is seriously ill. A rising vote of sympathy was extended to him, as an official of the Convention. A vote of sympathy was also given to a number of other clergy of the Diocese who are sick.

All the members of the Standing Committee were re-elected as follows: Rev. John R. Harding, D. D., Rev. E. H. Coley, Rev. W. DeL. Wilson, D. D., Rev. Robert M. Duff, D. D., and Messrs. William D. Dunning, John R. Van Wagenen, George T. Jack and Edgar C. Emerson.

Deputies to the General Convention were elected as follows: Clerical—Rev. Messrs. H. S. Longley, F. W. Eason, F. N. Wescott, H. G. Coddington, D. D. Lay—Thomas R. Proctor, Geo. M. Weaver, Hon. Geo. Underwood, Hon. Charles Andrews.

Somewhat of a stir was created when the Rev. Ivan Merlinjones offered a resolution calling for the Union label of the Typographical Union to appear in the Journal and on all printed matter and official papers of the Diocese. Rev. A. L. Byron-Curtiss was the only one to speak in its favor. He cited the work done by Presbyterians for labor and appealed to members of the Convention that the Church take this small step of sympathetic expression with the mighty hosts of working people endeavoring to help themselves. It was quickly tabled, however, only a few of the clergy voting in the negative.

What precipated the most animated discussion during the entire sitting of the Council was a resolution, offered by Rev. Karl Schwartz and seconded by Rev. W. E. Jones, calling upon the deputies to the General Convention to work and vote for a change of Name of the Church. The text of the resolution as introduced was as follows:

"Whereas, the development of our Church in this land has rendered her present legal title increasingly misleading and inadequate,

"Resolved, That this Convention desires to place itself on record as favoring such legislation as will lead to the adoption of a legal title for our Church that will adequately set forth to the world her claim to be the true American Catholic Church for the American people."

Rev. Douglass Matthews, a pronounced broad Churchman, denounced the resolution. He was followed by ex-Chief Justice Charles Andrews, who moved to table it. This was voted down. Then followed a long and spirited debate, during which a motion was made to refer it to the Committee on Constitution and Canons. This, too, was voted down with the same emphatic nays as before, which showed that the spirit of the House was to decide the question. After still further debate, during which some objections were made to the terminology of the resolution, the Rev. Mr. Schwartz changed his resolution by striking out the word "legal" and substituting for "the true American Catholic Churh for the American people," the words "a true branch of the Holy Catholic Church." In this amended form it was passed by a mighty roar of yeas, while not a negative vote was heard when it was called for. The resolution as finally passed is a positive step in advance for this conservative Diocese, for it voted unanimously for a "change of name."

Notes.

The Alumni of the General Seminary held a banquet at noon of May 24, in the Lockwood memorial house. The following officers were elected: President, Rev. John A. Staunton; vice president, Rev. R. M. Duff, D. D.; secretary-treasurer, Rev. R. J. Phillips.

A telegram of sympathy was sent to the Rev. James A. Kidder, of Owego, who, in extreme age and feebleness, was unable to attend.

The Berkeley men held their election with a dinner at a hotel. President, Rev. James K. Parker; vice president, Rev. J. W. Clark; secretary-treasurer, Rev. C. D. Broughton.

The old students of St. Andrew's Divinity School, maintained in the Diocese during the life of Bishop Huntington, banqueted at hotel St. Cloud, in the evening of May 25, after adjournment of Convention. Rev. William Cook was elected president, Rev. Jas. K. Parker, vice president, and Rev. H. E. Hubbard, secretary-treasurer. The association has recently gotten out a history of this old "School of the Prophets."

The Society of Mission Priests held their annual meeting during the Convention. It is composed of about a dozen priests, pledged to hold missions as the Bishop directs. Five successful missions have been held during the past year, all in rural parishes. The officers were re-elected. Rev. W. W. Way, director, Rev. W. C. McKim, vice director, Rev. C. C. Wadsworth, secretary-treasurer.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.

Convocation Meetings—Sunday School Conference—Illness of the Rev. A. J. P. McClure—Diocesan Board of Missions—Bequests.

The Convocation of Chester held its annual meeting in the Church of the Holy Trinity, West Chester, on Tuesday, May 24. The officers were re-elected; the apportionments and appropriations were made.

It was decided to secure sites for new missions at Darby and Eddystone. The employment of a general missionary was considered. Two of the clergy volunteered to take duty at such times and places as the Dean would wish them.

Under the arrangement of the Sunday School Association of the Diocese, a Sunday School conference was held in the parish house of All Saints' church, Norristown, on Thursday, May 26, beginning with the consideration of the primary department under the leadership of Mrs. John Loman, at 3:30. At 4:30 Mr. E. H. Bonsall was the leader on Bible Classes. Supper was served at 6, and at 7:30 the topic was the Sunday School Teacher. The Preparation of the Lesson was the subject of the address by the Rev. Wilson R. Stearly. He was followed by the Rev. W. Herbert Burk, who spoke on The Preparation of the Lesson.

The sixty-sixth meeting of the Convocation of West Philadelphia was held in St. Mary's church, Hamilton Village, on Thursday, May 26. The officers were re-elected: Rev. Clarence W. Bispham, secretary; Mr. W. D. Squires, treasurer, and Major Moses Veale, lay delegate to the Board of Missions. It was decided to purchase a lot at Fifty-fourth and Springfield Ave. and start a new mission there. Consent was given to St. Anna's mission to erect a parish house on their vacant lot, the lower floor of which will be occupied by stores. This will add much to the income of the parish, as it is located on a very prominent corner. The Church of the Holy Comforter was chosen as the place of the next meeting.

The Convocation of South Philadelphia held a business meeting in the Church House on Monday afternoon, May 16, re-elected the officers and made the apportionments of the sums to be raised and appropriated to the missions.

It will grieve the friends of the Rev. Alfred J. P. McClure, the treasurer of the General Clergy Relief Fund, to learn that he has been suffering from a severe nervous breakdown for several weeks, coming from the anxiety and exacting duties of his position. There is nothing in his condition to cause alarm.

The Convocation of Germantown at its meeting in the Church of the Holy Innocents, Tacony, besides re-electing its officers and making the apportionments and appropriations appointed a committee to take steps for the establishment of two new missions within its boundaries.

The Diocesan Board of Missions held its annual meeting in the Church House on Monday, May 16, re-electing for the twenty-first year its secretary, the Rev. T. William Davidson, and its treasurer, Mr. E. H. Bonsall for the eleventh year. It apportioned the $18,500 voted by the Convention

to be contributed by the parishes, among the Convocations as follows: Chester, $2,350; Norristown, $1,600; Germantown, $3,775; West Philadelphia, $1,950; North Philadelphia, $4,025; South Philadelphia, $4,800, and made the following appropriations to the Convocations for the carrying on of their work: Chester, $2,700; Norristown, $2,000; Germantown, $4,500; West Philadelphia, $2,500; North Philadelphia, $3,800; South Philadelphia, $4,000. The applications for assistance by the Convocations for awards under the $10,000 from the bequest of the late George C. Thomas were referred to a committee to report to an adjourned meeting a week later. On that day the Board voted the following sums: To the Convocation of Chester, for the establishment of a mission at Eddystone, $1,500; to the Convocation of Norristown, for the completion of the Washington Memorial chapel, Valley Forge, $2,000; to the Convocation of Germantown, for the payment of a mortgage on St. George's chapel, Richmond, $2,300; to the Convocation of West Philadelphia, for the purchase of a lot to establish a new mission at Fifty-fourth and Springfield avenue, $2,500; to the Convocation of North Philadelphia, towards the completion of the payments on St. Bartholomew's parish house, $2,000; to the Convocation of South Philadelphia, for the erection of a parish house for St. Paul's memorial church, $2,000. The board, by resolution, congratulated its secretary upon his having been the only one who has been connected with the Convocation system as an officer continuously for the entire twenty-five years that it has been established. The board has also asked the parishes to take an offering besides their apportionment to create a fund on which the board may draw in cases of emergency.

$15,000 was willed by Mrs. Estella P. Melville to endow three free beds in the Episcopal Hospital, Philadelphia.

By her will Jane Gunner devised $3,500 in trust for the benefit of her niece, Jessie Watts, at whose death the trust fund is to be continued for the support of an assistant minister at Old Christ Church.

A contingent bequest of $500 is made in the will of the late Mary C. Bryan to the Church of the Covenant, which is also made the residuary legatee.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Testimonial to a Faithful Lay Reader. Rectory to be Built at Buffalo—Land Bought for Hospital at Lander.

The vestry of the church at Sheridan recently presented a Prayer Book to Mr. Edwin J. Loney, before his leaving the town, as a token of their high appreciation of his faithful labors as lay reader.

A "cooking school" was recently conducted by the Woman's Auxiliary, with very satisfactory financial results.

Although, through delayed delivery of a telegram, Bishop Thomas was unable to reach Buffalo in time for the funeral of Rev. Dr. Onderdonk, he met the women of the church, and arranged with them for the early erection of a rectory. At the meeting itself, nearly $90 was raised. The parish house fund in the bank amounts to $1,000.

The Sunday School has been continued in spite of the fact that no Church services have been possible for a very long time.

Rev. W. H. Sparling will go from Sheridan to Buffalo one Sunday in the month, for the present.

The Double Temple Society of New York recently sent $300 to the Church at Glen Rock, enabling the payment of the last indebtedness upon the building.

A whole block on Capitol Hill Addition, Lander, has been purchased by the Hospital Committee, and deeds for the property will shortly be forwarded to the Bishop. The town, by a special ordinance, has guaranteed the free use of water for Hospital purposes. Ground has been broken for the State Institution for the Feeble-minded.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D. D., Bishop.

Annual Convocation—Ordinations—Womans' Auxiliary.

The annual Convocation met May 17, 18 and 19, in St. Luke's, Chickasha. It was well attended. The Bishop's address showed some marked gains in Church property and other signs of growth. New churches have been built at Shawnee and Enid, and a church hall for young women begun at the State University, at Norman, and valuable lots secured in several places. The number confirmed, 206, is larger than in any previous year. A petition to the General Convention to divide the District was finally shaped and a line of division recommended.

On May 18, two deacons, Ray W. Magoun and William H. Talmage, were ordained. The presence of Rev. H. P. Silver, department secretary of the Board of Missions, added much to the interest. He made two most helpful addresses.

On Trinity Sunday, in St. Paul's Cathedral, Oklahoma City, Bishop Brooks ordained to the diaconate Mr. Henry H. Fay and Mr. Harold L. Bowen. Mr. Fay will be minister at El Reno; Mr. Bowen, assistant at the Cathedral.

The address of the R. W. Magoun is Shawnee, Okla. That of Rev. W. H. Talmage, McAlister, Okla.

The Woman's Auxiliary had its annual meeting, as always, at the time of Convocation. Its work showed marked progress and better pledges were made to various objects, at home and abroad, than ever before.

The delegates to the General Convention are: Rev. Dr. J. M. D. Davidson and Mr. John R. Rose. Alternates—Rev. H. J. Lloyd and Mr. R. A. Fuller.

Windows Illustrating Church History.

The newly completed edifice of the Church of St. Jude and the Nativity, Philadelphia, contains some interesting stained glass. In one window appear the seals of the three Dioceses from which the American Church derived its episcopate, viz.: Canterbury, London and Aberdeen. The three windows of the chancel are extremely interesting, not only for beauty of color and design, but on account of the unhackneyed nature of their subjects and the apt way in which are indicated three important epochs of the history of the Church. The first illustrates the founding of the Church in Britain. In a grove under the shadow of a huge cross, we see a concourse of people receiving the Gospel from St. Alban, the protomartyr of Britain and predecessor of St. George as Patron Saint of England. The next window illustrates the period of the Reformation in the depiction of Archbishop Cranmer in prison. The remaining window shows the organization of the American Church as an independent body in the State. Representative Churchmen are seen gathered in old Christ church and Bishop White is presiding. The design of this last window is a modification of one in old Christ church..

Church League of the Baptized.

The Church League of the Baptized was founded by Miss Louise Winthrop Koues, with headquarters at 507 North Broad street, Elizabeth, N. J. The object of the organization is to aid in securing pensions for clergy and for their widows and orphans. It is auxiliary to the $5,000,000 Clergy Relief and Pension Fund Commission. Miss Koues originated the plan of the League during a long stay in a hospital, resulting from a severe accident Pondering over the inadequacy of the funds for clergy relief the thought came to her: "Ten cents yearly from every baptized member of the Church! That will do it," she said to herself, "and if ever I get off this bed and out of this hospital, I am going to start getting those ten cents." The first Chapter was organized April, 1901, by the Rev. Arthur H. Judge, in St. Matthew's church, New York, with Mrs. C. S. Krans, directress, and is still doing good work. In October of the same year Chapter No. 2 was organized in Grace church, Anniston, Ala., with Mrs. Hambleton Shepperd, directress; and soon afterwards Chapter No. 3 was organized in Anniston, and No. 4 at the Church of the Evangelist, New York. At the close of 1909, the records showed 284 chapters enrolled, and the offerings had increased from $740.58 of the first three years to $3,048 for 1909.

Miss Koues asks every Churchwoman to send her, now, a post-card pledge that she will make the effort to have a new Chapter started, and send her, by September 1, another card giving the result of her efforts.

Ten cents a year from each baptized member of the Church is a modest sum to ask, and for a purpose so excellent it would seem that Leagues might be organized in every Church congregation in the United States.

The Beautiful Tyrian Purple.

One of the richest and handsomest colors is called Tyrian purple. This color is obtained from a dye which is prepared from a little shell fish named the Tyrian rock shell.

This beautiful dye was discovered in very ancient times. It was manufactured principally near the city of Tyre, and this is the reason it was called Tyrian purple.

As each rock shell yielded but a few drops of coloring matter, this Tyrian purple was a very costly article. It was worn usually only by kings or by those of royal birth, and even to this day it signifies that the wearer holds a very high rank.—Apples of Gold.

Revival power has propelled the Church in its forward movements. So it has been all along. So it will be whenever and wherever such movements shall take place.

Personal and News Notes.

The Rev. Samuel B. Eshoo has resigned the charge of Christ church, Susquehanna, Pa., after service there of nearly ten years.

The Rev. Dr. Beverley E. Warner completed the seventeenth year of his rectorship of Trinity church, New Orleans, on Whitsunday.

The Rev. Arthur E. Woodward, lately ordained deacon, will assist the Rev. William Du Hamel, rector of St. Paul's church, Little Rock, Ark.

The Rev. William A. Barr, dean of Christ church cathedral, New Orleans, preached the baccalaureate sermon at Tulane University, on Whitsunday.

A memorial service for the late King of England was held in St. Peter's church, Gulfport, Miss., by the rector, the Rev. H. H. Sneed. It included portions of the Burial Service, singing by the choir and an address by the rector.

To meet the demand for missionary literature called out by the present revived interest in missionary endeavor, Thomas Whittaker, Inc., have re-issued new popular editions of Bishop Walsh's "Heroes of the Mission Field" and "Modern Heroes of the Mission Field."

Rev. Andrew J. Graham, rector of Christ church, Rochester, N. Y., with his wife and daughter, sail from New York in the Vaderland June 11, for Antwerp to be in Europe three months. Their address will be care of American Express Co., 11 Rue Scribe, Paris.

The Rev. Thomas J. Bigham will leave the charge of St. Agnes' church, St. Mary's and St. Martin's church, Johnsonburg, Pa., to become chaplain of the Laymen's Missionary League, Pittsburgh. His address after June 1 will be 512 Lewis Block, Pittsburgh, Pa.

The 75th anniversary of Columbia Institute, Columbia, Tenn., was celebrated, on Friday, May 13, with enthusiasm and hearty enjoyment. Mrs. H. P. Figuers cordially welcomed the visiting alumnae and gave an interesting sketch of the institution. Miss Mary H. Myers responded to the address of welcome and tributes were paid to Dr. George Beckett, who became principal of the school in 1866, and to whom great credit is due for its reorganization and subsequent success; also to Mrs. Mary Martin, Miss Susan Polk, Miss Bristow and others who have labored for its advancement. The Rev. W. B. Capers is the present efficient principal of the school and rector of St. Peter's church, Columbia.

A special service, coincident and in unison with the obsequies of King Edward VII, was held in St. Philip's church, Charleston, S. C., on Friday, May 20. The service was conducted by the Rev. S. Cary Beckwith, rector of the church, assisted by the Rev. John Kershaw, D. D., of St. Michael's church, and the Rev. Robert Wilson, D. D., chaplain of St. Andrew's Society, of Charleston. The St. Andrew's Society and the Hibernian Society, of Charleston, united with the St. George's Society in attendance upon the service, and there were also present several other societies, clergymen of various denominations, foreign consuls, United States officials, besides a large congregation generally. The pulpit was draped with St. George's flag.

Family Department.

Testimony.

"Go, tell they friends," the Master said,
My longing was to stay
In the new heaven of His peace,
And watch my Lord alway;
But He commands me to proclaim
A Gospel of glad news;
To my own people am I sent,
And how could Love refuse?

And this is what the Lord has done
In His strange love of me:
The evil spirits He cast out,
He healed me, set me free;
He touched my heart and made it strong,
With rhythmic joy to beat,
He laid His hand upon my head,
And all my thoughts grew sweet.

This, too, is what my Lord has done:
He saw my mad fierce sin,
And cleansed me from it wondrously,
Making me clean within.
I am a child, born to new life,
Redeemed, restored, forgiven;
Henceforth I walk through ways of peace,
To light, and home, and heaven.

For I have seen the Lord. My eyes
Have gazed into His face.
And oh! my people, if you knew
The wonder of His grace!
Who has once felt His touch of love
Can never be the same;
Life broadens into perfectness
By power of His great name.

Oh, let me take you to my Lord!
The way is never long.
The very skies look down and smile,
The winds sing hope's glad song;
And when He looks at you and speaks
Sorrow is not, nor care;
All the world's sin is borne away,
And heaven is everywhere.

—Marianne Farningham.

For the Southern Churchman.

Peter Trimble Rowe, Bishop of Alaska.

By the Rev. F. E. J. Lloyd, D. D.

Bishop Rowe is the most picturesque figure, as he is the most heroic missionary, in the Episcopal Church. The only man who has ever borne the title Bishop of Alaska, he has justified that title by his wonderful work.

This simple modest man knows, or seems to know, everybody in the huge territory of Alaska: the miner, the saloon-keeper, the gambler, the storekeeper, the government officer, the judge, the doctor, the brave, the buck, the squaw, the papoose and the medicine man, and to almost all of these, at one time or another, he has been pastor, priest, Bishop, friend and brother.

Bishop Rowe went to Alaska in 1885. Since that time he has been at his own home (though he is married and has children), but two out of the twelve months of each year. During these remaining ten months he has been on the road (as the travelling man has it), when it was possible to find it. One of the Bishop's great journeys lasted over fourteen months. He has covered as much as 25,000 miles on one of his record-breaking trips, but in no single year has he made less than 2,500 miles. His jurisdiction covers the whole of the territory of Alaska, and, if he is to do the work for which he was appointed, these tremendous journeys are inevitable.

With headquarters at Sitka, "the most lovely place in Alaska," as Dr. Rowe proudly describes it, his travels thence carry him northward more than three hundred miles within the Arctic Circle, but a short distance from the Arctic Ocean. He has fifteen stations of white people and fourteen for natives—Indians and Esquimaux. He has established hospitals, whose ministrations are at the service of everybody, at Fairbanks, Valdez, Fort Yukon, and Ketchikan, and schools at Point Hope, Anvik, Neena, Ketchikan and at a large number of native stations. The excellence of his schools may be judged from the fact that the Ketchikan school is reputed to be the best in Alaska, and the government has made overtures looking to bringing it under control of its authorities.

So completely has the Bishop won the confidence of the Alaskan natives that he has been able to see them at close range and study their dispositions with accuracy. He has found them, almost invariably, trustworthy, very musical, docile and faithful. Their oddities of expression have been the source of much amusement and diversion and some of which he has related to the writer.

On one of his journeys the missionary-bishop's dogs gave out, and, on reaching a settlement, he instructed his Indian guide to select and buy others. But the Indian would not do this on his own responsibility, the Bishop must see for himself. Accordingly several dogs were bought until but one more was necessary. A promising dog was brought for their inspection. Dr. Rowe thought well of him. Peter (the Indian), opened the animal's mouth, made a careful examination of his teeth, lifted his paws, looked at them dubiously, and turning to the Bishop, shook his head and said, "No." "Why," asked his master, "that looks like a ,god dog, Peter." "No, no Bishop," came the emphatic objection, "Him no good, Bishop; him too long time dog."

Another time when the Bishop had lost his bearings and it became necessary to enquire the way, he asked direction of an old Indian he chanced to meet, and whom he had known for some years, who replied: "You go north, Bishop, 'till the earth tips the other way, and then forty miles east."

The sublime solicitudes of Alaska have everywhere been penetrated by this indefatigable pioneer. He was the first white man to invade many of them and be blazed the trail which was later used by the thousands of prospectors, who sought wealth in the famous Yukon district. The Bishop speaks with enthusiasm of the pleasant features of his work, of the unpleasant he seldom speaks. He has, however, made some references in conversation with the writer, to the hardships encountered on the long winter journeys. Going, for weeks at a stretch, between stations, hundreds of miles apart, camping in the snow every night at five o'clock, stripping and changing every bit of clothing with the thermometer registering sixty-five degrees below zero, in order to dry it out in preparation for the next day's travel, cooking food, attending to the dogs, building a circular fire around the camp to scare the wolves, all this taking three hours, before resort is had to the blanket and sleep under the open sky. The awful calm of the night is rarely broken, save by the dismal howls of hungry wolves below or the rustling of the splendid Aurora above. Four o'clock in the morning ends the night's rest, and an hour later the trail is resumed and followed as before.

Late one evening, after weeks of toilsome travel, Bishop Rowe drew near to the northernmost settlement in Alaska, whither he had gone for the sole purpose of cheering the members of two families from the United States, who had settled there the previous year. Approaching a hut he heard issuing from it the words of well-known sacred song, which gladdened him much. Going within he was greeted with the welcome worthy of a king. He had hardly seated himself before the comfortable stove when the lady of the house related that but a few days before she had declared to her husband that she could not bear the isolation of this place another year, and that she would give everything she had if she could but "go to a show or hear a preacher."

Bishop Rowe was unanimously elected Bishop of Wyoming in 1907, but he declined the election. He prefers to remain in Alaska, with its interesting people, in the hearts of many, if not most of whom, he is enshrined as the "Apostle of Alaska."

Chicago, Ill.

The Shepherd True.

I was wandering, sad and weary,
When the Saviour came unto me;
For the paths of sin were dreary
And the world had ceased to woo me.
And I thought I heard him say
As he came along his way:
"Wandering soul, O, do come near me:
My sheep should never fear me;
I am the Shepherd true."

At first I would not hearken,
But put off till tomorrow,
Till life began to darken,
And I grew sick with sorrow;
Then I thought I heard him say
As he came along his way:
"O, wandering soul, come near me:
My sheep should never fear me;
I am the Shepherd true."

At last I stopped to listen—
His voice could ne'er deceive me—
I saw his kind eye glisten,
So anxious to relieve me;
Then I know I heard him say,
As he came along his way:
"O, sinful soul, come near me:
My sheep should never fear me;
I am the Shepherd true."

Then he laid me on his shoulder,
As tenderly he kissed me;
And he bade my love grow bolder,
For he said that he had missed me.
And now I hear him say,
As we go along his way:
"O, trembling soul, keep near me:
My sheep should never fear me;
I am the Shepherd true."

I thought his love would weaken
As more and more he knew me;
But it burneth like a beacon,
And its heat and light shine through me.
And I ever hear him say,
As we go along his way:
"O, loving soul, keep near me:
My sheep should never fear me;
I am the Shepherd true."

—F. W. Faber.

Forty Days After Easter.

During the forty days that our Lord tarried on the earth after his rising from the dead, he showed Himself on various occasions to His disciples and apostles. These are called the appearances of Christ, and are generally reckoned as ten in number, in the following order:

To Mary Magdalene, John xx. 11; to Cleopas and another, Luke xxiv. 18; to Peter, Luke xxiv. 34; to the Apostles, etc., without Thomas, John xx. 19; to the Apostles with Thomas, John xx. 26; Mark xvi. 14; to seven of the Apostles, John xxi. 1; to the Apostles in Galilee, Matthew xxviii. 16; to five hundred at once, 1 Corin. xv. 6; to James, 1 Corinthians xv. 7; to the eleven at the Ascension, Mark xvi. 19.



Changes.

One of the signs of advancing age is a dislike for changes. An innovation is made, and you complain. Really it is not much of an advance—only a slight variance—but you don't like it. The chances are altogether that your objection is not due to the merits of the case, but to the fact that your years are conquering you instead of you conquering them. If you want to keep young, keep moving; for remember, that the world is moving, and is bound to change.

All growth means change. Ten years ago that sturdy lad of yours was a baby. Ten years ago your automobile was a bicycle. Ten years ago a wireless message was a foolish dream. Ten years ago the moving pictures did not move. But ten years has shown advance, and advance means progress, and progress means change.

Nature, when left alone, changes slowly and little, but when man begins to express himself, he changes nature. The ore in the mountain side becomes in time steel rails; the tree becomes a bookcase; the sheep's back becomes a sweater; the clay becomes a brick in the foundation of an immense office building. All this speaks of growth as well as change.

Men are studying, thinking, acting, and all these prompt advance, which invariably means change. You might as well get in line. You can not always be just as you have been, or do just as you have done. The world is progressing; people and customs are changing.

Go back to your old college. Do you know all the professors? A few of them but the entire personnel of the faculty has changed. New men, younger men, are now in the front rank of influence and popularity. The entire student body is changed. Even the old songs have been replaced. There is a new popular college yell; the slang itself has been revised; new buildings have gone up; new courses opened; new electives offered; football and baseball have changed; a foul tip is now a strike; a forward pass is in order.

Go to your old home—the main street is changed; the old stores have passed into new hands and have been rebuilt; the old school has put in a gymnasium and an industrial department.

And the de. old church—the same building, but they have a new minister and new hymn books. The choir has been changed; the order of service differs, but somehow you do not feel out of place. At first you feel a little strange, but when you hear the same old truth preached and the same grand old hymn sung, you are at home again! The secondary changes are overlooked in your loyal love for primary principles.

Principles after all do not change; neither do eternal truths. In church, in state, in city, in school, everywhere, let us be ready to live in sympathy with changing scenes, methods and forms, but let us ever be loyal to truth and righteousness, remembering that to be "set" may mean to stagnate and grow old, while "to change" should mean to grow and keep young.—John Timothy Stone in The Interior.

How a Difficulty Was Settled.

"Pompey was about to dedicate the Temple of Victory, upon which his name and honors were to be inscribed. The success to be commemorated had been achieved during his third consulate. The question arose whether the proper form for the numeral should be tertium or tertio. The matter in dispute had been submitted to the most learned experts in Rome. As is the right and custom of learned experts, they took exactly opposite sides. As a final authority, Pompey referred the point to Cicero.

"But Cicero was unwilling to pronounce a positive decision. He was afraid, says a chronicler, that he should disapprove of the men themselves of whose opinion he disapproved. He therefore counselled Pompey to use neither tertium nor tertio, but to stop at the end of the second t, thereby giving to the word the incomplete form tert. The meaning in that case would be plain to all. Both sides in the dispute would be happy, each appending to the unfinished word the terminative which suited itself. The advice was adopted. Accordingly nothing but tert, appeared engraven on the stone. The controverted point seems indeed never to have been authoritatively settled."—Harper's Magazine.

Number Your Days.

In all the affairs of life, the arithmetical part of the business is the dominant one. How many and how much have we? How many and how much do we want? How constantly does noble arithmetic of the finite lose itself in base avarice of the infinite, and in blind imagination of it! In counting of minutes, is our arithmetic ever solicitous enough? In counting our days, is she ever severe enough? How we shrink from putting in their decades the diminished store of them! And if we ever pray the solemn prayer that we may be taught to number them, do we even try to do it, after praying?—John Ruskin.

Children's Department.

Home.

Home is a place to lay one's head,
A quiet room and a simple bed,
And the God of Comfort overhead.

A place of peace and a place of rest,
With cozy corner for friend or guest,
And love and hope in the human breast.

For, be it palace, or be it cot,
That is not home where love is not,
And where God's mercies are forgot.

The patient's heart a home will find
Where'er it dwells among mankind,
Remembering, too, the ties that bind.

More dear, perchance, for absent hours
The tender thought of vines and flowers
That bloom and twine in homestead bowers.

O world, how lonely wouldst thou be,
But for the gentle ministry
Of sweet home hearts that dwell in thee.

Sweet hearts, that take the stranger in,
That pity those in want and sin,
And strive for good their world to win.

Some day the universe will be
A glorious home for all who see
The Lord in love's eternity.

—Bessie Bland.

The Vanduzen Bear Hunt.

It was milking time, between sunset and dark, at the VanDuzen farm, on Wacheesa Mountain, near the headwaters of the Little Kanawha River. Wat Van Duzen had just driven the cows into the barnyard, and he and his brother Ely had gone to milk them. Their father was seated in the kitchen door repairing a hand rake. Sar-Ann, a girl of ten, was standing on the wood pile in front, gathering cherries from a tree that overhung the fence. A pet sheep which pastured with the cows was in the lane just beyond the barnyard bars. Two lambs were with the sheep.

Suddenly the boys heard one of the lambs bleat pitifully, and the other one came leaping over the bars into the yard. At the same moment the girl called out from the wood pile: "O Wat! O Ely! A big black dog is catching one of our lambs!"

The boys jumped up and ran to the bars. In the lane they saw a large black bear throttling one of the lambs, while the pet sheep was butting at the bear in behalf of her offspring.

The bear had come out of an elder thicket in the near-by woods pasture, having doubtless been run astray from its usual haunts by dogs. At sight of the bear the boys turned and ran for the house "to get a gun," they said.

Boarding at the VanDuzen's was Walter Harris, a young man from Wheeling on a summer outing in the mountains. Trout and game were plentiful thereabouts, and even deer in the open season, but—bear! No one had bargained for Bruin to come hunting the hunters or, in fact, to be easily come by even in his own fastnesses. After supper Harris had taken a rod, gun, and bait and gone to a small branch in the pasture to try for some brook trout for breakfast. He was then returning across the field in fine spirits, with a string of small trout, when he saw the bear, hardly knowing what it was in the dusk, and he heard Sar-Ann screaming. Dropping rod and fish, he ran to the fence line and fired at the bear. But the rifle was only a small "22," intended mostly for squirrels; and probably the bullet only stung the animal enough to irritate but not to injure him seriously. However, at the gun's crack the bear let the lamb go, ran along the lane, and jumped the bars into the barnyard.

There were a dozen cows and steers in the yard, and the sight and smell of the bear set them wild. Some tried to gore the bear; all ran about, bellowing and snorting. Bruin turned this way and that and, finding the locality too hot, tried to get back out as he had come in.

Meantime Harris, having put in a fresh cartridge, saluted Br'er B'ar with another shot from the "22." Turning back, the bear ran through the cattle again to some bars on that side, and jumped into the dooryard.

By this time the whole family was astir, all shouting and running. The two boys had got their own big shotgun, and were trying to load it. Mr. VanDuzen had rushed forth, hand rake in hand; and even old Grandpa VanDuzen, then ill with rheumatics, stumbled out from the kitchen, waving his cane and shouting: "Hey, there! hey there! Git out!" The bear then turned to run into the kitchen garden, almost in the path of Sar-Ann on the wood pile. At that the girl redoubled her screams; and, either startled at these cries or seeing Harris again, who now came running up from the other side of the barnyard, the bear once more turned and ran toward a long open woodshed which extended from the house to the barn. This shed was empty, and there was a door at the rear that was partly open. Apparently the bear saw the opening, for he made for it, passing into the shed; but it so happened that a puff of the evening breeze swung the door to just as the bear approached. Having little notion of swinging doors, Br'er B'ar, thus headed off, turned, uttering a snarl of anger, and tried to get back out of the shed.

Meanwhile Harris was making frantic efforts to cram in another cartridge, and had run up close behind the bear to get a third shot before it got through the door. In his flurry he forgot to set the hammer of the little old-style rifle at halfcock, and the base of the barrel hung and wedged fast on the plunger, so that he could neither open nor close it. More intent on his gun for the instant than on the bear, the now thoroughly startled animal, whirling, leaped at the young man before he could move.

In a trice the bear had him down and was tearing at his clothes inflicting more than one serious scratch, Harris the while kicking, yelling, pummeling Bruin's head and trying to choke the brute. VanDuzen ran in and broke his rake over the bear's back, then punched him with the handle until Bruin, now fully aroused, turned from Harris and sprang after this new assailant.

Being able to make little impression with so slight a weapon, VanDuzen retreated, punching and fending as best he could, and in the struggle upset Grandpa VanDuzen, then hobbling to the rescue with his heavy cane. Wat and Ely, however, had at last got their big-bored old shotgun loaded, with powder at least. Wat, running up, fired it at such close range that Bruin, with his hair singed and smoking, ran back into the wood shed again. There he stood on the defensive, growling in a manner that indicated that he was at last in a dangerous mood. Harris had jumped up and fled, his clothing torn into shreds, while Mr. VanDuzen was calling loudly for some one to bring him the ax from the wood pile.

At this junction Mrs. VanDuzen took a hand in the proceedings. She had been heating water for a hot bath for grandpa. Suddenly opening the door from the kitchen into the wood shed, she threw a large dipper of scalding water all over the bear. This probably did the bear more damage than all the shooting and thumping the animal had previously undergone.

Uttering loud yelpings of pain, Bruin ran the length of the shed to an open doorway leading into the barn. Here was a calf pen on the barn floor, and three short bars in the doorway kept the calves from invading the shed. Seeing this refuge, the bear leaped over the bars into the midst of several hungry calves waiting for their supper. When Bruin landed, there was a great scampering and bawling, to which the cows in the barnyard added a concerted and excited chorus. The surrounding cliffs and hills echoed to their dissonant and agonizing bellowings.

"He's in the barn! The critter's in the barn!" shouted every VanDuzen in dismay.

"Load up ag'in, boys," commanded the father. "Put in lead, nails—anything that'll kill. We got him now."

Harris, recovering from his panic, managed to get his "22" in firing shape again, while the boys, showing a handful of powder in each barrel, with wadding on top, fairly crammed in lead sinkers from their tackle, nails—in fact, anything, as VanDuzen said, that would kill. Very cautiously they opened the big barn doors and peeped in. The calves had jumped from the pen, and were scampering here and there in search of some outlet of escape. When the big doors opened, they bolted out into the meadow; but the bear did not seem to be in sight. Wider they opened the big doors. At last Wat spied him up on a scaffolding where was stored a bobsled, painted red, that was used in winter when the snows grew deep.

Over the side of this sled Wat discovered the bear's head. The much-hunted creature had climbed up there and entered the sled as a last place of refuge, and seemed to be busily licking his burns. There was hardly enough of the animal's head visible in the gloom over the scaffolding to shoot at with certainty, and no one cared to climb up on the frail support that held the sled; but an odd experiment was hit upon to fetch Bruin down from his refuge.

Outside was the well where water was was drawn by means of an old-fashioned sweep. That day the bucket had fallen off in the well. To hook it up a grapnel tied to a bedcord had been used.

"Watch him close, boys," said VanDuzen. "I know a way to git him out'n that thar sled."

He ran to the well, secured the grapnel and cord, and after one or two ineffectual throws succeeded in hooking to the sled. The long line enabled him to stand in the barn door.

"Now, Wat, and you, Harris, be ready to fire," called the farmer, and gave the rope a vigorous pull, assisted by Ely and even grandpa. The bobsled, and with it Br'er B'ar, came lumbering down on the barn floor.

"Shoot, boys!" yelled VanDuzen and grandpa. "Why in blazes don't ye shoot? Shoot!"

Both rifle and big shotgun went off, one like a pistol crack, the other like a cannon. Then in the first thrill of excitement all hands ran out and slammed the barn doors shut, barring

them tight. Listening, they heard considerable of a racket inside. Wat was nursing a sore shoulder where the overcharged gun had nearly kicked him over the sill. Cautiously Mr. VanDuzen peeped inside. "Geemineddy!" he shouted. "Wat, you've set fire to the straw in the sled! Water!"

To save the barn they were obliged to open the doors and rush in, bear or no bear. A bucket fetched by Mrs. VanDuzen extinguished the smoking straw ignited by the gun wadding. The bear lay on one side, kicking more or less vigorously.

"Give me that gun," demanded VanDuzen promptly; and without more ado he thrust the muzzle of the unfired barrel close to the bear's ear and pulled the trigger.

With another tremendous roar the charge nearly blew the top of the creature's head off and sent Mr. VanDuzen to the floor in a sitting position.

"I tell you what, folks," said Grandpa VanDuzen, after making sure that Bruin was really dead, "I've hunted b'ar all my life twel I got too old, but this kind of b'ar trailin' is a new one on me."

Young Harris bargained rashly for the skin, while Mr. VanDuzen declared that the critter would balance the scales at over three hundred pounds, dressed.—William Perry Brown in Forest and Stream.

A Prayer.

Lord Jesus, Thou who lovest
Each little child like me,
Oh, take my life and use it,
And let me shine for Thee;
Oh, give me bits of work to do,
To show how much I love Thee too.

I know in distant countries
Beyond the deep blue sea,
Are many little children
Thou lovest just like me;
But they have never heard Thy name,
And do not know that Jesus came.

They know not that Thou cleanest
Each stain of guilt away,
Or how Thou safely leadest
Thy children day by day;
They do not know they have a share
In that bright home Thou dost prepare.

Lord, let me send Thy message
Across the deep blue sea,
To tell these little children
What Thou hast done for me;
Oh, show me, Lord, what I can do
That they may know and love Thee too.

—The Round World.

Bertie and Queen Alexandra.

One warm late summer day Bertie and Tom and Elinor were playing down in the orchard at grandma's. It was the loveliest place to play, with its low-branching trees and a feast always ready for the plucking. But things to do will somehow give out, and in one of these pauses Bertie saw Elinor's beloved Queen Alexandra sitting in quiet dignity under a tree.

Now, Elinor's mother had bought this dolly for her in London when they were abroad the year before, and of course she was named for England's queen.

When Bertie and Tom, sauntering along, spied the queen alone, Bertie was seized with an idea, as often happened.

"Let's hang her," he said. "Queens are always beheaded or hung or something."

The little mother not being in sight Tom said, "Let's! that'll be fine."

Bertie produced a good stout string from a pocket which never lacked the usual boy's assortment of things, and with out even a pretense of trial Queen Alexandra was strung up on an apple-tree limb.

The deed was barely done when the queen's mother was seen trudging down the orchard path, and the conspirators disappeared with speed.

"It's a rusty old doll, anyway," said Bertie, to quiet his conscience, as they hurried on out of hearing of the wail which was soon sure to go up. Then he added scornfully, "Girls are so silly about dolls,—act like they were real people. But we'll go and take her down after Elinor's gone to the house," which she was also sure to do.

The wail certainly went up when Elinor reached the scene of the execution, for her little heart was completely outraged. Her dolly, and a queen, too, swinging from the limb of a tree! The wail reached Auntie Lou, who happened to be driving along the road by the orchard fence, and it was so woeladen that she stopped and called the little girl to the fence, and heard all about it. Aunty Lou persuaded her to slip through a conveniently loose paling and get into the carriage, so they could hunt up those boys, and have all the wrong righted.

But they did'nt see the boys anywhere, for a bounding rabbit had carried them far away, and the ride she had with Aunty Lou was so nice that Elinor and she both forgot all about the poor swinging queen. Everybody was snugly in bed before she was even thought of again, and then it was Bertie who remembered.

Somehow he had not fallen asleep at once, and soon there came swift gusts of wind and the roll of thunder, and then he thought of Queen Alexandra!

He started up in bed. Oh, oh, he must get her! But he did'nt like storms, and it was so dark and so far to the orchard,—it seemed then. How could he ever do it? But how Elinor did love that doll!

A little later the wind came sweeping through the house and grandma said to herself, "My! that front door must be open," so leaving her bed she went out to see, and got there just in time to take into her arms a little wet figure in pink pajamas hugging Queen Alexandra tightly to his breast.

When his teeth stopped chattering he said: "I hung Alexandra in an appletree this afternoon, and I had to go and get her for I could'nt let her get wet and all spoiled," and grandma folded him closer. —Isis May Mullins in S. S. Times.

The Snail's Lesson.

Freddy sat on the wall in the garden with a book in his hand, at which he was looking with a very sad face. "I'm sure I shall never learn it!" he cried, in tones of despair.

The master had given all the boys a holiday task, and Freddy Scott had let the time slip past without touching a book, until a week was left and he had his long poem to learn by heart.

Like most boys, he wished to get the prize, but did not like the labor of working for it. Rather an idle boy was master Freddy; in fact, he had got into his head that he was not as clever as other boys, and that it was not much use to try.

He was thinking that very thing now, when his eye fell upon a snail crawling up the bottom of the wall on which he sat. "Surely," thought he, "that silly thing is not going to try to get to the top at that pace." Yet slowly, as he watched it, very slowly, the snail came nearer and nearer, until at length the summit was reached; and, as if in triumph the old snail reared itself up, and waved its horns, until Freddy laughed outright.

Then the thought flashed upon him: Suppose the snail had said, what he had, "It is no use trying!" he would never have reached the top of the wall, that was certain.



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"I won't be beaten by a snail!" cried he; and he set to work in downright earnest, and by the time the holidays came to an end he knew his poem by heart, and could recite it without a mistake.

Prize-day came, and the boys listened eagerly for the prize-boy's name. Freddy's surprise can hardly be imagined when he heard his own name called out; but there was no mistake about it, he had won the prize.

When Mr. Frazer, the master, handed him the handsome volume, he patted him on the head, saying kindly—

"Well done, Scott! I am very glad you have gained a prize; but how did you do it so well? Did you expect it?"

"Sir," said Freddy, looking up with beaming eyes, "it was all through the snail on the wall."

And to this day Freddy thinks the snails are very clever things indeed. —Child's Hour.

Making a Toilet in Birddom.

Birds think a great deal about their dress, and are careful to keep themselves tidy and in good order.

Of course, their fashions differ, because birds themselves differ, but they do not change. A robin to-day dresses just as her grandmother did, and none of her neighbors would dream of calling her old-fashioned.

Neither do birds have many suits. Two a year are quite sufficient for most of them, and many are content with only one.

As a rule, the gentlemen dress more gaily than their mates, though they spend less time upon their toilets.

Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled and looked over, and how all the loose ones are taken out and dropped.

All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions, but the bill can not reach the head, and so Mr. Canary uses his foot.

With it he combs his hair, first on one side, then on the other, scratching very fast as if to get all tangles out. Then he uses his hair oil, for although complexion powders are not known in the bird world, hair oil certainly is. Ladies and gentlemen alike carry it about with them. They have a little pouch or sac on the back, near the tail, for the purpose. When Madame Bird wishes to use it, she squeezes it with her beak, just as you would press a rubber bulb; then she lays the oil on her back, just above her wings, and rubs her head against it, turning her neck in all directions until every feather in her head is straight and shining.

For the Southern Churchman.

Our Civilization.

Our civilization is Christendom. Every writing, from the least expression of affection or courtesy to the most solemn record of peace, of war, of government or ordinary business, acknowledges the Kingdom of Christ, the year of our Lord, by the seal of Anno Domini. The principles on which social life rests, its mutual duties, its laws and inspiration and aspirations, its all-controlling truth, constitute our civilization.

Families, communities, peoples and nations have existed before us; have lived their day and passed away. Giant forms of empire have towered and gone to pieces; have brought their years to an end, and are remembered as tales that have been told. And these tales make up the chapters of history. Their civilizations are measured, as they have established, enlightened and enlarged the soul of mankind. Each nation and civilization has made its contribution to growing and enlarging manhood, and bowed under the controlling power of God.

The grand climax and consummation has been to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness and to anoint the Most Holy. When the Messiah was lifted up as a Divine Self-Sacrifice, the wisdom of God was accomplished; was finished.

All past civilizations have been partial, local and temporary.

The civilization in which we live is the Holy Church Universal. The Supreme Being whom all acknowledge and worship is God manifefst in the Flesh: Divine Manhood; our law common fatherhood and brotherhood for all mankind. Ours is not a civilization, as we speak of other civilizations. We are under the Kingdom of Christ. That His name may be hallowed, His kingdom come, and His righteousness every where prevail, is our constant, earnest prayer.

Our Lord's Prayer is the great seal of His kingdom; and the password to the presence of God.

The last three or four centuries, known as the Renaissance, contrast with all past history as the Latter Day. And the last hundred years show the harvest of the world; the fruitage and fruition of all human life and labor and study and devotion and sacrifice.

The loyal worshipper of the Messiah enjoys divine privileges. He feeds on the risen cream of all the past. The Sun of his Righteousness is in mid-heaven; and its light and warmth overspreads our race. Its heat is felt wherever two or three are gathered together. The Spirit is knocking at every heart. And wherever the door is opened, the King enters and establishes His kingdom.

It is too late for men to talk of our civilization. The word Christianity itself flavors too much of abstract science. The world, the flesh and the devil, as the kingdom of Mammon, continue their conflict. But the time is coming when the hymn of triumph shall arise.

We give Thee thanks, Lord God Almighty, who art and was and is to come, because Thou hast taken unto Thee Thy great power and has reigned.

W.

On Sunday, May 19, in St. Michael's cathedral, Boise, by Bishop Funsten, Mr. L. B. Franck and Mr. Jonathan Watson were ordered deacons, the former being presented by Rev. Charles MacLean, and the latter by Rev. D. J. W. Somerville. The Rev. D. H. Jones, the Rev. J. E. Williams and the Rev. Z. T. Vincent, Jr., were ordained to the priesthood, being presented by the Rev. Howard Stoy. An excellent ordination sermon was preached by the Rev. P. W. Reed, of Wallace.

Be not simply good—be good for something.

Letters to the Editor.

Lloyd's Clerical Directory.

Mr. Editor: Will those of the clergy and laity of the Episcopal Church who have (1) received mutilated copies of Lloyd's Clerical Directory for 1910; or (2) have been charged a larger sum than $3 a copy for the Directory; or (3) have had to pay express charges on same; or (4) have received a threat of legal action from a Chicago attorney; or (5) have received a circular offering the book at half price or less, be good enough to communicate with me at once.

FREDERIC E. J. LLOYD.

Grace Church Office, 1439 Wabash Ave., Chicago, Ill.

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The rapidly increasing demand for the Hope-Jones organs and the advisability of my being in a position to introduce the further improvements in the "King of Instruments" that I have in mind, led me to approach The Rudolph Wurlitzer Company, of Cincinnati, New York, Chicago, Philadelphia, St. Louis, Cleveland, Columbus and North Tonawanda, N. Y.

Success has attended my efforts, and the Wurlitzer organization has purchased from the Hope-Jones Organ Company its business, plant, machinery, etc. It is providing for me at North Tonawanda, N. Y. (adjacent to its own great establishment) an ideal Hope-Jones factory, fitted with all the machinery I can use. It will relieve me from business worries and leave me free to devote my entire energies to the production of more and more beautiful organs.

I retain absolute control of the selection of materials, and the design, manufacture, voicing and finishing of my organs. Please note my future address.

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

ACKNOWLEDGMENTS.

Robert Hunt Memorial Fund.

Statement of amount received for The Robert Hunt Memorial Fund, by R. S. Chamberlayne, Treasurer, from May 18, 1909, to May 30, 1910:

Collection at St. John's church turned over to me by M. J. Mussen, Treasurer, as follows:

All Saints' church, Richmond .....$	30 00
St. John's church, Richmond	10 00
Trinity church, Meade Parish, Fauquier, Va.	3 02
Rev. Angus Crawford, Treasurer..	10 00
Grace cnurch, Walker's Parish, Albemarle	10 00
Emmanuel church, Henrico Parish.	10 00
Grace church, Henrico Parish.....	3 00
Bishop R. A. Gibson	10 00
Joseph Bryan's Executors	71 00
St. Stephen's church, St. Mark's Parish, Culpeper	5 00
Currency and specie from unknown parties	98 70
Total amount of collection at St. John's church .....$	260 72
Christ church, Millwood, Clarke Co.	5 00
Holy Trinity church, Richmond....	10 00
Grace church Richmond.....	1 00
Meade Parish, Fauquier Co., Va..	5 00
$	281 72

R. S. CHAMBERLAYNE,
Treasurer Robert Hunt, Memorial Fund.

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WANTED—POSITION AS TEACHER IN private family, by graduate of the Episcopal Female Institute; with experience. Usual English branches. Latin, French, and music. References. Address No. 100, care Southern Churchman. 28my-3t*

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MARRIED.

BROCKINTON—PEACE.—At West Andrews, S. C., on March 13, 1910, Miss MOLLIE BROCKINTON to Mr. WASHINGTON PEACE, Jr., of Watha, N. C.

DIED.

RICHARDSON.—On May 26, 1910, after a long illness, borne with an equal patience and Christian fortitude, Miss H. H. RICHARDSON, daughter of the late Thomas and Mrs. Elizabeth C. Richardson.

"Blessed are the dead who die in the Lord."

HENDERSON.—On Saturday, May 14, 1910, at the home of her daughter, Mrs. G. W. Clark, in Bristol, Tenn., Mrs. MARY JANE HENDERSON, widow of the late Dr. Wm. H. Henderson, of Caswell county, N. C., and daughter of Francis Yuille and Elizabeth Hundley. She is survived by two daughters, ten grandchildren, two great grandchildren and several brothers and sisters. Besides her family she leaves many friends, some of whom have known her for the entire seventy-seven years of her life, and will deeply mourn their loss.

"Then shall the righteous shine forth as the sun in the kingdom of their Father."

"Her children arise up and call her blessed."

OBITUARY.

Beverley Randolph Mason.

A MEMORIAL.

Entered into the rest of God's saints, on the morning of Friday, April 22, 1910, BEVERLEY RANDOLPH MASON, of Gunston Hall, Washington, D. C.

"Know ye not that there is a prince and a great man fallen this day in Israel?"

Beverley Randolph Mason, born in Fairfax county, Virginia, in 1834, was the son of Dr. Richard Mason, of Okeley, Fairfax county, Virginia; and his mother was one of the Randolphs of Fauquier. He was a great grandson of George Mason, the neighbor and adviser of General Washington and one of the founders of the American republic.

Mr. Mason's fine intellect showed itself plainly in his studies, and he was an influential military figure in the Civil War. He was engaged in mercantile business; but later devoted himself to educational work in the city of Washington, in the Norwood Institute and in Gunston Hall, spending thirty years in this so useful and benevolent field of activity.

Mr. Mason married in 1875 Miss Elizabeth H. Nelson, great-granddaughter of Thomas Nelson, Jr., the fervent patriot of the days of Washington and George Mason.

Professor Mason possessed those cardinal attributes which make a truly successful life—strength and beauty. He built on Christ the one foundation; and, great as were his natural endowments, his thought was "I live; yet not I; but Christ liveth in me." Self was dead in him.

We have lost in Professor Mason a man of brilliant intellect coupled with a judgment so rare as to be almost infallible, and of heroic Christianity. The wisdom of his Revolutionary ancestor seemed in part to have been bestowed upon him. His life has already been a benison to a host of persons. He proclaimed the pure gospel, that of eternal, happy youth; and his magic, electric influence made the most sluggish existence vital.

The name of Hampden will forever be sacred on human lips; the sound that is the symbol of the eagle apostle speaks to us of rest on the bosom of God; and the beautiful name of our beloved will make music on noble heart-strings forever.

He had the love and admiration of the brilliant, lofty souls to whom their Gunston is dear; and from the young spirits aglow with life and hope he departs amid the beauty of spring and of the purple flowers; but He who gave, is He who hath taken away, and the blessing of this wise, Christ-like life will be spread by others for ages on earth and will last eternally in heaven.

K. S. N.

Beverley Randolph Mason came of an illustrious family, which has given names honored for distinguished and loyal service in the history of their native State and country. Born at "Okeley, Fairfax county, Va., on September 1, 1834, he was the son of Dr. Richard C. Mason, who was a grandson of the celebrated George Mason, of "Gunston Hall," on the Potomac, the friend of Washington and Jefferson, the author of the Virginia Bill of Rights, and a vestryman of Old Pohick church from 1748 to 1785.

Mr. Mason was a worthy descendant of his noble lineage. Above all he was nurtured in a Christian home, where the holy principles taught and lived by his parents took fast hold of his spirit, and early became the supreme guide of his long and consecrated life. During the days of Civil War he bore himself like a true knight of old, attaining the rank of Major in the Army of Northern Virginia. In time of peace he testified his adherence to the principles for which he fought by uniting with R. E. Lee Camp, Confederate Veterans of Alexandria, Va., where he found many of his friends and former comrades in arms.

After the close of the war Major Mason went North, where he began his life as a teacher in a military academy on the Hudson. In 1879 he returned South and became a teacher at Norwood Institute for girls, in Washington, D. C., conducted by Mr. and Mrs. Cabell. There he remained for some years, residing with his family on the old place, "Okeley," in Fairfax county. His wife was Miss Elizabeth H. Nelson, of Albemarle county, a daughter of another historic family, renowned in the annals of Virginia for its earnest piety and unflinching patriotism. Associating themselves together as principals, Mr. and Mrs. Mason removed to Washington in 1892 and founded "Gunston Hall," a school for girls. This school, begun in faith and prayer and devoted to the highest ideals of womanhood, was crowned with success, and we trust will continue its good work for years to come.

In all the relations of life Mr. Mason's one aim was to be a true follower of his Master, Christ. He was respected for his lofty integrity, his stainless honor and unswerving fidelity to duty. Devoted to his family, loyal to his friends, just and faithful to his pupils, and kind in his ministrations to the poor and distressed he held the unfailing secret of winning the love and affectionate esteem of all. The Church of his fathers and of his own heart always occupied the first place in his thoughts. His rectors, both in the quiet country parish and in the larger life of the city knew what an inspiration his example in regularity of attendance and reverence in worship was to them and the community. He was a most generous and cheerful giver, and few knew during his lifetime how much, and how extended his benefactions were to the work of the Church and to many who needed a helping hand as they stood on the threshold of life. No nobler testimony to his Christian character could be given than the following from one who knew him best: "As his years increased his spiritual life was deepened, and his deeds of charity and his service of God increased until he had attained the measure of the stature of the fullness of Christ—as much as is given to men." So constantly growing in grace and perfecting holiness in the fear of God he ripened for the higher ministries of heaven.

When in his Father's own good time the silver cord was loosed and the golden bowl was breaking he received his last communion from the hands of his beloved rector, the Rev. Herbert Scott Smith. On the day before his departure he called his dear ones around him and with words of holy counsel to each he bade them farewell until they should all meet again on the Resurrection morn, breathing a prayer not only for his own but for all the people of God. So in the calm assurance of a certain hope, on the 22d of April last he heard the Master's call, "Well done good and faithful servant, enter thou into the joy of thy Lord," leaving to his dear ones and his devoted pupils, as they rise up and call him blessed, the noble heritage of his godly life.

S. A. W.

Rev. Charles F. Rodefer.

Died in Trinity church rectory, Russellville, Kentucky, on the evening of Trinity Sunday, May 22, 1910, of bronchial pneumonia, after one week's great suffering, the Reverend CHARLES PRESTON RODEFER, rector of Trinity church for twenty-two years, aged 75 years. Partly blind in both eyes from cataract, and so while watching for the cataracts to sufficiently "ripen" for surgical operation and relief, Mr. Rodefer was, on Sunday, May 15th, stricken with the malady that ended his days, and brought rest and peace. Although so blind when he resigned a few months ago, his parishioners urged him to remain if only to read the Litany for them, so unusual a reader was he; and Bishop Dudley, of Kentucky, declared him to be "the greatest preacher in America," so wonderful a sermonizer was he. Thoroughly furnished for any profession, Mr. Rodefer studied medicine, attended Jefferson Medical College, Philadelphia, and practiced for a short time; but called to the ministry of the Word, he entered the Virginia Theological Seminary in 1859, was a member of the great class of 1861, when the Civil War came on, was ordained deacon by the Bishop of Virginia, and served in that Diocese until called away to other work in another State, and thence to Kentucky, where he served until the highest call came for eternal service. He had been in demand in prominent places, but as a scholar who preferred study to place, he chose "the unknown shade" of mission work in small places, and continued to the end.

Mr. Rodefer was a native of Abingdon, Virginia, the eldest son of Capt. William Rodefer. His wife, who survives him, was Margaret J. Barr, daughter of the Rev. George R. Barr, D. D., deceased, of Abingdon, and sister of the Rev. David Barr, of Washington, D. C. He is also survived by three daughters, Judith, Ara and Margaret. Bishop Woodcock, his Diocesan, who was warmly attached to Mr. Rodefer, came to the rectory, took charge of the whole service, and offered his help to the stricken family in a most kind and tender way.

D.

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APPEALS.

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There are only two organizations provided for in the General Canons and legislation of the Church, namely,—the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter, the pension and relief of clergy, widows and orphans. About 550 beneficiaries are on our present list. 65 out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases, Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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GOING ABROAD?

Rector and wife, experience European residence and travel, will conduct party leaving Montreal June 23. Seven countries, Passion Play, return Naples to New York, 81 days, $475.00. References. Four places still vacant. Rector, Box 42, Marshallton, Del.

Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

Meeting of Board of Trustees.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet in the Library at the Seminary at noon on Tuesday, the 14th day of June, 1910.

S. SCOLLAY MOORE, Sec.

The Household.

Banana Charlotte.

A dainty and delicious dessert is banana charlotte. To make this, soak one-quarter box of pulverized gelatine in one-quarter cupful of cold water. Chill and whip one pint of cream. Sprinkle over the cream one-half cupful of powdered sugar and one teaspoonful or orange extract. Dissolve the gelatin in a quarter cupful of boiling water, and when cool strain it into the cream and whip. When nearly stiff pour into two pint molds which have been lined with bananas, peeled and cut in halves lengthwise and shaped to the depth of the moulds.

Stylish Aprons.

When buying material for a morning dress get enough of the same for two or three aprons. Make the dress plain. Gore the apron so they will fit neatly to the belt. Make bibs either with straps over the shoulders or a fitted collar piece across the shoulders. A little trimming at the back of the apron looks well. Always wear an apron to match the dress. It has the appearance of a jumper and is stylish-looking, besides being neat.

Recipes.

Raisin Pie—One cupful of seeded raisins, juice and grated rind of one lemon, one cupful each of cracker crumbs and water. Steam the raisins for fifteen minutes, add all the other ingredients. Line a pie tin with a thin crust of good paste, pour in the filling, and bake in a moderate oven for twenty-five minutes.

Ginger Pudding—Two cupsful of flour, one quarter cupful of chopped suet, one-quarter cupful of molasses, one-quarter cupful of sugar, one-half teaspoonful of soda, two teaspoonsful of ground ginger, one cupful of milk, one-third teaspoonful of salt. Mix well together, turn into a greased mold and steam for four hours. If in individual molds, three-quarters of an hour will be sufficient.

Cauliflower Salad—Soak one head of cauliflower for half an hour in cold water. Drain, cook whole, uncovered, in boiling water, salted, until tender. Place on ice until ready to serve. Then set on lettuce leaves. Garnish with olives and cover with French dressing.

A Picnic Sandwich—The sandwich is the picnic standby, of course, and unusually good ones can be made by baking a pan of little round rolls, cutting the tops nearly off when they are cold, scooping out some of the crumb, and filling them with chisken chopped and reduced to a stiff paste with cream. They may be seasoned highly with salt and black pepper, and celery salt if liked.

Eggs and watercress sandwiches make a nice change from cakes for afternoon tea. Cut some thin brown bread and butter. Pass two hard-boiled eggs through a wire sieve. Put a layer of egg on one piece of bread and butter and a layer of watercress leaves on other, press together and trim off the crust.

If feather pillows have a disagreeable odor, dry them thoroughly before a clear fire.

Goodness and Severity.

Jesus is Judge as well as Saviour, and there is in the gospel severity for impenitent sin as well as tenderness for penitent sinners. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." These are strong words, and our age is very inclined to overlook and ignore all such in the New Testament. There is a prevalent babyishness in the religious thought of today which will have nothing but sweetmeats. And it has resulted, as such always does, in unwholesome conditions and a peevish fretfulness with all else. It is time men considered that God, in both nature and revelation, is seen to be capable of severity as well as gentleness. He would not be a moral God if he were otherwise. Our God is a God of love toward the good, and a consuming fire toward all wickedness and sin. Jesus was the most loving of men, and it ill becomes any modern sentimentalists to try to conceive a tenderer tenderness or a more loving love than his; but he was also at times the severest of all teachers in his denunciations. Who among those who have spoken to mankind have so bitterly denounced the whited sepulchers of Pharisaic hypocrisy? Who has spoken more sternly of covetousness? Who has rebuked so sharply priestly corruption and all moral frauds? He is merciful, far too merciful to allow obdurate sin to go unexposed and unpunished in the universe.

The Expulsive Power of Greater Affection.

The way to get rid of an undesirable habit, trait or tendency is not to antagonize it, not to try to kill it or drive it out directly, but to substitute the opposite for it, something so much better that the undesirable will gradually fade away.

It is infinitely better to use the expulsive power of a greater affection or stronger motive than to try to drive out or kill the undesirable thing. The craving for something higher and better is the best possible antidote or remedy for the lower tendencies which you wish to get rid of.

Human beings in all times have made the mistake of trying to kill the bad directly, to fight it, drive it out, rout it by direct attack, rather than by doing it indirectly by the substitution of something more desirable, a stronger motive, a greater affection.

When the general habit of always inspiring, moving upwards, climbing to something higher and better, is formed, the undesirable qualities, the vicious habits, will fade away, die from lack of nourishment. Only those things in our nature grow which are fed. The quickest way to kill them is to cut off their nourishment.—Success.

Those who have permitted pleasure to lead the van, lose virtue altogether, and yet they do not possess pleasure, which are possessed by it; and are either tortured by its absence, or choked by its excess, being wretched if deserted by it; like those who are caught in the shoals of the Syrtes, and at one time are stranded on dry ground, and at another tossed on the furious billows. As we hunt wild beasts with toil and peril, and even when they are caught, find them an anxious possession, for they often tear their keepers to pieces; even so are great pleasures; they turn out to be great evils, and take their owners prisoner."—Seneca.

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Leave Richmond	Arrive Richmond
*4.50 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*5.20 A.M. Byrd St. Sta.	‡11.25 A.M. Elba Station.
*5.45 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.12 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*2.45 P.M. Byrd St. Sta.
†4.00 P.M. Byrd St. Sta.	*7.20 P.M. Byrd St. Sta.
‡4.15 P.M. Elba Station.	*9.00 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*10.40 P.M. Main St. Sta.
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Under the general name of things the genuine woman arranges mentally belongings of many varieties. Articles of wearing apparel, from hats, wraps and gowns to frills and furbelows, pomps and vanities, gloves and shoes, are denominated "things." They are things to wear, things to have and hold, things that moves other women to admiration or envy, things that form a part of the paraphernalia of the passing years. Where is the woman who does not understand what it is to care a great deal about delicate and dainty laces and chiffons? Where is she who has not a regard for pretty articles of ornament, not merely on account of their decorative value, but because they have been endeared by long use and association? Two friends, who had not met for a dozen years, came together one summer day. The first words exchanged after a brief initial greeting were, on the part of the younger to the older: "I see that you still wear your silver comb. I was afraid you had lost it, or had taken up some new fashion. I always think of you as wearing your hair with that particular comb." The reply of the other was: "Well, my dear, I care more for that comb than I would for a tiara. It belongs to my life from girlhood until now."

Two ladies were conversing the other day on this same familiar subject of things, and one declared that her passion was for beautiful household linen. "I have no especial liking for fine dress," she asserted, "but I can never pass a linen counter without wanting to linger over tablecloths and napkins, and I prize my linen closet, with its store of sheets, pillowslips and towels, more than I do any other room in my house." Still another woman, a notable housekeeper, finds herself inclined to loiter among kitchen utensils and novel inventions for cooking and cleaning, when she is on her shopping expedition. Egg beaters, coffee mills and carpet sweepers have a fascination for her. They are the things that look at her from the shelves and the corners with a specially earnest appeal.

It is to be noted that while clothing, furniture, fine china, rugs and curtains may be very properly catalogued in one's mind, and alluded to in one's talk as "things," books, pictures and jewelry are never thus described. Emeralds, rubies and diamonds, pearls and sapphires have so distinct and individual a value that they cannot be heedlessly spoken of as things that in their very nature are transient. We are told that precious stones have not a fluctuating market value but continue year in and year out to possess a definite worth that makes them a singularly fine investment. Then, too, the finest diamonds and rubies in Europe and America have a history that is known to those who deal in gems, so that they may be traced if they are stolen, and perhaps may be recovered, unless, indeed, they are mutilated or tossed into the sea. The woman who owns a rope of pearls or a diamond sunburst thinks of her pearls and her diamonds, and does not call them things. Neither are books and pictures, being the direct expression of genius or talent, and in some way the outcome of the human mind, carelessly classed among the things that perish. A book or a picture may as really be an heirloom as the finest jewel in the safe, and it differs from the jewel in having a greater vitality. The love we give our books is more like the love we give our friends than it is akin to the liking we have for our other possessions.—Christian Herald.

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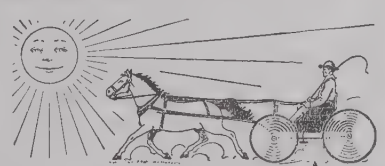
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Sundays observe; think
When the bells do chime,
'Tis angels' music.
—Herbert.

Suffering is God's way of trying the reality of love.

Life is the gift of God, and is divine.—Longfellow.

Be kind: It won't cost you as much as it will to be cross, disagreeable and mean.

God is thy refuge, even from the wrongs of thine own judgment.—Geo. MacDonald.

Happy the man who in the hour of bitter trial has learned to pray the prayer of Gethsemane.

What to others are disappointments are to believers intimations of the way and will of God.—John Newton.

Gentleness at all times, even when things go all wrong, is a mark of good breeding and a kind heart.

Henceforth I charge you that righteousness be writ so large against the sky that a legislator can read it.—Quo Vadis.

Why will some people stop going to church because somebody has slighted or ruffled them, and not stop attending the theatre for the same reason?

"Crime and punishment," says Emerson, "grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower that concealed it."

I can hold there is no such thing as injury; that if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury. —Religio Medici.

Not gold, but only men, can make
A people great and strong;
Men who, for truth and honor's sake,
Stand fast and suffer long.
Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.
—Ralph Waldo Emerson.

In building up a Christian character there is as much need of earnestness, concentration, alertness, persistence, all-dominating enthusiasm as there is in building up a business or a profession. We must take hold with both hands and with our strongest might.

A friend of the family had dropped in to see a young lawyer whose father was still paying his office rent. "So you are now practicing law," the old friend said genially. "No, sir," said the candid youth; "I appear to be, but I am really practicing economy."—Youth's Companion.

It may be proved with much certainty, that God intends no man to live in this world without working; but it seems no less evident that He intends every man to be happy in his work. It was written: "In the sweat of thy brow," but it was never written "In the breaking of thy heart."—Ruskin.

What a blessing is a friend with breast so trusty that thou mayest bury all thy secrets in it, whose conscience thou mayest fear less than thine own, who can relieve thy cares by his conversation, thy doubts by his counsels, thy sadness by his good humor, and whose very look gives comfort to thee.—Seneca.

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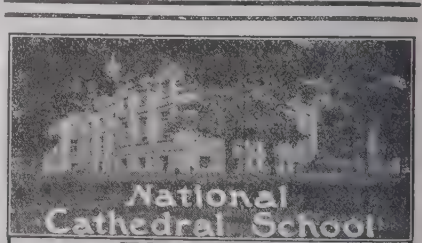
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Southern Churchman.

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CHURCH UNITY.

From the Council Address of the Bishop of East Carolina.

Let us consider this matter of Church Unity for a little while to-night. Let me state plainly to you a few facts. First. This Church of ours believes that the Holy Catholic Church is one in ideal and ought to be one in faith; she believes that, when our dear Lord on the night before His crucifixion prayed "that all that believe on His name shall be one that the world might believe," He meant that Christians should be one in spirit and one in the visible expression of that spirit towards all those whom they wish to bring to faith in our one Lord; she believes that, when the Apostle Paul declared to the Christians in Ephesus that there was in the Christian Church one Lord, one Spirit, one Body, He meant that in its great fundamental principles of organization the Church should be one and the same. The second fact is that we are praying for unity and talking about it more or less constantly; that the great unofficial conference of the Anglican Church—the Lambeth Conference—and the great law-making convention of our own branch of the Church in the United States have laid down the essential conditions in the Lambeth-Chicago Quadrilateral, and have invited all branches of the Christian Church to unite with them on that basis. The third fact is that there are coming to our shores millions of Roman Catholics, and that while in 1850 the Roman Catholics were only 22 per cent. of our Christian population, they are to-day 38 per cent. Here in America Protestants and Romanists are meeting together and living together as nowhere else in the world; and as a consequence, looking more and more kindly on one another. Here in America, not in England, not in Russia, not in Italy, is the problem of Church Unity to be solved. A fourth fact is that we, our branch of the Holy Catholic Church, this Protestant Episcopal Church, holds intellectually and historically the key to the position on matters of Church Unity. We stand as the mediator between the two, protestant in many ways with the protestant, catholic in many ways with the Romanists, so placed in the providence of God, with us is the mighty responsibility, with us is the glorious privilege, of leading in the splendid work of bringing back into unity the divided branches of the Church of the Living God. Next to preaching the gospel of our Lord, I feel that this, I do so profoundly feel that this is our task. Now, beloved, how shall we face and undertake this task to which the Lord God has set us? How shall we practically approve to our Christian brethren in ordinary Church life the position taken by the Church formally and authoritatively in Lambeth and Chicago? I answer, we must take hold of it with courage, with wisdom, with love. Yes, you say, but how? What are we going to do about it? "What can we do, Bishop?" asked a dear old clergyman of me in Greensboro in January.

First, in the light of the facts we have just considered, let us see plainly our situation, our own situation here in the United States, in the Southern part of the United States. We are set in the midst of a Protestant population, mindful of the fact, that, while there are but very few Romanists among us, there are far more Romanists than we in the rest of the world, there are getting to be nearly as many as we in the United States, there are coming to be more and more here in our very midst. We must, therefore, keeping in view the unity of the whole Church, do nothing which would break that which we hold in common with both or with either. That position is self-evident. Then, the next step is, we must do all in reason and truth, do all we can without sacrifice of principle, to identify ourselves with the uplifting of religious forces about us, to promote unity among our Protestant brethren and ourselves. We take this attitude for two reasons: first, because it is in itself forwarding the great movement toward unity; secondly, because Rome will treat us with more respect and consideration, be more ready to make terms and concessions, when we stand, not as a small body whom she can overlook in a divided Protestantism; but as the wise and loving leader of the great compact forces of the Protestant world. Following the meaning of the Apostle, all things to all men for their real good, let us be more protestant than some of us would like to be, in order to make them finally more catholic than many of them now wish to be.

Now, then, what shall we do in practical every-day life and work? Before anything else, oh, beloved, let us cut out selfishness, the desire to have our own way and comfort, and put in its stead love, the desire to do what is best, to look on what is best for all; let us think more of what God wants, less of what we want. Even with this spirit, we cannot do very much right away; but with this spirit, this little will go a long way toward the solving of the whole problem as the years roll on. Now in specifying this little, my friends, what I say must be a matter of fallible judgment, to which some of you may not agree; but it is the judgment of one who has been thinking and working and praying over it all his ministerial life as the one great work of his life; it is the judgment of one whom you have called to be your guide and leader in the things of God, of one who so far, under the good guidance of the Holy Spirit, hath made good in the things to which he has set his hand in this great matter. Shall we go with our Christian brethren to their churches and take Communion with them from the hands of their own ministers? No, we shall not for three reasons: First, because we cannot in conscience admit the right to exercise the full functions of the ministry to those who cannot trace their full authority back of the Reformation; second, because for full fifteen hundred years in the Church of Christ as far as we can find, no man regularly administered the Holy Communion who had not been ordained by a Bishop; thirdly, because such action on our part would destroy all hope of unity with the millions of the Greek and Roman Churches. Shall we join with our Christian brethren in common evangelistic meetings for the conversion of men to Christ, such as the meetings lately conducted in this city by Mr. Torrey? I think not. My experience and investigation lead me to conclude that we differ so much in matters of detail, and our point of view in many practical matters of Christian life is so wide apart that it does not make for the edification of our own people or for the good and harmony of the Christian community for us to join in these great revivals. It is my opinion, my opinion shared by many leading Baptist, Methodist and Presbyterian ministers, that more good is accomplished by each Christian body holding its own revivals in its own way. On the other hand, what shall we do? Shall we invite our Christian brethren, members of their own Churches, to come and commune with us? Yes; invite them privately and publicly. The question is altogether different from our not receiving the Holy Communion from the hands of their ministers; there is now no question of authority and Church principle between us. We acknowledge that they are Christians, as good, and may be better than we are; we accept the fact that by Baptism they are members of the Holy Catholic Church; we love to have them at the Lord's, not our, table with us; we would love to go with them if we could. But how about our old rubric at the close of the Confirmation office, "None shall be admitted to the Holy Communion, until such time as he be Confirmed or be

ready and desirous to be Confirmed." I do not think that this rubric has anything to do with our allowing or inviting the members of the other Christian Churches to take from time to time the Holy Communion with us for two reasons: First, in the opinion of such a learned scholar as Bishop Doane the words "admitted to the Holy Communion" mean "accepted and counted as regular communicants of the Church;" secondly, that rubric was placed there in 1549, when there was no other Church in England than our own, and was intended to hedge and protect the sanctity of the Holy Sacrament, was intended for our own children. Its real meaning in the mind of the Church is to set forth the great fact that a man must be spiritually prepared by his public confession of Christ, his promise to live like Him and His gift of the Holy Spirit, before he is ready to receive the Holy Communion. To show this is the interpretation of the mind of the Church, the Lambeth-Chicago platform of unity does not mention Confirmation or make that rite an essential to Communion with other Christians outside our own Church. Secondly, we should act on the assumption tacitly asumed by the whole Church of Christ throughout the ages; when one is baptised honestly by any one, any way, with water in the name of the Father, the Son and the Holy Ghost, he is baptised and is, ipso facto, a member of the Holy Catholic Church. Ordinarily he should not be baptized again. If there should be any doubt or question, any worry of mind in the person so baptised he can be baptised again with the conditional form laid down in the Prayer Book. Thirdly, we should go to church from time to time with our Christian brethren, show our appreciation of and our sympathy with their work. With the saintly Bishop of the Phillipines, raised in a school of Churchmanship so different from that in which I was raised—a school we call exclusive and ritualistic—I think every Christian ought to go to church every Lord's Day, worship God and show himself publicly to the community on the Lord's side. If he cannot do this in his own church, he should worship in some other Christian church. Fourthly, on what we might call Education Sunday in our small towns, let us once a year join with our fellows in public worship, to listen to the invited speaker, to show our willingness to join with them in this common undertaking for the good of the community, to declare our appreciation of education as the hand-maid of religion, and our sympathy with the great public school system of our State. Fifthly, let us join heartily with our fellow Christians in all movements that make clearly for the uplift of the community, the good of the people, the advance of the cause of our dear Lord; such as, organized charity, public education, respect for law, and honesty in office, the Young Men's Christian Association and the Laymen's Missionary Movement. Sixthly, when from fire, accident, or for any good reason, it would be a help to any body of good Christian people to have their own worship in our churches at such time when it would not interfere with our own service, let us, after consultation between Bishop, rector and vestry, offer them the use of our building. Such acts oppose no law of the Church, make us in no sense responsible for their worship there; but simply accepts them as Christian people for whom we are performing an act of Christian love. Seventhly, let us welcome the 19th Canon as amended by the General Convention of 1907. There is some movement in some quarters of the country to repeal that amendment. I would regard such a repeal as a great calamity to the Church and a great stumbling block in the advance towards Christian Unity. That amendment has caused no disturbance in the Diocese and it has on occasions helped me in my presentation of the Church to mixed congregations of Christian people. That Canon as amended in Richmond does four good things for the Church: 1. It stands for order and protects our own people. It takes away from the individual minister the power to interpret the Canon for himself and to allow any man to speak whom he may think suitable; and it puts that power in the hands of the Bishop of the Diocese. 2. It makes the distinction, clear to my mind through the centuries, between administering the Sacraments and preaching in the Church. All through the ages Christian laymen, licensed by the proper authority of the Church, have preached, but never administered the Sacraments. 3. It allows on special occasions ministers of other Churches to speak in our churches to our people, showing that we do accord respect to the ministers of other Churches and their right to speak for our common Master. 4. It enables the Church to rise more and more to her own, to assume her true position among English speaking Christians, and to use all agencies which may seem to her wise to instruct and inspire her people.

And so, oh, my people, will you not co-operate heartily with your Bshop in ihe work to which God hath called him, called us all? We cannot value the Church too highly, if we only place her second to our Lord, as the means to get to Him. the means to set Him before men. The fundamental things of principle are not ours to give away, are not ours to cover up; they are not ours for ourselves. They are ours in trust for our fellowmen, and we must do what we can to so approve them to our fellows that they will desire and claim them as their own. Let us prize the Church so highly that we shall brush out of the way the little things, the matters of detail which hide the beauty of the Church herself from our fellow Christians. Let us prize the Church so highly that we shall ever make the broad and inclusive interpretation of her laws rather than the narrow and exclusive; let us interpret her laws according to her spirit. Let us cherish deep conviction for the proof as it is in Jesus, and let us cultivate love and patience towards all men. Let us keep our gaze fixed on Christ and move steadily in our daily life toward Him; and lo! we shall find ourselves closer and closer together with those who are looking, with those who are moving to the same great center.

Christian Grammar.

The Bishop of Cambridge once gave his pupils a little talk on Christian grammar. He said: "We have learned to say, First person, I; second person, thou; third person, he.. But that it wrong—so wrong, indeed, that to put it right one has to turn it quite upside down. The Christian's grammar is, "First person, He; second person, thou; third person, I. And "He' means God, the First Person in the first place. And 'thou' means my fellowman. And 'I,' myself, comes last."

Church Intelligence.

CALENDAR.

June.

1—Wednesday.
5—Second Sunday after Trinity.
11—St. Barnabas' Day.
12—Third Sunday after Trinity.
19—Fourth Sunday after Trinity.
24—St. John Baptist's Day.
26—Fifth Sunday after Trinity.
29—St Peter's Day.

Collect for Third Sunday After Trinity.

O Lord, we beseech Thee, mercifully to hear us; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

Foreign.

The King's Message.

The body of King Edward VII having been committed to its last resting-place, King George V has addressed messages to his people at home, in the Oversea Dominions, and in India, expressing his sense of the sympathy received from them, and of the bonds of affection in which he has been joined with them under the burden of a common sorrow. His Majesty makes a special reference to "the pathetic manner in which vast multitudes of his loving subjects patiently and reverently awaited opportunity to pay a last tribute" to the memory of the deceased Sovereign. The scenes which attended the lying-in-state were truly of the deepest significance in their evidence of the sincere mourning of every class for their own bereavement and that of the Royal Family. It would be no empty tribute which led so many thousands to wait resignedly for hours upon end, and sometimes in the severest weather, in order that they might pass by the catafalque of their dead King. Rarely has there been a more impressive demonstration of a people's love, or of the sincere and loyal emotion upon which alone thrones and dynasties can have their secure foundation.

London Diocesan Conference Topics.

The Bishop of London, with his unfailing instinct for what is current and pressing, touched upon a very useful variety of Church topics in his address at his Diocesan Conference on Wednesday. In regard to the marriage question all Churchmen, we think, will endorse his protest against the proposed cheapening of divorce by giving jurisdiction to the County Courts. And in his reference to that other great social question of the day, which is so much more interesting and important than the unattractive title Reform of the Poor Law suggests, he was also on sure ground. We want to break down the cast-iron system of the poor house, and, whatever else we do, make poor-relief less repellent to the deserving poor. With regard to a purely Church matter, the proposals for greater elasticity in our church services, the Bishop was quite right, while offering to free us from an eter-

nal and unvarying regime of "Dearly beloved brethren," to utter a note of strong warning against unauthorized alterations. Greater elasticity and adaptation to the needs and tastes of worshippers to-day are greatly needed, but the changes must proceed on some system; to let every incumbent be a law to himself would lead to confusion, and justify the reproach of lawlessness which already is often heard.

The Bishop of London's Evangelistic Council.

Regular open-air services will shortly begin at all the stands used last year—in Hyde-park on Monday night, at Regent's-park, Hampstead Heath, Parliament-hill Stepney Deanery, and Ealing. The Kewbridge services will also be started again. In addition, midday open-air services on Tower-hill, on the Tuesdays in June, have been arranged, at one o'clock. Preachers will include the Revs. Prebendary Webb-Peploe, J. E. Watts-Ditchfield, W. S. Swayne, W. C. Simpson, and T. L. Bullock. Preparations are also being made by the clergy of the Poplar Deanery for open-air processions and preachings at the East India Docks. These are arranged by the four parishes bordering the docks. Application has been made by the Rochester Hop-Picking Mission for help among the 50,000 Londoners who work in Kent during the last week in August and the first three weeks of September. The Council hopes to arrange for some clergy, lay readers, mission nurses and workers to give assistance at Paddock Wood.

With a view to giving Japanese Christians a welcome to the center of English Christianity, a special service for them and their friends will be held on some Sunday evening (probably in June) in St. Paul's Cathedral. The suggestion that Bishop Fyson, who was for twenty-five years in Hokkaido, should be asked to preach a sermon in Japanese will not probably be followed. The estimate is that there will not be more than 400 or 500 Japanese Christians in London, and these would not make a congregation by themselves in so large a place as the Cathedral. Moreover, a large majority understand English, and prefer to be addressed in our language.

The Bishop of Norwich on Unity.

The Bishop of Norwich preached his first sermon sermon at Norwich Cathedral on Sunday morning. Dr. Pollock's subject was Christian Unity. The Bishop referred to the measure of unity which prevailed in the mission-field; and in a striking passage said: "Here we may be sacrificing love to our view of truth; there the two may flourish more genially side by side, and it may be easier to act there, as seeing that it is impossible that there can be antagonism between two things that both come to us from God through Christ. Lastly, we have our opportunities of social service. In this department we have already seen much drawing together in recent times. Look, for example, at the support given to our hospitals by men of every creed; look at the co-operation in Temperance work. Is there any such inherent difference between the healing of men's bodies, the inculcation of sobriety, and the education of her children's minds, as to make it a wild dream that some day men who can be united in the one will co-operate in the other?"

American.

Church Property in Japan Destroyed by Fire.

Bishop McKim writes from Tokyo, May 10, 1910:

Cablegrams may have told you of the great fire at Aomori, which has destroyed the two-storied building used as church and parish house, and in which Miss Bristowe housed her kindergarten. All the Christians except two were "burned out" and the distress among the 35,000 sufferers is pitiable; it is a great mercy that summer instead of winter is approaching. What would those houseless and starving multitudes have done had this happened two months earlier, with the keen winds from Siberia piercing them and several feet of snow on the ground!

We are doing all we can to help and have issued appeals through the press, not for our own people, but for general relief. We had an insurance equal to the original cost of our building, but prices have so advanced in fifteen years that we can not rebuild the same structure for less than double the amount. The Christians having lost everything will find it a struggle to continue their weekly contributions, and can do nothing towards rebuilding.

We want if possible to build church and parish house separately; will not the Church at home help us to build the church if we take the responsibility for the parish house? We can build a brick church for $7,500.

It is a pleasure to repeat that Miss Bristowe is safe and her house one of the few untouched by the fire. Our deacon, who lived in the parsonage, which was burnt with the church, saved all his belongings with the exception of his kitchen furniture.

Approaching Brotherhood Meeting.

The Alabama Diocesan Council, at its recent meeting heartily endorsed the Brotherhood of St. Andrew, as a potent factor in developing the activity of the lay work of the Church, and call upon the clergymen of this Diocese to urge the establishment of Chapters of the Brotherhood in their respective parishes and missions. The Council also expressed an earnest desire that a large representation both of clergy and laity attend the National Convention, to be held in Nashville, Tenn., on September 28.

The Council likewise heartily commended the proposed conference of lay workers of the Church in Alabama, Louisiana and Mississippi, to be held at Biloxi, Miss., July 1 to 4, under the auspices of the Brotherhood of St. Andrew. The conference will afford a splendid opportunity for the laymen of the Church, including Sunday School superintendents and teachers, lay readers, members of the Brotherhood and other lay workers of the Church to discuss the best methods of promoting the various branches of Church work among men, and of planning for more vigorous efforts for the spread of Christ's Kingdom among men.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

All Saints' Chapel, Tupelo, Formally Opened—Emmanuel Church, Winona, Consecrated—Proposed New Church at Starkville.

The new All Saints' chapel, Tupelo, a brick structure of pleasing architectural lines, a fitting expression of the faith and devotion of the handful of communicants who have, for the first time in the history of the community, builded an altar unto the Lord, was formally opened on the evening of May 12. The occasion was a memorable one, in that it marked the initial service held in Tupelo in an Episcopal church, and brought the consummation of a long cherished hope. The churchly little structure was comfortably filled with an interested and reverent congregation, most of whom are unfamiliar with the Church's ways.

The clergy present and uniting in saying the Evening Office were the Rev. Messrs. A. B. Howard, priest-in-charge; W. E. Dakin, Dean of the Convocation of the District, and the Rev. J. Lundy Sykes.

At 7:30 the next morning there was a celebration of the Holy Communion.

It is the source of deep regret to all concerned that the Rev. Mr. Howard is shortly to take up work in another Diocese.

On the First Sunday after Trinity, the beautiful new Emmanuel church, Winona, the Rev. D. F. Johnson, rector, which together with the site, is the gift of Mr. J. C. Purnell, a devoted communicant of the parish, was consecrated by the Bishop of the Diocese. The church is in the style of the early English period, and is of red pressed brick, with stone trimmings, and a covering of slate. The cost of the building and site is about $13,000. The handsome pews, the appointments of choir and sanctuary, and the new pipe organ, are the gifts of the congregation.

The presence of six clergy in the chancel, and of the numerous lay people among the congregation, some from contiguous parishes and missions and some from towns not in the immediate vicinity, attested the admirable esprit du corps of the Diocese, largely attributable to the untiring zeal and splendid leadership of the beloved chief pastor.

The office of consecration was said by the Bishop, who was also the preacher, as well as the celebrant at the early Communion service.

In the course of his sermon, Bishop Bratton emphasized the fact that for the first time he had consecrated a church that was the gift of an individual to the parish, who sought to acknowledge his gratitude for temporal blessings by honoring the Lord with his substance.

The Rev. J. Lundy Sykes, priest-in-charge of the work at Starkville, has raised sufficient funds to justify the laying of a foundation for a church building. When this is completed work will be suspended until adequate contributions are received for the future progress of the construction.

In view of the importance of this undertaking at a strategic point, it is hoped that it may commend itself to the generosity of Churchmen both within and without the bounds of the Diocese.

The completion of the Starkville church will not only enable the priest-

in-charge to minister to the communicants among the College faculty, the student body and residents of Starkville, but will also make it possible to present the claims of the Church to several hundred young men of impressionable age, who are natives of Mississippi couties in which the voice of the Church has never been heard.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Annual Meeting of Council.

The 27th annual Council of the Diocese of East Carolina met in St. John's church, Wilmington, Saturday, May 21, at 9 p. m. After effecting an organization, the Council adjourned to meet at eleven o'clock Sunday, for corporate worship.

The eleven o'clock service, Sunday morning, was impressive and beautiful. It served as a fitting religious introduction to the business sessions to follow.

The Council sermon was delivered by the Rev. John H. Brown, of Christ church, New Bern, who took as his text St. John 5:5, his subject being, "The value of faith in life." It was both powerful and convincing. The offertory was for the New York Bible and Prayer Book Society, in recognition of their generosity to the Diocese.

A quiet hour service was conducted by Bishop Strange, beginning at 5:45 p. m.

The annual address of the Bishop was delivered at the night service to a congregation which taxed the capacity of the church.

"Five years ago," said the Bishop, the Council, the first Council of your present Bishop, met in this city. I am grateful for the growth in these five years, and I think it will be encouraging to you to know the chief facts in this growth. In 1905 we had 28 clergy in the Diocese; to-day we have 32. In 1905 there were 4,299 communicants; to-day we have reached 5,000. In 1905 the Bishops confirmed 285; to this day I have confirmed 403. In 1905 we contributed to Diocesan Missions $1,090.70; this year we have contributed $3,005. In 1905 we contributed for General Missions $2,450; this year we have contributed more than $4,000. In 1905 the Woman's Missionary contributions were $1,103.41; this year they have been about $4,000. Have we not a right to thank God, take courage and press forward? Have we not a reason to say, 'We are approving this Church of our head and our heart to our fellow men; we are deepening our own interest in the Church and in her Lord Jesus Christ?' "

Bishop Strange spoke earnestly of the encouraging interest shown by Bishops, clergy and laity in the Laymen's Missionary Movement, especially of the conference held in Greensboro, last January, which he said was generally agreed to have been the greatest and most far-reaching gathering held in the last fifty years in North Carolina.

The Bishop spoke at length on the subject of Church Unity, which problem, he asserted, is to be solved in America, where the Protestant Episcopal Church holds, intellectually and historically, the key to the position on matters of Church Unity—standing as the mediator between Protestants and the Romanists.

He said he would regard the repeal of the amendment to the 19th Canon "as a great calamity to the Church and a great stumbling block in the advance towards Christian Unity."

The business session of the Council opened Monday morning at 9:30, with Morning Prayer, after which reports of the various committees were received.

The committee to raise $4,000 for Diocesan Missions reported having raised over $3,000, and it was decided to set $4,000 as the minimum for the coming year.

The missionary spirit was prominent throughout the entire Council.

It was decided to secure the service of the Rev. John R. Matthews as Missionary for the Diocese.

A memorial resolution to the late Rev. Samuel S. Barber was received with profound interest and attention.

The missionary service on Monday night was enthusiastic in fervor and gave splendid evidence of the place Missions hold in the hearts of the Bishop, the clergy and the good people of the Diocese. The speakers were the Rev. C. F. Smith, the Rev. J. H. Griffith, and the Bishop of the Diocese.

The report of the finance committee provided for the budget system, as recommended by the treasurer, and was accepted and authorized by the Council. The Bishop appointed Messrs. Thos. W. Blount, H. F. Wilder, and Revs. J. B. Gibble and W. E. Cox, as the committee on ways and means for the practical application of the budget.

ELECTION AND APPOINTMENTS.

Standing Committee: Rev. N. Harding, Rev. R. B. Drane, D. D., Rev. F. N. Skinner; Messrs. George H. Roberts, F. R. Rose.

Executive Missionary Committee: Col. W. G. Lamb, Messrs. J. G. Bragaw, Jr., and William Dunn, Jr.

Trustees of the Diocese: Messrs. Wm. Calder, C. Giles.

Trustees of University of the South: Rev. B. F. Huske, Messrs. F. H. Fechtig, H. C. Prince.

Students Aid Committee: Rev. C. F. Smith, Messrs. G. V. Cowper, W. D. Pruden.

The secretary, treasurer and chancellor of the Diocese were re-elected.

Finance Committee: Messrs. W. G. Lamb, G. C. Royall, B. R. Huske, G. H. Roberts and T. C. James.

Deputies to the General Convention: Revs. N. Harding, F. N. Skinner, C. F. Smith, Dr. R. B. Drane and Messrs. Wilson G. Lamb, G. H. Roberts, B. R. Huske and William Calder. Supplementary Deputies: Revs. W. E. Cox, J. B. Gibble, J. H. Griffith, B. F. Huske and Messrs. G. C. Royall, J. G. Bragaw, Jr., W. B. Shepard and T. W. Blount.

Bishop Strange appointed the following committees for the year:

General Clergy Relief—Revs. Tyndall, Gordon and Buskie and Messrs. B. H. Jones and John G. Bragaw, Jr.

East Carolina Sunday School Commission—Revs. C. F. Smith, W. E. Cox and Thos. P. Noe, and Messrs. Wm. Dunn, Jr., and G. C. Royall.

On Canons—Revs. W. E. Cox, Rev. Dr. Wm. H. Milton, Rev. A. W. Seabrease and Messrs. Bryan and Huske.

State of Church—Revs. Thos. P. Noe, Wooten and Gibble, and Messrs. Barber and Gibbs.

General Convention—Revs. F. N. Skinner and A. W. Seabrease and Mr. Shepard.

To Raise Five Million Endowment for General Clergy Relief—Rev. J. H. Griffith and Messrs. Winstead, Wootten and Boatwright.

At the same time, the Daughters of the King and Altar Guilds held a conference in the choir room of the church.

The Junior Auxiliary and Babies' Branch held a joint session, beginning at 4 o'clock p. m., Mrs. J. B. Gibble, of Windsor, and Mrs. John Cranmer, of Wilmington, having charge of the meeting. Miss Louise Rutland welcomed the delegates in a pleasing manner. Miss Julia C. Emery was present from New York. The Junior meeting was one of the most interesting. An attractive exhibit, representing the baptism of Virginia Dare, was a unique feature. This exhibit will be taken to the General Convention at Concinnati in October. Miss Elizabeth Gordon read an interesting paper on the necessity of properly training the Juniors for effective work in the future. The branch at Williamston, of which she is leader, stood second in the Diocese and first in proportion to membership.

Tuesday, May 24, was Woman's Day, and marked the most important meeting ever held by the women of the Diocese. Holy Communion was celebrated at 7:30 a. m., the celebrant being the Rev. J. G. Buskie, of Goldsboro, assisted by the Rev. John H. Brown, of New Bern. The offering, over $200, was for the Bishop's Fund.

At 10 o'clock the business session began, an address being made by the chaplain, the Rev. J. G. Buskie, who spoke on Missions and the work carried on by the ladies of the Diocese..

The address of welcome was made by Mrs. James Carmichael, president of St. John's Auxiliary, which was responded to gracefully by Mrs. J. G. Staton, of Williamstown.

Mrs. Roberts, of New Bern, diocesan treasurer, made her report and was followed by Mrs. Josh James, of Wilmington, treasurer of the United Offering, who reported $869 received to date. The report of the president, Mrs. Nathaniel Harding, of Washington, was most encouraging.

Mrs. James G. Staton, first vice president of the Woman's Auxiliary and Parochial Society, and president of the Convocation of Edenton, gave a full report of work done in her field during the year. The report was the best in the Diocese and gave evidence of the interest and diligent work of the president. Mrs. C. B. Woodly, of Kinston, reported for the Convocation of New Bern, and Miss Sue Collier for that of Wilmington, the president, Mrs. William Calder, having resigned some months ago. Mrs. I. G. Powell, of Roxobel, read an instructive paper on the Study of Missions, and Mrs. F. W. Hughes sent a paper on Alaska, which was read by Mrs. C. B. Woodly.

All of the officers were appointed as delegates to the General Convention.

The woman's work for the past year has been carried on successfully, and more and more are women beginning to feel that they are indeed mighty helpers in the forward movement of the Kingdom of Christ. Financial reports showed a total of $4,000, with a large sum of money on hand, which was not allowed in the reports. After reports from the delegates representing the different Auxiliaries, the meeting adjourned. The next session will be held in Favetteville in 1911.

At 12 o'clock, the ladies assembled in the church, for noonday Prayer for Missions, following which Miss Julia C. Emery, General Secretary of the Woman's Auxiliary, made a very instructive address on the General Mission work of the Church. She referred interestingly to the influence of mission work of the Church toward Church Unity and of the value of the educational institutions in the heathen lands.

Mr. J. Ker, Jr., made an appeal in behalf of the Thompson Orphanage for donations to aid in carrying forward improvements already planned. The ladies have undertaken to raise $100,000. The plan is to erect eight cottages at a cost of $5,000 each with a large administration building in the centre of the property.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt Rev. A. Mackay-Smith, D. D., Coadjutor

Death of a Railroad President—Twenty-Fifth Anniversary of the Rev. Dr. Blanchet's Rectorship—Commencement of Church Training and Deaconess' House—Interesting Exercises at Valley Forge—Notable Anniversaries.

On Thursday, June 2, Mr. Joseph S. Harris, one of the highest authorities an anthracite coal matters as well as in things pertaining to railroads, passed into life at the age of 74. He was born in Chester county, Pa., April 26, 1836. After a common school education he entered into the railroad service of the P. R. R., in 1853, as a rodman, though he spent many years in the U. S. Survey Service. He gradually arose in railroad service until he became president of the P. and R. Railway. He was a director of several mining and railway companies, a member of the board of trustees of the Divinity School and of the University of Pennsylvania, and a vestryman of Calvary church, Germantown.

On Sunday, May 29, the Rev. J. B. Blanchet, D. D., celebrated the twenty-fifth anniversary of his ordination and was instituted rector of the Church of the Beloved Disciple, of which he had been in charge for a year. His brother, the Rev. Clement T. Blanchet, D. D., was the celebrant at the early service at 11:00 o'clock; the Rev. John A. Goodfellow, Dean of the Convocation of North Philadelphia, acting for the Bishop, was institutor. The sermon was preached by the Rev. George C. Foley, D. D. At 4 o'clock the rector's nephew and namesake was baptized by his brother, the child's grandfather. In the evening the rector preached to the Winfield Scott Post, G. A. R., on National Accountability. The Rev. J. B. Blanchet, D. D., was graduated from Hobart in 1882, and the General Theological Seminary 1885. On May 29, of that year, he was ordained deacon by Bishop Seymour, and priest on November 19 by Bishop Doan. He received his degree of D. D. from St. John's College, Annapolis, Maryland, in 1897, for advanced work. He has founded and organized five churches, secured endowments for two, besides paying off a number of church mortages. He has raised nearly a quarter of a million dollars for Church purposes.

The eighteenth annual commencement of the Church Training and Deaconess House was held in the Church House on Tuesday, May 31, after an early celebration in the school chapel. Thirteen young women were graduated and two admitted into the order of deaconesses by Bishop Whitaker. The Rev. J. A. Montgomery, S. T. D., preached the sermon.

During May St. Clement's Clergy House was put in thorough repair. The walls were restored and tinted, the woodwork refinished and the rector's study enlarged.

On Sunday, May 29, the Rev. W. Herbert Burk, rector, dedicated the President's Pew in the Washington Memorial chapel at Valley Forge. It bears the arms of the United States, the President's seal and the arms of the Pearson family. On brass tablets is the following inscription: "To the Glory of God and in Memory of George Washington, First President of the United States, and James Monroe, Fifth President of the United States, who were encamped at Valley Forge, 1777-1778, and in commemoration of the address by Theodore Roosevelt, Twenty-sixth President of the United States, June 19, 1904, the First President to visit Valley Forge; and in memory of William Pearson and Lucinda Maria Greenleaf, his Wife, Descendants of Patriots of the Continental Army." This pew was given by their son, William Henry Pearson, May 29, 1910. At the close of the Sunday School, Mr. Burk presented the Rev. Francis T. H. Finn, who is about to leave the parish, with a book, as a token of the school's love for him. He took occasion to speak of Mr. Finn's devotion to his work. In addition to the $2,000 voted by the Board of Missions towards the completion of the walls, the executive board of the Sunday School Association voted to this purpose the Advent offierings of the Sunday Schools of the Diocese. On the day following the corner stone of the Defenders' Gate of the Valley Forge cemetery was laid by Mr. Burk. It was unveiled by Marion Anna Hartranft, grand-daughter of General John Frederick Hartranft, and daughter of Col. S. S. Hartranft, treasurer of the Valley Forge Park Commission. The Rev. James B. Halsey, the Rev. Francis C. Hartshorne, the Rev. George W. Barnes and the Rev. T. William Davidson, secretary of the Diocesan Board of Missions, assisted in the service. The Rev. Francis T. H. Finn announced the contents of the stone. The Rev. Henry A. F. Hoyt, chaplain-general of the Military Order of Foreign Wars, read the address of President Lincoln at Gettysburg, and Mr. Augustus Wight Bomberger President Roosevelt's Valley Forge address. A salute of twenty-one guns was fired by Battery C.

On the third Sunday in June the Rev. William Smyth will become minister-in-charge of St. Barnabas' church, Haddington. He was trained in the Methodist College, Belfast, Ireland, and took a short course in the Divinity School in Philadelphia. He held pastorates in the Congregational churches in Belfast, and Bristol and Leeds in England. He has for some months been assistant minister at the Church of St. Simeon, Philadelphia.

The Rev. Francis T. H. Finn has taken duty as an assistant at St. Paul's church, Cleveland, Ohio. He graduated from the Divinity School 1905. He was made deacon Whitsunday, that year, by Bishop Whitaker, who advanced him to the priesthood, St. Paul's Day, 1906. He was lay reader, deacon and priest at the Church of the Advent, Cape May, 1904-1906; assistant at the Washington Memorial chapel, Valley Forge, from December 15, 1906, to now.

The Woman's Auxiliary to the Convocation of Chester celebrated its twenty-fifth anniversary in Christ church Media, on Thursday, May 26. The Holy Communion was a memorial for those who had passed away. Dean Taitt presided at the afternoon session, when Mrs. Charles Pancoast spoke of the Spiritual Side of Mission Work. Mrs. James Little, one of the charter members, read an historical paper. Another charter member, Miss Ogier, prepared a memorial on the Rev. John Bolton, who organized the Auxiliary, which was read by Dean Taitt. Thirty-five parishes and missions were represented. $500 was appropriated for the repairs of the rectory of St. John's church, Concord.

Old Swedes, Gloria Dei, church, celebrated the 210th anniversary of its consecration on Sunday, May 29. The rector, the Rev. Snyder B. Simes, in his sermon in the morning, reviewed the history of the parish. In the afternoon the Rev. W. W. Taylor, rector of the old Swedes' church, at Bridgeport, preached.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Arousing Interest in the Laymen's Movement.

Rev. H. Percy Silver, Secretary of the Missionary Department of the Southwest, gave one week of his time to Louisiana, and made a series of addresses in various parts of the Diocese. On Sunday, May 22, he spoke to the congregation and the Sunday School in Grace church, Monroe. On Monday night he addressed the congregation in St. James' church, Baton Rouge, and also spoke to the college boys of the State University in Baton Rouge. The remaining days of the week were spent in the Archdeaconry of South Louisiana, and addresses were made on Tuesday night in Crowley, on Wednesday night in Lake Charles, on Thursday night in New Iberia, on Friday morning in Morgan City, Friday afternoon in Thibodaux, and Friday night in Houma. In this part of the tour he was accompanied by Archdeacon G. L. Tucker. Splendid opportunities were found in this field. The congregations showed the greatest interest in the work outlined by the Archdeacon and by Secretary Silver. In view of the small number of clergy in this field (there being actually only three now at work, to care for the fourteen regular parishes and mission stations and the other occasional stations), the people were urged to undertake Church work that could be carried on even without the presence of an ordained minister. They were urged also with eloquence and power by Secretary Silver to refuse to be bound down to interest in their local work only, but to insist upon taking their proper share in the larger campaign of the Church's army. The people of the various congregations showed a willingness to work, if they might be directed what to do.

The Rev. George S. Gibbs, with headquarters in Crowley, has taken charge of the field with energy. He maintains services in Crowley, Lafayette, Jennings, Opelousas and Eunice. He estimates the possibilities of this field to be extremely bright.

On Saturday night Secretary Silver addressed the Church Club of Louisiana in New Orleans, and in speaking of the opportunities in Louisiana, called upon the New Orleans clergy and lay workers to lend a helping hand to the country work. On Sunday, Secretary Silver spoke to the congregation in Hammond.

The Department Secretary was invited to make this tour in Louisiana by the Bishop, with the purpose of arousing in the country parishes the same interest in the Laymen's Missionary Movement that the Great Convention had awakened in New Orleans. The inspiring addresses of Dr. Silver will be followed up later by a personal canvass of the congregation, in every place where the conditions seem to warrant it.

The first service in the new St. Bartholomew's church, at Hartsville, S. C., was held on Sunday, May 29 The building is of brick, gothic in design, with recessed chancel, and cost $2,500.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Eighteenth Annual Council.

The eighteenth annual Council of the Diocese assembled in St. Paul's church, Lynchburg, Rev. J. B. Dunn, rector, on May 31, at 10 a. m. Morning Prayer and the Litany were said by the Rev. Messrs. J. B. Dunn, Martin Johnson and E. W. Cowling. The Ante-Communion service was said by the Rt. Rev. B. D. Tucker, D. D., Bishop-Coadjutor, and the Holy Communion was administered by the Rt. Rev. A. M. Randolph, D. D., assisted by the Bishop-Coadjutor. The sermon was preached by the Rev. A. C. Thomson, from Judges 4:14: "Is not the Lord gone out before thee?"

At the business session, which immediately followed the service, Rt. Rev. A. M. Randolph and the Bishop-Coadjutor presided. After the routine preliminaries, two amendments to Canon VII of the Constitution, relating to the "Contingent Fund," were read, referred to the proper committees and subsequently reported favorably and adopted. The amendments provide that the committee shall assess according to the number of communicants, the current expenses and the local conditions of the parishes and missions, and not according to the current expenses alone, as in the former Canon.

The Bishop appointed the following committees:

State of the Church—Rev. Messrs. F. Bouldin, T. C. Page, J. J. Lloyd, D. D., G. S. Vest, J. S. Russell, and Messrs. N. L. Claiborne, W. E. Hines, H. W. Adams, J. D. Logan, Thos. Townsend.

Assessment for Diocesan Expenses—Rev. Messrs. D. W. Howard, R. W. Barnwell, C. B. Bryan, D. D., and Messrs. L. R. Watts, R. O. Egerton, R. B. Tunstall.

Widows and Orphans' Fund—Rev. Messrs. E. Ruffin Jones, E. B. Snead, and Messrs. C. E. Bugg, S. N. Walker.

Disabled Clergy Fund—Rev. Messrs. Dudley Boogher, J. C. Cornick, and Messrs. C. J. Colonna, G. W. Hutter.

Bruce Fund—Rev. E. B. Miner and Mr. Guy Jackson.

Accounts of the Diocesan Missionary Society—Rev. J. G. Scott and Mr. R. J. Davidson.

Parochial Reports—Rev. Messrs. W. A. Brown, Frank Mezick, and Messrs. J. W. Carter, R. W. Hughes.

New Parishes—Rev. Messrs. J. B. Dunn, F. P. Steinmetz, J. C. Hall, and Messrs. T. W. Wilcox, E. W. Saunders, Preston Carson.

Elections—Rev. Messrs. E. W. Carter, Reverdy Estill, D. D., and Messrs. W. E. Abbot, C. J. Faulkner.

Finance—Messrs. W. W. Old, C. S. Hutter, Jacob Heffelfinger, Gen. E. W. Nichols, T. S. Davant.

Clerical Support—Messrs. J. T. Brown, W. Z. Deal, O. C. Bell, W. L. Mingea, W. W. Robertson, L. L. Massie, R. A. Pretlow, C. W. Sanders, F. H. Terry, J. W. West.

Missionary Appointments — Rev. Messrs. R. B. Jett, J. M. Owens, B. D. Tucker, Jr., and Messrs. W. B. Martin, W. W. Robertson, J. M. Miller.

Sunday Schools—Rev. Messrs. W. C. Bell, T. H. Lacy, D. D., F. Van Moore, and Messrs. Jacob Heffelfinger, Fortescue Whittle, A. L. Robertson.

Constitution and Canons — Rev. Messrs. A. C. Thomson, Dallas Tucker, C. B. Bryan, D. D., Reverdy Estill, D. D., and Messrs. W. W. Old, R. B. Tunstall, C. W. Sanders.

At 4 p. m., the members of the Council met in St. Paul's church for a missionary conference. Rev. R. C. Jett, Diocesan Secretary of the Third Missionary Department, to which this Diocese belongs, presided and made the opening address. He stated that the Apportionment for General Missions last year was $7,200, the amount paid $6,073.88, an increase over the previous year of $705.05. The Diocese has over 1,600 communicants and 207 parishes and missions. The question, "Should Southern Virginia raise its full Apportionment?" was discussed by Rev. C. B. Bryan, D. D., and Mr. W. W. Robertson. Another question, "How to Gain the Co-operation of the Clergy of the City and Country," was discussed by Rev. Messrs. D. W. Howard and B. D. Tucker, Jr. "The Best Way to Raise the Apportionment" was discussed by Rev. Messrs. E. R. Carter and W. G. Pendleton.

At 8 p. m., the members of the Council and a large congregation assembled in the church for another missionary meeting. Bishop Tucker presided, and Rev. J. J. Lloyd, D. D., read the service. The first speaker was Mr. W. E. Cochran, of Maryland, an enthusiastic worker of that State in the Laymen's Missionary Movement. Mr. Cochran spoke of his work, its discouragements and encouragements, and of the active part the Episcopal Church was taking in this important movement. In every church an interest in this work has resulted in a great spiritual awakening and in increased missionary contributions. He appealed to the men to appreciate their privileges and opportunities, and to give missions a place in their daily lives.

Rev. J. W. Morris, of Richmond, spoke of the Scriptural command to bear witness to the living Christ. Very earnestly he impressed upon his hearers the world's need for Christ to save it from degradation, superstition and crime. The turning point in the history of nations has come, and both duty and opportunity demand that Christians give them Christ.

The last speaker, Rev. T. J. Garland, Secretary of the Third Missionary Department, spoke of the work of this department, emphasizing its needs and the great variety of it. He spoke of mountain missions, colored missions, and the work that should be done for the foreign population in the mining districts.

WEDNESDAY MORNING.

At 9:30, Morning Prayer was read by the Rev. Messrs. G. W. Vest and W. C. Bell, after which the Council was called to order by the Bishop-Coadjutor. The report of the Committee on Credentials showed that some of the lay delegate certificates were made out carelessly and incorrectly. On motion, all were accepted, and the vestries were requested to be more careful in making out these certificates.

The order of the hour being the addresses and reports of the Bishops, Bishop Tucker read his address and report. The practical matters touched upon were the apportionment, the duty of the clergy of making a thorough preparation for the visitation of the Bishop, and the Church Extension Fund. The Bishop regretted that the Diocese had never met in full its apportionment, and this was due to the fact that all the parishes would not contribute. He urged upon the clergy and laity present to take this matter seriously to heart, and hereafter to put forth their best efforts to meet their obligations in this matter. He commended most heartily the Church Extension Fund Movement, and expressed the indebtedness of the Diocese to the committee and the secretary, Rev. G. O. Mead. His confirmations during the year were 441; ordinations to the priesthood, 1; to the diaconate, 3.

Bishop Randolph confirmed 362; candidates for Holy Orders—white 6, colored 3; deacons ordained, 11; priests ordained, 3; postulants, 13. With force and clearness the Bishop gave his views with regard to the proposed Preamble to the Constitution and the Revised Canons of the General Church. He referred very feelingly to the two brethren who had been called to their eternal reward since the last meeting of the Council, Rev. H. L. Derby and Rev. Robert Gatewood, D. D. Of Rev. H. L. Derby, he said: "The Rev. H. L. Derby died in the rectory at Lawrenceville, in the month of August of last summer, after a prolonged illness, which was borne with the patience of a Christian soldier. He was only a school boy when he entered the army to defend his native State from invasion. When the army surrendered from starvation and overwhelming numbers, he was for the fourth time recovering from a wound received in one of the last and fiercest calvary battles of the war. He gave himself to the ministry with the same simple courage and fidelity to duty which he exhibited for four years on many marches and on many battle fields. His name is a household word in the homes of Virginia parishes, the fields of his labors in the ministry. Undiverted by restless ambition for change, he did the work of a country pastor and preacher with a happy faith, unconscious of bodily fatigue, and counting nothing a hardship in the service of Christ and of the churches committed to his charge. To those who knew him, St. Paul's words seemed to fit him better than any man I have known, 'In simplicity and godly sincerity he had his conversation in this world.' "

After the reading of the Bishops' addresses the Council elected the officers of the Diocese and the deputies to the General Convention, as follows.

Standing Committee—The Rev. Messrs. J. W. Owens, J. Cleveland Hall, E. R. Carter; Messrs. W. C. N. Randolph, D. A. Payne, C. S. Hutter.

Diocesan Missionary Society—Rt. Rev. A. M. Randolph, D. D., Rt. Rev. B. D. Tucker, D. D.; Rev. Messrs. J. J. Lloyd, D. D., A. C. Thomson, C. B. Bryan, D. D., D W. Howard, J. B. Dunn; Messrs. W. B. Martin, Jacob Heffelfinger, L. R. Watts, C. E. Faulkner, W. L. Zimmer.

Deputies to the General Convention—Clerical—Rev. Messrs. C. B. Bryan, D. D., J. J. Lloyd, D. D., J. B. Dunn, R. C. Jett. Lay—Messrs. W. B. Martin, W. E. Saunders, W. W. Robertson, W. W. Old. Alternates—Clerical—Rev. Messrs. W. E. Rollins, D. W. Howard, R. W. Barnwell. Lay—Messrs. L. R. Watts, Jacob Heffelfinger, R. B. Tunstall, C. J. Faulkner.

Rev. Hugh McIlhany spoke of the proposed new church at the University of Virginia. A lot had been bought and conditions were such that work on the building should commence at once. There are at the University, 300 men from Episcopal families.

The following committee was appointed to administer and disburse the funds of the Church Extension Society: Rt. Rev. A. M. Randolph, Rt. Rev. B.

D. Tucker, D. D., Rev. Messrs. J. J. Lloyd, D. D., C. B. Bryan, D. D., R. C. Jett, A. C. Thomson; Messrs. W. E. Mingea, W. W. Robertson, Fortescue Whittle.

The salary of the Archdeacon, Rev. J. J. Lloyd, D. D., was assumed by the Church Extension Fund committee, beginning July 1.

The following committee was appointed on Church Property: Rev. Messrs. C. B. Bryan, F. G. Scott; Messrs. J. C. Harrison, George Mason.

Rev. J. S. Russell spoke of the colored work. He stated that the work was improving along all lines; confirmations last year, 117; communicants in the Diocese, 1,700; amount raised by the colored members, $5,000; the condition of the colored population of Brunswick county greatly influenced by the work of the Church, being evidenced by an empty jail, by large increase in personal property, and by an ever deepening interest in education.

General Nicholls stated that owing to the small number of Episcopal families in Lexington and other peculiar conditions, it would be impossible for Lexington to entertain the Council next year. Rev. F. C. Steinmetz invited the Council to meet at Christ church, Norfolk, and that being the next place after Lexington, his invitation was accepted.

The Committee on Sunday Schools reported that there was an encouraging increase in teachers and scholars over last year. Present number of teachers, 909; scholars 9,096. The committee moved that that part of the Bishop's address that referred to Sunday Schools be published and a copy be sent to every superintendent, teacher, and every male communicant in the Diocese, which motion was adopted.

At 8 p. m., the members of the Council and a large congregation assembled in the church for the annual meeting, in interest of the Diocesan Missionary Society. Rev. J. B. Dunn read a short service, and then Bishop Tucker, who presided, introduced Rev. A. C. Thomson, who read the report as follows:

Receipts for the year ending April 1, $9,586.15, the largest amount that has ever been received in the history of the society. In the past year 32 clergy had been partially maintained by the society, and 120 churches and missions had been helped. The policy of the Diocese was to pay the married clergy not less than $1,000, and the single clergy not less than $700. There are about 20 vacant charges in the Diocese that should be filled.

Rev. J. J. Lloyd gave a most interesting account of his work among the Mountain people and miners of Southwestern Virginia. He said in his territory there were thousands of foreigners, and thousands of native-born who had never heard of the Episcopal Church, and a great many who had been brought up in the Church who were now drifting away from it. The Church was beginning to make some impression upon the people, as was evidenced by the fact that he had baptized, married and buried more people this year than last. He was beginning to reach the foreign population and many Greeks, Italians, Hungarians and Slavs attended the services. Very often he had to carry on his pastoral work with the help of an interpreter, as in the case of a little Hungarian babe that he had recently baptized. Dr. Lloyd spoke of his efficient band of helpers, and the good work that was being done at Graham, Coeburn and Pearisburg. He closed with an expression of his thankfulness that he was allowed to go back to this most interesting work for another year.

The last speaker, Rev. J. Cleveland Hall, spoke of the strenuous life that Dr. Lloyd was living, and of the variety of missions in that little corner of the Diocese. The command of the Master was that we should either "Go" or "Send," go ourselves or else send some one else to give the Bread of Life to every creature. Bishop Tucker closed the service with a few remarks on the work at large.

THURSDAY MORNING.

After Morning Prayer the Council was called to order by the Bishop-Coadjutor. The Committee on Clerical Support reported that out of 121 parishes reporting, 118 had paid their rectors in full, and that 12 had paid more than had been promised.

The Committee on Parochial Reports reported as follows: Number of families, 7,597; baptized persons, 18,291; baptisms—adults, 233; infants, 593. Total, 826. Confirmations, 803; marriages, 238; burials, 529; communicants added, 1,027. Total number of communicants, 16,069. Colored communicants, 1,700; Sunday School teachers, 909; Sunday School scholars, 9,096.

Rev. E. R. Carter moved that the cause of the Christian Ministry be presented in every church at least once a year.

A letter was read by Rev. C. B. Bryan, D. D., from the Bishop of Virginia, calling the attention of the Council to the action of the Diocese of Virginia, in appointing a committee to meet in conference with representatives of other Churches on Church Unity, and asking this Council to cooperate in this movement. The Council heartily endorsed the movement, and the necessary action was taken.

Mr. W. W. Old read the report on the Endowment Fund as follows:

Reported at last Council, $47,900; balance in bank, $22.90; pledges collected $18. Total, $47,940.90.

Mr. Old discussed the question in detail, and urged that the Council renew its interest in this fund and make an effort to collect the full amount. Bishop Randolph in a short address begged the Council to take some definite action in the matter. After some discussion the following motion, offered by Dr. Bryan, was adopted: "Resolved, that the committee be continued and that an additional committee of two clergymen and three laymen be appointed by this Council to formulate a plan to make the Endowment Fund more effective and to report said plan at the next Council."

The Committee on Diocesan Expenses reported as follows:

Amount collected 1909, $7,687.05; income from Endowment Fund, $2.000.05. Total, $9,687.05.

Assessment for 1909, $8,545; collected, $7,687.05; deficit, $857.95.

The Committee on the State of the Church reported that there were 2.. churches and missions, 77 clergy, 12 vacant charges, 16,000 communicants. 140 Sunday Schools, 909 teachers, and 9,096 scholars. The progress during the year has been most gratifying, especially in the colored churches, whose work is worthy of sympathy and support.

Rev. W. T. Roberts offered a resolution to memorialize the General Convention to provide an edition of the Prayer Book for the needs of the mission fields of the church. Mr. Roberts, Dr. Lloyd and others, whose work is almost exclusively of a missionary character, spoke very earnestly in favor of the resolution, on the ground that such an edition would be of great help to them in their work among the uneducated classes.

Rev. E. E. Miller, rector of St. Stephen's church, colored, Petersburg, spoke against the resolution. He said that his six years' experience among the illiterate of his own race had convinced him that, with a little pains any class could be made to appreciate the Prayer Book. His own congregation not only used it but loved it.

Bishop Tucker spoke of the difficulties and dangers of changing the Prayer Book. The difficulty of teaching its use was not, in his opinion, due to its complexity, but to the infrequency of the services. In closing his remarks he said that the Bishop of the Diocese could issue any part of the Prayer Book in separate form, provided that the services were not mutilated nor substituted.

Mr. E. W. Saunders, who had taken an active part in the discussion, offered a resolution which was adopted, that the Bishop and the Bishop-Coadjutor be requested to effect and authorize such a rearrangement and compilation of the Prayer Book as may be used by missionaries of this Church under such circumstances as they may think necessary.

After the reading and approval of the minutes, and the singing of the hymn, "Blest be the Tie that Binds," Bishop Tucker pronounced the benediction, and the Council adjourned sine die.

Memorial Windows Unveiled in Old Blandford.

A number of memorial windows were unveiled, on Friday, June 3, in Old Blandford church, Petersburg, by the Ladies' Memorial Association, in memory of Confederate soldiers buried in the cemetery at this historic church. These windows were erected by the States of South Carolina, Tennessee, Alabama, Mississippi, Maryland and Arkansas.

Services were conducted by the Rev. R. W. Barnwell, of St. Paul's church, Petersburg. Gen. Wilie Jones, of Columbia, S. C., presented the South Carolina window, acting for Governor and Mrs. Ansel, of that State. Hon. Francis H. Weston, of Columbia, delivered the address. The Alabama window was unveiled by Mrs. Charles Brown, and presented by Gen. Irvine C. Walker. Mrs. Lou Clark unveiled the Mississippi window, which was presented by Hon. J. W. Collier. The Tennessee window was unveiled by Miss Hume, and presented by Commodore Carter R. Bishop. The Arkansas window was unveiled by Miss Mary Harwood, and the Maryland window by Miss Fannie Constable. Mr. Carl H. Davis presented the Maryland and Arkansas windows and made an address.

Blandford church, abandoned as a house of worship over a century ago, has been converted into a memorial chapel by the Ladies' Memorial Association, and the windows placed therein are intended to commemorate the memory of 30,000 Confederate soldiers, whose warfare is over and who rest quietly under the shadows of the old church, awaiting the last trumpet call. The only Southern States not represented are Florida, Georgia and Texas.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

The Gospel to be Preached in the Highways and Byways—Special Preachers at St. Bartholomew's—Richmond Archdeaconry — Commencement at St. Stephen's College.

More summer work will be done in American cities this year than ever before. Fully $500,000 has been subscribed for work in those thus far reported. These include besides New York, Chicago, Boston, Philadelphia, Pittsburgh and most other principal cities east of the Mississippi. For some years tents were employed, under the theory that they were cooler and that people who would not enter a church would enter a tent. Because of expense not alone in maintenance while pitched but in storage during the rest of the year, and because of their generally unsatisfactory character, tents are being discarded, and this summer emphasis will be laid upon street, shop and park preaching. The noon hour will be used for shop meetings, but in streets and parks in most cities all hours will be employed. The same speakers will go from place to place, repeating addresses as often as a few persons can be gathered to listen. Follow up work has been perfected, so that it is now practically as good as at the usual mission or revival. Never before will the Christian people of America literally go into the highways and byways and preach the Gospel as this approaching summer. Laymen will be employed for addresses to a considerable extent.

In this city two committees will maintain services, besides Trinity and its Wall street meetings. Madison, Union, Stuyvesant and Long Acre Squares will be occupied, and a score of streets. Shop meetings will run up to a score, and besides all these will be vacation Bible schools for children. Fully $60,000 will be expended in this city in this work during July and August.

Sundays, at St. Bartholomew's church, Dean Hodges, of Cambridge, will preach on the first one in July, and the Rev. J. Stuart Holden, of London, on the succeeding Sundays to August 14. Bishop Woodcock of Kentucky will preach the last two Sundays in August. At no other of our churches will special preachers be engaged. In several denominational churches, especially in the Fifth Avenue section, special preachers will be heard. Such services always crowd churches on the hottest of summer Sundays if the preachers are known and have something to say. The usual keeping open, with assistant ministers as preachers, means a few people present only, and too often a perfunctory service.

At the summer meeting of the Richmond Archdeaconry, held at the Church of the Ascension, Bishop Partridge of Kyoto speaking on missions in the Far East refuted the popular notion that Christian divisions in America and Europe hinder Christian progress in heathen lands. They do not, he said, for Chinese and Japanese know nothing of them. There is opposition to Christianity, but it is based on quite other considerations. Archdeacon Burch reported that for the first time, in so far as he knew, the Diocesan Missionary Society has been able to pay its appropriation in full to the rural Archdeaconries, so that Richmond enters the summer months in better condition than it has ever known. Two new missions are projected, and a start has been made in getting All Saints' new parish upon its feet.

The Rev. Dr. W. H. Herron, for twelve years pastor of the Presbyterian church at Nyack on the Hudson, has lately come into the Church and will enter upon his duties as rector of Trinity church, New Dorp, at once.

The Rev. W. H. Watts, for two years rector of St. Paul's parish, Staten Island, has been appointed an army chaplain.

The Rev. David Bowen, who was ordained last week, and who has been working on Staten Island for a year, resigns his work there and becomes an assistant at Calvary parish, Manhattan. The Rev. Dr. Harry P. Nichols, rector of Holy Trinity parish, Harlem, underwent an operation a fortnight ago. He has returned from the hospital and is slowly improving. He will spend the summer in New Hampshire.

The Commencement of St. Stephen's College this year will have as preachers, Bishop Tuttle of Missouri, Bishop Whitehead of Pittsburgh, and the Rev. Dr. W. H. Van Allen, of Boston. As it is the semi-centennial of the founding of the college, ten honorary degrees will be conferred. Orient Hall, built some years ago, will be rebuilt and refurnished, so that sixteen additional students can be taken next year. The college is crowded this year to its capacity, and fully half a hundred applicants will have to be refused admission, even with the new hall.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Death of Archdeacon Caswall—An Interesting Missionary Journey.

The Ven. Archdeacon R. C. Caswall fell on sleep at his home in Lexington, on Saturday morning, May 28, at 4:30 o'clock. His burial occurred from the Cathedral on Monday afternoon, May 30. The officiants were Bishop Burton, Dean Capers,, Rev. G. H. Harris, assistant minister of the Cathedral; and also, at the grave, Archdeacon Wentworth. There were present in addition, Bishop Penick in the congregation, and in the procession Rev. Messrs. Spears, Davis, Maxon and Baskervill. The cathedral vestry served as pallbearers. There were present in the congregation representatives of suburban parishes and missions with which the archdeacon had had official connection. The cathedral choir were present, both in the procession and at the grave, in goodly numbers. The hymns, by request, were all of a triumphant note, one of them being among the translations of the archdeacon's uncle, the Rev. Edward Caswall, one of the distinguished hymnologists of England. The Archdeacon was the son of the Rev. Henry Caswall, D. D., whose name is noted in the Encyclopaedia Britannica.

At a meeting of the clergy and laity attendant upon the Archdeacon's burial, the following minute was adopted and subscribed:

"The services of our dear brother in the Diocese of Lexington began in 1899, and have been continued since his transfer to the Diocese in 1903. During that period he exhibited the soldier's immediate readiness to serve where there was the most pressing necessity or the widest opportunity. He was thus brought into close relationship to some of the most important of our parishes and everywhere his ministrations were characterized by a reasonable Churchmanship and by a loving devotion. With an extraordinary talent for secretarial work, he served the Diocese with a fidelity and efficiency that were of inestimable value. Few clergymen have been called upon to occupy so many diocesan offices as he, nor can it be said of him that he failed to fill them all until his health made such abundant and continuous services impossible. Throughout his relationship to this Diocese, he was governed by the highest Christian motives; his walk and conversation were according to the strictest principles of uprightness; and everywhere and to everybody, he was the gentle, kindly, dutiful servant of Christ, and friend. His versatile gifts and culture made him ever a welcome guest in the homes of the Diocese.

To the widow and daughters so sadly bereaved, we extend our heartfelt sympathy; and while with them we sorrow that we shall see his face no more, we point them to the inheritance of the saints in light, and pray that we with them may be counted meet to be partakers thereof and to enter into that rest which remaineth for the people of God."

On May 11 Bishop Burton and the Rev. Alexander Patterson held service in the Presbyterian church, at St. Helen's, where a goodly number had gathered, in spite of a pouring rain. The next morning, accompanied by Mr. R. A. Robinson and Miss Carnelia Burton, the Bishop's daughter, they proceeded to Beattyville, part of the journey being in a gasoline launch, and made lively by many rafts of logs on their way to lower points on the Kentucky river. Some two hundred raftmen boarded the train, the preceding night, at Beattyville Junction, and St. Helen's, but were sober and good-natured. From Beattyville the party proceeded on horseback to Ida May Schoolhouse, near the mines of that name, and thence to Corinth Schoolhouse, near Delvinta, services being held at both places. The Bishop preached, the Rev. Mr. Patterson conducted the services and Mr. Robinson, by invitation, made an excellent address at Corinth Schoolhouse. The party returned to Beattyville the next morning, and from thence to Greeley.

This portion of the journey provided magnificent scenery, together with exceedingly rough and steeply declining bridle paths, which did not daunt the Bishop's daughter, but would probably have been contemplated with considerable fear by those accustomed only to equestrian exercise in city parks. Service that night was conducted by Mr. Patterson, at Little Sinking School House, so called from a stream which disappears among the hills and issues again from beneath the rocks at another point. The Lesson was read by Mr. Robinson; the Bishop preached; Mr. Patterson delivered an enlightening lecture on the comet, designed to soothe the minds of some who were disturbed by the prospect of its contact with the earth. Both at Corinth and at Little Sinking Schoolhouses, as later at St. Paul's, Proctor, there were large congregations of orderly and respectful hearers. The return to Beattyville on Saturday morning was over the mountain tops, with far-reaching views of misty hills and profound depths of leafy ravines and hollows; shaded and sand roadways along cultivated fields, and everywhere many-hued and graceful wild flowers.

Whitsunday dawned with bright clearness of weather. Mr. Robinson

was presented to a well attended Sunday School at St. Thomas', Beattyville, and made a capital address to it. He also acted as lay reader, both at St. Thomas', Beattyville, in the morning, and at St. Paul's, Proctor, at night. At both these services the Bishop preached. At Proctor, Mr. Robinson followed him with an admirable address.

On Whitmonday early, the gasoline boat having broken down, a wagon with well-driven horses, carried the party by a beautiful road and over the back of the water shed, to St. Helen's; thence by train to Lexington.

The Bishop and his party render cordial thanks to all those who, on this interesting missionary journey, entertained them in their homes or otherwise with a free-handed hospitality. The appreciative love for their faithful shepherd, Rev. Mr. Patterson, by those to whom he ministers at St. Helen's, Delvinta, and Greeley, was a pleasant thing to witness.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

One Hundred and Twenty-Fourth Annual Convention.

The one hundred and twenty-fourth annual Convention of the Diocese met in St. Philip's church, Laurel, on the first Wednesday in June, the Bishop presiding. On Tuesday evening, after a brief service conducted by the rector, the Rev. Wm. H. Higgins, the Missionary and Education Committee's report was read by the Rev. F. M. Kirkus. The work of the committee was reviewed, and the receipt of $2,100 instead of $2,000 apportioned acknowledged. The condition of the missions was briefly described, and the establishment of one new organized mission, St. Martin's, Hartly. The rector of Dover, the Rev. Benj. F. Thompson then spoke on Diocesan Missionary Methods, advocating the free use of maps, and scattering missionary information. The committee, on considering the condition of the toilers in the Commonwealth, made its report through its chairman, the Rev. H. W. Wells. It offered a large fund of valuable information carefully gathered, with photographs also, in Delaware, and especially Wilmington, of the workers in dangerous trades, and the child in street trades. It discussed the "Fellow-servant" laws, and those for contributory negligence, and comparative negligence, favoring the latter. It made various recommendations, specially on behalf of the boys and girls. The presentation of these two reports to a quite full meeting of the members of the Convention gained for them a careful hearing, for which the time would have been lacking in the business of the next day, and which they deserved.

On Wednesday there was a celebration of the Holy Communion at seven o'clock, at which Archdeacon Turner officiated and the Rev. J. R. Peckham assisted.

The Convention began with a celebration of the Holy Communion at nine o'clock, the Bishop officiating, Archdeacon Hall reading the Epistle, and the president of the Standing Committee the Gospel. The Convention sermon, by the Rev. F. M. Kirkus, was an inspiring call to service, from the text St. John 14:12, the "Greater Works." The Convention was immediately called to order, a quorum found present, and the secretary re-elected, Mr John S. Grohe. He appointed Mr. Wm. Draper Brinckle his assistant. The new mission at Hartly was admitted to union with the Convention.

The various annual reports were read and received, except the two read the night before, which were received by title.

The Bishop read his annual address, reviewing the condition of the Diocese, making some suggestions and giving a summary of his official acts. With 32 Sundays spent in Kent and Sussex countnies, 10 in New Castle county and 10 outside the Diocese, he held 161 services, and preached 203 sermons. He celebrated the Holy Communion 81 times in public, and 15 privately. He baptized 14 infants and 2 adults, solemnized one marriage and had 4 burials—all of which are recorded in the respective parish registers. He held 44 confirmations for 225 persons in Delaware, and 305 in Pennsylvania. He ordained two deacons, Messrs. Charles W. Clash and Wm. Homewood; and two priests, the Rev. Charles Wright Clash and the Rev. D. Wilmot Gateson.

Consent was given to the consecration of the Bishop-Coadjutor of Maryland, and he had deposed from the ministry the Rev. Lewis Thomas Watson. He had laid the corner-stone and consecrated Calvary church, Hillcrest. He instituted the Rev. D. W. Gateson in St. Paul's, Georgetown; the Rev. B. S. Thompson in Christ church, Dover, and the Rev. A. DeR. Meares, in Christ church, Delaware City. These, with the Rev. L. .T. Insley and Maximo F. Duty, had been received into the Diocese; and the Rev. Messrs. Barker, Damer, Olmstead, Sparks and Savage had been transferred to other Dioceses. The Rev. Mr. Andrews was licensed to officiate in the Diocese. He reported two postulants for Holy Orders, Messrs. Yorke Edward Rhodes and Frank M. Heal, and 12 lay-readers. He also received St. Martin's, Hartly, as an organized mission. Archdeacon George C. Hall, the Rev. Kensey J. Hammond, the Rev. Frederick M. Kirkus, and Archdeacon Charles H. B. Turner were elected Clerical Deputies to the General Convention. The laymen are Judge Edward G. Bradford and George A. Elliott, of Wilmington Charles H. Maull, of Lewes, and Henry C. Davis, of Laurel. The supplementary deputies are: Clerical—The Rev. Messrs. H. B. Phelps, of Newark; A. E. Clay, of Wilmington; W. H. Higgins, of Laurel, and D. W. Gateson, of Georgetown. Lay—Messrs. Wm. E. Waters, A. A. Curtis, Gorge A. Harter and F. Brady.

The Standing Committee was elected, and organized as follows: President, the Rev. Kensey J. Hammond; secretary, the Rev. Hamilton B. Phelps, Newark; Archdeacon C. H. B. Turner; Judge E. G. Bradford and Chancellor Charles M. Curtis, of Wilmington.

The Missionary and Education Committee, with the Bishop and Archdeacons ex-officio members, was elected: The Rev. Messrs. Kirkus and Laird, and Messrs. Dubell, Grohe and F. W. Curtis.

The Committee on the "Delaware Churchman" is the Rev. Messrs. Laird, Phelps, Rigg and Holmead and Messrs. Davis, Coy and Grohe.

The Rev. H. B. Phelps was re-elected Registrar, and Mr. Frederick Bringhurst, treasurer. Mr. Chas. M. Curtis was re-elected a trustee of the Diocese.

The Constitution and Canons were amended to cause the Convention to meet hereafter on the second Wednesday in May; adding the Archdeacons to the Missionary Committee; making the members of the Committee on Constitution and Canons members of the Convention; requiring lay members of the Convention to be communicants in good standing and actual and canonical residents of the Diocese for six months; stating the conditions under which a parish shall forfeit its position and be reduced to the status of an organized mission; allowing a parish to annually elect one-half its vestry to serve for two years, or one-third for three years; and requiring every clergyman to report annually to the Bishop his occupation and manner of life and conversation. The Committee on the welfare of the toilers was continued, and the form of parochial reports was modified. The Convention adjourned to meet next year in Trinity parish, Wilmington; accepting its hearty invitation to enjoy with it the use of the new parish building.

OLYMPIA.

Rt. Rev. F. W. Keator, D. D., Bishop.

The Annual Convocation—Movement to Change the District into a Diocese. Work of the Woman's Auxiliary.

The Convocation of the Jurisdiction of Olmypia met in Trinity church, Seattle, May 25. This Jurisdiction includes all of Western Washington, from the British possessions on the North to Oregon in the South, and from the Cascade Mountains to the Pacific Coast.

Formal action was taken at this meeting to change the District to a Diocese. The vote was unanimous that it should be done, and necessary steps taken to raise the sum of money required to make up the Diocesan endowment fund. This will have to be done during the next four months, for the district will apply for admission as a Diocese at the next General Convention of the Church, to be held at Cincinnati next October.

The Woman's Auxiliary to the Board of Missions held their annual meeting May 26, in St. Paul's church, Seattle. The sermon, at 11 a. m., was preached by the Rev. Louis Tucker, rector of Trinity church, Everett—a recent addition to the District from Baton Rouge, La. A bountiful luncheon followed, served in the parish rooms.

At 2:30 p. m., the meeting was opened, Mrs. Keator, wife of the Bishop, presiding. All of the reports showed good work done. Most of the boxes prepared by the ladies were for Fort Yukon, Alaska, and their total value amounted to more than $400. The report of the treasurer of the United Offering showed an increase over last year. Also reported $120 for Bishop Spalding's work in Utah, which is a special offering. Four Junior branches reported.

The meeting adjourned, feeling encouraged over the work accomplished and hoping for larger results in the future.

The Joint Board of Examiners of the Scotch University for preliminary examinations in Arts and Science have recently adopted new regulations. In these they put St. John's University, Shanghai, on a par with the English Universities by providing that examinations comprised in the arts curriculum of St. John's, and taken and passed by the graduates of that university, shall exempt St. John's graduates from the preliminary examinations of the Joint Board of Scottish Examiners.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Parish House Dedicated—Visitations by Bishop Harding—School Commencements—Confirmations in Epiphany Parish, Prince George's County. Work of the Woman's Auxiliary. Addresses to the Teachers' Training Class—Home Workers' Conference. Celebration of Jefferson Davis' Birthday.

On the afternoon of Trinity Sunday, the Bishop of Washington dedicated the new parish house of St. Mary's chapel (colored), in St. John's parish, Washington; and he and Dr. Smith, rector of the parish of St. John's, made addresses.

Bishop Harding's recent visitations have been as follows: 8 p. m., May 25, Chevy Chase parish, the Rev. Dr. Childs, rector; 8 p. m., May 26, Langdon, a mission of Brookland parish, Rev. W. J. D. Thomas, rector; 8 p. m., May 27, St. Columba's chapel, D. C.; 11 a. m., May 29, Christ church, Rockville, the Rev. Dr. Packard, rector. At 8 p. m., the same day, he preached the baccalaureate sermon to the graduating class of the National Cathedral School for Girls. The service was held in St. Alban's church, and conducted by the Rev. Dr. Bratenahl, rector, and the Rev. Mr. Howden, of St. John's, Georgetown. This class was made doubly interesting by its numbers, twenty-one receiving diplomas.

On Tuesday, May 31, in the afternoon, the Flag and Class Day exercises of this school were held.

Following the valedictory address by Miss Dorothea Rich, that young lady received the high prize for general excellence during the scholastic year, the United States flag, which had fluttered from the pole during the year, and was presented with an address, by the gallant General John M. Wilson, U. S. A., retired, of the board of trustees.

At 10:30 a. m., June 1, the commencement exercises of the school were held under the trees, on the lawn of the school, the al fresco feature giving the function and air of romance. The twenty-one young lady graduates received the long-hoped-for diplomas from the Bishop of Washington in a few genial words; and the address to them was delivered by Dr. Arthur Selden Lloyd, Coadjutor Bishop of Virginia, in one of his stirring and helpful talks.

The graduating classes of Gunston Hall School for young ladies (of which the late Major Beverley Randolph Mason was principal), and the Bristol School for Girls, attended St. Margaret's church, and, after a brief address by the Rev. Dr. H. S. Smith, rector, had the pleasure of hearing the baccalaureate sermon of the Rev. Prof. Massie, of the Virginia Theological Seminary.

On the evening of the same day, May 2, in Epiphany church, the fourteen young ladies of the graduating class of the Hamilton School, were entertained and instructed in a baccalaureate address by that original orator, the Rev. Dr. Floyd W. Tomkins, of Holy Trinity church, Philadelphia.

On Thursday, May 25, at 11 a. m., in the New Willard Hotel auditorium, Dr. Tomkins delivered a most unique and forceful baccalaureate address to the thirty-one young lady graduates of Mt. Vernon Seminary, one of Washington's most successful schools, which was founded, and is now superintended, by Miss Somers, who is eighty years of age.

The address to the graduating class of Gunston Hall School, at its closing exercises, was delivered by Bishop Harding, who also presented the diplomas to the twelve graduates, and gave the Benediction at the close of the day.

At Bishop Harding's visitation, on a recent date, to Epiphany church and Christ church, Surrattsville, in the same parish and county, the aggregate of those confirmed was sixty-six, probably the largest number ever confirmed in the parish at one visitation. The rector is the Rev. W. C. Shears.

In its fifteenth annual report, the Washington branch of the Woman's Auxiliary of Missions shows that over three hundred dollars in money and boxes have been contributed in the last year, by the churches of St. Thomas', Epiphany, Ascension, St. Margaret's, and St. John's, Washington; All Saints', Chevy Chase, and St. John's, Georgetown.

The last meeting of the Diocesan Institute Teachers' Training Class was held at Epiphany church, Washington, at 8 p. m., June 1, when the Bishop of Washington lectured on "The Ordinal" of the Prayer Book, and the Rev. Dr. George Williamson Smith, spoke on that section of Jewish History between the last of the old prophets, Malachi, and St. Matthew, the Gospel Prophet and Apostle.

The twenty-seventh annual Conference of the Home Workers, met May 31, in Trinity parish hall, Washington, several hundred delegates being in attendance, and Mrs. Waller presiding.

The Rev. W. Clarence Whitmore, assistant minister in Trinity parish, delivered Trinity's welcome at the opening; and, later, Mr. William F. Gude, president of the Washington Chamber of Commerce, welcomed the Conference to Washington.

Several addresses were made, by different people, including a short one by Dr. McKim, of Epiphany church.

The 102d anniversary of the birthday of Mr. Jefferson Davis, President of the Southern Confederacy, was celebrated, on June 3, in the Washington Confederate Veterans' Home. The Veteran societies, under Major Tom W. Hungerford, and the Daughters, under Mrs. Merwin, the daughter of the gallant General Jeff. Thompson, of Missouri, united in loving reverence for the peerless leader of the "Lost Cause," and made the function a success in all features. The principal speaker of the occasion was the Hon. J. Thomas Heflin, of Alabama. W.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Bishop Gibson's Appointments.

June 12—St. John's, Green Spring, Louisa; 13—Theological Seminary; 14—Educational Society of Virginia; Board of Trustees of the Theological Seminary; 15—Commencement Episcopal High School; 16—Commencement Theological Seminary; 17—Ordination Theological Seminary.

Church to be Built at Westhampton, Richmond.

A new church is in contemplation at Westhampton, a rapidly-growing suburb of Richmond. Among the people who have homes in the locality are many of the most useful Church people of the city, and much interest is being manifested in the new work.

A lot with 186 feet frontage, east of what is known as the Three Chop Road, has been secured; a sum of money for both building and the support of the church guaranteed, and it is planned to begin operations as soon as possible.

The Rev. William T. Elmer, chaplain of the Woodberry Forest School, Orange county, Virginia, has been called to the rectorship of Upper Truro parish, Fairfax county, in succession to the Rev. G. W. Tolson. Upper Truro parish comprises St. Timothy's church, Herndon, Christ Church, Chantilly, and St. John's, Centreville.

The Rev. H. W. Sublett, A. M., a minister of the Disciples' Church, with charge near Richmond, was, on May 31, confirmed in St. Paul's church, Richmond. He has become a postulant for the ministry of the Protestant Episcopal Church.

The Rev. J. F. Burks, rector of St. Martin's parish, Hanover county, has been called to Ridley parish, Culpeper, which comprises Calvary, Christ and St. Paul's churches, with minister's home at Brandy Station.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Annual Council.

The fifty-third annual Council of the Diocese met at the Church of St. John the Evangelist, St. Paul, on Wednesday and Thursday, May 25 and 26. The opening service was a celebration of the Holy Communion at 10:30 a. m., at which service the Bishop read his annual address, which was both inspirational and statesmanlike, showing advance along all lines. The Diocesan institutions are all in excellent shape with the single exception of Breck School, which, owing to a change in the local conditions, has been wisely suspended for the present. Funds having been realized by the discreet sale of the School's property at Wilder, it is believed that the school can be reopened soon in a location to better meet the needs.

The Sheltering Arms, an institution for orphaned and needy children, is established in its fine new building between the Twin Cities. The building cost $30,000 and is fully paid for; thanks to a gift of $15,000 from Mr. and Mrs. Whitney and the earnest efforts of the Rev. C. E. Haupt.

The Church Home in St. Paul reported a gift of a valuable tract of land from a generous layman, conditional upon the erection thereupon of a new building.

Christ church, Red Wing, has $15,000 pledged in cash for the erection of a parish house. St. Paul's, Winona, has increased the rector's salary and dedicated a new memorial pulpit. St. Mark's, Lake City, has funds ready for the enlargement of the organ chamber, and the purchase of a pipe organ without debt.

There was a stirring missionary service on Wednesday evening, at which the Rev. Messrs. Dennis, Stires and Rollit spoke. The latter, as field secretary of the Sixth Department, made a forcible plea for advance.

The delegates elected to the Triennial Convention in Cincinnati were as follows:

Clerical—Rev. Messrs. F. A. McElwain, J. P. Johnson, Theo. Sedgwick and T. P. Thurston. Alternates—Rev. Messrs. C. H. Plummer, D. D., A. R. Hill, C. H. Shutt, Edward Borncamp. Lay—Messrs. W. H. Lightner, J. R. Vanderlip, Chas. Horton, H. C. Theopold. Alternates—Messrs. T. E. Wat-

son, Jesse A. Chase, E. H. Foote and S. H. Hudson.

The Rev. Jas. E. Freeman was elected on the Board of Missions, to take the place of the Rev. Ernest Dray, who has removed from the Diocese.

The work of the Sunday School field secretary was put under the supervision of the Board of Missions. $1,010 was subscribed upon the floor of Council to continue this work under the present incumbent, the Rev. N. C. Douglas, whose services in this office were warmly commended by several speakers.

The Council will commemorate, next year, the tenth anniversary of Bishop Edsall's coming to the Diocese, meeting at St. Paul's, Winona, at the invitation of the rector, Rev. Edward Borncamp, and vestry.

The Council closed its work at 1 p. m., on Thursday, and was marked throughout by good spirit, and every note of firm and substantial Diocesan health.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Church Club Organized in Macon.

A Church Club has been organized at Macon, including Churchmen of the city and vicinity. The first public meeting and dinner was held in Christ church chapel, the Rev. John S. Bunting, rector, on Tuesday night, May 10. Officers were elected for the year—Mr. W. E. Martin, president; Mr. Luther Williams, vice president; Dr. C. C. Harold, secretary. A constitution was also adopted.

An excellent dinner was served by the parish, after which the following speakers addressed the members: Messrs. O. S. Coleman, R. K. Hines, W. M. Bairman and the Rev. Messrs. John S. Bunting and Charles H. Lee. Bishop Nelson gave a stirring address on the Laymen's Missionary Congress of Chicago, which he had attended. Mr. W. E. Martin presided.

The club will meet three times a year, fall, winter and spring, and will undertake some practical work as its special care. Its present membership is large and the interest and enthusiasm created by this initial meeting is very encouraging.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Ordinations.

On June 3, the Bishop of the Diocese ordained to the order of deacons the following: George Alexander Parry, Jr., Walter A. Kender, and W. Frank Allen. The services were held in Calvary church, Utica. The Bishop preached the sermon, an able and strong exposition of the Apostolic ministry. The candidates were presented by the Rev. John R. Harding, D. D., of the board of examining chaplains, Rev. John A. Staunton read the Epistle, and Mr. Kender read the Gospel. A large number of clergy were present in the chancel and a goodly cougregationn was assembled in the nave. In these strenuous days it is increasingly difficult to get out a reasonably sized congregation to participate in the function of ordination, and ofttimes the conferring of Orders seems as if it were almost "done in a corner," so meager has been the gathering of lay people to join in the ceremony.

Rev. Mr. Parry will take up work at Altmar, Lacona and other rural missions. Mr. Kender, who came into the Church from the Universalists, will be stationed at Groton, with three mission stations attached. Mr. Allen will act as assistant at Trinity church, Binghamton, with special charge of a thriving mission at Endicot.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Annual Convocation—Services Resumed at Cody.

The annual Convocation of the District of Wyoming will be held in the Cathedral at Laramie, on Wednesday and Thursday, June 22 and 23. A reception for the clergy and delegates will be given on Tuesday evening, June 21, at 8 o'clock. A meeting of the Woman's Auxiliary of the District will be held in connection with the Convocation, and it is hoped that representatives of the various organizations of women workers will attend.

Services were resumed in the church at Cody, which has been closed for a long time, by the Archdeacon, on Trinity Sunday, and a Sunday School started. On the following Sunday there was a celebration of Holy Communion, at 8 a. m., Sunday School before morning service, Holy Baptism in the afternoon, followed by an instruction in the Prayer Book, and evening service.

The gratification at the resumption of services has already expressed itself in aroused activity, and improvements in the church building, consisting of a thorough cleaning, stain on the floor, rearrangement of the chancel, and new altar hangings.

Rev. Mr. Haight, who was recently graduated from the General Theological school, and ordained to the diaconate by Bishop Greer, will take charge of the work, and arrived in Cody on June 1.

HARRISBURG.

Rt. Rev. J H. Darlington, D. D., Bishop.

Memorial Window Dedicated—St. Paul's Guild for Boys.

A memorial window, the gift of Mr. and Mrs. David Rose, was dedicated on Sunday morning, May 30, in St. John's church, Lancaster. The special service was conducted by Rev. G. I. Browne, rector, who also gave a sermon appropriate to the event. The subject of the window is "The Vision of Saint John in the Isle of Patmos." The central figure is that of St. John, kneeling with hands raised in astonishment at the vision which fills the sky above the sun, just appearing on the main land beyond the island and the sea. The whole is supported by the seven archangels with the figure of Michael, the prince and warrior, in the center. Upon a scroll appears the legend: "And I, John, saw the Heavenly City, New Jerusalem, ascend from God out of heaven."

At a meeting of the newly erected Archdeaconry of Altoona, the Rev. Franklin T. Eastman, rector of St. Paul's church, Philipsburg, was made Archdeacon.

St. Paul's Guild, a newly formed organization for boys in St. John's, Catawissa, is making rapid progress toward fuller development. A club room is being fitted up for its use. The hall way leading thereto has been neatly painted and papered and the room has been thoroughly cleansed. Rugs and other needed furniture are being provided. A tennis court is in progress on the lot at the rear of the church.

Personal and News Notes.

The address of the Rev. G. W. Shinn, D. D., of Summit, N. J., will be Quoge, N. Y., for the summer.

The Rev. J. Gilmer Buskie, rector of St. Stephen's church, Goldsboro, N. C., has declined the call to a curacy in Trinity church, New York.

The Rev. Frederick North-Tummon has begun a mission at Lynnwood, near Fitzgerald, Ga., and hopes to build a church at Abbeville.

Mr. Markley Lee, a prominent member of the Charleston bar and an active vestryman of St. Michael's parish, died at his home in Charleston, on May 21.

The Rev. Nicholas Rightor, formerly of Helena, Ark., has assumed the rectorship of St. Mark's church, Hope, Ark., and should be addressed accordingly.

The Rev. Charles H. Holmead, of Smyrna, Del., has accepted the position of rector's assistant at St. John's Wilmington, Del., and will take up his new duties on July 1.

Six persons were confirmed by Bishop Reese in St. Luke's church, Hawkinsville, Diocese of Georgia, and eight at Christ church, Dublin—presented by the Rev. Alexander M. Rich.

The congregation of Trinity church, Edgefield, S. C., the Rev. R. G. Shannonhouse, rector, have erected a good screen and choir stalls in the church, and installed a vested choir of boys.

Mr. C. W. Rawson has given a lot in the cotton mill district, Albany, Ga., on which St. Paul's parish, Albany, the Rev. C. T. Wright, rector, will build a mission chapel for the mill operatives.

The Rev. J. H. Brown, of Christ church, New Berne, N. C., has accepted the call extended him by the vestry of Christ church, Pensacola, Fla., and will assume the duties of the rectorship July 1.

The Rev. Harris Mallinckrodt, rector of St. Peter's church, Charlotte, preached the baccalaureate sermon, in St. Philip's church, Durham, N. C., on June 2, to the graduates of the graded school of that place.

Bishop Graves of Shanghai, has cabled to the Church Missions House that on account of ill health Dr. H. W. Boone, our veteran medical missionary in China, will have to return to the United States.

Bishop Rowe of Alaska writes that he will be at Tanana and Fairbanks until July 15, at St. Michael until August 20, and Nome September 5, after which he will return to the States for the General Convention.

Word has been received at the Church Missions House of the sudden death of Miss Marion Taylor, for over ten years one of our missionaries to the Indians at the Pyramid Lake Reservation, Nevada. Miss Taylor, who was quite deaf, was struck by an engine as she was crossing a bridge in the canon at Verdi and was instantly killed. She was a native of Canada, and so far as is known, had no relatives in this country.

IOWA.

Rt. Rev. T. N. Morrison, D. D., Bishop.

Fifty-Eighth Annual Convention.

The fifty-eighth annual Convention of the Diocese was held in St. Paul's church, Des Moines, May 29, 30, and was well attended. It began with the celebration of Holy Communion Sunday morning, and closed on Monday evening.

The Rt. Rev. James Fielding Sweeny, Bishop of Toronto, preached the Conventional sermon. It was a masterful discourse, and we sat at his feet and heard him gladly. It was genuine fellowship to have had this distinguished Diocesan with us, and his several addresses strengthened the faith which takes its possessor out into the world to work for Christ.

Other special guests were the Rev. T. P. Thurston, of St. Paul's Minn.; Rev. W. C. DeWitt, D. D., of Chicago; Mr. W. R. Stirling, of the same city, all of whom made admirable addresses.

The Rev. Charles C. Rollit, Secretary for the B. of A.; and Mr. Ayers, of Keokuk, are among us and of us, as those who serve in the Lord, for the dissemination of missionary information and for the betterment of men and boys in their respective fields.

The address of the Bishop of Iowa was one of exceptional power; full of fact and fire. He dealt eloquently with the manifest approaches toward unity and concord among Christians and, without indicating plan or period, predicted that God will surely bring it to pass. The presence and power of this earnest desire in human hearts seems to be increasing among men as much as the consciousness of their own intellectual life. It was a comprehensive, inclusive, spiritual discourse, as deep as it was broad, and has already attracted much and favorable comment among people of evangelical denominations. And it was a matter of additional delight to observe the Bishop's returning health and vigor, for which the whole Diocese is profoundly thankful.

The Bishop nominated the following to serve as Deans: Rev. R. B. H. Bell, Rev. F. E. Drake, Rev. W. P. James, Rev. R. G. Jones, D. D., Rev. W. McVettie.

The following were elected deputies to the General Convention: Clerical—Rev. R. P. Smith, of Sioux City; Rev. Marmaduke Hare, of Davenport; Rev. John Arthur, D. D., of Cedar Rapids; Rev. W. D. Williams, D. D., of Iowa City. Lay—Hon. George F. Henry, LL. D., of Des Moines; Mr. C. D. Jones, of Independence; Major Samuel Mahon, of Ottumwa; Mr. J. K. Deming, of Dubuque. The alternates are Rev. John G. Sage, Rev. Allen Judd, Rev. Wm. C. Hengen, Rev. R. B. H. Bell, Mr. Edmund Lockwood, Mr. T. W. Place, Mr. Arthur J. Cox, Mr. A. O. Cole.

The Convention was of shorter duration than in former years; but we have come upon an age of Conventions, and they are so many in number that nothing is lost in curtailing the programme, and in concluding the necessary business within a half dozen hours.

We have heard about the "unwelcome guest," and we have read about the "unwelcome host"—both were absent. The people of the three Des Moines parishes discharged generously their duties of hospitality, and the visitors appreciated warmly the opportunity of being their guests. Six years have passed since the Convention met here before; the city has grown rapidly and beautifully; St. Luke's, at that time only a hope and a prayer, is now a parish; St. Mark's has increased in strength and loveliness, and St. Paul's, on the edge of the principal commercial thoroughfares of Iowa's chief metropolis, and rapidly to become a "down-town" parish, is still strong and will be stronger.

Nothing was done or said as to having a Bishop-Coadjutor; the increase of the Episcopate Fund is progressing most satisfactorily, but the immediate need of a Bishop-Coadjutor, happily, on account of the Bishop's restored health, was not discussed. The Convention adjourned to meet in Sioux City, May 22, 1911.

CHURCH SCHOOL COMMENCEMENTS.

St. John's Collegiate Institute, Corbin, Ky.

The annual commencement of this institution was held at Corbin May 21 and 22. Bishop Burton, under whose general charge the institution is conducted, presided. He congratulated the principal, Mr. John S. Banks, and the others of the Faculty, upon rounding out the best scholastic year which the institute has had through its decade of existence. The students gave a play on the Friday night before the commencement exercises, which exhibited real talent as well as careful training. Bishop Penick delivered the commencement address at the Majestic Theatre on Saturday evening, and preached in St. John's church, Sunday night, and was up to his high mark of interesting and impressive utterance. The Rev. J. M. Magruder, of Trinity, Covington, Ky, preached a thoughtful and instructive baccalaureate sermon, Sunday morning. The institute has refused to put its imprimatur upon any who have not fulfilled its strict requirements, and it has been in existence just long enough to graduate this year its first class. They were worthy of the diplomas they received. Mr. J. Jones, a Churchman of the Cathedral in Lexington, presents annually through the Bishop a beautiful medal to the pupil making the best record during the past school year.

Margaret College, Versailles, Ky.

As president of the board of directors, Bishop Burton presided over the commencement exercises of this institution May 29-30, inclusive. On Sunday morning, May 29, in St. John's church, the president of Margaret College delivered the baccalaureate sermon, an able and striking discourse, full of seed thoughts for the youthful minds in the congregation. On Monday night, May 30, the commencement musical recital was rendered with even greater success than that which has marked previous efforts in this direction. On Tuesday morning the commencement address was delivered by the Rev. Dr. Green, the Baptist minister in Versailles. He brought home to the hearts of his fellow citizens their obligations towards this admirable institution, which the Episcopal Church had established in their community; and with a broad-minded spirit, he rallied the representatives of all denominations to the support of this Church school. His address to the pupils of the school was bright and strong, glorifying the commonplaceness of life, and proving the inestimable importance of faithfulness in little things.

Bishop Burton expressed the admiration and gratitude of the board of directors for the work which Miss Sara R. Langley had accomplished as lady principal during the last scholastic year, and wished for her, in behalf of the institution, that the tour she was to make of Europe during the coming year, would be the rest she had so well earned, and would recuperate the mind and body which she had so freely spent in the services of the institution. At the same time, he welcomed, as the president of Margaret College, since April 1, last, the Rev. J. M. Maxon. President Maxon has already established himself in the confidence and esteem of the people of Versailles and of the clergy and laity of the Diocese of Lexington. He is recognized as a man of unusual ability, and there is no question as to the distinguished success which his administration of this important Diocesan institution will quickly achieve. United States Senator and Mrs. Blackburn were in the audience. Lieut. Gov. Cox, of Kentucky; a son of the late Senator Camden, of West Virginia; a descendant of Chief Justice Marshall's family; a grandson of the first governor of Kentucky, Governor Shelby; a daughter of Henry Clay's executor, and a son of the late Bishop Capers, of South Carolina, are among others on the board of directors of this institution. Bishop Burton has given to the institution his faith and labor and prayers and has every reason to anticipate now the Divine fruition of all.

President Maxon presented his new catalogue and announced a new faculty of college-bred women, under a principal who had her training as a coworker wiwth Mrs. J. E. B. Stuart, the former distinguished principal of the Church school at Staunton, Virginia.

Proposition to Tax Church Property in New York City.

A proposition is seriously made to tax Church property in New York, and to put a stop to the release of such property from the operation of assessments for public improvements. A considerable number of leading citizens, including active Church partisans, favor the measure. There is no hostility to the Church, but a desire to be fair and a conviction that some opposition to it on the part of non-religious people will be disarmed if Church property permits its special privilege to lapse.

The value of real estate in New York City for purposes of taxation is $6,249,000,000. Of this sum Church property, exclusive of Brooklyn, is assessed for purposes of tax exemption at $117,000,000. The tax rate last year in Manhattan and the Bronx was $1.48. A little figuring will show how much may be asked of the churches. The city places $14,160,000 as the value of Trinity church and yard at the head of Wall Street, and $7,500,000 as the value of St. Paul's chapel and yard. The General Seminary is assessed at $1,600,000, Grace church at $1,400,000, and the Church Missions House at $225,000. Of course these are not the real values, although efforts have been made of late to raise assessments. Rectories are exempt for $2,000 only, any value above this sum being taxed.

In New York assessments for street openings, new sewers and the like have always fallen upon Church property, but special laws have been passed from time to time wiping off

the slate accumulated assessments remaining unpaid at the date the laws take effect. Two years ago a law was passed that enables vestries to apply to certain officials and receive remission of assessments. Church property in Manhattan, the Bronx and Richmond Boroughs is valued at $37,345,000. This is property used by the Episcopal Church exclusively for religious purposes and for nothing else. The value of Roman Catholic Church property, the next highest, is put at $31,400,000.

Memorial to the Late Dr. Coffey.

On Sunday evening, May 29, the marble memorial tablet to Rev. William Samuel Coffey, for fifty-seven years rector of St. Paul's Episcopal church, Eastchester, N. Y., was unveiled. This old church is near Mt. Vernon, N. Y., and is now in the charge of Rev. John C. Seagle, formerly of Via Crucis Valley, in North Carolina. The church was built in 1765, used as a Hessian hospital in 1776, during the Revolution, and later, in 1787, as a courthouse by Aaron Burr.

The tablet unveiled on May 29 is of white marble, made in Italy, and stands now in the chancel. It reads as follows: "In loving memory of Rev. William Samuel Coffey, for 57 years rector of this Church. Born January 23 1827. Died January 19, 1910.

"A faithful pastor, a devoted priest, a zealous patriot, a conscientious citizen. He fought a good fight, he kept the faith. He was fruitful in good works and abundant in labors.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—Dan. 12:3.

"Erected A. D., 1910."

Those who officiated at the service were Bishop Sidney C.. Partridge, of Japan; Rev. J. C. Seagle, Rev. W. H. Owen, Jr., Rev. H. L. R. Thomas and Clarence S. McClellan, Jr., lay reader

An Unoccupied Minute.

What we do with our spare time usually determines our real place in the world. Those who stand out from their fellows by lives of notable service or achievement, have arrived there, as a rule, chiefly by an exceptional use of their spare time. To most persons, spare time means just so much unguided, unused waste in their lives. Look down the aisles of a crowded trolley car, or of a coach in a commuter's train; look in at a physician's waiting room filled with persons—and idleness; how few of those with time thus heavy on their hands have made any provision for richly investing it! Most men and women have enough of just such spare time, daily or weekly, to learn a new language in a year, or to read a whole library of choice literature, or to gain a working knowledge in some special line that would lift one out of the ranks into the position of expert. Yet we still hear the complant that there is "not enough time" to do what ought to be done!—"Sunday School Times."

As soon as anything presents itself to your mind as a suffering, and you feel a repugnance to it, resign yourself immediately to God with respect to it; give yourself up to Him in sacrifice, and you will find that, when the cross arrives it will not be so very burdensome, because you had disposed yourself to a willing reception of it.—Madame Guyon.

Letters to the Editor.

Parson Weems Again.

Mr. Editor: As a contribution, and possibly helpful to elucidation of the Weems controversy, if such it may be called, the following may be of interest, it being the copy of a letter in my possession, which was addressed to my grandfather.

The subscription is, "The Rev. Mr. Allen, with the Rev. Mr. Wilmer, Alexand'a, Virg'a."

The letter is as follows:

Annapolis, Dec. 10, 1817.

Rev. Sir: I counted on the pleasure of preaching at Pohic church, on Sunday the 14th. Mr. Chichester made an appointment to that effect. Accident will not allow me that satisfaction. Will you do me the very great favor to discharge that debt for me. You can go down to Mr. P. Chichester's to breakfast—a pleasant and wholesome morning's ride; go with him and family to church; return to dinner, and in the evening to town. I see no possible obstacle to all this. Should there be, for I pretend not to know everything, will you get some Preacher or other to go down?

Yours with much esteem,

M. L. Weems.

I shall depend on you. Mr. W. or Mr. N. will lend you a horse.

It is but right that I should here say, that my grandfather was at that time a student of Divinity under Dr. Wm. H. Wilmer. He was ordained to the diaconate by Bishop Richard Channing Moore, May 21, 1818.

Allen Childs.

Philadelphia, May 23, 1910.

The Preamble to the Constitution.

Mr. Editor: I have read with pleasure your articles opposing the adoption of the Preamble to the Constitution. Bishop Paret has written very strongly against it, in the Maryland Churchman, while the Hon. John Wirt Randall has presented very fully the arguments in favor of its adoption.

I was surprised to learn from his article that the clerical and lay delegates from Maryland all voted for it.

I think the most serious objection lies against the name, "This American Church," and as I think a great mistake, fraught with trouble to the Church, will be made if it be adopted, I venture to state, as briefly as possible, the following grounds for my objection:

1. As Bishop Paret puts more forcibly than I will do, it is an indirect attempt to change the name of the Church, an action which the Church by her representatives in General Convention has already refused to accept. It looks like an attempt to gain by subterfuge what its authors would not have courage to do to the Prayer Book. If no worse result follows it will create confusion by having one name in the Prayer Book and another in the Preamble.

2. It seems to me that the name proposed will satisfy only a few for, so far as I have seen, those who have come out fairly and courageously for a change of name have proposed a totally different title, and the great majority of clergy and laity prefer the name we have and by which we are known to all intelligent people. By a change of name I should fear that in popular estimation, at least, the Church would lose her identity.

3. The subtle distinction between "The American Church" and "This American Church" would hardly be perceived, and it would be an absurd claim which would hinder that union of Christians for which we have been hoping and praying. We certainly could hardly promote it by arrogantly assuming such a title.

All honor to the late Dr. Huntington, for his broad charity and scholarly leadership, but the Preamble is marked by that spirit of compromise which satisfies only half-believers and is always, I am convinced, productive of disastrous results to our own unity and to any possible union with other Christian bodies. Robert A. Mayo.

Christ church, West River, Md.

The Suffragan Bishop Question.

Mr. Editor: I do not wish to seem to be trying to instruct people; but I cannot refrain from writing a few thoughts about the Suffragan Bishop question that will be acted upon at the General Convention in October. One Bishop of the Church said "the creation of such Bishops would be a lowering of the Episcopal office." When one looks over the recent history of the Church of England, grounds for such an assertion cannot be found. If a Bishop makes his suffragans do the things that some priests are said to make their assistants do, then there would be a lowering of the Episcopal office. But a suffragan Bishop would be just as much a Bishop as the regular diocesan. Any lowering of the office would have to be done by the man in the office. So much for that. When it comes to the feasibility of such diocesan officers, that is another question. The whole matter is somewhat in a muddle. The main thing to secure, when the resolution was first introduced at the Richmond Convention, was some sort of a Bishop for the supervision of the Negro and foreign races in this country. Suffragans have been in existence in England as assistant Bishops, to help the diocesan in his regular work of confirming, ordaining and parochial visiting. Some Dioceses in this country have seen and appreciated the worth of such Bishops for regular diocesan work. Many considering the question, "Shall we have suffragan Bishops?" think wholly of this phase of their work. Others think wholly of the one phase for which the matter was introduced. Many of the metropolitan dioceses need suffragan Bishops. New York gets over the need by employing assistants during the busy season. Suffragans would make the Bishop of New York a well man.

Would good men take the office? The present Archbishop of York, England, was the Suffragan Bishop of Stepney. Are the good men in the American Church waiting for soft berths? Or are the good men ready to answer the call to do the Church's work wherever it needs doing? Each man must answer for himself.

Albert Edwin Clattenburg.

Devil's Lake, N. D., June 2, 1910.

Family Department.

The Requirements.

If I am weak and you are strong,
Why then, why then,
To you the braver deeds belong;
And so, again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with truer grace to live,
'Tis yours with freer hand to give,
Than I who, giftless, sunless, stand,
With barren life and hand.

We do not ask the little brook
To turn the wheel;
Unto the larger stream we look;
The strength of steel
We do not ask of silken bands,
Nor heart of oak in willow wands;
We do not ask the wren to go
Up to the heights the eagles know,
Nor yet expect the lark's clear note
From out the dove's dumb throat.

'Tis wisdom's law, the perfect code,
By love inspired;
Of him on whom much is bestowed
Is much required.
The tuneful throat is bid to sing,
The oak must reign the forest's king,
The rushing stream the wheel must move,
The beaten steel ts strength must prove.
'Tis given unto the eagle's eyes
To face the midday skies.

—Youth's Companion.

The Vicar's Wife.

The vicar's wife bade good-bye to garrulous and grumbling Widow Monk, and climbed up the steep hill to the vicarage. The wintry sun had nearly disappeared in grey cloud. It was New Year's Eve.

The vicar's wife was tired. Christmas preparations and the village Christmas-tree had tired her. She thought with longing of her old home in the North, when a few years back her Christmases had been times of gaiety and pleasure. She turned in at the vicarage gate and passed into the house, observing with a frown that a bill was lying on the hall table. Then she summoned Martha, the general servant, to inquire if soup had been sent to the almshouses. Martha was chided for forgetting, and her mistress toiled up disheartened to her bedroom and shut the door with a sigh.

"I must write in my journal now or never," she said to herself. "I've never missed putting down a New Year's resolution."

Out came the familiar volume, with its worn, red covers. Mrs. Roberts had begun it ten years ago when she was Alethea Roy, a brilliant girl of twenty, the belle of a northern town.

Now she was twenty-nine and had been the wife of the vicar of Myrtle village in the southern shires for three years. She had changed. Her high spirits had died down. She had no longer time to make herself dainty blouses with frocks, no longer time to practice her singing.

There was not time to read even. She glanced at the row of books on the shelf that hung over her writing-desk. Her beloved Emerson and Matthew Arnold had not been opened for months.

The books that had been opened were "Cookery for the Million," "Letts' Housekeeping Account Book," the Missionary Society's report, and the Coal Club Fund book.

Mrs. Roberts' earnest face bent over her journal.

"Oh! that I may be strengthened to do more," she wrote. "How little I really get through, how little I really do for the poor and ignorant! Resolve. To do more. I will put in two or three calls on Wednesday mornings after the Teachers' Guild.

There was a knock at the door.

"Oh! come in."

Martha entered with a note. It invited the vicar and his wife to tea at the hall next day or "any day this week," adding, "Do come, we have a good many people staying with us."

Mrs. Roberts caught up some cheap notepaper and rapidly indited a note begging to be excused.

"At the beginning of the New Year, dear Mrs. Thorneycroft, there is so much to be done in the parish. I scarcely know where to turn till after the 15th of the month, when everything is in working order again after Christmas."

Scarcely had the note been dispatched when Alethea heard her husband humming in the hall. She opened the door. She was feeling nervy and the humming irritated her.

"Charlie, can you come and look at this letter from Miss Stokes? She says Billy Burton was overlooked at the clothing distribution. I can't understand it."

"I am going to play with baby," shouted the vicar. He came running upstairs. "Let Miss Stokes see to it herself, Ally. She loves it."

Alethea hastily put up her journal. "How often am I to tell you, Charlie, that I won't have that woman run the parish? And you wouldn't like it, either."

"I should, indeed. I think it would be an excellent thing," replied the vicar, passing on to the nursery.

Alethea sat down and gasped.

Was it for this that she had given up her singing and reading—all her past delights? How she had striven to help her husband! How she had even neglected him to help him!

A slow light broke on her mind. Could she be overdoing it? She certainly had no leisure time to read now; even the newspaper lay neglected, and conversation, save about parochial matters, was not what it once was. So Charlie thought Miss Stokes could do more!

It was true. Susy Stokes was a farmer's sister, one of those bright, practical, managing creatures that are the blessing of many country parishes. Alethea, full of great enterprises of her own, had graciously snubbed Miss Stokes and her reforms, and had insisted on taking the presidentship of many societies herself. "Who should be head but the vicar's wife?" she had told herself. She had sometimes enjoyed the meetings, but had oftener returned headachy and unfit for anything but bed. And Miss Stokes was always there bright-eyed, watchful, and efficient.

Alethea now followed her husband, and they played together with their small son and heir for a little time. He was carried off by his nurse presently, and they were left alone.

"We are asked to the hall to tea," said she.

"Oh! when?" said Roberts. He was always boyishly eager over any invitation.

"You go; I can't," she answered, rather feverishly. Then in an outburst: "Oh! Charlie, would it be right for me to give more into Miss Stokes' hands? Would it be right for me to do any less? I seem to be trotting about all day and get through so little. Besides, I thought you wanted me to help you. * * *" She leaned her cheek against his. There was a pause.

"It has all been a mistake," said her husband, solemnly. The New Year must be different from the last. This worry is killing you and troubling me. I am going to insist on your giving up all outside work, for a time, at any rate. Miss Stokes will do all the visiting easily that you get through—and all the rest as well if you will only let her. And—" earnestly, "I want my wife. I've been missing her. And, Alethea—" wistfully—"it won't bore you to stay at home a bit more? You won't miss these things? You aren't even to do the Band of Hope or any more scribbling of notes for the G. F. S., you know.

"But I must do the G. F. S.," she cried.

"You are to stop it," he said, firmly.

"Really?"

"Really. The world won't come to an end, Alethea."

By now she was sobbing. "It's been such a long strain, Charlie. I have longed for you and the old days when we had more time together. And I couldn't trace that ninepence missing in the choir account, and that's why I was cross at lunch. . . . I did resolve to do more, but now it must be less, I suppose?"

"What seems less," he rejoined, cheerfully, with his hand on her hair. "And look here, Ally * * *"

He dived in his pocket and brought out a sovereign.

"I've saved this from tobacco and cigarettes," he said, with boyish triumph. "I found a cheaper kind and quite good. And why shouldn't you go up North for the week-end to see your mother?"

It is difficult to say now which is the happier woman in Myrtle parish; Alethea Roberts, who is her old happy self again, looking after her husband and son and still the ready friend of all who need her in the village, or Susy Stokes, who, in her rough tweed coat and skirt, tramps the lanes with redoubled energy and runs all the societies with the practical common-sense they rather lacked before.

The Great Bear Stars.

Recent studies indicate that hitherto unrecognized associations may exist among certain sets of stars, involving not only common motions in a particular direction, but similarity of physical condition. Dr. Ludendorff says that most of the principal stars in Ursa Major, the Great Bear, including five of those forming the well-known "dipper," constitute a definite system traveling along parallel lines in space. Ejnar Hertzsprung corroborates this, and adds a number of other conspicuous stars, including Sirius, Beta Aurigæ, and Alpha Coronæ, to the system. It is remarkable that of the fifteen stars included in the supposed system no less than nine are double.—Youth's Companion.

In Holy Scripture the hills are presented as symbols of strength, of longevity and repose. The reverent and responsive reader of the sacred volume gets a tranquilizing and tonic touch that helps for both worlds as he reads of "the everlasting hills," "strength of the hills," and of God's "holy hill." This sacred literature of the hills has a charm and a blessing for elect souls everywhere.

If Thou Couldst Know.

I think if thou couldst know,
O soul, that will complain,
What lies concealed below
Our burden and our pain,
How just our anguish brings
Nearer those longed-for things
We seek for now in vain,
I think thou wouldst rejoice, and not complain.

I think if thou couldst see,
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou couldst see them right,
I think that they would seem all clear, and wise, and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust; poor soul,
In Him who rules the whole,
Wisdom and right are well. but trust is best;
Thou wouldst find peace and rest.

The Power of a Contented Life.

When we think of what makes a powerful life, we do not usually think of contentment as one of its main elements. Things that give range and variety are more likely to be the things to which we look, while the contented life is very apt to seem dull, gray and colorless, and without ambition. But we do associate strength with another word which carries the same meaning as contentment, and that is the word contained. A person who can never contain himself, but whose force is always going to waste through whim and feeling, or ebbing away through sudden outbursts and passing moods, is the one to give us by contrast some sense of how much strength it takes to give to a character the grace of contentment.

We are often imposed upon by men and women who seem to have much more vitality and vivacity than others, because they give way to every impulse, say out whatever they happen to think, and are always ranging forth in search of sensations and excitements. And we also impose upon ourselves when we fancy that all the restlessness of our own which is forever tempting us away from our work is due to a strength in us for which Providence has provided no proper outlet or opportunity It is not because we are strong that we are restless, but just the opposite.

A fretting and uneasy person, always pining for some great thing to do, becomes after a while the dullest sort of company. A discontented life is sure to become listless, dispirited, and bored, and to take the life and snap out of every company which he enters. Nothing wearies us more than a constantly murmuring and complaining soul, even though to that soul it seems as if its complaint is all due to the wish to make things better. It seems to him that he has never had a chance. To those who know it is clear that he throws away every chance he has.

Contentment is a very animated thing. If any one wishes to find this out, let him resist for a day all the centrifugal forces which come to him, —at one moment in the form of a lust for something more exciting, at another in the fear that the task he is doing is not just the one best task for him, then in the feeling that his health demands that he should take a day off, or again in the thought that somewhere else if he could only get there he would find just the one thing that would satisfy him. Let him resist all these blandishments and put himself wholly into what he has to do, and he will discover that he has been engaged in a rather brisk adventure. Our strongest days are those in which we held ourselves in. We can tell it by the way we feel at night.

Bore in a little deeper into what you have to do, and after you have passed the top layer of your task and struck a rather commonplace vein for a while you will get down to the real depths and richness of your work. We see to-day hosts of people who are failures just because they never get beneath the surface of their undertaking, and go from one thing to another as soon as they have picked up what lies on the top of the ground.

The man with a job is a much more spirited person than the man who is looking for one, although at times the routine and monotony may tell upon him who has to stay year in and year out in the same work. It is getting to be an altogether too common and discouraging sight, nowadays, to see the number of first-rate men—in the ministry, in social service, and in every walk of life—who are going to pieces, frittering away their power, throwing away one sphere of usefulness after another, and finally dropping out altogether and getting forgotten, just because they could not contain themselves, or hold themselves in and down to some one definite place and task as advantage ground from which to touch the world. They have proved that they had great powers of usefulness, but it was in the places where they were that they proved it. Then came the restless thought about how fine it would be to multiply all this usefulness by a hundred, make it touch the whole country instead of the place where it was so effective. The running over of it had reached other fields, and so they want to have it all running over. They throw up their positions, and the first they know they have no surplus, and worst of all they do not have even enough. The having of a surplus is possible only to the man who has a definite task.

One could name a dozen men who were men of power ten or fifteen years ago in various tasks and places and who to-day are out of the way, forgotten, and nearly without influence, simply because they grew discontented with even the very large usefulness and influence they had, and wanted something vaster. While they were in the definite place and obligation, the world at large heard about them and was interested in them and helped by them. But when they forsook their post and went out to make over the world, the world forgot all about them. With the loss of contentment came the extinction of their usefulness. It is one of the sad things that we often have to witness.

If an explosive is to do its best work, the tamping and packing of it down into its place is quite as necessary as the power of the explosive itself. Great things are done not out in the universe at large, but always in some particular place. If we have such a place, let us be glad of it. If now and again, as is natural, we find it a little confining and grow restless, then let us take a thought of the men who are wishing with all their hearts that they had a place, that they could get back into one and find it surely increasing and storing up their power. Let us think of the restless and wasted lives that cannot find anything to contain them, and be glad of the circumstances that take what little force we have, and make it joyful and effective. —Sunday School Times.

For the Southern Churchman

A Hopeful Sign.

In these days, when many ministers are being carried away by skeptical theories, it is refreshing to the true ones to know that God is employing other agencies, of an evangelical type, to promote the welfare of His Kingdom. The "Laymen's Missionary Movement" is one of these agencies. The men at the head of it are loyal to the Bible, and all that it inculcates. Wherever those men go, they are proclaiming the true Gospel of the true Son of God. The workers in that movement are not indulging in dubious speculations concerning the doctrines of Christ's cross. They give no ear to any sort of "new theology," nor to "progressive views." And these men are being listened to by large numbers of people. Here is one proof of the fact that there are multitudes of the common people who can be readily reached by means of the old Calvary Gospel. It is seen that Christ's cross is still the mighty magnet which draws all classes of people toward it. False gospels never satisfy the cravings of those who realize that they are in a lost and helpless condition. Then, too, very much is being accomplished by Young Men's Christian Associations. Ever since their foundation they have been reaching a vast number of unsaved ones who had not been in the habit of attending any religious services. The good work which has already been done by this class of Christians is beyond all human estimation. They have not been entangled by the false theories of the day. They have kept faith in the true Bible. They are still holding fast to the vital doctrines of Christianity. There are also other Gospel agencies which are doing a vast work for God and man. God is giving His approval of such true servants, while leaving to themselves those men who are enemies to the Cross of Christ. This is ground for great hopefulness.

C. H. WETHERBE.

When We Dislike Others.

Whenever we find ourselves feeling bitter against anyone, this is probably accounted for by the fact that we have been unfair in some way to that one. The truth of this is suggested by the following from the Washington Star: "'What makes that man dislike you so much?' 'I haven't the faintest idea,' answered the student of human nature. 'Probably he has played me some underhand trick that I don't know anything about.'" We are so uncomfortable over our own wrong doing in being unfair to a fellowman, that we try to relieve our minds by assuming that he is wrong, and therefore a fit object of our dislike. It is a good deal like the ostrich's sensible move for self-protection by hiding his head in the sand. Let us have the good sense to look for the cause of our personal dislikes in ourselves; and when we have located the particular injustices of our own that give rise to them, let us have the courage and the character to make the handsomest amends that we can. No dislike can survive under such heroic treatment.—Sunday School Times.

God trusts the honor of his own name to our keeping, and with it also our neighbor's reputation. Speaking evil of our neighbor is an easy method of dishonoring God.

Children's Department.

The Zoological Orchestra.

The turkey plied the drumsticks, while
The puppy took the bones;
The bullfrog played an instrument
That gave the lowest tones.

The elephant could trumpet, and
The fiddler was a crab;
The Katy-did a song and dance
Upon a graveyard slab.

The inch-worm counted measures, while
The woodwind turned the leaves;
The quail, he had to whistle, for
Those mocking-birds are thieves.

The yellow-jacket's organ point
Was rather sharp and thin;
The kitten brought an article
To string the violin.

The cow tossed off a solo, for
No one could low so well;
Her horn was blew and tipped with brass;
She also rang the bell.

The bee could play upon the comb;
They wished he hadn't come,
For all the music that he knew
Was "Hum, Sweet Hum."

—H. W. Loomis, in Success.

The Grandmother's Gift.

Mary Davis sat with a bundle of baby-clothes spread out before her—some on her lap, more on the table at her side; her fingers touched lovingly first one little garment, then another, gently pulling out the crumpled trimming or smoothing out the creases, and the feel of them, and memory, brought each as vividly to her mind's eye as though her real eyes had the sight they had when she made each little garment, twenty years and more ago.

"I will wrap them up and send them off to Bessie as soon as I've got the money to post them," she said, tremulously, and then a tear quivered in her sightless eye and fell on to the little shirt she held. "But I shall never see them worn," she sighed, wistfully; "it's hard to think I shall never see Bessie's baby; it don't seem possible; it—it seems as if I must, I want to so much."

She took each little garment one by one, and folded it carefully, but many tears were wrapped up in its folds.

"I won't do them up until I've got the money to post them," she decided, "for I'd like to have them by me to touch now and again. I'd wash and iron them for her, ready to put on, only I shouldn't know if they were properly done. I s'pose," with a weary sigh, "those that have been blind all their lives get more clever than those that it comes on late. My fingers are so clumsy and rheumatic, too, I don't seem good for anything."

She sat by the fire all that evening with the pile of little garments beside her, and one in her lap, her thoughts travelling back over the days when she sat in that same chair by that same hearth, with her own baby in her lap where the little shirt lay now. How proud she had felt that all its dainty clothing had been made by her own hands.

"Oh, I would like to make something for Bessie's baby too!" The thought came to her suddenly, and filled her with eagerness. "I wish I had thought of it before. I'd like to make her something with my own hands—something Bessie could put by and keep, and tell it by and bye, 'Your poor blind granny made that on purpose for you. Then, perhaps, it would be handed on to baby's baby as 'poor blind granny's work.'"

A glad excitement lit up her face at the prospect, but it faded a few moments later when she came to decide what the "heirloom" should be.

"Fancy me thinking of making anything fit to give, much less to be kept and handed on. Me, with my crippled fingers and blind eyes! Why, the stitches would be so large, Bessie would be able to see them across the room. She'd be ashamed, not proud of it."

In the night, though, the thought came to her that if she could not stitch and shape dainty white garments, she could knit and crochet, and her heart grew light again.

"I'll crochet it a nice white shawl, a large one, and if it is very nice, perhaps Bessie will let baby wear it to be christened in."

She was up early the next day, for the making of the shawl was a big event in her narrow life, and she was longing to be at it.

"I've got tenpence left to last me till Saturday. I think I can spare tuppence ha' penny to get one ounce of wool to begin on." Whether she could or not, she did spare it. for it seemed impossible to her to wait.

Since her blindness had come on her she had been so afraid of going out into the crowded streets, that she had bribed one of the children of the upstairs lodger to do her errands for her for the magnificent reward of a ha'penny a week. To-day, Mary could hardly await the child's coming, she was so eager to make a beginning. But at last a shuffling footstep was heard outside, the door opened, and a ragged, shock head was poked in round it.

"Do'ee want anything to-day, Mrs. Davis?"

"Yes, Doris, please. I want you to get me an ounce of best fingering, white, and be sure they give it to you nice and clean. Here's the money."

"Awright," and away went Doris; but before she reached the shop many interesting things had happened. She had met a friend, a runaway horse, and watched a dog-fight, and by the time she got there the only detail of her errand that remained in her mind was the word "fingering." By showing the money in her hand she made the attendant understand that she wanted one ounce only; but when it came to the question of the color Doris' mind was a blank.

"Pink is pretty; so is blue," suggested the attendant, not too patiently; and frightened Doris took the blue and departed. It is only fair to say that the thought that Mrs. Davis' blindness might safeguard her from detection did not enter her head until she had handed the wool over, and it had been unwrapped, and felt, and approved without a word, except, "You're sure it's quite clean and fresh?"

"It's as clean as clean," Doris answered heartily, for she could say that much with truth, and the confession as to the color died on her lips, for she lacked the courage to carry it back to the shop and change it.

Within an hour the shawl was begun, and long before Doris was due the next morning the wool was used up.

"I must have one more ounce this week," sighed Mary; "and I must make the money that's left go as far as I can."

She had seven-and-sixpence a week, of which three-and-sixpence went in rent for her room, so there was but little margin to spend on postage or wool for shawls.

At last came the familiar shuffle and bang at the door, but instead of Doris a small boy appeared.

"Doris is bad; she can't come. I'll go your arrants for you, Mrs. Davis."

"Is that Johnnie? Well, I want you to get me an ounce of wool like this. It's tuppence-ha'penny an ounce at Row's. You can't make a mistake if you ask for fingering."

"Awright," said Johnnie, running off. He was back more quickly than she expected, for a grave question was disturbing him: "If I go to-morrow too, shall I have the ha'penny stead of Doris?"

As soon as this point was settled, the wool was unwrapped and partly wound, and for the rest of that day the poor blind face wore a look of rapt joy, as the clumsy fingers crocheted in line after line of the crude "royal" blue that Johnnie had brought. The next time Johnny went he did not trouble to go as far as Row's for the fingering; he had seen some in another shop at twopence an ounce, and he got it. To his mind it was every bit as good and if it was purple, what did that matter—purple and blue were the same to Johnnie, and he was a ha'penny in pocket; and the blind eyes and toil-hardened fingers could not detect any difference.

Then there came a day when the shop had run out of blue fingering of all shades, so Johnnie blithely bought scarlet. He could not see that it mattered; he did not know what it was to be used for; and to him a change seemed a pleasant thing. So a streak of scarlet flamed out around the blues, then came white, then a gaudy orange, and lastly a line of brilliant green.

Mary's face grew more and more happy as the shawl increased in bulk, and her fingers groped round and round anxiously, to make sure that the corners were nice and full and the work flat and even.

By the time it was completed, Bessie's little girl was a month old, and Bessie wrote that she was coming very soon "to show her to granny."

The tears brimmed up and fell over as the lodger, Doris' mother, read out the letter for her.

"Show her! Bessie forgets that I shan't ever see the darling in this world. It'll be something, though, to hold her and touch her, and feel her little warm body in my arms."

She had decided not to send the shawl to Bessie, partly because of the cost of the postage, and partly because she wanted to keep it as a grand surprise for Bessie when she came, and to hear her delight and appreciation, and to feel the baby rolled snugly up in it for the first time.

For the next few days Mary's time was very much occupied in cleaning her room and making everything neat and nice for her expected visitor. It took her, with her groping, fumbling fingers, three times as long as it would have taken any ordinary person; and to make sure that all was well done, she put three times the ordinary amount of time and labor into her scrubbing and polishing. She was very, very tired when at last she sat down.

"At any rate, it feels clean and smells clean, so I think it must look so. One can't spend all the time and trouble that I have on a room and not have something to show for it," and her sightless eyes rested contentedly on the streaked and smeary window that she had spent so much time on.

The next day Bessie and her baby arrived. It was a bright spring day, and with the sunshine and the excitement Mary Davis' spirits rose to their highest. She had got up early so as to have everything in readiness, and now she sat in her chair by the fire awaiting the sound of the well-known footsteps. On her bed, with a newspaper spread over it, lay the shawl,

concealed until the great moment for presentation arrived.

At last the longed-for footsteps came! There was a fumbling at the handle, then the door flew open, and with a cry of delight in ran Bessie, and thrust her precious big bundle right into her mother's expectant, eager arms.

"There she is, granny! Isn't she a monster? I thought I'd have to lay her down on the step, for I could hardly open the door, she filled my arms up so. Now I'll go back and shut it, and then I'll take off her bonnet and cloak, and you'll see what a beauty she is!"

"Oh, have—have you got a cloak for her?"

"Yes, quite a fine one. Tom's mother sent it. I think she was afraid Tom's baby wouldn't be dressed smart enough when she was carried over to see her."

Mary Davis did not say anything, but suddenly all the sunshine and gladness had gone out of her day, and the pain at her heart brought tears to her eyes. To hide these from Bessie she kept her face bent over the precious bundle in her lap.

"Has she seen baby yet?" she asked, presently.

"No, indeed, I wasn't going to take baby to see anyone until I had brought her to you. You are her own, real granny, the darling. There, now all her finery is gone, and you can get at her. Just feel her plump little arms, and such round cheeks she's got, and a crop of dark hair!"

"Your hair was dark, Bessie. Is she like you?"

"Tom says she is more like you than anybody, mother, and I am so glad! Oh, mother, mother, if only you could see her!"

It was almost a cry of anguish that bust from poor Bessie.

"I feel sometimes as though I must, as though I shall some day," sobbed the poor Granny, "the longing is so great. I wanted to make some of her clothes, too. I used to be able to sew very well, but I can't do anything now. Did Tom's mother make her some?"

"Oh no. She only sent the cloak, and that she got ready-made."

The great secret could be kept no longer. "Well, I did manage to make something for her, the precious darling," cried Mary, eagerly, her spirits rising with the knowledge that she, handicapped though she was, had outdone the rival grandmother; "you'll see it under the paper on the bed. I couldn't see to sew, but I can crochet, and I've made her a nice big white shawl to roll her right up in, all snug and comfortable. Go and bring it over, dear."

Bessie got up from her knees by her mother's side, and going over to the bed, raised the sheet of paper. Mary's sightless face was turned towards her, full of expectancy, waiting for the exclamation of delight that would follow.

For one moment dead silence filled the room, then came a gasping sound, almost like a sob, and then Bessie had flown across the room, and flinging her arms about her mother's neck, burst into a passion of tears.

"Oh mother! mother!" she sobbed; "Oh mother, poor mother!"

"What's the matter, Bessie; what has happened?" anxiously.

Bessie had seen at a glance the tragedy that had occurred, and the pain of it cut her to the quick. She knew she must control herself though, for of one thing she was quite certain—her mother must never know the truth.

"O, it's nothing, mother, nothing, only I ain't very strong yet, and I am silly; and the sight of all the work you've put into that, and knowing how you must have denied yourself to get all that wool, upset me for a minute Oh, mother, poor, poor mother!" Perhaps the real realization of her mother's affliction had never before been so forcibly brought home to her.

"I am glad you like it, dear; and I am glad you hadn't got one already." Then, after some hesitation: "I was going to ask—I was hoping—but I didn't know then that you'd got a beautiful cloak for her. I wondered first, when I began it, if you'd let her wear it to be christened in?"

Bessie's arms were round her mother's neck again, cheek pressed close to cheek. "She shall, mother; of course she shall wear it," she cried, the tears welling up and over again with the pain and the sadness of it all. "I wouldn't have her not wear it for all the world. I'll promise you she shall, and it shall always be my dearest and most precious possession; and when baby grows up it will be her's too, I know."

Nothing but sunshine and happiness found place in the grandmother's heart now. Her mind's eye saw the picture, the church, the christening, and baby in her shawl.

"I'm so glad, dear. I'm very glad I thought of making it. I quite enjoyed the work; but I never dreamed you would like it so much, Bessie."

"Didn't you, dear! Oh mother, mother! No words of mine can tell you how much I love and value it, nor what it means to me," and there was a new tenderness in Bessie's love to her mother, one which never after left her.—Mabel Quiller Couch.

Prayer for Our Children.

Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,
O, keep them, keep them, Thou who gav'st them birth.

Father, draw near us!
Draw firmer round us Thy protecting arm;
O, clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide!
O, hide them and preserve them calm and safe.
When sin abounds and error flows abroad,
And Satan tempts, and human passions chafe.

O, keep them undefiled!
Unspotted from a tempting world of sin;
That, clothed in white, through the bright city gates,
They may with us in triumph enter in.

—H. Bonar.

Tobogganing in Switzerland.

Switzerland is a grand summer resort, and an even finer place to spend the winter. It has been found that the cold of the dry, pure air of the mountains may easily be endured—is even bracing and delightful—and the winter sports in Switzerland are most exciting. The toboggan, says John Finnemore, in a recent book on Switzerland, affords the sport of sports in a Swiss winter. There are toboggan runs of all kinds. There is the easy, gentle slope of untrodden or hardened snow, down which the little sledge may glide with moderate but pleasant swiftness, and this is the place for the old or the inexperienced. Steeper and steeper slopes afford swifter and swifter speed until one arrives at the last word of the sport—such a run as the famous Cresta run at St. Moritz in the Engadine.

The Cresta run is one thousand yards long, and winds down the face of a steep hill. The surface is one pure sheet of solid ice, for water is run over the hardened snow, and a single night's frost gives a surface perfectly smooth and glassy. Such a slope may only be ridden by the most skillful riders, for there are turns where the utmost skill is needed to avoid being pitched headlong from the light racing sledge. Every year contests are held on this run, and the winner—he who accomplishes the run in the shortest time—is awarded a fine cup. The distance has been done in less than a minute, and on some parts of the course a speed of sixty-eight miles an hour has been reached. The racer lies down head foremost on his toboggan, in order to offer as little resistance to the air as possible. He steers with his hands and feet, and at the corners, where the bank is sloped and raised high to prevent his toboggan running off the track, he has to "swing" his sledge—that is, to drag round the head by main force and point it in the new direction. All this is not very easy, and disasters often occur. But the contest is most exhilarating, and the winner holds the possession of the cup an honor worth the price.



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You are never to complain of your birth, your training, your employment, your hardships; never to fancy that you could be something if only you had a different lot and sphere assigned you. God understands his own plan, and he knows what you want a great deal better than you do. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities. Bring down your soul, or, rather, bring it up to receive God's will and do his work, in your lot, in your sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but really consistent with it.—H. Bushnell.

If You Wish People to Like You.

Don't be inquisitive.

Don't be discontented with what you have. Discontent shows in your face.

Don't find fault.

Don't contradict people, even though you know you are right.

Don't repeat unpleasant things.

Always be cheerful.

Think first of the comfort and pleasure of those about you.

In all thinks obey the Golden Rule, and happiness will find you.—Service.

Personal and News Notes.

After an absence of some months, during which he has completely recovered his health, the Rev. Dr. J. Lewis Parks, Calvary church, New York, preached again in his church on the second Sunday after Trinity.

Rev. and Mrs. Wallace E. Rollins, having been appointed delegates to the World Missionary Conference, have sailed for England and will not return until September 10. Their address while abroad will be care Thos. Cook & Son, Ludgate Circus, London, Eng.

The Rev. Edmund A. Neville has resigned his work at the Church of Our Saviour, Cincinnati, Ohio, and has accepted a call to the rectorship of Grace parish, Muncie, Ind. He entered into residence at Muncie on June 1, but expects to spend most of the summer in Europe.

The Rev. N. Dunham Van Syckel, who has been acting chaplain of the Sisters of St. John the Baptist, New York, for the last year, has accepted his election as professor of dogmatic theology at Nashotah House, and will enter upon his duties with the opening of the next school year.

Grace church and Holy Cross mission, St. Louis, have united, the Rev. George F. Taylor, assistant at St. Peter's, St. Louis, becoming rector of the two parishes. Grace church will be maintained as the place of worship for the united congregation, and will give its parish house for settlement purposes.

The Rev. Benjamin Brigham, formerly minister-in-charge of the mission at Alice, Texas, died at that place in April last. He was a son of an Algonquin Indian chief, and for several years ministered successfully to an Indian congregation at White Earth, Minn. He was a good preacher and was highly esteemed.

The Rev. Austin W. Mann preached the baccalaureate sermon at the Kentucky Institution for the Education of Deaf-Mutes, and held a special service at Trinity church, Danville, Ky., on Sunday, May 29. Two hundred and fifty pupils attended the latter. Their homes are scattered all over both Kentucky Dioceses. Three of the graduates expect to enter Gallaudet College in the fall.

Prevailing Prayer.

The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollownesses, and spends itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted by little avocations, and to creep into holes, but runs into the sea through full and useful channels: So is a man's prayer. If it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at Heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermedial regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—Jeremy Taylor.

Preach the Gospel.

Hundreds of young men, all over this country, are about to leave our various seminaries and to begin their life-work in the ministry of the Gospel. As we trust and believe, every one of them has heard the divine voice: "Whom shall I send and who will go for us?" And they have answered in broken accents: "Here I am, send me." Less than that does not constitute a "call to the ministry."

As a mere human occupation, without the conscious sanction of the Holy Spirit, the ministry is a pitiable failure. The ideal minister says with Paul of old, "Woe is me, if I preach not the Gospel." That Gospel in all its irresistible fulness, preached with the added force of a well trained mind, makes a man irresistible. And what endless potentialities for the future, far beyond the span of the preacher's own short life, are hidden in that sort of preaching!

This truth came to us in a fresh, flashing light, in the reading of a line or two in the current number of the "British Weekly." The writer tells us of a visit, recently made to the Primitive Methodist Chapel in Artillery St., Colchester, England. In that humble little chapel the great Charles Spurgeon was converted, and the fact is recorded on a tablet, by the side of the pulpit. This tablet was erected in 1897 and on it are cut these words of the great preacher—"Seeking rest, and finding none, I stepped within the house of God, and sat there, afraid to look upward, lest I should be utterly cut off, and lest His fierce wrath should consume me. The minister rose in his pulpit, and read this text, 'Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else.' I looked that moment; the grace of faith was vouchsafed to me in that self-same instant: and now I think I can say with truth:

'E'er since by faith I saw the stream,
Thy flowing wound supply,
Redeeming love has been my theme,
And shall be till I die.'"

The author of the article adds these words: "If I remember rightly, Mr. Spurgeon told afterwards how there was a congregation of only twenty on a snowy day, how the preacher was a plain, illiterate man, how he turned himself to the youth in the back pew and said, 'Young man, you are looking very miserable. You think you cannot do anything, but you can do this—you can look. Look unto Me and be ye saved.' If one had been there it might have seemed as if the day's work had been hardly worth doing. Who would have seen anything to magnify in the boy with the round collar walking up the humble street through the snow with the song of deliverance in his heart? Yet in that youth were lodged forces which were that day liberated to the blessing of the world.

A wonderful work was done by that simple preacher of the Gospel on the sixth day of January, 1850, of which the dynamic is still felt in the Christian Church in the world to-day. He might have touched the fancy or the imagination or the mind of the young man before him, but he did none of these things. In his simple rugged way, he showed Spurgeon to himself, as a poor lost sinner, and he stirred up a fire within him, which the powers of hell have vainly endeavored to quench till this day; for through Spurgeon it has spread on and on till it envelops continents, the whole wide world.

We would say to all these young, optimistic, warm-hearted young men, who are marching forth from the barracks to the battle line: "See to it that ye preach only the gospel, the whole Gospel and nothing but the Gospel."—Christian Observer.

Their Vacant Lot.

Out in Springfield, Ohio, a church owned a vacant lot in the central part of the city. Some day the church meant to build on that lot. But in the meantime there it was, and the trustees decided to make it do some church work. In the first place, a few flower beds were laid out and a little grass seed sown, so that the eyes of passers-by might be gladdened by a touch of beauty. Then the main part of the lot was fitted up as a free playground for the children of the neighborhood—a neighborhood where there was no party, and no place for boys and girls to romp and play. Swings were put in, sand piles installed, and all sorts of other means for childish enjoyment were provided. Last of all, the church, mindful of the Saviour's "cup of cold water," arranged a coil of water pipe running through a box filled with ice, and supplying not only the children, but the public with a cool, inexhaustible fountain all summer long.

The children and the public needed no two invitations to come. That church is delivering its message from that vacant lot, day by day, to more souls, young and old, than can be counted—and it is a mssage that none can gainsay, and that reaches all in simplicity and love. It is a daily translation of the gospel into the vernacular of neighborly kindness and helpful thought for others—a translation that never loses its force.—Forward.

SEVENTEENTH PERSONALLY CONDUCTED EXCURSION

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ACKNOWLEDGMENTS.

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Christ, Christiana Hundred, Del....	$ 10 00
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St. David's, Washington, D. C.....	1 25
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P. P. PHILLIPS, *Treasurer.*
Alexandria, Va., June 1, 1910.

DIED.

SPILMAN.—Entered into rest eternal, Tuesday morning, May 17, 1910, at his home, The Dell, near Warrenton, Virginia, Judge EDWARD M. SPILMAN, aged eighty-seven years.

CASWALL.—The Ven. ROBERT CLARKE CASWALL, Archdeacon of the Diocese of Lexington, son of the late Rev. Henry Caswall, D. D., Vicar of Figheldean, Witts, England, and Prebendary of Salisbury Cathedral, and Mary Chase Batcheller, entered into rest Saturday, May 28, 1910, at Lexington, Kentucky, aged 71 years. Interment in Lexington, Ky., on May 30, 1910.

"For they rest from their labors and their works do follow them."

IN MEMORIAM.

SCOTT.—In loving memory of WILLIAM H. SCOTT, of Richmond, Va., who entered into life eternal, Trinity Sunday, June 6, 1909.

OBITUARY.

Mrs. Mary McGuire Davenport.

On May 11th, 1910, entered into the rest prepared for the people of God, MARY McGUIRE, wife of the late John Adrian Davenport.

Born in Virginia, May 9th, 1836, the daughter of Dr. Edward McGuire and Lucy A. Orrick, of Winchester, Va., she married in 1858 John A. Davenport, and thereafter spent most of her life in the vicinity of Sistersville, W. Va., where her body now lies.

Of her four children, one daughter alone survives, Miss Lucy Davenport.

She was a loyal child of the Southland, a faithful, devoted member of the Episcopal Church, and an affectionate wife and mother.

Her life was rich in deeds of mercy and kindness, and among the poor in the neighborhood of her home, there are many who rise up and call her blessed. Under the most adverse circumstances she fought a good fight, kept her faith, and has finished her course. Henceforth there is laid up for her a crown of righteousness.

It is not death to die;
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God.

OBITUARY.

Margaret Travis Clark,

daughter of Mr. and Mrs. G. W. Clark, 1009 Windsor avenue, Bristol, Tenn., died at her home, Monday, at 9:30 p. m. She was 12 years of age; born at Knoxville, Tenn., September 21, 1898. She spent several months in Johns-Hopkins Hospital and other institutions, but it was all without avail. She was an invalid all her life.

She was a member of Epiphany Episcopal church, of the city of her birth.

Besides her parents she is survived by five sisters, Mrs. J. H. Salisbury, of Old Fort, N. C.; Mrs. G. W. Toncray, of Erwin, Tenn.; Mrs. C. K. Swan, of Bristol, and two sisters at home, Misses Elizabeth and Eloise, and one brother, Jack.

The funeral services were conducted from the residence Tuesday afternoon, at 3 o'clock, by Rev. Dallas Tucker, of Emmanuel Episcopal church. Interment at East Hill cemetery.

WANTS.

WANTED—A LADY WANTS A PLACE AS companion, or would look after some one's home. Richmond or vicinity. Terms moderate. Address 103, care Southern Churchman. 11-je1t*

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Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases, Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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Meeting of Board of Trustees.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet in the Library at the Seminary at noon on Tuesday, the 14th day of June, 1910.

S. SCOLLAY MOORE, Sec.

The Household.

What to Have for Breakfast.

The old-fashioned breakfast, consisting of fruit, meats, eggs, potatoes, coffee and hot bread, is growing more and more unpopular in the country. There are a few scattered individuals who still cling to the custom, but a lighter and more digestible breakfast is becoming the rule. On the other hand, most doctors agree that the European breakfast is impossible for the highly organized, nervous American temperament. "Every human being who works should start the day on a full stomach," says a famous lung specialist.

It is best to strike a happy mean between the old-fashioned heavy breakfast and the European breakfast. There are numbers of families here who have the same menu every morning: Oranges, coffee, eggs, bacon and buttered toast. This, dietitians say, is almost as bad as too little to eat at the morning meal. The stomach needs variety just as much as the mind, and should be tempted from its grooves by constant changes and surprises. The distracted housekeeper, when she cannot have beefsteak and chops and broiled ham and hash to vary her breakfast menu, is hard put to break the monotony. There are many who fall back on convenient cereals, but there are many also, and they mostly hail from the South, which is famous for its breakfasts, who consider a breakfast of cereals as no breakfast at all, but just a make-shift meal.

It used to be in the South that each family had its traditions regarding breakfasts, especially Sunday breakfasts. Kidney stew and waffles have been the Sunday breakfast for twenty years in some households in Kentucky. Broiled chicken and hot rolls are another traditionary Sunday breakfast in that part of the country. But the daily breakfast menu is constantly changing, and consequently this meal, with its surprise of a tempting dish each morning, becomes much less perfunctory and much more a social one. The members of the family have enjoyed themselves and start off the day in a good humor. Here are a few suggestions for breakfast menus:

Salted mackerel, creamed potatoes and corn pones. Creamed brains, fried mush and hot biscuits. Broiled tomatoes, crisp bacon and buttered toast. Omelet, popovers and potato cakes. Stewed lambs' kidneys, hashed brown potatoes and corn bread. Shirred eggs, bacon and sally lunns. Broiled fresh mackerel, roast potatoes and wheat muffins, country sausage, fried apples and corn batter cakes.

Chocolate Pudding.

Put one quart of milk in double boiler to heat. Grate one and one-half ounces of chocolate, sweet or unsweetened, and mix with a little cold milk. Add to the boiling milk, and when well stirred in set away to cool. When nearly cold, add the beaten yolks of four eggs and one cupful of sugar. Flavor with vanilla and bake half an hour. Use the whites of two eggs with six tablespoonfuls of powdered sugar to pile lightly on top of pudding. Brown in oven. To be eaten hot or cold, and with or without cream.

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A Far Vision.

I went to an oculist the other day to beg for glasses that would keep my eyes from getting tired.

"My dear madam," the doctor said earnestly, "the prescription for tired eyes is not a pair of glasses but rest."

"Of course," I answered, impatiently, "but in my case that is impossible. I am obliged to use my eyes steadly twelve hours, at least, out of the twenty-four. Now, please don't say 'rest' to me again, but do the best you can to help me work."

The good man sighed. No doubt he was often persecuted with unreasonables like myself, but I waited in silence while he considered my case.

"You live in the country, I believe?" he said, presently.

Yes, in a small village; it is the same thing."

"Have you a distant view from your window?"

"Oh, doctor!" I cried, "if I could only show it to you!"

And, forgetting my business and his, I began to expatiate with an enthusiasm known only to the mountain-born and mountain-bred upon the glories of the Alleghany foothills from my back window, and the noble Blue Ridge peaks facing my front door.

"That will do," the busy man interrupted me, smiling, "that will be better than glasses. When your eyes are tired following your pen or the lines of a book, go and stand at your back window or your front door, and gaze steadly at your mountains for five minutes. Ten will be better. You see what I mean! This will serve to change the focus, and so rest your eyes, as walking up a hill rests a man who has been footing it all day on a level."

I have been profited daily by this simple prescription. Do not think, however, that I am giving you this as a medical advice. How do I know what your eyes need? But to me has been given a daily parable. "Soul of mine," I say to myself, as I stand gazing at old Jump Mountain, "are you tired of the little tread-mill of care and worry, tired of the smallness of self, tired of the conflict with evil, tired of the struggle after holiness, tired of the harrowing grief of the world, tired—tired to death of to-day? Then rest your spiritual eyes by a far vision. Look off to the Mount of God. Look up to the beauty of his holiness. Look upon that great multitude whom no man can number who stand in the presence of your Lord. Look at the dear ones who now share the mansions with their Master and ours. Look away to the day, the promised day, when Jesus will come again in power and glory. Rest you, Soul, by these far, fair visions."

This is not my prescription nor my good doctor's, but "we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness.—Elizabeth Preston Allan.

Faces have an influence that words can never have. The eyes, the brow, the lines of the whole visage, speak out as the tongue can never speak. The face is not entirely physical; it changes inevitably as the inner man changes. Hard thoughts, evil selfish ambitions, show through the countenance as in no other way. And the influence of these inner thoughts and purposes of ours is felt by those who merely look at us. It is not enough that we should have a care about words and deeds as influencing others; the very countenance itself, lighted from within, should speak forth a clean, wholesome message to all who look us in the eyes.—Great Thoughts.

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Thoughts for the Thoughtful.

A contented spirit is the sweetness of existence.

A sunny temper gilds the edges of life's darkest cloud.

A passionate reproof is like a medicine scalding hot; the patient cannot take it.

To hem the day with prayer will keep it from raveling out into many a folly or sin.

It matters not how they may look to us, all the trials which heaven sends are blessings.

The deeper I drink of the cup of life the sweeter it grows—the sugar is all at the bottom.

My son, remember, that though it is a good thing to be a great man, it is a greater thing to be a good man.

Thou who art misunderstood, be resigned! God sees. Thou who art forgotten, have hope! God remembers.

Scattering sunshine over the shadowy pathway of sorrowing ones—rainbowing, as it were, their clouds of grief.

If you would find a great many faults, be on the lookout; but if you want to find them in unlimited quantities, be on the look in.

If I can put one touch of rosy sunshine into the life of any man or woman, I shall feel that I have worked with God.—George MacDonald.

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—Wm. Burleigh.

Even in the most chequered of human existences there is more of May than December; the darkest horizon is rainbow-spanned; the bright spots outnumber the dreary.

Lost yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Horace Mann.

The old legend says that when their wings were brought and laid on them, the birds complained at being compelled to carry the burden. But when they had accepted them, lo, their burdens, which they so dreaded, lifted them. So it is with every burden which our Father lays upon us—when we accept it, it becomes wings.

Kindly words, sympathizing attention, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are these not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed by small kindnesses.—Robertson.

Thou hast enough; he that is wet in a bath can be more wet if he be flung into the Tiber, or into the ocean itself; and if thou hadst all the world, or a solid mass of gold as big as the world, thou canst not have more than enough; enjoy thyself at length, and that which thou hast; the mind is all; be content, thou art not poor, but rich.—Burton.

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Southern Churchman

Vol. LXXV. RICHMOND, VA., JUNE 18, 1910. No. 25

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JUNE 18, 1910. No. 25

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 304 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge: and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

THE BISHOPS AND THE PREAMBLE.

It may interest the readers of the Southern Churchman to know what position our Bishops are taking with regard to the much-discussed Preamble to the Constitution. Do they favor its adoption, or do they oppose it?

So far, it is impossible to get any consensus of opinion from the entire body of Bishops, but as far as the Southern Churchman has been able to secure any information as to opinions expressed, that opinion seems to be distinctly against the Preamble.

So far as the Southern Churchman's information goes, Bishops Bratton, Brooke, Johnston (of Texas), Spalding, Talbot, Williams (of Michigan), and Gibson are in favor of adopting the Preamble to the Constitution just as it stands in the proceedings of the last General Convention, without alteration or amendment.

Bishops Cheshire, Garrett, Harding, Leonard, Osborne, Walker, Weed, Williams (of Nebraska), Lloyd, Peterkin, Funsten, Randolph, Tucker, Paret and Tuttle, are either opposed altogether to a preamble to the Constitution at all, or to the one proposed unless materially altered or amended.

So far as the Southern Churchman is informed, the other Bishops have not as yet spoken.

The very decided weight of opinion among our Bishops seems to be against the adoption of the Preamble as proposed.

THE LAYMEN'S MISSIONARY MOVEMENT NEXT YEAR.

Probably few religious movements in recent years have met with any such success or exerted any such influence as the Laymen's Missionary Movement. It has stirred men profoundly in all parts of the country; it has brought thousands of fresh minds into sympathetic contact with the missionary work of the Christian Church; and it has added greatly to the funds for the prosecution of that work.

But one fear that has been latent in many minds in regard to this work is that it might prove ephemeral; that the enthusiasm enlisted might be allowed to die out; and that the ground gained might be lost.

This is the fear that those in charge of that good work are now taking steps to remove. The good work will not only be conserved, but will be continued and enlarged.

Those in charge say:

Next year's plans have been under most careful consideration by the leaders of the Laymen's Missionary Movement. They will include three main features:

1. Conservation of the interest already aroused.

2. Conventions in a limited number of large cities.

3. County conventions.

It is planned that each of the seventy-five cities where conventions were held this year, will be visited as early as practicable next fall, for a careful study with the local leaders of the best plans for deepening and extending the missionary spirit in all the churches. These will not be popular public meetings, but in the nature of Leaders' Conferences. They will be open to all members of Men's Missionary Committees, including all pastors. Probably two afternoons and evenings will be spent at each center. At least one extra session will be held with the men at each center who are qualified and willing to assist in holding county conventions. It is easy to hold such conventions without accomplishing much permanent good through them, unless the men who conduct them have studied with a good deal of care the best methods of handling them. But by holding these special conferences for potential convention leaders, it is expected that the number of men competent to handle county conventions successfully, will be increased very rapidly. A second method of conserving and extending the interest at the seventy-five main convention centers, will be an "Anniversary Dinner," when the methods and results of the past year's work will be reviewed, and a policy of further work will be adopted. In addition to making a careful study of the amounts contributed by the various churches, next year's plans will include an equally careful study of the number of contributors.

The second main feature of next year's plans will be the holding of conventions in a limited number of large cities, which were not included in this year's schedule. But only so many of these will be undertaken as can be followed up thoroughly. The pace was so rapid this last year that it was impossible to give convention cities the help they really needed. While the whole plan of the "National Campaign" seemed to require crowding the Conventions up against each other, without a day's intermission in most cases, this will not be necessary hereafter. Time will be taken to do a more complete work and render more absolutely certain, the permanent influence of the convention in all the organized Church life of the city. Invitations have already been received from many cities for conventions next winter. These will all be given careful consideration, and as many such invitations will be accepted as the Movement feels able to make thoroughly successful.

The third feature of the policy next year is to hold county conventions in just as many counties as leaders can be found or developed to take charge of. As it will take time to find and prepare these leaders for this important work, the most of these county conventions will not be held until the season is somewhat advanced. Not many of them can be managed properly before November. And most of them cannot be held until after the Christmas holidays. It will be a distinct mistake for the leaders in any county to push ahead with their arrangement for a convention until they can be quite sure that it can be handled strongly. This will involve far more than several good missionary addresses. It is comparatively easy to secure these. But no convention should be attempted without the presence of at least one man who knows methods and is able to impart his knowledge to the convention. Inspiration is good, but without proper instruction in the "Methods of Missionary Education and Finance," no great permanent work can be expected. This caution is vitally important.

These county conventions will be under the supervision of the secretaries of the Laymen's Missionary Movement, to be located at New York, Boston, Richmond, Va., Pittsburg, Chicago, Kansas City and San Francisco, by the opening of the fall season. In the meantime all correspondence should be directed to the office, No. 1, Madison Ave., in New York. A special pamphlet dealing in detail with the County Co-operating Committee and its work has been prepared and may be secured, free of charge, by applying to headquarters.

The first monthly issue of "Men and Missions" will be the June number. It will be issued regularly hereafter except during July and August, the recognized vacation months. This periodical will be primarily a correspondence

school in missionary methods. It has a very distinct field and purpose. It is meant for men who have capacity for leadership. It will be indispensable to members of co-operating committees of the Laymen's Movement and invaluable to pastors and members of missionary committees in local churches. The subscription price is 50 cents a year, or in clubs of five or more, 40 cents each. This is to encourage all the members of missionary committees to take advantage of this aid to missionary achievement.

The report of the National Missionary Congress is all in type, and will be off the press and ready for delivery, unless delayed, within thirty days of the close of the Congress. Thousands of advance orders at $1.00 each have already been received, some individual men ordering ten, twenty, fifty or even one hundred copies each. After June 15, the price will be advanced to $1.25.

Almost all of the members of the Executive Committee of the Movement will attend the World's Missionary Conference at Edinburgh, June 14-23. The recent developments in missionary work among laymen will receive prominent attention at that gathering. Following the conference, a ten days' speaking campaign throughout Great Britain will be participated in by all the good speakers who can be corralled for this work.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for trat purpose, but the Editor cannot be responsible for manuscripts.

American Catholic Episcopal.

Mr. Editor: To eliminate everything of a merely denominational character and make the Book of Common Prayer the heritage of all Americans, just as its Christian Year and responsive worship is now the irresistible factor in the liturgical evolutionizing and unifying of all American religious bodies, why not make the Title Page non-sectarian, as follows:

The Book of Common Prayer And Administration of the Sacraments and other Rites and Ceremonies of the One Holy Catholic and Apostolic Church—American Use—Together with The Psalter or Psalms of David.

II. Strike out the denominational words "P. E." on page IV of the Preface and on page 509.

III. Substitute on page V for the denominational words P E., the brackets [American Catholic].

IV. Substitute for "this Church" on pages 511 and 517, the words "The American Catholic Church."

V. On page 525 strike out the words P. E., twice, and in the third case, substitute for P. E. C. in U. S. A., the words "American Catholic Church."

VI.-A. On page 555, strike out from the word "by" to the word "America," inclusive.

VI.-B. Or, omit all that follows page 554; and after "a Revision may be conveniently made, for the clearing of them from obsolete references," print under a separate cover, the Articles of Religion, and the three symbols of the Anglican Book of Common Prayer.

VII. In printing the Prayer Book, or parts of the Prayer Book, for Use outside the United States, for the words "American use" on the Title Page, may be substituted Mexican use, Cuban use, or Japanese use, or as nationality requires.

VIII. In the Journal, Constitution and Canons, strike out the words "P. E."—"in U. S. A.," wherever they occur; and whenever a specific title is necessarily retained or incorporated by the General Convention, the title shall be American Catholic Episcopal.

IX. The Title page of the Hymnal shall read:

The Hymnal of the One Holy Catholic and Apostolic Church—American Use—As adopted by the General Convention In the Year of Our Lord, 1892.

Mr. Editor, we would still have the Episcopal signal flag in legal use, until the denominational rear catches up with the unsectarian vanguard. We would have met Cardinal Gibbons' taunt (Faith of our Fathers), that we "dasn't put Catholic on the Title page, because we dasn't imply we were not founded by Henry VIII."

We would have put every Jesuitized public school history in nomination for the Ananias Club. We would have, in the eyes of the whole world, presented 100,000,000 Americans a Prayer Book without any sectarian shibboleth, on the Title page, or elsewhere. The tremendous movements in religious America to-day, would almost immediately be enlightened for the inevitable organic union, now and forever one and inseparable, in the American Catholic Church.

Rev. John M. Rich.

Pittsburgh, June 6.

Ordinations.

On the Second Sunday after Trinity, in Christ church Cathedral, Lexington, Ky., Bishop Burton, ordained to the diaconate John Stuart Banks and Charles Edward Crusoe. The Rev. G. H. Harris was the presenter in both cases. The sermon was preached by the Rev. R. E. Abraham. Dean W. T. Capers and Archdeacon F. B. Wentworth of the Diocese of Lexington, and the Rev. Canon C. G. Reade, of the Diocese of Southern Ohio, also participated in the services.

Mr. Banks has been assigned to continue in the principalship of St. John's Collegiate Institute, Corbin, for the scholastic year 1910-'11, the position which he has held since September, 1906. Mr. Crusoe has been appointed deacon in charge of St. John's church, Corbin, in continuation of the charge which he has had as lay-missionary since February 1, 1908. The sermon by the Rev. R. E. Abraham was an extremely well written discourse, its subject matter well thought out and appropriate to the occasion. On Sunday night Mr. Crusoe made an address to the Cathedral congregation upon the adaptibility of our Church to the Mountaineer, and Mr. Banks preached in the Chapel of the Good Shepherd in Lexington.

This ordination is among the blessed fruits of the Church-work at Corbin which are rewarding the Bishop and Diocese of Lexington, including Archdeacon Wentworth, for their earnest and anxious labors in behalf of the mission school and church at that point.

Church Intelligence.

CALENDAR.

June.

1—Wednesday.
5—Second Sunday after Trinity.
11—St. Barnabas' Day.
12—Third Sunday after Trinity.
19—Fourth Sunday after Trinity.
24—St. John Baptist's Day.
26—Fifth Sunday after Trinity.
29—St Peter's Day.

Collect for Fourth Sunday After Trinity.

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

Collect for St. John Baptist's Day.

Almighty God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour by preaching repentance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. Amen.

Foreign.

New C. M. S. Secretary.

The committee of the Church Missionary Society have not lost much time in appointing an honorary secretary in succession to Prebendary H. E. Fox. The post has been accepted by the Rev. Cyril Bardsley, Vicar of St. Helen's, Lancashire. Mr. Bardsley is a graduate of New College,, Oxford, and he was at Wycliffe Hall during the principalship of Dr. Chacasse, Bishop of Liverpool. In Nottingham he is remembered as the Vicar of St. Ann's, and since 1904, he has been at St. Helen's, where his organizing ability and capacity for hard work have found ample scope. His spirituality, his unbounded missionary enthusiasm and wide outlook especially fit him for the difficulty post he has accepted. Mr. Bardsley offered for missionary service years ago, but was declined on account of ill-health. Although the office is an entirely honorary one, the responsibility and work attached to the post are very considerable; but we understand that the Bishop of Liverpool urged Mr. Bardsley to accept the position.

Mr. Bardsley is the son of Canon Bardsley, who retired from the living of Huddersfield in 1901. After he went to St. Helen's he married a daughter of the late Sir David Gamble, Bart. Despite the exacting nature of his parochial duties, Mr. Bardsley has found time to foster interest in Foreign Missions. The letter of the two Archbishops on missionary work was largely elicited through his initiative. He is the author of a proposal that parishes with a staff of several clergy should

send one of the curates to the mission field, providing for his support as if still a member of the parochial staff, and managing with one curate less at work in the parish. Mr. Bardsley's regime at Salisbury-square is certain to be marked by energy and enthusiasm, and he will have the sympathy of Churchmen in facing the arduous responsibility of his new post.

London's Lack.

The Bishop of Kensington, in his pessimistic review at the Diocesan Conference of the condition of things spiritual in London Diocese, put his finger on one undoubted cause of the failure of the Church to make the desired headway. We are suffering from over-organization, too many societies to keep in touch with, too many meetings, and, Dr. Ridgeway added, too many services. The clergy who, in the first place are too few, are too much concerned with details. He referred to one minister who was compelled to spend his mornings writing begging letters, another had to devote his attention to thirty parochial organizations and forty parochial funds, and another had to spend his time organizing an annual bazaar. One remedy for all this is more clergy, another is increased parochial resources and a reduction in the number of entangling parochial engagements. With regard to the diocesan statistics which the Bishop quoted, it is certainly discouraging that the communicants represent only 5 per cent. of the four millions of the London Diocese. The figures compare very badly with the 14 per cent. of the Diocese of Hereford, which is, however, only a fifteenth the size of London. But in fairness to the metropolis it might be pointed out that the average for the whole country is only a little over 6 per cent., and London, by reason of its vast shifting population, its large proportions of aliens and other causes, presents very special difficulties to the religious worker.

The Bishop of Durham and the Miners.

Too often our brave miners are looked upon as a rough, uncouth set of men, but underneath a rough exterior the true diamond exists. That they respond to the efforts of the Church has often been proved, and their appreciation of the Bishop of Durham was recently shown by a letter sent by the Durham Miners' Association to the Bishop, thanking him for some verses his lordship had written relative to the Whitehaven colliery disaster. Dr. Moule, in replying, says: "I cannot tell you how much your kind letter has delighted me. I have repeatedly read it over and shall always keep it." His Lordship adds: "Ever since I came into the Diocese, eight and a half years ago, I have met with such generous friendliness on the part of Durham miners that they have indeed won my heartfelt friendship and sincerest respect."

The Education Settlement Plan.

The scheme of the Education Settlement Committee is a well-meant and very sincere effort to bring to a peaceful end a very vexed controversy. It is a great thing to have the co-operation on one committee of such Churchmen as Prebendary Northcote, Canon Maplesden, the Dean of Lincoln, Prebendary Bernard Reynolds, with such noted Nonconformists as the Principal of Mansfield, the Rev. C. Silvester Horne, M. P., and the Rev. J. H. Shakespeare. The scheme has two excellent features which are obvious at the first glance; it preserves a variety of type of schools and avoids the secular solution. It also represents a meritorious effort to secure greater recognition for and to improve the quality of religious teaching in Council schools In regard to the other proposals, the criticisms published from the clerical secretary of the National Society, the honorary secretary of the Church Schools Emergency League, and the Secretary of the E. C. U. show that the plan of the committee is not likely to be accepted in its present form by the protagonists on the Church side of the frank recognition of denominational teaching in our State educational system.

American.

Services for Deaf-Mutes.

Rev. Oliver J. Whildin, General Missionary to Deaf-Mutes, spent the greater part of the month of May among his numerous missions in the South. The important stations visited were Atlanta, Talladega, Birmingham, Montgomery, Mobile, New Orleans, Baton Rouge, Jackson, Miss.; Memphis, Corinth, and Knoxville. Baptisms were performed and arrangements were made for several confirmations. A number of schools for the deaf, where hundreds of deaf-mute children are taught, were visited. The children were addressed by Rev. Mr. Whildin in their school chapels. While returning home he was caught in the terrible wreck on the Southern Railway at Sycamore, Va., on the afternoon of May 30, but providentially escaped injury. On the same train with him, although in another car, were the Rev. Dr. and Mrs. J. Cleveland Hall, of Epiphany church, Danville, Va. The good doctor and his estimable wife, we are thankful to say, also escaped unhurt.

Conference of Church Clubs.

The annual Convention of the Conference of Church Clubs in the United States was held on Tuesday and Wednesday, June 7 and 8, in Portland, Maine. The Holy Communion was celebrated on Tuesday morning by the Rt. Rev. Robert Codman, Bishop of Maine. Following the Communion service, the Bishop made a cordial address of greeting to the delegates.

The business sessions began at 10:30 in the parish house. Mr. James M. Lamberton, president of the conference, was in the chair, with Mr. Charles F. Chase, of New Britain, Conn., secretary.

Mr. Lamberton, in the opening address, urged the observance of the inter-Brotherhood Week of Prayer and the support of the Laymen's Missionary Movement. He thought there is, more than in former days, a more serious spirit among men of our own and other Churches. This is evident in the great Laymen's Missionary Movement which is spreading over our land.

Various committees were appointed, including one to memorialize the General Convention concerning an improved and enlarged Hymnal.

Mr. Clinton Rogers Woodruff, of Philadelphia, made an interesting address on the Church at Work Socially. A spirited discussion was evoked by Mr. Woodruff's remarks.

Col. Asa Byrd Gardiner, of New York, offered a resolution to memorialize the General Convention to change the Preamble to the Constitution of the Church so as to set the establishment of the Church in America twenty years earlier than now prescribed. He reviewed the history of the Protestant Episcopal Church in America, and stated in this connection that John Cabot, the explorer, in 1497 landed in Labrador, and took possession of the entire continent under the flag of St. George and in the name of the Church of England. He disputed the contention of the General Convention that the establishment of the Church in this country dates from 1607, and gave data which he advanced to show that the first church was planted in this country in 1587. Referring to the establishment of the Church in 1607 upon the arrival at Jamestown of Capt. John Smith, Col. Gardiner stated that the members of that colony indulged in excesses which resulted in that branch dying out. He maintained that the worship of the Church had been more or less regularly maintained since 1587.

The amendment offered by Col. Gardiner and received with approval by the Conference, reads as follows:

"This American Church, planted in America in the year of our Lord 1587, by the representatives of the ancient Holy Catholic and Apostolic Church of England which had first held its services on the continent of North America upon its discovery under England's authority on Saint John the Baptist's Day in the year of our Lord 1497, acknowledging, etc." At this point the preamble continues as accepted upon its last revision.

On Wednesday morning service was conducted by the Very Rev. Dean Vernon, of the Cathedral.

The morning was given up to the consideration of the claim which missions may rightly make upon the church, and particularly the laymen of the Church. An entertaining and thought-provoking paper written by James A. Waterworth, of St. Louis, in his absence was read by Walter DeC. Moore, of Portland, assistant secretary of the Conference, and was followed by stirring discussion by two delegates, George Gordon King, of New York, treasurer of the board of missions, and Burton Mansfield, of New Haven, Conn.

Prof. Lawrence B. Evans, of Trinity College, read the report of the committee on club extension, giving a review of the efforts of the committee to get in touch with the different Dioceses with the view of having new Diocesan clubs organized. He complimented the Church Club of Maine, whose example should be an inspiration to Churchmen throughout the country, and also complimented the Club for its generous hospitality to the delegates.

"Social service is too often held out as the only religion which the college man needs," said Professor Kenneth C. M. Sills, of Bowdoin College, in his address on What Our Church Can Do For the College. "The second great commandment is commonly placed before the first. In almost all of our American colleges high regard is given to the religious side of life. There are dignified services and excellent preachers. But the lessons of morality and religion that are taught in the college, and of course necessarily taught in general terms, need to be supplemented by the common worship of the Church at large. And the Episcopal Church has a peculiar mission because more than the Protestant Churches, it emphasizes the corporate nature of the Church, and states its faith in definite terms.

Through its form of worship and the Book of Common Prayer it holds its members who are in the college better perhaps than do the other Churches.

Officers were elected as follows:

President—Burton Mansfield, New Haven, Conn.

Vice presidents—John B. Coleman, Portland, Me.; R. E. Van Kirk, St. Paul, Minn.; William R. Friedel, Memphis, Tenn.

Secretary-treasurer — Charles F. Chase, New Britain, Conn.

A delightful banquet was given to the delegates, and all who attended the Conference were enthusiastic in praise of the generous hospitality extended to them.

Centennial of a Maryland Church.

The one hundredth anniversary of the founding of Trinity church, Upper Marlborough, Md., Diocese of Washington, was appropriately commemorated on Sunday and Monday, June 5 and 6. Bishop Gibson of Virginia preached the opening sermon Sunday morning, on the text, "As for me and my house, we will serve the Lord."—Josh. 24: 15. The close spiritual relation which Maryland and Virginia enjoyed in the early days of our country were dwelt upon, and from the lack of public worship family religion was supreme.. The sermon was an eloquent discourse on family devotion, which moved the hearers as no sermon had ever done along such lines of thought. The Bishop was at his best; and won the great congregation who greeted him after the service as one after their own heart. The Bishop celebrated the Holy Communion, assisted by the Rev. F. E. McManus, rector of the church.

Evening Prayer was said at 8 o'clock, when reminiscences of the parish were given by the Rev. C. Ernest Smith, of St. Thomas' church, Washington, and the Rev. C. F. Sontag, both of whom were former rectors of Trinity.

St. Paul's parish, Aquasco, included originally the territorial limits of Trinity church. In 1691 the Crown appointed Sir Lionel Copley Royal Governor, and in 1692 he called together the General Assembly, which annulled the act of religious toleration and established the Church of England as the State Church. Under the act of 1692 St. Paul's parish was organized, and for one hundred and eighteen years the Church people of Upper Marlborough attended divine services at Aquasco.

In 1802 one David Crawford, a resident of Upper Marlborough, and an enterprising member of the Episcopal Church, gave to the parish a tract of land which he purchased from a little band of Scottish refugees who first settled on the west branch of the Patuxent river, within the limits of the coming town. The land could not be accepted, however, until a vestry should be elected to hold the property. In 1810 Bishop Claggett called a meeting of freeholders, inhabitants of the town of Upper Marlborough, to be held on June 5 and 6 in that year, to organize a church under the vestry act of 1798, which authorized any body of Christians to organize a separate congregation. Bishop Thomas John Claggett was elected the first rector and served until his death in August, 1816.

The town was named in 1704 for the Duke of Marlborough, then in the height of his glory. In 1706 it was incorporated.

In 1846, under the rectorship of the Rev. Cleland K. Nelson, a brick church was built and consecrated the autumn of the same year, on the original site. It still stands, in excellent repair.

On Monday, June 6, 1910, Bishop Harding of Washington, preached an excellent sermon from which the facts stated above are taken.

A number of the clergy from Washington were present, and after service lunch was served by the ladies of the church at the rectory. Bishop Harding in closing his sermon said: "The Roman Catholic church was stationed in Upper Marlborough in 1826, sixteen years after Trinity church was organized, and 134 years after St Paul's, Aquasco, had been organized. * * * It is worthy of note that the members of the Episcopal and Roman Catholic churches in this town have lived and worked together in singular harmony, and with that mutual good will befitting Christians followers of the same Lord. May that happy condition long exist.

List of Rectors—Rt. Rev. Thomas John Claggett, 1810-16; Ralph Williston, 1817-1821; Daniel Somers, 1822-1828; Mr. Elliott, 1829-1830; John Swan, 1831-1836; Alex. Marbury, M. D., 1836-1838; Joseph Trapnell, 1838-1844; Cleland K. Nelson, 1844-1847; Henry Wood, 1847-1849; J. P. Hammond, 1849-1852; Daniel Kerr, 1852-1854; F. N. Rolf, 1854-1858; H. J. Kershaw, 1858-1870; W. H. Trapnell, 1871-1872; H. J. Kershaw, 1872-1878; Meyer Lewin, 1878-1887; Jas. B. Averitt, 1888-1891; Alex. S. H. Winsor, 1891-1892; Chas F. Sontag, 1893-1898; Joseph Speet, 1899-1903; Francis E. McManus, 1904.

The Sunday School Federation.

At a meeting of the executive committee of the Sunday School Federation in New York, the canon which is to be proposed by the Joint Commission on Religious Instruction at the General Convention in October, was read by the Rev. Dr. Bradner. The executive committee recorded its hearty approval of the proposed Canon and its desire to do all in its power to aid in making it a law of the Church. The Rev. Dr. Bradner and the Rev. Dr. Mitman were appointed to carry out the spirit of the resolution.

It was determined to postpone the publication of the proposed series of Teacher Training Manuals until after the next General Convention.

The annual meeting of the Federation will be held in Cincinnati on Oct. 11, at 2:30 p. m.

Training School for Deaconesses, Berkeley, Cal.

The Training School for Deaconesses in the Diocese of California, in Berkeley, has issued its announcement for the coming year, beginning with the first Tuesday in September, giving the curriculum and other information, with a form of application for admission. The board of managers, with the Bishop at its head, and the faculty, are a guaranty for the character of the school. Applications may be made to Deaconess Anita Hodgkin, 2539 Durant Ave., Berkeley, California.

On Friday, May 29, at the Chapel of the Good Shepherd, West Berkeley, California, Miss Mabel Howard Pick was set apart as a deaconess by Bishop Rowe of Alaska. In the chancel with the Bishop were the clergy of St. Mark's parish, Berkeley, and Dean Gresham, of Grace Cathedral, San Francisco. The Bishop preached the sermon and the candidate was presented by the Rev. William Higgs, vicar of the Good Shepherd, under whom Miss Pick has been at work while connected with the Deaconess School in Berkeley from which she has just graduated. Deaconess Pick was appointed by the board of missions on May 10 to work in the District of Alaska, and will sail for Wrangell in about a month.

WEST VIRGINIA.

Rt. Rev G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

The Thirty-third Annual Council.

The thirty-third annual Council met in Christ church, Fairmont, Rev. Ambrose H. Beavin, rector, on Wednesday, June 1. The sessions opened with the celebration of the Holy Communion, Bishop Peterkin being assisted in the celebration by Bishop-Coadjutor Gravatt. The Council sermon was preached by the Rev. John T. Crowe, of Holy Trinity, Bramwell, from Acts 10:44, on The Personality, Presence and Power of the Holy Ghost."

Council was called to order immediately after the service, Bishop Peterkin presiding, and Rev. John S. Gibson appointed secretary pro tempore, the secretary being detained by a funeral in his parish which prevented his reaching the Council until the third day. The roll call showed a quorum of the clergy present, but as the parishes lacked two of the ten required to make a quorum, adjournment was taken until the afternoon, when the necessary number appearing, the business proceeded.

The Bishop appointed the usual Council committees, viz.: State of the Church, Rev. J. S. Alfriend, chairman; New Parishes, Rev. J. S. Gibson, chairman; Parochial Reports, Rev. A. M. Lewis, chairman; Episcopal and Permanent Fund, Rev. J. Brittingham, chairman; Unfinished Business, Rev. Dr. Foller, secretary-chairman.

The Bishop then read his annual address. After a few words of greeting to the Council, assembled for the first time in Fairmont, his diary showing many labors and matters of local interest, he expressed himself on some of the issues to occupy the attention of the General Convention in October next, viz.: The Preamble to the Constitution, Suffragan Bishops, the Presiding Bishop, and the probable effort to enact an even more strict Canon on Divorce.

As to the first, the proposed Preamble, he said he had "been so far unable to see the necessity or even expediency of it." "It is a serious question whether the statements it contains which, by implication at least, set forth the Fundamentals of the Faith, should, against all precedent, be put into a document which is properly considered a purely legislative enactment, and like other such enactments subject to revision or repeal."

Of Suffragan Bishops the Bishop approved, as an effort to meet pressing need in administering the affairs of the Church among the foreigners in and the negroes of the country, and in addition, "Suffragan Bishops may be found helpful, as they have been so notably in England. In the training of men for more responsible positions, as in the case of the present Bishop of London and the Archbishop of York, the suffragan bishopric has abundantly justified itself."

To the election of a Presiding Bishop, he expressed his opposition as "The present Constitution and Canons al-

ready provide us sufficiently with an administrative head, and there seems to be no need that he should be invested with any wider discretionary powers of direction and control."

Speaking of a probable effort to be made in October, to amend Canon 38, so as to forbid the remarriage of a person divorced for any cause under any conditions, the Bishop said he was "opposed to thus increasing the rigidity of the law, because, it seems to me, to do so would be to go beyond the express permission of Scripture, and to be wise above what is written."

He spoke at length of the Laymen's Missionary Movement, and commended it with spirit and enthusiasm, urging upon the Diocese the working of the plans proposed by it for carrying on support of Missions.

The Bishop closed his address—perhaps the most notable he has made to the Council—with a call to prayer, warning against the too great dependence upon administration and organization, and urging united, intelligent, believing prayer.

The Bishop-Coadjutor presented his diary and financial reports, and addressed the Council upon the importance of having the ministry constantly recruited from the young men of our parishes and Missions.

It was resolved to print in the Journal of this Council, memorial pages commemorating the faithfulness and service of the late Joseph D. DuBois, of Wheeling, and Joseph E. Sands, of Fairmont.

It was ordered that the portion of the Bishop's address referring to the Laymen's Missionary Movement be printed for distribution through the Diocese, and be read by ministers to their congregations.

At night there was a meeting in the interest of promoting the Sunday School work of the Diocese, at which there were addresses by Rev. Messrs C. E. A. Marshall and A. M. Lewis.

SECOND DAY.

After Morning Prayer, the musical portions of which were well sung by the vested choir, which rendered efficient service during the Council, and a sermon by Rev. James D. Gibson, on "The Sovereignty of God," the order of business being "Elections."

The Standing Committee was re-elected; the Committee on Constitution and Canons was continued as before, except that Rev. Dr. Roller was, at the request of Rev. Mr. Stryker, put in the place of the latter.

Clerical and Lay Deputies to the General Convention were elected as follows: Clerical—Rev. Jacob Brittingham, Wheeling; Rev. J. S. Douglas, Martinsburg; Rev. John S. Gibson, Huntington; Rev. S. Scollay Moore, D. D., Parkersburg. Lay—C. A. Miller, Martinsburg; G. A. Aschman, Wheeling; S. Bruce Hall, New Martinsville; B. Macon Ambler, Parkersburg.

The alternate deputies were then elected: Clerical—Rev. Geo. A. Gibbons, Romney; Rev. R. D. Roller, D. D., Charleston; Rev. J. S. Alfriend, Charles Town; Rev. W. P. Chrisman, Moundsville. Lay—C. L. Thompson, Huntington; S. W. Washington, Charles Town; W. S. Laidley, Charleston; W. D. Sell, Charleston.

The Diocesan Missionary Committee was elected: Rev. Messrs. S. S. Moore, D. D., Jno. S. Gibson, Jno. S. Alfriend; Messrs. B. Mason Ambler, Simms Powell.

The Sunday School and Religious and Theological Committees were re-elected.

On motion of Rev. J. Brittingham, a congratulatory address to Rev. George A. Gibbons, who is in July to celebrate the twenty-fifth anniversary of his rectorship at Romney and Moorefield, and who has been for thirty-five years an active worker in the Diocese, was unanimously adopted. Mr. Gibbons is the only priest remaining in the Diocese who was here to welcome Bishop Peterkin when he assumed the Episcopate.

Mr. Robert M. Browne, treasurer of the Episcopal Fund, presented his annual report, and Mr. R. Lee Boyd that of Mr. L. E. Sands, treasurer of the Diocese.

Rev. W. P. Chrisman presented the annual report of the Sunday School Committee and with it a large map showing the situation and strength of the existing schools and the unoccupied portions of the State. This map was ordered to be printed in the Journal.

The special committee appointed in 1909, for the purpose, presented a draft of an amendment to the statute law of the State, enlarging the rights of religious denominations to acquire and hold property, and the same will be presented to the next meeting of the Legislature.

Rev. Dr. Moore, on behalf of the trustees of the Permanent Fund, presented the annual report, which shows the Diocesan endowment to now amount to $39,995, invested to produce 6 per cent.

The Diocesan representatives of the General Clergy Relief Fund and the Five Million Dollar Pension Fund reported, and in this connection Rev. John S. Gibson announced a gift to our Diocesan Fund for Aged and Disabled Clergy, by a member of the Council detained at home by sickness, of $500, as a memorial to his parents.

At night there was a service at which the subject of Diocesan Missions was presented by Rev. G. McLaren Brydon and R. W. Trapnell, and the Five Million Dollar Pension Fund was presented in a moving address by Rev. Mr. Wilkins, the General Agent of that Fund.

THIRD DAY.

After divine service and sermon by Rev. George A. Gibbons, who at the beginning of his ministry served this parish ten years, the business proceeded, the secretary pro tem. yielding to Dr. Roller, the secretary, Rev. Mr. Gibson of the special committee, reported a method of so publishing the data of the parochial reports as to lessen the bulk and cost of the Journal. After some debate the suggestions of the committee were adopted and the secretary instructed to print the Journal of 1910 as proposed.

Rev. J. Brittingham reported for the Episcopal and Permanent Fund Committee, that all accounts were found correct and the several funds in sound condition.

Rev. A. M. Lewis presented the report of the Committee on Parochial Reports, showing present number of communicants to be 5,591, and the total money raised by the parishes and missions during the year, for current expenses, $58,638; for parochial contributions, $21,749; for use in Diocese, $13,633; for outside of Diocese, $9,204.

Rev. Mr. Alfriend offered the report of the Committee on the State of the Church, and this report gave opportunity for the Council to express itself on the matters to come before the General Convention. The Council, while giving no formal instruction to its deputies, has voted against the proposed amendments to elect a Presiding Bishop; to prefix a Preamble to the Constitution, to allow the Prayer Book nomenclature to be changed when it is in a foreign tongue, and in favor of those to have Suffragan Bishops, and to have the trial of a minister in the jurisdiction in which the offence is committed.

Rev. John S. Gibson presented a corrected and systematized schedule of assessments on the parishes and missions, on behalf of the Committee on Assessments.

Rev. Dr. Moore reported for the Diocesan Missions Committee, showing receipts of $4,940.10, and a balance of $1,852.36, the unusual balance being due to vacancies existing in several large mission fields of the Diocese..

On motion of Rev. Dr. Roller, the second Sunday in November, or a suitable Sunday near thereto, was named as a day for presenting the cause of the Five Million Dollar Fund throughout the Diocese, and it was suggested that the clergy, as far as possible, arrange for exchange with their brethren. Rev. Dr. Wilkins was asked to address the Council.

Trinity church, Huntington, was selected for the next meeting, June, 1911.

St. Thomas' church, White Sulphur, was, on the request of Rev. E. P. Dandridge and the vestry of Greenbrier parish, made a part of Greenbrier parish, and so ceases to be, as formerly, a private chapel under the Bishop of the Diocese.

On motion of Rev. Mr. Dandridge the Council expressed its opinion that the young ministers of the Diocese should not change their fields of labor until they had served at least one year of their priesthood in the Diocese under the direction of the Bishop.

Council adjourned sine die.

At night service was held and a sermon preached by Rev. Maurice Clark, of St. Andrew's, Wheeling.

Saturday was spent in social intercourse with the kind and hospitable hosts in Fairmont, who entertained so freely.

Sunday there were services at 8 a. m., Holy Communion; 10:30 a. m., service and sermon by Rev. J. S. Douglas; 3 p. m., a missionary mass-meeting, addressed by Mr. Oliver J. Sands, of Richmond, formerly one of the members of Christ church, Fairmont; and at 7:30 Bishop Peterkin preached the closing sermon of what was one of the most pleasant and profitable of the many such held under his presidency. J. S. G.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Diocesan News.

Plans for the new St. George's church, Passaic, have been approved by the Diocesan Boards of Missions and Architecture, and it is hoped that the work may go on this summer and autumn.

A bequest is announced in the will of the late Mr. August L. Revere, vestryman of the Church of the Redeemer, Morristown, of $50,000 to his parish church, one-half for building, and one-half for maintenance, to become available at the end of a life interest.

Recent confirmations in the Diocese have been: Thirty at St. Mary's, Jersey City; five at Hope; twenty-two at Calvary, Bayonne.

The recent Diocesan Convention invited the Missionary Council of the Second District to meet in this Diocese in October, 1911.

Rev. C. R. Webb, recently ordained deacon, takes charge for the present of the Mission at Bergenfield.

The list of the clergy in the Diocese who take a holiday in Europe this summer, includes: Rev. Drs. Hughes, Stoddard; Messrs. Ladd, Mortimer, Walkley, H. H. Hadley, Thomson, Magill, Gilpin, Curtis, Hoxsey and perhaps others.

WASHINGTON

Rt. Rev. Alfred Harding, D. D., Bishop.

Ground Broken for the Home for Children—Degrees Conferred—The Rev. Dr. Thomas Duncan Retires from Active Ministerial Work.

The munificent gift of thirty thousand dollars, made a year ago, by a New York friend, for the enlargement of the "Episcopal Home for Children," formerly the "Bell Home," in Anacostia, D. C., was started into practical use, on Saturday, June 4, at six p. m., when the ground was broken for the new building, by the Bishop of Washington, assisted by several of his clergy. The function was initiated by a festival and lawn fete, given by the board of lady managers of the Home, for the benefit of their fund. After the service of ground-breaking, refreshments and supper were served under the trees of the beautiful lawn of the newly-acquired property. A charming feature of the occasion was the welcome at the gate of "Hillbright," the descriptive name of the new home, by little girls of the home, who met the guests at the gate and conducted them through the grounds.

On Sunday, June 5, in St. John's church, Washington, the rector, the Rev. Dr. Roland Cotton Smith, delivered the baccalaureate sermon to the candidates for degrees, the members of the faculties and the trustees of George Washington University and Colleges.

The Rev. Thomas Duncan, D. D., has resigned the rectorship of Norwood parish, Montgomery county, Maryland, and gone to spend the summer months with his son in Ishpeming, Michigan. This beloved and honored clergyman retires from the active ministry of the Church after fifty-six years of work in his Lord's "harvest," during which time he preached the Gospel with plainness and unfailing courage, was a diligent pastor and built several churches. A native of Louisiana, he came when a young man to Washington, and thence, after a short while, entered the Theological Seminary of Virginia, and went forth from that institution an alumnus of the Class of 1854—a class noted for such members as Bishop Channing Moore Williams, of Japan; T. Grayson Dashiell, John D. Powers, J. Julius Sams, Thomas G. Addison, Julius E. Grammer, and others. Now, full of years, and somewhat reduced in strength by recent attacks of illness, but only after urgent advice of family and physician, he has laid down his burden and rests amid many devoted friends, with "a good conscience," and the assurance of a "record on high."

Before beginning his studies at the Seminary, he and two other young men of Washington founded the Washington Young Men's Christian Association.

After accepting Dr. Duncan's resignation with regret, the vestry of Norwood parish engaged the services, for the summer mornings, of the Rev. David Barr, of Washington. The vestry will immediately proceed to the building of a rectory, at Bethesda, Md., to whose fund, both Dr. Duncan and his nephew, Mr. Bradley, were large contributors.

By the urgent advice of his physician, the Rev. Dr. McKim, of Epiphany church, Washington, has left the city for the mountains of Pennsylvania, where he will quietly rest, preparatory to his General Convention duties in October.

The Rev. G. Freeland Peter, first assistant minister of Epiphany parish, has returned to work, after three weeks' illness from cold and excessive parish labor.

The Rev. Edward H. Ingle, assistant minister of Epiphany parish, will spend the summer with Mrs. Ingle, in the mountains of Pennsylvania and New York.

The Bishop of Washington confirmed classes, on Sunday, June 12, in Pinkney Memorial church, Hyattsville, Md., and Bladensburg, Md., respectively, of which the Rev. Henry Thomas is rector.

W.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Huntington Close Opened—Commencement at St. Stephen's College—New Chapel Opened at West Point—Confirmations by Bishop Partridge.

Huntington Close has been formally opened, and the memorials bordering upon it have been dedicated. The services took place on June 8 and were conducted by the new rector, the Rev. Dr. Charles L. Slattery, assisted by the vicar of the chapel, the Rev. G. H. Bottome, and the full choir. A large number of parishioners were present, besides a great crowd of noon day onlookers, the service being a part of the noon hour one. The ground itself, which forms the corner of Tenth St., fronting a small way upon Broadway, a doorway of the honor room of the Choir School, a new porch to the chantry and the open pulpit.

In his address the rector said that not buildings but men make great cities, and that the influence of the Rev. Dr. Huntington, through the large number of clergy and leading Church laymen who came constantly to consult him, was far greater throughout the whole country than most people imagined. Some say the churches no longer welcome strangers, especially if poor. The charge was never true, and the close and its pulpit ought to be an ever present proof that it is not true, for the pulpit is out of doors, meeting outsiders half way, and on both sides of it are open doors leading into the church. What more could be said or signified?

Ground, rear wall and memorials have cost upwards of $500,000, and all has been raised and paid without in any degree lessening the income of the parish for missions or for its own work.

Bishop Greer, who steadily improves, presided on June 7 over a meeting of the Bishop's Club, called to make plans for the Carnegie Hall meeting in November. It was reported that Bishop Brent will be one of the speakers, and that two nearby churches have been secured, the hall not being large enough. Old committees were continued. Bishop Greer will spend the summer at North East Harbor, where he goes within a fortnight.

A new chapel at West Point, the military academy, was formerly opened on Sunday, June 12. The chaplain is the Rev. Edward S. Travers, of the Diocese of New York. The new chapel is one of the finest examples of military Gothic in the world, and stands well up on the hill in a commanding location. The old chapel, in use for many years, and standing at the south end of the cavalry plain, was long inadequate. There is at West Point, built by private subscription, a Roman church. It was opened four or five years ago.

The Rev. Horace E. Clute was instituted rector of Holy Nativity church, Bronx, last Sunday morning, the Archdeacon of New York officiating. He succeeds the late Rev. Dr. Herbert M. Hopkins.

Bishop Partridge recently confirmed 48 Italians in St. Ambrose chapel, almost all of them young men. His address to them was interpreted to them by Archdeacon Nelson. The Bishop observed that he could speak to them in Japanese or Chinese, seeing they do not understand English, but feared that with his versatility he would still need help. There are in New York city about 550,000 Italians. There are in all Roman churches ministering to Italians about 60,000 communicants, with not nearly so large proportion actually attending services as in the case of the Irish or even the Germans. There is ample need, therefore, that somebody look after Italians who do not belong to the Italian Church, seeing there are 500,000 of them in this city alone. St. Ambrose is a part of the work of the Archdeaconry.

The new men at the Bronx Church House, deacons who are giving their year of work to the Bishop, merely securing their training and support, are the Rev. Messrs. Hatch, Marshall and Miller. The men who hold over are the Rev. Messrs. Bray and Brown. Deacons are assigned to St. Ann's and St. Mary's Parishes, and one is left free for extra work. The Rev. V. M. Mori, formerly at the Atonement, has gone abroad, and the laymen who built it up have returned in charge of its services.

Grace Choir School held last week its annual reunion, with about thirty former pupils returning for the occasion. On Sunday night there was a special service in which some of the alumni took part.

CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop.

Ordinations.

Ordination Day at Berkeley Divinity School, June 7, began with a celebration of the Holy Communion in the chapel of St. Luke at 7 o'clock. Omcers were elected as follows:

President, Bishop Brewster of Connecticut; Vice-Presidents: Bishops Niles of New Hampshire, Vincent of Southern Ohio, Leonard of Ohio, Nichols of California, Nelson of Atlanta, Wells of Spokane, White of Michigan City, Moreland of Sacramento, Partridge of Kyoto, Van Buren of Porto Rico, Olmstead of Central New York, Beckwith of Alabama, Lines of Newark, Nelson of Albany (coadjutor), Strange of East Carolina, Woodcock of Kentucky, Johnson of South Dakota, Webb of Milwaukee, Paddock of Eastern Oregon, Reese of Georgia, Harding of Washington, Rev. Dr. Samuel Hart, and Rev. Dr. William H. Vibbert; secretary, Anton T. Gesner, of Faribault, Minn.; treasurer, Rev. Peter L. Shepard, of Clinton; assistant treasurer, Rev. Ellis Bishop. Rev. Mr. Shepard has been treasurer from the beginning. The preacher next year will be Rev. Seaver M. Holden, '85, of Philadelphia; substitute preacher, Rev. Dr. F. W. Harriman, '76, of Windsor. A gift of a Prayer Book, a Hymnal and Bible for the pulpit in the chapel was made by the class of 1885, in memory

of Rev. John Henry McCracken, the only member of the class who has died in the 25 years since graduation.

Addresses were made by Rev. H. B. Hitchings, of New York; Rev. Dr. Joseph N. Blanchard, of Morristown, N. J.; Rev. Prof. Albert F. Tenny, of the faculty, and others.

The candidates for ordination to the diaconate were then presented to the Bishop of Connecticut, as follows: Roland Jessup Mulford, Ph. D., Johns Hopkins University, head-master of Ridgefield Sshool; Gerald Arthur Cunningham, B. A., Trinity College, graduate of the General Theological Seminary; Willis Bixler Hawk, Ph. B., Lafayette College, graduate of the Berkeley Divinity School, and Arthur Hulburt Kinney, B. A., Yale University.

Of those ordained Dr. Mulford will continue in his work at Ridgefield School; Mr. Cunningham has an appointment as curate in St. George's church, and Mr. Hawk in Grace church, New York city; and Mr. Kinney is to give assistance in Christ church, New Haven. Jay Preston Stoner, B. A., Hobart College, a graduate this year from the Berkeley Divinity School, who was ordained on Trinity Sunday in St. Mark's church, Washington, D. C., has been appointed assistant at St.. John's church, Georgetown parish, D. C.

The 54th annual gathering of the alumni was held Tuesday afternoon. The sermon was preached by the Rt. Rev. Robert Strange, Bishop of East Carolina.

After the sermon, certificates of graduation were given by the dean to Willis Bixler Hawk, Ph. B., Lafayette College, and Jay Preston Stoner, B. A., Hobart College, of the graduating class; and Bishop Brewster as president of the school, conferred the degree of Bachelor of Divinity in course upon Rev. Arthur Adams, B. A., Rutgers College, Ph. D., Yale University, professor in Trinity College, and Rev. Samuel Smith Drury, B. A., Harvard University, vice-master of St. Paul's School, Concord, N. H.; graduate students of the school, and also upon Rev. Frank Nash Westcott, of Skaneteles, N. Y.; Rev. Herman Lilienthal, of Astoria, L. I., and Rev. John Jabez Lanier, of Washington, Ga., graduates of the school, whose published works had been accepted by the faculty in the place of special examination. Dr. Adams was present to receive his degree in person. The service was conducted by Bishop Lines, Rev. J. N. Blanchard, Rev. C. Jarvis Harriman and Rev. Leonard E. Todd.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Anniversaries Celebrated—Archdeaconary Meetings—New Church for Walbrook.

On Sunday, June 5, was celebrated the fiftieth anniversary of Trinity church, Towson, Baltimore county, and the twenty-eighth anniversary of the rectorship of the Rev. William H. H. Powers. Bishop Murray preached the sermon and the rector read an address in which he reviewed the history of the foundation and life of the church since the first services were held in Towson in 1857 by the Rev. Charles Howard and the building of the church in the following year by the Rev. John Francis Hoff, its first rector. In its fifty years Trinity church has had but two rectors, Dr. Hoff having been succeeded at his death in 1881, by the present rector.

Towson is the county seat of Baltimore county and it is the center of a well-populated district. Of late years the surrounding country has become popular as a residential section, and many beautiful homes are in the neighborhood. Trinity church has shared in the prosperity of the county and in all charitable enterprises and good works it is prominent. On Tuesday afternoon there was held a garden party and reception as the social side of the anniversary celebration.

During the past week were held the meetings of two of the Archdeaconries —Baltimore and Annapolis. There was little of interest at either meeting beyond the usual business and discussion. New work was reported as being under way in each archdeaconry.

It is reported that plans for a new building for the congregation of the Church of the Prince of Peace, Walbrook, are in the hands of an architect. The present building has for some time past been too small for the congregation, and moreover it is badly arranged for the Sunday School and social activity of the church. The Rev. Henry T. Sharp is rector.

The Rev. Wm. H. Barnes has been transferred to the Diocese of Pennsylvania. For some months past he has been in Philadelphia in charge of the colored work of the Church of St. Michael and All Angels.

The Rev. J. Wilson Sutton, formerly assistant minister at St. Paul's church, Baltimore, has accepted a curacy in Trinity parish, New York.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

Church of the Good Shepherd, Norwood.

Sunday, June 12, at the Church of the Good Shepherd, Norwood, Cincinnati, a class of seventeen will be presented for confirmation. This will make a total of sixty-nine presented in fourteen months by the rector, Rev. F. H. Richey. There were also twenty baptisms; and the total communicant list has been raised from one hundred and seventy-five, when he took charge, to two hundred and thirty at the present time. The pledged income has been doubled. The Men's Club, Boys' Club, Junior Auxiliary, and a branch of the Girls' Friendly Society have been organized, in addition to the St. Mary's Guild and Woman's Auxiliary, which were doing good work when he took charge.

Gifts given during the last year were: Processional cross, seven-branch candlesticks, baptismal ewer, credence table, hymn board, alms box, alms basin, and many things in list of vestments and chancel appointments.

The Sunday School numbers more than ever at the present time. The new parish house is completely furnished, the latest addition being the Men's Club gift of a piano.

The plans for a new church have been adopted, and autumn will, in all probability, see the work commenced.

This number of confirmations is the second largest in the Diocese of Southern Ohio.

When parishioners not only attend services, and with awakened interest, take up the work of newly organized societies, but in large numbers come to be confirmed, it is the result of hard, earnest, sincere work, and this may all be attributed to Mr. Richey. In the short time he has been here he has aroused such enthusiasm and life as has never been known in this parish.

With a new church in view, the interest taken by the members, and the help and guidance of a man like Mr. Richey, the future for Norwood looks very bright.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Easter Offerings for the Work at Corbin—Episcopal Services in a Presbyterian Church.

At a recent meeting of the Cathedral Chapter it was announced that Mr. A. C. Hunter, of Versailles, had accepted appointment as endowment commissioner of the Diocese, in succession to Archdeacon Caswall; and that Miss Ada A. Williamson would be business manager of the Diocesan News. A minute expressing sympathy and esteem for Archdeacon Caswall was adopted by a rising vote.

The clergy and congregations were thanked in cases where the Easter offerings, wholly or in part, were placed at the disposal of the Bishop and the Cathedral Chapter, and that these sums should be appropriated to the work at Corbin. The offerings thus devoted were as follows:

The Cathedral, Lexington, $879.87; Good Shepherd, Lexington, $31.09; Trinity, Covington, $25.00; Corbin, $5. Total, $940.96.

To illustrate progress towards a liturgical service on the part of those outside of the Episcopal Church, it is interesting to note that on a visitation of our Bishop to a Mission not having a Church building of its own, by the kind hospitality of the pastor of the Presbyterian church, the Episcopal services were held in their building. The Bishop conducted the service from the Liturgy printed in the Appendix to the Presbyterian Hymnal. While the order in which the various portions are printed is not the same as that of our Prayer Book, the Bishop was able by announcing the pages to lead the mixed congregation successively through the opening sentences from the Scripture, the General Confession, the second form of the Absolution, a portion from the Psalter followed by the Gloria, the Te Deum, the Apostles' Creed, a Collect (though not the one for the day of the Church Year) the Collect for Grace, the Prayer for All Conditions of Men, the General Thanksgiving, the Prayer of St. Chrysostom and the "Grace of our Lord," etc., ending the Morning Prayer.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Church Work Among Indians.

Progress is being made in the instruction of the Indian children on the Reservation under the care of Rev. Mr. Roberts, who is assisted by Rev. S. Coolidge in teaching the boys, while the girls come under the charge of Miss Leless, Miss Ross and Miss Briggs.

On Sunday morning Miss Briggs takes a class of boys at the Government School, and in the afternoon goes with Mr. Coolidge to the Arapahoe camps.

At a recent service, Chief Yellowcalf shook Miss Briggs' hand and said, "I am not afraid of the comet. We have the same God who sent the water to cover the earth."

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Bishop Kinsman's Convention Address. Annual Meeting of the Woman's Auxiliary.

The Bishop's address at the Diocesan Convention was the first after a complete year's work, and of a very hopeful strain. Three new rectorships were noted: at Georgetown, Dover and Delaware City; with the hope that the other vacancies would be as well filled. The Bishop spoke feelingly of the deaths of several persons, including the veteran clergyman, the Rev. John Lynn McKim, of Georgetown, and Messrs. K. L. Armstrong, Burton, Dunn and Cotton. He offered his congratulations on the completion of Calvary, Hillcrest, and the beginning of the new parish building for Trinity, Wilmington. In the increased missionary spirit in the Diocese he found much encouragement; and believed the Laymen's Missionary Movement would help further towards this. He noted the increase in the stipends of several rectors, but a decrease in the number of those confirmed during the year.

The Bishop made several recommendations: 1. Greater simplicity in the arrangement of the diocesan assessments and apportionments. All of these might be reduced to two; one assessment for all expenses, one apportionment for all missionary and charitable objects. 2. The treatment of a parish forfeiting its parochial status. A violation of the conditions on which it joined the Convention might furnish the grounds for reducing it to an organized mission; these being either financial or of its numerical strength as the Convention should determine. In this connection, for normal conditions, a parish should have forty communicants, and be able to furnish a house and $750 stipend; and a mission having twelve communicants to provide $150 a year itself for a minister. Each must be able to pay all assessments and apportionments. 3. The appointment of a committee on a diocesan seal. 4.. The adoption of a Canon requiring all members of the Convention and wardens of parishes to be communicants.

The twenty-sixth annual meeting of the Delaware Branch of the Woman's Auxiliary was held in St. Andrew's, Wilmington. The Bishop celebrated the Holy Communion, assisted by the rector and Archdeacon Hall. Immediately after addresses were made by the rector of welcome; by the Rev. Hunter Lewis, of New Mexico, on his missionary work, and by Miss Julia C. Emery on the encouragement found in the field now. At noon Mission prayers were said by the Bishop, with a brief address. After a bountiful luncheon, enjoyed by all, the business session was held. Mrs. C. L. McIlvaine was re-elected president, and welcomed cordially after her disabling accident of the winter. Vice-presidents are: For New Castle county Mrs. F. W. Curtis; Kent county, Mrs. M. D. K. Eldridge; Sussex county, Mrs. D. O. Shortridge. Domestic director, Mrs. F. Bringhurst, of Wilmington; foreign, Miss Margaret H. Shearman; secretary, Miss Mary Lafferty, Wilmington; treasurer, Mrs. Wm. C. Lodge, Claymont; treasurer of United Offering, Mrs. F. G. Tallman, Wilmington. Over $900 was pledged for various objects; $375 for the L. Coleman Memorial Fund; $130 for the Bishop Lee scholarship; $163 for Diocesan Missions; $89 for general Missions; $41 foreign insurance; $35 Point Hope, Alaska; $46 Utah; $15 for Rev. H. Littell in China; $5 for Ivy Depot, Virginia, work among the mountain whites; $55 for the Babies' Hospital. The year's receipts $1,199.31, and disbursements, $1,091.96. The United Offering is at present $1,121.48, from twenty-seven Auxiliaries of the Diocese. Two new ones were reported—Immanuel, Wilmington, and St. Mark's, Millsboro.

The Rev. Herbert A. Grantham and wife and Archdeacon Hall expect soon to follow the example of the Rev. W. H. Laird and wife, in a vacation this summer in Europe, including the Passion Play in Oberammergau. The Rev. K. J. Hammond expects to spend a vacation in Virginia, and the Rev. F. M. Kirkus at the Warm Springs, Virginia.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt Rev. A. Mackay-Smith, D. D., Coadjutor

Proposed Memorial to George C. Thomas—Graduating Exercises at the Episcopal Academy—Trinity Ordinations—Fourth Anniversary of St. Paul—Memorial Pulpit Blessed. Alumni Day at the Divinity School. Church Consecrated—A Rector's Fifteenth Anniversary—Death of a Useful Layman—A Rector's Fifteenth Anniversary—Death of a Useful Layman.

There has grown up spontaneously in the parish of the Holy Apostles, a desire that there should be erected in the mother church some fitting memorial to the late Mr. George C. Thomas, who was long the moving spirit. It has been decided that this shall take the form of an altar. A sketch is being prepared. It is hoped that it will be in place by the fall. About one-half of the needed $2,000 is now in hand or pledged.

Thirty-seven graduated in the class of 1910 of the Episcopal Academy on Tuesday evening, June 7. The graduating address was delivered by Walter M. Wood, general secretary of the Central Y. M. C. Association. The prizes were awarded by the Rev. J. Andrews Harris, S. T. D. The Greek and Latin prize went to Robert Shoemaker, Jr.; for mathematics to Rodney T. Bonsall, who also received a certificate of honorable mention for the highest mark in English. Mr. Edward N. Wigton, who took the prize in English, delivered the valedictory

Bishop Whitaker held the Trinity ordination of the Diocese of Pennsylvania in the Church of St. Jude and the Nativity on Sunday morning, June 5. The sermon was preached by the Rev. Llewellyn N. Caley, whose theme was the preaching of the Apostles. Nathaniel B. Groton, Robert Z. Johnstone, James T. Miller, Augustus W. Shick, Howard M. Stuckert and Stanley M. West were made deacons by Bishop Whitaker, and the Rev. Charles M. Howard, the Rev. John R. Huggins and the Rev. William Smythe were advanced to the priesthood by him.

The Rev. Floyd W. Tomkins, S. T. D., preached the baccalaurate sermon to the class of twenty-four young ladies who were to graduate from the Ogontz School, in St. Paul's church, Cheltenham, on Sunday, June 5.

The Memorial Church of St. Paul observed the fourth anniversary of its founding on Sunday, June 5. The splendid large church was built by the late George C. Thomas as a memorial of his parents. The vicar, the Rev. E. N. Carson, is endeavoring to raise funds to build a much-needed modern parish house.

The Rev. C. C. Pierce and wife will sail on the Friesland on July 9, spending most of the summer in London and Paris.

Mr. E. H. Bonsall, wife and two sons will spend the summer in Europe and will see the Oberammergau Passion Play.

A handsome memorial pulpit was formally blessed by a service approved of by Bishop Whitaker on Ascension Day. The sermon was preached by a former rector, the Rev. Samuel Snelling. This parish began the celebration of its bi-centennial on Sunday, June 5, when the rector, the Rev. J. A. Miller, preached an historical sermon. On Monday night, the choir, enlarged, rendered Gaul's Holy City. Tuesday was Visitor's Day. A graceful welcome was made by Richard M. Cadwalader, after which addresses were made by the accounting warden, William Drayton, the Rev. Snyder B. Simes, the Rev. H. St. Clair Hathaway and the Rev. W. H. Burk. Thursday was Parish Day. Addresses were made by the Rev. J. Andrews Harris, S. T. D., the Rev. Louis C. Washburn, S. T. D., the Rev. Allen Van Meter, rector of All Saints', Lower Dublin, which together with St. Thomas' and Trinity church, Oxford, were incorporated under one charter and so continued until 1835; the Rev. Samuel Upjohn and the Rev. Francis M. Taitt. After the service a parish tea was held. On Sunday, June 12, the Rve. Horace F. Fuller, rector of Trinity church, Oxford, was the preacher.

Alumni Day of the Divinity School was kept on Wednesday, June 8. The sermon was preached by the Rev. W. A. Warner. The Holy Communion was celebrated by the Rev. N. V. P. Lewis, assisted by the Rev. A. D. Heffern, D. D. At noon the Rev. G. Woolsley Hodge and the Rev. Harry P. Nichols, D. D., were nominated as the alumni's representatives on the board of overseers. The members of the alumni present were the guests of the joint boards at dinner. The alumni meeting was held at 3 o'clock, when the recorder, the Rev. L. M. Robinson, read his report, speaking specially of those of the alumni who had died during the year. The report of the committee on the alumni endowment fund showed that it had reached over $30,000, and asked that each member contribute to it every year at least $10. The elections resulted in the choice of the Rev. C. S. Lyons as president, the Rev. Jules L. Prevost, the Rev. J. J. Joyce Moore and the Rev. Lawrence B. Ridgely, vice presidents; the Rev. A. J. P. McClure, secretary; the Rev. J. P. Morris, treasurer; the Rev. J. De Wolfe Perry, D. D., the Rev. F. A. MacMillan, the Rev. H. C. McHenry and the Rev. Henry L. Phillips, D. D., executive committee; the Rev. W. L. Bull, essayist; the Rev. A. J. Arkin, alternate; the Rev. Edward Arthur Dodd, Ph. D., preacher, and the Rev. H. M. Medary, alternate. After Evening Prayer the Rev. Fleming James, Ph. D., read an essay on "How Tertullian Defended Christianity." The commencement was held in St. James' church, on Thursday, June 9. Bishop Whitaker gave the diplomas of the school to Messrs. W. H. Anthony, J. N. Doberstine, N. B. Groton, J. F. Hamaker, C. McL. Howard, R. T. Johnston, A. W. Shick, H. M. Shickerty, S. R. West and George David Graff. The degree of Bachelor of Divinity in course was conferred upon the Rev. T. J. Bigham, the Rev. M. A. Shipley and the Rev. J. Mc-

Clintock. The degree of D. D. in course was given to the Rev. B. S. Easton, Ph. D., B. D. After luncheon a reunion was held, at which Bishop Whitaker presided. Addresses were made by the Rev. Lawrence B. Ridgley, the Rev. Robert Johnston, the Rev. B. S. Easton, D. D., and the Rev. Stanley R. West.

The Rev. William M. Groton, S. T. D., has been chosen the next lecturer on the Bohlen Foundation. His subject will be Comparative Sacramentalism.

Bishop Kinsman consecrated the Church of the Good Shepherd, Rosemont, and dedicated the J. Ogden Hoffman parish house adjoining on Saturday, June 11. A luncheon followed at which the rector, the Rev. Arthur B. Conger, acted as toastmaster. Addresses were made by J. Lewis Hoffman, Bishop Whitaker, the Rev. H. A. Gallagher, Alba B. Johnson, H. Lanssatt Geyelin, the Rev. A. B. Baker, D. D., the Rev. Samuel Upjohn, D. D., and Rowland Evans.

Ther Rev. George Lynde Richardson preached the baccalaurate sermon before the senior class of the University of Pennsylvania on Sunday morning, June 12, in St. Mary's church, West Philadelphia.

Fifteen years ago the Rev. Henry A. F. Hoyt, D. D., took charge of St. John's church, Lower Merion, having then only an old frame structure. During these years there has been built a splendid group of stone buildings of fine Gothic architecture, consisting of a parish house, rectory and church, with its massive tower and lady chapel, and is complete in all details save the nave, which will probably be built before long. The Rev. Dr. Hoyt celebrated his fifteenth anniversary as rector on Sunday, June 5, when he reviewed what had been done in the parish.

After an illness of two weeks Mr. Charles S. Whelen passed away at his home in Philadelphia, on Friday evening, June 10. Mr. Whelen was a member of one of the old and highly esteemed banking houses of his city; was the rector's warden of the Church of the Holy Trinity, treasurer of the Divinity School, and interested greatly in charitable work. He was born in Philadelphia, July 28, 1850.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Forty-Second Annual Convention.

The forty-second annual Convention of the Diocese assembled in St. Peter's church, Salisbury, Rev. David Howard, rector, Tuesday, June 7. Morning Prayer was said at 9 a. m. by the Rev. Messrs. Darbie and Williams. At 10:30 the Bishop and clergy proceeded in procession from the Sunday School room to the tower entrance of the church. The Bishop began the Ante-Communion, assisted by the Rev. Dr. Rich and Rev. J. A. Mitchell. The Rev. Henry B. Martin, D. D., rector of Emmanuel church, Chestertown, preached the Convention sermon from I. Cor. 12:21, "Covet earnestly the best gifts." The Bishop, assisted by the rector, was celebrant.

After the services the Convention assembled and organized. Rev. E. R. Rich, D. D., was re-elected secretary, and chose as his assistant the Rev. Wm. N. Weir.

The afternoon session was taken up in reading the various reports of officers and organizations.

Canon 18, on Parochial Reports, was referred to the committee on canons, and subsequently being favorably reported, was adopted. This is an improved form of parochial reports. By resolution of Rev. Mr. Potter, an effort was made to merge the Diocesan Clergy Relief Fund with the General Fund. After some debate it was referred to a committee to report at next Convention.

At the evening service, after Evening Prayer, the Bishop read his address. He referred tenderly to the deaths of Bishop Hare, Mrs. Lay, widow of the late Bishop Lay, first Bishop of the Diocese; and of Rev. F. B. Adkins, Dean of the Southern Convocation. He also expressed sympathy for Rev. Samuel Edson, lately resigned from the rectorship of Shrewsbury parish on account of ill health.

More vacancies have occurred in the Diocese the last year by reason of insufficient stipends than ever before. He was happy to report that these vacancies were either filled or were shortly to be: Port Deposit, by the Rev. Herbert Schoeter, lately ordained; St. Paul's and I. U. parishes, by Mr. Litsinger, a lay reader shortly to be ordained; Shrewsbury, by the Rev. H. W. Robinson; Wye, by the Rev. H. W. Ticknor; St. John's, by the Rev. W. F. Dickinson, M. D.; East New Market and Vienna, by Rev. C. E. Ball; Coventry, by the Rev. Thos. H. M. Ockford, and Pocomoke, by the Rev. L. L. Williams.

The Bishop recommended an increase in the Diocesan Mission Fund and a greater effort to increase the stipends of the parochial clergy. He commended the work of the Woman's Auxiliary and of the Church League of the Baptized. The League has given $240 to the Five Million General Clergy Relief Fund. The League puts the Diocese in the front rank by its work.

Confirmations have been 143; ordidinations, one deacon; candidate for holy orders, 1; seven clergymen received into the Diocese.

Mr. Schouler offered a resolution expressive of the appreciation of the bequest from Mrs. Lay of $200 to the Diocesan Clergy Relief Fund.

Rev. Mr. Mitchell, chairman of the Diocesan committee on the Five Million Clergy Relief Fund, reported the collection of $649.53 to June 4, 1910, by members of the committee.

Upon call of the roll of the parishes pledges were made for the Diocesan Mission Fund to the amount of $1,252, and personal pledges of $205, making a total of $1,457.

Memorial resolutions to the late Rev. Franklin Bache Adkins, Dean of the Southern Convocation, were adopted by a rising vote.

By resolution the Convention expressed to Mr. Henry Coudon, the venerable representative of North Elk parish, the respect and affection of the clerical and lay members thereof, and their congratulation on his long term as delegate, he having been, since the organization of the Diocese, 42 years ago, the representative of his parish.

Rev. Mr. Beaven, from the committee on new parishes, presented a report agreeing to a request of certain members of North Elk parish for division, setting off a new parish to be called Susquehanna parish. After a long debate, because of legal difficulties in way of such division, the matter was again postponed for another year.

Delegates to the General Convention were elected on Wednesday monring as follows:

Clerical—Rev. E. R. Rich, D. D., Trinity Cathedral, Easton; Rev. Henry B. Martin, D. D., Chestertown; Rev. Walter B. Stehl, Centreville; Rev. C. H. Weaver, D. D., Princess Anne; Col. W. H. Gibson, Centreville; Gen. W. S. Muse, Cambridge; S. E. Whitman, Easton; E. S. Valliant, Church Hill.

Alternates: Clerical—Rev. T. B. Barlow, Rev. W. S. Beaven, Rev. J. Gibson Gantt, Rev. David Howard.

Lay—O. D. Collins, Dr. C. H. Rose, E. Thomas Massey, Judge C. F. Holland.

Standing Committee—Rev. James A. Mitchell, Rev. W. S. Beaven, Rev. Wm. Schouler, Rev. David Howard, Rev. W. A. Coale.

All other officers were re-elected except as manager of the Home of Friendless Children, Mrs. Carville, of Kent Island, instead of Mrs. I. L. Finley.

The Bishop after a brief address closed the session with prayer and benediction, and the Convention adjourned to meet in Easton next June.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

Sunday School Institute—Calvary Parish, Tamaqua—Ordination Service. Surprise Party to a Rector and his Wife—Successful Work at St. David's, Scranton.

The Sunday School Commission of the Diocese held another Institute, this time in the far North of the Diocese, at Sayre, in the Church of the Redeemer, the Rev. H. L. Hannah, rector. The sessions began at 3 o'clock, Thursday afternoon, June 2, with an address of welcome by the rector of the parish, followed by a paper on "The Work of the Primary Department," by Miss Helen Jennings, superintendent of the primary department, in Trinity church, Pottsville; a paper on "The Training of Teachers," by the Rev. H. P. Walter, vicar of St. Mary's church, Reading, and a paper by Rev. Albert Whittaker, rector of Grace church, Honesdale, on "The Sunday School as a Social Factor."

At the evening session, after an opening service conducted by the Rev. E. A. Gernant, rector of Christ church, Towanda, addresses were made by the Bishop on "The Sunday School and Missions;" the Rev. A. Randolph Hegeman, rector, Trinity church, Binghampton, N. Y., on "The Graded Sunday School;" the Rev. Dr. S. U. Mitman, Canon pro-Cathedral, South Bethlehem, on "The Lantern in the Sunday School." All the addresses and papers were of a high order and the Sunday School Commission feels that a great deal of good has been accomplished by this year's sessions of the Institute throughout the Diocese.

Calvary parish, Tamaqua, which not very long ago relinquished help from the Board of Missions, is very happy in the possession of a handsome and commodious rectory built on the rear of the church lot. This has been built since the Rev. W. Fred. Allen took charge of the parish, and is more than half paid for. In former years this parish was a liberal giver to Missions but had never provided for itself a home for its minister. It will certainly receive much benefit in the future from this splendid addition to its parish plant.

The Bishop visited the parish on Tuesday, May 31, and had a Service of Benediction in the new rectory, and held confirmation in the evening.

On Trinity Sunday the Bishop held an Ordination service in the pro-Cathedral, admitting three candidates to the order of deacons: The Rev. Robert Blickensderfer was presented by Rev. Dr. Sterling; the Rev. John Doberstine by Rev. H. E. Hayden, and the Rev. Mr. Anthony by the Rev. G. W. Van Fossen. The preacher was the Rev. Wilford L. Robbins, D. D., Dean of the

General Theological Seminary, New York. The Bishop, assisted by the rector, celebrated the Holy Communion and at the evening service, one of the newly ordered deacons, the Rev. John Doberstine, preaching the sermon.

The workers in the various activities of the parish of the Nativity, South Bethlehem, gave to the rector and Mrs. Sterling, a farewell surprise party on Friday evening, May 28, in the guild rooms of the parish house. The rector and his wife, having no intimation of the party, were greatly touched and will carry away with them a delightful memory of a most enjoyable occasion. They sailed on June 1, for Liverpool, on their way to the Missionary Congress at Edinburgh as delegates from the Diocese of Bethlehem.

The Rev. David T. Weidner, rector of St. David's church, Scranton, has resigned to become rector of St. George's church, Helmetta, N. J. Mr. Weidner has been very successful in the work at St. David's, organizing one or more missions in the outskirts of the town and building up the parish itself. The Diocese will part from him with regret.

SOUTHERN VIRGINIA.

Rt Rev A M Randolph, D. D., Bishop
Rt Rev B D. Tucker, D. D., Coadjutor

Southwestern Convocation.

The 86th meeting of the Southwestern Convocation was held in Christ church, Blacksburg, Bishop Tucker and seventeen of the twenty-five members being present. The Rev. R. C. Jett presided. It was determined to publish a semi-annual leaflet, giving reports of the work of the Archdeacon and other missionaries, and to give hearty support to the Diocesan Journal.

Bishop Randolph being absent because of sickness, Bishop Tucker preached on candidates for the ministry. His sermon and talks strengthened and encouraged us all.

The treasurer reported collections, from Oct. 1, 1909, to April 1, 1910—for Convocation Missions $258.58; for Blacksburg, special, $360.93.

The appointed essayist, Rev. Mr. Bell, being unavoidably absent, the Rev. T. C. Page introduced the subject, "Pragmatism," the discussion of which was participated in by many members, the result being that it means "The proof of the pudding is in the eating."

The Rev. G. F. Rogers read a practical essay on "The Causes for the Partial Paralysis of the Church With Respect to Men, and their Cure."

The Church Laymen's Union and its meeting in Lynchburg next October was presented by the Rev. E. R. Carter. The Convocation was invited to attend and endorsed the movement. The Rev. Dr. Lloyd and the Rev. W. T. Roberts were appointed delegates.

The Woman's Auxiliary was represented by Mrs. John J. Lloyd, and her presence was an inspiration and a blessing.

The speakers at the missionary meeting were the Rev. Mr. Sydnor, of Flat Top, and the Rev. G. F. Rogers, of Covington, and Archdeacon Lloyd. Great enthusiasm in our mountain missions was aroused by Mr. Sydnor. Mr. Rogers made a strong appeal for the Laymen's Missionary Movement, and Archdeacon Lloyd gave an interesting and inspiring report of his work in bringing the Church into the lives of men along the new railroads and among the miners of Southwest Virginia.

The next meeting will be held at Pulaski. The essay will be "The Reorganization of our Theological Seminaries."

The address of the Rt. Rev. Beverley D. Tucker, D. D., will be, during the summer months, Virginia Beach, Va., instead of Lynchburg, Va.

The Rev. A. C. D. Noe, formerly rector of St. James' church, Belhaven, N. C., has entered upon his duties as rector of All Saints' church, Norfolk, to which he was recently called. His predecessor, the Rev. J. M. B. Gill, resigned the charge to enter upon missionary work abroad.

SOUTHERN OHIO

Rt. Rev. Boyd Vincent, D. D., Bishop.

Church of the Good Shepherd, Norwood.

Sunday, June 12, at the Church of the Good Shepherd, Norwood, Cincinnati, a class of seventeen will be presented for confirmation. This will make a total of sixty-nine presented in fourteen months by the rector, Rev. F. H. Richey. There were also twenty baptisms, and the total communicant list has been raised from one hundred and seventy-five, when he took charge, to two hundred and thirty at the present time. The pledged income has been doubled. The Men's Club, Boys' Club, Junior Auxiliary, and a branch of the Girls' Friendly Society have been organized, in addition to the St. Mary's Guild and Woman's Auxiliary, which were doing good work when he took charge.

Gifts given during the last year were: Processional cross, seven-branch candlesticks, baptismal ewer, credence table, hymn board, alms box, alms basin, and many things in list of vestments and chancel appointments.

The Sunday School numbers more than ever at the present time. The new parish house is completely furnished, the latest addition being the Men's Club gift of a piano.

The plans for a new church have been adopted, and autumn will, in all probability, see the work commenced.

This number of confirmations is the second largest in the Diocese of Southern Ohio.

When parishioners not only attend service, and with awakened interest take up the work of newly organized societies, but in large numbers come to be confirmed, it is the result of hard, earnest, sincere work, and this may all be attributed to Mr. Richey. In the short time he has been here he has aroused such enthusiasm and life in the church as has never been known in this parish.

With a new church in view; the interest taken by the members, and the help and guidance of a man like Mr. Richey, the future for Norwood looks very bright.

The Rev. Chas. E. Betticher, Jr., expects to leave Fairbanks, Alaska, about the last week in July, after five years' continuous residence in the Tanana Valley. He will spend a year in the States on furlough. Those desiring an illustrated lecture or an address on Alaska should confer with Mr. John W. Wood, 281 Fourth Ave., New York City, as all arrangements are being made by him. Mr. Betticher's "parish" is several hundred miles in extent, and besides the interesting story of the mining camp, he will tell of the natives who dwell along the river.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Opening of the Joseph Bryan Memorial House, at Brook Hill.

The most interesting event in the Diocese during the past week was the presentation and opening of the Joseph Bryan Memorial House. It is the new parish building of Emmanuel church, Henrico county.

The exercises began with the service of Evening Prayer, conducted by Bishop Peterkin, of West Virginia, and the Rev. E. E. Osgood, rector of Emmanuel. After this the presentation speech was made by Mr. Cotesworth Pinckney.

"I have been asked," said Mr. Pinckney, "to present this evening to Emmanuel church this parish house, and I do so at the request of those who have caused it to be erected. The donors of this building are Mrs. John Stewart, Miss Lucy Stewart, Miss Annie C. Stewart, Miss Norma Stewart, Mis E. Hope Stewart, Bishop and Mrs. George W. Peterkin, Mr. and Mrs. C. C. Pinckney. Other contributions also have been received from members of this congregation, and these as a whole will be put into some permanent and appropriate memorial and placed in this building.

"In a few short weeks we will celebrate in the church yonder the semi-centennial of its consecration as a place of worship. Fifty years is a long time, and if it has brought sorrow at times, it has brought gladness at others, and surely to-day our hearts are full of gladness and gratitude that our church has grown so in this stretch of time.

"And now after fifty years we find that we must enlarge our borders, that what was once the luxury of a fond dream is now a real necessity, and that is the parish house, the parish school.

"In presenting this building in behalf of the donors I have but one stipulation to make, and that is that it shall be known now, and for all time, as the Joseph Bryan Memorial Parish House. And this is right. Not to perpetuate in the hearts of those who knew him a name which could never be forgotten, but rather that the future generations may ask, 'What manner of man was this?' and be the better for the asking. And so, in these halls, where children will ere long bend over book and slate, learning their school-day task, who knows but unconsciously they may become better men, better women and better Christians through the contemplation of the life and character of one who wore ever and always 'The white flower of a blameless life.'

"Mr. Rector and wardens of Emmanuel church, I present you this building, and may the blessing of God rest upon it."

The gift was accepted for the parish by Mr. T. Crawford Redd, the senior warden.

The Rev. Mr. Osgood also spoke on behalf of the congregation. He said:

"This beautiful memorial has been generously given by affectionate hearts in grateful memory of him who for thirty-seven years sustained such a vital relation to the Sunday School, vestry and congregation of this church. And it has been received by our senior warden in behalf of the vestry and congregation with feelings of gratitude no less profound.

"This memorial is to be devoted to the educational and social purposes of this congregation. That such a build-

ing is needed in this parish was realized by no one more than by Mr. Bryan himself. Our first parish house, secured through his wise thoughtfulness and liberality, may be regarded as a God-send to this community. No more fitting memorial, therefore, could be reared to the beloved departed, whose regal and yet truly catholic nature so heartily rejoiced when all, even the humblest, shared in the privileges and responsibilities of this church and congregation.

"This building has been received by us from its donors as a sacred trust, and may we all, from the youngest to the oldest, consider ourselves as special guardians of this trust!

"Here the young child is to learn the ways of the Church, the Catechism and 'all other things which a Christian ought to know and believe to his soul's health.

"Here the Word of God is to be taught to the young mind. May it ever be in the spirit of Him, who walking with the two disciples to Emmaus, caused their hearts to glow with interest and zeal as He unfolded to them the words of eternal life! Here the scholars of our parish school are to receive daily instruction in those things which shall fit them to be good citizens. May they be diligent in their studies, cultivating above all else that godly fear which the Wise Man declares is the beginning of wisdom!

"Here, too, through lectures and entertainments, the mind is to be cultivated and the sense of the beautiful developed. May it all lead to Him who is 'the Way, the Truth, and the Life,' and who is 'the fairest of ten thousand to our souls!'

"'Here the members of the congregation shall meet in social intercourse. May we ever remember that 'one is our Master, even Christ, and all we are brethren.'

"And as here also shall assemble the Ladies' Guild, the Woman's and Junior Auxiliaries, the Brotherhood of St. Paul, the vestry, the Parish Missionary Committee, and perhaps, in years to come, the Brotherhood of St. Andrew, the Daughters of the King, and other parish organiations, may this parish house ever prove an efficient means to intensify our loyal service to the Church and our fellow-men, and to the more intelligent assistance in the spread of Christ's kingdom at home and abroad!

"If such shall prove to be the use of this beautiful building, so generously given and so gratefully received, then it will be a memorial worthy, indeed, of him who, being dead, out of a life of sacred and blessed memory yet speaketh to us, and will ever speak."

The building is of gray stone and fully equipped for its great purpose. It is within a very short distance of the church, and east of Brook Road. It contains a large assembly room, four school rooms, together with kitchen, dressing rooms and apartments for caretakers. It is heated by hot water, and has its own gas plant.

On a brass tablet on the left side of the entrance is inscribed:

Emmanuel Memorial Parish House,
1910.
These stones are set for
a memorial of
JOSEPH BRYAN.
1845—1908.
Who in this Church, as Sunday-School Superintendent, Vestryman, Warden, labored for 37 years in the Love of God for the Good of his Fellowmen.

Token of Esteem for a Brotherhood Worker.

There was a pleasant and touching event at the Laurel Industrial School, on Sunday, June 12. Mr. E. C. Fisher, a member of the Brotherhood of St. Andrew, who has for a number of years been conducting Sunday morning services there, alternating with other members of the Richmond Assembly detailed for that purpose, and who is about to leave Richmond to take a business position in the North, was the recepient of a gold ring from the school, as a token of esteem. This was accompanied by expressions of deep appreciation for the great good which he has done at this important institution.

At the weekly meeting of the Richmond Clericus, on June 13, addresses were made on the claims of the $5,000,000 Clergy Pension Fund, by the Rev. Dr. J. J Wilkins, general agent, and Mr. James Caskie, secretary of the Diocesan Committee of the Fund.

Bishop Peterkin was a visitor in Richmond this week, preaching in St. James' church at Sunday morning service.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

St. Andrew's Parish House Dedicated. Confirmations — Memorials Presented.

St. Andrew's parish house, Harrisburg, was dedicated on Sunday morning, June 5. The sermon was preached by Rev. H.. Brownlee Smith, the first stated minister in charge. In the afternoon, at a service held at 3 o'clock, a class of eight adults was confirmed by the Bishop of the Diocese. Rev. Arthur R. Taylor, of York, preached at the evening service from the text, "This spot whereon I stand is holy ground." Large congregations were present at all the services. Memorials were presented as follows: A litany desk in memory of Mrs. Thomas L. Humphries, by her family; a lecturn, in memory of J. I. Matchett; altar cross and vases, by Miss Matilda Zarker. The memorial altar, erected to the memory of Miss Evelyn Fellows, has not been completed. The carvings which are being made in France are not expected here for at least two months. The altar is of marble and was temporarily in place for the special service of yesterday. The sanctuary chairs were presented in memory of Mr. Martindale I. Ward. The church property thus far has cost about $12,000.

St. Anne's Church School for Girls, Charlottesville, Va.

Without a dissenting voice, the Council adopted the following resolutions:

1. That St. Anne's School (Inc.) be encouraged and recommended by the Council.
2. That the clergy and laity make an effort to secure subscriptions to the capital stock, and when possible have the stock conveyed to a trustee for the Diocese of Virginia.
3. That they also endeavor to induce persons of means to endow scholarships.
4. That when persons are not able to subscribe to the stock they be asked to make donations in smaller amounts to the equipment fund.

I am now writing to ask aid in carrying out these resolutions. Since they were adopted, donations have been made amounting to $325. A clergyman in one of our feeblest Missionary parishes pledged $100, and on his return home sent in $30 of it.

If many others will undertake to solicit donations, the $10,000 needed to repair and refurnish the buildings will soon be in hand, and the directors will not have to borrow money, which otherwiwse they must do, as plans for putting the buildings in order have been submitted and the contract let.

The calendar for 1910-11 is ready for distribution, and applications for it are coming from many directions. A goodly number of pupils have said they will attend the school.

We want each member of the Council, clerical and lay, to feel himself an agent for this school, and as such to send contributions, solicit patrons, and do all in his power to make the school a success.

Any additional information will be gladly furnished by the Principal, Miss Mary Hyde Du Val, by any member of the board, or of the faculty.

A practical business man, a large stockholder, who is a member of the board of directors, has submitted to me the following, which I think worthy of consideration, and which I will present to the board:

"It is proposed to establish in connection with St. Anne's School, an Endowment Fund of Twenty-five Thousand Dollars, or more, for the education of the daughters of the missionaries and clergy of the Diocese of Virginia.

This fund will be placed in the hands of a board of trustees, to consist of five members, of which the Bishop of the Diocese shall be ex officio, chairman, the other four members to be chosen in such manner as may be determined by the Council of the Diocese of Virginia.

This fund shall be invested in a loan to St. Anne's School, secured by mortgage on all the property of the school, at 6 per cent. interest, per annum, said interest to be paid in free scholarships, at the regular rates of the school.

The beneficiaries of said scholarships will be named annually, subject to the approval of the school board, by the trustees of the fund.

The Board of Directors of St. Anne's School reserved the right to accept other endowment funds of like character, upon the same security, the total amount of such endowment funds never to exceed the amount invested by the school in grounds, buildings and equipments."

I want to keep the matter before the Church, so hope you will allow me to use your columns for the purpose. Here let me state that I have found the Southern Churchman a most valuable means of communication, in that I have had contributions from all over the United States and form Europe in answer to my letters, which you so kindly printed. Faithfully yours,

Charlottesvile, Va. H. B. Lee.

The Rev. S. C. Walton, rector of Christ church, Boonville, Mo., died at that place on May 25, of Bright's disease. His health had apparently improved and he was about to sail for his former home in England with his wife, when he suffered a relapse and rapidly sank until death came.

The Rev. Douglass Hooff, one of the assistant ministers of Emmanuel church, Baltimore, in charge of St. Andrew's church in that city, has accepted a call to the rectorship of All Saints' parish, Frederick, Md., to which place he will go about September 15. Mr. Hooff succeeds as rector the late Rev. Osborne Ingle, D. D.

SCHOOL COMMENCEMENTS.

Bishop Payne Divinity School.

The closing exercises at the Bishop Payne Divinity School at Petersburg, were held during the first week in June. The baccalaureate sermon was preached in St. Stephen's church, on Sunday, June 5, by Archdeacon Russell, of Lawrenceville, his text being "Take hold and serve."

The Society of the Alumni met on June 7. Fifteen members were present. Archdeacon Avant, of East Carolina, presided. Devotional services were conducted by the Rev. S. W. Grice, warden of the school. Addresses were made by Rev. Dr. C. B. Bryan, principal of the school; Archdeacon Russell, and the Rev. W. V. Tunnell, late warden of King Hall, Washington.

Commencement exercises were held in the evening, Dr. Bryan being in charge. Diplomas of graduation and proficiency in certain studies were awarded E. H. Hamilton and John T. Ogburn, respectively. Both are candidates for orders from the Diocese of Southern Virginia. Essays were read as follows: "Monasticism," by E. H. Hamilton, and "The Relation of the Law and the Gospel," by John T. Ogburn. The address to the senior class was delivered by the Rev. R. W. Barnwell, rector of St. Paul's church, Petersburg.

The board of trustees met in Whittle Hall, on June 9, with Bishop Gibson of Virginia in the chair. Bishops Tucker and Strange were also present. Much business of importance was transacted, the board being in session until late in the day. The treasurer's report showed that $14,568.31 had been received during the year, and $12,609.22 expended.

The board adopted the recommendation of the auditing committee to apply the interest on the invested funds to the endowment of the school. The report of the principal showed that sixteen students had received instruction during the year. There are represented the fields of Southern Virginia, North Carolina, St. Kitt's, Canada, Guiana, Antigua, Barbadoes, Bermuda and Liberia.

The work of the students had been good. This was further shown by the reports of the professors. The teaching force of the school was enlarged by the election of the Rev. J. F. Ribble to additional chairs, which will necessitate the devotion of his full time to the work, instead of a part of his time as heretofore; and the Rev. S. W. Grice, the warden, to the post of professor also. Action was taken providing for emphasis on the English Bible in the course of instruction.

The committee having in charge the amendment and modification of the charter of the school reported that the same had been attended to and having been acceded to by the Corporation Commission of Virginia and certified by the Secretary of the Commonwealth. The word "Industrial" is omitted from the corporate title of the institution.

The board was empowered to confer the degree of Bachelor of Divinity, which it agreed to do upon candidates who are graduates of the school, who have attained the percentage of 85 during the senior year and 75 during the middle and junior years, and who shall write a thesis on some subject specified by the faculty as evidence of capacity for original theological work. No candidate shall receive it until after his ordination to the priesthood.

St. Stephen's College, Annandale.

Commencement at St. Stephen's College, Annandale, was the fiftieth one to be held, and was marked this year by sermons from Bishop Tuttle, and Bishop Whitehead, and the Rev. Dr. W. H. Van Allen, of Boston. There were seven degrees conferred upon the students, all of whom are to study for Holy Orders. The college has just closed its most successful year and some progress has been made both toward securing larger endowment and more buildings. They are needed. This year the students have filled the accommodations to the limit, and some had to be turned away. This next year more than one hundred applications have already been received, with a possibility of receiving only a very few. A building long thought out of commission has been refitted and will accommodate sixteen men. All idea of removing the College to New York has been abandoned, and efforts are now making to add $150,000 to its funds. The new warden is the Rev. Dr. W. C. Rodgers.

National Cathedral School for Boys.

Commencement Week of the National Cathedral School for Boys, Mount St. Alban, Washington, D. C., began Sunday morning, June 5, at 7:45, with Holy Communion.

At 4 P. M., Sunday, the baccalaureate sermon was preached in St. Alban's church, by the Rev. Dr. Manning, rector of Trinity church, New York City. At this service, Bishop Harding presided, assisted by the Rev. Dr. Bratenahl, rector and canon, and the Rev. James B. Craighill, assistant minister and minor canon.

Noonday's exercises consisted of "Field Day Exercises," on the Cathedral Close, at 10 a. m. On Tuesday they had Even Song in the little sanctuary, and the dedication of the "Class Window."

On Wednesday at 12 m., the final commencement exercises were held, at which the Bishop of Washington presided, assisted by the Rev. Dr. Bratenahl, of St. Alban's church, and headmaster Gregg and senior master Rev Arthur H. Marsh, of the School. The Bishop delivered the diplomas to the young graduates, nine in number.

The head master presented the Satterlee medal for excellence in scholarship, to Lyman Williams, of Omaha Nebraska (a graduate), and other medals to three other boys, including graduates.

Prizes for attainments in the school activities were presented to twelve boys, including some of the graduating class.

This school has steadily grown in number, and in the esteem of those who have watched its management. It seems to be in the right hands seems to be in the righ hands.

June Week at Herndon Seminary.

The closing exercises at Herndon Seminary, Herndon, Va., Misses Castleman, principals, took place June 7-9.

Rev. W. H. Burkhardt, of Leesburg, delivered the address to the graduates, an earnest appeal for character building and reverence for the nobler ideals of life; and in a happy manner presented diplomas for graduation in English to Miss Mary Posey Burroughs, of Croom, Md., and to Miss Zella Mae Keyes, of Herndon, Va.

Gold medal awards were as follows: For general excellence and best average in English studies, to Miss Frances Strother McMillen, of the Junior Class, and for highest average in music, to Miss Mary Williamson, of the senior music class. Both these young ladies are from Fairfax county. McGill Bible Prize—Misses Aud, McMillen, J. Burroughs, M. Cockerille, J. Mahoney and L. Wilkins. M. M. Castleman Deportment Prize—Misses Z. W. Keyes, Lena Powell and Pauline Wiley. A. M. Spofford Scholarship Prize to Miss M. P. Burroughs, who succeeded in taking two years' English course in one year. M. R. Bready Composition Prize to Miss Mabel Cockerille, of Dranesville, Va., subject, "Memorial Day." Penmanship prize, Miss Julia Burroughs, of Croom, Md. Attendance prize, Misses Aud, McMillen, and Elswick, of Herndon; and Virginia Lee, of Chantilly. Special second term prize, for deportment scholarship and attendance combined, to Miss Mary L. Fleming, of Sterling, Va.

Have Charity.

Jesus is the great example for us in recognizing the good that is in bad people. He gave no encouragement to the idea that "sinners" are altogether bad and saints in undisputed possession of all good. For that very reason he was not always pleasing to the leading saints of his time. And in that trait he is by no means always imitated by those who claim to be his followers. It is much simpler, of course, to divide men into the two great classes of sheep and goats and allow for no gradations. The saints especially are tempted to do this, and—whether to their credit or discredit, we are not sure—the sinners accept the verdict. The result is to make the sinner humble and honest, which are themselves excellent traits. It was this that made publicans and sinners so ready for our Lord's ministry, while the Pharisees did not exactly crowd into his kingdom. Let Christians be like their Master and see and appeal to the good in whomsoever it may be found. Proud, cold, selfish saints are a parody on the name. They neither enter the kingdom nor suffer others to get in.—Nashville Christian Advocate.

For Intellectual Growth.

Faith is the channel through which God pours into a man's life everything that he needs. The more completely we open our life, by faith, to God and to the working of his will in us and through us, the more he will enrich every department of our life. Said a consecrated man who was speaking of his joy in God's service, while explaining that he did not have the intellectual powers that some men had, "I can have faith, and that doesn't take intellect." "No, but it makes intellect," was the answer of a friend; and it is so. A man's intellectual powers grow more rapidly and surely in the fully accepted curriculum of God's school than in any university in the land. D. L. Moody was a striking example of this; lacking, as he did, all the external privileges of education and mental training, he came, through his service of God, into a position where he was the eagerly sought companion of the intellectual giants of his generation, and the guide and leader of college students, all learning from him how best to use their minds. God creates intellect, as he creates every other gift of man; and the riches of his ever-working creative powers are at the disposal of all who will completely expose their lives to him in faith."

Family Department.

The Hospital Chaplain.

All softly the door glides open,
And the wan, white faces smile
With a glad expectant welcome,
As they see the form in the aisle.

Oh, the firm, kind hand that strengthens!
The voice that gives hopeful cheer!
The look of sympathy shining
From eyes that are steadfast and clear!

What in all human missions
So like to the Master's work
As comforting those who are pain-struck,
Or famishing fear that may lurk

In hearts, that know on the morrow
A terrible ordeal stands
With a faint, uncertain issue
In its dim and shadowy hands.

Across the path of the chaplain
Lies many a cloud of care;
And often with cross uplifted,
He must guide some soul from despair.

Still, over the path of the chaplain
Falleth a radiant light;
The comfort and strength he giveth
Shine out like stars in the night.

The Angel of Earth, he sees it
Enriched by Hope and Love,
And hands it—tenderly glowing—
To the Angel who stands above.

And softly above the chaplain
Is sounding a wondrous song,
Rising from hearts he has lightened
And souls he has blest and made strong.

And the Angel of Earth, he hears it,
That song like a sweet-toned bell!
And angels beyond repeat it
The heavenly chorus to swell.

Ah, the life of the hospital chaplain
Is blessed, though toilsome the days!
And the Christ, who walks ever beside him,
Folds his hands in His own when he prays.

—Anna B. Bensel.

For the Southern Churchman.

Smiles and Laughter.

Smiles and laughter are a study. They are tell-tales. Their spirit is in them and shines through them. A sweet, kindly and approving smile is like the soft and cheering sunlight of Spring. It imparts life and joy, and does honor to the light of the countenance that sheds it. And a hearty, honest, ringing, sympathetic laugh is among the most enjoyable delights of life. So, on the contrary, a smile of disapproval or disdain and a laugh of mockery or ridicule are among the severest punishments of society.

The smiling land tells of the happy country. The little hills are said to rejoice on every side, and the valleys stand so thick with corn that they do laugh and sing. The Psalmist tells us that when the Lord turned again the captivity of Zion, their mouths were filled with laughter and their tongue with singing.

The sunny smile and ringing musical laugh bespeaks the innocent, joyous and kindly and happy and sympathetic soul. They bless and are blest. The cold countenance that breaks only in grim criticism chills and offends, and is responded to only by frostiness and hate. The one represents the sun that is the source of light; the other the moon that on its face bespeaks only bleak lifelessness.

A free and hearty laugh awakes sympathy, and is full of pleasantness; a loud, horse laugh bespeaks roughness, and repels rather than draws its hearers. An intelligent and appreciative laugh is moderate, adjusted to what provokes it. Too ready and unrestrained and loud laughter suggests a want of thought; is said to bespeak a vacant mind. The heart responds in all things only to sincerity, whether in sadness or gladness. The soul that cannot laugh heartily, nor grieve with the sorry, is not loveable or admirable.

There are smiles full of love and intelligence, that are like the light of heaven. And there are others that are meaningless. And there are others that are full of bitterness, enjoying slander and rejoicing in iniquity, and tittering with fine diabolism.

Just as there is music whose tones inspire pure, high and honorable emotions and thoughts, and others that operate quite differently—so handsomely illustrated in the great poem of Alexander's Feast—so there are smiles and laughs that arouse our gentle devotion and gratitude, and others that wake the mean devil in us. The smile and laugh manifests or betrays the real character.

Our Lord tells us that we are to be accountable at the Last Day for all our idle words. Language is not confined to words. We speak with our faces, our hands, our feet, the shrug of the shoulders, or the light and wanton, or ugly motions of the body. We are accountable for the impressions that we make.

The beautiful plants and flowers of our day are an honor to our civilization. They are a language carrying courtesy and good will: rejoicing with those that rejoice, and grieving with those that grieve. And yet divers characters appear in them: unselfish, lovely, gentle, sweet and tender, consideration and good taste; or pride and show, overdoing things.

The gentle, kindly smile and gladdening laugh are among the fruits of the Spirit, beautiful graces to be cultivated.

The smile of the Lord is the feast of the soul; and gentle, sweet smiles, and joyous laughter are the divine music of His little ones. They are the sweetest delights of human life. W

The Mind of Christ.

One of the most direct and emphatic injunctions ever given by the Apostle Paul was the exhortation which he uttered in the course of his Epistle to the Philippians: "Have this mind in you, which was also in Christ Jesus."

The mind of Christ is thus brought before us as the ideal. It, therefore, becomes incumbent upon every disciple to know what was the mind of Christ, and to strive for the realization of that ideal.

Paul does not leave us in doubt as to what were the characteristics of the mind of Christ, for in that magnificent passage which follows his adjuration to have the mind of Christ in us, he tells us some things which reveal the mind of the Master.

Unselfishness was one of the marked characteristics of the mind of Christ. "He counted not the being on an equality with God a thing to be grasped." On the contrary, He "emptied Himself, taking the form of a servant and being made in the likeness of men." Though divine in nature, He willingly divested Himself of the privileges of His divine estate, and assumed the form of humanity that he might render that service to humanity which was possible only through His incarnation.

Coupled with His unselfishness, Christ showed Himself to be meek, self-denying and humble. The record of His life upon the earth furnishes the attestation of these qualities which are so widely different from the usual characteristics of the popular hero, and yet which were essential elements in the character of Jesus of Nazareth.

Obedience was another marked feature of the mind of Christ. He became "obedient even unto death, yea the death of the cross." The entire ministry of Christ was one of obedience to the will of God. It was this that impelled Him to submit to baptism at the hands of John the Baptist, and all through the years of His earthly life He manifested the same spirit of willing obedience to His heavenly Father.

The mind of Christ was swayed by a noble purpose. His mission to this earth was a mission of salvation. His aim was to carry out the plan of redemption which had been conceived in the divine mercy and which it was His chosen purpose to fulfill. Never did so lofty an aim or so exalted a purpose actuate a living soul as that which controlled the mind of Christ.

An infinite love filled the mind of Christ. We love Him because He first loved us. The supreme motive in the mind of Christ was His love for humanity, and this statement is not a mere assumption, but the plain teaching of the Scriptures.

The mind of Christ was equal to an immeasurable sacrifice. Various writers have tried to describe the depths of the humiliation of Christ and to portray the sufferings incident to His death upon the cross. But human words fail to render any adequate description of these phases of the earthly experience of our Lord, and we cannot possibly measure the greatness of the sacrifices which He made for humanity.

In the exaltation of Christ we find the only satisfying clue to the right estimate of His matchless character. The Resurrection triumph which we celebrate at Easter is the divine seal which attests the supernal qualities and the glorious excellencies of the mind of Christ. God highly exalted Him and gave unto Him the name that is above every name, because of the moral perfection which characterized the mind of Christ.

Such is the ideal that is set before us by the Apostle who urges us to have the same mind as was in Christ. It is not an impossible nor an impracticable ideal, for if we are united by faith to Christ, He will surely dwell within us, and those who look upon us will see that we have the mind of Christ.—American Messenger.

The world has enough trouble of its own. Do not, if it is possible to avoid it, show your troubles in your face, your eyes, your voice, and otherwise, and add thereby to the sum of it. It ought to be the aim of every Christian to become strong and to use his strength to strengthen others to bear life's burdens. Remember, that every sorrow mastered, every burden borne inside instead of outside, makes us stronger and the world brighter. Learn to smile and get the habit of it. Learn to sing and make it also a habit. If you will do this you will be surprised how much brighter it makes the world, not only to others, but also to yourself. The smile and the song lessen the burden and light the way. —Presbyterian Standard.

For the Southern Churchman.

The Everydays.

By Helen Elizabeth Coolidge.

With patience tread the common round,
Then, common 'twill not be;
Transformed into a vineyard where
The Lord doth call for thee.

With promptness—halting not in dread,
But toiling while 'tis day;
Until the evening shadows fall
The Lord they God obey.

With faithfulness—His steward be;
Make little things the test;
If talents ten thou mayst not own,
With one do still thy best.

With cheerfulness—the everydays
Make bright with joyous song;
A song of grateful praise to One
To whom the years belong.

The Pear Tree.

"I'm not sure that I ought to be talking to you here." Anne cast an anxious glance at the cottage behind her. "It would fret the dear soul if she knew, but I'm quite certain I can't take the pears." She waved a quick gesture of dismissal towards the basket.

"Then take them to your granny from me; I've sampled them and they're good. Real old-fashioned jargonelles."

"Forbidden fruit!" said Anne, with a flash of her pretty eyes. You're reversing the old story, Cousin Adam, and tempting the woman."

"Trying to teach the little woman common-sense, that's all, Look here, Nancy, do you want to know how this silly old quarrel strikes a simple man from Canada? Why, it's just like two small kids falling out in the nursery, and sulking till their hair is white! There's your grand aunt and my grand uncle, brother and sister, living under one roof till they built this partition, and instead of cooing like two old turtle-doves, they've frowned and scowled at each other and refused to exchange a friendly nod for uncounted years! And all because of an old pear-tree that should have ceased to cumber the earth before you were born!"

"Not quite all!"

"Well, no, because it takes a thousand small slights and affronts and offences to grow into an intolerable grievance, but the pear-tree has served as a scapegoat for a pretty long spell. I wanted to make firewood of it when I came home to settle down with the old chap, but he would'nt let me. And then—he died. Anne, it's to save your granny from dying too, unreconciled, that I keep bothering you to tackle her.

"Do you think I've never tried?" Her bosom heaved; there were tears in her eyes. "Do you think I love quarrels? When I came here first, a little girl from the Black Country, I thought the world could hold nothing lovelier than the pear-tree. It was spring time, and between the dark leaves there were clusters of white stars."

She paused, too shy to explain how it stood to her for all unimaginable purity and beauty, goodness and happiness; angels in heaven, brides in shimmering raiment on earth. It drew its life from the soil where Peter Craven had planted it, but the gracious branches travelled as if to hold the two cottages in one embrace; they made a tracery even round the windows of the child's attic, and for every windblown petal that went out into the world she had a new dream.

"They told me in the village that the best fruit ripened on our sunnier wall, and Uncle Peter claimed it, and Aunt Susan would'nt let him have it. She used to climb a ladder and cut off the blossom bunches"—the girl's voice faltered; it was like—murder!"

"The fruit was destined to death, any way, Nancy."

She shook her head. For her the whole miracle of renewed life, the sublime promise of fruition was embodied in this her first vision of spring. As well kill a little bleating lamb because it must one day become mutton!

Since Uncle Peter died she has let the fruit rot."

"That's the first step," he said, cheerfully, not liking to see the pretty eyes wet. "We'll convert her yet. I'll come over and do a bit of digging on your side, and she'll get used to the look of me; and some day you'll be asking me in to tea."

Anne knew that day would not come, but as he took no notice of the old woman's angry messages, she ceased to send them, and looked on in grim silence while her garden bloomed under his skilled hands. And in the evening, sweet with the lingering fragrance of the day and the twitter of quieting birds, Anne would watch him from the window.

A year later, Adam Craven, with a frontierman's alert brain, was wakened out of his first deep sleep by a feeble battering at his front door. In a moment he had flung some clothing on and opened it, but not before he had recognised Anne's agitated voice.

"Oh, come quick; come quick. Granny has set fire to her room!"

He seized a pail as he rushed through the kitchen, and without a word he drew Anne's arm through his own. She had forced a way with her slender body through the undergrowth between the houses, and with his big feet he trampled it wider. The night was so serene that the pear-blossom showed white among the leaves, but above, obscuring the stars, was a thick thread of redstained smoke.

* * * * * * * * * * * * * *

It was in her brother's room, her brother's bed, Aunt Susan lay, and from that bed she was never to rise again. The shock of the fire had bereft her of speech, but she knew that Adam's strong arms had carried her here, where her youth was unrolled before her once more, and no dividing wall had ever separated brother from sister.

Adam's devotion was a wonderful thing to see, and Anne, coming daily from the village where she lodged, saw it with a lump in her throat. He sat much by the old woman, and he knew just what to say, in his kind, cheerful, unemotional voice, telling her about Uncle Peter, about his last days, and the sudden call that left a faltering message unsaid. And in her faded eyes he read untold things—sorrow, regret, and—was it hope?

The cousins knelt by her bed. Anne had brought a branch of pear-blossom, and as the shrivelled hands made a faint motion she laid it between them.

"You are going to our Father in heaven, where Uncle Peter is, dear Aunt Susan," she whispered through falling tears, "and He will give you back your youth and the old love."

Anne laid a wreath of primroses on the raw, new grave, but the pear-blossom lay close to a silent heart under the shroud.

When she went to the old home on the day after the funeral, the carpenters were busy repairing the ravages the fire had made, and to the ring of their hammering Adam sang while he delved at the mass of tangled greenery between the cottages.

He straightened himself as the slender black figure faltered near him.

"I'm making a bonfire of this silly fence that had shut you out too long, Nancy, and the carpenters will make short work of the partition within doors. For this is to be one house again, as in the old time, and, dear heart, won't you let it be one home, too?"

He slashed at a last reluctant branch, and there was clear space between them. She could not but see his out-stretched hands, and shyly her own met them.—Leslie Keith.

The Faith of Washington.

At this time when the memory of the nation turns to the man who was so large and heroic a figure in its first era, and to whom its debt of gratitude will ever remain so large, it is both pleasant and helpful to remember that among the sterling qualities for which Washington is held in honor, not the least was his strong and unswerving Christian faith.

Taught by a Christian mother, Washington's religion, deep and unobtrusive, as was the nature of the man, was from boyhood to death part of his daily life. It strengthened and sustained him in every hour of trial, and kept him brave, sincere and uncorrupted in the time of depression, of temptation and of power.

As a young man, but little over twenty, when about to join the ill-fated command of Braddock, he wrote to his mother, who, mother-like, feared for him to take the risk, "The God to whom you commended me, when I set out on a more perilous errand, defended me from all harm, and I trust He will do so now." And his letters and journals and actions through life showed that he never lost that unfaltering trust, a trust that nerved him for great undertakings, and gave him confidence to meet grave dangers.

Washington was reverent of everything that was sacred. The impression that the profane use of the name of God made upon him is shown by this order issued while he was Commander-in-Chief of the army:

"Headquarters, Moor's House,
"West Point, July 29th, 1779.

"Many and pointed orders have been issued against the unmeaning and abominable custom of swearing, notwithstanding which, with much regret the General observes that it prevails, if possible, more than ever; his feelings are continually wounded by oaths and imprecations of the soldiers whenever he is in hearing of them. The name of the Being from whose bountiful goodness we are permitted to exist and enjoy the comforts of life is incessantly imprecated and profaned in a manner as wanton as it is shocking.

"For the sake, therefore, of religion, decency and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as it is wicked and shameful."

Words that ring as true as when they were uttered more than one hundred years ago.

Washington was not only a believer in prayer, but a man of prayer. Many instances of this are related. How on one occasion he sought shelter from a storm for the night at a house where he was known, and where, owing to the dangers of war, he was received with fear and doubting; but when, after retiring to his room, the woman heard him in prayer, she exclaimed to her husband, "Now I know that he is a good man, and we are safe." The story of the sufferings of the little American army through that darksome winter at Valley Forge will be told as long as our history endures.

Religion assists us in bearing life's burdens by encouraging us to be industrious, to be unselfish, to be considerate and self-restrained, and to endeavor, in as much as in us lies, to lead all of God's erring children back to Him.

For the Southern Churchman.

The United Offering.

For Little Juniors.

To our Father and our King
We would make a thank-offering,
For His love so great and free,
Which in everything we see.

We would thank our Father dear,
For the sunshine bright and clear,
For the silver stars' bright ray,
Shining, oh, so far away.

For that other Light which shines
In our hearts and in our minds,
That bless'd Light, which we would share
With the children everywhere.

We would thank our Father, too,
For the flowers wet with dew;
For our homes, so full of love,
Teaching of a home above.

All the good things that we know
From our Father's kindness flow.
What gift can we ever bring
Worthy of so high a King?

Joyfully we give our gold.
As the Wise Men did of old,
As a symbol, poor and small,
That we humbly give our all.

If in cold Alaskan snows,
Or living where the palm tree grows,
Each and all a part may take
And our United Offering make.

Boerne, Texas. ALICE MASSEY.

Religious Conditions in the Philippines.

During the three centuries of Spanish rule in the Islands it was really the Roman Catholic Church that was the power there. It was the influence of the ecclesiastics that shaped the policies of the first conquerors of these savage peoples; it was the same priests and teachers who led the people into their newer civilization, shaped on the plan of older European peoples. It was these same friars who, having grown fat with their riches, ill-gotten or unearned, dominated the later weak Spanish rulers and brought about the downfall of the Spanish regime in the Islands.

So much has already been written and said concerning these friars that we are slow to add more. We must acknowledge the work which they did, for the peoples we found here are a long ways removed from the cruder peoples of heathendom, even though they are at the same time far distant from the attainment of even a high type of Christian civilization. The Roman Catholic Church found here by the Americans was not the Roman Catholic Church of enlightened America or of Europe. It was dominated by overfed and indulged ecclesiastics, ofttimes immoral and unrighteous. Indulgences were freely brought and sold, church privileges were disposed of without question of merit, spirituality was dead, whole pagan institutions had been baptized into the Church, and religion was but an empty shell of glitter and show.

From time to time individuals had arisen who protested against the existing conditions, but without exception these had been overcome by the powerful orders, and had been either executed or deported for their faith. No tolerance was shown for anything less than absolute submission to the rule of the Church.

The masses of the people had become disgusted with this misrule of the Church and had chafed in silence, till the yoke could no longer be borne. They would never have seriously rebelled against the Spanish rule if it could only have been freed from ecclesiasticism. The only thing they ever really asked from the Americans was religious liberty. This was the foundation of the insurrection. Had not the American troops come to the Islands, it is doubtful if any of the Spanish friars scattered throughout the interior had ever escaped. As it was they hastily left the Islands, surrendering their rights and abandoning their people. Later on, when peace conditions prevailed, they began to come back, American Bishops were sent out to supplant the inefficient Spanish prelates, properties were resumed and assumed on tremendous proportions, and the total absence of Spanish documentary evidence makes it extremely difficult to disprove their claims. Governor Taft concluded a purchase of some seven million dollars worth of their claims, which does not by any means include all, and to-day the courts are full of claims which are in question, and they have returned to the Islands in larger numbers than ever. Their private schools are full of pupils, practically all of whom are being trained to yearn for the old Spanish regime, and in anything but a friendly attitude towards the Americans. While many Filipinos feel that the number of friars in the Islands to-day is a direct violation of the condition of the land purchase, yet they are being received more and more with less opposition, at least since it is a case of familiarity overcoming prejudice, and the embers are being allowed to subside.

The Independent movement under Archbishop Gregorio Aglipay is undergoing the sifting experience that was certain to come after the large numbers had entered it so indiscriminately. It is lacking trained priests, for the most part the parishes being manned by mere boys, largely from the servant class, who know little else than to prey upon the people.

The evangelical missions opening work in the Philippines are the Presbyterian, Methodist, Episcopal, Baptist, American Board, United Brethren, Disciples, and the Peniel. In order that men and means might not be uselessly duplicated, a union was effected which, although but advisory in its powers, has nevertheless been a great factor in the development of mission policies in the Islands. A division of territory was accepted and followed with but few exceptions. The story of the vast numbers who crowded to hear the gospel is too well known to be repeated. Ten years ago but a beginning, to-day the Islands are dotted with well-organized and in many cases self-supporting congregations, totaling some hundred thousand members. Truly it is marvelous, and more than man's doings.—Bible Society Record.

A Christian is to love all men, even the worst of heathens and of unbelievers, his own enemies and the enemies of God; whoever they are, he is to wish them well and pray for them always, and when they come in his way to do them as much good as he can. But towards those who are Christians like himself he owes something more than this, he must love them with somewhat of that partial kindness which all men naturally feel towards their brethren and near relations. He must not wait till the opportunity of doing good to them presents itself, but must go out of his way to find it, must make it one of the chief businesses and employments of his life to advance their interests in all ways; especially that interest which the great Father of the family he knows has most at heart —the holiness and salvation of their immortal souls.—Keble.

A Word in Season.

Kilstein, a pious German pastor, once heard a laboring man use the most awful curses and imprecations in a fit of passion, without reproving him for it. This so troubled him that he could scarcely sleep the following night. In the morning he arose early, soon saw the man coming along, and addressed him as follows:

"My friend, it is you I am waiting to see."

"You are mistaken," replied the man; "you have never seen me before."

"Yes, I saw you yesterday," said Kilstein, "whilst returning from your work, and heard you praying."

"What! heard me praying?" said the man. "I am sure now that you are mistaken, for I never prayed in my life."

"And yet," calmly but earnestly replied the minister, "if God had heard your prayer you would not be here, but in hell; for I heard you beseeching God that He might strike you with blindness and condemn you to hell fire."

The man turned pale and tremblingly said: "Dear sir, do you call this prayer? Yes, it is true; I did this very thing."

"Now, my friend," continued Kilstein, "as you acknowledge it, it is my duty to beseech you to seek with the same earnestness the salvation of your soul as you have hitherto its damnation, and I will pray to God that He will have mercy upon you."

From this time the man regularly attended upon the ministry of Kilstein, and ere long was brought in humble repentance to Christ as a believer.

"A word in season, how good it is." "Be instant in season and out of season; rebuke, reprove, exhort with all long-suffering and patience."—The Lever.

Antidote for Insanity.

Dr. A. B. Richardson, for many years in charge of institutions for the insane, and now of the United States Hospital at Washington, says: "There are only two patients in this hospital whose insanity has any relation to religion, and I think from their predisposition to insanity, that they would probably have become insane on some other subject, if they had not on religion. Now, if you had asked me how many people are kept, by religion, from insanity, and out of these hospitals, you would have given me a question hard to answer, for they are a multitude. The good cheer, bright hopes, rich consolations, regular habits and glad songs of religion are such an antidote for the causes of insanity that thousands of people are preserved from insanity by them. But for the beneficent influence of religion, we would have to double the capacity of our hospitals in order to accommodate our insane patients."

When people have punishment for their sins, it is not a sign that God has forsaken them, but that He is taking trouble with them. The Old Testament stories are most useful in showing how God, by trouble and discipline, changes a man like Jacob, a deceitful young man at the beginning, into Israel, the Prince of God. And it was because Jacob responded to the discipline, and showed himself capable of being turned, that he was blessed.—Bishop of London.

Children's Department.

The Faithful Shepherd.

A little lamb went straying
Among the hills one day,
Leaving its faithful shepherd
Because it loved to stray;
And while the sun shone brightly,
It knew no thought of fear,
For flowers around were blooming,
And balmy was the air.

But night came over quickly,
The hollow breezes blew—
The sun soon ceased its shining,
All dark and dismal grew;
The little lamb stood bleating,
As well indeed it might,
So far from home and shepherd,
And on so dark a night.

But, ah! the faithful shepherd,
Soon missed the little thing,
And onward went to seek it
It home again to bring;
He sought on hill, in valley,
And called it by its name—
He sought, nor ceased his seeking
Until he found his lamb.

And won't you love the Shepherd,
So gentle and so kind,
Who came from brightest glory
His little lambs to find?
To make them, oh, so happy,
Rejoicing in His love,
Till every lamb be gathered
Safe in His home above.

—Albert Midlane, in The King's Builders.

Helen's Evidence.

A crash, followed by a cry of dismay, startled Mrs. Phillips as she was taking a crisp brown pie from the oven. startled her so that the pie dropped and the fragments flew in all directions.

The door burst open and a young girl rushed in, her face flushed and her hair flying.

"Oh, Aunt Carry! I've broken my best plate, one I took at the picnic yesterday," she cried excitedly. "It was going to be the best picture I ever took. The girls were sitting on Table Rock. It was developing finely when it dropped and smashed. Isn't it a shame?"

"Your camera will be the death of me! You scared me so. Look at my pie!"

Mrs. Phillips pointed ruefully to the hearth where a little girl, in a big blue and white checked apron, was gathering up the pieces.

"Oh, that's too bad! But, Aunt Carrie, you can bake another pie just as good, while my picture can never be replaced. I can never get the girls in such a position again—their faces were so good—and then Grace goes home to-morrow and we can't get out to Table Rock again."

Helen stood looking sorrowfully, first at the pie and then at the piece of broken plate in her hand.

Mrs. Phillips was provoked. It was bad enough to have her pie spoiled, but to be told by her niece that it was of no consequence, not even equal to a useless picture, was a little too much. She turned from Helen and said to the little girl who was busily brushing up the hearth:

"I hope, Mary, when you get to be as big as Helen you won't be wasting your time over a useless camera, but will be able to make good pies and use your needle. If you stay with me I am very sure you will learn how to do something that will be of some good to yourself and to other people."

"Yes, ma'am," answered the little girl respectfully, but gazing up at Helen and the piece of broken glass.

"Miss Helen, was that the one I was in?" she asked timidly.

"Yes, you were down at the foot of the picture. It was fine of you."

Mary's eyes filled with tears as she said, in a low tone, "It's the first picture I ever had."

"Never mind, Mary, I'll take another of you all by yourself, too, sitting in the swing with old Fritz in your arms. Oh, there goes Grace!" and the impetuous girl ran through the swinging door across the porch and down the yard to meet her friend.

"That girl does beat all," exclaimed her aunt. "She makes a lot of trouble with her carelessness. She can't cook, she spoils everything by opening the oven door every few minutes to see whether the cake is done. I've given up trying to teach her to sew since the day she ran the sewing machine needle into her finger through her heedlessness. And she can't dust. She just flicks the dust off one thing onto another. She doesn't do anything well except to take her old pictures, and I'd like to know what good they are to anyone. I hope to make you of some use in the world, Mary."

"Oh, Mary," she continued, "there's one thing I must speak to you about, and I don't want anyone else to hear."

She looked searchingly at the child and went on:

"This morning, I found that cream jug empty again, just after I had skimmed the milk and filled the jug. That's the second time it's happened and you must have taken it. I know you're fond of milk and cream, and you can have all you want at the table, but I can't have any girl here who goes sneaking around stealing it."

"Oh, Mrs. Phillips, indeed I didn't steal it. Indeed I didn't take it!" protested the child earnestly.

Mrs. Phillips grew stern.

"You know when you came here I was told you were a truthful and honest girl, or I would never have kept you as long as I have. If you didn't take the cream, who did?"

"I don't know," said Mary, beginning to cry, "but indeed I didn't."

"Well, Mr. Phillips didn't drink it, and I didn't, and Helen, with all her faults, wouldn't stoop to do a thing like that. You are the only other person, and you must have taken it. Come, now, if you own up I'll forgive you this time, but never let it happen again."

She looked expectantly at the girl, who cried softly but did not answer.

"If you persist in telling a story you will have to go back to the city. I can't keep such a bad little girl in my house.'

"Maybe Fritz drank it," suggested Mary, snatching at the last ray of hope.

"Fritz?" cried Mrs. Phillips, indignantly. "You'd never catch Fritz doing anything like that. I've trained him since he was a little kitten and he's the best behaved cat that ever lived. He never steals. Besides, if he had taken it he would have upset the jug or spilled some on the dresser."

Mary pressed her face against the window-pane and sobbed. A picture of her past life rose before her; the wretched room in the tenement house in the city, where she had lived with her aunt and cousins; the noisy corner where she had sold papers, rain or shine, cold or heat, hungry, half-clothed and forlorn, dreading to go home if she had not made the amount of money expected of her. She thought of the day when a lady had come up to her and, after buying a paper, asked if she went to Sabbath School and invited her to the mission. Then when Farmer Phillips and his wife agreed to give some little waif a two weeks' outing in the country, intimating that they would keep her if she proved honest and truthful, her kind friend had recommended her to them. Afterward it seemed like a dream, she was so happy. The prospect of returning to her old life nearly broke her heart. How disappointed and grieved her kind friend would be, and how the people at the mission would regard her with suspicion and disapproval! She had tried faithfully to do her best for her benefactors. The thought that they should even suspect her of stealing from them made her sob harder than ever.

Mrs. Phillips broke in on her reflections sternly.

"No more of this, now! If you own up that you took the cream and told a story about it, I'll forgive you this time, but if you persist in a falsehood you shall go back to the city this afternoon."

"Indeed, I didn't take it, Mrs. Phillips. Please don't send me back—but I didn't take the cream."

"Very well. Go upstairs and pack your clothes. You may keep the dresses I gave you. Be ready to go to the station with Mr. Phillips after dinner. No, I won't hear another word," as Mary tried, between her sobs, to speak.

Mrs. Phillips left the room, so there was nothing for Mary to do but to go to her little room, get out her dresses and pack them, crying bitterly all the while.

At the dinner table Mrs. Phillips told about Mary's theft and falsehood.

"I'm sorry to part with her. She's a smart little thing, but I can't encourage deceit and dishonesty. I suppose I might have expected it from a child picked up in the streets, but I did think there was the making of a good girl in Mary."

Helen could scarcely eat her dinner. She carried up a tray to Mary's room and begged her to eat. She had always liked the quiet little girl, and had often taken her out and given her all the pleasure she could. She was sure, though, that Mary was guilty, and begged her, if only for her sake, to tell the truth.

"But it is the truth, Miss Helen. I didn't touch the cream," was all she could get from the unhappy little girl.

After dinner Mr. Phillips drove up to the door. Silently and sadly Mary's bundle was put into the wagon and the child helped up to the front seat. Mrs. Phillips thrust a lunch into her hand, in case she should be hungry on the cars, and said:

"I'm very sorry, Mary, and I hope you'll never be so wicked again. It will be a lesson to you never to deceive people who have been kind to you.

Helen had gone up to her room. She could not bear to see the little girl go. She had kissed Mary good-bye upstairs and slipped a ten-cent piece into her hand—the last of the pocket-money her father had given her when she left home. Then she went up to a dark closet in the hall, which she had converted into a developing room, and tried to forget the sad events in developing some plates.

The first plate she worked over developed very strangely, one part clear and distinct, the other blurred and uncertain. Helen studied it closely, then

rushed out into the light. One glance was sufficient. She flew downstairs, out the door onto the porch, where Mrs. Phillips stood looking after the slowly disappearing wagon.

"O, quick, quick, quick, Aunt Carrie. Call them back! Look at this!" triumphantly holding the plate before Mrs. Phillip's astonished eyes.

Leaving the bit of glass in her aunt's hand, Helen ran down to the gate and stopped Mr. Phillips so wildly that the old horse shied, a thing that he had not done for years.

"Wat's the matter?" asked her uncle, while Mary leaned out in wonder.

"Oh, turn back! You don't have to go, Mary. Come up to the house."

Mr. Phillips jumped to the ground, lifted out Mary, tied the horse, and they all ran back, led by Helen in a frantic state of joy.

"Let me show them, Aunt Carrie! Look here!"

She thrust the plate before Mr. Phillips and Mary. There was a neat kitchen, with its white-curtained windows and well-appointed dresser. At one side of the plate was a blurred object, then a series of phantom cats, and there, on the dresser, with his head in the cream jug, stood Fritz, blurred and indistinct, but unmistakably Fritz.

Helen explained breathlessly.

"I wanted a picture of the dear old kitchen, so I had to give it a time exposure and I left the camera there, and Fritz must have gone in and jumped on the dresser, and there he is. The old thief! That speaks for itself."

"Well, well!" and there were tears in Mrs. Phillips' eyes as she spoke. "I'm so glad, Mary. You shall always stay here now and be our little girl. I'll never say again that a camera is good for nothing."—United Presbyterian.

A Star that Winks.

There is in the constellation Pegasus a little variable star that may reasonably be said to wink. Two or three times in the course of a single night this curious star can be seen to fade and then to brighten like a signal light For about two and three-quarters hours it becomes fainter and fainter; then comes a change, and at the end of two and three quarter hours more it is as bright as at the beginning. Unfortunately, it can be seen only with a telescope.—Harper's Weekly.

Look at Home.

I've been so busy helping
  Matilda Jane, next door,
To plant her seeds and water
  And weed the flower beds o'er,
I quite forgot, whilst teaching,
  That I'd a garden, too,
And now it looks so dreadful
  I don't know what to do.

Matilda has her garden,
  Quite close to mine, you know;
And it was much neglected,
  And I just told her so.
She took the hints I gave her
  Quite nicely, I'll allow,
And began to do the weeding
  The way I showed her how.

Perhaps the stooping hurt her;
  Her face grew very red,
And presently she raised herself
  And quite indignant said:
"When I have worked to suit you,
  And you've nothing else to teach,
Perhaps you'll do your garden,
  And practice what you preach.

"The weeds in it are awful,
  And not a seed is sown;
Don't come and quiz my garden
  Before you've done your own."
And then she stood and waited
Till I went out of sight;
And the worst is, I am thinking
  Perhaps Matilda's right.

—N. Y. Christian Advocate.

Helping Mother.

They sat upon the doorstep, five dejected little figures. Millie, the eldest, was on the verge of tears, but she wisely checked them; experience had made her wise. She knew if she cried the rest were all sure to join in the chorus.

"I don't know what we are going to do," she said, "mother is awful sick and doctor says she must be still a week, anyhow. There ain't much to eat in the house, and I counted the money in her purse to make sure just what we had."

"How much was there?" asked Ben, in a hushed tone, his eyes big with alarm as the proposition loomed up before him.

"Just thirty-nine cents, and nothing more coming in with the sewing stopped."

"Couldn't we pray, Millie?" suggested little Bessie, leaning over, her elbow on her sister's knee

"Yes, couldn't we pray?" said the other children, eagerly.

"Yes, we could pray," said Millie, with wisdom beyond her years. "Mother says we must never forget to pray, but that we could answer a great many of our own prayers if we tried hard enough."

"Then what are we going to do?" said Ben, in a dejected tone. Ben was always willing enough to follow a leader but was utterly lacking in executive ability; he had to be directed first and started on the way.

Millie had her hands buried in a confusion of dark curls, and her brown eyes had a far-away look in them. The rest of the children knew better than to disturb Millie when she was thinking; they looked at her in awed silence, awaiting results.

"I have it," she said, "I have it, but we must not tell mother till we see how it succeeds."

"You know that organ grinder that goes through here every morning. Well, he's sick, awful sick; I heard Mr. Black tell Willie Toplis he was laid up for a good month. And there is that organ standing doing nothing, with nobody to use it. We will hire it for the rest of the day, and give him half we make, and he is sure to let us have it Ben, you and Bessie go around and get it, and I will make mother comfortable, and then we will all start out."

Half an hour after Millie had made the proposition the little hand organ stood in front of the door, and the five children, as happy as they could well be under such circumstances, stood about it, their faces shining with a fresh application of soap.

"Which way shall we head?" asked Ben. He could assume quite a manly air upon occasions, and with some one to back him was really a very reliable fellow. Millie looked thoughtful.

"We can't go far from home, children, but we must get off so that mother won't be disturbed by the music, she has a dreadful headache. If we go out Royal street to Logan, she won't hear us there."

The little procession started. Millie carried the baby, Tom trotted after her, and Ben and Bessie pushed the organ.

"Oh, sister," said Ben, eagerly, "I forgot to say, he said he ain't going to charge us nothing for it, so that all We make is clear profit."

Millie shifted the baby from one arm to the other and nodded her head.

"That's one of God's answers," she said. "The baby is getting heavy, let's stop right here on the corner of Logan street, Ben."

The next moment the strains of "Onward Christian Soldiers" filled the air, and a few passers-by stopped to look at the strange sight and smiled upon them. Bessie was modestly holding Ben's hat; she had not the courage to present it openly, but looked wistfully at the spectators.

"Miss Julia, have that music stopped, it drives me mad."

"But, Mrs. Watson, come here, I never saw anything like it; there are a lot of children running it, and they are not foreigners, either."

Mrs. Watson hurried to the window, and the frown disappeared from her face as she laughed heartily.

"Go tell that girl there, the one that is overseeing the job, that I want to speak to her," she cried.

To Mrs. Watson's questions Millie gave eager answer: "They are not begging," she said, "the music was awful pretty and folks could give what they felt it was worth. If the lady liked it they could play two hours before mother needed them."

Mrs. Watson gasped; the last strains of "Onward, Christian Soldiers," had died, and "You are the only, only," was ringing in her sensitive ears.

"And your mother is sick?" she said.

"Oh, yes, lady, awful sick, and when she stops work there ain't no money coming in, and there is an awful lot of us to eat things up."

Mrs. Watson opened her purse and took out a crisp ten dollar note. "Take it and go home, we have all had enough, I think. Here, Miss Julia, go out with the girl and get something from that crowd for her. You might tell them what the music was worth to me."

Ten minutes later the procession of children again went out Royal Street. Millie, with braced shoulders, was carrying the baby with one hand, while in the other was clutched the precious money which meant so much to them all.

"Just how much have we got altogether?" whispered Bessie.

"Eleven dollars and thirty-one cents exactly. Oh, ain't God good to us, children, ain't God good to us."

"And He does answer prayer, don't He, Millie?" said Ben, taking a ragged handkerchief from his pocket and wiping the perspiration from his face.

"Yes, He answers prayer, Ben. He answers prayer, but we don't want to sit about doing nothing and let Him do it all. I guess if we help ourselves the Lord is pretty sure to help us. Bessie, you help Ben home with the organ and I'll take the babies and go and break the news to mother. I guess it ain't worth while for anybody ever to despair, that is the way it seems to me now."—Christian Intelligencer.



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Personal and News Notes.

The Rev. John T. Lewis, of Oriskany Falls, N. Y., has accepted a charge in the Diocese of Florida.

The address of the Rt. Rev. D. H. Greer, D. D., Bishop of New York, for the present is North East Harbor, Maine.

The Bishop of Louisiana preached the sermon before the graduating class of the Lecompte High School, at Lecompte, La.

The address of the Rev. F. E. Aitkins is changed from Trinity church, Michigan City, Ind., to The Church of the Advent, Boston, Mass.

A rectory has lately been purchased for Grace church, Brunswick, the central point of St. Mark's parish, Frederick and Washington counties, Md.

The Rt. Rev. W. M. Brown, D. D., left Little Rock, Ark., on June 1st for his summer home in Galion, Ohio, to remain until after General Convention.

The address of the Rev. Henry B. Lee, Jr., is changed from St. Thomas' rectory, Homstead, Baltimore, Md., to St. Paul's rectory, Weston, West Virginia.

The degree of Doctor of Divinity was conferred upon the Rev. Thompson P. Ege, of New York City, by Dickinson College, Pa., at its recent commencement.

At the commencement of the University of Denver, at which some 150 degrees were granted, the degree of LL. D. was conferred on Dean Hart, of Denver, pro honoris causa.

During the past month vested choirs have been introduced in St. Thomas' church, Hancock; Church of the Epiphany, Govans, and Trinity church, Towson—all in the Diocese of Maryland.

The Rt. Rev. E. R. Atwill, D. D., Bishop of Kansas City, has been obliged to cancel all his engagements, because of an attack of angina pectoris. It is hoped he will soon be able to resume his duties.

Miss Marion Taylor, a missionary to the Indians at Pyramid Lake Reservation, Nevada, was recently struck by an engine while crossing a bridge in Verde Canon and instantly killed. The accident was probably caused by her deafness.

The Rev. Wallace E. Rollins, of Sweet Briar College, Va., and Mrs. Rollins, having been appointed delegates to the World Missionary Conference at Edinburgh, sailed on June 8 for Liverpool. They expect to spend the summer in England.

"The sea is the symbol of separation." When our loved ones have landed on a foreign shore, what a new meaning the sea has for us, how vast its expanse, how great its distances, how sure its separation! When John was on Patmos, how far away seemed the Christians, whom he loved in the land of his labors! But with the eye of faith he saw a time when "there shall be no more sea," and nothing to separate us from God and God's people. The friends who have fallen asleep are now divided from us by the narrow sea of death, but one day we shall awake to find there is no more sea—no separation.

Cleaning House on an Ocean Liner.

When a liner has docked and the passengers have all passed down the gangplank, the officers and crew do not, as might be supposed, make a dash for their homes, there to see their families and friends and have a good time until the vessel sails on the return trip. On the contrary, about the hardest work of the ship people have then begins, for between docking and departure the liner must be thoroughly overhauled and cleaned from stem to stern, inside and out, and within the period of thirty-six hours.

The hull of the vessel must be entirely repainted; the funnels scraped and brightened with a fresh coat of color; every bit of the machinery inspected and tightened up; and even the masts and rigging looked after.

In the matter of cleaning up, it may be pointed out that in the case of a big liner the mere furbishing of the first cabin dining saloon is itself a task of no mean dimensions. Such a saloon may seat nearly five hundred guests without any "relay." The carpeting must be taken up and beaten; each table must be repolished; the floor must be cleaned until it shines like a mirror; every bit of paint or gilding must be carefully washed; all chairs are inspected and repolished; and many other odd jobs done before the saloon is again put at the disposal of passengers.

The same task must be accomplished with reference to the second dining saloon, the drawing rooms, the library, the smoking rooms, etc. Then, too, there are some four hundred staterooms, say, which must be treated in the same fashion, to say nothing of the inspection of forty bath rooms.

One of the hardest bits of work is in connection with the "furnishings." For instance, it is necessary to count, sort and check some 30,000 pieces of linen. No linen, however, is ever washed aboard. It is placed in sacks containing each from 200 to 250 pieces and sent in vans to the laundry. When it comes back the tiresome job of counting, sorting, etc., must again be gone through with.

The silverware also comes in for a good deal of attention. This may be to the number of 15,000 to 20,000 pieces. Glassware on a liner seldom numbers fewer than 25,000 to 30,000 pieces, while the number of dishes, plates, cups, etc., often reaches 60,000.

Every piece of this glass and china has to be washed and polished during the ship's "house cleaning," although they have been kept scrupulously bright during the entire voyage. Each department is in charge of an employee—one for the silver, one for the linen, one for the china, etc.—and each of these men is in turn answerable to the head steward, to whom is brought a report of the total number of pieces on hand.

Every sheet, towel, table cloth, found to be worn in any appreciable degree, is immediately discarded, for no "rags" are permitted on a first-class liner. During the course of one trip, a liner will use something like three hundred Turkish towels alone and as many as a thousand smaller ones for the first cabin people only.

In the steerage the cleaning is conducted on somewhat different lines. Everything that might be damaged by water is taken out of the steerage quarters and the hose is brought into play. Then the whole steerage is scrubbed down.—Harper's Weekly.

Dignity of All Duty.

In one of Murillo's pictures one sees the interior of a convent kitchen, but doing the work in it are not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the dresser, reaching up for plates, and there is a little cherub, running about and getting in the way, trying to help. All are so busy and working with such a will, and so refined is the work as they do it, that somehow you forget that pans are pans, and pots pots, and only think of the angels, and how very natural and beautiful kitchen work is—just what angels would do, of course, if called upon to do it. The picture is suggestive. It shows us the dignity of all duty, even in the humblest drudgery. It is the motive and the aim that alone can consecrate anything we do, and the doing of God's will is always splendid work, though it be but washing dishes or cleaning a street. The humblest duty is a bit of God's will, and shines with heavenly radiance. This ought to be an inspiration to those who live in lowly places and can do only common task-work. Do it well and as God's will, and no great man's brilliant deeds will shine more brightly than your little things in God's sight.—Glimpses Through Life's Windows.

The world is full of people who know a great deal but can not use it. They are weighed down with unavailable facts and theories, impractical knowledge. You have often met people who seem to know so much, who are so encyclopedic in their greedy absorption of facts that their general knowledge is like an enormous pack on a soldier's back, which exhausts his vitality and impedes his march. It makes them heavy of foot and clumsy in everything they do. They impress you as not being large enough to swing their load or to carry it with ease. They are like children tugging away at great pieces of furniture which they can scarcely lift.—Success.

A lady who had arranged an author's reading at her house succeeded in persuading her reluctant husband to stay home that evening to assist in receiving the guests. He stood the entertainment as long as he could—three authors, to be exact—and then made an excuse that he was going to open the front door to let in some fresh air. In the hall he found one of the servants asleep on a settee. "Wake up," he commanded, shaking the fellow roughly. "What does this mean, your being asleep out here? You must have been listening at the keyhole."—Everybody's.

SEVENTEENTH PERSONALLY CONDUCTED EXCURSION

TO NIAGARA FALLS, TORONTO, BUFFALO, PHILADELPHIA, ATLANTIC CITY AND WASHINGTON.

Benefit of Working Girls' Rooms in the Retreat for the Sick and A. P. V. A., Richmond, Va.

Ten days' trip, fare, $45.00. R. R. Ticket good for 15 days.

Same trip as above including Thousand Islands, $55.00.

Leave Richmond, July 21st. Leave Washington, July 22d.

For rest and recreation few excursions equal this. Experienced in travelling, and personal interest in each tourist assure the participants of perfect satisfaction.

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For further information apply to Mrs. Anna F. Rahm, 631 N. 8th Street; Miss Mary Norwood, 108 N. 5th Street, Phone Madison 2702; Miss Bettie Ellyson, 10 E. Franklin Street.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

MARRIED.

Miss MARY HAVERSTICK, daughter of the late Rev. and Mrs. Alexander C. Haverstick, of Annapolis, Md., and Mr. ARTHUR PERCIVAL HEYMOND, of Annapolis, Md., were married at the Church of the Incarnation, Ronceverte, West Virginia, June 11, the Rev. E. P. Dandridge officiating. The bride was given in marriage by her brother, Mr. S. Craff Haverstick, of Frostburg, Md. Mrs. George T. Brew was matron of honor; little Miss Janet Brew flower girl. The groom was accompanied by his best man, Mr. Clark Hume Thompson, of Ronceverte, W. Va. Mr. and Mrs. Heymond will be at home after the 1st of July, at their country home near Annapolis, Md.

DIED.

WHITING.—Departed this life, June 13, 1910, in the city of Baltimore, NINA CARLYLE WHITING, second daughter of George William Carlyle and Mary Anne Be Butts (Dulany) Whiting, late of Loudoun county, Va.

"There is no death, the stars go down
To rise upon some other shore,
And bright in Heaven's jeweled crown
They shine forever more."

OBITUARY.

Mrs. Thomas L. Broun.

The sweet Christian spirit of this beloved woman left its earthly abode for its heavenly home at half-past one o'clock Monday night, May 30, 1910.

Her father Col Edmund Fontaine, was for many years president of the Virginia Central Railroad, and subsequently was made the first president of the Chesapeake and Ohio Railroad. Her mother was Louisa Shackelford.

During the war between the States, she ministered to the sick and wounded Confederate soldiers at Beaver Dam, her home in Hanover county, Virginia.

On the 7th of June, 1866, she was married to Major Thomas L. Broun, in St. James' church, Richmond, by the Rev. Joshua Peterkin, assisted by Rev. Dr. Minnegerode.

Her life was spent in usefulness and devotion to her family and to her church, to benevolent and charitable works, in hospitality and sympathy to her friends and neighbors, and in aiding the poor, sick and afflicted.

Her husband, children, grand-children and others near and dear to her by kinship assembled around her casket, covered with her favorite flowers, in the room in which she died, and sang one of her best loved hymns, "Abide With Me," which she had sung on Sunday evenings in her family circle for many, many years. Rev. Dr. Roller officiated at this short service.

Her remains were taken from her home to St. John's Episcopal church, Thursday afternoon, June 2nd, where the funeral services were held by Rev. Dr. Roller, and then taken to the family burial lot in Spring Hill Cemetery, followed by her children, grand-children and other near and dear relations, and a host of loving and admiring friends amongst whom she had lived and been beloved for the past forty years.

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THE SISTER-IN-CHARGE.

RESOLUTIONS.

Whereas the Rev. Thomas Duncan, D. D., has tendered his resignation as Rector of Norwood Parish, Montgomery county, Md., on account of declining health, and

Whereas the same was accepted by the Vestry on the 3d of June, 1910, be it

Resolved, That the Vestry accepts his resignation with regret, and that they still feel deeply the loss of his association, not only as a rector, but as a man.

Resolved, That they thank him for the faithful discharge of his duties during the administration of his office as rector of the parish.

Resolved, That we cannot sever our relations with a man who has given his whole lifetime of devotion to Christianity, and who has served such a faithful and intelligent stewardship for his Master, without each and every one experiencing a keen personal loss.

Resolved, That the Vestry desire to convey to the rector their best wishes and the sincere hope that his health may soon be restored, and be it further

Resolved, That a copy of these resolutions be presented to the Rev. Dr. Thomas Duncan and also spread upon the minutes of the Vestry.

Dr. JOHN LATANE LEWIS.
M. W. OFFUTT,
JAMES DALRYMPLE,
JOHN PHILLIPS,
RICHARD C. D. HUNT,
H. J. HUNT,
F. C. WALLACE,
H. LATANE LEWIS,
Members of the Vestry.

WANTS.

WANTED—A REFINED, EDUCATED lady wishes to be companion or teach Music in lieu of board, and traveling expenses, three months. Fond of children. High testimonials. Miss B., Greenwood, Va. 1t

WANTED—A HOUSEKEEPER FOR THE Thompson Orphanage (Episcopal). Address Rev. W. J. Smith, Charlotte, N. C. 1t

WANTED—IN RETURN FOR TRAVELING expenses, a trained nurse (at leisure through July and August) will act as companion to some one going abroad. Address No. 104, care Southern Churchman. 1t

WANTED—BY EXPERIENCED LADY, position as governess for small children. English taught. References good. D. M. Wiglesworth, Blanton's, Va. 1t*

WANTED—A FRENCH CLOCK, GREEK columns and gilt dial; pendulum and French decoration. Address, with particulars, Clock Lover, 101 N. 6th St., Richmond, Virginia. 1t

WANTED—POSITION AS COMPANION, by a young Christian woman of a bright disposition. Credentials given and required. Address 102, care Southern Churchman. 11je2t

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches; modern languages, Latin and instrumental music. Best of references given. Address L. P. M., care of Southern Churchman. 11je8t*

WANTED—BY JULY 1, BY MIDDLE-aged doctor's widow, position to nurse invalid or keep house. Address No. 101, Southern Churchman. 11je5t*

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INDEPENDENCE DAY,

Rectors and Superintendents are asked to arrange for Fourth of July Offerings for the Washington Memorial Chapel, Valley Forge. Help us to complete this National memorial this year.

Send to Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa., for copies of the Catechism of Patriotism for use in your services.

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Teachers wanted for all grades School Work. Schools and private families supplied with teachers, governesses, companions. Booklet and information free.

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APPEALS.

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Object of the latter, the pension and relief of clergy, widows and orphans. About 550 beneficiaries are on our present list. 65 out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current, Pension and Relief; Permanent Funds; Special Cases, Automatic Pensions at 64. (This test is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

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Treasurer,
Church House, 12th and Walnut Streets,
Philadelphia.

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Last year

THE BOARD OF MISSIONS,

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, 7 2-10 per cent. of the the amount of money passing through its treasury.

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GOING ABROAD?

Rector and wife, experience European residence and travel, will conduct party leaving Montreal June 23. Seven countries, Passion Play, return Naples to New York, 81 days, $475.00. References. TWO places still vacant. Rector, Box 42, Marshallton, Del.

Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

MISSIONARIES WANTED.

Wanted—clergymen and laymen, both married and single, to enter society for home missionary work. Must be willing to work hard and sacrifice something for Christ's sake. Must be Evangelical; no Romanizers wanted. Small but sure support for life. Write your age and all about yourself and family. Everything strictly confidential. Address: "Rev. R. D. Worker," General Delivery, Indianapolis, Indiana. 11my2t*

The Household.

Hints for Housekeepers.

Miniature rose trees in square white French porcelain jars were the favors at a recent dinner given for a debutante. The trees had artificial stems about ten inches high, with tops of real pink roses massed close together.

The secret of the delicious ham sandwiches served at an afternoon tea last week was in the cooking of the ham and the abundance of mayonnaise used in mixing the meat. The ham had been boiled until it was brown, and then ground very fine and mixed plentifully with mayonnaise. The meat may be cooked in the oven, a thin slice being allowed to bake until it is well browned, or the meat may be fried. There is a more definite flavor about ham cooked in any of these ways than there is if it is boiled.

Shredded chicken dressed lightly with mayonnaise and served in little French rolls is popular at afternoon teas.

For a dinner fruit cocktail fill punch glasses half full of diced pineapple and oranges and top the mixture with mint ice. Lemon or orange ice may be used instead of the mint.

A shredded Spanish sweet red pepper adds flavor to creamed fish. It is especially tasty with creamed finnan haddock or any other coarse fibred fish.

Cold boiled spinach moulded in individual forms may be served with a rim of shredded lettuce as a salad. Dress lightly with oil and vinegar, and put a little mayonnaise on the top of each form.

To use up the cold boiled sweet potatoes, pare and slice them thick and fry them in butter. When they are brown sprinkle them with a little lemon juice and sugar, and let the sugar melt over them.

Sandwiches spread with quince jelly and sprinkled with minced nuts were served at an afternoon coffee the other day.

Gruyere cheese and nuts seasoned with salt and paprika make tasty sandwiches for little meals.

The children will like sandwiches which are spread with fig paste and sprinkled with ground peanuts. The figs are boiled until they can be mashed into a paste and then seasoned lightly with lemon juice.—Philadelphia Telegraph.

How to Press Flowers.

When you go to gather your flowers take a tin case or a box or basket to carry them in, that they may be kept as cool and fresh as possible. Next, you will want two flat boards, or the stiff covers of a large exercise-book might do. On one of these lay some sheets of clean blotting-paper. Spread the flowers very carefully between the sheets of blotting-paper, taking pains to show off their chief beauties and peculiarities; then lay the other board on top, and place a fairly heavy weight on it, not too heavy, or you will crush all the beauty out of the flowers. As some flowers take only a little while to press, and others take a long time, you must find out for yourselves when they are ready. When thoroughly dried, lift them very carefully on to sheets of paper, or an album, and secure them by gumming tiny strips of paper across them here and there. The names should be written against each flower.

NOW IS THE TIME.

Write for any information you may desire regarding Dyeing or Cleaning of Ladies' or Gentlemen's Clothing, Feathers, Gloves Lace Curtains, Blankets, Carpets and Rugs.

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*5.45 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.12 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*2.45 P.M. Byrd St. Sta.
†4.00 P.M. Byrd St. Sta.	*7.20 P.M. Byrd St. Sta.
‡4.15 P.M. Elba Station.	*9.00 P.M. Byrd St. Sta.
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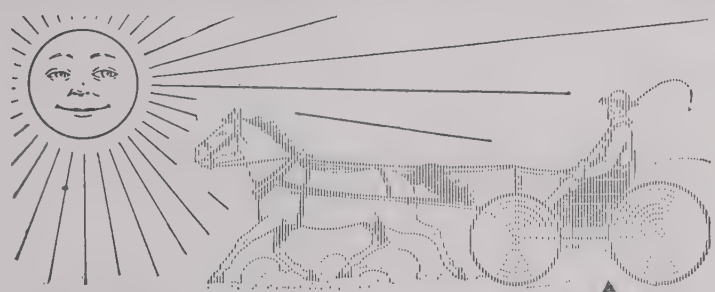
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Poverty is no dishonor; but it is extremely inconvenient. It intensifies one's appreciation of the things he cannot have.

Being in Christ, it is safe to forget the past; it is possible to be sure of the future; it is possible to be diligent in the present.—A. Maclaren.

Hear the pledge of Jesus Christ: "I will not leave you comfortless; I will come unto you. Lo! I am with you alway, even unto the end of the world.'

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

We speak of the "shadow of death"—it is only the shadow which falls on the portico as we stand knocking at the door—the next the Father's voice of welcome is heard.

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An Address Read at the Annual Meeting of the Alumni of the Theological Seminary of Virginia, June 16, 1910.

By the Rev. John J. Gravatt, D. D., of Richmond, Va.

The work of a minister of Christ is many-sided. He is a priest to offer spiritual sacrifices; a rector to direct his parish; a preacher to preach the Word; a teacher, ambassador, herald, steward, and as combining so many parts of his ministry—a pastor.

Under the theocracy of the Old Testament there was little room for the relationship between pastor and people. The political head of communities or the elders of congregations or the judges appointed by Moses, at the suggestion of Jethro, were more truly pastors than the Priests and Levites. The conception of the pastoral relation occurs, however, in the later prophets. Israel inveighs against blind watchmen and says, "They are shepherds that cannot understand; they all look to their own way, every one for his gain." More notably does Ezekiel speak, "Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them, and they were scattered because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. * * * Yea, my flock was scattered upon all the face of the earth and none did search or seek after them." Contrast with this indictment what the Christ, the ideal pastor, says about Himself: "I am the Good Shepherd," and in the Revised Version a statement which is even a little startling, "I am the Good Shepherd; and know mine own, and mine own know me, even as I know the Father and the Father knoweth Me." According to this, the intimacy between Christ and His people is the same in kind as between Christ and the Father. If this term—Poimen—be adopted by the minister of Christ—the under-shepherd—deep and tender and sacred must be its significance. "He calleth his own sheep by name and leadeth them out. When he hath put forth all his own he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." In this parable the Master draws a picture of the pastoral office. His words were not understood then, they have not been understood since. He suggests a relation most sacred and tender between the shepherd and his flock. He calls them and they know his voice. This relation is not simply of teacher and pupil, or master and servant, but of friend and friend. A large part of the work must be done through familiar and loving association and personal influence.

Says one: "We can sum up the fundamental idea of the ministry of the Church at the present day in the conception of the scriptural Poimen. Shepherd brings out the idea of pre-eminence above the rest of the Church, the dignity of the position; but at the same time it brings out also its aspect of duty, the obligation he owes to the Church, and his responsibility to the Lord of the Church; moreover, both aspects—that of dignity and that of duty—are seen united in the shepherd by the tenderest bond, the bond of love or of mutual attachment. The shepherd's dignity is not one of lordly command, but of benevolent guidance; the shepherd's duty is not one of servile herding and hireling labor, but of cherishing and tending." (Beck).

This teaching of the Master bore fruit in the Apostolic Church. While the earthly ministry of our Lord in the discharge of the pastoral office has been recently examined and studied as never before and while his conduct and teaching must furnish all the fundamental principles, the primary motives and the inspiration, yet as his ministry in human form on earth was short and within a somewhat limited circle, we must study the lives and the teaching of those whom He specially chose and commissioned to carry on His work.

In St. Paul's tender and beautiful address to the Elders of Ephesus, and in the Pastoral Epistles, we have the foundations of Pastoral Theology. It is my purpose to take St. Paul as the ideal of what a Christian is and should be under Christ. Says Bishop Talbot: "St. Paul is to us the greatest, as he is the first, example of the Christian ministry—a great preacher, a great pastor. * * * * His is the only apostolic life which we can really study from the life, and watch now and again the very "pulse of the machine." Neither the difference of scale nor even the exceptional character of his experience, forbids us, to find in him what may give us guidance for ourselves. "We need," says Bishop Lightfoot, "not only the Great Example, Himself, but we need also an example of the following of the Great Example. Such an end (can we doubt that it was a providential end?) is served by the biography and letters of St. Paul." If I may use the testimony of Matthew Arnold, "The reign of the real St. Paul is only beginning, his fundamental ideas will have an influence in the future greater than any which they have yet had—an influence proportioned to their correspondence with a number of the deepest and most permanent facts of human nature itself."

By the "facts of human nature, Matthew Arnold must mean, among other things, the great permanent needs of human nature. These a pastor must know, and these are what St. Paul so well knew. This is manifest in the conception he gives of his ministry as to the workman, those among whom he works, and the object for which he works.

"The Christian minister," as has been said, "is a workman, not a machine;" he uses instruments and he works to bring about a certain definite result. The heathen priests of the ancient world were machines, and to some extent this is true of the Jewish priests. Their work was chiefly to maintain a system of rites and ceremonies. Into the performance of their mechanical duties the higher virtues of personality rarely entered. While this may have been a concession to the immaturity of human nature (as such a system always is), the loftier spirits of the Old Testament felt that the personal element must enter more largely in, if the morals of the people are to be developed. Note the difference between the Ten Commandments and the minute directions for the punctilious discharge of certain monthly and yearly ceremonies.

The Christian religion is the true and genuine development of the religion of Elijah, Amos, Isaiah, in which there are not only lofty conceptions, but the personality of its champions. This power of personality reached its climax in the person of our Lord, and to such an extent that Christianity has been called "the religion of a person." "Jesus Christ is the Christian religion." And in varying degree the great importance of the personal element has been found in all the great spiritual teachers or workmen who preceded or followed him. This was preeminently true of St. Paul. The personal name, as it appears at the opening of every Epistle, shows us that the divine message and the divine power shall proceed largely through human personality. The Church Catechism puts the personal name in the forefront. Here is a personality, brought into definite communication with the divine. To his personal name in every Epistle save two St. Paul adds one or more descriptions of his office. He is either the apostle or servant of Jesus Christ or of Jesus Christ through the will of God. In Galatians an apostle (not from men nor through a man but through Jesus Christ). He lays stress, as we need to do to-day, upon the relation to the Divine. It is not Paul or the Apostle Paul who presumes to teach and lead, but the servant of Jesus Christ, according to the will of God. In tomorrow's ordination service, as teach-

ers and pastors will be commissioned by the Church, the question will be asked, "Do you think that you are truly called, according to the will of our Lord Jesus Christ," to this ministry?"

A workman, as an artist, must know the material with which he works. The material upon which the Christian minister has to work is human nature. In one sense this is always and everywhere the same, yet in another sense is ever varying as races, climate, traditions, religion and economic conditions may vary. It may be in the rough or partially developed state. St. Paul studied and knew human nature, as perhaps none save the Master knew it, in its different conditions. From his knowledge of Judaism, Hellenism, and the Roman Empire, he was conversant with the ideas of three worlds, and could, in the best sense, become all things to all men. He knew the people with whom he worked, what they were thinking about and the conditions and influences under which they lived. His speeches in the synagogue at Antioch to the peasants of Lycaonia and to the learned Athenians prove this; and his treatment of individuals showed his faith in the possibilities of humanity even in its unpromising condition. No man can ever do anything for or with others without this belief.

As the workman stands before his material, he must know what he is going to do with it. He must keep the model constantly before him. The eye of imagination is not always different from that of faith. St. Paul knew exactly what he wanted to accomplish, what he wished to build—with human nature. Writing to the Galatians he says: "My little children, of whom I travail in birth again until Christ be formed in you." To the Philippians he says: "Let this mind be in you which was also in Christ Jesus;" and to the Corinthians, that the body and its members are to be the body of Christ. In the Epistle to the Colossians he writes that he labors and struggles "That we may present every man perfect in Christ."

He here sets before them the standard of his Lord, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The standard of both our Lord and St. Paul is infinitely high; but if we are to succeed we must aim at what is seemingly impossible.

In these passages St. Paul has been dealing with individuals, and his object is maturity, the aim at perfection. In the Epistle to the Ephesians he has to do with them as a body or as members of the Christ: "Till we all come in the unity of the faith and of the knowledge of the Son of God into a perfect man, into the measure of the stature of the fullness of Christ." Again he defines his object and says: "That we may grow up in all things unto Him which is the head—even Christ." The individual is to grow in the body and the body is to help the individual to grow.

Never was it more necessary to emphasize this truth than now. We are met by two dangers which stand in the way of progress. On the one hand we see an individualized Christianity, which comes from a false conception of Christianity and the Church, in the work of regenerating humanity. This leaves unsanctified and unconsecrated many faculties and powers which should be used in the larger service of Christ, and often results in a narrow parochialism, prevalent to-day.

On the other hand a heresy threatens us with an improvement of society as an organization, without regard to the improvement of the individual or of individual responsibility. St. Paul keeps these well-balanced. Christ must be formed in each individual; he must grow in the likeness of Christ and his perfection must be measured by the fulness of Christ. He alone is the ideal. It is because of these teachings and examples of the pastoral office that the Church says to those about to go forth with her authority, as we will hear to-morrow: "Ye have heard, Brethren, in the holy lessons taken out of the Gospel and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again, we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance, into how high a dignity and to how weighty an office and charge ye are called: That is to say, to be watchmen and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world that they may be saved through Christ forever."

Have always, therefore, printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve, is his spouse, and his body. And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labor, your care and diligence until ye have done all that lieth in you, according to your bounden duty, to bring such as are or shall be committed to your charge into that agreement in the faith, and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life."

One can be but struck with how much this solemn charge in the most solemn moments of one's life has to do with the pastoral office. Under these instructions men have gone forth from these sacred walls and this School of the Prophets as well as from elsewhere, to do valiant service for Christ in seeking the lost, in ministering to the sick and distressed, and in leading souls to Him as the only Saviour.

The city in which the writer lives has a rich heritage in those who have ministered there. A Minnigerode, a Peterkin, Dashiell and Weddell and others in our Church; while in other branches of the Church there have been a Hoge, and Duncan and Burrows. Among these have been scholars and brilliant preachers, but, I am sure, my brethren who labor in that city will bear out the assertion that, with credit to all and dishonor to none, there is none whose work and influence will outlast that of Dr. Joshua Peterkin. He was a sound, clear and faithful preacher of the Word, but he was, beyond all else, a pastor. I venture the statement, that well nigh all the ministers in Richmond, of every name, come in touch with his influence. "His works do follow him." Such has been the work of the faithful minister when he was a welcome guest in every house, and was regarded as the parson, or the person of the community.

From observation and experience we know conditions have changed somewhat; hence the way in which the subject of this essay is stated. What has caused this change? As briefly as I may, let me state what seems to me to be some of the causes:

a. The people are better educated; they read papers and magazines at least, and attend public lectures, and the clergyman is no longer regarded as an encyclopedia and an authority on all subjects.

b. The old and vexed question of keeping study and pastoral work balanced.

c. Modern architecture and modern customs are not conducive to pastoral work. The lower floor of the home is practically all one, and there is little or no privacy; and it is not easy or perhaps wise to attempt to have prayers with the family under such circumstances. Five o'clock teas and bridge-whist parties often interfere. The men, in this commercial age, are seldom found at home except in the evening, if then, when the clergyman often has engagements of one kind or another.

d. Some physicians and trained nurses, with all the good they do, make this mistake, that the pastor with others is forbidden to enter the room of the patient and thus unconsciously they do much to build up Christian science "so-called."

e. Our modern life is so migratory that home attachment and life are not what they were. People move from place to place, without letters of transfer and are lost to all pastoral touch and to the Church.

f. Too often the pastor is not sent for until the party is about to die. He and the undertaker are associated together and expected to come about the same time.

g. The tendency of the institutional church is to make of clergymen servers of tables rather than spiritual pastors. It is always easier to state problems than to give the solution of them; to find difficulties rather than the remedy for them. Let us, however, apply ourselves to the more difficult part of our task and take these hindrances in order, passing over the last:

a. Owing to the better education of the people the clergyman is no longer the authority on all subjects. While this may be a loss in some directions, it should be a distinct gain in others. In this day of specialties it should make his legitimate work stand out more prominently and make him a greater authority in his own line. The people, I believe, are looking to him for clear thinking and wise judgment about things religious. Indeed, there is a danger of their doing this too much, of their depending upon him for religious thought and knowledge as one does upon a specialist in law or medicine. The pastor, if he is to hold his own, must turn all this to good account and be able to give a reason for the hope that is in him, and to guide those aright who seek guidance at his hands.

b. How to keep pulpit and pastoral work balanced?

This is nothing new. It has always caused the conscientious minister much concern. He is and must be a preacher of the word. "Go preach," is an all-important part of the commission. To preach so as to instruct and edify the people he must have time to study. The pulpit is his throne; it is there

he wields his scepter. But is not the temptation some times great to be king rather than shepherd, to cultivate our intellectual gifts, which may be a selfish act; to yield to pleasures of study and public applause, rather than to seek out the lost, weary, lonely and sick sheep? After all and more particularly in this age must we not know men and what they are thinking about, to make our preaching effective? An applied Christianity is the crying need of this day. We must apply the great principles taught by Christ to the lives and conduct of the men of to-day and to the problems perplexing them to-day. To do this we must know the men and their difficulties. The physician does not prescribe for the patient until he diagnoses the case and studies the symptoms. These things we cannot learn in the public service, but alone in the private, personal, sympathetic touch with the people. The sheep should know our voice. Otherwise we may preach, if able so to do, beautiful sermons on theological or civic subjects, but they may simply be as "sounding brass or a tinkling cymbal." They will not meet the spiritual needs of the hearers, will not feed the sheep, will not help over difficult places, and may not lead to better conduct or bind up bleeding hearts. In addition to this, if the pulpit, our throne, is to be steady and firm, it must be rooted in the affections of the people. This can come only from personal and loving contact between them and their pastor. Frequently the sheep say we do not know his voice save in the pulpit. To love him they must "know him."

Dr. William M. Taylor, in speaking to the students of the New Haven Theological School, said: "You will make a great mistake if you undervalue the visitation of your people. The pulpit is your throne, no doubt, but then a throne is stable as it rests on the affections of the people, and to get their affections you must visit them in their dwellings."

Dr. John Hall on a similar occasion said: "Pains should be taken that nothing prevents your pastoral visits. It is very necessary for you to know the people in their homes and for the people to know you. The little children and the young people should know you. The men should know you. Do not begrudge the time thus spent. In freely conversing with humble people you will get side-lights or particular testimony that will make you a stronger man and a better minister for many a day to come."

"Acquaint yourselves," said the pious and practical Matthew Henry, "with the state of your people's souls—their temptation, their infirmities. You will then know the better how to preach to them." "The true portrait of a Christian pastor" says the spiritual Bridges, "is that of a parent walking among his children—maintaining, indeed, the authority and reverence, but carefully securing along with it the love and confidence that belongs to this endearing relation." "The house-going priest makes the Church-going people."

Poor preaching is condoned in a good pastor, and good preaching loses its power in a poor pastor. How thoroughly St. Paul, the great preacher, knew the people, their conditions and what they were thinking about! How he addressed himself to these, drawing illustrations as did the Master from the things around them. Brethren, if we would restore the pastoral office to its rightful place we must give it higher place in our own minds and devote more time and work to it.

c. The third hindrance mentioned above comes from modern customs, etc.

So often we feel that our visiting amounts to so little, it is so perfunctory and there is so little of the pastoral nature in it. We so seldom have a chance to read the Word and have prayers with the family. All of this is doubtless true. In the old days, we are told, that the pastor came and the children were brought in, nolens volens, to be catechised and to attend prayers. While this gave the minister great authority, yet human nature being human nature, how the children, even then, dreaded his coming and wished he were somewhere else. Because we cannot, under changed conditions, always catechise the children, or have family prayers, and while we cannot always, like Abraham's servant at Padan Aram, tell our errand or do what we have come to do, we must not cease going. Whether engaged in five o'clock teas or excited over bridge-whist, people are glad that we remember them, and the wise pastor will relieve any awkwardness under these circumstances. Where people fail to see us the responsibility is on them; they realize it, in most cases, and will apologize when they meet us. If only we leave a card we must continue to go, for even in this way families have been won to the Church and for Christ. In many cases we can talk with people about the things in which they are interested and lead them on to higher things, as did the Master with the Woman of Samaria. And where there is no religious service or little religious conversation—for it is unwise to force these things on people, as says Dr. Bushnell, "Have it as a law never to put force upon the human mind, or try to make it believe, because it spoils the mind's integrity, and when that is gone, what power of advance for the truth is left?" Yet we should let people feel that the pastor has called.

The difficulty of finding men at home is serious. When we call in the day they are at business, and in the evening we are engaged in meetings of one kind and another. There is, however, a way of overcoming this. As never before, clergymen are brought in contact with other men (for the clergyman must not lose his manhood in the ecclesiastic), in various committes and societies. Organizations for business and fraternal purposes elect, of their own volition, clergymen as chaplains and desire their presence. This natural, healthy contact should always be encouraged and can be turned to good account. A word of greeting on the street or a discreet visit of a few minutes to the office will often be more valued than a visit to the home. It is personal to him. Tact or consecrated common sense should have large place here. The house visit is often received as intended for the wife and children. Men like to be recognized. The Laymen's Missionary Movement—one of the most remarkable in the history of the Church—brings laymen and clergymen in the closest and the most helpful touch, one with another, and promises great things for the upbuilding of the Kingdom. By taking hold of all these things we can do much to give the pastoral office its rightful place. A word fitly spoken is like apples of gold in baskets of silver.

d. We have all doubtless experienced the difficulty of seeing the sick by being told that the orders of the physician or trained nurse forbid it.

We can realize that there are times when a patient should be kept absolutely quiet. We also know that some ministers with more zeal than discretion, may unduly excite the patient. Yet we feel that some physicians and trained nurses, who do and are capable of doing so much good for humanity, make a great mistake in not to use more discretion in this matter.

Unconsciously, by excluding the pastor from the sick room they are doing much to build up Christian Science, so-called. The wise pastor should work with the physician, and can help him, by quieting and soothing the patient's mind. The relation between mind and body is so close, that they act and react one on the other. It would be interesting, indeed, if the pastors before me could tell of their experiences in ministering to minds diseased, of the quieting of nerves, the binding up of hearts and soothing of feelings. Men about to undergo serious surgical operations, naturally excited and nervous, have been quieted and comforted by the kindly offices of the pastor—perhaps with the administration of the Holy Communion—and all this has helped to make the operation successful.

The Emmanuel Movement—which should be most sanely used—works along these lines with people without organic troubles. It helps to carry out the instruction in one of the exhortations in the Communion Office: "If there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness." This is the work of the pastor; and this, I understand, the Emmanuel Movement, sanely worked, strives, by gaining the confidence of the patient and by suggestion and advice, to do. While this Movement may not be repeated in many places, yet it will emphasize the need of the pastoral office, the world over, and help to give it its proper place.

I desire to say—and it is only proper that I should—that there are physicians in my home city, as doubtless elsewhere, who have standing orders that the pastor must be admitted to the sick room.

e. The migratory conditions of to-day interferes much with pastoral work. People are constantly moving from place to place and are practically identified with no church. From ignorance, or sentiment or other reasons, they do not procure from the parish they are leaving, the letter of transfer which the Canon makes it the duty of the laymen to get. As a result they drift from place to place with no living touch with any church or congregation, and so are lost to the pastor and the pastor to them. In every city there are doubtless hundreds of people in this homeless condition. In this matter, as in others of a vital nature, sentiment should not rule, but laymen moving to a new place should take their letters of transfer and deposit them with some rector, and thus at once establish relations with him as their pastor. This is immensely important and would do much to help pastor and people.

f. In many places the pastor's coming means that the party is expected to die; he is to prepare the way for the undertaker.

They are associated together. In the city where I work, it was once the

custom for the minister and the undertaker to march side by side up the aisle of the church, in front of the coffin, and to ride in the same hack to the cemetery. This may have helped there to emphasize this unfortunate impression. Fortunately the ministers of every name got together and kindly and politely suggested to the undertakers that the service was in the charge of the minister and mildly requested that whenever possible, a separate carriage be provided for him in which to drive to the cemetery. So far this has been pleasantly solved, and we hope it may help to relieve an impression which still exists. Not long since I heard indirectly of the illness of a young man in my congregation. I went to see about him, and asked the mother why she did not let me know. She, with tears in her eyes, said, "I wanted to do it, but the doctor would not let me, saying it has not come to that yet." If people are accustomed to seeing their pastor in joy and in sorrow, why should his coming mean death? Why should he suggest it as much as the physician? Let us be with our people more in the things of life; let our contact be more natural and healthy, and our presence will not of necessity suggest death.

In the work of the pastor, sympathy with, not for people, is a pre-requisite. How deeply all of us realize this, and how it tears our very heart strings, while it gives joy at the same time to know that we are helping others to bear a load. A young man very ill and not expected to live—indeed friends had gathered about what they thought was his death-bed—expressed the desire to see a given clergymen. So soon as informed of this the clergyman went; the young man quickly got the people out of the room, and when alone with the minister, proceeded to unbosom himself and to tell of a terrible burden he was carrying. The minister counseled and advised and prayed. Light came to the man in all his darkness. He "cast his burden upon the Lord," believing He would sustain him. Wonderful relief came to mind and body. His days were prolonged. And this was not the work of a Christian Scientist, but of an ordinary pastor. When told by the minister how glad he was to come to him, and asked how it was he wished to see him, not having known him, and having had other connections, the man said: "You did not know me, but I have passed you on the street and felt there is a man who will sympathize with me."

Again, people must have confidence in us and must feel that we are their best friends; otherwise they will not come to us with their troubles, their wrong-doing and doubts. Were the lips of all these ministers of Christ here to-day unsealed, what could they not tell of consciences relieved, of burdens removed, of feet turned in the right way, of property restored manyfold, of peace and happiness to shattered homes, of reconciliations brought —and all these the work of the pastor, and in many cases through confidence begotten by long pastorates.

The pastor should be a man of large faith; of faith in God and "in the Gospel of Christ, as the power of God unto salvation." He should not minimize sin and consider it a good-natured mistake, as is the tendency with some, but to recognize its enormity, to know the strength of the enemy, and to believe in his legitimate weapons of warfare. He should also have faith in people with all their weakness. He should look for the best, not always the worst in them. No pessimist can ever be a leader of men. Like St. Paul, there should be a model set before him and he must believe it can be reached. There should be an enthusiasm for humanity as seen in Christ and made possible for man through His resurrection and ascension. While it may take it to its lowest depths in repentance, there is nothing that so exalts humanity and lifts it to the highest heights as Christianity.

Think of the Anglo-Saxon people, so rude and barbarous a few hundred years ago; now under the training of Christianity, so powerful that they control one-third of the world's territory and one-fourth of the world's population. Think of individual souls redeemed from sin and saved to lives of holiness here and to be "joint heirs with Christ" in the world to come. In the midst of discouragements there is so much to inspire the Christian pastor to greater work for the Master. Said Mr. Webster: "If you work upon marble it will perish; if you work upon brass, time will efface it; if you build temples, they will crumble to the dust; but if you work upon human minds, if you inspire them with pure principles, and with all that is pure in conduct and great in thought, you are working upon that which cannot perish and which may brighten and brighten to all eternity.

The great motive power is love—love to God and love to man. When the risen Lord thrice asked Simon, son of John, "Lovest thou me," and the answer came, "Yea, Lord, thou knowest that I love thee," he then said, "Feed my lanms," "Tend my sheep." The love that Christ has to us which begets our love to Him, should, as with St. Paul, constrain us. Then, too, as a result from this we must have a love, a passion for souls. Not an enthusiasm for humanity only, but a love for individual souls. How true this was with the Christ? Though he "loved the world, yet each soul can feel "he loved me and gave himself for me." St. Paul said, "Owe no man anything but to love on another." "Love is a perpetual and inexhaustible debt—always due." What a power this was in his ministry? To the Philippians he could say, "God is my witness, how I yearn after you all in the heart of Jesus Christ! my brethren beloved and longed for." "Our mouth is opened unto you, O Corinthians, our heart is enlarged." "I will gladly spend and be spent for your souls." Without this all else will be vain—all brilliant preaching—all faith so great as to remove mountains, all knowledge and all sacrifice will be as nothing—declares the Apostle. With it all may be useful. Work will be a joy. It is a sweet thing to work for those we love. And people soon learn whether we love them or not. When they realize that our service comes from love, men will not say, as has recently been said, that "The Ministry is a trades-union" whose chief anxieties are for the protection of its privileges and the maintenance or increase of the incomes of its members." What an answer to this charge is found in St. Paul's farewell address to the Elders of Ephesus: "I kept back nothing that was profitable, and have taught you publicly and from house to house, and now though bonds await him, nothing moves him, and he counts not his life dear unto himself, that he might finish his course with joy, and the ministry which he has received of the Lord Jesus. "Take heed," he says, "therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God, which he hath purchased with his own blood." I have coveted no man's silver, gold or apparel." And what a picture we have here at Miletus of the pastor in loving relations with his people! "And when he had thus spoken he kneeled down and prayed with them all. And they all wept sore and fell on Paul's neck and kissed him."

The last great requisite of the pastor of which I shall speak is prayer. One's prayers are a revelation of himself; of his faith in God and of the conception of himself and of others. Surely the Christian pastor cannot begin or continue his great work without prayer. In the great sacerdotal prayer, the Christ prays that the Father would keep his disciples from the evil. "Sanctify them through the truth; thy word is truth." "That they all may be one, as thou Father art in me, and I in thee, that they all may be one in us, that the world may believe that thou hast sent me." To the Colossians St. Paul, after hearing of their love in the Spirit, says: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light." When we pray after this manner for our people, we lift them up, as it were, into the great purpose of the Divine. How changed is our attitude to those for whom we pray! And work for, and with them is altogether a more sacred thing. In the great Laymen's Congress in Chicago, the other day, Bishop Woodcock said: "Prayer changes our will to the will of God. Prayer is not to drag God down to our way and wishes, but to lift us up to God's will and purpose. Prayer is to keep us fit and ready for God's uses. Work without prayer is presumption, and prayer without work is sacrilege."

I have thus striven to set before you the Pastoral Office as it was and as it should be—a great and pressing need of to-day. I have not done this as an expert, but as a learner with many of you.

We cannot, brethren of the Alumni, all be brilliant preachers, but we may and can be faithful, earnest and loving pastors. We may not have the intellectual relish of great thoughts or the exhilaration of well-turned sentences, but we can have the incomparable thrill and joy of leading individual souls to Christ, "and when the Chief Shepherd shall appear ye (we) shall receive a crown of glory that fadeth not away."

There are persons who cultivate the habit of searching for flaws in the character and conduct of their fellow-beings. And, verily, they have their reward. They find what they look for. They more and more approach the point where they can see nothing else but the seamy side of human nature; they become more and more morbid, suspicious and misanthropic. They sow as they reap. How deep is the meaning of that saying of the apostle, "Whatsoever a man soweth, that shall he also reap!"

Letters to the Editor.

The Bishop of Long Island Opposed to the Preamble.

Mr. Editor: In the issue of the Southern Churchman, I see a list of the Bishops who are for and against the Preamble. I am sorry not to see my name on the list of those who are opposed to it, and I am taking the liberty of sending to you two convention addresses, in both of which I have spoken decidedly against the Preamble. May I add that I read with pleasure the article that was published some weeks ago upon the Preamble in the Southern Churchman and I congratulate you upon it. The Preamble seems to be more likely to create mischief than any one subject we have had for years, and I hope that the next General Convention will entirely reject it.

FREDERICK BURGESS,
Bishop of Long Island.
See House, Garden City, June 18.

The Proposed Preamble to the Constitution.

Mr. Editor: I have just been reading your article in the issue of April 9, in which you state your objections to the ratification of the Preamble to the Constitution by the approaching General Convention; and I would like, with your permission, to make brief reply to the same.

1. You say "the adoption of any Preamble to the Constitution at all is a serious departure from precedent." I hold on the contrary that the omission of a Preamble by the framers of our Constitution in 1789 was a departure from precedent. They had before them an illustrious precedent in the Constitution of the United States, which had a Preamble setting forth succinctly the purposes intended to be subserved in the ordination of that instrument.

2. You urge that the adoption of the Preamble would "put the Fundamentals of the Faith on the same footing as other legislative enactments, to be amended, altered or repealed by any two consecutive General Conventions." But, my dear Editor, Fundamentals of the Faith are already subject to amendment by any two consecutive General Conventions; for Article X of the Constitution as it now stands affirms the power of the General Convention to amend, or alter, or add to the Book of Common Prayer, or any part of the same, including the Articles of Religion. The danger which you deprecate, if it is danger, already exists without the proposed Preamble.

3. You ask, "Why 'this American Church' in the Preamble, and 'the Protestant Episcopal Church' elsewhere in documents and standards? Why not at least consistency in name?"

I reply there would be perfect consistency in name, if the Preamble were adopted. It begins "This American Church"—and if the reader asks "What Church is intended?" the answer is before him on the title page of the Constitution, where it is defined as the Protestant Episcopal Church." Moreover, the Constitution itself in Article VIII requires every Bishop, Priest and Deacon to promise conformity to "The Protestant Episcopal Church." No, Mr. Editor, This proposed Preamble does not change the name of our Church, and it is illogical to make such a claim. It is also unfair to the memory and the attitude of Dr. Huntington. People write as if the language were "The American Church," not "This American Church." Surely the Protestant Episcopal Church is American!

4. The objection to the statement that our Church was "planted in Virginia by representatives of the Ancient Church of England" is, I must confess, incomprehensible to me. Certainly this Church of ours is not indigenous to the American soil. It was brought here and planted in Virginia, and the men who brought it were representatives of the Church of England. The plant itself was an offshoot of the Church of England, as that was of the primitive Church.

5. You object again to the statement that "the Catholic Creeds, to wit, the Apostles' Creed and the Nicene Creed" are "sufficient statements of the Christian faith." This you consider "a dangerously insufficient statement." But that is what the United Episcopate of our own Church and the Church of England affirmed at Lambeth many years ago. All these years we have stood before the world upon that platform. Why should we now draw back from it? You think it implies that nothing more is to be required of candidates for Holy Orders. But how could any man think so, while the Constitution itself, in Article X, requires that the Book of Common Prayer, the Ordinal and the Articles of Religion shall be the standards in this Church?

The adoption of the Preamble would not alter one jot or tittle of the requirements for ordination as they now exist.

6. You object to the clause "Maintaining the Orders of the Sacred Ministry in such form as from the Apostles' times they have been continued." You think it "a vague and indefinite statement," which "will lead to endless controversy." But why? The Constitution must be interpreted as a whole. One part throws light upon another part. Article X, by establishing the Ordinal, makes that the standard of our doctrine, and shows "in what form" "the Orders of the Ministry have been" continued from the Apostles' time."

7. You raise a similar objection to the phrase "Reverently conserving the sacraments ordained by Christ himself." You say the Preamble absolutely ignores the Prayer Book and all its teachings." How strange an objection in face of the fact that the Constitution, of which the Preamble will be a part if adopted, establishes the Book of Common Prayer and all its teachings!

8. Once more you object to the words "duly baptized." "Who is to interpret them?" you ask. I answer, does not every parochial clergyman have to decide over and over again whether certain persons are "duly baptized" or no, when he is preparing them for confirmation? They have been baptized; but is their baptism valid? Must it be considered void, or accepted as sufficient?

Much of the criticism of the Preamble arises from the failure to observe its purpose, which is to give to the world a very brief, general statement of the Fundamentals of the Faith and Order. It makes no pretence to complete doctrinal statements. All that is fair to require is, that it should not be inconsistent with the definition of doctrine and practice contained in the standards of the Church. Nobody expects to find in the Preamble to the Constitution of the United States an enumeration of the powers of Congress, or of the executive, or of the Supreme Courts. Why should we expect to find in the Preamble to the Constitution of our Church all the doctrinal definitions contained in the Catechism and the Ordinal and the Articles.

I do not wish to pledge myself to vote for the proposed Preamble, but I must have better reasons for withholding my vote than I find in the arguments which I have examined above.

RANDOLPH H. MCKIM.
Monterey, June 17, 1910.

Church Intelligence.

CALENDAR.

June.

1—Wednesday.
5—Second Sunday after Trinity.
11—St. Barnabas' Day.
12—Third Sunday after Trinity.
19—Fourth Sunday after Trinity.
24—St. John Baptist's Day.
26—Fifth Sunday after Trinity.
29—St Peter's Day.

Collect for Fifth Sunday After Trinity.

Grant, O Lord, we beseech Thee, that the course of this world may be so peacefully ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

Collect for St. Peter's Day.

O Almighty God, who by Thy Son Jesus Christ didst give to Thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed Thy flock; make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. Amen.

Foreign.

From "The Record."

The World Missionary Conference.

It is hardly too much to say that the mind of the whole of Protestant Christendom will be centred upon Edinburgh next week. The World Missionary Conference, which opens there on Tuesday, promises to mark an epoch in the history of Missions, and we believe that its influence will be felt quite as much upon the Church at home as upon the field abroad. Indeed, we are not sure that the real missionary problem is not a home rather than a foreign problem. The one great question before the Church to-day is, How best may it fufill its Lord's command? No doubt there is much, very much, we have to learn in regard to the methods best adapted for making the work in the field efficient and effective, and a gathering of missionary experts should have much to teach us about the science of Missions; but we repeat that there is a question to be considered which claims priority. Our methods of work may be faultless, but what profit is it if we are unable to find either the money or the workers to put those methods into practice? It cannot be said that any Church, except perhaps the Moravian Church, has yet

attained to anything like an adequate appreciation of its missionary responsibility. We know that the doors of the non-Christian world are more widely open than they have ever been before; the "cry as of pain" which comes to us from afar has never been more persistent or more urgent; the Divine command "Go ye" has never been more plainly heard; and yet the Christian Church hesitates to make response. Is it not time that we considered our ways? We have a glorious heritage; we live in a dispensation of high and holy privilege, and we are content—that is the pity of it—to accept these blessings without giving any serious attention to the great responsibility which they entail upon us. Will the outcome of the Edinburgh Conference be to change all this? We cannot tell. We know that many eyes are turned towards it in the strong hope that they may see new visions, and we trust that from it such a light may shine as will completely change the Church's outlook. The Church needs a new vision and a new spirit, even more than new methods. Methods may become mere mechanics, but spirit and vision mean life.

The Conference has set before itself a great programme—greater perhaps than can be usefully accomplished. Yet it will be remembered that in the main the assembly will be an assembly of experts. The missionary delegates number about 1,200; men and women chosen because of their zeal on behalf of Missions and their intimate acquaintance with missionary problems. Nor will they come to the Conference unprepared. There have been issuing from the press during the last few weeks the reports of the various commissions, and these will be in the hands of delegates before the Conference opens. The prospect, therefore, of intelligent discussion is hopeful, and the whole Church will await with eagerness the conclusions which may be reached. It can hardly be doubted, however, that the Conference will follow the leading of the reports. Indeed, if no Conference were held at all, the Church would still have in these reports a mine of missionary wealth at once rich, true and abiding.

It will take a long time to exhaust their treasures; men will dig into them again and again, and each time will bring forth some new gem which they will be able to use in the Master's service. To speak in more commonplace language, these reports, it may be said, abound in information which cannot be obtained elsewhere. They are eight in number, and represent the work of as many Commissions. Each Commission did its work most thoroughly. Material was collected from the mission field. As an example of the methods pursued, we may refer to Commission IV., which dealt with "The Missionary Message to Non-Christian Religions." Papers were received from nearly two hundred of the ablest missionary workers throughout the world, and as the Commission included among its members some of the most distinguished scholars and theologians of the present day it will be seen that the work of sifting, arranging, and presenting this material in a useful form was in most competent hands. What is true of this Commission is true also of the other seven, and it may, therefore, safely be concluded that in these volumes we have material of extraordinary interest and value. The thoroughness with which the work has been accomplished is beyond all praise, and the reports cover practically the whole field of missionary inquiry. The Commission which dealt with the subject of "Carrying the Gospel to all the Non-Christian World" received material from the mission field greater in bulk than that obtained by any other, and the report will be found to be strong in its recommendations upon questions of missionary policy and strategy. From the work of evangelization we pass naturally to the problems associated with the growth of native Churches. The Commission on "The Church in the Mission Field" obtained special information from Japan, China, and India; and the report contains an examination of the subject more thorough and more comprehensive than anything yet attempted. Next in order comes the report of the Commission on "Education in relation to the Christianization of National Life," and here again we have one of the most difficult of problems dealt with in an altogether fresh light. "The Missionary Message in relation to Non-Christian Religions" is a subject upon which the conflict of opinion has hitherto been strongly marked, but the report of the Commission gives guidance and suggestion which will be of infinite value to the worker in the field as well as to responsible authorities at home. The Commission on the "Preparation of Missionaries" had a most difficult task, but the conclusions arrived at, particularly in regard to the training of European missionaries living among Oriental peoples, will carry great weight. Perhaps the most interesting report to those not yet in the field will be that which deals with "The Home Base of Missions." It covers the widest possible scope, and lays down suggestions which, if carried into effect, must bear good fruit. The report of Commission VII. is so fully discussed elsewhere in our columns that we pass to the eighth and last report, that dealing with "Co-operation and the Promotion of Unity." The hindrance of our "unhappy divisions" is felt acutely in the mission field; and the report, while not being unduly optimistic, lays down principles the working out of which would do much to bring about common action.

The Conference itself is an object-lesson in Christian unity. Never before in modern times has there been gathered together for one common purpose so many men of such diverse views on vital questions affecting our holy religion as will meet in Edinburgh next week. All schools of thought within the English Church will be represented there, and they will meet every variety of those whom we call our "separated brethren." America is sending representatives of many opinions, from Episcopalians to Seventh-day Adventists; whilst the Continental contingent will also exhibit a large variety. Yet amid diversity there will be unity. Is there no significance in this common meeting? It testifies to the yearning that exists throughout the Christian Church for a deeper realization of that unity in Christ which is our common heritage. The Conference is a great opportunity. Will it be, can it be, used to the full? The answer to these questions depends upon prayer. This great gathering must be much on our hearts during the coming days. The Holy Spirit's guidance and blessing will be given to it in answer to prayer; and if His be the all-pervading influence we may look to the World Missionary Conference as the means which shall recall the whole Church to the one great duty which lies before it, that of winning the world for Christ.

American.

THEOLOGICAL SEMINARY IN VIRGINIA.

Commencement and Alumni Day.

The exercises incident to the close of the 87th annual session of the Theological Seminary in Virginia took place in the chapel at ten o'clock on Thursday morning, June 16. The president, Bishop Gibson, together with the faculty and members of the senior class, marched from Aspinwall Hall to the chapel, and took their seats in the choir, the president and professors being vested in their gowns and hoods. The exercises opened with the singing of the 280th hymn, "God of the prophets, bless the prophets' sons," and prayer by the president. The essays were then read as follows, by three members of the senior class: "The Socialism of Maurice and Kingsley," by Joseph Todhunter Ware, B. A., of the Diocese of Maryland; "The Kingdom of God," by Thomas K. Nelson, M. A., of the Diocese of Virginia, and "The Dissolution of the Monasteries," by Karl M. Block, B. A., of the Diocese of Washington.

The middle and senior classes of next session were then announced, the middle class consisting of the following members: Josiah Tidball Carter, James Harry Garner, B. A., Paul Micou, M. A., and Edwin Anderson Penick, Jr., A. M. The senior class is as follows: Edward Ryant Dyer, A. B., Walter Griffith Harter, Horace Dwight Martin, Robert Theodore Phillips, B. A., Clarence Herbert Reese, Walter White Reid, Jr., Robert Lee Strider, M. A., John Hanckel Taylor, B. A., Joseph Edmund Thompson, A. B., and Haywood Lewis Winter.

Certificates were next delivered to the following gentlemen—two special students and the rest members of the senior class who were dispensed from the study of Hebrew: Special students taking a two years' course in the English departments—Kenneth Leigh Houlder and Herbert Stabler Osburn; members of the senior class dispensed from Hebrew—Henry Pindell Manning, Herbert Frederick Schroeter, Charles Tinsley Warner, John Durham Wing, Jr.; students of the senior class dispensed form Hebrew and Greek—William Hudson Crumpston and Frederick Albert Ernest Warren.

The following having completed the full course of the seminary were declared graduates and received their diplomas—Karl Morgan Block, A. B., of the Diocese of Washington; Charles Clarence Durkee, A. B., of the Diocese of Virginia; Jacob Haller Gibboney, Jr., A. B., of the Diocese of Southern Virginia; Robert Archer Goodwin, Jr., M. A., of the Diocese of Virginia; Edgar William Halleck, of the Diocese of West Virginia; Hugh Burns McCready Jamison, of the Missionary District of Idaho; Edmund Lucien Malone, of the Diocese of East Carolina; Henry Howard Marsden, of the Diocese of Oregon; Thomas Kinloch Nelson, M. A., of the Diocese of Virginia; Oscar DeWolfe Randolph, A. B., of the Diocese of Virginia, Joseph Todhunter Ware, A. B., of the Diocese of Maryland; Edmund Lee Woodward, M. A., M. D., of the Missionary District of Hankow, China, and George England Zachary, of the Diocese of Virginia.

The names of the members of the senior class who had attained the required standard for the degree of Bache-

lor in Divinity and are now recommended to the board of trustees for that degree, were then read out by the president: Karl Morgan Block, A. B., Robert Archer Goodwin, Jr., M. A., Thomas Kinloch Nelson, M. A., Joseph Todhunter Ware, A. B., and Edmund Lee Woodward, M. A., M. D.

The president then announced that the Rev. Robert Evans Browning, B. A,. of Shanghai, China, and the Rev. Edmund Lee Woodward, M. A., M. D., having complied with the requirements, were now declared Bachelors in Divinity of this Seminary. The Rev. Robert Evans Browning is a member of the class of 1907 and the Rev. Edmund Lee Woodward, though belonging to the present graduating class, was ordained to the diaconate last September and to the priesthood last Friday, so as he had written the required thesis he became eligible for the degree at this commencement. The Rev. Robert E. Browning was not eligible until this year for the degree, because he had deferred writing his thesis.

A telegram from the Rev. Professor Berryman Green, D. D., to the senior class was received and read by Bishop Gibson. It stated his deep regret at his enforced absence on account of sickness, and bore his congratulations for the successful termination of their work and his best wishes for that upon which they were entering.

The address to the graduating class was delivered by the Rev. S. Scollay Moore, D. D., of Parkersburg, West Virginia. It was practical, full of wise counsel, spiritual and earnest in its tone, and could not fail to be helpful to the young men who had completed their Seminary courses and were now ready to go forth to the higher work of the sacred ministry. On the conclusion of the address the hymn "Blest be the tie that binds" was sung, and Bishop Gibson closed the 87th session of the Seminary with the benediction.

The Alumni Meeting.

The annual meeting of the Alumni of the Seminary was held in the chapel, commencing at 12:30 p. m. The president, the Rt. Rev. G. W. Peterkin, took the chair and opened the exercises by announcing the 580th hymn, "Christ for the world we sing," after which the Rev. C. H. Tyndell, of Fayetteville, N. C., read two or three collects, followed by the Lord's Prayer and the benediction. The minutes of the previous annual meeting were read by the secretary and approved. The senior class was then introduced by the Revs. B. D. Chambers and W. R. Bowie, and received among the number of the Alumni, the latter standing, while Bishop Peterkin addressed the new members in a few appropriate words.

The hour for the essay having arrived, the Rev. J. J. Gravatt, D. D., read a most valuable, instructive and suggestive paper on "The Pastoral Office; how best to restore it to its rightful position." On the conclusion of this essay, the cordial thanks of the Alumni were voted to Dr. Gravatt, and the Rev. A. B. Kinsolving, D. D., of St. Paul's church, Baltimore, moved that the secretary and treasurer of the Society of Alumni be a committee appointed to arrange for the publication of the essay, which was unanimously adopted.

The necrological report of Alumni who have "entered into life" since the last meeting was read by the Rev. Kensey J. Hammond, of Wilmington, Del. The roll is as follows: The Rev. Francis Murphy Burch, of the class of 1881, died September 30, 1909; the Rev. Osborne Ingle, D. D., of the class (junior) of 1861, died September 20, 1909; the Rev. Robert James Keeling, of the class of 1858, died December 9, 1909; the Rev. Charles James Stovin Mayo, of the class of 1880, died 1909, the Rev. Carter Page, of the class of 1884, died March 24, 1910; the Rev. Charles P. Podefer, of the class of 1861, died May 22, 1910. With these it is well to bring to remembrance in this list Mr. Henry Edward Cutherell, a student in the class of 1882, who did not graduate on account of ill health, but was a faithful and consecrated layworker and lay reader in Portsmouth, Va., and in Boise, Idaho, where he died. Also the Rev. Henry L. Derby, who died in Lawrenceville, Va., July 20, 1909, who was a student in the preparatory department in the sessions of 1867-68 and 1868-69, but never entered the Seminary.

On the conclusion of this report the 176th hymn was sung and a prayer of commemoration was offered by Bishop Peterkin.

The hour for the Alumni dinner now arrived and a recess for this was taken until 3 p. m. At the Alumni dinner the Rev. Dr. W. M. Clark was appointed toast-master by Bishop Peterkin and a number of the Alumni present made interesting speeches.

On the resumption of the meeting the Rt. Rev. Beverley D. Tucker, D. D., reported from the committee on selecting an essayist for next year, consisting of himself, the Rev. R. J. McBryde, D. D., and the Rev. W. H. Meade, D. D., that they had chosen the Rev. A. B. Kinsolving, D. D., with the Rev. W. H. H. Powers as alternate.

The following resolution with reference to the Rev. Berryman Green, D. D., was unanimously passed: "Resolved, that we, the Alumni of the Virginia Seminary, extend to the Rev. Dr. Berryman Green our loving sympathy in his trying illness, our deep regret at his absence from our meeting, and we assure him of our heartfelt prayers for his speedy restoration to health.

The Rev. W. J. Morton, of Christ church, Alexandria, who made the motion with reference to Dr. Green, next brought in his report on the Bishop Whittle Scholarship Fund, which now amounted to about $511, placed in the Savings Department of Burke & Herbert's Bank in Alexandria. The present amount includes the interest already accrued. He recognized the practical impossibility of raising the $6,000 needed, and suggested that the resolution, which was considered last year but lost, be taken up again, namely that the amount now on hand be invested as a fund to provide books for each senior class on graduating from the Seminary. This was done, and after much discussion was adopted. It was felt that contributions would be made from time to time to increase this fund. The present amount will be turned over to the treasurer, the Rev. Dr. Green, and invested as soon as possible.

Dr. Crawford spoke of the success of the class plan for increasing the endowment fund of the Seminary. He read the list of the classes contributing last year, and stated that $700 in all had been paid in. He considered the report now given most encouraging, and believed that much more would be raised during the coming year. The money paid in had been devoted to the lighting plant, and he was glad to be able to tell the alumni that the board of trustees had at its last meeting determined to introduce electric lights at the Seminary this year. Some misunderstanding had arisen about the appointment of class secretaries, and it was agreed that Dr. Crawford appoint one for each class, so as to correspond definitely with him until the classes could arrange to elect their own secretaries. This applies to the former class which did not feel the necessity, under previous circumstances, for organization, but the classes lately graduating from the Seminary have been better organized during their course and have gone forth with a permanent organization which at once meets the need of such a plan as that now in operation for the endowment fund of the Seminary.

It was moved by the Rev. Mr. Owens, of Norfolk, Va., that the secretary send the following letter to Mr. J. H. Oldham, M. A., secretary of the World Missionary Conference, at Edinburgh, Scotland: "The alumni of the Theological Seminary in Virginia, the institution which has founded all the Foreign Missions of the Protestant Episcopal Church in the United States, and has sent forth many men for the world-wide preaching of the Gospel of Christ, send their most cordial greetings to the World Missionary Conference now assembled in Edinburgh, and pray for the divine blessing on its efforts."

Dr. Micou made his report as treasurer of the Library Building Fund. Only between $30 and $40 had come in this year, chiefly accruing from interest.

No further business being on hand, the meeting adjourned and closed with the benediction pronounced by Bishop Peterkin.

Ordination Day.

The impressive services of ordination commenced at eleven o'clock in the chapel, Morning Prayer having been said at half past seven by the Revs. Charles E. A. Marshall, of Shepherdstown, West Va., and the Rev. R. A. Castleman, of Elk Ridge, Md. The Bishops, Professors, candidates for ordination and their presenters met in Aspinwall Hall at a quarter before eleven and vested, then formed in procession under the direction of Mr. W. H. Cumpston, and marched to the chapel. On entering the chapel the processional hymn "Go labor on, spend and be spent" was sung. The Bishops, who were the Rt. Rev. Robert A. Gibson, D. D., of Virginia; the Rt. Rev. George W. Peterkin, D. D., of West Virginia; and the Rt. Rev. Alfred M. Randolph, D. D., of Southern Virginia, with their respective Coadjutors—the Rt. Rev. Arthur S. Lloyd, D. D., the Rt. Rev. W. L. Gravatt, D. D., and the Rt. Rev. Beverley D. Tucker, D. D., took their seats in the chancel, while the professors, presenters and candidates occupied seats in the choir. After the reading of appropriate collects by Bishop Gibson and the singing of the 280th hymn, an excellent sermon of deep spiritual power and counsel was preached by the Rev. Robert J. McBryde, D. D., of St. George's church, Fredericksburg. During the singing of the 288th hymn the candidates, with their presenters, took their places in front of the chancel, and were presented as follows:

For deacon's orders—Thomas Kinloch Nelson, by his brother, the Rev. Robert B. Nelson; Oscar DeWolfe Randolph, by Dr. R. K. Massie; Robert A Goodwin, Jr., by his father, the Rev. Robert A. Goodwin; George E. Zachary, by the Rev. W. W. Brander, Chaplain U. S. A., at Fort Meyer: Charles C. Durkee, by Dr. S. A. Wallis— five in number—to Bishop Gibson. Ken-

neth L. Houlder, by Dr. S. A. Wallis; Edmund L. Malone, by the Rev. C. F. Smith; Herbert S. Osburn, by the Rev. E. S. Hinks, and Samuel B. Booth, by Dr. R. K. Massie—four in number—to Bishop Coadjutor Lloyd, acting in the ordination of E. L. Malone for Bishop Strange, of East Carolina, and in that of the other three for Bishop Funsten, of Idaho. Arthur P. Gray, Jr., presented by his father, the Rev. Arthur P. Gray; Jacob H. Gibboney, by the Rev. W. G. Pendleton, and Frederick A. E. Warren, by the Rev. G. Floyd Rogers—three in number—to Bishop Randolph. Edgar W. Halleck, presented by the Rev. John S. Gibson to Bishop Peterkin.

Those to be ordained priests were next presented: The Rev. Edmund Lee Woodward, by the Rev. W. M. Clark, D. D., to Bishop Gibson, acting for Bishop Roots, of Hankow, China; and the Rev. W. B. McKinley, of Welch, West Va., by the Rev. John S. Gibson, to Bishop Coadjutor Gravatt.

The Litany was then said by Bishop Coadjutor Tucker, and the ante-Communion to the end of the Epistle by Bishop Peterkin. The examination of the candidates was conducted by Bishop Randolph, after which they were ordained in order by their several Bishops beginning with those belonging to Bishop Randolph. The gospel was read by the Rev. Thomas K. Nelson, after which the charge to, and the examination of, those to be ordained priests was made by Bishop Coadjutor Gravatt. After the "Veni Creator Spiritus" and the prayer for the candidates, the Rev. Walter B. McKinley was ordained priest by Bishop-Coadjutor Gravatt, and the Rev. E. L. Woodward, by Bishop Gibson. The rest of the Communion Service was then said, and the Communion administered to the Bishops, the newly ordained and the clergy in the choir.

The whole service was most solemn and attended by a large and reverent congregation which was composed to a great extent of the relatives and friends of the class ordained. Of the deacons ordained at this service the Rev. T. K. Nelson, Robert A Goodwin, Jr., and H. S. Osburn are going as missionaries to China; the Rev. A. P. Gray expects to go to Japan, after his ordination to the priesthood, and the Revs. S. B. Booth and Kenneth L. Houlder will take mission work in the Jurisdiction of Idaho; the Rev. George E. Zachary is appointed by Bishop Gibson to missionary work in Spottsylvania, Prince William and Fairfax counties, with headquarters at Fredericksburg; the Rev. C. C. Durkee to Goresville and Belmont in Loudoun county, and the Rev. Oscar DeWolfe Randolph to mission work in the North Mountain, including Orkney Springs and other points, with headquarters at Winchester. The Rev. E. L. Malone takes work in the Diocese of East Carolina; the Rev. F. A. E. Warren is appointed by Bishop Randolph to Chase City, Va., and the Rev. E. W. Halleck by Bishop Peterkin to Princeton, West Va. The Rev. J. H. Gibboney is yet unassigned.

The following members of the senior class have been ordained. The Rev Karl M. Block by the Bishop of Washington. He has been appointed chaplain at Woodberry Forest School, where he will also act as one of the masters; the Rev. Hugh B. McC. Jamison by Bishop Lines, of Newark, for Bishop Funsten, under whom he will do mission work; the Rev. H. F. Schroeter by the Bishop of Easton, who has appointed him to Port Deposit, Md.; the Rev. Charles T. Warner by the Bishop of Washington. He will have charge of St. David's church in that city; the Rev. Henry H. Marsden, ordained by Bishop Lawrence, of Massachusetts, for Bishop Scadding, of Oregon, in which Diocese he expects to work; the Rev. John D. Wing, Jr., by Bishop Nelson, of Atlanta, to which Diocese he belongs. Messrs. H. P. Manning and J. T. Ware will be ordained by Bishop Coadjutor Murray, of Maryland, on Sunday, June 26, and will be assigned to work in Baltimore. Mr. W. H. Cumpston will be ordained later for work at Harper's Ferry and Ripon in West Virginia. Mr. Luther B. Franck, of the middle class, was unable to continue his studies at the Seminary, and was transferred by Bishop Gibson to Bishop Funsten, by whom he was recently ordained, and appointed to work in Idaho.

It will be seen that a large number of students have been ordained this year, and it will require a full junior class to take their places in the Seminary.

On Wednesday night, June 15, the annual missionary service was held in the chapel, at which the preacher was the Rev. Ernest Wilmore Stires, D. D., of St. Thomas' church, New York. His sermon was earnest and practical, and was listened to with much attention by the congregation present, which was good considering the unpropitious weather.

On the close of the alumni meeting, Thursday afternoon, an organ recital was given by Dr. Harryman, the accomplished organist of the Seminary, in the chapel, to an appreciative audience. The organ was completed on Wednesday of the Final week by the addition of two or three stops which have been wanting since it was first placed in the chapel. The original donor has generously furnished the requisite means to do this and the organ so beautiful and rich in its tone now stands as a valued memorial of filial devotion to the Rev. Edwin Mendenhall, an alumnus of the Seminary.

There was a large attendance of the Alumni, and a re-union of the class of 1878, was held on Wednesday night, in Washington. There was also a re-union of the class of 1908 at the Seminary. Much interest was expressed in their Alma Mater by the Alumni present, and the whole spirit of the commencement was harmonious and inspiring.

THE BOARD OF MISSIONS.

At the meeting on June 14, the treasurer reported a further gain in contributions during the month of $8,000, or a gain of $43,000 on June 1 of this year as compared witn the corresponding date last year. The total receipts applying upon appropriations to the first instant were $715,710.18. With regard to the Lenten Offering for twelve weeks after Easter, the treasurer reported that up to June 11, there was received from 3,774 Sunday Schools $128,704.13, an average of $34.10 per school. During the same length of time last year we received from 3,679 Sunday Schools $133,072.28, an average of $36.17 per school.

Bishop Codman of Maine has relinquished further appropriation from the Board to his Diocese after September 1, next.

The Rev. John R. Harding, D. D., of Utica, N. Y., has accepted the nomination as Secretary of the Second Department.

Permission was given to a member of the family of the late Miss Cornelia Jay to place a memorial tablet in the outer room of the Woman's Auxiliary at the Church Missions House.

Bishop Rowe has started for the interior of Alaska, where he expects to visit the stations of St. John's-in-the-Wilderness, Allachaket, and Nome.

The Rev. George Edward Renison, lately of San Francisco, was appointed to take charge of the work at Juneau.

Appropriations were made for negro work for the next fiscal year from the amount set apart for the purpose at the last meeting, for the several Dioceses and districts receiving aid. It was resolved that from September 1, 1911, appropriations for evangelistic work among the negroes (or for other than that for schools), will not be made in excess of $2 for each dollar raised for said work within the Diocese or District.

It was noted that on St. John Baptist's Day the Bishop of Cape Palmas will have completed twenty-five years in the episcopate and forty-eight years' service as a missionary in Liberia.

The Rev. Garretson W. Gibson, D. D., for many years a missionary of this Board and sometime President of the Republic of Liberia, died at Monrovia on April 6, in the seventy-eighth year of his age. He was ordained by Bishop Payne on January 15, 1854.

Miss Una F. Dudley, of St. James' parish, Long Branch, N. J., was appointed a missionary nurse in St. Luke's Hospital, Ponce; Miss Sarah Jane Simpson as a missionary teacher in Hawaii, and Miss Lillian M. Owen, of New York, a missionary nurse in the University Hospital, Manila.

The resignation of Miss Mary W. Roper as teacher in the Mary Josephine Hooker Memorial School, Mexico City, was accepted to take effect on August 31.

Miss Emily L. Ridgely, deaconess, was appointed as a missionary to Hankow. She will proceed to the field with her brother in the summer. Miss Ruth Kent, whose appointment was announced last month, has been compelled to decline acceptance of it on account of family reasons which have recently developed.

The appointment by the Bishop of Cape Palmas of the Rev. Robert Z. Johnstone, a West Indian and a recent graduate of the Philadelphia Divinity School, was approved.

The resignation of Miss Ruth Margaret Dodge as an assistant at the Girls' Training Institute, Bromley, was accepted to date from May 1.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Brotherhood Meeting—St. Mark's, Minneapolis, to be Consecrated Sept. 29. The Laymen's Movement Approved. Meeting of the Woman's Auxiliary.

An inspiring Diocesan Assembly of the Brotherhood of St Andrew was held at St. John the Evangelist's church, St. Paul, on Saturday afternoon, June 3. Mr. George Bell presided as president of the assembly. Roll call showed twenty chapters in the Diocese with a membership of over one hundred and fifty. Mr. Ernest Fagenstrom, of the Y. M. C. A., made an address on "The Vow of Service."

It is anticipated that the splendid new edifice of St. Mark's church, Minneapolis, will be dedicated upon the Feast of St. Michael and all Angels, September 29. This beautiful temple, composed of solid masonry within and without, with its massive columns and arched roof of fire-proof construction,

and its chaste beauty of line and proportion, is without a rival in any ecclesiastical edifice thus far erected west of the Atlantic seaboard.

At the recent Diocesan Council, Dean Bartlett, of Fairbault, presented a resolution approving the work of the Laymen's Missionary Movement and suggesting that the secretary of the Sixth Missionary Department, the Rev. C. C. Rollit, communicate with the secretary of the L. M. M. committee, with a view to securing subsequent sessions of the movement in towns of moderate size; thus to secure the impulse of the movement for these as well as for the large cities.

The Woman's Auxiliary held two well-attended and interesting sessions, coincidently with the sessions of the Council, in the Park Congregational church, St. Paul. The speakers were the Rev. James Freeman, rector of St. Mark's, Minneapolis; the Rt. Rev. N. S. Thomas, D. D., Bishop of Wyoming; Deaconess Routledge, of Manila, and Mrs. Theodore Sedgwick. The amount that the women of the Diocese will contribute will be about $3,000.

The Summer School of Missions will be held this year in the Olivet Congregational church, St. Paul, from the 22d to the 29th of June. The members of the board for the Episcopal Church are, Mrs. Hector Baxter and Miss Katharine Sleppy.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

The New St. Philip's Church—Preparations for Rebuilding St. Thomas' Church—Degrees Conferred by St. Stephen's College—Fiftieth Anniversary of St. Luke's, Matteawan—Summer Conference at Richfield Springs. Church of the Redeemer, Harlem, to Remove—Taxation of Church Property.

Bishop Partridge on June 18 laid the corner-stone of the new St. Philip's church, which is to cost $150,000, and stands on land that cost $140,000, and be the finest parish foundation for colored people in New York, perhaps in the whole country. The parish sold its property down town and removes to Harlem, where a large colored colony, a growing one, is to be found. The rector is the Rev. H. C. Bishop, and the parish communicants number about one thousand.

The commencement exercises of the Cathedral Choir School took place on the afternoon of June 18. Archdeacon Nelson made the address to the boys, a sturdy lot, and there was beautiful singing by the boys, under the direction of Mr. Miles Farrow, the organist.

St. Thomas' parish, losing its church by fire in the summer of 1905, has just started to tear down what remains of the old walls, preparatory to the erection of a new church and parish rooms. A temporary structure within the walls will be retained as long as possible and services maintained in it. It is calculated that two years will be required to build.

St. Stephen's College, Annandale, gave the degree of Doctor in Divinity to the Rev. Milo H. Gates, of Intercession chapel; the Rev. Henry M. Barbour, of the Beloved Disciple; the Rev. Hugh Birckhead, of St. George's; the Rev. William Holden, Archdeacon of Suffolk, Long Island; the Rev. John Houghton, of Denver; the Rev. Eugene L. Toy, of North Babylon, N. Y.; Charles C. Edmunds, of the General Seminary. It also gave that of Doctor of Letters to the Rev. Dr. W. H. Van Allen, of Boston; Doctor of Civil Law to former Lieutenant Governor Chanler, of New York, and Doctor of Music to the organists of the Cathedral and St. Peter's, Albany, and of Trinity parish, New York. The graduates this year numbered seven, all of whom will study for Holy Orders.

St. Luke's parish, Matteawan, celebrated on June 12 the fortieth anniversary of its founding. A sermon was preached by the rector, the Rev. George H. Toop. St. Luke's dates really to a much earlier period. It took the place of St. Anna's, a parish which grew out of extension work of historic Trinity, at Fishkill Village, the oldest Anglican church in Duchess county. The new parish has a beautiful site of twelve acres and an equipment that is well nigh perfect in completeness. Many advances have been made in the parish work since the coming of the present rector.

The Summer Conference idea is growing. With all the old conferences crowded, New York laymen are helping in the founding of two new ones this year. One of these, a denominational project, is very ambitious, hundreds of thousands of dollars being ventured. The location is on Long Island Sound, the north shore of the Island, and a vast system of hotel and cottage plans are ventured. The meetings will relate to labor, civics, young men and evangelism. Church laymen of New York are helping the Richfield Springs venture, which within the week has won to its support some officers of the International Sunday School Association, and of the New York State Association. These come forward to help the Sunday School meetings, saying they are just what have long been needed for teachers of the State. For the Missions Conference at the same place the new department secretary, the Rev. Dr. John R. Harding, offers his co-operation. The Rev. Dr. Harding is rector of Trinity parish, Utica, and president of the Standing Committee of his Diocese.

The Church of the Redeemer, Harlem, the Rev. William Whiting Davis, has voted to sell its property, and when a purchaser is found, to make application to remove to Washington or University Heights. Changes in population, the coming in of colored people, and inability to succeed where they are, influences the decision of rector and vestry in this direction.

Agitation in favor of the taxing of church property is attracting wide interest, and there are many Church people who favor the new policy. The tax would amount to about $4,000,000 a year for Manhattan alone. For example, Trinity would be compelled to pay $300,000 a year, not on its income producing property, but on its church and burial ground alone. Grace parish would pay, at last year's tax rate, $11,000, and the Cathedral of St. John the Divine, $24,000, or nearly half of its present available income, including the maintenance guarantees just secured. The situation is a new one. Let it be stated according to its logic. (1) Land values of real estate occupied by churches have been very great. (2) New York city is probably the poorest city in America, if property is gauged by resources in comparison with demands, all of them reasonable and urgent. (3) People outside of the churches, of whom there are a good many, complain because they are compelled to pay their share of the $4,000,000 a year, and their share is probably a half, for by no means are half of all the people in New York also in the churches, even if Hebrews be included. (4) This complaint is beginning to hurt the work of the churches. (5) Not a few churches, especially on Manhattan Island, enormously valuable, are doing very little, indeed. This fact may as well be admitted. (6) The demand is being made that the city be allowed to step in and compel these valuable church properties, exempt from taxes in large amounts each year, do adequate religious work. (7) Who shall say what work is adequate? If the city undertakes to do so, there is union of Church and State, which is intolerable. (8) What is to be done? As the pioneer in reaching new conditions, owing to its size, New York raises up a question that is vital, and which will not down.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Mission Work of the Diocese—Church News of Various Places.

A new departure has been inaugurated in the mission work of the Diocese, which was never in as good condition as at present. The missions are all filled with earnest, zealous clergy, and are all prospering and growing. The new feature of the work is holding sessions of the Diocesan Board of Missions—sessions extending over two or three days, with frequent services—at the more strategic points in the field. Together with this a monthly leaflet, filled with items of interest as to the work, is issued by the Bishop and the Board for gratuitous distribution throughout the Diocese. By way of "editorial" each number has a short inspiring letter from the Bishop.

The number for the current month contains an account of the laying of the corner stone of the new church in Fitzgerald by the Bishop, assisted by the vicar and the rector of Americus. The church is to be built of concrete blocks, with a slate roof, and will cost about $4,000. The principal window will be a memorial to the late vicar, the Rev. Joseph Wilmer Turner. It is expected that the building will be completed by next Christmas. The energetic vicar, the Rev. Frederick North-Tummon, has begun a new mission work at the outlying village of Lynwood.

The Rev. Alex. M. Rich has presented good confirmation classes at both Hawkinsville and Dublin.

St. John's, Albany, a mission for colored people, is recovering from the effects of its loss—the chapel school house having been burned—and a new chapel will soon be erected.

In the same city a lot has been given for the erection of a mission chapel in the mill district, which will be under the care of St. Paul's church.

The new rectories at Valdosta and Douglas are nearing completion.

At St. Athanasius', Brunswick, the most important of our colored missions, the parish and industrial schools held their closing exercises, and graduated a goodly class. The baccalaureate sermon was delivered by the Rev. S. J. French. The church, a beautiful and well appointed building, picturesque in its covering ivy, was filled from porch to altar with the school children and their parents and friends. The service was admirably sung by the vicar and congregation, the music being led by organ and cornet. It would be difficult to find a more hearty and reverent service anywhere in the land.

The Rev. J. J. P. Perry, of Atlanta, who may be almost called the founder

of this mission, who labored here for fourteen years, and left the mission with a goodly income-producing property, visited his old charge on Sunday, May 12. Notwithstanding the pouring rain the church was filled, and a most hearty welcome extended. The service was choral as usual, and Mr. Perry preached a most helpful, practical sermon. Mr. Perry was subsequently serenaded by St. Athanasius' brass band, which he himself had organized, and which has developed into a well-drilled and exceedingly capable musical organization.

The new rector of Waycross has organized a vested choir. It is a mixed choir, but I am happy to say the girls and women are not vested in men's clothes, but wear capes and caps of womanly construction. The rector has organized for the boys, a chapter of the Knights of St. Paul.

Christ church, Frederica, will celebrate its 175th anniversary on St. Peter's Day.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Ordinations.

On Thursday, June 16, in Christ church, Williamsport, Pa., by the Bishop of the Diocese, the Rev. John Conley Grimes was ordained to the priesthood, and Francis Tuck, Ph. D., was ordained to the diaconate. Mr. Grimes was presented by the Rev. E. H. Haughton, rector of Christ church, Danville, and Dr. Tuck was presented by the Rev. W. Northey Jones, of Christ church, Williamsport. The sermon was preached by Rev. Mr. Haughton. The Holy Communion was celebrated by the Bishop, assisted by Archdeacon Heakes and General Missionary Baker.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Fifteenth Annual Council.

The fifteenth annual Council of the Diocese met in Calvary church, Ashland, Ky., June 11-14. A commission was appointed to consider the application of the Laymen's Missionary Movement to the needs and opportunities of the Diocese, which reported a resolution commending the Movement, especially a weekly offering for Missions; recommending that a Layman's League be formed in every parish, to meet regularly for the study of conditions, opportunities and needs of the parish. The resolution was adopted.

On Sunday morning the Council and Woman's Auxiliary met with the Sunday School and were addressed by the Rev. R. E. Abraham, who used to be one of the boys of Calvary Sunday School. At half past ten the Council and the Diocesan Woman's Auxiliary attended a joint corporate Communion, the Bishop of the Diocese, assisted by the Rev. J. H. Gibbons, priest in charge, being celebrant. The council sermon was preached by Rt. Rev. C. C. Penick, D. D., rector of the Church of the Ascension, Frankfort. In the afternoon there was a meeting in the interests of the Sunday Schools of the Diocese. Three papers were presented: Rev. C. E. Crusoe, on "How to Gather a Sunday School in a Parish having Few Children;" Rev. G. H. Harris, "The Relation of the Home to the Sunday School and of the Sunday School to the Church;" Rev. J. M. Magruder, "How to make the Sponsorial System a Practical Agency To-day." After Evening Prayer the Bishop delivered his charge, Christian Unity.

On Monday, following Morning Prayer, the Council organized for business. Officers and committees were elected as follows:

Secretary—Rev. G. H. Harris.

Standing Committee—Very Rev. W. T. Capers, J. M. Magruder, Rev. G. H. Harris, Messrs. W. D. Spalding, Henry Higgin, J. A. Herring.

Trustees of of the Diocese—J. T. Shelby, L. B. Marshall, J. A. Herring, Hon. W. H. Cox, Dr. W. B. McClure.

Endowment Commission—A. C. Hunter.

Deputies to the General Convention: Clerical—Very Rev. W. T. Capers, Rev. J. M. Magruder, Rev. Chas. Clingman, Rev. R. E. Abraham. Lay—Messrs. W. D. Spalding, A. D. Cole, J. T. Shelby, Henry Higgin.

Alternates: Clerical—Rev. G. H. Harris, Rev. J. H. Gibbons, Rev. Alexander Patterson, Rev. Custis Fletcher. Lay—A. C. Hunter, Dr. W. B. McClure, J. A. Herring and H. D. Savage.

Delegates to the Missionary Council of Sewanee—Dean Capers, Archdeacon Wentworth, Rev. J. M. Magruder; Messrs. A. C. Hunter, J. C. Matheson and A. D. Cole.

A resolution was adopted whereby the Bishop's salary is increased $500 per annum, and the parishes and missions accepted an increase of $646.50 in their assessments for the Episcopate and Contingent Fund.

The committee to which was referred that part of the Bishop's address which pertained to Christian Unity brought in a report in which they thanked the Bishop for his masterly presentation of the subject; emphasizing the importance of the Diocese throwing itself heartily into the line of action suggested by the recent Missionary Congress in Chicago to evangelize the world in this generation, and to show our interest in and our desire to promote the unification of Christian forces.

The Council declined to take action with reference to those matters which are to come before the next General Convention.

A resolution, offered by Bishop Penick, was adopted, declaring that in view of the fact that the Bible is excluded from the public schools, "it is impossible to properly educate any child without teaching it to do God's way, as expressed in His Word."

At an educational and missionary meeting, on Monday night, the speakers were: Ven. F. B. Wentworth, on "The Duty of the Church to Diocesan Missions; the Very Rev. W. T. Capers, on "Plans for a Missionary Campaign in the Diocese of Lexington."

Including a Sunday in the sessions of the Council was tried as an experiment this year. It was so satisfactory in every way that it was decided to try it again next year.

There is abundant evidence of a very general improvement in the conditions of the Church in the Diocese. There is, first of all, a deeper and wider missionary spirit. The Diocese has paid in full its apportionment to Missions. A few parishes have more than paid the apportionment. Some parishes and missions gave their Easter offerings to the Bishop for the extension of Diocesan Missions. Nearly all the parishes and missions showed greater willingness to support and extend the work of the Church. Reports from the various educational institutions were gratifying, especially that from St. John's Collegiate Institute, Corbin. There seemed, also, to be improvement in the methods of conducting the affairs of the Diocese. Above all, a strong note of encouragement and hope prevailed throughout the Council, and on every hand it was said that this was the best Council in the history of the Diocese of Lexington.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

All Saints' Chapel, Tupelo.

In the account which appeared in your issue of June 11, of the opening of All Saints' chapel, Tupelo, no mention is made by your correspondent of the labors of the Rev. Edwin D. Weed, sometime priest-in-charge, nor of the financial aid of the American Church Building Fund Commission. It was during the incumbency of the Rev. Mr. Weed and under his leadership that the church site was purchased and the building fund inaugurated and augmented sufficiently to justify the breaking of ground for the structure; and that an acknowledgment is due the American Church Building Fund Commission for a loan which enabled the speedy completion of the chapel.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

New Bell Dedicated at Rock Creek Church—Dr. Wilkins Speaks for the Clergy Pension Fund—The Rev. Dr. Nelms Celebrates the Sixth Anniversary of His Rectorship at Ascension Church—Reformation of Moving Picture Shows.

Rock Creek church, D. C., has abolished the tinkling ringing of the dear little old bell, hung in the oak tree behind the church for many years, and, in its stead, has hung a modern bell in a substantial tower with which, henceforth, to call the people to worship. The tower and new bell were dedicated on Sunday morning, June 19, by the Bishop of Washington, assisted by the rector of the old parish, the Rev. Charles E. Buck. The Bishop delivered the sermon to the unusually large congregation assembled for the unique service.

On Sunday last, the Rev. Enoch Magruder Thompson, priest in charge of the Nativity, South East Washington, gave a familiar Gospel talk to about one thousand children, in one of Washington's parks.

In St. Thomas' church, Washington, on Sunday morning, June 19, the Rev. Dr. J. J. Wilkins, General Secretary of the $5,000,000 Pension Fund for retired clergymen, spoke in the interests of that great movement. The speaker asked for no collection; but forcefully put the important subject before the great congregation, to think over, pray over, and act upon.

On Sunday evening last, the Rev. J. H. Nelms, rector of Ascension church, Washington, celebrated the sixth anniversary of his ordination to the priesthood, and preached a suitable sermon to a large congregation. He has had, during the past year, a children's vesper service, at 4:30 p. m., in which the young people have taken an important part. Its influence is markedly felt in the parish. Early in July, Mr. and Mrs. Nelms and their young son Henning, will go to Europe for the summer, and visit Baravia for the Oberammerga Passion Play.

The Girls' Friendly Society of the Diocese of Washington calls attention to the necessity of the reformation of the popular moving picture shows, which abound over Washington.

Among the most beloved members of Dr. Duncan's class, mentioned last week, was the Rev. John D. Powell, of Portsmouth, Virginia, where, for many years, he was the beloved rector of St. John's church. W.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.
Rt. Rev. A. S. Lloyd, D. D., Bishop-Coadjutor.

Proposed Mission in Stafford County.

A movement is on foot to inaugurate a work in Stafford county, three miles north of Falmouth. It is purposed in the near future to build a chapel and if the full plan is perfected to have a house for a minister. The mission will be under the rector of St. George's church, Fredericksburg, and the minister from that church will make the place a home for some of the summer months. The point is a promising one for Church development, a number of Church families being in the neighborhood, as well as a large and growing population to whom the services of the Church will be most welcome.

Degree of D. D. Conferred.

At the annual meeting of the board of trustees of Washington and Lee University, Lexington, Virginia, June 14th, the degree of Doctor of Divinity was conferred upon the Rev. William Meade Clark, rector of St. James' church, Richmond, and editor of the Southern Churchman.

The Rev. Henry Gardiner Lane, rector of St. John's church, Warsaw, and Emmanuel church, Emmerton, in Richmond county, has been called to Randolph parish (South Boston), Halifax county, Va., in succession to the Rev. George P. Craighill, now rector of the Church of the Epiphany, Barton Heights, Richmond.

The last Legislature passed a law providing that a memorial tablet, to cost $250, should be placed on the walls of St. John's church, Richmond, in honor of Patrick Henry. Steps are being taken for the erection of this memorial.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

St. George's Mission—Work Among the Mountain People.

On Sunday afternoon, May 29, the Rev. McNeely DuBose baptized a family of five persons and presented a class of twenty to Bishop Horner for confirmation, at St. George's mission.

St. George's is one of a group of eight missions connected with Grace church, Morganton, and ministered to by its rector, the Rev. McNeely DuBose. But a few short years ago an humble little log cabin at the foot of Burkmount was the home of the Church's activity at this point, and the work was so discouraging as to sometimes seem hopeless. To-day a comfortable and attractive little chapel marks the spot, and near its doors stands the Mission House, where Mr. J. H. Taylor conducts the mission school.

The splendid confirmation class prepared by Mr. Taylor speaks for the good that the Mission is doing. It has been a great benediction to these mountain people, especially during the past two years that Mr. Taylor has labored so faithfully among them. During this time this devoted servant of Christ has toiled with untiring zeal instructing the youth, comforting the sorrowing and teaching the Gospel of Jesus Christ. And yet it now seems as if the work at St. Georges' must suffer for lack of funds. Unless $360 can be raised, this faithful and consecrated worker will be forced to abandon his field. Can Churchmen let this glorious work stop for the want of such a small sum? Ten dollars from each thirty-six persons will enable us to carry on the work for another year, and thus to give the Gospel of Christ to these less fortunate brethren of our Lord.

M. J. PETERS,
Assistant Rector.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

Fifth Annual Convocation, June 8-10.

At the opening service held in Holy Trinity Cathedral, Havana, June 8, the Rev. Guy Henry Frazer was ordained priest and Simon Evangelista Carreras was ordered deacon. Their respective presenters were Rev. W. W. Steel and Rev. A. T. Sharpe. The preacher was the Rev. C. W. Frazer, the father of one of the candidates. Mr. Carreras is the first student who has taken the full course at the seminary of the church in Havana.

Various officers and committees were chosen, the deputies to the General Convention being as follows: Rev. C. B. Colmore and Mr. Albert Wright. Alternates—Rev. A. T. Sharpe and Mr. T. H. Harris.

At the first night session addresses on Sunday School interest were made by the Rev. Messrs. J. H. Lopez-Guillen, C. B. Akley and V. A. Tuzzio.

The Convocation passed resolutions indorsing all the proposed changes in connection with the Constitution of the General Church, with the exception of that relating to Suffragan Bishops.

A resolution was passed asking for a new, revised and corrected edition of the Book of Common Prayer in Spanish.

This being the fifth anniversary of the consecration of Bishop Knight the Convocation adopted resolutions of congratulation to the Bishop assuring him of their sincere appreciation of the work which has been accomplished under his able direction, and of their loyal and consecrated efforts to co-operate with him in his labors.

Statistics—Church buildings, 12; parish buildings, 4; vacant lots, 8; valuation of property, $164,962.08. Receipts from all sources except parish schools, $9,944.20; receipts from parish schools, $8,205.18; total receipts, $18,149.38.

Communicants, 1,440; Sunday School pupils, 1,016; parish school pupils, 546; parish schools, 14; theological seminary, 1.

Five years ago there were but one priest and one deacon at work in the Church in Cuba, now there are 21 clergy, and reports from 40 missions.

On the third Sunday after Trinity, June 12, the Rev. Frederick A. Patterson and the Rev. Harvey Safford Bush, were advanced to the priesthood by Bishop McCormick, of Western Michigan, in St. John's church, Sturgis. The sermon was preached by the Rev. L. R. Vercoe, rector of St. Paul's, Grand Rapids, and the candidates were presented by the Rev. J. E. Walton. Mr. Patterson will become rector of St. John's church, Sturgis, and Mr. Bush will for the present continue as missionary in charge of St. Paul's, Greenville.

Personal and News Notes.

Mr. Allen P. Wilson is lay reader in charge of Trinity church, Orbisonia, Pa.

The summer address of the Rev. Walter A. Mitchell, of Washington, D. C., is Mechanicsville, Md.

The Rev. Herbert S. Pulsifer has been appointed to the charge of St. Luke's church, Mount Joy, Pa.

Rev. R. E. Pendleton has been appointed to the charge of Westfield and Galeton, Diocese of Harrisburg.

The Rev. W. R. Bowie, of Greenwood, Albemarle Co., Va., has been called to Trinity church, South Boston, Halifax Co., Va.

The baccalaureate sermon at Lehigh University was preached by the Rev. Arthur B. Kinsolving, D. D., of Baltimore.

The address of the Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's church, Baltimore, Md., for the summer, will be East Boothby, Maine.

The Rev. William T. Manning, D. D., rector of Trinity parish, New York, is sojourning at Babylon, Long Island, N. Y. His address is Box 461, at that postoffice.

The Rev. W. H. Ball has resigned the rectorship of Calvary church, Wadesboro, N. C., and has accepted work at Monroe, N. C., where he should be addressed at the rectory.

The Rev. M. S. Barnwell, assistant at Christ church, Baltimore, has declined a call to the rectorship of St. Paul's church, Suffolk, Va., in succession to the Rev. J. B. Dunn.

Rev. John Conley Grimes, rector of St. Mary's church, Williamsport, Pa., delivered the memorial address in Wildwood Cemetery, Williamsport, Pa., on the Odd Fellows' Memorial Day, Sunday, Jnue 12.

The Rev. D. W. Curran, chaplain to St. Mary's College, Dallas, is acting as locum tenens of St. Paul's church, Waco, Texas. Communications may be addressed to St. Paul's rectory, Fifth and Columbus streets.

The Rev. William J. Wright, formerly assistant at St. John's church, Georgetown, has returned to his old charge, Christ church, King and Queen parish, St. Mary's county, Md. His address now is Chaptico, Md.

It is proposed to raise $50,000 for the endowment of All Saints' School, Sioux Falls, as a memorial to Bishop Hare. All Saints' School was for many years the home of Bishop Hare, and it was one of his most cherished enterprises.

The Rev. Herbert A. Grantham, rector of St. James' church, Stanton, Del., and minister-in-charge of St. Barnabas', Marshallton, received the degree of B. A. in course at the Commencement of the University of Pennsylvania, held June 15.

Rev. Dr. F. J. Mallett, rector of St. John's church, Sharon, Pa., will spend July and part of August abroad. Services will be sustained by clergy of the Diocese. While in England, Dr. Mallett will address the Anglo-American Sunshine Society at Lynton, Devonshire. He has also been invited to address certain B. S. A. assemblies.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Two Greensboro Congregations United. Work of Archdeacon Hughes—Christian Courtesy—Confirmations at Henderson.

The congregations of St. Barnabas and St. Andrew, of Greensboro, have successfully and satisfactorily completed all arrangements, and are now united into one strong, vigorous parish, to be known as Holy Trinity. The former rector of St. Barnabas, the Rev. Thomas G. Faulkner, is now rector of the new parish of Holy Trinity. For ninety days, from May 15, alternate services are to be held at St. Andrew and St. Barnabas churches. After that time St. Barnabas will be the permanent place of worship until the erection of the new edifice. The new parish owns two churches with their rectories, a house and lot, all desirably situated, and two new pipe organs. After the disposition of this property it is hoped that there will be sufficient funds for the purchase of a new lot, and twelve or fifteen thousand dollars toward the new house of worship. Within the year steps are to be taken toward the building of the church, to cost some thirty thousand dollars, and in every way adapted to present day needs, and worthy of the great work to be done in this growing city by so strong, alert, interested and earnest a body of Christians with a young, active and consecrated priest at their head. All wish them the most hearty Godspeed.

The Ven. Archdeacon Hughes, of the Convocation of Raleigh, reports a most encouraging spirit of quickening religious life in his field. The great lack at present is men to carry on this ever-growing work. At his recent visit to Holly Springs, morning and evening services, by special request of the congregation, were held in the Methodist church. These good brethren furnished also the choir and excellent congregations. A similar cordial, courteous and fraternal spirit was manifested by the Presbyterians of Lillington, the county seat of Harnett. It has been some twelve years since any service of our Church has been held there until a recent visit of the Archdeacon. While the members of our Church are few, at a later visit the Presbyterians most graciously proffered their church, and with equal courtesy and kind feeling, provided the choir and formed a large part of an interested and attentive congregation. This spirit of brotherliness is one for which all can "thank God, and take courage." Lillington, like many of the smaller towns of the State, has taken on recently new life and growth, and the outlook is auspicious.

Much interested by the work of the Rev. Dr. Correll, vividly set forth by him at the recent conference of the Third Missionary District, Archdeacon Hughes volunteered to secure a hundred dollars for his aid. This he has raised and forwarded. Osaka, Japan, where Dr. Correll so faithfully serves, is the second city of the Empire, and the first in commercial and manufacturing importance. In his cordial letter of appreciation, Dr. Correll states that to properly carry on the work he still waits upon the farther succor from the Church in America. The Rt. Rev., the Bishop of the Diocese, made a second visit to Holy Innocents, Henderson, on the morning of June 5. A class of eleven was presented by the rector. All but one of the candidates were men, several of whom were from the mills of the town.

The choir of Holy Innocents, under the excellent management of its able directress, Mrs. I. W. Hughes, has been doing admirable work and rendering most competent service. On the night of Friday, June 10, it rendered the sacred cantata, "The Vision of St. John," by C. Whitney Coombs, organist and choir-master of the Church of the Holy Communion, New York. The words are from the Revelation, yet they lose nothing from their musical setting. The leit-motif is the Trinity Hymn, whose limpid notes again and again melodiously intermingle in the varying parts in the organ accompaniment, until the final outburst, when the whole tide of voice and violin and horn swells into the full outpour of the splendid peal of adoration. Although the night was most unfavorable, an excellent and eager congregation was present. Individual and choral parts were rendered with both feeling and true expression, violin and cornet added beauty and tone, while the organ accompaniment was exquisite, and vibrant with a masterful esprit. All felt the power and uplift of the theme and its admirable rendition.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Changes at Burd School—Movements of Clergy—Improvements at Church of St. Jude and the Nativity—Degree of D. D. Conferred Upon the Rev. James H. Lamb—Bequest to Church of the Holy Trinity.

The trustees of the Burd School have made a radical change in its management, owing to their need of economizing, the expenditures having been greater than the income from the endowment. A superintendent has been placed in charge instead of a warden and the assistant minister of St. Stephen's church has been made the chaplain. The change has been beneficial to all, as well as giving more room for the pupils.

Bishop Whitaker was the chaplain for the day at the 154th annual commencement of the University of Pennsylvania.

The Rev. Daniel T. Odell has declined the call to the rectorship of the Church of the Ascension, Los Angeles, California.

On Sunday, June 12, the Rev. Snyder B. Simes preached in Gloria Dei, Old Swedes church, on "Three Recent Anniversaries." He has gone to spend the summer at Falmouth Heights, Mass.

The Rev. George Herbert Dennison has again become the curate at St. Luke's church, Germantown.

The Rev. W. H. Benford, of Holy Cross and Emmanuel parishes, Cumberland county, Maryland, has become assistant minister at the Church of St. Jude and the Nativity, Philadelphia.

Some $33,000 was spent in the improvements on the Church of St. Jude and the Nativity during the past year. These have now been completed, and as a result the parish has a fine stone church with a lofty slated spire. Among the memorials are the chancel rail, a mosiac pavement, clergy desks and choir stalls, a perclose in memory of the Rev. Charles Logan. There are three exquisite windows in the chancel, in memory of W. T. Eavenson, which depict three important events in Church history. They depict St. Aldan under whose influence the Anglo-Saxon tribes were largely converted to Christianity; Archbishop Crammer in the Tower of London, and Bishop White in old Christ church. The Rev. Llewellyn N. Caley became the rector of the Church of the Nativity eighteen years ago, when the property of the parish was estimated at $50,000; now it is valued at $230,000, including an endowment of $80,000. Though one of the East Side parishes of the city it is doing a strong aggressive work.

The Rev. Floyd W. Tomkins, S. T. D., preached the baccalaureate sermon before the graduating class of the Central High School, in the Church of the Holy Trinity, on Sunday evening, June 19.

The University of Pittsburg conferred the degree of Doctor of Divinity on the Rev. James H. Lamb, rector of old St. David's, at Radnor, at its commencement on June 15.

In the will of the late Charles S. Whelen there is a bequest of $10,000 to the Church of the Holy Trinity, $4,000 of which is for the purpose of placing two windows in the gallery of the church, in memory of his father, Townsend Whelen, and his daughter, Violette Whelen Grenough.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Porter Military Academy — Bishop Guerry Asks Agitation Concerning Division of the Diocese be Dropped.

Bishop Reese of Georgia preached the annual sermon to the students of the Porter Academy, on June 5. A capital sermon it was, specially suited to the boys. At night he preached to a large congregation in St. Luke's church, the Rev. L. G. Wood, rector.

The closing exercises of the Porter Academy were held in the school chapel on Tuesday, 7th. The medals were presented by Bishop Guerry, Mr. Waring, editor of the Evening Post, and the Rev. F. H. Harding, rector of the Church of the Holy Communion. The address to the students was made by Mayor R. G. Rhett, a graduate of the school and of the Virginia High School and University.

The Bishop has gone to Sewanee for his summer vacation, after a rather strenuous year. He has been able to visit the whole Diocese and apparently does it easily, though, perhaps, hurriedly. He has published a letter upon the Division of the Diocese, in which he asks that the matter be dropped, as its continued ventilation is interfering with the work of the Diocese. Division, he says, was defeated at the last meeting of the Council, after a full and fair discussion and agitation of the subject for about two years; now, he hopes that it will rest, as he will not give his consent to division. This letter has had an excellent effect and gives general satisfaction.

St. Paul's, Charleston, is still without a rector. None of the clergy of Charleston have gone away as yet, though Mr. Marshall, of St. John's, is on the Island across the bay with his family, where so many Charlestonians spend the summer. There are now very few vacancies in the Diocese.

The Rev. Mr. Mitchell and family have gone to Virginia, though he expects to travel much in the interest of the Porter Academy, of which he is rector. This school is doing a fine work in a quiet way. There is a strong teaching staff, with every sufficient comfort for the boys, physically and religiously.

CHURCH SCHOOL COMMENCEMENTS.

Hannah More Academy.

The commencement exercises of Hannah More Academy, the Diocesan School for Girls, held on the 14th inst., were of unusual interest in that they brought to a close the seventy-fifth year of the school's life. The address was delivered by the Rev. Herbert Parrish, rector of St. Luke's church, Baltimore. The prizes were presented by the Rev. Edwin Barnes Niver, and an informal address was made by Bishop Murray. Encouraging reports were made by the trustees and the principal, and an interesting history of the school was read by Miss Eleanor Lewin, president of the Society of Graduates.

The Hannah More Academy was established seventy-eight years ago, by Mrs. Anna Neitsen, "for the education of girls on Christian principles." For three years there were no classes held, but at the end of this time it was opened with a Mrs. Hoyt as principal. In 1846 Bishop Whittingham became president of the board of trustees, and from this time until 1874 the school was virtually a Diocesan establishment. At the latter date, largely through the efforts of the Rev. Arthur Rich, principal, it became the Diocesan School for Girls in law as well as in fact. The Bishop of the Diocese is, ex officio, a member of the board of trustees, and the other members were elected by the Convention. The principals, who have conducted the school steadily, but always progressively, have been Mrs. Hoyt, Mrs. Lyon, Dr. Rich, Mrs. Hannah D. Pryse, the Rev. Joseph Fletcher and the present one who holds the office, Miss Anna Lawrence. Among the laymen who have contributed generously in the past to the school, and to the support and beautification of the church in Reisterstown parish in which it stands, have been the late Messrs. Samuel and John Wyman and Mr. William Keyser. The Hannah More Academy has maintained always the ideal of its founder—"the education of girls on Christian principles." There are no frills or fads practiced by its faculty, but amidst beautiful physical surroundings, the pupils and teachers live and work in a wholesome, sane and Churchly atmosphere.

Columbia Institute Commencement.

At the recent commencement exercises of the Columbia Institute, Columbia, Tenn., this historic school celebrated its 75th anniversary. The ceremonies and entertainments incident to the "home-coming" of old students, brought many of them back to their Alma Mater. The central feature of this celebration was the dedication of a beautiful chapel in memory of the late George Beckett, S. T. D., so many years president of the school. The sermon was preached by Rt. Rev. Thomas F. Gailor, S. T. D., Bishop of the Diocese, who dedicated the chapel. The sentence of dedication, which had been beautifully illuminated on parchment, by the Rev. Arthur Noll, Sewanee, Tenn., was read by the president of the school, Rev. Walter B. Capers, to whom was due the conception of the chapel and "home-coming," and whose energetic and untiring efforts made them possible and brought to a successful issue the celebration commemorating the third quarter century milestone in the career of the school.

It is truly said that "every sweet has its bitter," and so the rapid growth and expansion of Columbia Institute has caused the congregation of St. Peter's parish to lament the loss of their rector, who felt that the increasing duties as president of the college rendered it impossible for him to attend, as heretofore, to the parochial cares of the church. "The hand writing" has been "on the wall" for some time past, but to postpone the day when Mr. Capers should cease to be our rector, our vestry tendered him the aid of an assistant. But at the June meeting of the vestry Mr. Capers explained why it had become necessary for him to resign the rectorship, which resignation the vestry accepted to take effect October 1. In accepting Mr. Capers' resignation the wardens and vestry passed resolutions expressing their sincere regret that his duties in the upbuilding and increasing responsibilities in the expansion of Columbia Institute necessitate his resignation of the rectorship of St. Peter's parish, of which for more than nine years he has had charge.

St. James' School, Maryland.

On the day following the Hannah More commencement, the closing exercises of St. James' School for Boys were held. St. James' is the heir of the one-time promising St. James' College, in Washington county, Md., an institution which entered upon a flourishing growth under the auspices of Bishop Whittingham and Dr. Kerfoot, afterwards Bishop Kerfoot. The war interfered with its progress as a college, so that since then it has been conducted on a lower academic scale, but always under Church influences. It is situated in a beautiful part of Western Maryland, and occupies a famous old estate with one of the handsomest Colonial houses in Maryland as its headquarters. Mr. Adrian Onderdonk is the present head master. The Rev. J. Poyntz Tyler, rector of St. John's church, Hagerstown, was one of the speakers at the commencement.

Commencement at the Episcopal High School.

The 71st year of our Diocesan School for boys, near Alexandria, closed on Wednesday, June 15th, though the public exercises began a few days earlier. The weather was unfavorable and the conditions in this respect by no means what could have been desired. Heavy rain indeed wholly prevented churchgoing on both of the last Sunday mornings of the session. The service incident to the last Sunday night, in the chapel of the Theological Seminary, was fortunately not interfered with. Evening Prayer was said by the Rev. Prof. R. K. Massie, D. D., and the sermon preached by the Rev. Richard P. Williams, of Trinity church, Washington, D. C. A large congregation was present and the music well rendered by the school choir. The text was from Ecclesiasticus: "My son, if thou come to serve the Lord, prepare thy soul for temptation," and its treatment effective and interesting.

In acordance with immemorial use, Tuesday night, the 14th, was devoted to the joint final celebration of the literary societies, held in Liggett Hall, which in recent months has undergone handsome renovation. Dr. Stires, of New York, made the opening prayer. A large and brilliant audience was present and the occasion enlivened by a good band. Pichegru Woolfolk, of Richmond, and Arthur E. Moulton, of New York, presided for the Fairfax and Blackford Societies respectively, and presented the medals for reading, declamation and debate. Those of the Fairfax went to Robert K. Massie, Jr., Marshall M. Dabney, and Donald M. Faulkner, respectively; those of the Blackford, to George C. Wallace, Jr., F. Hamilton Miller and Kenneth C. Royall, respectively. The Trophy, a handsome silver cup for superiority in the dual contest in reading, declamation and debate for 1909-10, was presented to Pichegru Woolfolk, as president of the Fairfax Society. The joint valedictory address was given by Lee H. Williamson, B. L. S., of Panama. Following this came the distribution of the E's in football, baseball and track athletics. Then the final dismissal of the audience was pronounced by the president of the Blackford Society.

The closing exercises of the session occurred at 3 p. m., Wednesday, the 15th, and were opened with prayer by Bishop Peterkin. They consisted as usual of the presentation of prizes for reading and declamation; of prizes for scholarship, and the distribution of medals and certificates of graduation. There were reading and declamation also by the prize men.

Seven gold medals were awarded as follows:

Joseph Bryan memorial prize medal, for excellence in English, to Donald Wayles Powers, of Maryland. Williams classical prize medal, for excellence in Latin and Greek, to Donald Wayles Powers, of Maryland. Randolph Fairfax memorial prize medal, for excellence in general scholarship, to Donald Wayles Powers, of Maryland. Robert Taylor Wilson prize medal, for excellence in English composition, to Norborne Berkeley, of Danville. Llewellyn Hoxton memorial prize medal, for excellence in mathematics, to Donald Mackenzie Faulkner, of Mecklenburg Co., Va. William Garrett Bibb prize medal, for excellence in Shakespeare (Twelfth Night, As You Like It, and King Lear), to Donald Wayles Powers, of Maryland. H. S. Liggett memorial junior prize medal, for excellence in general scholarship, to Emmett Reid Dunn, of Alexandria.

The next feature was the conferring of certificates of graduation as follows:

Norborne Berkeley, of Danville; Eustace Conway, of Mississippi; Robert Kinloch Massie, Jr., of Fairfax Co., Va.; Walter Joseph Suthon, Jr., of Louisiana; William Nicholas Wood, of Albemarle Co., Va.; Pichegru Woolfolk, of Richmond, Va.

At the request of the principal, a short address was made to these by the Rev. Ernest M. Stires, D. D., of New York, a distinguished old boy of 1881-85.

The Gloria in Excelsis was then chanted by the school choir, the blessing given by the Bishop of Southern Virginia, and the audience, according to custom, dispersed with the inspiring strains of Dulce Domum.

Before the dismissal of the audience, however, announcement was made of the award of the University of Virginia scholarship, annually given to the most meritorious graduate, to Norborne Berkeley, of Danville.

We have an example in the old Prussian general, who had but one word of advice in all the councils of war. When repulse came, and the question was, "What next?" he always replied, "Forward!" when victory was gained, and the question arose, "What shall we do with it?" the same one word came, quick and imperative, "Forward!" Thus should it be in life; and this it may be with the Easter lesson in our heart.

Family Department.

Of Those Who Walk Alone.

Women there are on earth, most sweet and high,
Who lose their own, and walk bereft and lonely,
Loving that one lost heart until they die,
Loving it only.

And so they never see beside them grow
Children, whose coming is like breath of flowers;
Consoled by subtler loves the angels know
Through childless hours.

Good deeds they do; they comfort and they bless.
In duties others put off till the morrow;
Their look is balm, their touch is tenderness
To all in sorrow.

Betimes the world smiles at them, as 'twere shame,
This maiden guise, long after youth's departed;
But in God's Book they bear another name—
"The faithful-hearted."

Faithful in life, and faithful unto death,
Such souls, in sooth, illume with luster splendid
That glimpsed, glad land wherein, the Vision saith,
Earth's wrongs are ended.

—Richard Burton, in the Book of Life.

The Passion for Specialism.

The bane of modern theological thinking is its tendency to look at truth disjointedly and not from a central, fundamental viewpoint. There is no recognition of a body of doctrine, of an analogy of faith, of revealed truth as an organism. Our Lord assured His disciples that when He who is the Spirit of Truth was come He would lead them into "all truth"—not little bits of it here and there, not tatters of truth torn away from the main garment, not offshoots of truth or half truths which Satan could make good use of to lead them to believe a lie—but truth in its wholeness, truth that should have Christ as its foundation and corner-stone and that should permit of no "hay, wood and stubble" to be added to it, but only "stones fitly joined together" rising into a harmonious and beautiful temple in keeping with its foundation. If there is one thing the new order of theologians and pastors of to-day are forgetting it is that the whole is always greater than any of its parts. Hence our modern confusion of tongues in matters of faith. Back of it all lies the scholar's passion for specialism.

Specialists have their uses, and we must not rule them out of court simply because they are specialists. Little progress would be possible in science, in philosophy, or in theology did not lovers of truth leave the beaten track and concentrate their thought and energy on some one great subject or field of discovery. But when specialism becomes a craze, and when specialists insist that the world shall look at the whole universe of truth through their microscopes, they lose their balance, and forfeit their right to our confidence. We thank those few far-seeing educators who are fighting the tendency toward specialization in our schools of learning, and who are contending for a well-rounded and well-balanced education.

This tendency is finding its way into the theological seminaries. Young men are reading and studying principally what they have a taste for. In their zeal to excel in some particular line of study they pay little regard to regular courses of study deemed necessary to form a solid and substantial basis for a well-rounded theological education. They are thus in danger of becoming one-sided and contract the vice of many specialists who assume, that because they know more than most men in one contracted field of knowledge, they have a right to speak with authority in other and larger and more important fields. At any rate it is easily possible for them to lose the sense of proportion and the right perspective. That is why many leave the seminary knowing more about philosophy, sociology and up-to-date "problems" than about theology. They, like astronomers, are too ambitious to discover dim and distant planetoids of truth to take into account the glorious sun around which these revolve.

One result of this tendency is to create an atmosphere of uncertainty in matters of faith that are of vital and fundamental importance. When theology is viewed too constantly from shifting points on the circumference, it becomes a more or less uncertain quantity. It is one thing to-day and a different thing to-morrow. But when it is viewed from the center, when that which is its heart and soul and life has become fixed in the mind and is made the gauge with which all other truth is measured, faith has something solid and massive on which to rest and build. It is often your brilliant student, busy with some specialty, who is at sea; while your patient, plodding student, who has confined himself to the mastery of a body of teaching that embraces the great fundamentals of revealed truth in their unity, wholeness and interrelation, has found an anchorage from which he is not easily driven.

While, therefore, it is perfectly proper to supplement theological courses of study, to broaden them, and adapt them to present-day conditions—a work which must never cease—it must not be forgotten that the first need of every student of theology is to be well grounded in the positive, unchanging, and fundamental facts which lie at the basis of a well-rounded and substantial theological education. No seminary that hopes to furnish the Church with an efficient and useful ministry can afford to encourage a tendency away from this fundamental need. Like Archimedes, a minister that would move the world must have a place to stand on, and the reason why so many "up-to-date" ministers are doing so little of the right kind of moving is because all is shifting sand, theologically, underneath their feet. They may be "liberal" enough, but they are not really broad They have built on too small a foundation. The Church would be much stronger to-day did not so many of its preachers fail utterly to grasp and appreciate that full and well-rounded body of evangelical doctrine which produced the greatest preachers of the past.

Their apprehension of divine truth is exceedingly narrow and one-sided. They seize a bit of truth that lies on the circumference and hold it so close to their eyes as to prevent them from seeing other truths far more fundamental. Sectarianism, with its multitude of idiosyncracies and heresies, is the child of this petty specialization. Two-thirds of Protestantism to-day (including a goodly portion of the Lutheran Church itself) does not begin to appreciate the massiveness and evangelical all-inclusiveness of the foundation on which the Reformation was built, and the young man who can go through a Lutheran seminary and call the theology of the sixteenth and seventeenth century antiquated and useless, because in form and method it is out-of-date, reflects either upon the seminary or upon his own intelligence.—The Lutheran.

How Long it Takes to Make a Slice of Bread.

"Oh, I'm so hungry!" cried Johnny, running in from play; "give me some bread and butter quick, mother!" "The bread is baking, so you must be patient," said mother. Johnny waited two minutes and then asked if it was not done. "No," answered mother, "not quite yet." "It seems to take a long while to make a slice of bread," said Johnny.

"Perhaps you don't know, Johnny, how long it does take to make a slice of bread," said mother.

"How long?" asked the little boy.

"The loaf was begun in the spring," —Johnny opened his eyes wide—"it was doing all summer; it could not be finished till the autumn."

Johnny was glad it was autumn if it took all that while; for so long a time to a hungry little boy was rather discouraging. "Why?" he cried drawing a long breath.

"Because God is never in a hurry," said mother. "The farmer dropped his seeds in the ground in April," she went on to say, partly to make waiting-time shorter, and more perhaps to drop good seed by the wayside; "but the farmer could not make them grow. An ingenious man could make something that looked like wheat. Indeed, you often see ladies' bonnets trimmed with sprays of wheat made by the milliners, and at first sight you can hardly tell the difference."

"Put them in the ground and see," said Johnny.

"That would certainly decide. The make-believe wheat would lie as still as bits of iron. The real grain would soon make a stir, because the real seeds have life within them, and God only gives life. The farmer, then, neither makes the corn nor makes the corn grow; but drops it into the ground and covers it up, and then leaves it to God. God takes care of it. It is He who sets mother earth nourishing it with her warm juices. He sends the rain, He makes the sun shine, He makes it spring up, first the tender shoot, and then the blades; and it takes May and June and July and August, with all their fair and foul weather, to set up the stalks, throw out the leaves, and ripen the ear. If little boys are starving, the corn grows no faster. God does not hurry His work; He does all things well."

By this time Johnny had lost all his impatience. He was thinking.

"Well," he said at last, "that's why we pray to God, 'Give us this day our daily bread.' Before now I thought it was you, mother, that gave us daily bread; and now I see it was God. We should not have a slice, if it weren't for God, would we, mother?"

I distrust both the intellect and the morality of those people to whom disorder is of no consequence. What surrounds us reflects more or less that which is within us.

Rest.

O Earth, lie heavily upon her eyes;
Seal her sweet eyes weary of watching, Earth;
Lie close around her; leave no room for mirth
With its harsh laughter, nor for sound of sighs,
She hath no questions, she hath no replies.
Hushed in and curtained with a blessed dearth
Of all that irked her from the hour of birth;
With stillness that is almost Paradise.
Darkness more clear than noonday holdeth her,
Silence more musical than any song:
Even her very heart hath ceased to stir:
Until the morning of Eternity
Her rest shall not begin nor end, but be:
And when she wakes she will not think it long.

—Christine G. Rossetti.

Be of Good Cheer, I Have Overcome the World.

In our familiar experience there are certain sayings and phrases which have become inextricably associated with some particular persons. It may be a father's favorite quotation, or a mother's pet proverb, or an old friend's characteristic little speech, racy of himself. If we chance to hear other people repeat them now, the syllables act like an incantation; they call up the very voice and tone and smile which once made those words homely music to our ears. And beyond such individual memories, we connect certain maxims with the men who coined them and gave them currency. Often in plays or novels some character is linked with a phrase which becomes a kind of formula for himself. And in history a great man's favorite watchword seems to be stamped with his own image and superscription; it carries the salt and savour of his personality. Men like Luther and Cromwell and Nelson are instantly recalled by the sayings attributed to them at critical moments in their careers.

Now the same holds true, to some extent, even in regard to our Lord and Master. One saying of His, at any rate, must have been particularly characteristic, because it clung so closely to the memories of those who loved Him. This watchword we know was often on His lips, and always in His heart—"Be of good cheer." On five separate occasions we find Christ using it to comfort the forlorn children of men. And when we consider a little, we understand how this brief sentence could, in a manner, embody the message of His life.

It was such a simple, homely thing to say. Pascal has remarked how naturally Christ speaks about eternal truths. "Be of good cheer"—four little words in English, only two syllables in Greek; it is the very sentence we use when we visit a friend in his sick chamber, or when we meet a man who has had business losses or family troubles. Often our "Cheer up!" means nothing more than vague goodwill; when we say it, we feel that we have alas! so little warrant for our words. But when Jesus Christ comes into the world saying "Be of good cheer," He speaks with absolute authority and perfect knowledge and complete experience For He comes from the bosom of the Father, and He is at home in the secrets of eternity. He has sounded the awful abyss of evil, and wrestled with all the hosts of darkness. This Man of Sorrows gazes out upon the universe with eyes full of quenchless courage, and there is victory in the voice which says "Be of good cheer." It is His parting word to His friends when He leaves them the night before His Passion—the cry of the Conqueror, who can say already, "It is finished."

It was the very message which men most needed. The age of the Advent was full of profound and intense melancholy. "The drama of ancient civilization was played out." Though it might seem outwardly tranquil and prosperous, that first century was an age of iron and not of gold—the saddest and most heartless age of which history makes mention. The masters of human wisdom were teaching doctrines of despair. Into a corrupt and paralyzed generation—in the fullness of time which was also the emptiness of time—God sent His Son to make all things new. Christ came into a worn-out world, bringing the energy of an endless life into the midst of human impotence and despairing. His was the Gospel of redemption and resurrection, of victory achieved and deliverance accomplished. No wonder its Author and Finisher could bid men to be of good cheer!

He is speaking the same supernatural promise to His Church militant on earth to-day. And we need it now, as men needed it long ago. Strange analogies may be traced between the first century and the twentieth. Men are still tempted to become fatalists in politics and pessimists in literature. There is the same temptation to dull, faithless despondency, the same weight of weariness and decadence as of those on whom the ends of the world are come. Even the bravest Christians grow daunted, not merely by reason of failures in their own spiritual experience, but more sadly still when Christ's cause and kingdom seem to recede rather than advance. But the Bible is full of God's encouragements to the disappointed. Our Lord is continually whispering to His disheartened disciples, "Let not your heart be troubled, neither let it be afraid;" "be of good cheer." May we go about His work in that temper of grave, sweet, unfaltering cheerfulness which is the very spirit of Christ Himself. May we sing the Te Deum until we forget the De profundis—as Christians should. For the Christian faith affirms that the most glorious things are true already—true for us and for every man—and that they never can be less than true. The New Testament repeats and ratifies the cry of the great evangelical prophet: "Comfort ye, comfort ye my people, saith your God."—The Bible in the World.

The Spirit's Voice.

This is the dispensation of the spirit. The Church is, as it were, left in His charge, by her absent Lord and Head. "Hear what the Spirit saith," are His last uttered words to her, seven times repeated, from within the veil.

How has the Church heeded this final charge? However she may in theory have regarded it as of supreme importance to listen to and obey the Spirit of God, has her practice—at least the practice of her individual members—accorded with this theory?

We are strongly inclined to believe that just here may be found the "missing link" in the Christian experience of many of the people of God. Something is wrong; they cannot tell what. They pray, and strive, and seek, and "desire to have, yet cannot obtain." They seem to be "ever learning, never able to come to the knowledge of the truth," to the enjoyment of the peace and joy and power which is theirs in Christ. They pray for the "Baptism of the Holy Ghost," but no answer seems vouchsafed to their prayers. Others receive this wondrous gift, but it is apparently denied to them. So things continue with them, until "hope deferred maketh the heart sick."

To any one, who, in reading this, may feel, "That is just my case," we would say in the words of the ascended Christ, "Hear what the Spirit saith." "And in order that you may hear His voice, get very still before Him. There are voices of every kind sounding in our ears, and drowning that "still, small Voice" that only speaks when all the rest are silent. "Stand thou still awhile," He says to you, "I will show thee the Words of God;" but you do not hear Him; you are too pre-occupied, or too full of disquietude and unrest. Instead of listening only to Him, you listen to the discouraging suggestions of Satan, or the thousand earthly voices demanding attention, until His sweet and heavenly accents are hushed, and He is forced to leave you to yourself. "Stand thou still," and He will speak once more. Hush all other voices, and you will hear His. Let your one aim, from this time on, be to listen—quietly, humbly, reverently—to what He has to say to you. Not to listen once, or perhaps twice, but continuously, till a quiet, listening attitude become habitual to you. Then will the Spirit delight to put forth His power in your behalf. Then will He undertake marvelously for you; for "the meek"—the listening, obedient ones—"will He guide in judgment, and the meek will He teach His way."—Parish Visitor.

Facts About Meteors.

Of the many meteors that are supposed to fall upon the earth from time to time, is may be said that they would indeed be the most dreaded of all the earth's physical antagonists were not nearly all of them prevented from reaching the ground by our atmosphere, which serves as a bullet-proof cuirass The immunity of the earth from aerolites, fire-balls, and shooting stars, all traveling at speeds that average a hundred times that of a rifle bullet, may be explained in the following manner:

When a meteor enters the atmosphere the friction produced by its gigantic speed makes it flash up like the arrow of Alcestes, only more so. The ingenious experiments of Lord Kelvin have shown that the heat thus produced, just as a brake showers sparks from a carriage wheel or a lucifer match lights on the box, is sufficient to consume the meteor as if it were suddenly cast into a furnace heated to three or four million degrees.

Obviously the smaller meteors are utterly consumed before they have penetrated far into the atmosphere, which their fate has shown to rise to a heighth of about 120 miles. Only a very large one can descend, like that which exploded over Madrid some fourteen years ago, within twenty miles of the earth, before being burst by the expansion due to heat and by the resistance of the air.

The fact that fragments do occasionally reach the earth is the best proof of the great size of some of the meteors that we encounter. If it were not for the "blessed air" the explosion of them all, with the accompanying fervent heat, would take place in our midst.

Ah, if men but knew in what a small dwelling happiness can live, and how little it takes to furnish it.

Children's Department.

Baby's Good Night.

Dear little baby boy ready for bed,
Tiny form robed all in white,
Not a sign of a cry, just a dear bunch of joy,
"Good-night, Charlie-boy." "Night-night."

He pauses and waits by the nursery door,
In hopes of a fierce pillow fight,
Then a run and a jump for his warm little bed,
"Good-night, Charlie-boy." "Night-night."

A story from mother, a whispered prayer,
Some kisses, and bear-hugs tight;
Then covered up snugly, the dream fairies come,
"Good-night, Charlie-boy." "Night-night."

God comfort the mothers who never have
Dear babies to cuddle up tight,
For one of life's sweetest, best joys to me
Is when baby answers "Night-night."

—Veni McDonald Porges, in Christian Observer.

Going to Church With Father.

Mother had been an invalid so long that it had been years since she had been able to go to church. Betty had gone all through her childhood and young girlhood, but lately she had gotten in with a gay set, and Saturday night there was always something doing, and on account of it she had gotten into the habit of rising late on Sunday morning and missing church altogether. Father was no longer young, and his life, like most men of his age, had been a struggle, but each Sunday morning found him regularly in his pew. Father believed in that old verse in the Bible, "They that wait upon the Lord shall renew their strength." It seemed too bad that he must go alone—always alone.

Betty passed the sitting-room door one evening. Father's old friend was there with him, Mr. Sears.

"Yes, Douglas," father was saying, "I am quite alone these days in my church going. My wife can't, and Betty no longer cares for it. It is a great grief to me, I assure you."

Betty did not stop to wait for Mr. Sears' answer. "So—after all, father cared and missed her."

She went noiselessly up-stairs to mother's room. She opened the door and went over to the side of the gentle invalid.

"Mother," she began; "I want to ask you a question. Has father felt my not going to church with him so much? I never realized he cared, but just now, in passing the sitting-room, I overheard him say something to Mr. Sears that led me to think he did."

Mother took the white hand.

"Dear," she said, "before I answer let me tell you something. Almost the first place father took you after you had learned to walk was to church, and you were always a quiet little thing. I remember how pleased he was at your good behaviour. I believe she'll make a fine Church-woman, Anna," he said to me then. You went as you grew older, and were always such a good child while there, but after you grew up the world crept in. My invalidism made things worse, and so, between the two, father had been compelled to go alone to his beloved church.

"Of course, I know he feels it, but he is not the father to tell you of it. He was always a man of few words."

Betty stood quite still. A new seriousness marked her pretty face. She saw in her mind's eye a picture of a man no longer young, gray-haired, shoulders bowed, sitting Sunday after Sunday in the old pew quite alone. "Oh, how wrong she had been." The next moment she was kneeling by mother's side.

"You need say no more, mother," she said, a trifle unsteadily. "I have come to my senses at last. I realize what I owe my father and God, and I shall not be unfaithful."

Saturday morning the telephone rang. Betty took down the receiver.

"That you, Betty?"

"Yes, it's Belle, isn't it?"

"Yes—and, say Betty, we're going to have a little party here to-night. Come over early and stay all night. The Farnsworth girls are coming and are going to bring their cousin, Evan Roberts, who is visiting them. To-morrow is Sunday, and we can stay up as long as we want to and sleep to-morrow morning."

Betty's voice had a new tone in it as she answered:

"Can't possibly, dear," she said. "The fact is, I'm not going to any more Saturday night parties."

"Why, what in the world has happened?"

"Nothing, only I'm going to church after this with father. No more getting up late for me."

"Oh."

The telephone clicked abruptly. Her gay little friend at the other end of the line had hung up the receiver—offended. But Betty went away with the same resolute face.

The next Sunday morning as father came out of his room dressed for church he found a cheerful young lady, quietly and neatly gowned, waiting for him in the hall.

"Why, Betty, where are you going?"

Betty smiled. "Don't you know?" she answered.

"Why, I'm going to church with my father."

And then, with a great throb of joy father knew that his prayers had been answered and that—thank God—he had his little church woman safely by his side once more.

The Fourth Monkey.

It was house-cleaning time, and things were scattered about in the queerest places. The parlor chairs were crowded into the dining room, and the sofa stood in the middle of the kitchen floor, with the ironing board leaning against it. A good many of the parlor ornaments had been put into the storeroom, and mother had asked the twins not to go there to play, for fear of breaking something.

The twins had on their blue sailor dresses, each with a white anchor in front and white stars on the collar; and each head of bushy brown hair was tied with bows of white ribbon. The twins looked so much alike that most people had long ago given up trying to tell which was Faye and which was Fern, and only said, "Here, Twinnie," when they wanted something.

They were waiting now for Miss Margaret, who came twice a week to give them their piano lesson.

"Let's play hide-and-seek while we wait," suggested Fern; "there's such a lot of good hiding places when things are all moved around so."

"Yes, let's," replied Faye, scampering off to hide under the table behind a screen of chairs while Fern hid her face and counted.

Then Fern hid behind the bureau in mother's room, and, when it was Faye's turn again, she crept under the ironing board.

Now it was Fern's turn to hide. When Faye had counted twenty-five and had sung out twice, "Bushel o' wheat, bushel o' rye," she searched through the dining-room and kitchen, and then, without thinking, opened the door of the storeroom.

Just as she did so, she caught sight of a pair of startled brown eyes gazing into her own, and of a blue sailor dress with a white anchor in front, and of white bows tying the bushy brown hair.

Hastily shutting the door for fear her sister would rush out and get to the goal first, she suddenly remembered what mother had said about not going into the storeroom to play.

"Fern's forgotten," she said to herself, "and I 'most forgot. I'll remind her when she comes," and she hurried back to the goal to call, "One, two, three for Fern!"

But no Fern appeared. Instead, the front door suddenly opened, and Faye heard the sound of flying feet as Fern ran out to greet Miss Margaret. And the game was forgotten as the piano lesson began.

After the lesson Faye lingered a moment to listen again to the hollow, echoing sound the piano made in the nearly empty room.

All at once she heard Fern say to mother out in the dining room.

"No mother, I haven't been in the storeroom to-day."

Faye caught her breath sharply. What could Fern mean? She wanted to rush out and say, "Why, Fern, I saw you there," but held herself back, thinking, "I must give her a chance to tell it herself."

"Faye," called mother, "have you been in the storeroom to-day? Someone has let the cat in, and he has knocked down the monkey carving and broken it."

The precious carving that Uncle George had brought from Japan!

Often and often Fern and Faye had studied the three queer little monkeys, one holding his paws over his eyes that he might see no evil, another covering his ears that he might hear no evil, and the third holding paws over his mouth that he might speak no evil.

At last Faye spoke. "Yes, mother, I opened the door a little ways before I thought, but I shut it again real quick, and I don't think Tiger could have gone in without my seeing him," she said, looking hard at Fern and wondering why she didn't speak. But Fern was busy tying her shoe and didn't even look up.

"Well," said mother, at last, "perhaps I let him in myself." And she went out to get the glue pot to see if the carving could be mended.

"O Fern," began Faye, "why didn't you tell?"

"Tell what? There wasn't anything to tell."

"There was, too, Fern Shepard. You know you hid in the storeroom that last time, and you know I saw you there."

"It isn't true! I hid behind the piano the last time."

"You didn't!"

"I did!"

Mother, coming back with the glue pot, heard the sharp tones, which had grown louder and louder.

When she had listened to both sides of the story, she gazed into each angry, excited little face. It was evident that both the twins thought they were speaking the truth.

"I cannot understand it," she said, "but I think you must somehow have been mistaken, Faye."

Faye's face flamed scarlet. Didn't she know what she had seen?

It was a long, miserable afternoon. Faye practiced at her piano lesson twice as long as usual, and then helped mother dust some of the furniture while Fern practiced; but over and over in her unhappy little mind she kept saying, "How could she tell such a story?"

Toward the close of the afternoon mother called Faye and asked her to go very carefully into the storeroom and bring back the tack hammer.

As Faye opened the door she gave a start, for again she met a pair of startled brown eyes and saw the blue sailor dress and the white hair-ribbons.

And then all at once she discovered that the big mirror from the bedroom had been placed against the wall opposite the door.

It was a very happy little Faye that brought the tack hammer back to mother, and when later she and Fern were standing arm in arm before the table where mother had placed the mended carving, she said, soberly:

"I think there ought to be four little monkeys, instead of three, the other one holding his paws over his forehead to remind us that we should think no evil."—Congregationalist.

Thoughts, Words, Deeds.

If all the thoughts I've had to-day
Should suddenly take shape, I pray,
How would I feel? What would I say?

If all the words that I have said
Should come to life from out the dead,
Would they to truth and love be wed?

Of all the deeds which I have done—
From morn to eve—would there be one
That I could feel His smile upon?

My thoughts, my words, my deeds, I trow
I would not have the world to know,
And yet He knows them all—and so—

Henceforth I'll strive to think aright,
And speak the truth from morn till night,
And do all things as in His sight.

—Anna M. Philley, in The Standard.

Aunt Abigail's Spectacles.

Every morning Ruth, and Caleb, and Jessie felt a sinking in their hearts when Aunt Abigail put on her spectacles.

She did not wear them until it was time to settle down with the children to their lessons. When they were on the straight nose in the old, handsome face, with the keen eyes looking through them, the three listened with downcast faces to the fault-finding which would be sure to follow.

If it was Ruth's sewing: "These stitches are uneven. And you have let the hem get crooked. This must be picked out, every stitch of it, and done over before you go out to play."

If it was Jessie's writing lesson: "Blots. One, two, three words spelled wrong. And you surely have taken no pains with your writing. I don't think I can allow you to write to your mother until you show improvement."

If it was Caleb's example: "There are two mistakes in the subtraction. And your slate is not clean. Go and give it a thorough washing, and then do the work again."

The three children had, during a long illness of their mother, been sent to spend six months with their aunt. She lived on a fine old farm, where if it had been summer, they would have found much to enjoy. But a farm, they were forced to agree, was a lonely place in winter, especially as it was too far from school to admit of their going; and Aunt Abigail, full of desire to do her whole duty by her young charges, undertook to teach them herself. As her way of teaching was quite different from that to which they had been accustomed, the study hours were always times of trial. At no other time was Aunt Abigail so much given to fault-finding.

"I wish there were some other kind of spectacles," poor little Jessie said, as she again spoiled her writing by dropping tears on it.

"What do you mean?" asked Caleb.

"O, the sort that makes people feel kind when they put them on, that makes them smile at you and speak soft and nice, as grandma always does."

"That's so," said Caleb. "It's when Aunt Abigail puts on her spectacles that she scolds the most."

"If there were such things as kind spectacles," said Ruth, thoughtfully, "I think it would be a good thing if we could all have some. We all quarrel here a great deal more than we did at home. Now," she went on, laughing, "if only, when we want to be cross to each other, we could put on a pair of nice, kind, loving spectacles, and just speak pleasantly, wouldn't that be good?"

Caleb threw up his hands and laughed. In doing so he dropped his slate, and it upset a bottle of ink on the table before the three. And, alas! the ink ran down on the best dress of Jessie's doll, which she had brought to console her in the hard writing lesson.

Jessie drew her face into shape for a wail.

"O, you careless fellow!" said Ruth, angrily.

"I'm not," retorted Caleb. "It was just an accident, and accidents will happen to everybody. You're always scolding."

"I'm not. You are yourself."

All these unpleasant words had been exchanged in a few seconds, as we know words may be, especially if they are driven along by anger. And in the meantime Jessie's wail had not been let out, and she was gazing at her brother and sister with a face in which all the scowls and wrinkles had been straightened.

"O, stop!" she said. "Let's try the other way."

With a comical smile on her dear little face she went through the motions of putting on a pair of spectacles. Then she beamed on Caleb, saying:

"I know you didn't mean it, brother."

"O, what nice spectacles!" cried Ruth. "How I wish Aunt Abigail would put on that kind."

"But she won't," said Caleb gloomily. "At least, not so long as she has those hateful ones."

And with the words a new thought jumped into Caleb's mind. If the fault-finding spectacles were gone, would she find so much fault?

The next morning Aunt Abigail was saying: "Has anyone seen my spectacles? I have lost them." but no one had anything to tell about them.

The children kept up their little play about the kind spectacles. If anyone seemed ready to speak crossly, a pair of small hands was sure to go up and a pair of bright eyes look about in quick suggestion.

Caleb laughed to himself the first morning on which the spectacles were lost. Aunt Abigail had a very bad time indeed getting through the lessons without them. Certainly she could not see anything plainly enough to scold about it.

But as two or three days went by, and the poor old lady was lost and forlorn without her spectacles, and began to talk about having to make a journey to the city for others, which would be troublesome and expensive, Caleb's mischievous little soul began to trouble him. So well had the make-believe "kind spectacles" worked that the three were getting into the way of gentleness and patience and good feeling toward each other, and the small boy began to wonder if kind feeling toward Aunt Abigail might not belong with it. The end of which was that, with the spectacles in his hand and a penitent look on his face, he stood one morning before his aunt.

"O, my dear! where did you find them?"

"O—I—they weren't lost at all, Aunt Abigail!" stammered Caleb. "I—hid them away."

"You hid my spectacles!" She put them on, and there it was—the same old look. "Why did you do that?" she asked, severely.

"Why, Aunt Abigail"—Caleb's tears came, choking his voice as he caught his breath—"I was just trying"—

"Trying what?"

"We—we all thought—I don't mean, you know," quickly picking himself up, "that Ruth and Jessie had anything to do with it, for they hadn't, it was all me—but we thought—that when you put the spectacles on you—scolded us more and"—tears came again—"we thought perhaps 'twas the spectacles, and—we wished you had a pair of kind spectacles—and—I'm sorry"—

Aunt Abigail took off her spectacles, which gave Caleb courage, and looked at the forlorn little face. It had been so many years since she was a small girl that she had forgotten how it feels to be six and seven and a half and nine.

"Never mind," she said, patting Caleb on the shoulder. "Perhaps I shall find a pair of kind spectacles some day."

And, although, with the sharpest looking the three could not see any difference in the spectacles, they thought they must have been changed, until one day Caleb said:

"I do believe—I do—that it is not the spectacles at all, but the eyes that look through them."

"I think you are right," laughed Ruth.

But still, when scowls and cross words seem in danger of getting pretty



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near, it is not uncommon to see a pair of eyes smiling through a pair of crooked thumbs and forefingers.—Zion's Herald.

Personal and News Notes.

The Rev. Douglass Hooff, assistant minister of Emmanuel church, Baltimore, in charge of St. Andrew's church, Baltimore, has accepted the rectorship of All Saints' parish, Frederick. Mr. Hooff will enter upon his work in that historic parish in September.

The Rev. George N. Mead, formerly of Philadelphia, Pa., became rector of Holy Cross church, Baltimore, Md., on May 1, and should be addressed at Holy Cross rectory. He succeeded the Rev. W. H. Heigham, who on May 1, became rector of Grace church, Waycross, Ga.

The Rt. Rev. Dan'l S. Tuttle, of Missouri, Presiding Bishop of the Church in the United States, in his Convention address, expressed his opposition to Suffragan Bishops, as well as to the amendment to the Constitution providing for the election of the Presiding Bishop.

The Rev. Dr. C. H. Lockwood, rector of St. John's church, Helena, Arkansas, is still in Southern California, where he went in February for his health. Dr. Lockwood is much improved in health, but will probably remain in California until the middle of September. His address is 2255 West 25th street, Los Angeles, California.

The Rev. Pembroke W. Reed, of Wallace, Idaho, has notified the vestry of St. Paul's church, Berkley, Norfolk, Va., of his acceptance of their call to the rectorship of that church, and will enter upon his duties on August 1. Mr. Reed is a brother of Mayor Reed, of Portsmouth, Va., and formerly lived in that city. Before going West he was the assistant at Trinity church, Buffalo, N. Y.

The Church Mission to Deaf-Mutes.

The Rev. Austin W. Mann, of the Mid-Western district, and the Rev. George F. Flick, of the North Western, exchanged on Sunday, June 5, the former going to his old mission, All Angels', Chicago, and the latter to Ephphatha mission, Detroit. On the way they met at a service at St. Martin's mission, Toledo. The other mission points visited by the Rev. Mr. Mann during the missionary trip were Niles, Kalamazoo, Grand Rapids, Lansing, Muskegon and Flint. At Flint he opened and closed the baccalaureate service at the Michigan Institution, where he taught several years before entering upon missionary work among the graduates. A service was held at St. Aidan's mission, St. Paul's church, of which the Rev. W. Dudley Powers, D. D., is rector. The doctor is familiar with the hand alphabet and the sign language, having learned both from a deaf-mute uncle, educated at Staunton. At Muskegon Mr. Mann made his annual report to the Convention of Western Michigan, and was presented by Bishop McCormick. A combined service was held at Niles.

We know too much about the laws of cause and effect to be deluded by any sophistry which assumes that spiritual faculties, or any faculty can be sustained, and still more have growth and development, unless they have characteristic and appropriate exercise.

Distress in Mexico.

The Convocation of Mexico recently passed resolutions of gratitude to the Rt. Rev. H. D. Aves, Bishop of Mexico, the Rev. P. G. Sears and the congregation of Christ church, Houston, Texas; to the American Consul General in Mexico, Mr. Philip C. Hanna, and to Mr. E. N. Brown, president of the National Railway of Mexico, for their effors to relieve the distress in the Central Table Land of Mexico, resulting from heavy frosts last September, by which the crops were entirely destroyed and a great number of laborers ruined. The lack of necessary grain raised prices so exorbitantly as to place food stuffs out of the reach of the poverty-stricken, who suffered unspeakably, but whose necessities were greatly relived by the kind efforts of Bishop Aves and others named above. Conditions still appeal to the charitably-disposed, as the suffering poor have nothing to sustain life, except a little cactus fruit, until the next crop comes in, in the fall.

The Unbeliever Silenced.

A young clergyman, who had been invited to the home of one of his parishioners, found quite a company gathered around the table. He was introduced to the guests and invited to a seat opposite an officer whose red face indicated the things of which he was fond. In the conversation this officer seemed to take the lead, and he indulged freely in frivolous, unbelieving and godless talk. A young lady who was present happened to make somewhat enthusiastic mention of a sermon she had lately heard. The counselor instantly attacked her, remarking, "I am surprised that you find pleasure in those dark superstitions. In these days we are too enlightened to care about the savings of preachers concerning God. There is no God; and a young lady like yourself had better talk about plays, dances and other gayeties, than about such stupid things."

The hostess was moved with some anxiety by this speech, and for the purpose of giving the scoffer a friendly hint, she said, "My dear sir, you are very severe; you seem to forget that our guest here is a minister of the Gospel."

The man, however, did not allow this to disturb him, but turning to the young clergyman, he continued: "O well, my clerical friend, we understand each other. I feel very confident that you as a man of culture will assent to what I say. You present the old story merely on account of your office, and for ignorant peasants it is will enough. But after all, you yourself really agree with me—don't you now?"

For a moment the clergyman quietly looked at the unblushing questioner, and then began, "Before answering I must ask you three questions. You say: There is no God. Accordingly you are an atheist. Such people have always existed in the world. We may distinguish three kinds of atheists. The first are philosophers and thinkers who have earnestly sought the truth and have not found it. So after much thinking, speculating and groping they have at last fallen into despair and said, 'There is no God.' Has this been your experience?"

"O no," said the man with a derisive laugh. "I am not a philosopher. Thinking and searching are not to my taste."

"Well, then," said the minister, "it sometimes becomes fashionable to speak frivolously of God and faith and doctrine. Now and then infidelity has some quite able defenders. These men deride and attack all the old landmarks of faith that are cherished treasures of many hearts. And as they parade themselves everywhere in speech and writing, it becomes fashionable among the multitude to side with them, and blindly to accept their doctrines. In this way it happens that here and there a man seeks his own glory by deriding the faith and by speaking frivolously and lightly of sacred things, simply because it is the stylish thing to do so, while after all in his inmost heart he still clings to the faith. Is this your case?"

"No," replied the counselor, this time not with laughter, but with a flush of irritation very visible. "No, I am not a blind follower of others. I echo the doctrines of no one."

"The third class of atheists," quietly continued the clergyman, "is composed of persons who have long followed the desires and pleasures of this life and have wallowed in the mire of sin. But at length comes a moment when a holy God reaches the conscience with His touch. They try to drown the unwelcome voice; they want to rid themselves of death and the judgment; and the shortest and easiest way of doing all this is simply to say, There is no God; death ends all."

This time the clergyman did not ask, "Is this your case?" The scoffer, silent and confused, ventured no reply. But the eyes of the guests were upon him, and their grave demeanor was a testimony that the preacher had silenced him. This man who had blindly shut his eyes to his own sinful state, and had tried to evade judgment and condemnation by denying the existence of God, was a living comment upon the words of Holy Writ, the fool hath said in his heart, "There is no God."

Unthinking Negligence Wrong.

Not to use any power is a sin; to omit to do anything that we can do is a crime; to withhold a help that we can render is to participate in the authorship of all the misery that we have failed to relieve. He who neglects to save a life, kills. There are more murderers than those who lift violent hands with malice aforethought against a hated life. Rulers or communities who leave people uncared for to die, who suffer swarming millions to live where the air is poison and the light is murky, and first the soul and then the body are dwarfed and die; the incompetent men in high places, and the indolent men in low; whose selfishness brings, and whose blundering blindness allows to continue, the conditions that are fatal to life—on these the guilt of blood lies. Violence slays its thousands, but supine negligence slays its tens of thousands.

And when we pass from these merely physical conditions to think of the world and the Church in the world, where shall we find words weighty and burning enough to tell what fatal cruelty lies in the unthinking negligence so characteristic of large portions of Christ's professed followers? There is nothing which the ordinary type of Christian, so-called, more needs than to be aroused to a living sense of personal responsibility for all the unalleviated misery in the world. For every one who has laid the sorrows of humanity on his heart, and has felt

them in any measure as his own, there are a hundred to whom these make no appeal and give no pang. Within earshot of our churches and chapels there are squalid aggregations of stunted and festering manhood, of whom it is only too true that they are "drawn unto death" and "ready to be slain," and yet it would be an exaggeration to say that the bulk of our congregations even cast a languid eye of compassion upon them, to say nothing of stretching out a hand to help. It needs to be dinned, far more than it is at present, into every professing Christian, that each of us has an obligation which cannot be ignored or shuffled off, to acquaint ourselves with the glaring facts that force themselves upon all thoughtful men, and that the measure of our power is the measure of our obligation. The question, has the Church done the best to deliver these? needs to be sharpened to the point of "Have I done my best?" And the vision of multitudes perishing in the slums of a great city needs to be expanded into the vision of dim millions perishing in the wide world.—Alexander Maclaren.

Make Home Happy.

We spend much of our time at home, or at least we should do so. Let it be our aim, then, to make it as delightful a place as possible. It need not be a grand place, nor be furnished with extravagances; it is the spirit that pervades, and the harmony and happiness found there, and the common interests, that make home a happy place.

How memory clings to home scenes and home experience! Let us prepare pleasure and pastimes for the little ones. Let us give them happy hours around the parental hearth. They will never forget these things. Let us make our homes so dear to all concerned that our boys and girls will not be in haste to get away into the world. The Lutheran.

There is blue in the sky, though the clouds are dark,
And the sun disappears from view;
Still there's never a time but the clouds will pass
To be letting the sunshine through.
So be looking beyond, to the light of hope,
That is shining around your way;
And you ever will find though the clouds are dark.
There'll be dawning a brighter day.

—Martha Shepard Lippincott.

VISITORS TO NEW YORK CITY.

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INDEPENDENCE DAY,

Rectors and Superintendents are asked to arrange for Fourth of July Offerings for the Washington Memorial Chapel, Valley Forge. Help us to complete this National memorial this year.

Send to Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa., for copies of the Catechism of Patriotism for use in your services.

Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON. Organist and Choirmaster, St. Paul's Church Madison Avenue and Fiftieth Street, Chicago

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates Address J., care Southern Churchman, Richmond, Va.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

DIED.

WILLIAM H. GIBBS, M. D., died at the home of his late brother-in-law, William Ellis Jones, 1006 West Avenue, Richmond, Va., on the 5th day of June, 1910. Dr. Gibbs was born in New York City, October 30, 1834, and was the son of Dr. William H. Gibbs and Mary Rumford, his wife, both of Kent, Eng. He was a Confederate Veteran, having served through the first part of the war as a field surgeon. In the latter part of the war he was surgeon at the famous Libby Prison. Dr. Gibbs is survived by a widow, who was Miss Lee V. Smith, two brothers, Rev. George S. Gibbs, of Crawley, La., Charles Nelson Gibbs, of Leesville, La., other relatives, and many friends. The funeral was conducted from the Church of the Holy Comforter, Richmond, of which he was a member and former vestryman.

"At eventime it shall be light."

OBITUARY.

John Rust.

On the 11th day of May, in the city of Washington, JOHN RUST, third son of Dr. David N. Rust and Mary Nelson, his wife, passed from death unto life, after a long illness of typhoid fever, in the 26th year of his age.

In the prime of life, amidst business activities, with a bright future before him, beloved by a host of friends, we can but wonder and ask, Why was this happy, useful young man so suddenly called out of the world?

Human wisdom can find no answer to this question, so we leave the answer to our Lord Himself, who doeth all things well. Could we ask the Master, doubtless He would say, "What I do thou knowest not now, but thou shalt know hereafter."

While he had much to live for, he expressed himself perfectly willing to go, if it was God's will.

Those nearest and dearest to him can have the sweet and blessed assurance, "This sorrow shall be turned into joy."

XXX.

WANTS.

WANTED—BY YOUNG LADY OF GOOD family, position to teach Arithmetic and Algebra. Would accept position as companion, or governess to young children. Best references. Address No. 105, Southern Churchman.

WANTED—SITUATION AS TEACHER IN private family, by young lady with experience. Usual English branches. References exchanged. Address 105, Southern Churchman.

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches; modern languages, Latin and instrumental music. Best of references given. Address L. P. M., care of Southern Churchman. 11je8t*

WANTED—BY JULY 1, BY MIDDLE-aged doctor's widow, position to nurse invalid or keep house. Address No. 101, Southern Churchman. 11je5t*

AN ATTRACTIVE, RESTFUL PLACE, near the mountains. Shade, milk, ice. Miss M. S. BOYKIN, Cismont, Albemarle, Va. 2je2t*

Church League of the Baptized

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N Broad street, Elizabeth, N. J

APPEALS.

Organ Needed for a Mountain Chapel.

A cabinet organ, new or second-hand, is greatly needed for our chapel in the Knobs, near Abingdon, Alleghany Mountains. The work is important, but our Sunday service and Sunday School are both hampered by lack of an organ. The mountaineers cannot buy an organ, and therefore this appeal is made to the Church in their behalf. Contributions may be sent to the

REV. FRANCIS VAN R. MOORE.
Abingdon, Va.

The Pension and Relief of Clergy, Widows and Orphans.

The National, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five Dioceses and Missionary Jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia.

Fresh Air Mission for Worn-out Mothers and Self-Supporting Working Women.

The Emmanuel Church Fresh Air Mission, near Houston, Va., will open for the months of July and August.

OBJECT: To furnish children and worn-out mothers or women earning their own support in cities the benefit of a few weeks' stay in the country.

NO COST, except traveling expenses.

Trained nurse and matron in charge. Persons with contagious diseases not received. Parties of five or six from same locality preferred.

Apply (with your minister as reference) to

REV. FLOURNOY BOULDIN,
Houston, Va.

Saint Matthew's Mission, Fairbanks, Alaska.

For the four years last past, Saint Matthew's Hospital, Fairbanks, Alaska, has benefited from the sale of fancy and useful articles. These articles have been contributed by friends in various parts of the States and the ladies of the Local Guild have arranged and sold them. It now happens, owing to new Missions, wider extent of work, and other reasons, that about the only outside source of income that the Hospital can count on is the Fair. The last year has been the busiest in the history of the Hospital, and more than ever before it is filling a distinct need in the life of the Church and the people in the far North.

We herewith make our formal appeal to Church people everywhere to aid in this work by contributing articles suitable for a Fair. In a peculiar way St. Matthew's has demonstrated the possibility of a large work being accomplished through the small efforts of many. The previous fairs have been a burden to none and the results have been splendid and they have gone more than half way in making the work possible. The amounts cleared are as follows:

1906, $1,613.75; 1907, $2,043.50; 1908, $1,455.00. Total, $5,117.25.

In 1909 over $2,200.00 were cleared. Is it not a privilege to aid in this work? Can we not make this year's Fair the best of all?

We appeal for all sorts of fancy articles and useful ones, too. Anything that is saleable with you is in demand here. Let this be your guide.

Please send everything by mail, enclosing the name and address of the sender so that the packages may be promptly acknowledged. Packages may be sent until the 20th of August. Address all packages to the Minister-in-Charge, St. Matthew's Mission, and mark "For the Fair" in the corner of the wrapper.

CHARLES EUGENE BETTICHER, JR.,
Minister-in-Charge, St. Matthew's Mission.

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are the yearly guarantees made, as the Church's agent, to the Bishops of 41 Dioceses, and 31 Missionary Districts at home and abroad.

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We hear people praise the great medicinal powers of mineral waters. I firmly believe it is the water itself that does so much good, not the salts which it contains. Plain, pure, good, old-fashioned water, if used freely, will wash out of the system rheumatism and many other diseases. The free use of water prevents the hardening of the tissues and the deposit of gall stones.

Externally, water is exceedingly useful, but not alone for the bath. Hot water applied promptly and thoroughly cuts short neuralgia, congestion of the lungs, sore throat, and relieves bruises and sprains. I have seen croup relieved in a very short time by a piece of flannel dipped in hot water and applied around the neck of a child. When used cold, it is useful for reducing temperature; when made sterile by boiling, it is a cleanser of wounds.

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We older folks remember the time when a person was burning with fever, water was not allowed by the doctors. I remember a poor sufferer bribing a kind-hearted young member of the family to bring her the water her system so sorely craved, while the rest of the family were absent from the sick room. But all this is changed; physicians now give water freely, not only for the comfort of the patient, but as a therapeutic measure. The doctors nowadays are adepts in the use of water, and often tell their patients to drink more water.

To Boil Fish.

Many persons consider that fish boiled is fish spoiled, which is true if the boiling is not done in the right way, but if it is the delicacy of it is better preserved than in any other form of cooking. The right way is to have the water actually boiling when the fish is put into it, so that the juices of the fish are not drawn out, as they are if put into cold or warm water. A teaspoonful of salt and one tablespoonful of vinegar to every three pints of water should be added. There should be water enough to cover the fish, and it should be kept boiling for five minutes after the fish is in. At the end of that time the fish-kettle should be drawn to one side, and allowed to simmer only. Remove any scum as it rises. As soon as it is cooked, lift the fish out. A fair time to allow is a good ten minutes for every pound if the fish is a thick one, but flat or small fish require only five minutes to the pound. Salt fish, though, requires different treatment: it should, in the first place, be soaked in water for some hours, then placed in a fish-kettle with cold water to cover it. Bring to the boil gradually and cook slowly, keeping it simmering; it should never boil a second time. When it is cooked lift at once out of the water.

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I shot an arrow into the air;
It fell to earth, I knew not where,
For so swiftly it flew the sight
Could not follow it in its flight.

I breathed a song in the air;
It fell to earth, I knew not where,
For who has sight so keen and strong
That it can follow the flight of a song?

Long, long afterward in an oak
I found the arrow still unbroke,
And the song, from beginning to end,
I found again in the heart of a friend.
—Longfellow.

God does not demand impossibilities. Do what you can.—St. Augustine.

The question is not what will suit us, but for what we are suited.

No quality of our nature which is wrapped up in a napkin can do any thing but dwindle and decay.

Why this insatiable craving for riches? Does a man drink more because he drinks from a large glass?

Seek not to pry into the deep things of God, when he was satisfied with the solution. "Even so, Father, for so it seemed good in thy sight."

In taking revenge, a man is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon.—Francis Bacon.

Gentleness of speech has made the most willful to be as the heart of a little child and filled many troubled life with the peace of Jehovah.

Every one of us, with God's help, and within the narrow limit of human capabilities, himself makes his own disposition, character, and permanent condition.

When the King arrives in His temple, He does not say the words the acclaiming world expects. He is still meek and lowly in heart, and He speaks of a cross before a crown.

There are briers besetting every path,
That call for patient care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on thee
Is happy anywhere.

My religion gives me a Father who loves me, a God who has humanity in His very nature, and a Son who reveals that humanity and shares my lot and dies to save me. It satisfies the needs of my heart. It answers and fulfills the presuppositions of my reason. This is the ultimate reason why no weapon against it can prosper in the long run.—Bishop Randolph.

"Many things are good which are not pleasant; and many pleasant, which are not good. But unity among brethren, whether civil or religious, is productive both of profit and pleasure. Of profit, because therein consisteth the welfare and security of every society; of pleasure, because mutual love is the source of delight, and the happiness of one becomes, in that case, the happiness of all."

Truth is revealed as people can bear it. In the economy of God there is no casting of pearls before swine, or the giving of that which is holy to dogs. To him that hath shall be given is true of the spiritual life as it is true of the providential government of God, and it should be an incentive to us to realize that the revelation of the Holy Spirit only stops short at our power to receive it.

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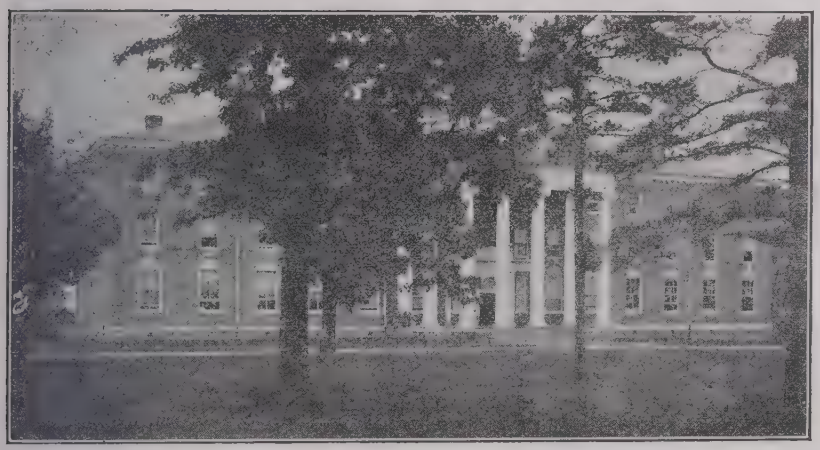
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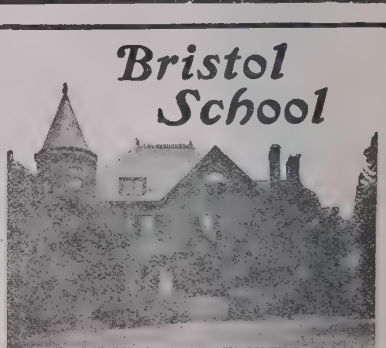
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VOL. LXXV. RICHMOND, VA., JULY 2, 1910. No. 27

Deputies to the General Convention, 1910.

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Lay—Hon. William Smith.

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Lay—R. B. Anderson.

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(Will elect in September.)

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(Will elect in September.)

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Lay—H. L. Chase, F. N. Judson, T. C. McMaster, T. Scovern.

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Lay—Hon. L. B. Prince.

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Lay—A. E. Ashbrook, Larimore.

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Lay—John R. Rose, Oklahoma City.

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The Need of the Soul.

The eternal destiny is in you, and you cannot break loose from it. With your farthing bribes you try to hush your stupendous wants, with your single drops to fill the ocean of your immortal aspirations. Oh, this great and mighty soul, were it something less, you might find what to do with it; charm it with a jingle of a golden toy, house it in a safe with ledgers and stocks, take it about on journeys to see and be seen! But it is the godlike soul, capable of rest in nothing but God; able to be filled and satisfied with nothing but His fulness and the confidence of His friendship. What man that lives in sin can know it or conceive it? O Thou Prince of Life! Come in Thy great salvation to blinded and lost men and lay Thy piercing question to their ear, "What shall it profit a man to gain the whole world and lose his own soul?"—Horace Bushnell.

Death of Bishop McVickar.

The Rt. Rev. William Neilson McVickar, Bishop of Rhode Island, died at his summer home at Beverly Cove, on Tuesday, June 28, after a lingering illness.

Bishop McVickar was born in New York October 19, 1843. He was graduated from Columbia College in 1865 and the General Theological Seminary in 1868. He was ordered deacon in 1867 and priest in 1868. From 1867 to 1868, he was first assistant at St. George's church, New York; 1868 to 1875, rector of Holy Trinity church, Harlem; 1875 to 1898, rector of Holy Trinity church, Philadelphia. In 1898 he was consecrated Bishop, as Coadjutor to Bishop Clark, who died in 1903. Bishop McVickar's home was in Providence, Rhode Island.

Ordinations.

George Oscar Watts, B. A., was ordained to the diaconate in St. Luke's chapel, Sewanee, Tennessee, on Monday, June 13, by the Bishop of Tennessee, the Rt. Rev. Thomas F. Gailor, D. D., who preached the sermon. The candidate was presented by Archdeacon Thomas D. Vindicate; vice dean Rev. W H. DuBose reading the Litany, the Rev Dr. W. S. Bishop reading the Epistle, and the Rev. Dr. Tidball assisting in the ministration.

On Sunday, June 19, in the college chapel of the Holy Spirit, Gambier, Ohio, the Rt. Rev. Dr. Leonard, Bishop of Ohio, ordained to the diaconate Messrs. W. B. Kinkaid, R. J. Riblet, G. F. Sturgis, R. P. Ernst, F. Albus, C. S. Soares, Wm. G. Moffat. The presenter was the Rev. Dr. D. F. Davies; the preacher the Rev. Dr. O. E. Watson.

On Sunday, June 26, in the Church of the Holy Apostles, New York city, Bishop Lines ordained deacon Rev. Henry K. Denlinger, and priest, Rev. Hiram Van Kirk. The Bishop preached, and the persons ordained were presented by Rev. Olin S. Roche. Dr. Denlinger has been working with Rev. Mr. Grannis at this church and expects to remain through the summer. Dr. Van Kirk, who was ordained for the Bishop of New York, is an instructor in New Testament Greek at the Berkeley Divinity School, with special duty at St. George's church, New York city, this summer.

In St. Luke's church, Hot Springs, South Dakota, June 14, the Rev. Harry S. Paynter, deacon, was advanced to the priesthood by the Bishop of South Dakota. The candidate was presented by the Rev. G. S. Keller, of Rapids City. The Litany was said by the Rev. A. W. Bell, of Spearfish. The epistle was read by the Rev. R. N. Becket, of Jackson. Wyo. The preacher was the Bishop of Wyoming.

The year begins and all its pages are as blank as the silent years of the life of Jesus of Nazareth. Let us begin it with high resolution; then let us take all its limitations, all its hindrances, its disappointments, its narrow and commonplace conditions, and meet them as the Master did at Nazareth, with patience, with obedience, putting ourselves in cheerful subjection, serving our apprenticeship. Who knows what opportunity may come to us this year? Let us live in a great spirit, then we shall be ready for a great occasion.—Dean Hodges.

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 304 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

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In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

THE GENERAL CONVENTION AND MISSIONS.

It is to be hoped that the General Convention in Cincinnati will see its way to giving a large part of its time to the Missionary Work of the Church. The last meeting of that body in Richmond, in 1907, probably gave more time and a greater place of importance to missionary work than any preceding General Convention, and the result was seen plainly in the added impetus given to Missions and their claims. But the conditions are still far from satisfactory, and the time is still apparently far in the future, when the Church or the General Convention can rest satisfied.

The Laymen's Missionary Movement was a great conception, both in plan and execution, and brought to light a spirit that was gratifying to all lovers of missionary work; but if the treasurer's report to the Board of Missions in June was any fair test of the financial results of that movement, then the results, up to the present time, so far as this Church is concerned, are distinctly unsatisfactory. Mr. King, in his report to the Board, shows that the receipts to June 1, are just $43,000 more than at the same date last year. At first glance, this seems pleasing and hopeful; but upon mature reflection and consideration of the facts, is it so?

During those twelve months there has been a normal and usual growth of the Church in numbers, wealth, intelligence and missionary interest. How much of the rather small increase is owing to this natural cause, and how much represents the influence of the Laymen's Missionary Movement? Unquestionably, that movement has affected both interest and gifts in a few places; but how far does the interest extend, and to what extent has it influenced the general Church? The answer, so far as financial results are concerned, is, at present, unsatisfactory.

Hence, it will not do for the General Convention to accept the present status, and rest content with our achievements.

Unless all signs fail, there is a distinct danger that the General Convention in Cincinnati will have all its time absorbed in a type of legislation that—to put it mildly—is not missionary in character. The Preamble will possibly prove a time-consumer, even though it develop no other practical characteristic. The discussion on Suffragan Bishops is likely to prove prolific of speeches, if not of ideas. The proposal as to a Presiding Bishop will open the flood gates of eloquence and argument. And in addition to all these time-consumers, two Dioceses at least, probably three, have instructed their delegations to bring in the inevitable proposition for "Change of Name." When this proposition gets fairly before "The House" only a prophet can foretell how much time will be consumed.

In view of these many questions of more or less importance to be considered, the matter of time becomes a serious consideration, and the friends of Missions ought to be "up and doing" to see that no such calamity befalls the great cause as befell it in San Francisco. No friend of Missions in the Church can, to this day, recall the occurrences of that General Convention without a feeling of shame and mortification. A repetition of such an experience must be prevented.

The great work of the Church is its Missionary work: all legislation is—if it means anything—subordinate and preparatory to this, the fulfilling of this—the great commission of the Church. And in no way can the Church more surely command the respect and admiration and sympathy of the nation than by showing plainly that her first and highest aspiration is to fulfill her Lord's last great command.

It is idle to talk of winning a national position by "change of name" or any other short-cut. The only way to gain a national place and position is to earn and deserve it, and the only way to earn and deserve it is by showing the nation that the great heart of the Church is steadfastly set on doing her Lord's will and fulfilling her Lord's command: and the way to do this is to demonstrate that her first and greatest work is her missionary work.

For these and many other reasons, the Southern Churchman hopes the General Convention in Cincinnati will place the Missionary work in the very forefront of all its work, and give it all the time and consideration and prayer that the great cause deserves.

BISHOP BURGESS OF LONG ISLAND ON THE PREAMBLE.

The Preamble is a change in the Constitution. It is a radical departure and I think that while it was affirmed with good majorities in both houses, there is hope that it will not, in its present form, be finally accepted. Its radical character is shown in this clause: "holding the Catholic creeds; to-wit, the Apostles' Creed and the Nicene Creed to be a sufficient statement of the Christian Faith." That can mean nothing less than that the Catechism, the thirty-nine articles, the deep and touching statements of the Atonement in the Communion Office are unnecessary and unauthoritative, and that this great American Church, whose liturgy has hitherto served to teach its people the will and the purpose of God and the road to salvation, is to be limited in its appeal to authority to the two creeds, which were formed in early ages more to guard the Church from false doctrine than to make a full statement of the mysteries of God. The gist of the Preamble is in that word "sufficient." Sufficient for what? For Salvation? Perhaps less will suffice. I would not limit God's saving power nor affirm that self-sacrifice and love, as seen oftentimes in those who have no knowledge of the creeds, may not lead the way to Heaven. But when this great American Church says that the creeds are a sufficient statement of faith, that is that they are all we have a mission to preach as necessary for an intelligent and faithful following of Christ, then indeed we shall have reason to pause and tremble. There is in this age in certain quarters an impatience with Christian doctrine and dogma, and an idea that if these could be done away then unity would come. But all that is fallacious. No unity can be had without its base being laid down on Christian doctrine, and no Church will be loved which does not teach its children like a true mother with authority and wisdom. If our liturgy and our articles and our catechism need alteration, by all means let us amend them, but let us not impoverish our Church by eliminating its profound statements of truth. We can apply to them the prayer of the poet:

> "Forgive them where they fail in truth
> And in Thy wisdom make them wise."

I commend this subject to all of you who are leaders of thought to the Church in this age of perplexity. The Prayer Book does not uphold this theory that the creeds are a sufficient statement of the Christian Faith. On the contrary, in the Baptismal Office the Priest is bidden to instruct the godparents to teach the child the "Creed, the Lord's Prayer and the Ten Commandments and all other things which a Christian ought to know and believe to his soul's health." It is unity we seek, but unity will not be advanced by the sacrifice of any essential truth, and we must be cautious lest we carelessly or ignorantly undermine the walls of the Church of Christ.

WANTED.

Any one having a copy of the Journal of the Diocese of Virginia for 1871, or for any year from 1861 to 1866, can dispose of the same at a fair price by addressing the Editor of the Southern Churchman.

JULY MAGAZINES.

The Century.—For those towns and cities which are planning a new and appropriate form of Fourth of July celebration this year, the July Century contains articles of special interest and suggestiveness from the pens of writers whose practical experience in organizing and managing great popular festivals gives them a peculiar right to be heard on this subject. Two years ago The Century published an article by Mrs. Isaac L. Rice, president of the New York "Society for the Suppression of Unnecessary Noise," entitled, "Our Barbarous Fourth," as a result of which a strong and widespread movement was initiated looking to the substitution of a more adequate and inspiring observance of Independence Day than the meaningless and noisy celebrations to which we have been accustomed. What has actually been done and what it is hoped will be done in the near future by this movement forms the subject of two articles in the July Century. One of these is by Mr. Percy Mackaye, who gives in detail the programme of the Independence Day festival which he has organized, with Mr. John W. Alexander, for Pittsburg; the other is by Ellis Paxson Oberholtzer, Director of the Historical Pageant in Philadelphia in 1908, who here presents an entertaining survey of "Historical Pageants in England and America," the value of which is enhanced by illustrations. Both these articles, besides telling what has already been done in the revival of the ancient art of pageantry for patriotic purposes, are filled with practical suggestions which will be of the highest use to those communities where "the new Fourth of July" is desired.

With the approach of summer there is ever a renewed and strong interest in various outdoor sports. At this particular time rowing is one of the most popular of these, and an exhaustive article in the July Century, by Walter Camp, is entitled "The Mystery of Rowing," in which will be found many useful hints to amateur and professional. There is also a second paper, by George Kennan, in his present series on "The Reaction in Russia," dealing especially with the attitude of the Czar towards the three Dumas and the "True Russians." David Bispham, the well-known American singer, contributes a vigorous article advocating the giving of opera in English in this country, and from Brander Matthews there is a paper of delightful literary criticism in which the traditional homage accorded Dr. Johnson, Thomas Carlyle, and John Ruskin as masters in their art, is subjected to the canons of modern taste, here typified as "the 'Devil's Advocate." There is a timely article by James Grant Wilson on Joseph Rodman Drake, author of "The American Flag." From Hildegarde Hawthorne there is the first article in a projected group descriptive of famous gardens made by women in this country, the present article giving a vivid picture, in text and illustration, of Mrs. Gardner's "Green Hills," near Boston. There is also another paper in the series contributed by Clayton Sedgwick Cooper, profusely illustrated, and giving an account of the spread of Bible study in the Far East.

McClure's.—Roosevelt, the most talked of private citizen, and the German Emperor, the most talked of sovereign, are the subjects of articles in the July McClure's. Both papers are by Sydney Brooks, a well known English political writer and both so good that the magazine is induced to break its rule of not printing two articles by the same author in one number. Mr. Brooks tells "What Europe Thinks of Roosevelt," and his paper, "The Real Kaiser," is said by those who should know to be the best article ever written about that picturesque ruler. Elizabeth Shepley Sergeant writes of the shocking conditions under which false hair, "willow" plumes, artificial flowers and other things sold in the great shops are manufactured in New York tenements; John Burroughs answers the exponents of the "new psychology" who declare that animal behaviour is not governed by reason or instinct, and Senator Platt gives his side of the Garfield-Conkling feud. Jack London contributes "The Unparalleled Invasion" to an exceptionally strong fiction number. Other stories are "From One Generation to Another" by Arnold Bennett;" "The Translation of Giovanna." by Amanda Mathews; "The Aluminum Dagger," by Austin Freeman; "The Poet Who Saved His Youth," by Helen S. Thomas and "Corazon," by George Pattullo.

Hampton's.—July Hampton's represents the acme of light summer reading, sound quality, and first-class material. In this issue Commander Peary details his day by day marches across the polar ice and gives a vivid description of how he finally passed his own "farthest north." The story ends with the party camping at 87 degrees 12 minutes north. In the next installment Commander Peary will tell of the journey to the North Pole. In the present July issue he gives additional "proofs," which recently were refused to Congress.

The second act of "Chantecler" upholds the promise of the brilliant first act, and is one of the most widely read magazine features of to-day. People all over the country are talking about Rostand's masterpiece, the exclusive publication of which is to be found in Hampton's during the summer months.

Charles Edward Russell continues his onslaught against the Southern Pacific Railway, and in this number tells of the brutal murder of settlers at Mussel Slough. Facts in this notorious crime have never been as fully explained as Mr. Russell explains them.

Rheta Childe Dorr has another remarkable article on remaking the health of our school children. This work is full of a pitiful heart interest, and is bound to appeal strongly to parents and school teachers throughout the United States.

"Speed Kings," by Edward L. Fox, is a snappy, brilliant, dashing write-up of the great automobile drivers of the country and their terrible risks of life to cut down the records. Nobody can read the article without feeling the intoxicating sensation of speed.

St. Nicholas.—"Caesar's Captain" is the title of "a true story" in the July St. Nicholas by Captain Harold Hammond, the West Point man who wrote the Pinkney Perkins stories. Caesar is a little negro hero; and the touching incidents of the story actually occurred, during the Spanish war, at Siboney, Cuba, and came under the personal observation of the writer.

If there are to be fewer firecrackers this Fourth than ever before, it is, at least, interesting to read all about how firecrackers are made over in China and of their almost constant and general use in China. Erick Pomeroy tells readers of the July St. Nicholas the story; and E. S. P. Lipsett tells a tale young and old will enjoy of "How Tom Whitney Astonished the German Army" on one Fourth of July when that patriotic American lad was traveling abroad.

Miss Hildegarde Hawthorne devotes her "Books and Reading" this month to a delightful discussion of the "Life and Ballads of Robin Hood"—"just the book" for reading on the grass and under the trees these lovely summer days.

There is a new department in St. Nicholas this month—the "Emergency Corner," conducted by Charlotte Brewster Jordan.

Church Intelligence.

CALENDAR.

July.

1—Friday.
3—Sixth Sunday after Trinity.
10—Seventh Sunday after Trinity.
17—Eighth Sunday after Trinity.
24—Ninth Sunday after Trinity.
25—St. James' Day.
31—Tenth Sunday after Trinity.

Collect for Sixth Sunday After Trinity

O God who hast prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

Foreign.

THE WORLD'S MISSIONARY CONFERENCE.

Edinburgh has given the World Missionary Conference a welcome that shows true appreciation, we will not say of the notable delegates who have come from North, South, East and West, but rather of the great purpose for which it has been called together. Her famous heights, her towers and pinnacles suffused with the soft glow of a midsummer evening, the fair city herself looked her very best on Monday, and the cosmopolitan throng which poured out of her central stations must have wondered why she is ever called "Auld Reekie." At night, when the moon hung in a sky of Italian blue, civic Edinburgh honored the Conference with a reception in the Royal Scottish Museum, given by the Lord Provost and the Corporation, and attended by some 5,000 guests, a function brilliant with scarlet robes and uniforms and the quaint attire of the halberdiers.

The American delegate who responded to the Lord Provost's words of greeting assured him that the United States contain as many Scotsmen as Scotland, and claimed to share in the inspiration of its great past. And the hearts of many who came from far thrilled to the old national airs played by the 2nd Royal Scots and to the skirl of the pipers.

Service in St. Giles' Cathedral.

The following morning ecclesiastical Edinburgh welcome the Conference in her stately Cathedral of St. Giles for a solemn inaugural service. The Rev. Wallace Williamson preached a fine sermon on the words, "The Field is the World," declaring that never since the great Œcumenical Councils of the Early Church had an assembly so unique in character met, while the absence of sharp antagonisms and of the the bitterness of protracted controversy honorably distinguished it from these gatherings. And as those ancient walls echoed prayer after prayer from the Anglican Liturgy, which preserves so much of the common heritage of Christendom, one felt that some progress has been made since Jennie Geddes flung her stool at the preacher's head within that same cathedral. Handel's "Hallelujah Chorus" was the fitting climax of an inspiring and nobly rendered service.

Honoring Delegates.

After the business meeting in which the Conference was formally constituted, intellectual Edinburgh honored itself and the Conference together by conferring honorary degrees upon fourteen of its representatives in the splendid MacEwan Hall. The illustrious University of the Athens of the North has never capped a more remarkable group of graduates. The Archbishop of Canterbury, who had come all the way to his birthplace for a few hours only, and who received a tremendous ovation from those whom he addressed as "fellow-graduates and fellow-citizens;" Canon Robinson, editorial secretary of the S. P. G.; and the Rev. F. L. Hawks Pott, of St. John's College, Shanghai, and of the American Episcopal Church, represented our own communion; while Dr. Wardlaw Thompson, of the London Missionary Society, which has had so many noted Scottish missionaries, represented English Nonconformity. Dr. W. Douglas Mackenzie, son of the Scot who "saved South Africa for Britain," Mr. John Mott, Mr. Robert Speer, and Mr. Seth Low, with General Beaver, a gallant veteran of the American Civil War, who has since been a judge and a vice moderator of the American Presbyterian Assembly, and who made his way to the platform on crutches, were worthy representatives of the United States; in Pastor Julius Richter, Professor Karl Meinhof, and Herr Johann Warneck, Germany was represented by three noted scholars; while India was represented by one of her most venerable and honored Christian clergy in the Rev. K. C. Chatterji, and Japan by a most eloquent young professor in the Rev. Tasuku Harada, president of the famous Doshisha College.

A word must also be said of the welcome given to the Conference by the Scottish newspapers, and notably by the Scotsman, which, in an entirely sympathetic and intelligent leader, speaks of the Conference as "an impressive witness to the unity of the Church in essential matters and a happy augury for the future, since the enemy without has forced the Churches to close their ranks." "The Conference gladly welcomes the representatives of the press, which has given it more attention than it has given to any previous gathering," said Sir Andrew Fraser at the Press lunch. This fact is one to note and rejoice over.

The King's Message.

Greeting by telegraph from the Dutch Church, and from a missionary at Blantyre in the heart of Africa were announced in the afternoon. But Lord Balfour of Burleigh, president of the Conference, when he opened the evening meeting, at which the Archbishop of Canterbury made its first speech, had a greater and more gratifying message for the serried ranks of its 1,200 delegates. The King himself sent the following cheering message, which was received with the greatest enthusiasm.

"The King commands me to convey to you the expression of his deep interest in the World Missionary Conference, to be held in Edinburgh at this time. His Majesty views with gratification the fraternal co-operation of so many Churches and societies in the United States, on the Continent of Europe, and in the British Empire in the work of disseminating the knowledge and principles of Christianity by Christian methods throughout the world. The King appreciates the supreme importance of this work in its bearing upon the cementing of international friendship the cause of peace, and the well-being of mankind. His Majesty welcomes the prospect of this great representative gathering being held in one of the capitals of the United Kingdom, and expresses his earnest hope that the deliberation of the Conference may be guided by Divine Wisdom, and may be a means of promoting unity among Christians and of furthering the high and beneficent ends which the Conference has in view."

The Conference received his Majesty's message standing, and with loud cheers and before the president proceeded with his speech, "God save the King" was sung with the greatest heartiness by this cosmopolitan assembly, owning allegiance to more than a dozen Monarchs and Republics. And as every Briton there, after hearing the King's words, burst rapturously and spontaneously into the National Anthem, one realized how directly that sentiment of loyalty to the earthly king ought to lead on to the passion of loyalty to the Divine Leader of the missionary work of the Church to which Mr. Robert Speer directed the closing thoughts of a most inspiring day.

Wednesday's Meeting.

On Wednesday morning came the first regular session on the first report of the commissions. Mr. Mott presided, and the speakers literally represented every corner of the earth. Especially warm was the welcome given to the Rev. V. G. Azariah, representing the evangelistic work for its own compatriots, to Professor Ch'eng, who urged that five years hence will be too late for his vast land of China, to the Rev. Yugoro Chiba, of Fukuoka, Japan, who claimed our sympathy and prayer for work that Japan cannot do unaided; and to the distinguished Korean Christian, the Honorable T. H. Yun, who is acting Imperial Minister of Education in his land of recent missionary enterprise and great missionary results.

American.

Church Institute for Negroes.

We have heard with much interest the statement of the Rev. Samuel H. Bishop, as to the purpose and work of the American Church Institute for Negroes, in its endeavor to assist in the development and extension of the educational work of the Church among the colored people of the South.

We are sensible of the danger which any new scheme involves of diverting to the new work contributions which have been depended on to sustain work already begun. We are satisfied that it is not the purpose of the Institute thus to endanger or weaken any existing work, and that it will use all proper precautions to guard against this.

We sympathize sincerely with the efforts of the Institute to assist in such development of our work for the colored people as may make a stronger appeal to the mind and heart of the Church, and thereby obtain the support necessary for its proper maintenance and extension. And we appeal to the Church at large to give to the Board of Missions, and to all its auxiliary agencies and organizations, and especially in this connection to the American Church Institute for Negroes, that generous sympathy and that material and financial support in their efforts for the evangelizing and training of the Negroes of the South, which the greatness of the work demands.

We desire to say further that we thus express our approval of and sympathy with the purposes and work of the Institute with the hope that the Institute may make the distribution of its funds more generally representative of the work among the colored people of the South.

Edwin G. Weed, Bishop of Florida; Thomas F. Gailor, Bishop of Tennessee; Frederick F. Reese, Bishop of Georgia; C. K. Nelson, Bishop of Atlanta; Joseph Blount Cheshire, Bishop of North Carolina; William A. Guerry, Bishop of South Carolina; Theodore D. Bratton, Bishop of Mississippi; William Crane Gray, Bishop of Southern Florida.

Sewanee, Tennessee, June 15, 1910.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Bishop-Coadjutor.

An Interesting Event.

Among the events of much interest in the Diocese during the past week was the marriage, in Holy Trinity church, Richmond, on June 23, of Miss Frances Peyton Gibson, second daughter of Bishop Gibson, to the Rev. Dr. Edmund Lee Woodward, missionary stationed at Anking, China. The ceremony was performed by the father of the bride; the Rev. John J. Gravatt, D. D., and the Rev. Wm. Meade Clark, D. D., the respective rectors of the bridal couple, being in the chancel.

Dr. Woodward is one of the most useful men working in our mission field. He is a native of Richmond, being a son of Mr. and Mrs. W. Minor Woodward, and has for some years served the Church as missionary physician at Anking. He initiated the medical work at this point, and under his direction it has grown to great proportions, and the hospital is now one of the largest and most important in the Empire. The good that has been done through it in healing and giving relief to the suffer-

ing cannot be estimated in words, and it is needless to say that through the care of the body, the souls of many have been strengthered.

Two years ago Dr. Woodward returned to the United States and entered the Virginia Theological Seminary to study for the ministry of the Church. Last fall he was ordained deacon by Bishop Gibson, in his old home church, St. James', Richmond, and on June 17, of this year, on the completion of his course, he was ordained priest by the Bishop of Virginia, in the Seminary chapel.

At the commencement Dr. Woodward received the degree of Bachelor of Divinity from his alma mater. Mrs. Woodward is one of the most esteemed and useful workers among the Church ladies of Virginia. For years she has been engaged in the work of the Junior Auxiliary, and other departments of missionary enterprise, and her good works are well known. She is loved and esteemed by the many. The couple sailed on the Atlantic Transport steamer from New York on June 25, and will visit England before going to China, which they will reach by the Suez route. While in England, they will be guests of the Bishop of London, the Bishop of Gloucester and others. Dr. Woodward will engage in general evangelistic work in China.

Mission in Mathews County.

The Rev. John R. Matthews, general missioner of the Church, ended an interesting and profitable mission in Kingston parish, Mathews county, the Rev. Giles B. Cooke, rector, on Sunday, June 26. The mission began on Wednesday afternoon. Mr. Matthews preached every afternoon and night, giving Bible instruction on Thursday and Friday, and Saturday mornings, in St. John's church, Mathews county. He preached the blessed Gospel with great power and simplicity, and his Bible instructions were able and edifying.

It is a matter of very great encouragement to the Church people in Virginia to know that the Diocese has overpaid its apportionment to the Board of Missions. This was $7,200, and it would be due on September 1. On June 1 the sum received from the Diocese by the Board exceeded $9,300. It is hoped that $10,000 will be contributed, which will surpass any work of this kind which has ever been done in the Diocese.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Improvements at St. Peter's, Lonaconing—Holy Cross, Cumberland, to be Repaired—Ordination—Gifts to Churches.

St. Peter's church, Lonaconing, of which Mr. Louis Ewald, lay reader, is in charge, has lately completed some much-needed improvements. A vestibule and porch has been added to the church building, and vestry and robing rooms have been placed at either side of the vestibule. The old rooms on either side of the chancel have been done away with entirely, thus giving a greatly enlarged chancel, with space for stalls to accommodate the recently-vested choir.

At Mt. Savage the people of St. George's parish have lately been busy in overhauling the church, and in a general regrading and leveling of the surrounding lot. St. George's church, of which the Rev. George C. Shaw is rector, is a comparatively new building and is one of the handsomest rural churches in Western Maryland.

The vestry of Emmanuel parish, Cumberland, have taken under their care Holy Cross church in that city. The first step has been to spend about $1,000 in repairs on the church property.

The Rev. John George Carl, priest-in-charge of St. Philip's chapel (colored), Annapolis, has been appointed by Bishop Murray to the charge of St. James' church, Westernport, for the two months of July and August.

The Rev. Francis Kizer Little is to succeed the Rev. Douglass Hooff in the charge of St. Andrew's church, Baltimore. Mr. Little has been for a year assistant minister of Emmanuel church, Baltimore.

On Sunday morning, June 25, at an ordination service held in the Church of St. Michael and All Angels, Baltimore, Bishop Murray ordained to the diaconate two candidates—Messrs. Joseph Todhunter Ware and Mr. Henry Pindell Manning. The former of these, presented by the Rev. Charles Fiske, will serve at the Chapel of the Redemption, Locust Point; the latter, presented by the Rev. Wm. D. Gould, has been appointed to serve under the Rev Christopher P. Sparling at the Chapel of the Advent, Baltimore. The Rev. Edwin P. Niver, rector of Christ church, Baltimore, preached the sermon.

Christ church, West River, the Chapel of the Incarnation, St. Helena, St. George's church, Perryman, and St. Thomas' church, Hancock, have recently been the recipients of various gifts in the way of chancel furniture and accessories.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Parish House to Be Built—The New Secretary of the Second Department. Corner-Stone of Church Laid on Elmira Heights.

Grace church, Cortland, Rev. W. W. Way, rector, and St. Luke's, Harpursville, the Rev. Wilson Tanner, rector, are both erecting parish houses this summer. The parish at Harpursville was enabled to take this step forward by reason of the increased earnings of its endowment holdings, invested in the Wells-Fargo Express Company. A big plot of land was purchased with the surplus earnings enabling an addition to its rural cemetery and space for rectory and parish house.

The Church people at Utica were pained to learn this week that the Rev. John R. Harding, D. D., rector of Trinity church, Utica, was to resign his parish to become secretary of the Second Department. For the past sixteen years he has been rector of Trinity parish, and also increasingly serving the Diocese as examining chaplain and president of the Standing Committee. In 1907 he received the degree of Doctor of Divinity from his alma mater, Union College, and has altogether won not only the respect and love of his parishioners, but also of the community at large. The loss to the city of Utica and the Diocese of Central New York is recognized, however, as a positive gain to the Church in the Second Department.

Dr. Harding is a Southern man, born in North Carolina. For the past twenty years he has held rectorships in New York State.

On June 11 the Bishop of the Diocese laid the corner-stone of what is to be a handsome and well equipped house of worship at Elmira Heights. But two years ago started as a mission. It is now an organized parish, known as "St. John's." Besides the church building the following are already provided for. An altar of exquisite design and reredos, an organ and other accessories. The parish has 111 communicants, devoted and zealous. The Rev. David H. Weeks is the efficient priest in charge, whose engagement to Miss Ethel T. Tomkins, of Yonkers, has just been announced.

The sick and disabled clergy of the Diocese shows no abatement, and it is difficult for the Bishop and Archdeacon to supply the demands for help. Rev. A. W. Allen, of St. Joseph's, Rome, has been granted three months' leave of absence in the Adirondacks, in the hope that he may recover.

Rev. Jesse Higgins, of St. George's, Utica, has lost his voice, while the Rev. Walter Jones, of Calvary, Syracuse, is ill. Altogether there are still about a dozen clergy, whose norm is activity, who are laid up.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Clericus Meetings—Confirmations by Bishop Harding—Seminary Graduates Appointed to Work—Bishop Harding to Attend the Canadian Church Congress—Handsome Gift to the Clergy Pension Fund.

The Washington Clericus went outside the District of Columbia last week for its June meeting, and enjoyed the hospitality of the Rev. Dr. McGrew, rector of Silver Spring parish, Montgomery county, Md. The address was made by the Rev. Dr. George Williamson Smith, former president of Trinity College, Hartford, Conn., who gave the Clericus an admirable and well-told story about the Bishops of the Early Church.

On June 22 the fifth anniversary of the organization of the Southern Maryland Clericus, the clergy of that section of the Diocese of Washington met at La Plata, Charles county, Port Tobacco parish, the Rev. H. W. Stowell, rector.

In Rock Creek church, D. C., on June 24, at the annual session of the Junior Daughters of the King, the Bishop of Washington was celebrant at the Holy Communion.

On Saturday morning, June 25, in the Bishop's chapel, Bishop Harding confirmed a special class of six persons presented by the Rev. J. H. Nelms, rector of Ascension church, Washington.

The Rev. Charles Tinsley Warner, a member of the Virginia Theological Seminary class of 1910, is deacon-in-charge of St. David's chapel, St. Alban's parish, D. C. This chapel is one of our most prosperous works, and has been developed by Mr. Wagner during his Seminary course. The new deacon is a native of Rockville, Md., and son of a Virginia mother. He was secretary to Bishop Satterlee for several years.

At the mid-day service, in Trinity church, Takoma Park, D. C., on Sunday, June 26, the Bishop confirmed a class of candidates, presented by the rector, the Rev. F. W. Smith.

A successful sacred concert, given by several choice singers, was held in Trinity church, Takoma Park, on an evening of last week, for the benefit of the rectory fund.

The Rev. Edward Stabler Osburn, recently ordained at the Virginia Theological Seminary, from the class of "special students," will assist the Rev. Dr. Childs, rector of All Saints' church, Chevy Chase, D. C., until the end of August, when he will sail for China, as a missionary, where he believes the opportunity for service in the Lord's harvest field is greatest.

The Rev. Karl Morgan Block, of Washington, a member of the last Virginia Theological Seminary class, is deacon-in-charge of Esther Memorial church, Congress Heights, D. C., and will remain until his engagement as chaplain of Woodberry Forest School, Virginia, begins in the fall.

The Bishop will leave the first of July for rest at his summer home, at Haven, Maine. In September he will attend the Canadian Church Congress, at Halifax Nova Scotia, when he will make addresses on Diocesan problems and Sunday School work, and will also preach in two of the churches. Most of our American Bishops will attend the Congress, and the Bishop of London will be present to help and uplift with his charming optimistic spirit. It would be worth while to make that trip if for no other purpose than to see and hear him, whose visit to our country, and especially to Virginia and Washington in 1907, is still felt as a benediction. In his ministry in great London, he knows no distinction of persons, and yet is beloved and honored by people of all classes above all men.

After Dr. Wilkins' stirring sermon, i St. Thomas' church, Washington, June 19, on the $5,000,000 Clergy Retirement Fund, he was greatly gratified and impressed by the gift of a thousand dollars for the fund, made by a strange gentleman, not a worshipper in that church, but who happened to be present. One of our leading professional men described the sermon as one of the most interesting and impressive he had ever heard. W.

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

Grace Church and Holy Cross Mission. St. Louis, United.

Grace church, St. Louis, the oldest parish in Missouri, and Holy Cross mission, at Fourteenth and O'Fallon Sts. have united. Grace church, with its splendid grounds at Marion Place, on the North Side, will give its parish house for settlement purposes, and the church will be maintained as the place of worship. Rev. Benjamin E. Reed who has been rector for the last eight years, resigned at Easter, owing to ill health, as he had been dangerously ill and was advised by his physician to give up the active work of a parish. He is building a home in West Webster, and he and Mrs. Reed will leave the Grace church rectory early in the summer.

Rev. George F. Taylor, assistant at St. Peter's Episcopal church, is to become rector of the united parishes. Mr. Taylor's engagement at St. Peter's continues until October, by the terms of his contract, and Mr. Reed has consented to serve at Grace church until that time Deaconess Anne and Miss Skinker, who have been active at Holy Cross mission are to continue, with the better equipment which Grace parish house offers The old property leased by Holy Cross mission, at Fourteenth and O'Fallon Sts., will be given up.

The merging is thought to be highly desirable for both churches. Grace church, which was established more than seventy years ago, is now in a very different environment from what it was originally. Most of the members have removed to some distance from the church, and the need of institutional and settlement work is manifest. Sewing classes, cooking classes, a kindergarten and all the helpful work of a settlement will be kept up. Papers have been signed completing the negotiations.

Grace church is a historic spot. Its grounds, taking up a whole block, are circular, and the lawn and flowers beautiful. A church, rectory and a new parish house are its equipment.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Woman's Auxiliary Work — Girls' Friendly Society—Commencement at St. John's College for Postulants.

The unusually large attendance and the warm interest shown by all Churchpeople in the eighty-second annual Diocesan Council of Kentucky was gratifying, and followed by a most interesting meeting of the Woman's Auxiliary. Friday morning, May 27, the annual corporate Communion of that body was held in St. Mark's church.

After the Bishop's earnest and encouraging address, reports were made, which were most satisfactory, showing that the apportionment has all been pledged; the United Offering now more than $1,000, with two new parish branches added during the past year. Mrs. John Hopkins made a beautiful and impressive address. At the close of the meeting luncheon was served by the ladies of St. Mark's in their Sunday School room.

In the Church of the Advent, Boston, Mass., May 16, Sydney Atwood Caine was ordained to the diaconate. He was formerly one of St. Andrew's boys, Louisville, and received his fundamental training in the Sunday School of that parish. Mr. Caine is the eighth of St. Andrew's boys who has gone forth to labor in the Master's vineyard. He is to be the assistant at St. Luke's chapel, New York City.

The Junior Auxiliary of St. Stephen's Mission has had its closing meeting; there are four officers and thirty-six members.

The Sunday School of Trinity Mission has adopted the graded system of lessons. The Woman's Auxiliary and Guild have papered the vestibule, which is used as a class room. The playground committee have the long-desired grounds in readiness for the children.

Ground for St. Alban's, Garnettsville, has been purchased and an organized mission started there.

The chancel guild of St. John's, Louisville, has been reorganized and is now "St. Martha's Guild." Mrs. Arthur Gorter, the rector's wife, was elected president.

The branches of the Girls' Friendly, especially that of the Church of the Advent, Louisville, are planning some kind of work for the summer, as is their usual custom.

June 18 and 19 is to be held the Junior Brotherhood Convention. Careful preparations have been made for the entertainment of guests and it is hoped that the Council will in every way prove to be helpful and incite to greater interest in Brotherhood work.

May 29 and 30, the first commencement exercises of St. John's College for Postulants, Uniontown, Ky., were held. The Bishop preached the baccalaureate sermon to a large congregation, and at the same service, Mr. Clarence Prentis Parker, a member of the faculty of St. John's, was ordained to the diaconate. A class of six were graduated. It is now felt that the experimental theological school, started by the Rev. Frederick Thompson, Ph. D., rector of St. John's is an assured success. His faith and enthusiasm in the work have never faltered, and to him it is given to see some of the fruits of his labors. The College will more and more widen its influence for good in training men for the ministry. This College in the Diocese of Kentucky has now an organized board of directors: Rt. Rev. C. E. Woodcock, D. D., Bishop of Kentucky, President; Rev. Frederick Thompson, Ph. D., rector of the school, vice president; Rev. David C. Wright, of Paducah, secretary; Gibson Chapman, Uniontown, Ky, treasurer; Rev. George Craig Stewart, Evanston, Ill.; Rev. C. L. Briggs, Henderson, Ky.; Rev. John S. Mockridge, Louisville, Ky., on the board of directors.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Corner Stone Laid for New St. Paul's, Harrisburg—Movements of Clergymen.

The corner stone of the new St. Paul's church, Harrisburg, was laid on Sunday afternoon, June 26, at 4:30 o'clock. Rev. Mr. Oxley, of St. Augustine's church, Harrisburg, read the 132d Psalm, which was followed by the Apostles' Creed, the Lord's Prayer and appropriate collects. The stone was formally laid by the Rev. John Mills Gilbert, the rector of the parish. He also made a brief address and closed the service with prayer and benediction.

The Rev. Robert F. Gibson, rector of Trinity church, Williamsport, is spending the month of June in Centreville, Maryland.

The Rev. Clifford G. Twombly, rector of St. James', Lancaster, will spend two months this summer at Lake Asquam, New Hampshire. His assistant, Rev. Edmund M. Frear, will be in charge of the parish during the rector's absence.

The Rev. George I. Browne, rector of St. John's, Lancaster, and his family, will spend a month at Arlington, Mass Mr. Browne will be in charge of the Church of the Good Shepherd, Hartford, Conn., for three Sundays.

The Rev. William Heakes, Archdeacon of Williamsport, and rector of the Church of Our Saviour, Montoursville has accepted a call to St. Mark's church Lewistown, and will enter upon his work the first Sunday in July.

The Rev. W. H. Overs, in charge of St. Luke's, Mechanicsburg and Mount Calvary, Camp Hill, has accepted a call to St. Paul's, Wellsboro.

The Rev. Joseph Ryerson, a minister in charge of a Methodist church in Detroit, Mich., severed his connection with that body, and was confirmed by Bishop Williams, of Michigan. He has since applied to be received as a candidate for Holy Orders. His former congregation, also, desire to be confirmed, and have asked to be taken under the charge of the Bishop. Both requests have been favorably considered.

A tablet to the memory of the Rev William H. Falkner is to be placed in St. Paul's church, Boston, Mass., of which Mr. Falkner was rector for two years until his death, while travelling abroad last summer.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Sixteenth Annual Convention—Trinity Church, Asheville.

The sixteenth annual Convention of the District of Asheville was held at Grace church, Waynesville, June 14, 15 and 16. The proceedings began with the Woman's Auxiliary service at 8 p. m., Tuesday, June 14. The preacher was the Rev. H. F. Saumenig, rector of Trinity church, Asheville. Wednesday morning, at 7:30, was the Corporate Communion of the Woman's Auxiliary of the District. At 9:30 a. m., Morning Prayer and Litany was said, after which the Convention organized. The number of delegates was above the average. At 11 o'clock the Holy Communion was celebrated by the Bishop, assisted by the Deans of the Convocations, and the Bishop read his annual address, in the course of which he alluded to the proposed amendments to the Constitution. With regard to the Presiding Bishop, he did not see any need for the proposed change, and he felt that the present arrangement gave to the office the dignity and sanctity which comes from age. With regard to the creation of Suffragan Bishops, he thought that the proposed amendment would not solve any problem in the South, but might be productive of danger.

In speaking of the memorial on Canon 19, Bishop Horner made a notable declaration on the subject of Catholicity. After speaking of the "kind of loyalty which expresses itself in such phrases as "if the church does so and so, then it is not the Church to which I thought I had given my allegiance,'" he added:

"This kind of language is indicative of disloyalty and doubt of a most dangerous kind. In addition to this disloyalty it carries with it a threat intended to coerce timid ones by the possibility of losing certain individuals from the body unless their wishes are complied with. The disloyalty and the threat are both unworthy and should be severely condemned. I question at once the loyalty of the Churchmanship of any man who bases his loyalty upon some conditional course of action on the part of the Church. There is a catholicity which belongs to the Church and cannot be narrowed by the views and use of any one party in the Church. It is an arrogance and a contradiction in terms for any party in the Church to speak of itself as "the Catholic party." This very use of the term shows without argument of protest or affirmation the uncatholicity of the party assuming it. We should claim catholicity as a creedal note of the Church as a whole, and not as belonging peculiarly to any one party in the Church; and being persuaded that I am a member of the Church defined in the Creeds as the Holy Catholic Church, I am not frightened in my allegiance thereto by any supposition that the Bishops and clergy and laity in General Convention assembled may take some course of action that would constitute a loss or break of continuity of the Church of God.

"Canon 19, whether it stands as it is in the canon law of the Church, or is radically changed to suit the jealous loyalty of certain timid ones, can make but a slight ripple on the surface of the deep catholicity and long-flowing continuity of the Church of God. Let us not allow ourselves to be disturbed by what we may read in some newspaper as to what may happen if the Church in Convention should legislate this way or that way."

Bishop Horner heartily commended Bishop Anderson's recent Convention address and urged his hearers to read and re-read it.

Business sessions of the Convention and of the Woman's Auxiliary were held Wednesday afternoon and Thursday, and a missionary service was held Wednesday night.

The Convention voted on all the proposed changes in the Constitution. It favored the Preamble; the amendments relative to the Presiding Bishop; the verbal changes in the Book of Common Prayer, to the trial of presbyters. It voted against the creation of Suffragan Bishops.

The Rev. Alfred H. Stubbs was re-elected as secretary and treasurer of the District, and the standing committees were re-elected. The following were elected as deputies to the General Convention: The Rev. McNeely DuBose, Mr. Haywood Parker; alternates, the Rev. R. R. Swope, Mr. Francis P. Bacon.

The following resolution was adopted:

"Whereas, the recent amendment to Canon 19 leaves with the Bishop the regulation of the matters therein mentioned,

"This Convention while declining to discuss the merits of the canon, desires to put itself on record as deprecating the extravagant statements made in some quarters in opposition to the amendment, and regards such statements as being an unwarranted reflection upon the wisdom and loyalty of the Bishops of the Church."

The Rev. McNeely DuBose, rector of Grace church, Morganton, gave a glowing account of the effects of the Laymen's Missionary Movement in Burke county. He had actively participated in the Movement, which was developing a tidal wave of fervor throughout this county; and he personally and his parish and his numerous missions were being wonderfully helped thereby.

The committee on the State of the Church reported extraordinary opportunities. In one county two different communities, formerly affiliated with other bodies, begged the Church to come in and take charge of them, offering gifts of land and money; but these requests had not been acted upon because work already undertaken more than strained the resources of men and money at the Church's disposal. About fifteen hundred children are receiving a good education in the Church schools of the District. In all lines effective work is being done, although the District is under-manned. The committee urgently recommended an improved method of tabulating statistics.

A committee was appointed to consider methods of Sunday School work and to arrange for holding Sunday School institutes.

Rev. Malcolm S. Taylor, head master of Patterson School (near Lenoir), gave an interesting account of that institution, which has just completed its first year, and its establishment was due to the bequest to the Church by a well-known layman, of a valuable farm. The school has the distinction of affording to the students the opportunity to pay by work, not only for their tuition, but also for board, clothing and incidental expenses. An excellent start has been made, and when the necessary funds are forthcoming, an additional building will be erected for the accommodation of an increased number of students.

The vice chancellor of the University of the South is invited to be present at the next Convention, which will meet at All Souls' church, Biltmore, on the fourth Wednesday in June, 1911.

Trinity church, Asheville, Rev. H. Fields Saumenig, rector, was highly commended at the recent meeting of the Convention of the District for its substantial gift for the mission work in the mountains of North Carolina. The entire Easter offering was devoted to the fund for paying the missionaries, making the total amount given by Trinity parish this year for District Missions a little over one thousand dollars, being the largest offering for missions in the District ever given by one congregation.

The vestry of Trinity recently elected the Rev. Minor J. Peters as assistant minister and the rector at once took steps for the enlarging of parish work. The chapel at Grace has been added to Trinity parish and plans are under way for the building of a chapel in North Asheville, where work has been carried on for sometime in an hired house.

On the evening of the Fourth Sunday after Trinity a large congregation gathered at the invitation of the rector for a missionary mass meeting in Trinity church. A number of the clergy were present and addresses were made by the Bishop, the Rev. Dr. Swope and the Rev. R. N. Patton The Bishop visited Trinity for confirmation on Low Sunday and another class is in preparation for the Bishop's second visit, the latter part of July.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Tribute to a Noble Woman—Removal of a Useful Church Worker.

The life and work of Mrs. Ida A. Richardson, who died April 10, 1910, in New Orleans, aged 80 years, are unique in the annals of Church life in Louisiana. From her childhood, Mrs. Richardson was of a deep religious spirit, and interested in every movement for the furtherance of the Gospel. In 1886 she was largely instrumental in gathering together a little band of faithful women and organizing them into the Louisiana Branch of the Woman's Auxiliary. She was its first and only president, until two years ago, when the growing infirmities of age compelled her to resign; from that time she has been Honorary President. Mrs. Richardson was unstinted in her contributions to every form of charitable and public work. She was the principal benefactor of the Medical Department of Tulane University in New Orleans, and gave largely to other public objects. The Church was a constant recipient of her generosity, and especially was she a regular supporter of the work of the Woman's Auxiliary.

The Louisiana Branch of the Woman's Auxiliary, in its meeting of May 10, adopted suitable memorial resolutions. Reciting her devotion to the cause of Christ and her services to the Auxiliary, the resolutions say:

"This Society is indeed bereft in the loss of one whose help and inspiration have meant so much, and prays to God that the noble and self-sacrificing example of her life may stir it up to truer efforts, so that the work begun and so long sustained by her, may grow to even larger things. Simplicity, sincerity, and sympathy, with a high sense of honor, were the qualities that made

her beloved. She fought a good fight; as a good soldier of Jesus Christ she was ever found under His banner, fighting for God and His righteousness, and doing everything in her power for those around her."

St. Matthew's church, Houma, has suffered a severe loss in the removal of Mrs. Walter J. Suthon, who returns to her old home in Markham, Fauquier Co., Va., with her husband and sons. During 1902 and 1903, when there was no rector at Houma, Mrs. Suthon, Miss Ida McConnell, with other faithful women, maintained the sessions of the Sunday School without a break. Mrs. Suthon for many years had a class of boys, and the impress of her good influence and example upon them will never be effaced. In the last year or two she took charge of a girls' class and they too will never cease to profit by her helpful training.

As a slight token of the love of the Sunday School for Mrs. Suthon, and of their regret at her departure, a cross of gold, set with pearls, was presented to her in the name of the Sunday School.

The Rev. Harry Roberts Carson, rector of Grace church, Monroe, and Archdeacon of North Louisiana, has resigned his cure, to take effect September 1. After that time he will devote his entire labors to the archidiaconal work of North Louisiana. The prospects in that field are promising, and opportunities for the upbuilding of the Church are very great. Mr. Carson has been rector of Grace church for the last five years, and has done splendid work.

Rev. R. R. Diggs, of the Diocese of Nebraska, has accepted the call of the Church of the Epiphany, New Iberia, and is expected to take charge in the next few weeks. Mr. Diggs has been rector of St. John's church, Omaha.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Socialist Meetings Discontinued—Two Presbyterian Ministers Enter the Church—Seventy-fifth Anniversary of St. Paul's, Staten Island—Church Laymen Instruct Foreigners—Open Air Service.

After a three years' trial, the Church of the Ascension, the Rev. Percy S. Grant, has terminated the Sunday night addresses in the church, with after meetings in the parish house, by Mr. Alex. F. Irvine, a Socialist. The reason given is that members of the vestry are tired of hearing, as they do, that their church is Socialist headquarters. The purpose of the addresses was to bring together those who differed from the Church, as a whole, and especially those who labor for wages and believe some things are economically wrong, and by frank discussion bring illumination to these mooted questions. The experiment has been eminently successful and the influence of the meetings has been felt throughout the country. The Sunday night congregations have been very large. All sorts of people, those who might be expected to be inside a church and those not, have made up the numbers. During the first year, in the after meetings, hot talk was indulged in, but of late everything has been seemly. Rector and vestry profess warm admiration for Mr. Irvine, his work, his balance, and his moderation, and the rector expresses deep regret at the step that has had to be taken.

The rather unusual event of two Presbyterian ministers being ordered deacons in the Church on the same Sunday morning, but by different Bishops and in different places, took place in New York on June 26. The Rev. Edmund W. Fitz Simon, for some years pastor of the Presbyterian church at Wallingford, Pa., was ordered deacon by Bishop Partridge, of Kyota, in the crypt of the Cathedral, the sermon being preached by Canon Jones. Mr Fitz Simon is a brother of the rector of St. Mary's church, Tuxedo. In the Church of the Holy Apostles the Rev. Dr. Henry K. Denlinger, late pastor of High Street Presbyterian church, was ordered deacon by Bishop Lines of Newark, the Bishop preaching the sermon. The Rev. Dr. Denlinger was formerly pastor of a large church in Bloomington, Ill., and this summer will have charge of the parish of the Holy Apostles.

On June 26, St. Paul's church, Staten Island, celebrated its seventy-fifth anniversary. A service was held at half past four and a sermon was preached by the Rev. Dr. Chas. S. Burch, Archdeacon. Choirs of St. Andrew's and St. John's assisted, and there was a large congregation, many visitors attending from other Staten Island parishes. In one of the best locations on the Island St. Paul's is now without a rector. For many years its form of service was most elaborate, and many churches in its part of the Island, including denominational ones, made much more rapid progress than it did. Recently its practices have been materially changed. The anniversary service had, without a word on the subject being said, a start in new atmosphere, with many a well wish for future growth.

Church laymen began last winter classes for young men who cannot speak English, and who want to know our laws and customs. Of such there are many thousands in New York. About forty Greeks and Japanese were in the classes, and there was a company of Italians who attended illustrated lectures. A course of sixteen lessons was given and there was a closing night that served as a commencement. So marked was the success that this fall the work is to be started on a larger scale. Most of the Japanese are Buddhists, although some are Christians, and the former do not hesitate to say their religion is superior. At the same time they are students and investigators. The Greeks are Orthodox, but little is done for them by their Church. Instruction was given in English pronunciation and in civics, and there were several formal presentations of Christian doctrine.

The first open air service in Huntington Close was held last week. Without shade, the company that gathered listened with more interest than would seem possible. The hour was high noon, and it was announced that the programme for the summer is once a week on Wednesdays, with a short address from the out-door pulpit.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Trinity Church, Connellsville.

On June 2, the Rev. Richard Kemp, rector of Trinity church, Connellsville, Pa., presented fifteen candidates for confirmation. The church on the occasion was crowded. Bishop Whitehead delivered an interesting and convincing sermon on "The Church," referring especially to the apostolic ordinance of confirmations. Trinity church was closed for one year. Since the coming of our new rector, the church has taken on new life. Both rector and people are working together harmoniously, and we hope for still greater results. We hope in time to dispose of our present church property and to erect a new church edifice on the East side of the city.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Death of the Rev. Robert F. Innes—A Useful Churchwoman Enters Into Rest—A Beautiful Memorial Door. Modified Milk Station Established. Where Some Clergymen Will Spend the Summer.

The Rev. Robert F. Innes entered into the rest of Paradise on Saturday, June 12, after a brief illness, at the age of seventy-three, at his home at Wynnewood, Pa. He was for some years rector of St. James' church, Downingtown, Pa., after he was made deacon by Bishop Stevens in 1871. His life work, and that of his wife, was the founding and carrying on of the Home of the Merciful Saviour for Crippled Children in West Philadelphia. Beginning in the smallest way and with no endowment these faithful ones have seen their work grow until now there is a whole square of ground at Fifty-fifth and Baltimore and Chester avenues upon which have been erected a chapel and a fine group of substantial stone buildings. They have also a summer home at Avon-by-the-Sea, New Jersey. Hundreds of little cripples have been carefully trained up in the Church by Mr. Innes in the Home as well as being improved in body, and so taught that they became useful self-supporting members of society.

Following close upon the death of her husband, and being too ill to be told of it, Mrs. Charles S. Whelen passed into life on Sunday morning, June 19. Prominent in the highest social circles, few knew her many charities and her noble work among the prisoners of the Eastern State Penitentiary and Moyamensing Prison. Several times a week she visited these, and by her reading of the Bible, her talks to them and her fine singing, she brought many of the men and women to turn from the life which led to their incarceration and to become earnest Christians. Many of their families were much benefited by her labors, for in them also she was greatly interested.

A beautiful carved western double door has just been hung in St. Mark's church, Philadelphia. It is of quartered oak and is in harmony with the many handsome memorials for which this fine Gothic church is well known. On the inside of the tympanum there is carved in high relief the baptism of Jesus by St. John Baptist in the River Jordan, above which there hovers a dove. Winged figures stand on either side, while down each side are four figures representing Old and New Testament worthies. Sacred monograms are stretched across the door, as is a band of clusters of the grape vine. Across the stile is the inscription, D. O. M. et sacrar Memoriae Guilielum Atwood, ob. MCMVIII. R. I. P. Beatuis vir cujus est nomen domini spes ejus.—Psalm XLV. On the outer tympanum is the crucifixion, with kneeling figures at the foot of the cross, and adoring angels. On this side the rose figures largely in the carving which finishes the Gothic panels. The whole work is most exquisitely done.

Beginning with June 27 the City Mission added another to its many instrumentalities for the relief of distress and to help suffering humanity in opening a modified milk station in one of the rooms of its headquarters at old St. Paul's church. Modified milk is sold in three and six ounce bottles at one cent: and whole milk in 16 and 8 ounce bottles at four and two cents.

The following are among those who will spend their vacation abroad. The Rev. Herbert J. Cook and daughter, the Rev. H. M. Medary and wife, the Rev. C. C. Pierce, D. D., and wife, the Rev. H. A. F. Hoyt, D. D., and wife, and the Rev. A. G. Mortimer, D. D., who goes over to England every summer to spend it with his aged mother.

Bishop Whitaker will spend the summer at a cottage at Ventnor, New Jersey, where it is hoped that he will be permitted to enjoy quiet and his much-needed rest.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Work of the Church in Sussex County.

For sometime past the work in Sussex county has been without pastoral supervision. Waverly, in that county is rapidly becoming quite a town, and both at Waverly and Wakefield there are small bands of Church people. In time both of these places could be developed. The Bishop hopes to place a man there. On Sunday Bishop Tucker preached at both places, to large congregations. Three were confirmed at Waverly and two at Wakefield.

The Rev. Hunter Lewis, who is in charge of the work at the Agricultural College in New Mexico, preached morning and night, on Sunday, June 26, in Ascension church, Park Place, Norfolk Mr. Lewis has done excellent work and gave an interesting account of it.

On Sunday, June 26, the Rev. Walter D. Buckner, LL. D., of Pine Bluff, Ark., had charge of the services at St. Peter's church, Norfolk, preaching to large congregations. Mr. Buckner was a Norfolk boy.

On Sunday, June 26, the Rev. George S. Vest, of Ascension church, Norfolk conducted the services and preached in St. Paul's church, Suffolk.

It is suggested that the rectors of parishes who may have communicants attending the Summer Normal School at Newport News, Va., send the names of such persons to the rector of St. Paul's church, Newport News, the Rev. Thomas C. Darst, who will have a look-out committee from some of the church organizations.

BROOKLYN.

Rt. Rev. F. Burgess, D. D., Bishop.

Baccalaureate Sermons—Bishop Burgess and Rev. Dr. Hester go to Maine.

The Rev. Frank Page, D. D., preached the baccalaureate sermon before the students of the Normal School at Oneonta, New York, on Sunday, June 19.

The Rev. Thomas J. Lacy, Ph. D., of the Church of the Redeemer, Brooklyn, preached the annual sermon before the Actors' Alliance, in St. Chrysostom's chapel, New York, on Sunday night, June 19.

The Bishop of the Diocese, accompanied by the Rev. Hester St. Clair D. D., rector of the Church of the Messiah, Brooklyn, expected to leave, July 18, for Kennebunkport, Maine, where they will spend the summer.

Personal and News Notes.

A lot has been purchased for a church at Mullins, S. C.

All Saints' church, Bayside, Long Island, N. Y., has abolished pew rents.

The address of the Rev. Robert A. Chace is changed from Winnsboro, S. C., to 5740 Rosalie Court, Chicago, Ill.

By the will of the late A. M. Lee, of Charleston, S. C., a bequest of $2,000 is made to the Church Orphanage and $2,000 to the Episcopal Clergy Society

The Rev. Leonard B. Richards, the rector of St. Stephen's, Ferguson, Mo., is the newly appointed editor of The Church News, the Missouri Diocesan paper.

The Rev. A. E. Clay, of Wilmington Del., is in charge of Trinity church Seattle, Wash., during the absence of the rector, the Rev. H. H. Gowen, in Europe.

A house and lot adjoining the church at Hot Springs, South Dakota, have been secured for a rectory. The church there is prospering under the care of the Rev H. S. Paynter.

The Rev. F. A. Sanborn has resigned as examining chaplain of the Diocese of Fond du Lac, and the Rev. Orrok Colloque, of Appleton, is appointed to fill the vacancy.

The Rev. Elmer Ralph Earle, a faithful missionary in the missionary District of Kearney, died on June 14 at McCook, Neb., in his 63d year. He was a native of Charleston, S. C.

The Rev. Frederick D. Lobdell, rector of St. Francis' church, Rutherfordton, N. C., was elected Dean of Convocation of Morganton at the convocation of the district held recently.

The Rev. Van M. Green, rector of St. Andrew's church, Clifton Forge, Diocese of Southern Virginia, has declined a second call to Louisa, Lewiston and Mineral, in the Diocese of Virginia.

The corner-stone of the new church in Fitzgerald, Ga., was laid on May 31, and the building will be completed by Christmas. New rectories are approaching completion at Valdosta and Dublin

The Diocese of Quincy has more than met its apportionment this year. The congregations at Galva, Griggsville, Moline, Peoria (St. Paul's) Pittsfield, and St. Mary's School, Knoxville, have all given more than their quota.

The degree of Doctor of Sacred Theology was conferred upon the Rev. Francis C. Steinmetz, rector of Christ church, Norfolk, Va., at the annual commencement of St. Stephen's College, Annandale, N. Y., June 16, 1910.

St. Paul's church, Louisville, has taken charge of St. George's mission in that city, and ground has been broken for a church building for the congregation. The Rev. William R. Plummer assistant at St. Paul's, has charge of the mission.

The Rev. G. Clement King, D. D., district missionary and rector of St Stephen's church, Ballard, Wash., has been very ill at St. Luke's hospital, Tacoma, for the past six weeks. He hopes to be completely restored to health by a sea voyage to Honolulu.

The Rev. Peerce N. McDonald and Miss Frances Browse were quietly married Wednesday, June 8, at the home of the bride at Grape Island, West Virginia, the ceremony being performed by the Bishop of the Diocese. Mr. McDonald is assistant to the rector of St Mark's church, Louisville, and of St. Luke's church, Anchorage, Ky.

The Rev. Wyatt H. Brown, rector of All Saints' church, Mobile, Ala., will sail on July 13, on the President Grant, of the Hamburg-American Line for Cherbourg, France. There he will join a party of friends and travel in Italy, Switzerland, France, and Germany, and also see the Passion Play at Oberammergau. He will return to Mobile some time early in September.

Laziness and Poverty.

It may be a dangerous thing to say (there is danger in saying almost everything that ought to be said), but it is the truth, and here it is: There is more poverty and suffering in the world to-day that is chargeable to downright, old-fashioned laziness than to any other cause. "I don't like this work; or that work is repulsive to me," is but an excuse. All work is repulsive to us when we start at it like the galley slave who is driven to his task by the lash. Play would be repulsive if it was named work! The tender girl who requires so much paint to make her look "presentable" and who could not sweep the house, or wash dishes or make a bed without great fatigue, can dance with "pinched-up-feet" and corded waist and bare shoulders until the "small hours" of the morning without exhaustion!

Indisposition to work is the greatest curse in our knowledge to-day. It not only breeds poverty and want, but it is the hot-bed of all kinds of crime. How true the old saying: "An idle brain is the devil's work-shop."

The lazy man is a busy man in only one sense—"killing time." He is always just about ready to do something, but never does it!

It is the man who uses the present moment to the best advantage that succeeds. The man who knows it is going to be "hard" but goes right into the battle without delay is as sure to succeed as that he perseveres.

This is an age when things are being accomplished so rapidly that "he who says a thing cannot be done, is interrupted by somebody else doing it." Do not hesitate or waver! The harder the task the more valuable the prize. Success at anything, from the making of a mouse-trap to the writing of a great book or preaching a great sermon, or managing a great financial enterprise is but the reward of undying faithfulness to your task.

A woman friend said to me while calling this morning: "I was helped and encouraged last Sunday by something in the sermon I heard. The minister referred to the monotony of much of our work, and went on to say that few of us were called upon to do great things. We were occupied with seemingly little things, and even those, we had to do over and over again. He told us that if we thought of God as appointing our tasks, and if we could feel that what we did was for Him, and that a religious spirit carried thus into our work made even our most commonplace tasks holy, we would not complain, but take up our duties gladly and do them the very best we could."

Are These Things So?

Many a Christian sighs lustily:—

"Oh for a thousand tongues to sing
My great Redeemer's praise."

but makes very bad use of the one tongue the Lord has given him. If one does so much mischief with one tongue what would he do if he had a thousand?

It is as easy to live in the sunshine as in the shadows. There is more sunshine than shadows in the world. Most people are born in sunshine, but wander away into darkness, following the desires of their own minds.

Extravagance is a common and serious evil. The temptation to be extravagant is great in times of prosperity. Extravagance brings debt, and debt brings worry, and worry weakens body and soul. Extravagant people do great injustice to others as well as to themselves. Only by living within one's means can be truly honest.

The quiet graces are often neglected because men and women are fond of show. Humility, meekness, kindness, gentleness make no noise in the world. As the most charming colors are quiet colors, so the richest qualities of manhood and womankind are quiet and unobstrusive.

Godliness is manly. Those who imagine that they would be losing some element of manliness by becoming godly are mistaken. No ungodly man is truly manly.

Trivial troubles cause us a world of annoyance. If we should stop to consider for a moment we should see that they are not worth minding; for in a few years they will be forgotten.

When thou hearest a buzzing in the air, and the ears of the community are all tingling, but no one can tell just what it is, never mind it.. Everyone says he has heard it; but no one will tell you that he knows it; therefore it is gossip, nothing but gossip. Never mind gossip and it will not harm thee.

Some men and women are living a strenuous life, but the thing they are strenuous about is none of their business. They are busybodies in other men's matters.

Contentment is Christian grace. No real Christian will sigh for the wings of a dove that he may fly away and find rest. He has found rest already. Rest is not found in change of circumstances or place, but in Jesus Christ. The bird that wanders from her nest does not find rest. No one can find it save in his own place.

Holiness is beautiful, and should have a beautiful expression in song and speech and life.—New York Christian Advocate.

Prayer and Work.

There is a story of a marble-cutter, with chisel and hammer, working a block of stone into a statue. A preacher who was looking on said, "I wish I could, on hearts of stone, deal such transforming blows!" "Perhaps you might," was the workman's quiet answer, "If, like me, you worked on your knees." We are deeply and unalterably persuaded that power of prayer is the lacking, if not the lost, power of the Christian ministry of to-day The work done on the knees is the only work that evinces or effects the transformation which is a supernatural sign that God is with the workman. The Bible, studied on the knees, becomes a new book; the cross, seen from the knees, wears a new halo; the sermon wrought out on the knees, thrills with a new power.—Dr. A. T. Pierson.

Making a Noise.

A surprisingly large number of our correspondents have sent us letters, some of which we have printed, gravely offering answers to the question whether there is any sound where there are no ears to hear it. Though each writes with beautiful confidence that he is right, they are about equally divided between the affirmative and the negative—and all are wrong, since not one of them has noted what ought to be the fact that the question as asked is unanswerable.

The trouble with it is that as presented it ignores the double significance possessed by the word "sound." Part of the time, as used, it means the sensation in consciousness produced by certain air vibrations on the auditory nerves. At least as often it means the air vibrations themselves. In the one sense, of course, there is no sound where there are no ears; in the other ears have nothing to do with it. When we talk about the speed at which sound moves, the varying methods of its production, or the interference of atmospheric or other conditions with its transmission, we have reference to something which would continue to exist if there were not a living being in the universe, and it is "sound" just as much in a desert as in a city.

It is curious that the same question is never raised in regard to the other influences affecting the senses. At least those other influences—light, heat, taste, smell—do not become the subject of the same queer bepuzzlement. Yet each of these words is used in the same double significance, and, as a matter of fact, it is no easier to prove that sound is all in the hearing than to prove that everything we know is all in the knowing. Indeed, the "truth" has been the basis of many an absurd system of philosophy and not a few religions, and every year or two somebody "discovers" it anew. Argument that starts without an agreement on definitions or proceeds without sticking to them is a dreadful waste of time at best; and at worst it lies at the bottom of most human wars and disputes, especially the fierce and bitter ones.—New York Times.

The Waldensians.

The Waldensians of Italy have retained the apostolic spirit, as they have retained apostolic doctrine from the beginning. Driven by furious persecutions into the little Piedmont valleys of Northern Italy, and held there through the centuries by their merciless foe, the Papacy, when that power was broken and Italy became a free civil government, these people became active missionaries to their countrymen. Now, although they have only sixteen churches in their native valleys, they have organized over two hundred churches and missions to the South of them in Italy and Sicily. Fourteen Italian priests and monks of the better class joined the Waldenses last year, and others are under instruction. Two of their number, one a converted Jesuit, are at present holding meetings and delivering addresses in this country.

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-three years since I first caught a glimpse of him and he has been growing on me ever since. There is not a want in the soul which he will not meet.—Dwight L. Moody.

The Evils of Gossip.

A woman once repeated a piece of gossip about a neighbor. It flew from mouth to mouth and soon all the town knew the story, which caused the person affected a great deal of unhappiness.

One day the woman discovered the tale that she told was not true and in the greatest sorrow she went to the sage and asked in what way she could make atonement, and repair the wrong she had committed.

The sage heard what the woman had to say, and told her to go to the market, have an owl killed, pluck it on the way home, and drop the feathers one by one as she went along.

The woman was surprised at this curious means of atonement, but she did as the old man told her, and on the following day came to him again to report that she had carried out his behest. "Now," said the sage, "go and collect the feathers and bring them to me."

The woman went along the road she had traveled the previous day, but she found that the wind had blown the feathers away, so after all-day search she was only able to bring back two or three.

"You see," said the sage to her, gently, "it was easy to drop the feathers, but it is an almost impossible task to bring them back again. So it is with gossip and slander. It is easy to spread false reports about thy neighbor, but it is impossible to make good the wrong thus committed. Go thy ways and avoid gossip."

A Tranquil Day.

Every morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient; strive to attain a calm, gentle spirit.—Francis de Sales.

On Happiness.

Life, after all, is not so bad as we like to fancy it. I venture to say if most of us began our evening prayer by thanking the Lord for all his benefits to us, we should fall asleep long before we got to the grievance with which we usually induce insomnia.

The world is not a bed of roses. The path we must tread is often hard, clogged with overwhelming anxieties, cares and worries that seem to bow earthward even the idealist's gaze. But when our shoulders are bent low we can at least get some happiness out of life by trying to love the burden we bear, like the little Scotch girl whom some one met staggering along the country road with a baby in her arms.

"Can I help you?" the stranger asked. "The child seems so heavy for you."

The little girl looked up and with an expression of passionate tenderness, said:

"He's nae heavy. He's me brother!"
—December Lippincott's.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for trat purpose, but the Editor cannot be responsible for manuscripts.

"American Catholic Church."

Mr. Editor: I picked up the Philadelphia Public Ledger on the porch of a friend while waiting for him, and in a list of churches found "Protestant Episcopal," and for the R. C., I found "Catholic." Why don't these secular papers give the legal title of the one as well as the other? (Just why?) Let us lay aside all personal feeling and think of our common enemy and enemies. It is no reflection on our Protestant brethren to call ourselves the "American Catholic Church," since the word Catholic has no reference to the past Reformation Churches, but refers to the historic Episcopal Churches; and, for the same reason, it is no assumption, since other Episcopal churches are either purely Roman or otherwise foreign.

We alone of all Episcopal Churches can call ourselves the "American Catholic Church," as the Roman, for instance, may call herself the Roman Catholic. Nor need we fear any chagrin, since when the iniquities of those times reached to heaven, it was natural enough to be influenced by them. And, with all deference to Rome, if she should have anything to say, she need only be reminded of herself. The correcting of a mistake, when it can be done, such as changing the name of an institution, will not vitally injure that institution necessarily; while in this present case, the Church will reap an untold good.

Cheltenham, Pa. MARTIN DAMER.

Church Unity.

Mr. Editor: For many years it has been the custom in the Diocese of Kentucky for the Archdeacons or missionaries and our Bishop to occupy the church buildings of other denominations, when offered them in their journeys through the Diocese. I see in your last issue that in another Diocese the custom was followed, and I presume it prevails in most States. I do not think this is right. Why should we accept what we will not give? Why should we be outdone in generosity by our other Christian brethren? We feel, and some of us believe, and many of us Episcopalians assert, we have a great deal that the other Christian bodies have not, something vital and necessary, that ours is the Church of Christ; therefore, the only legitimate Church, excepting, of course, the Roman and Greek Churches. We may continue this assertion to doomsday, but we will never convince the other Protestants of this pseudo fact.

I notice a beautiful extract in your last issue from the Bishop of East Carolina's Convention address, and he, like all of our Bishops, longs and hungers for Church Unity, but they all balk at the only practical step of reaching out the hand of brotherly fellowship. They want all other Christians to unite in our Church. In my mind that would be a doubtful accomplishment even if it could be brought about, because our Church, as much as you and I love it, does not appeal to nor satisfy our next-door neighbor. In the State of Kentucky alone there are two hundred thousand Baptists, while our Church scarcely numbers ten thousand souls. One Bishop has suggested in a celebrated address in Chicago, before the great Laymen's Missionary Forward Movement, "That we all get together and form one Universal Church. Call it whatever name you will, just so we become united, and then acknowledge each and several different subsidiary branches, e. g., Methodist, Baptist, Episcopal, Presbyterian, etc." This, to me, would be Church Unity in earnest. Then we could accept the use of other church buildings in towns where we have none and where we have a building gladly accord the same privilege to evangelists of other denominations, ll of whom, our own included, are working for the same end—the evangelization of the world. We would lose nothing by this broad Christian spirit and practice, and perhaps we would do very much more good, because we would reach so many more people, our opportunities would be greater.

F. F. GILMORE.

Louisville, Ky., June 13, 1910.

Suffragan Bishops.

Mr. Editor: In considering the "Suffragan Bishop question" the conditions which brought the whole matter before the Church should constantly be kept in mind. In the General Convention of 1874 there was a memorial from certain German ministers seeking a closer adaptation of the Episcopate to the needs of that foreign element rapidly coming into this country. On the other hand, the Diocese of Texas had sent up a memorial, and Bishop Howe of South Carolina, and Bishop Beckwith of Georgia, as well as others, were interested in likewise having the Episcopate adapted to the needs of the Negroes. To meet these suggested needs of foreigners and freemen, two different measures were introduced. One of these was the "Whittingham Canon," by the Bishop of Maryland, and the other a canon on "Suffragan" Bishops. They were referred to a special committee, consisting of the Bishops of Connecticut, North Carolina, Texas, Pennsylvania and Kansas. At the next General Convention, 1877, two elaborate reports were made: The Bishops of Connecticut and North Carolina favoring the "Suffragan" idea, with Bishop Gregg partly agreeing; while on the other hand, Bishop Stevens and Bishop Vail warmly supported the proposition of "Missionary Bishops" offered by Bishop Whittingham No definite action was taken. In the meantime, the Diocesan Convention of Virginia at its Council in 1879 instructed its deputies to the General Convention to put forth effort to have the General Convention provide "a full and complete Church organization" for the colored people of Virginia and the other Southern States. In the General Convention of 1880 this effort did not succeed. Accordingly, at the instance of the late Bishop Green of Mississippi, and other Southern Bishops, the "Sewanee Conference" was held in the summer of 1883. This Conference proposed a certain plan of separation to be laid before the General Convention which was to meet the following October. In the meantime, a conference of negro clergy was assembled in the city of New York in September, which protested against any kind of separation whatever, and appointed a committee to be in attendance at the General Convention and labor to defeat the proposals of the "Sewanee Conference." This was accomplished. In the meantime, the Diocesan Convention of South Carolina had refused to received a colored clergyman as a member of its Convention, and also declined to receive the parish of St. Mark's, Charleston, in union with the Convention. After the failure of the Sewanee propositions before the General Convention, the Diocese of Virginia proceeded to accomplish, in a diocesan way, as far as it could, what it had hoped would have been effected by the General Church. Thus, in 1889, the Constitution of the Diocese of Virginia was so amended as, in the future, to exclude negroes from membership in that body. That same year, 1889, the Conference of Negro Clergy and Laity, which assembled in New York, sent a memorial to the General Convention protesting against the action of South Carolina and Virginia, and requesting of the General Convention a definition of the "status" of negro people in the Episcopal Church. It was in this Convention that Mr. Wilmer of Maryland, re-introduced the measure pertaining to "Missionary Bishops," which had, originally, been offered by Bishop Whittingham, and the position of Mr. Wilmer was warmly supported by Mr. Seth Low, of New York, At this time, the negro clergy and laity would not listen to anything like separation. They desired neither Missionary nor Suffragan Bishops. They wanted no special provision whatever. But, with the evasive answer received in reply to their respectful memorial, and subsequent happenings in the colored field, a steady change came over them, until the Conference held in New Haven, Conn., in 1903, when it was determined that the needs of the work required such adaptation of the Episcopate as would permit local freedom with representation in the General Convention. A committee of fifteen clergymen and laymen was appointed to confer with the Southern Bishops, and request them to draft such a canon as would be satisfactory to all concerned, that it might be presented to the General Convention with practical unanimity. Such a meeting was held in the city of Washington. of that same year; the request made, and after six months' consideration by the Bishops, denied. Accordingly, the following September, on the one hundredth anniversary of the ordination of the first negro to the ministry of this Church in this country, we met at Newark, N. J., and unanimously adopted the Whittingham Canon" as the measure we desired, and appointed a committee to go to Boston and lay it before the General Convention. That General Convention appointed a "Commission" to consider the whole matter and report to the Richmond Convention, in 1907. Now, the outcome of it all seems the giving to us "The Suffragan Episcopate." The statement of the case which I have now made is the best answer, whether or not the "Suffragan Episcopate" can meet the exigencies of the situation. The plea on the part of the negroes is not for Negro Bishops, per se, but rather for an authoritative organism, possessing local freedom, but with union with the National Church. We are seeking en-

franchisement, and not another degree of disfranchisement.

GEORGE F. BRAGG, JR.
Baltimore, Md., June 10, 1910.

A Little Mixed.

Mr. Editor: Your Washington correspondent, in your issue of the 18th inst., did mix things a little when he put Rev. Dr. Thomas Duncan, Bishop Channing Moore Williams and Thomas G. Addison in the same class with T. Grayson Dashiell, John D. Powell and J. Julius Sams. Dashiell, Powell and Sams were indeed all members of the class of 1854. Julius E. Grammer also belonged to that class, but he took another year and graduated in Dr. Duncan's class of 1855. Unless the Rev. Mr. Thrall, who went over to the Reformed Episcopal Church, is still alive, the only surviving members of the class of 1854 are J. Julius Sams, D. D., of Baltimore, and J. T. Hutcheson, of San Antonio, Texas. J. E. HUTCHESON.
1029 Olive St., San Antonio, Texas.

Justice Better Than Character.

As Ruskin has observed in his "Crown of Wild Olive," it is easier to be charitable in the sense of almsgiving than it is to deal justly in the transactions of life. Many will give readily to the needy who will not act fairly with those with whom they have business relations. By questionable methods they enrich themselves, and then make a great display in the distribution of their benevolences. And verily, they have their reward. The world applauds, and too often the Church joins in the concert of praise.

But no philanthropy can atone for lack of uprightness in conduct. It is nobler to deal honestly with the workingman in the payment of wages and in transactions over the counter than to build libraries for him or pension him in his old age with money which has been improperly extorted from his pocket. The unequal distribution of wealth has been the problem of centuries. The owners of mines and factories become multi-millionaires, while the laborers, who in a large measure create the wealth which they appropriate, live in penury and want. Let the captains of industry, if they really wish to do good and desire the love of humanity, be just to their employes by giving them a larger share of their joint earnings. And this should be given from week to week, or month to month, while the fortune is being made, and not when the employer, stricken with old age, can no longer enjoy his hoarded millions. Nor should it be bestowed as charity, but as that which of right belongs to the toiler. Thus given, it would tend to maintain his self-respect and independence, and enable him to have more of the comforts of life and furnish his children larger opportunities.

There is too much homage and adulation of the rich in our day. They are too much extolled for their contributions of money wrongly wrung from the people. Justice should come before generosity. The path of rectitude, though it may never lead out of poverty's obscure sale, is more honorable than the crooked way which brings one to the mountain top of success and wreathes his brow with the laurels of a purchased fame. And such will be the Master's irreversible verdict "on the last great day."

Family Department.

"Himself Took Our Infirmities."

What comfort is in fellowship?
O Master, who hast borne our grief,
A thought of Thee may well equip
The soul that cannot find relief,
Yet in the happy interlude
Spent at Thy side, learns fortitude.

Teach us Thyself, for Thou hast borne
The sicknesses that cause us pain,
Thou wast Thyself by troubles torn,
And Thou canst turn our loss to gain.
O, Kind Companion, Thou dost know
How sorrows hurt us here below.

We bear Thy cross, our cross was Thine;
We weep sad tears, as Thou didst weep;
But round us Thy fair sunsets shine
When we are weary and would sleep;
O, Saviour, Thou wert tired and sad,
And Thy compassions make us glad.

Open our eyes that we may see
How near Thou art when sorrows press;
Our sicknesses are healed by Thee,
We cannot sink beneath distress:
Joy comes with Thy companionship,
And comfort is in fellowship.

—Marianne Farningham.

The Healing of the Soul.

When Jesus said to the wistful paralytic, "Son, be of good cheer; thy sins are forgiven," he unconsciously betrayed his natural manner of thought. He looked first on the heart. The spiritual man was more to him than the physical man. He had no use for miracles of power except as they could be made to produce spiritual results. He understood that the desire of this poor man and his friends was that he should be healed. But he also penetrated deeper and knew the hidden longing of the sick man for peace with God, for the assurance of sins forgiven. It may be that the man knew only too well what sins had brought on his sickness, so that his helpless limbs were to him a constant reminder of the judgment of God. So it was that Jesus passed by the matter of physical well-being for the moment that he might give attention first to the hungry soul, the soul that had repented and was feeling after God.

Our Lord did not in the earlier part of his ministry—or later even, for that matter—willingly display his Messianic character. He seems to have done so on this occasion unconsciously, so to speak, so eager was he to bring comfort to a contrite heart. The quick-witted scribes were glad to catch at his words. For a man to be forgiving sins they rightly declare, was blasphemous. That is one point at which the instinct of humanity is thoroughly sound. Not all the pretensions of priestcraft can long persuade men that any other than God himself has in his hands the threads of destiny, with power to bind and loose. The human soul demands, by some native impulse of its very being, the right to appear at the tribunal of the Great Judge.

Jesus did not challenge the correctness of the theology pronounced by these Jewish scribes, but he saw that their thoughts were evil. They were rejoicing that they had ground on which to bring charges against him. That is a way that orthodoxy sometimes has. It is better pleased at pillorying a heretic than in honoring God. Why could not these men have inquired, privately and respectfully, why it was that this young Rabbi had allowed himself to use language that on the face of it seemed blasphemous? They were only too glad to get hold of an excuse for blaming him, and instantly began to whisper the accusation among themselves with no small glee.

Our Lord's remark to them was enigmatic. He did not deny the correctness of their principle. He called himself "the Son of man," a form of words which nobody in his day understood. And without formulating it he put to these shrewd thinkers this dilemma: Either as a mere man I am fraudulent and claim authority which no mere man can have, or, on the other hand, being a man, I am also more than an ordinary man, as is proved by my extraordinary work. If you take the first view, how do you account for this man's healing, which you are now to witness? If the second, why do you still cherish hostile and evil thoughts toward me?

That they might see that "the Son of man" had authority (the Greek word employed means both power and faculty or authority), however, he saith to the paralytic, "Arise, take up thy litter, and go home," and the man did it. What the scribes thought and said is not recorded; but the people greatly rejoiced, so Matthew says, at seeing "such powers granted to men." The Saviour could not correct their misapprehension without expounding more fully than he cared to the meaning of his name for himself, "Son of man," so he allowed them to suppose that he was working as a man. In fact, so far as the working of physical miracles was concerned, that "power"—and it was that which they were chiefly thinking about—was indeed granted to men. But the scribes must have been thinking chiefly of the mysterious words about forgiving the man's sin. It seems a pity that these men who were able so clearly to apprehend the meaning of our Lord's deeds and words could not have brought themselves to accept him for what he was and what he knew himself to be. (For let it be noted that there can be no possible doubt that in this instance Jesus showed a consciousness of himself as more than man, though calling himself by his favorite phrase, "Son of man.") But here, as ever among men, failure to accept Christ is not due so much to a lack of apprehension as to an "evil heart of unbelief." Out of the heart are the issues of life.—Nashville Christian Advocate.

The Temple of God.

Slowly throughout all the universe that temple of God is being built. Wherever in any world a soul by free-willed obedience catches the fire of God's likeness, it is set into the growing walls, a living stone. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God and so give him the chance to give himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and ripened in whatever commonplace and homely ways there God is hewing out the pillars for his temple. O, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!—Phillips Brooks.

Amen.

I cannot say,
Beneath the pressure of life's cares to-day,
I joy in these;
But I can say
That I would rather walk this rugged way
If Him I please.

I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then I know
God lives and loves; and say, since it is so,
"Thy will be done."

I cannot speak
In happy tones; the tear-drops on my cheek
Show I am sad;
But I can speak
Of grace to suffer with submission meek
Until made glad.

I do not see
Why God should e'en permit some things to be
When He is love;
But I can see,
Though often dimly, through the mystery,
His hand above!

I do not know
Where falls the seed that I have tried to sow
With greatest care,
But I shall know
The meaning of each waiting hour below
Sometime, somewhere!

I do not look
Upon the present, nor in nature's book,
To read my fate;
But I do look
For promised blessings in God's Holy Book,
And I can wait,

I may not try
To keep the hot tears back, but hush that sigh
"It might have been,"
And try to still
Each rising murmur, and to God's sweet will
Respond, "Amen."

—F. G. Browning.

A Voyage of Life.

At the Hudson-Fulton celebration, held in New York, there was a great naval parade, and as the long line of steamers went up the river many exclaimed, "There go the ships!" Now, there are many analogies between ships and men. Poets have long said that man was like a ship, voyaging across the ocean of life to an unknown port on the other side. Taking, then, these analogies, let us see what we can learn to our own profit.

Every ship has a cargo, or if no cargo, it is seeking for cargo. Some cargoes are safe and some dangerous. In olden times they used to load grain in bulk, which was dangerous, for if the grain shifted in a storm it was apt to throw the ship on her beam ends. Cotton is a dangerous cargo, and many steamship lines advertise, "These ships carry no cotton." Some years ago, an evil-minded man tried to ship an infernal machine on one of the steamers of a trans-Atlantic line. His intention was that the clockwork in the machine should go off while the ship was in mid-ocean and blow her to pieces. Fortunately, the clockwork went off while the infernal machine was on the dock. It blew off the stern of the steamer and killed thirteen men. Surely that would have been a dangerous cargo to carry. Just so every man carries a cargo. By this I mean a cargo of opinions, passions, appetites, and these, if unrestrained, are sure to wreck any young man who carries them.

Years ago, in my Sunday School, a young fellow came to me and said: "I have come to the conclusion that there is no God, no future life, no heaven and no hell. When you are dead, you are dead, and that is the end of you." My reply was: "My dear fellow, these opinions will wreck you before you get through. Before long, he left the Sunday School, and I saw no more of him for years. Then one evening a knock came at my study door, and behold! the young man appeared. He was much run down, was blear-eyed and bloated. "Is that you, Fred?" said I. "Yes," he replied. "Is it drink?" said I. "Yes," he replied again. "Do you remember that I told you your opinions would wreck you before you got through?"

All these appetites and passions must be held in absolute control, and none can help us to do this excepting Almighty God, and the aid of His Holy Spirit.

A ship in the water is good, but water in the ship is bad. A trans-Atlantic liner, years ago, owing to some defect in one of its pumps, began to pump water into the ship instead of pumping it out. As they thought the ship had sprung a leak, they pumped all the harder, with the result that the ship only filled the faster. Presently the water rose so that their fires were extinguished. Then, thinking that they were going to the bottom, they abandoned the ship. Later on, some Englishmen found her tossing in mid-ocean, water logged. Going on board, they ascertained the trouble, pumped her out, brought her in and secured $300,000 salvage money.

Just so the Christian in the world is good, but the world in the Christian is bad. The believer who allows the evil practices of the sinful world to dominate his heart cannot possibly succeed; and yet there are men who, like those in the ship above mentioned, seem to pump the world into themselves as fast as they can. These are men who indulge in drink, in lust, in evil stories and in evil of every kind. Put the world out of your heart, unless you expect to be water-logged at the last and go down hopelessly in mid-ocean!

Every ship has an anchor, and there are times when the safety of the ship depends on its right use of its anchors. When I was a boy in Constantinople, an American captain visited our house. He told us that his ship was anchored in an exposed harbor in one of the islands of the Aegean, when a violent storm broke upon them. Both of the anchors which they had down began to drag, and it was only a question of time when they would be cast ashore. They had one little anchor still unused, and though they did not hope much good could come from dropping it they took the chance. To their great surprise and equal delight, though the two larger anchors would not hold, the smaller one held, and they rode out the storm in safety. When they came to weigh the anchors, the two larger ones came up easily, but the smaller one came with great difficulty. When at last it appeared above the surface of the water, lo and behold, the fluke of the anchor had caught in the ring of a large man-of-war's anchor that had been lost here long before! The man-of-war's anchor had been embedded in the soil, and this accounted for the fact that the little anchor held.

Every man voyaging on the ocean of life ought to have an anchor. The apostle speaks about a good hope, which he says we have as an anchor sure and steadfast entering into the unseen, which is within the veil. By this I mean a good hope in Jesus Christ as our Redeemer. That hope will save young men from being cast on the rocks, and blessed it is for us if we have this divinely forged anchor and use it for our safety.

Every ship has a compass. No captain would dream of going to sea without a compass, for there are times when neither sun nor stars appear and steering must be done by the compass alone. So every man should have a compass. God has given to us just this in placing the Bible in our hands. The Bible is the Christian mariner's compass, and by it he must steer.

Every ship has a captain. Some captains are good, some bad. Years ago, I went by steamer from Quebec through the lower St. Lawrence and around the Dominion coast. Our captain was under the influence of liquor the whole way, and you can easily imagine that I was glad to get ashore safely. One of the ocean steamship lines once dismissed a captain who, though thoroughly capable when he was sober, was given to drink. Another ocean line took him up, hoping that he had reformed. Unfortunately, this was not the case. Bringing his steamer across the Atlantic, and being under the influence of drink, he ran her too far north and on a winter's night rushed his steamer on to the rocks. That night 532 people found a watery grave. Surely that is not the kind of captain with whom we would ever care to sail. On the other hand, there was in my earlier days a captain of the Cunard Steamship Company—Captain Cook by name—careful, capable, endlessly vigilant. The passengers felt safe while he was on the bridge.

Just so, every one has a captain. Some one has charge of you in all your life's voyage, and either you are under the command of Jesus Christ as Captain of your salvation, or under the command of Satan, the captain of ruin, and death, and despair. Who is it to-day who is your captain? Satan has ruined every man who put himself under his charge, from the days of Cain down to these latest days in 1910. On the other hand, Jesus has brought every man safely through who puts himself under His care. Let Him direct you, and be perfectly sure that at last He will bring you past iceberg and reef, through fog and storm, and land you safely in the port of eternal rest and joy.—Rev. A. F. Schauffler, D. D., in Christian Herald.

The Church's Service.

A Presbyterian minister of Muncie, Ind., the Rev. William H. Oxtoby, speaking on "The Episcopal Church as Viewed by an Outsider," at the First Presbyterian Church in that city, said, as recently quoted in the Muncie Star:

"The Episcopal Church has emphasized richness of worship. It has believed that even as we are made worshipful in the presence of a glorious sunset, or in the majesty of a forest, so the spirit of worship is intensified as a Church service is made as artistic and rich as possible.

When the responsive service was introduced into the churches a few years ago, it was considered undignified. Some regard the use of the gown by the minister as a terrible innovation. Few now are the services that do not have a responsive service, and the gown is gaining favor.

The emphasis of the Episcopal Church upon music has elevated the standard in all Churches. We are all beginning to see that everything has a rightful place in its endeavor after God. This Church has taught us to speak not so much of a sermon, as of a service. It has taught the value of observing Christmas and Easter, and has stood strongly for freedom of opinion and speech on the part of its ministers."

Thy Will Be Done.

Laid, on Thine altar, O my Lord Divine,
Accept this gift to-day for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine!—a thing that seemeth small,
But Thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all!
Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be,
Deep loves, fond hopes and longings infinite,
It hath oft been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none,
Now from Thy footstool, where it vanquished lies,
The prayer ascendeth—"May Thy will be done!"
Take it, O Father, ere my courage fail.

—Bishop Wilmer, of Alabama.

"And Martha Served."

There have been those who are disposed to criticise Martha because she was more intent on serving when the Master came to the Bethany home than to sit at His feet and listen to His words. True, He would not be with them always, and the opportunity would soon slip away forever to hear the gracious speech of Him who spake as never man spake. But the duties of the household must be done or else the entertainment of the heavenly Guest would lack the common courtesies of life. We cannot always be receiving only. We must be giving out as well And the doing of home duties may have all the fragrance of true religion.

Martha's chief fault was that she was "cumbered with much serving." She was burdened with the things she thought she ought to do. Life was oppressive to her and it made her petulant. She complained to Jesus that Mary did not help her. Jesus said in effect that it was better to have the disciple's place than to be fretting about one's life. He did not reprimand her because she did not leave the work and the care of the home and sit at His feet. He only chided her for fault-finding, and doubtless the service she was rendering without that false note was very sweet and refreshing to Him. She was ministering to Him when she baked the bread and drew the water and arranged the table.

Partly for such service as this, Jesus loved to stop at the Bethany home. What a sweet welcome it had, what restfulness it afforded Him after those days of continual rejection and the contradiction of sinners all along His pathway! Martha did much to make it so by her service. It was of a kind with His own life. He had come to be a servant. His life was a ministry. He would rather bring pardon and comfort and hope to a poor publican or an outcast, than to hear the praises of the multitude. And he who is most like the Lord is serving somewhere and thinking little about the praise.

Into the midst of this meditation comes the story of a modern Martha who was until recently serving at Ellis Island among the multitudes of that polyglot confusion which pours into this land from the Eastern Hemisphere. Here is a sketch of her ministries:

A gentle, soft-voiced, quiet-footed little woman, slipping in and out of the great huddled throngs of bewildered immigrants, watching for those who seem most frightened and most forlorn, especially for the tearful; speaking in German or Bohemian—which reach the great majority of the incomers—the first words of friendly interest they have heard since the old home was left behind; drawing out to words agonies that troubled hearts are carrying under coarse shawls and rough jackets; divining some troubles which the most timid can't express; upholding mothers, comforting babies, warning young girls; buying railroad tickets, changing money, hunting lost baggage; when need requires, going bravely before the grave courts which enforce the deportation laws to plead for those who have no one else to tell their story intelligibly. It's a miracle how one narrow pair of shoulders on a slip of a girl ever carried all these various sorts of loads, but it's only another in the everlasting succession of wonders that love and compassion are always working through the hearts of women.

This is a sketch of life worth while. She was of service to her kin and kind. She will never be a worthless piece of humanity anywhere. How she towers in beauty and blessing above the foolish specimens of femininity, whose chief ambition is to look pretty and wear fine clothes a life which begins and ends in self,—a life which helps to healthier, happier, holier living, and implants great ambitions in a single human heart.

"And Martha served." There are myriads of places where she may serve. Some of them are high and some are low—some at home and some abroad. Some are in congenial surroundings and some involve much self-sacrifice. But wherever they are, and whatever the service, if rendered in Jesus' name, the reward is sure, for He is a great rewarder.—Christian Observer.

This Mortal Shall Put on Immortality.

We see death only from the outside. The body, which has been the means of expression and communication, ceases its work, and we say our friend is dead. But this only means that we have no further intercourse with him. There is no answering pressure of the hand, and the loving voice is still. Yet our friend lives, nevertheless; for all live unto God. Somewhere in God's kingdom he is engaged in the activities and has the experiences which belong to that unseen realm. And all the while he and we are in the hands of our Father.

Love met us and prepared the way when we came into this life; similarly love meets us when we pass into the next life, and prepares the way for us there. Death, then, is only an incident in the existence of an immortal spirit. It is a passage from a lower to a higher phase of our continuous life. In the great resurrection chapter which I read from St. Paul, the animal body is replaced by a spiritual body; the corruptible puts on incorruption, and the mortal puts on immortality. As Paul puts it in another chapter, the earthly house of our tabernacle is dissolved, but we are clothed upon with another habitation, a house not made with hands, eternal in the heavens. And all the successive phases of this life of ours are comprised in the Divine thought, and are gathered up in one great plan of love and wisdom.

The gloom and terror, then, with which the imagination has shrouded this subject are heathen, and not Christian, or they are borrowed from the outward appearance, which masks the hidden spiritual fact. St. Paul, who was looking forward to a violent death, speaks of it with incidental ease, as the time of his departure, or as he put it, the time of his sailing. The term he used was a nautical one, and means an unmooring, as if Paul thought of raising the anchor or casting off the lines and sailing for another haven and another shore. And the writer of the fourth Gospel reports the Master as speaking of the many mansions in the Father's house, and of places prepared for many. Rightly, then, do we say that this event is no more an ending than it is a beginning. The earthly life has ceased, and the immortal life has begun. On this fact our thought should dwell to-day. To us the heartache, the tears, the loneliness, and the emblems of sorrow; to him the fullness of life immortal.—Dr. B. P. Bowne.

Protect the Lord's Day.

The manner in which some church members wink at the tendency to disregard the preaching of the Gospel and lend themselves to all sorts of worldly amusements on the Lord's Day is cause for grave concern. Part of a timely warning by one of the Bishops of England has been flashed across the wires to this country, which may well be given circulation here in frivolous and pleasure-loving America. He is reported to have said:

"What we have to deal with now is the open disregard of the worship of Almighty God by persons in the higher walks of life, of their selfish profanities of the day of public worship by needless journeys, motor expeditions, dinner parties and games, to the utter deprivation also of any needed Sunday rest and quiet to their ill-used servants and dependents. I know of a large fancy dress dinner party held on the first Sunday in Lent at a country house in a neighboring county, where so-called ladies shamelessly appeared dressed as men and so-called gentlemen dressed as women. I mention it with profound shame, sorrow and indignation, and am almost ready to disown the term gentleman for any manly man, if men with more money than manners, with more pretense than pedigree, have brought it this and dragged it in the mire of their own corrupt habits."

Christians, if you want the Church to be a power in this country, if you want the Gospel to reach the masses and influence their hearts and lives, protect the Lord's Day. You can not afford to cast your influence in favor of a libertine Sunday.—The Lutheran.

Is Your Armor On?

Every day we struggle with giants in the spiritual region; they are called principalities, and powers, and the rulers of the darkness of this world—invisible but mighty, nameless but strong because of fury. We can only overcome by the grace and power of the God of David. Wherefore, take unto you the whole armor of God, that having withstood in the evil day you may stand firm and strong evermore. There is a provided panoply, every part of which has been prepared and appointed by the Captain of heaven. In vain do we take swords of our own manufacture, and adopt plans of our own feeble and perverse ingenuity. Stand in the old paths; demand to know the old ways; resolutely refuse to adopt any answer to satanic assault that is not included in the replies of Jesus Christ Himself to the great foe; and constantly pursuing this course, the course can have but one end—victory in the name of the Lord, and heaven for evermore. —Joseph Parker.

Children's Department.

For the Southern Churchman.

In Africa.

For Very Little Juniors.

In Africa the children are
As black as they can be!
I think it is very funny
They are not white like me.

They haven't any dresses,
Or ribbons for their hair.
A little string of funny beads
Is all they have to wear!

They haven't any picture books,
And don't know how to read,
Never went to Sunday-School,
And cannot say the Creed.

It does seem very sad to think
That they are living so,
Somebody ought to teach them;
I think I'd like to go.

Some day when I get bigger
I can go there, but now
I'll pray and pray for them
As hard as I know how.

Boerne, Texas. —Alice Massey.

"Noblesse Oblige."

Her sleeves rolled elbow-high, Agatha Ware stood in the pantry beating a Mayonnaise with the careful energy that she gave to everything she did. "One, two, three," she was counting slowly as she dropped in the oil and whisked the mixture with a silver fork. "Gracious!" said an amused voice from the doorway. "This must be a wonderful dinner party you're giving, Agatha, when you won't trust the salad-dressing to Katie."

"It is," answered Miss Ware, briefly. "But don't talk until I get it done; there's a dear."

In a few minutes the mayonnaise was whipped to light perfection, and Agatha emerged, buttoning her cuffs.

"Now come into the dining-room while I arrange the flowers. Then we can talk," she said, leading the way into a wide, white wainscoted room where everything seemed cool beauty and order.

"Violets!" exclaimed Beatrice Maynard, sniffing rapturously at a half-opened box. "Princess violets at this time of the year! Agatha, you extravagant creature! Who's coming? It can't be the big grown-up's, because your father and mother are away; and it can't be the small grown-up's, because you haven't asked me, your own little playmate. Now who is it?"

Agatha paused a moment over a rebellious handful of blossoms; then she said:

"It's Jennie Morrison from the Mill Road."

"What? the little lame thing that raises roses, and goes about selling them with eggs and blackberries and 'garden-truck'? All this fuss about her?" questioned Beatrice.

"Yes, 'all this fuss about her,'" repeated Agatha, firmly. "If I wanted to be sentimental I could rhapsodise and say that 'Jennie has a soul!' Well, she has, and a mind, and a little lame body, and I'm going to minister to all three to-night if I can."

"What are you going to wear?" demanded the practical Beatrice, dropping from ethical clouds.

"My lavender chiffon," answered Agatha. "Just what I would wear if you and all the rest of the girls were coming. She shall have everything you would have had. I've been lending her my books, and she said to me the other day, so pathetically, 'Oh, Miss Ware, how nice it must seem to be rested at the table like book-people, and to have time to talk, and flowers and—and things!" Why," added Agatha, laughing a little, "we're even going to have black coffee, because 'book-people' have that after dinner, you know."

"Well," commented Beatrice, rising, "all I can say is that you're silly and extravagant all for nothing."

Agatha flushed and began a quick reply, then she checked herself.

"Beatrice, did you never think what our class motto, 'Noblesse Oblige,' really means? It's a favorite maxim of mine, though I nearly always fall short of it. But don't try to tease me out of really reaching the heights this time. The knowledge that these things are mine, constantly in my life, should make me want Jennie to share them once."

"But she'll never notice them!" Beatrice went on with her argument, all unheeding. "That sort of person is so stupid. And even if she does, she'll just think you're stuck-up and a snob and trying to 'rub it in.'"

"Jennie wont," said Agatha, smiling quietly. "I'm sure of Jennie."

Late that night a little lame girl lay in her bed, too happy to sleep, for all her room seemed fragrant with gentle courtesy and the breath of violets.

"Why," she murmured to herself, "why, Miss Ware treated me just as if we were friends!"—Youth's Companion.

John's Holiness and the Pigs.

An intelligent lady of vigorous faith and practical charity devoted herself to doing good in her town. Especially she sought out the evil-doers and afflicted in the slum quarters. She found that many of the poor and ignorant could not be persuaded to go to church. After prayerful consideration, she engaged Christian helpers and prepared to have a large tent erected for temporary preaching. She also enlisted the best singers of the different churches to form a large and inspiring choir. In the meanwhile she sought a preacher whom the Lord had blessed in winning souls, of the uncultured especially, to a new life in Christ Jesus.

Though she was not a Methodist, the only preacher she could bring to her aid was a lay Methodist preacher of very little learning but of renowned piety and very successful among the class of people she was mainly trying to reach. He came, and his sermons seemed sometimes to drift away from his subject; but he was indeed earnest, and the Holy Spirit moved him and his hearers. More than a hundred were converted. He had convinced them that eternal life was the first and chief thing to be sought in this world. The lady and her abettors rejoiced in the happy results of the meeting and proceeded to gather into the Sunday School for instruction many of the new converts. She had a class of about thirty men and youths who were in great need of learning the moral teachings of Christ.

Among her pupils was John, a lad of some sixteen summers. He had also attended a holiness meeting, and professed about this time to have attained holiness. While his Sunday School teacher tried to impress on her scholars Bible requirements, one day she dwelt on the forbidden sins of drunkenness and lying and stealing. No profession of religion could cover such wickedness from the sight of God, she said, but they who did these evil things would be forever shut out of heaven. Her quick, observant eye saw John burst into weeping, and soon he left the church. She kept a loving watch over the souls she was trying to train for the Master, and was wise to learn about them. Thus she soon found out the secret of John's distress.

He had been in the employment of a neighboring farmer, who owned some very fine pigs. John set his eyes and his mind on two of the choice pigs and offered all the money he had—five dollars—for them. The farmer replied that he could not afford to sell the two pigs for less than six dollars. John was disgusted and angry, and neglected his work, and the farmer reprimanded and discharged him. Sore from reproof and not able to honestly obtain the coveted pigs, John thought he would get even with his employer and stole the pigs. When he carried them home, his honest mother supposed that he had bought them. After he professed holiness the pigs still remained in his pen, while he comforted himself with his good feeling.

When his teacher earnestly declared that true repentance would make restitution as far as possible, it was as if the thunders of Sinai rang out and woke his conscience. John no longer felt complacent in his holiness. He went home in great grief to his mother and said: "Mother, I stole those pigs; and I must take them back, if I am put in the penitentiary for it."

Deeply troubled on hearing this, she at once answered as she handed him ten dollars: "Here is all the money I own. Go to the man and see what you can do with him."

Straightway John went to the farmer with the pigs and the ten dollars and made a full confession. The fear of the penitentiary loomed up before him; but he handed the pigs and the money to the farmer and said it was all he could do, but he was ready to submit to any punishment the law might inflict. The farmer listened gravely and replied kindly: "Why, John, I am glad your religion has made you an honest fellow. It doesn't always seem to have that effect on folks. Take the pigs for five dollars, and the other five dollars carry back to your worthy mother; and may you and she have much good luck!"

So John went joyfully home, forgiven of God and man and convinced that Christian morality was essential to real holiness.

On Birds.

As to birds, we see a surprising imitation of reason in several animals, but it nowhere appears in a more sensible manner than in the industry of these creatures in building their nests. What master has taught them that they have need of them? Who has told them how they should build? What architect has taught them to build a solid foundation? What tender mother has advised them to cover the bottom with soft and delicate substance? * * * Who has suggested to them that ingenious charity which leads them to pluck off so many feathers from their own breasts with their beaks, as is requisite for their preparing a cradle for their young.—Addison.

"I Shall Not Want."

I shall not want guidance:
"He leadeth me to lie down in green pastures;"
I shall not want drink:
"He leadeth me beside the still waters;"
I shall not want forgiveness:
"He restoreth my soul;"
Ishall not want guidance:
"He leadeth me in the paths of righteousness;"
I shall not want companionship:
"Thou art with me;"
I shall not want comfort:
"Thy rod and thy staff they comfort me;"
I shall not want food:
"Thou preparest a table before me;"
I shall not want joy:
"Thou anointest my head with oil;"
I shall not want anything:
"My cup runneth over;"
I shall not want anything in time:
"Goodness and mercy shall follow me all the days of my life."
I shall not want anything in eternity:
"I shall dwell in the house of the Lord forever."

Another Kind of Gossip.

Gossip isn't always disagreeable. Two pleasant-faced women rode in on a suburban train the other morning. One sat behind the other, and all the way into town they kept up a running comment of personalities something like this:

"Elsie is a dear little thing, isn't she?"

"Indeed she is—one of the sweetest young girls I know."

"They say she was quite the belle of the ball at the party last night."

"Was she? She didn't seem to think so at all. She has such a sweet personality, neither bashful nor forward. She speaks so nicely of her stepmother."

"I never heard her speak unkindly of any one."

"No, that's true," said the other warmly. "And she always has a great deal of good to say about every one."

The women continued to speak affectionately of Elsie, until the listener felt a warm interest in this fresh, charming, modest young girl. It was clear she was all that.

Then the talk turned on two girls evidently visiting at the home of one.

"It's a pleasure to have them. They are such bright, merry girls, and so careful not to disturb our routine in the least detail. They would be really distressed if they were half a minute late at meals."

"I've heard their mother talking to them," smiled the other. "They have had the best training."

"One would easily know that."

And then, while one wished one might know these two model young guests, the conversation touched on a masculine mutual acquaintance and his daughter.

"I felt sorry for her. She wished so much to visit them. But her father—well, you know. He will not permit."

There was silence for a moment; then, not a fusillade of criticism against the harsh parents, but this:

"John will see more clearly after a while," said one in a quiet tone. "He is a good man, and his motives are high. When he sees his mistake, he will rectify it."

Upon this they heartily agreed, and before long a married friend was the subject of the pleasant low-voiced duet.

"What lovely children she has!" said one. "She is so exquisitely gentle with them."

"Her husband is one of the finest men I know," said the other, and she told a little anecdote which was like a peep into a happy and exceptional family life.

Before the train ran into the city sheds, the interested eavesdropper was introduced to quite a little circle of the mutual friends of these two excellent ladies. They were all such kindly, agreeable people that one's only regret was not to be able to make their actual acquaintance.

Were they all really so delightful? one wondered. Or was it that these gentle hearts would think ill of none, and these silvery tongues speak only good.

It was a kind of gossip that did no harm. It made you feel that the world must be rather a pleasant place, with so many nice people living in it.

A Musical Cat.

A clergyman in the south of Ireland, a quiet but keen observer of animal nature, some time ago described the odd effects of music on a cat in a friend's house. His host, in course of a chat, told him that Kitty was exceedingly cross and upset if a certain air from an opera (the "Miserere" from the Trovatore) was played on the pianoforte, and that she would not even allow it to be whistled in her hearing. The clergyman could scarcely believe this. Pussy was lying on the rug, with a young family about her.. Her master at once began whistling, first one air and then another. The cat paid no attention to them. Suddenly he whistled the tune spoken of in Verdi's opera. Immediately the cat stopped playing; her ears pricked up, her tail waved angrily. As he continued to whistle, she ran from her family to his side, and at last—as he described it—began climbing up with a sharp and piteous mew, looking into his face, rubbed her head against his shoulder, and at last put her paw directly against his lips. The clergyman asked if it was not a trick that the cat had been taught. But his host told him no, pussy had started her conduct herself. One day he had been gazing out of the window, and whistling that air. He was not thinking of the cat, until suddenly she came up to him with mews and curious squeaks, and before he knew it was climbing up his trousers, and, presently, from his shoulders, she laid her little foot on his mouth. The whistler made different tests of the matter, and soon satisfied himself that it was that tune and no other one that interested his pet. She came to him from any part of the house if he whistled or played it; and one gentleman put her in such a passion by it that she nearly scratched one of his eyes out, and behaved generally like a little tiger.—Nashville Christian Advocate.

Antiquity of Gold Leaf.

The origin of gold leaf, like the first use of gold itself, is lost in the mists of antiquity. It is found, for example, in connection with the most ancient known mummies, having been used for covering teeth, tongue, skin, &c. Sometimes it is also found on the coffins. Gold leaf was also used on the tombs and monuments of ancient Egypt. The process of making gold leaf has thus been known since the eighth century B. C. In the eleventh century it seems to have attained as high a degree of perfection as to-day. The gold leaf on some ancient Grecian pottery indeed is as thin as that now used.—Magazine of Commerce.



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Lines for the Week.

I pray for quietness to run
The race appointed me to-day;
Not lingering idly in the sun,
Nor hastening wildly on my way;
Nor looking anxiously to see
What all the coming days may be.
I have a promise safe and sure
Of strength sufficient for my need.
And if I walk with quiet mind,
And keep my restless spirit calm,
Some happiness I'm sure to find.
—J. E. Brown.

In His Place.

One stormy night some children in an educational institution were sitting down to supper, when the teacher said their usual grace, "Come, Lord Jesus, and be our guest."

Looking up into her face, a little boy said: "You always ask the Lord to come, but He never does it. Do you think He will ever really come?"

"Oh, yes," replied the teacher, "He will come."

"Then," said the boy, "I will set a chair at the table, so as to be ready for Him."

Soon there came a knock at the door, and a poor man entered, dripping with rain and very hungry. They did what they could for him, and then led him to the vacant seat by the child. Instantly the boy's eyes were opened, and, perceiving the truth, he said: "I see it all now; the Lord Jesus couldn't come Himself, and so He sent this poor man in His place. Isn't that it?"

"Yes," replied the teacher, "that is it."

Handsome Apology.

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then, afterward, I 'pologized."

"I'm glad of that," said his mother, "Did you tell her you were sorry?"

"No; that is not the kind grandmother likes best," said Ned. "I got another wheelbarrow and just said, 'Don't you want some more of this nice dirt, grandmother?' And then we were all right again."—Youth's Companion.

If any little word of mine can make a life the brighter;
If any little song of mine can make a heart the lighter;
God help me speak the little word, and take my life of singing,
And drop it in some lonely vale to set the echoes ringing.

Reverence in the Pulpit.

The pulpit is a sacred place. It is the audience chamber of Jehovah, into which the preacher, the man of God, enters to deliver solemn messages and make supplication for the people, and offer praise and thanksgiving. There he stands, between the living and the dead in sin.

There is no place on earth where human feet stand so burdened with fearful responsibilities to God and to man, as the pulpit of salvation. "Put off thy shoes from off thy feet," said God to Moses in the presence of the burning bush, "for the place whereon thou standest is holy ground." "Keep thy foot when thou goest to the house of God," said Solomon. Invisible angels stand around every pulpit, and the Son of God is there looking on, and sees and hears. No monarch of earth admits his subject to his throne-room so heedlessly as some candidates for the ministry enter the pulpit—the throne-room of God. They enter the pulpit as if in haste, and without a pause, lay hold on the Bible—God's own book—and rudely turn over its sacred leaves as if it were a ledger or a commonplace day-book. Most of our pastors, however, as they enter the pulpit reverently bend the knee in silent prayer. This is suited to inspire a holy reverence in the hearts and minds of a worshiping assembly. It seems to give assurance that every thing is being done "decently and in order," becoming the house of God.

The Disorderly Home.

Have you ever visited a home where you found conditions that caused you to say: "I feel so sorry for that mother. It keeps her busy picking up after those half-dozen children?"

Undoubtedly there are many mothers doing that very thing, but we are not sure as to their deserving the sympathy often given them. It is remarkable how easy the very small child can be trained to habits of order and neatness in his play which will develop to his good as he grows older.

To insist that the block house is made just right, that all the playthings are put away when not in use, is to start the child in a habit that will bring him lasting respect and benefit. It is not necessary for a mother to tire herself picking up after the children, if she begins right with them; and in caring for their own belongings, children take more care and pride in them. The little boy who would not go to bed until the animals were all in his ark, his other toys put carefully away, his shoes and clothing in their proper place, grew to be a man whose farm machinery is carefully housed, his barn lots in perfect order and his work done systematically and well.

Remember, mothers, while you are dodging about gathering up this and that, you are not doing it to help the child, but to spoil him.

Every year is recognized more and more the need of orderly, systematic work and the children should be started early in the right direction. The day is passing when farm work is done in a slipshod way and the children need training now while they are learning the different requirements of farm life. Begin at once to instill order and neatness in the small children. In any line of work, neatness and order come in as requisite characteristics.

The Household.

Hot Weather Desserts.

Grape Sherbet.—Boil one pound of sugar and one quart of water together for five minutes; strain and cool. When cold, add one pint of unfermented grape juice and two tablespoonsful of lemon juice. Turn the mixture into the freezer and stir slowly until frozen Remove the dasher and stir in a meringue made by beating the white of one egg to a stiff froth and adding one tablespoonful of powdered sugar. Repack the can and stand aside for one hour and a half.

All sherbets may be made after this recipe, substituting the same amount of other fruit juices.

Pineapple Water Ice.—Add one pound and a half of sugar to one quart of water. Boil rapidly for five minutes; then cool. When cold add the juice of two lemons and one quart of grated pineappple. Mix, turn into the freezer and freeze, stirring slowly.

If canned or preserved pineapple is used allow only one pound of sugar.

Orange Water Ice.—Grate the yellow rind from three oranges into one pound of sugar. Rub until the sugar is quite saturated with the orange oil. Add a quart of water, bring to boiling point, boil for five minutes; take from the fire, strain, and when cold add the juice of twelve large oranges and one lemon.

Potato and Tomato Salad.

This is improved by being made several hours before it is wanted and put in a cold larder. Ingredients—Some firm potatoes boiled and allowed to go cold, some firm fresh tomatoes, the yolk of two hard-boiled eggs, salt and pepper, a dust of curry-powder, 1-2 teaspoonful of sugar, 2 tablespoonsful of salad oil, 2 tablespoonsful of cream, 1 dessertspoonful of lemon juice, 1 tablespoonful of finely-chopped parsley. Method—Rub the yolks through a hair sieve into a basin and add the pepper, salt, sugar and curry-powder, then add the oil and work the mixture with a wooden spoon until quite smooth, add the lemon juice and cream very gradually, and last thing stir in the parsley. Cut the cold boiled potatoes into slices and put them into a salad-bowl and dress them with the egg mixture; cut the tomatoes into slices, mix them among the potatoes, and garnish with a few sprigs of watercress.

Geranium Cake.

Cream one-half teacupful of butter with one cupful of pulverized sugar; add, gradually two-thirds of a cupful of water and two rounded cupfuls of flour which have been sifted with two teaspoonfuls of baking powder; then fold in the stiffly beaten whites of three eggs. Line a square with writing paper, butter it and place on the bottom a layer of rose geranium leaves. Pour the mixture over the leaves, and bake. The result will be a delightful flavor, similar to the odor of rose petals; the leaves pull off readily. Boil one-third of a teacupful of water and one teacupful of sugar till it hairs, then add three tablespoonfuls of sweet cream and beat till cool; pour quickly over.

Personality of the Holy Spirit.

Even among the intelligent Christians the common idea of the Third Person of the Trinity is more or less vague and indistinct, lacking in clarity and definiteness. More unfortunate still, there are some who both in their thinking and in their experience, fail to take home a real impression of the truth that the Holy Spirit is a Person, and not merely a spiritual influence. He came to continue among men the work of Jesus Christ, and He is to us to-day in everything both our Saviour and our Father. Without doubt God wants us to make this an actual experience, and to the degree we attain toward it more and more do we become conscious that the Holy Spirit is immediately and always present with us in our living, in our thinking, in our working, in our playing. People in general do either one of two things. They toil and work, construct plans and schemes for carrying out noble purposes and ambitions, accompanied with exhaustive worry, all the while forgetting dependence upon the help and presence of the Holy Spirit. On the other hand are those who depend so entirely upon the Holy Spirit that they become apathetic, and fail to do diligently the work which clearly belongs to them. We are to keep daily constant in mind and action the familiar truth that we are workers together with God. We cannot do what we would without Him, and He cannot do for us what is best for our real welfare unless we gladly and freely work together with Him, and give to Him the noblest efforts of will, understanding and affections. It will help much to do this when we steadily recognize that the Blessed Comforter is a Person, always present, with all the affections and sympathies in an infinite degree that we can think of in an earthly father and mother. Then we shall have some conception of what the apostle means by "Christ dwelling in our hearts," and being "filled with the fullness of God."

Roanoke College.

Roanoke College closed its 57th year of useful work on June 15th, with a successful commencement. The number of students enrolled last session was large, and they came from many states. The substantial growth of the college is being shown by the erection of new buildings. At a cost of $66,500.00, three new buildings—a commons, or boarding hall, a gymnasium, and a new dormitory—will be ready for occupancy at the beginning of next session. The college has a curriculum with electives, well adapted to suit the wants of all students. New departments of Education, of History and Economics, and of Biology have lately been established. Among new electives recently added are Sociology and Business Administration. The instruction is thorough and the standard high. The faculty is composed of men of liberal scholarship, eight having had thirty-two years of post-graduate work in American and foreign universities, and two others being authors of college text-books. The faculty numbers twenty professors and instructors. The library contains 24,000 volumes. Few institutions offer so much at so little expense. The Roanoke Valley is famous for its beautiful mountain scenery and healthful climate. The moral, social and religious advantages of Salem are unsurpassed. The Catalogue of 70 pages shows that Roanoke is abreast of the times in its facilities and methods. For a copy of the Catalogue, with the June Collegian, address Roanoke College, Salem, Va.

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MARRIED.

TAYLOR — SCOTT. — EMMA SCOTT, daughter of the late William H. Scott, was married to J. FENTON TAYLOR, at 7 p. m. June 21, 1910, in the home of the bride, 10 E. Franklin Street, Richmond, Va. The Rev. John G. Scott, of Hot Springs, Va., brother of the bride, assisted by the Rev. W. Meade Clark, D. D., rector of St. James' church, performed the ceremony.

Owing to the fact that the bride's family is in mourning, no invitations to the wedding were sent out.

BROWSE—McDONALD—At the home of the bride's mother, Mrs. Robert Browse, Raven Rock, Pleasants Co., W. Va., on June 8, 1910, by the Rt. Rev. George W. Peterkin, assisted by the Rev. J. L. Fish, of Sistersville, Miss FRANCES LOUISE BROWSE to Rev. PEERCE NAYLOR McDONALD, of Anchorage, Ky.

DIED.

HENNERLY.—Departed this life May 30, 1910, at his home near White Post, Va., JAMES FRANCIS KENNERLY, eldest son of the late William C. and Margaret F. Kennerly.

BROWNING.—Entered into life, suddenly, at her home, Oakley, two miles west of Orange, Va., June 17, 1910, in the 75th year of her age, Mrs. SARAH T. BROWNING, widow of the late Capt. G. I. Browning. Her funeral took place from the Episcopal church on Sunday afternoon, the Rev. John S. Hansborough officiating. Interment in Graham Cemetery, near Orange, Va.

"Blessed are the dead who die in the Lord."

H. R. B.

OBITUARY.

Laura Maria Garnett,

daughter of Robert and Hannah Fleet Spier, of New York, wife of George William Garnett, of Virginia, died May 18, 1910.

She was a woman of supreme modesty and gentleness, so that one must seek her and study her to realize the greatness that fortressed her beautiful serenity. Timid, she was yet of a most patient courage; meek, yet proud. She gave a rare faithfulness to those she loved. Offences, wrongs, she not only forgave, she forgot them, quite simply and sweetly, as a child does.

There was so little self-assertion, so little selfishness that she might be easily overlooked; yet the house is all empty when she passes out.

She fell asleep at the end sweetly and trustfully, as she had lived; on her lovely face the beginning of the look of that peace that passeth all understanding.

ETTA.

VISITORS TO NEW YORK CITY.

MORNINGSIDE HEIGHTS, opposite Columbia University, near Subway, surface cars, and Riverside Drive; Cool, quiet park. Apartments, Rooms, chaperone when desired for girls; references. Address Miss JENKINS, 419 West 118th Street, New York.

INDEPENDENCE DAY,

Rectors and Superintendents are asked to arrange for Fourth of July Offerings for the Washington Memorial Chapel, Valley Forge. Help us to complete this National memorial this year.

Send to Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa., for copies of the Catechism of Patriotism for use in your services.

Positions for Organists and Choirmasters.

Organists and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON Organist and Choirmaster, St. Paul's Church Madison Avenue and Fiftieth Street, Chicago

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WANTED—B. S. DEGREE COLLEGE graduate and able teacher (no music) desires position in home of persons of means, intelligence and culture, as governess; or as companion; or as home-maker for widower with small family. Excellent testimonials given and desired. Address No. 108, care Southern Churchman. 2jul2t

WANTED—COMPANION NURSE: Refined, intelligent and educated; some experience; over 30 years of age, to care for a semi-invalid lady. Live in a beautiful surburban home. Address 2600 W. Main Street, Richmond, Va. 1t

WANTED—BY YOUNG WOMAN OF GOOD family, twenty-three, position as companion, or governess for small children. References given and required. Home in Martinsburg, W. Va. Address 107, care Southern Churchman. 2jul3t*

WANTED—GRADUATE NURSE WOULD like position to take charge of infirmary, in a good school or college, for the coming school year. Address 109, care Southern Churchman.

WANTED—BY YOUNG LADY OF GOOD family, position to teach Arithmetic and Algebra. Would accept position as companion, or governess to young children. Best references. Address No. 105, Southern Churchman.

WANTED—SITUATION AS TEACHER IN private family, by young lady with experience. Usual English branches. References exchanged. Address 105, Southern Churchman.

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches; modern languages, Latin and instrumental music. Best of references given. Address L. P. M., care of Southern Churchman. 11je8t*

WANTED—BY JULY 1, BY MIDDLE-aged doctor's widow, position to nurse invalid or keep house. Address No. 101, Southern Churchman. 11je5t*

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WANTED—Summer Boarders in country home, one-half mile from station. No children taken.

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Never lose an opportunity of seeing anything beautiful—welcome it in every fair face, every sky, every fair flower, and thank Him for it, who is the fountain of all loveliness; and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—Charles Kingsley.

APPEALS.

Church Needed at Auburn, Ala.

We have here at Auburn, 764 students attending the Alabama Polytechnic Institute. 64 of these are members of our Church. A creditable church building here would enable "This Church" to reach and influence many of these young men, who would otherwise never have an opportunity of knowing it. A devoted Churchwoman of Montgomery has offered five thousand dollars on the condition that five thousand dollars additional be raised.

The Diocesan Council, at Mobile, Ala., accepted this offer and appointed the Rev. Morrison Bethea as its agent to raise the amount required to secure this offer.

The future of the Church rests with the young men of to-day. Will not those who have the interest of the Church at heart send subscriptions in cash or in pledges, due January 1st, to Mr. Bethea? This is more than a diocesan work, as there are students here from thirteen States and several foreign countries.

Individuals desiring to contribute to the advance of Christ's kingdom among men, could not invest money in anything that would do more for His cause.

MORRISON BETHEA,
Auburn, Ala.

The Pension and Relief of Clergy, Widows and Orphans.

The National, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five Dioceses and Missionary Jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS,

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, 7 2-10 per cent. of the the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking. Address

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MRS. TALBOT, of 111 West 74th street, New York City, will receive guests with references. Transients received.

Thoughts for the Thoughtful.

To-day is the only day we have,
Of to-morrow we can't be sure;
To seize the chance as it comes along
Is the way to make it secure.
For every year is a shorter year,
And this is the truth sublime—
A moment misspent is a jewel lost
From the treasury of time.

Guard well thy thoughts. Our thoughts are heard in heaven.

I'm not a saint, but I feel like steering by one when I see him.—Ralph Connor.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

Christianity does not make the service of God easier by giving us less to do, but by giving us more to do it with.—Parish Leaflet.

That which makes one man to differ from another is not so much what things he does, as his manner of doing them.—H. E. Manning.

A man shows his true character only when he speaks of a great man or of a great thing. That is the true touchstone of his soul.—Goethe.

It is easy to spread one's garment in the way. It can be gathered up again It is not so easy to share it with another at the King's command.

Service brings to man happiness that rises above comfort or discomfort, happiness that triumphs over physical pain, happiness that is the food of the soul.—W. A. White.

Love for Christ is the mark of the true believer. In this life of ours that love can express itself in service to his Church and good offices for his followers every day in the year and every hour of the day.

Your life cannot be good if your teaching is bad. Doctrine lies at the basis of life. You may profess to believe a good many things, but in reality what you believe is the very substance and inspiration of your character.—Joseph Parker.

The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drummond.

"When did your reformation begin?" was asked of a Christian worker in London who had once been a criminal. "What did he say to you?" "I don't remember much, except that he took my hand in his and said, 'Jack, you'll be a man yet.'" It was the touch of his hand, electrified by his soul of love.

"There's always hope;
Do not despair;
Have faith, live on,
Believe me, there
Is always hope!

"No matter what you may have done,
Remember, many another one
Has done the same,
And fan the flame
Of Hope
Into a blazing sun.
"Live on, hope on,

Be good and true,
And our Father above
Has a crown for you.
There's always hope!"

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*5.20 A.M. Byrd St. Sta.	‡11.25 A.M. Elba Station.
*5.45 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.12 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*2.45 P.M. Byrd St. Sta.
†4.00 P.M. Byrd St. Sta.	*7.20 P.M. Byrd St. Sta.
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Southern Churchman

Vol. LXXV. RICHMOND, VA., JUYL 9, 1910. No. 28

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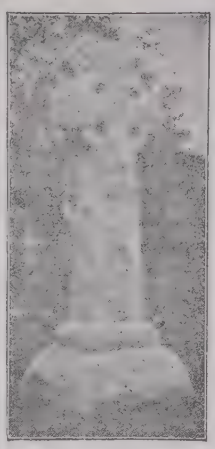
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JULY 9, 1910. NO. 28

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

"CHANGE OF NAME."

Shall this Protestant Episcopal Church in the United States of America change its name, and adopt some title more ambitious and assertive than the one it now bears?

This has ceased to be an academic question, and has been brought clearly into the realm of possible legislation.

The Diocese of Central New York, in Council assembled, adopted the following Resolution:

"Whereas, The development of our Church in this land has rendered the present legal title increasingly misleading and inadequate;

"Resolved, That this Convention desires to place itself on record as favoring such legislation as will lead to the adoption of a title for our Church that will adequately set forth to the world her claim to be a true branch of the Holy Catholic Church."

This resolution was unanimously endorsed and adopted by the Convention of the Diocese of Vermont. And not to be behind hand in at least one enterprise, the Convocation of Cuba added its voice to the demand.

Our contemporary, The Living Church, representing a large and influential constituency—or, if you please, school of Churchmanship—adds its voice and influence to the demand for the serious and affirmative consideration of this subject in Cincinnati, and assuming that the majority of the General Convention will favor change, considerately adds: "There will be some members of the House who will question the advisability of the action; and in remote places in the land there will be individuals who may be seriously distressed at the thought of the proposed change!"

Thanks for this kindly and courteous consideration for those of us who have the misfortune to be "in remote places in the land!" It was a considerate concession to the thousands of laity, clergy and Bishops who have dropped out of the great stream of progress!

Is there any real reason for a "Change of Name?" And is such change desired by the Church? Our contemporary already quoted adds this further statement: "We wish to say plainly that we are convinced that an overwhelming majority of the deputies chosen to General Convention are ready to vote for the 'American Catholic' name." "Overwhelming majority" is quite strong language, and only a test vote in the House of Deputies will prove the accuracy or inaccuracy of the diagnosis. But it would be well for us all to bear in mind that this is not the first time the assertion has been positively made that the Church demanded a change of name, and later on a vote proved the assertion to be an utterly mistaken and groundless one. History may, and probably will, repeat itself in this instance.

The Southern Churchman does not believe that the Church at large wishes or demands any Change of Name. It believes, further, that a Change of Name would be a mistake, or worse; and it still further believes that even granting for sake of argument that the present title is a misnomer, "American Catholic" would be a worse misnomer.

In the first place, "American Catholic" is a contradiction in terms, as it is impossible for the same thing, at one and the same time, to be both local and universal; and this is the practical assertion of the proposed title.

Again, a mere empty claim proves nothing and gains nothing; and in the case of the Church, it would simply place her in the category of the sects that have assumed, all around her, great empty names signifiying nothing save a spirit of unchristian boasting. Does any Churchman want to line the Church up with the descendants of the German Anabaptists, or the followers of Alexander Campbell? Yet, that is just the position in which the Church would be placed by such empty and unproved claims.

How can a Church that has hardly touched the fringe of the great Negro problem, or treated with any seriousness the influx of the Latin-European races into this country, or made little or no preparation to meet the hordes of half-heathen from Eastern Europe, and whole heathen from Asia, set up any just claim to the name American Catholic Church? So far, it is much more nearly the Church of the Anglo-Saxon part of the American people, than the Church of the entire conglomerate nation.

If we are to change our name at all, first let us change the facts—the facts of racial narrowness and indifference to great outside needs and claims; and when these facts are changed, then will be the time to consider a name commensurate with the new conditions and the new responsibilities.

But the Southern Churchman has neither desire nor intention, just now, of arguing against a Change of Name. The intention simply is to call the attention of deputies to the fact that this proposition will almost certainly be brought before them and demand their consideration. It is a matter of profound importance, involving great issues, and demands serious and dispassionate consideration.

That such proposition, if introduced, will be defeated, the Southern Churchman sincerely believes; yet, as in the case of our valued contemporary, the wish may be father to the thought.

At any rate, it becomes every deputy to have a clear and definite opinion on this important subject, and to be ready to enforce his opinion by his vote.

THE NEXT GENERAL CONVENTION.

In view of the fact that many questions of very serious moment will come before the next General Convention; matters such as the Preamble, Suffragan Bishops, the Presiding Bishop, and possibly "Change of Name," and most important of all, the reorganization of the Board of Missions, the views and personnel of the House of Deputies become matters of very great interest.

How will the House vote on any of the above mentioned questions? Can any forecast be made? Can one judge in any degree from the votes of the last House of Deputies?

As interesting as these questions all are, curiously enough there is no way of even making an intelligent guess at the answers.

To all practical intents and purposes, the next House of Deputies is

a new body. The new element is so large as practically to constitute the controlling element, and so no forecast can be based upon the personnel or votes of the last House.

So far, out of two hundred and sixty diocesan deputies of each order, two hundred and fifty-two of each order have been elected, leaving two Dioceses to be heard from in September.

In these elections the changes in deputies have, for some reason, been absolutely startling.

Only three Dioceses have returned the unbroken clerical delegations of 1907, and only five dioceses have returned the unbroken lay delegations of that year; and not a single diocese in the United States has returned both the clerical and lay delegations unbroken! Again, two dioceses have changed the entire clerical delegation, and two have changed the entire lay delegation.

But further than this: twenty-two dioceses have returned only one member each of their clerical delegations and ten dioceses have returned only one member each of their lay delegations.

The changes of one or two members each in clerical and lay delegations have been almost universal.

What was the cause or reason for these very numerous and radical changes of course is beyond the guess of any one except members of the various diocesan conventions or councils.

The result of the changes, so far, is that there are one hundred and twenty-four old clerical deputies, and one hundred and twenty-eight new clerical deputies—a majority of four new clerical deputies.

There are, so far, one hundred and fifty old lay deputies, and one hundred and two new lay deputies—a majority of forty-eight old lay deputies.

But as an offset to this—in a vote by orders and dioceses—only eighteen dioceses have a majority of old clerical deputies, and forty-seven have a majority of new clerical deputies; and thirty-one dioceses have a majority of old lay deputies, and thirty-four have a majority of new lay deputies: so that in a vote by dioceses and orders, the new deputies are in the majority in both orders.

In view of these figures, our readers can see at a glance that it is quite impossible to forecast any action in Cincinnati on the basis of any voting that was done in Richmond; and hence any prediction as to the action of the General Convention in October is very largely pure guess-work.

When our Saviour commended the wisdom of the unjust steward he disengaged the good from the bad. He did not commend the unrighteous action of the steward, but his prudence. A kind old lady who was never known to speak evil of anyone was one day asked if she had anything good to say of Satan. After a moment's pause, she replied, "We should all do well to imitate his perseverance."

JULY MAGAZINES.

Scribner's.—Mr. Roosevelt's article, which leads the July Scribner, contains one of the most interesting episodes of his trip, the journey which he took alone, cutting loose from the rest of the party, and making a trek to the head-waters of an equatorial river, "The Guaso Nyero," in pursuit particularly of the oryx, "a bold and hard fighter, which when cornered, will charge a man." During this excursion Mr. Roosevelt took his own photographs, a number of which are reproduced in the article. "These days alone in the wilderness went by very pleasantly," he says, "and, as it was for not too long, I thoroughly enjoyed being entirely by myself so far as white men were concerned." Later he joined the main safari and heard an account from Kermit of an exciting lion hunt. One incident of this journey was that, when at Neri, he received from Peary the following cable: "Your farewell was a royal mascot. The Pole is ours." Madame Waddington tells most charmingly of a summer vacation in Venice, picturing the social life as lived in an old palace by an English family of prominence, and reproducing the never-failing delight and picturesqueness of Venetian life. The illustrations, some of them in color, are from paintings by F. Hopkinson Smith, who has spent every summer there for twenty years.

Lippincott's Magazine for July, opens, as usual, with a complete novel. "Lady Thalia" is the title, and the scene is in that Paradise of latter day novelists, the country between Austria and Turkey. It is a love story of the most approved kind, and full of exciting adventures and hairbreadth escapes. The Princess is charming and the Hero magnificent; only the Hero turns out very unexpectedly not to be the hero apparently at first contemplated.

"The Markets of Paris," by Mrs. John Van Voist, is an unusually interesting article on a little known subject.

"Walnuts and Wine" is by far the best of any humorous department in any of the current magazines.

The short stories are numerous and readable.

English Model Houses.

An experiment is being tried in London in providing model houses for workingmen of small wages at a suburb known as Hampstead Gardens, a little way out from the main part of the city, but within easy riding distance. These houses were built by a syndicate, which expects to make them pay a moderate profit on the investment, the aim being not, however, a matter of profit so much as to provide good homes for working people away from the crowded tenement districts of the big city. These houses are cottages of three to four tenements each and rents range from about two dollars and fifty cents to three dollars per week, in American money. They are built of cement plaster, and are provided with open plumbing and all modern conveniences such as are common to American tenements or flats. They are a great advantage over the average workingman's dwelling in English cities, are light, clean, sunny and are easily reached for a low rate of fare.

A hint might be taken, from this effort and what it has accomplished, for application to American suburbs to be built for workingmen.—Technical World Magazine.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for trat purpose, but the Editor cannot be responsible for manuscripts.

Church Unity.

Mr. Editor "* * * Our branch of the Holy Catholic Church, this Protestant Episcopal Church, holds intellectually and historically the key to the position on matters of Church Unity. We stand as the meditator between the two, protestant in many ways with the Protestants, Catholic in many ways with the Romanists. * * * ."

The above excerpt from the Diocesan Council address of Bishop Strange of East Carolina, as given in your issue of June 11, is worthy of close consideration by Episcopalians of every school of Churchmanship. In these few lines the fact is twice emphasized that our great Church is at once Catholic and Protestant.

This is a fact, a plain, historical fact, these days too often overlooked or not comprehended. A careful, prayerful recognition and remembrance of this fact by all would allay much of the prevailing factionalism within our Church. It shows that, rightly understood, there is no conflict between these two things, historic Catholicity and historic Protestantism, respectively; that one, as evolved by the march of the centuries, is the complement of the other.

At its inception the Christian Church was neither Catholic nor Protestant—rather, was not so recognized or denominated by her children. Turn to the Book of the Acts and to the several epistles of the Apostles, and we find her spoken of simply as "the Church," or "the Church of God." But soon another term was added; she became known as the Catholic (universal) Church, to distinguish her from the older, Jewish (racial and exclusive) Church. (See Westcott's "Catholic Principles.") Thus the name Catholic was first used in a negative sense (i. e., "not Jewish"), but soon came, from association, to hold a very positive, affirmative meaning.

Time went on; the regenerative period of the reformation broke upon us, and the ancient Church of England, with many of her sister Churches on the continent, became Protestant (protest-ant). Again a negative term assumed, yet not exclusively so; besides the etymology of the word, see Jeremiah 11:7, where Jehovah, the Head of the historic Jewish Church, is represented as having protested to that Church for over 800 years to obey His voice. And this term Protestant, as evolved by the Reformation, has come to have a most positive signification—especially to those most violently opposed to "Protestantism," as a perusal of their attacks upon it will show; to such an extent, indeed, that often their arguments or professions of principles are essentially anti-Protestant, rather than Catholic.

But our Church, in becoming the one, never ceased to be the other; nay, she

became thoroughly Protestant in order to remain truly Catholic. At the same time she rejected some things held by certain other Catholics, and refused some things adopted by certain other Protestants. The Church of England had long been styled by Parliament and others, a Protestant Episcopal Church and so, when our Church in America became no longer a dependency of the established Church, she assumed the name, naturally enough, "The Protestant Episcopal Church in the United States of America." (It has been urged that it was never formally enacted that this should be her official title. Well, the Federal Constitution nowhere explicitly decrees that the name of this confederated republic shall be "The United States of America." The preamble merely recognizes that such is the republic's title, just as the official title page of our Prayer Book recognizes that our title is the "Protestant Episcopal Church," etc., thereby preserving, in outward profession, our historic connection with the ancient Protestant Episcopal Church of England.) Her historic Protestantism she proclaims in her official title; her historic Catholicism she maintains in her statement of the Apostles' Creed.

To reject, or appear to reject, either her Catholic heritage or her Protestant heritage (each evolved in the due and inexorable order of events), is to surrender her intermediary position in her brave efforts to further the great cause of Christian unity, her position of peculiar strategic value as pointed out by Bishop Strange.

And yet—efforts are made every day and within her borders to repudiate her historic position of the past four centuries and more, to formally drop our Protestant name and principles as things to be ashamed of. These efforts are still making in the face of our Church's official and authoritative refusal, within the past decade, to thus mutilate her title and repudiate her past. And those foremost in the effort are the same who shout the loudest, on other occasions, for the authority of the Church and the implicit obedience due her by her children.

LLOYD T. EVERETT.

Box 121, Lemmon, S. Dak., June 24.

American Catholic.

Mr. Editor: The above title, it appears, is the one that with growing unanimity the advocates for a change of our Church's name have come to agree upon.

Of course, the leaders of the Church will think long and seriously before they make any sort of change. Meanwhile, I would urge all who love the old Church to pray very earnestly for the Holy Spirit's guidance at this critical time. I make bold to ask every one who reads these lines to use with all devotion the Collect for the Sixteenth Sunday after Trinity. God will certainly heed us if we humbly and trustingly approach Him. At this time we must depend upon Him alone to give our brethren in the coming General Convention a right judgment in all things.

Those who are so persistently forcing this issue upon the Church are actuated, I feel sure, by a sincere desire to advocate the cause of the Christ. Are they fully persuaded in their own minds of the wisdom of what they are doing?

1. Is it wise to omit "Protestant' from our name? Would it not mean that we had in fact ceased to be Protestants? History shows that the word is positive, rather than a mere negation, as some would have us think. It stands for all those very precious truths of the free Gospel that were so dearly won for us at the Reformation Omision of "Protestant" at this juncture would mean nothing less than a repudiation of the Reformation, by which the Church threw off spiritual tyranny and unholy errors and went back to apostolic doctrine and discipline. Do our brethren mean by the omission of this strong, historic, and positive name, that the wish to get back to the Church conditions that existed before the Reformation?

This change would certainly be a virtual turning away from our Protestant brethren who love us, admire us, and are ready to fraternize with us, and a turning toward the Roman Church that has ever treated us with contempt, derided the validity of our orders and sacraments, refused with scorn to hold any sort of fellowship with us.

2. Why omit "Episcopal?" Is not the word a witness to our peculiarly primitive and historic position? Everybody freely calls us "the Episcopal Church." What loftier title do we need? By common consent of all Christians we are allowed to have the true Episcopate, untainted, legitimate, apostolic. Rome has not this as her episcopate is absorbed in the papacy. Our Protestant brethren do not claim to have it. Without causing offense to anybody we are universally known as "the Episcopal Church.' Is not that as grand a title as "the Catholic Church"—and better because allowed by all? If we, indeed, need a great name to conjure with, asplendid title to lift up as a standard for eager people to flock to, why not try the spell of the one we now have?

3. Then, is it charitable for our Church to assume as hers exclusively a title which all bodies of Christians claim? "Catholic" is a very vague term, and Christians differ as to what it means; but all Churches claim to be part of the Holy Catholic Church. It is generally taken to mean "the Church of God," or "the whole Christian Church."

Would it not be to act as the Pharisee, exalt ourselves and belittle others, to claim to be the whole Church in this country? Would not the proposed name mean this? A practical unchurching, classing as non-catholic all other Christians—whether Protestants, Romans or Greeks? A lack of charity will harm us more than any name can possibly help us.

4. Would not a claim of this kind increase the confusion of present divisions? How strange a delusion it is that vast claims will win people to us! Cardinal Manning thought that the decree of papal infallibility would be a grand means for subjecting Christiandom to the Pope. We know the futility of such a notion. Papal infallibility is now one of Rome's heaviest burdens.

Cannot our exclusive brethren see, moreover, that the proposed name would destroy our present strong point of vantage? Our Protestant brethren would feel rebuffed, a little amused, perhaps, and yet indignant. Rome would, of course, abate nothing of her contemptuous disdain; while conservative people among ourselves would without doubt be aggrieved by what they cannot help viewing as an uncharitable presumption.

Verily, "ruat coelum" is a fair cry when matters of essential truth are at stake, but surely this change of name is no such issue. Far from being a necessity to be satisfied at any cost, the change of our old, honored and true name for one that is doubtful and dangerous, would seem most inexpedient; and when the undoubted tendency of such action to offend the vast majority of our fellow-Christians is considered, it would be wrong as well.

JAMES W. MORRIS.

The Glorious Footman.

"How beautiful upon the mountains are the feet of him that bringeth good tidings." God honors His workmen. To be called to be a message bearer by Him who doeth all things well, is in itself a marked distinction and involves special Divine favor. The honor conferred upon the ambassador by God is not temporary, but of the highest grade and permanent in its influence. This prophetic outburst of delight and appreciation of God's workmen is as sublime as it is beautiful and simple. With what nimble feet the message bearer should pass over mountain and vale, making known the glorious tidings of salvation unto all nations, for "The Lord hath made bare His holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." The work of the watchman upon the walls of Zion should make his heart glad and send him on his mission with rejoicing. For "Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.'

The feet of the ambassador are to be prepared. St. Paul puts it in the following significant language, "Having your feet shod with the preparation of the Gospel of peace." The feet are to convey the messenger from place to place. Solomon speaks of "Preparing one's foot before going into the house of the Lord." The feet need a preparation in order that the message may be carried from community to community, and from city to city with fleetness and readiness. How beautiful are the feet that perform their part in aiding the ambassador in conveying the message in haste, for "the King's business requireth haste." Transportation is important in the spreading of Gospel truth. In the days of the prophet Isaiah there were no railroads, no trolley arrangements, no automobiles nor bicycles, but messengers carrying important messages were footmen, and many of them were very fleet-footed, so that the message flew as fast as the feet of the messenger could carry it. The cities of refuge were for the safety of the footmen in running into it. If the accidental slayer of a fellowman could outrun the avenger of blood, well and good; if not, the avenger of blood gained his purpose.

Men are dying in sin all about us. Sin and death are on their track. If the Gospel messenger will quickly carry the message of deliverance and salvation to them, he may stay the avenger's hand, and rescue the souls from eternal death. The feet of the messenger must not only be prepared, but also be willing to go on the King's errand. Being trained for service, he climbs over mountains of difficulty, prejudice and opposition. It takes mountain-top experience to brave all the hardship involved in the undertaking. It will require mountain-top vision, encouragement, inspiration and hope, to influence "all the ends of the earth to see the salvation of God."—Evangelical Messenger.

Church Intelligence.

CALENDAR.

July.

1—Friday.
3—Sixth Sunday after Trinity.
10—Seventh Sunday after Trinity.
17—Eighth Sunday after Trinity.
24—Ninth Sunday after Trinity.
25—St. James' Day.
31—Tenth Sunday after Trinity.

Collect for Seventh Sunday After Trinity.

Lord of all power and might, who art the author and giver of all good things; graft in our hearts the love of Thy name; increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord Amen.

Foreign.

The Edinburgh Missionary Conference.

No one who has watched the Conference in Edinburgh through the newspapers, or has personally noted its characteristics, can have failed to realize that, notwithstanding that it was necessarily a partial Conference, he was looking on at the operations of a great world-force. The Roman Communion was unrepresented, although, as the Bishop of Cremona's letter suggests, it was not entirely unsympathetic. The Greek Orthodox Church had expressed through certain of its leaders general sympathy, but was also not personally represented. To a very large extent, indeed, it has been an American Conference, revealing to some for the first time the fact that no nation is taking so large a part in the evangelization of the world at this time as the United States. The vast majority of the Conference were, moreover, in communion with each other, divided by no definite lines of doctrine or polity. We refer, of course, to what in the United Kingdom are called the "Free Churches"—bodies which, all the world over, call themselves without reservation Protestants. There can be no doubt whatever that this is the greaest and most aggressive evangelizing force in the world to-day, yearly conquering, in the name of Christ, new regions, and consolidating their work under the leadership of very able men who are devoting every energy, from the noblest of motives, to the Missionary cause. Their Missions so far outnumber all Anglican Missions that we become almost a negligible quantity.

The question at once arises, What should be the attitude of Anglicans to this great world-force? We are Catholics first, Protestants in certain directions only. Shall we stand aloof altogether, or shall we, if our principles are safeguarded, strive to get into as close touch as possible with these great missionary forces? The question could hardly have admitted of any but one answer a few years ago, when the dream of an undenominational platform as a basis of union was generally accepted as the only possible one by Protestant bodies. A great change, however, has been silently coming into operation of late years. It is not too much to say that the old view is dead. Few now consider that undenominationalism, the least common denominator of Christianity, is worthy of attention. True, the catholic basis has not yet been accepted by these great Missions. But we have come to a transition stage in which all are invited, with their principles safeguarded, to come together for the purposes of conference and personal knowledge of each other's ways and beliefs. Such a changed situation cannot yet be realized by many Churchmen who are not unnaturally apprehensive that the new position is merely the old one disguised under a fresh name. The experience of the Conference, however, strengthens the belief that the change of attitude is quite real, especially among the leaders on all sides. We believe that in this new era the Anglican Church has its duty to do by coming into as close contact as possible with those who call themselves Protestants pure and simple. Distinction between such a standpoint and our own was made abundantly clear in the Conference time after time. The unmistakable language of the Bishop of Birmingham, of Bishop Brent and others was cheered by the audience. When the first-named pointed out the significance of the drift of Protestantism from almost every mooring his words were cheered with surprising heartiness. It would appear to the wise and farseeing Churchman that such an opportunity for the Anglican Church ought not to have been missed. Going as Anglicans did to the Conference with their strong catholic views safeguarded and recognized, it would have been a serious blunder not to have placed our Catholic contribution before such an audience.

But another significant fact has emerged of late years—that is, that respect and reverence are due towards all Christian people who are trying with heart and soul to carry out the Divine commands according to their convictions. This kindly attitude ought not to evaporate in mere language, but to become operative in the desire to meet each other to confer together so far as it is possible. Obviously it is the duty of every Christian person to be a missionary, and all missionaries, whether on the Catholic or the Protestant foundation, ought to be filled with respect for each other. Tremendous differences sunder the Catholic from the Protestant; and no one at the Conference doubted the fact. What is the Church? What are the essential details of Church order? What admits of no change in planting the Church in any land? These questions, to the regret of Anglicans, could not be fully discussed—they could only be alluded to, and no one can attempt to minimize the depth of the gulf. On the other hand, there must have been present to Churchmen other facts which could not be gainsaid. Without the catholic belief in the Church, its Orders and Sacraments, here were men and women who had won to Christ tens of thousands of all races of men, had formed them into communities, had established them upon the Scriptures, and had changed their hearts, having given them the new Christian motive and the vision of Christ in a personal and experimental religion. Such results have been tested by persecution unto death and have survived. Ideals of education definitely Christian have been realized in many lands, and on a scale and level far above most—but not all—of the achievements of the Anglican Church. In the same manner the level of the training of workers at home and for the mission field has ben seen to be far higher and the curriculum far wider than most of the Anglican ideals. The result of the Conference therefore has been a mutual benefit. Anglican Churchmen have not only learnt much, but they have made a most important contribution. Only from the Anglican Church, with its generous instincts, could the catholic contribution be imparted to this great world-force, to a very large extent English-speaking. Every High Churchman must have returned from the Conference a more convinced High Churchman, but with an added experience in many directions, above all with a deepened respect for Christians not in communion with him, but who are worthy of the highest respect for their character and life-work in the cause of God.

It would not be right to ignore the fact that in such an experiment on the part of Anglican Churchmen there was present an element of anxiety. It was a new departure. There might be pitfalls. Steps might be taken which hereafter might prove to be the cause of embarrassment, and at times the skating was upon thin ice. Such a Conference was sure to gather momentum in its course, and it might be impossible for a small body of Anglicans to check the movement. Great efforts were made to pass resolutions, but the leaders were firm. Then at length arose the question whether the Conference might not continue its course, in a sense, by the creation of a "Continuation Committee." Would this be a resolution in the ordinary sense of the term? Was it not natural that under exactly the same safeguards many of the natural and legitimate results of the Conference might need a committee to become effective? These were not easy questions to answer without a longer time for reflection. On the other hand, was not the Anglican Church called upon once more in this development boldly to take upon itself responsibility for the purpose of securing its own regulative influence from the Catholic standpoint over this enormous world-force? In all times of transition perplexity sooner or later meets the bold man. But it is the bold man who humbly looks for guidance and is clear about his own principles who inherits the future. We believe the Anglican Churchmen who attended the Conference fully realized their responsibility, and attempted to be prudent as well as far-seeing. It must be for the Church sympathetically to examine the result of their labors, and give them due credit for facing a very difficult situation—difficult for abstention as well as for advance.

American.

Farewell Service to Foreign Missionaries.

I would be glad to inform the Church public through the Southern Churchman, that the annual farewell service for the twenty missionaries appointed this spring and ten returning to the foreign field after leave of absence will be held in the chapel of the Church Missions House, on Wednesday, August 10, at half past ten.

These missionaries are scattered all over the country and some have already proceeded to the field, but it is hoped that there will be a good representation of them present at the service. The Right Rev. Dr. Lloyd will be the speaker on this occasion.

JOSHUA KIMBER,
Associate Secretary.

Memorial to Dr. Dix.

The vestrymen of Trinity church, New York, have decided to erect a chapel on the north side of the chancel of Old Trinity as a memorial to the late Dr. Dix, who was rector of Trinity church for forty-six years. The chapel will be lined with stone and will resemble as closely as possible the architecture of the church itself, of which it will be a part. It will extend thirty feet or more into the historic graveyard and will seat forty persons. The entrance will be in the north porch. Not only will it serve as a memorial to Dr. Dix, but it will be of great service in carrying on the work of Trinity church, as the early daily celebrations of Holy Communion will be conducted in it, as well as weddings, funerals, etc., thus relieving the church which is taxed to the utmost all during the year.

The new chapel will also be the repository of the large number of historic tablets and monuments, including the tomb of Bishop Onderdonk, now in the north porch of the church. These are at present hidden away in the sacristy of the church for want of a better place. In the memorial chapel they will always be in view.

MONTANA.

Rt. Rev. L. R. Brewer, D. D., Bishop.

Seventh Annual Convention.

The seventh annual Convention of the Diocese of Montana met in the Church of the Incarnation, Great Falls, the Rev. F. G. Mynard, rector, on Sunday, June 19. The service was the Holy Communion, celebrated by the Bishop, assisted by the Revs. S. D. Hooker, Dillon; and F. B. Lewis, Bozeman. The preacher was the Rev. A. E. Macnamara, of Boulder. The offerings were for general missions and were large. At the evening service Bishop Brewer delivered his thirtieth annual address to the Convention assembled.

In it he reftrred to some of the questions which will come before the General Convention.

Concerning the proposed Preamble to the Constitution, he said:

"I see no reason why we should not place a Preamble before our Constitution. It harmonizes with the declaration of Church Unity adopted in 1886 and it will show everyone who reads just where this branch of the Church stands in regard to the Holy Scriptures, the Creeds, the Sacraments and the governmental polity of the Church.

The second amendment provides for the election of the Presiding Bishop by the General Convention. Says the Bishop: "I would rather trust Providence than elections to make our presiding officer."

"The third amendment provides for the election of Suffragan Bishops. I advocated it and voted for it in the Convention of 1907. But I did it because it seemed to me the only way of adequately providing for our work among the colored people of our Southern Dioceses. From all that I can learn now, the Southern Bishops, with their clergy and people, are opposed to the amendment. They think it will not accomplish what I believe it would accomplish. In that case if the amendment were adopted they would not take advantage of it provisions. If I find that to be the case, I think I shall vote against its final adoption."

"The fourth amendment relates to "the trial of a presbyter or deacon in the Diocese or missionary district in which an offense is alleged to have been committed by him.' I see no objection to its being made a part of the Constitution."

"The fifth amendment provides that in editions of the Book of Common Prayer in foreign languages, such verbal alterations as may be necessary to adapt the same to local conditions may be made by the authority of the Bishop of the Diocese or missionary district in which it is used, subject to the approval of the presiding Bishop.' * * * For one I am quite willing to trust the presiding Bishop and the Bishop of the Diocese or missionary district concerned to make them."

"A petition signed by nearly twelve hundred clergymen has been presented to the House of Bishops, asking for an authoritative declaration in regard to the meaning of the amendment to Canon 19. The House of Bishops cannot make any such authoritative declaration. Canons are made and amended by the action of both houses. The House of Bishops could make a declaration, but it would have no binding authority. It could ouly carry with it the moral force which any pronouncement or recommendation of the House of Bishops would have. More than that, I do not see that there is need of any explanation of its words. It seems to me as plain as words can make it now. * * * I should doubt the wisdom of the House of Bishops attempting any explanation of the legislation enacted by the General Convention."

"It is held by many that the changing of the name of the Church would be a great step in the promotion of Christian Unity, and that this ought to be done at the coming General Convention. You will remember that we discussed this subject when it was brought before us some years ago, through the request of a committee appointed by the General Convention to report on the subject. I said then that I had no love for the name 'Protestant Episcopal,' and that I should gladly see another name adopted when it could be done with practical unanimity. If I can be made to see that that time has arrived I shall be ready to vote for it next fall. But we must not divide our forces, nor sow the seeds of dissension by acting prematurely. That would be to set back the cause that we wish to set forward."

The Bishop hoped for good results from the Laymen's Missionary Movement—in helping to promote Church Unity; in promoting a spirit of liberately in the support of all the work of the Church—and in inducing laymen to do more work in the parish, in the organization of missions and in holding services in these missions.

On Sunday morning, after Morning Prayer, the Convention organized for business, and re-elected Rev. F. B. Lewis as secretary, and Mr. J. H. Longmaid as treasurer. All the clergy in active service were present with one exception, and a good representation of lay delegates. The important elections resulted as follows: For Standing Committee—Rev. Messrs. S. C. Blackiston, S. D. Hooker, F. R. Bateman, and Messrs. W. C. Messias, A. P. Bowie and Frank Kennedy.

Deputies to General Convention—Rev. Messrs. S. D. Hooker, F. J. Mynard, F. R. Bateman, F. B. Lewis, and Messrs. J. H. Longmaid, W. C. Messias, W. H. Beard, R. A. Harlow.

On Monday evening the missionary service, which is now a regular feature of the Convention, was held. A stirring address upon the Needs of the Diocesan Field was made by Rev. C. W. MacWilliams, of Big Timber; an inspiring talk upon Layman's Work, by Mr. G. Frank Shelby, Western travelling secretary of the B. S. A.; and an interesting account, by Mr. Paul Taschima, a Japanese layman, of the missionary work he is doing among the Japanese laborers employed by the Great Northern and Milwaukee railroads. (Mr. Taschima works under the supervision of Rev. Mr. Christler, missionary in the Milk River Valley.)

Tuesday morning's session was taken up with the hearing of parochial reports and the making of pledges for next year. The reports showed a substantial progress throughout the Diocese. One mission, St. James', Dillon, the Rev. S. D. Hooker, became this year a self-supporting parish; and four others asked that their grants from the missionary funds be cut down. The receipts for Diocesan Missions were $600 in excess of pledges, and the pledges for next year largely increased, in some cases doubled. The enthusiasm aroused resulted in the unanimous passing of a resolution by the Convention pledging itself to an effort to double the receipts for Diocesan Missions for the coming year. At a meeting of the Board of Missions funds were appropriated to enable the Bishop to place two additional missionaries in the field as soon as the suitable men can be found.

Tuesday afternoon was devoted to addresses upon Sunday School Work, Rev. S. D. Hooker being the chief speaker upon this topic; and upon the subject, "The Ministry of the Laity," addresses being made by Revs. J. L. Craig and C. E. Tuke, and Messrs. G Frank Shelby and Edgar Maclay.

In the evening a delightful reception was tendered to the clergy and delegates by the ladies of the parish.

Wednesday was given up to the work of the Women's Parochial and Missionary Society, opening with the celebration of the Holy Communion, and an address by the Bishop. The officers of the society were continued—Mrs. S. D. Hooker, president; Mrs. J. L. Patterson vice president; Mrs. F. J. Mynard secretary, and Mrs. C. H. Moore, treasurer.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Gifts to St. Paul's Church, Meridian.

There have been presented to St. Paul's parish, Meridian, two beautiful brass prayer desks—one for each side of the chancel—exquisitely wrought, the handiwork of R. Geissler. One is the gift of Mr. George L. Adsit, formerly of Meridian, now of Beaumont, Texas, and is given "in grateful remembrance" of associations with St. Paul's parish. The other is to be a memorial of Mrs. Frank, and is presented by her daughter, Mrs. Edward Cahn, a communicant of St. Paul's. This is the third valuable gift to St. Paul's church within the past three months, the other being a massive and handsome eagle lecturn, in memory of Mr. G. W. Meyer, and the work of J. & R. Lamb.

The rector, Rev. W. P. Witsell, delivered the baccalaureate address at the recent commencement exercises of the Mississippi Medical College. A Junior Chapter of the Brotherhood of St. Andrew has been organized recently among the boys and bids fair to do some excellent work. Some new men were also added to the Senior Chapter on the third Sunday of June, and much activity continues in all the societies of the parish notwithstanding the heated season.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.

Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Emmanuel, Henrico County, Celebrates Its Fiftieth Anniversary.

The congregation of Emmanuel, Henrico, celebrated the fiftieth anniversary of the consecration of their church on July 6. Holy Communion was celebrated at 10 o'clock. The exercises were held in the afternoon beginning at 4:30 o'clock. The clergy of Richmond and Henrico county attended in vestments. The historical address was made by Bishop Peterkin of West Virginia. Bishop Gibson also took part in the services. These were followed by an informal reception to the congregation and friends of the church. It was held in the parish building nearby. The occasion was one of deep interest and much brightness to lovers of the Church.

Emmanuel church owes its existence to the earnestness and generosity of the late Messrs. John and Daniel Stewart. Its grounds, together with those of the rectory, were originally part of the Brook Hill estate, the home of Messrs. Stewart, and were by them given to the church. It is one of the most beautiful church plants in the entire country. The sacred building, with its graceful spire, is embowered in the trees in a beautiful grove near the Brook turnpike.

In the church yard sleep the godly men mentioned and other holy men who worshipped within its walls and whose good works, in accordance with the blessed pronouncement of Holy Scripture concerning those who die in the Lord, live after them and give testimony to the fact that though dead they speak.

The church was consecrated by Bishop Johns of Virginia, on July 6, 1860, the late Rev. Dr. Joshua Peterkin, rector of St. James' church, Richmond, and the Rev. Dr. Churchill J. Gibson, rector of Grace church, Petersburg, Virginia, taking part in the services. The presence of their sons, Bishop Peterkin of West Virginia and Bishop Gibson of Virginia, added special interest to this bright occasion.

At the time of the consecration the Rev. Richard Hooker Wilmer was rector of the church. He left it to become Bishop of Alabama, being consecrated to that high office on March 6, 1862. He was succeeded by the Rev. Cornelius Walker, who was rector for four years and subsequently for many years professor at the Virginia Theological Seminary.

The next rector was the Rev. Richard Davis, who served the church in this capacity for two years. The Rev. William Norwood, D. D., who is so well known in Richmond, having been rector of both Monumental and St. Paul's churches, was his successor. The Rev. Buckner McGill Randolph, who succeeded Dr. Norwood, was rector nearly eighteen years, and died while in charge, after which the Rev. Ernest Earl Osgood, the present incumbent, took charge and is now in the eighth year of his rectorship.

The church is the centre of a fine work. Its accomplishments have placed it at the fore front of the organizations having as their object the glory of God. Among its faithful laymen, in addition to the Messrs. Stewart, were the late Messrs. Joseph Bryan, William Young Mordecai, Junius Redd, Thomas Johnson and William Ellis Jones—of sainted memory.

The new and beautiful parish building, the memorial to Mr. Joseph Bryan for over thirty years warden and Sunday School superintendent, are among the many evidences of the great work of Emmanuel church.

Call Accepted.

The Rev. J. F. Burks, rector of St. Martin's parish, Hanover county, has accepted the call recently extended him to the rectorship of Ridley parish Culpeper county, in succession to the Rev. Carter Page, who died some months ago. Mr. Burks has been in his present charge over three years. Previous to that he had for a number of years been rector at St. Anna's parish, Essex county. He is a graduate of the Virginia Theological Seminary. His work has been faithful and successful, and his new parish is to be congratulated on securing him.

The congregation of the Church of Our Saviour, Oatlands, Loudoun county, have built a new and commodious parish house, at the expense of $1,800. This church is situated on the Leesburg and Middleburg turnpike, and is the centre of an encouraging work. It it part of the parish of the Rev. Alexander Stewart Gibson.

The Rev. Dr. Wm. E. Evans, rector of the Church of the Advent, Birmingham, Alabama, will officiate at St. Paul's church, Richmond, in August, during the absence of the rector, the Rev. Mr. Forsyth, on his vacation.

Mr. H. W. Sublett, who recently came to the Episcopal Church from the Disciples, and who is now a postulant for orders, will, for the present, be in charge as lay reader of St. John's church, West Point, and parts adjacent.

A movement is on foot to build a parish house for St. Thomas' church, Orange. Through the efforts of friends of the work, seventy dollars was recently raised for the same.

A branch of the Junior Auxiliary, established at Orange last summer, is about to celebrate its first anniversary. Beginning with seven members, it now numbers fifteen enthusiastic workers, ranging from five to fourteen years of age.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Large Gift to the Cathedral Foundation—Accident to the Rev. Jesse R. Bicknell — Vacation Scholarship Rector Called to Norwood Parish Reunion of Virginia Seminary Class.

The Bishop and trustees of the Cathedral Foundation, Washington, began the vacation season last week by the acceptance of another large gift to the great church. More than a year ago Miss Mabel Murray, of Washington, died while a pupil at the National Cathedral School for Girls, and now her mother, Mrs. Susan Evelyn Murray, a widow, a wealthy parishioner of St. Margaret's parish, Washington, presents the Cathedral Foundation fifty thousand dollars for the erection of a residence for the Bishop, in connection with the Cathedral, and as a memorial of her deceased daughter. After several weeks' consideration of Mrs. Murray's liberal gift, the board of trustees accepted it with accompanying conditions of the donor. The cathedral construction architect was instructed to prepare plans for the Episcopal residence, which will be one in both style and material, worthy of its place in the great foundation scheme of Sts. Peter and Paul.

Mrs. Murray is also desirous of assisting in the erection of the cathedral itself and adjuncts.

The Diocese of Washington already possesses a very handsome Bishop's home, located in the centre of Washington, amid most beautiful surroundings.

The Rev. Jay Johnson Dimon, rector of St. Andrew's church, Washington, in residence since Trinity Sunday, May 22, 1910, is getting fitted to his new and arduous position, and is much encouraged in his work by the cordial support accorded him by his parishioners. The successor of two such rectors as Dr. Josiah B. Perry, deceased and George Calvert Carter, now rector of the Church of the Redeemer, Bryn Mawr, Pa., Mr. Dimon is expected to do all that the position requires; and he is believed to be "the right man in the right place."

The Rev. Jesse R. Bicknell, formerly assistant minister to Mr. Carter at St. Andrew's church, Washington, and now assistant minister in charge of St. Paul's chapel, Baltimore, while recently attempting to alight from a street car in that city, fell and broke one of his legs. He is in one of Baltimore's hospitals, and well on the way towards recovery.

Something new if not unique in our Church work in Washington is a vacation school for boys and girls, to be begun this present week in Trinity parish hall, Washington. The greater part of the necessary money-support has been subscribed, and indications for its success are hope-inspiring. The Rev. Clarence W. Whitmore, assistant in Trinity parish, and curate in charge of St. Agnes' Mission, is chairman of the committee in charge of the venture, and Miss Clara Burrows will conduct the school.

The plans of the school are not only for book learning in the three morning hours of its session, but also to instruct the children in the practical knowledge of knitting, hammock-making and other useful and remunerative arts.

On the 17th of July, the Eighth Sunday after Trinity, in Epiphany church, Washington, the Bishop of Washington will ordain to the order of deacons Mr. T. Herbert Jones, formerly a German Reformed minister. The Rev. Dr. McKim, rector of Epiphany, will preach the sermon.

The Rev. Thomas D. Lewis, rector of St. Anne's parish, Essex county, Virginia, has received the unanimous call of the vestry of Norwood parish, Montgomery county, Maryland, Diocese of Washington, to the rectorship of that parish, recently vacated by the resignation of its venerable rector, the Rev. Dr. Thomas Duncan. The Sunday services of this very desirable parish, during the summer months, are under the charge of the Rev. David Barr, of Washington.

The Rev. Henry Thomas, rector of Pinkney Memorial church, Hyattsville, Md., entertained at luncheon, at Hotel Raleigh, Washington, on June 15, nine of the thirteen members of his class of 1878 of the Virginia Theological Seminary. Those present were the Rev. Messrs. P. P. Phillips, Arthur P. Gray, J. W. Ware, S. S. Ware, Wm. B. Lee and Byrd F. Turner, of Virginia; Chas. E. Buck, Rock Creek, D. C.; Geo. W. Dame, D. D., Baltimore, and Rev. Henry Thomas, the host, of Washington. Those absent, much to their own and their fellows' regret, were Messrs. Frank Page, D. D., Brooklyn, N. Y.; C. Braxton Bryan, D. D., Petersburg, Va.; J.

Harry Chesley, Delaware, and Curtis Grubb, Florida.

On the day following the reunion the class, with one exception, attended the Seminary commencement and alumni dinner. W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

300th Anniversary of Elizabeth City Parish.

The 300th anniversary of the founding of the Church in Elizabeth City parish will be celebrated on July 17, 18, and 19, in St. John's church, Hampton. The history of the church dates from 1610, the Rev. William Mease being its rector from that year until 1620. The present rector is the Rev. Reverdy Estill, D. D.

The celebration will begin with the Holy Communion, on Sunday, July 17, at 8:30 a. m., when a memorial flagon will be received. At 11 a. m. Morning Prayer will be said, and a sermon preached by Bishop Randolph. At 4:30 in the afternoon short addresses will be made by Bishop Tucker and visiting clergymen. At 8 p. m. there will be services in St. Cyprian's church.

On Monday, July 18, at 8 p. m., a historical address will be delivered by the Rev. C. Braxton Bryan, D. D., of Petersburg, Va.

On Tuesday, July 19, at 11 a. m., there will be the dedication of the site of the first church in Kecoughtan, as the spot was called by the Indians. Addresses will be made by the Rev. John J. Gravatt, D. D., of Richmond, a former rector of the parish, and Mr. Jacob Heffelfinger. At 8 p. m. there will be another historical address by Mr. Jacob Heffelfinger. This will be followed by a reception given by the ladies in the parish house, to which they cordially invite the public.

The occasion will be one of more than usual interest, Kecoughtan, now Hampton, figuring largely in the history of the settlement at Jamestown, forty miles distant.

Ordination.

On Wednesday, June 29, in Grace church (colored), Norfolk, an unusual and interesting service was held—the ordination of the Rev. J. W. Lee to the priesthood. He has been serving his diaconate most efficiently in charge of this congregation. At the same time two were ordained to the diaconate. Bishops Randolph and Tucker; the Rev. C. Braxton Bryan, of Petersburg; the Rev. Dr. Reverdy Estill, of Hampton, and the Rev. J. M. Owens, of St. Paul's, Norfolk, were in the chancel. The sermon was preached by the Rev. Dr. Estill. It was the first time a service of this kind was held in this church and a profound impression was made upon those present.

Excellent work is being done in Greensville county by the Rev. William G. McDowell. On Sunday, Bishop Tucker visited this parish, preaching three times and confirming six persons at Grace church, four at Callaville and one at Emporia.

The Rev. R. K. Massie, D. D., of the Virginia Theological Seminary, is in charge of the services at Virginia Beach for the month of July.

The Rev. R. R. Claiborne, of Montgomery, Ala., will be in charge of St. Peter's church, Norfolk, from the middle of July until the middle of August.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Third Annual Convocation.

The third annual Convocation of the District of Wyoming met at Laramie, in the Cathedral, on Wednesday and Thursday, June 22 and 23. The ladies of the parish gave a reception for the delegates and friends, in the Bishop's Hall, on the Tuesday evening previous, and, during the Convocation, the hall was given up entirely to the use of the ladies in attendance on the meetings.

On Wednesday, at 10 a. m., Holy Communion was celebrated by the Bishop, and the Convocation sermon preached by Rev. D. M. Thornberry, of Rawlins, who took for his subject, "The Ploughman," thoughtfully and most helpfully tracing out the likeness between the eager tiller of the soil, too intent upon his task to look back, and the true laborer in the Lord's vineyard, seeking above all else the accomplishment of the tasks the Master has given him to do.

The Rev. Sherman Coolidge, of the Indian Reservation, read the Epistle, and Rev. G. C. Rafter, of Cheyenne, read the Gospel. The offering was for the General Clergy Relief Fund.

Various committees were appointed immediately before the recessional, and at the close of the service, the Convocation was entertained at luncheon in the basement of the Cathedral.

The Rev. Hiram Bullis, of Evanston, was elected secretary.

The Rev. C. C. Rollit, Secretary of the Sixth Missionary Department, gave an address on the plans of the Department, after which a resolution was passed in favor of the acceptance by the Sixth Department of the invitation extended by the Seventh to meet at St. Louis in January next.

The Bishop then gave his address.

The Archdeacon then read the report of his work since the beginning of January. It was "Resolved, That the sum of $1,043, which the District had in its Clergy Relief Fund, should be turned over to the treasurer of the General Clergy Relief Fund. The Bishop gave to each of the clergy a supply of Parish Record Cards for a Card Index, and impressed upon all present the special need that exists in a new field like Wyoming, where foundations are being laid, for great care in keeping correct records.

Upon resolution, a committee was appointed to consider the advisability "of establishing a Cathedral Children's Home, for the benefit of orphans or neglected children. It was pointed out that no Home for children exists in the State of Wyoming, the authorities being compelled to send such as come under its direct care to neighboring States. It was felt by several members of the Convocation that this is a line of benevolent work in which the Church should certainly take a leading place, and hopes were expressed that friends inside and outside of the State would become actively interested in such a splendid cause.

In the evening a missionary service was held, at which addresses were given by Rev. C. C. Rollit, Rev. L. K. Smith, of Saratoga, and Archdeacon Dray.

At 7:30, on Thursday, Holy Communion was celebrated by the Archdeacon, and at 9 the Rev. G. F. Schepp, Ph. D., of Lander, and Rev. J. McVickar Haight, of Cody, conducted the service of Morning Prayer.

On the reassembling of the Convocation at 10 a. m., the report of the treasurer of the District was read, showing a sum of $931.90 in the Episcopal Fund.

A committee was appointed to consider the best plans for starting a District Church paper, and to publish one in the near future.

The report of the committee on the state of the Church shows great reason for a large measure of satisfaction with the present growth and increased activity throughout the District. The crying need at this time is for men who are not seeking easy positions, and for financial help to assist those already in the field.

The committee appointed on the Bishop's address made two special suggestions—one that, if possible, means should be used to place the Journal of the District in the hands of the laity, and to induce them to read it; the other, that the Bishop should prepare an outline of the most essential points to be presented in preparing candidates for confirmation, and that copies should be distributed throughout the District.

It was Resolved, That the several deans should be asked to assist in promoting the more general use of Church literature.

The Bishop appointed as his council of advice, Very Rev. A. G. H. Bode, Dean of the Cathedral; Rev. R. J. McFetridge, Rev. Hiram Bullis, and Messrs. Frank Burrage, A. E. Rodel, and F. Foxton. Rev. Messrs. Cross, of Sheridan; Tancock, of Douglas; McFetridge, of Cheyenne, and Thornberry, of Rawlins, were appointed rural deans.

The deputies to the General Convention elected were Dean Bode, and Mr. A. E. Roedel, and the supplementary deputies, Rev. Messrs. Tancock and McFetridge, and Messrs. Burrage and Taliaferro.

The Rev. Sherman Coolidge gave a most interesting report of the work among the Arapahoe and the Shoshone Indians.

The invitation extended by St. Mark's church, Cheyenne, to meet there next year, was accepted, and the most successful and the largest Convocation held in the District adjourned.

The Right Rev. William Neilson McVickar, D. D.

Bishop of the Protestant Episcopal Church in Rhode Island, died at his summer home in Beverly, Mass., on June 28, 1910. He was born in the city of New York in 1843; graduated from Columbia College in 1865; and from the General Theological Seminary in 1868; he served as rector of Trinity church, Harlem, for seven years and was rector of Holy Trinity, Philadelphia, for twenty-two years. On January 27, 1898, he was consecrated Coadjutor-Bishop of Rhode Island.

He served the Board of Missions from 1877, when the General Convention organized the Board of Managers in Boston of that year. Upon his election to the Episcopate in 1897, he resigned his membership and upon his consecration, January 27, 1898, he became ex-officio member of the Board.

At the General Convention in the fall of that same year he was elected a full member of the Board, continuing his services until the reorganization of the Board in 1904, when the present Board of Missions was created. He was elected a member of this new Board and served as Chairman of the Committee on China and Japan until the day of his death.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

174th Anniversary of Frederica Parish, St. Simon's Island.

On St. Peter's Day, the 174th anniversary of the first Church services on the Island off the coast of Georgia, known as St. Simon's Island, was observed. The present church, built in 1884, stands on the site of the previous buildings, under the shadows of the venerable live oaks which probably were standing when in 1736 the Rev. Charles Wesley and the Rev. John Wesley, and in 1738 the Rev. George Whitfield, gathered the soldiers of Oglethorpe about them for the first religious services.

It was a perfect summer day. Storms could be seen on the mainland, but no rain fell on the Island, though the skies were clouded. A chartered steamer from Brunswick bore a goodly company of Bishops, priests and laymen, women and children, to the picturesque site of Frederica, one of the "dead cities" of Georgia. An old water-battery, built by Gen. Oglethorpe, with one rusty cannon, is the sole relic of what was once a populous town. The present population is scattered over the Island, but gathers on Sundays in the beautiful church, which stands a half-mile back from from the pier in the old church yard, where ancient monuments and ruined vaults mark resting-places of their ancestors.

The church was built and endowed by that saintly priest, Anson G. Phelps Dodge, Jr., who, coming as a layman to the Island in 1884, became intensely interested in the forlorn condition of the nearly extinct parish, gave himself, his life and his fortune to its re-establishment on permanent foundations. The church is a beautiful one, cruciform in structure, the interior finished in Georgia pine, with open-timbered roof. Beautiful memorial windows commemorate the forbears of the present worshippers. The mensa of the altar of the old church is imbedded in that of the present altar, which, with its cross and lights, is a perpetual reminder of one who gave himself, as few do, to the service of his Lord and the welfare of his fellowmen.

The service was the Holy Eucharist. It was to have been sung by the vested choir of St. Mark's, Brunswick, but it was found impossible, as the summer exodus has set in, to get them together—so there was no music but the hymns, which were heartily sung by the congregation which crowded the church from the porch to the altar. The Bishop of Georgia was the celebrant, assisted by the Rev. Richard Elliott Boykin, rector of St. Mark's, Brunswick. The rector of Waycross, the first Mission planted by Mr. Dodge, read the Epistle, the rector of Christ church, Savannah, the mother-parish, read the Gospel. The Bishop of Atlanta delivered the eulogy of Mr. Dodge and presented a vivid picture of the life and character of that wonderful man, to whom not only the parish but the whole Diocese owes so much. For not only did he found many Missions throughout the Southern part of the State, but he left a large part of his fortune to support them and the orphanage which he established at Frederica, and which is now carried on by Mrs. Dodge.

"Of the fifty-two places in the Diocese where the Church is established, exactly two-thirds owe their existence to the 'Dodge Fund,' and many of them to his personal exertions."

After the service in the church a bountiful luncheon was served under the trees near by, and then the people gathered about the "Wesley Oak" to listen to various speakers who told of reminiscences of the parish. The Bishop of Georgia presided in his own happy manner and introduced the speakers—Major Edward S. Elliott, of Savannah; the Bishop of Atlanta; and the present rector, the Ven. D. Watson Winn, who in his capacity of Archdeacon is proving no unworthy successor of the late devoted rector. With the singing of the old hymn

"Blest be the tie that binds
Our hearts in Christian love,"

and the benediction of the Bishop, the congregation wended its way to the waiting steamer and to home.

From a pamphlet prepared by Archdeacon Winn commemorative of the occasion, I subjoin the list of clergy in charge of this work from its inception: Rev. Charles Wesley, 1736; Rev. John Wesley (occasional visits only); Rev George Whitfield, 1737-8; Rev. William Norris, 1740-1; Rev. Samuel Bosomworth, 1743-5; Rev. Bartholomew Zoaberbuhler, 1746-66; Rev. Dr. Best, 1800-10 (first rector); Rev. Edmund Matthews, D. D., 1810-27; Rev. T. S. W. Motte, 1828-30; Rev. T. S. Bartow, 1830-41; Rev. Edward T. Walker, 1842-44; Rev. Edmund T. Brown, 1844-68; Rev. Henry E. Lucas, 1882-84; Rev. A. G. P. Dodge, Jr., S. T B., 1884-98; Rev D. Watson Winn, since 1898.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt Rev. A. Mackay-Smith, D. D., Coadjutor

Sunday Evening Services at the Church of the Holy Apostles—Convention Report — Beautifying the Home for Consumptives—Twenty-eight Confirmations at the Eastern State Penitentiary—Gifts to St. John's, Frankford— Clergymen on Vacation.

On Sunday evening the rector, the Rev. W. R. Stearly, began a series of services in the quadrangle of the Church of the Holy Apostles. These services will be held during the summer. It is the first time such services have been held in that section of the city. The first was well attended and beyond question they will gather in many who would not attend service in a church on hot nights.

The Rev. Wilson R. Stearly and his wife left Philadelphia, after the Fourth of July, for their summer cottage at Novelty, Ohio.

The Rev. Simeon C. Hill will spend July and August at Minnewaska, New York. He is accompanied by his wife.

The Journal of the 126th Annual Convention of the Diocese of Pennsylvania, which was held in the Church of St. Luke and the Epiphany, has just come from the press, under the direction of the Secretary of the Diocese, the Rev. Thomas J. Garland. Its 468 pages and cover are full of information concerning not only what was done in the Convention, but they give also a clear view of the state of the Church in the Diocese, through the reports of the clergy, parishes and organizations. It is a valuable volume and reflects great credit upon Mr. Garland for its accuracy and the quickness of its issue.

The patients of the Home for Consumptives at Chestnut Hill are enjoying the beauty of the improvements of the ground by the planting of 422 hardy plants and 250 bulbs, which were given in response to the requests of the chaplain, the Rev. T. William Davidson, by nurserymen, florists and others. They began blooming very early in the season and will continue in succession until the late frosts. A bed of 60 roses is a special feature by its abundance of choice blooms. The patients, both male and female, are taking much interest in the improvements and many of them have their own flower beds.

During the past month clerical members of the staff of the City Mission presented twenty-eight of the inmates of the Eastern State Penitentiary to Bishop Kinsman for confirmation. The work which they are doing there and in the county prisons has aroused the interest of members of the Church Club of Philadelphia, who have formed a committee on which are some of the most prominent members, whose purpose is to seek for the parole of such as seem worthy and to secure for them work. In their efforts they are being heartily seconded by manufacturers and others. By this means they hope to save many from a further downward course and make them self-supporting, respectable citizens.

St. John's Free church, Frankford Road, is indebted to Mrs. Ernest Wilson for a bishop's chair, in memory of her husband; to a number of parishioners for a pulpit, a memorial to loved ones gone before; to Miss Reihm and Miss Dillahey for tiling the porch; to the Misses Ricords, Platt, Kloter and Fahrback for furnishing the vestry; to a friend for a clock for the front of the gallery; to Mr. and Mrs. Richard Martin for an alms basin; and to Mrs. Funk and Miss Mathers for communion linen. In the two years that the Rev. Robert W. Woodroofe has been rector there has been marked growth in this parish. The Sunday School has increased from 890 to 1,130. The average for 1908 was 464; for 1910, 546. During the past year 106 were baptised, 45 confirmed, 15 couples married and 44 burials. The parish has 773 communicants.

The Rev. G. Woolsey Hodge and wife have gone to Lake Minnewaska, New York, for July and August.

The Rev. R. Marshall Harrison, D. D., has started for a two months' sojourn in California.

Conference of Colored Church Workers.

The 26th annual Conference of Church Workers among the Colored people will convene with St. Andrew's church, Cleveland, Ohio, September next. The initial service will be held in Trinity Cathedral on the evening of the 27th, and welcome addresses will be made by Bishop Leonard and the Dean of the Cathedral.

This will be the first meeting of the Conference ever held on the soil of Ohio. There is a bit of history which renders such a meeting most significant. Of all the Theological Seminaries of the Church, Kenyon, in the State of Ohio, was the first to throw open her doors to and to graduate a black man. The late Rev. William Johnson Alston, born in Warrenton, N. C., graduated from Kenyon in 1859, and was ordained to the diaconate by Bishop McIlvaine in June of the same year. Kenyon was, also, the first (if not the only one) to confer upon a Negro the honorary degree of "Doctor in Divinity," which it did upon Bishop Ferguson, some years ago.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Conference of Clergy and Laity of the Carolinas.

A conference of the clergy and laity of the Carolinas met in St. Mary's, Raleigh, Monday night, June 20, when an address was made by Bishop Kinsman of Delaware. His address was impressive, spiritual and helpful. On Tuesday morning, at 9 o'clock, the Bishop celebrated the Holy Communion, after which the Bishop delivered the first of the course of lectures, on "The Religious Forces of Germany."

The Rev. Llewellyn N. Caley, of the Church of St. Jude and the Nativity, was to have delivered a series of lectures on Sunday School Work, but was detained by sickness.

The body was called to order, the Rev. Thomas P. Noe, of Wilmington, East Carolina, being made chairman. A steering committee was appointed, consisting of the Rev. I. W. Hughes, North Carolina; the Rev. S. R. Guignard, South Carolina; the Rev. McNeely DuBose, Asheville;, and the chairman. Mr. L. L. Hargrave, of Durham, was made secretary of this committee.

The Rev. Mr. DuBose spoke of the effect of the Laymen's Missionary Movement, telling in a vivid and interesting way the splendid results attained both in Morganton and Burke county through the active co-operation of all the Church forces there in awakening men within the Church to a sense of their greater duties and opportunities, and those without to a sense of their need in spiritual and moral development, and the way of gaining these through the means which Christ had Himself appointed.

Bishop Kinsman's second address, at noon, was "The Influence of Calvinism."

At five o'clock interesting addresses were made in the auditorium by the Rev. Edmund N. Joyner, formerly Archdeacon of the Colored Work in South Carolina, and the Rev. Henry B. Delaney, the present Archdeacon (col.) of the colored Convocation of the Diocese of North Carolina. Their subject was: "The Church's Duty to the Negro." Both addresses were admirable. The Rev. Mr. Joyner testified by his many years' experience to the Church's specific power to reach the Negro and aid him in that development that alone can best fit him for life's duties. There was much of pathos in the manner and substance of Archdeacon Delaney's assertion of that which had already been done for his people by those devoted ones of the white men and women among whom they, in the providence of of God, were placed, and his appeal for that spirit of faith and fairness that would still hearten and forward them, and without which they could not reach up to that of which they were capable, and for which God had appointed them. An excellent suggestion was that there should be some industrial training in connection with the instruction given in the State public schools.

After service on Wednesday morning, Bishop Kinsman took up the subject of the "Achievements and Failures of Protestantism."

With broad, but generous strokes, he set forth the peculiar characteristics of both Luther and Zwingli, with their contrasts, and showed how that their followers, and the systems afterward developed from their tenets, had shown under all conditions their virtues, and the corresponding defects of these virtues. While making men strong, earnest, and determined, there was, almost of necessity, the tendency to overbalance the individual in traits and authority.

The discussion of the Sunday School in conference was enthusiastic, rapid, and varied. While different methods of instruction were warmly advocated, real efficiency in the last analysis, seemed to depend upon the rector and the equipment of teachers.

At night the Rev. Mr. Patton gave, at the request of Bishop Cheshire, an interesting and rather informal talk on his experience in arousing, through Missions, the whole spirit of Church work.

On Thursday there was early Celebration.

At the appointed hour Bishop Kinsman, taking up the English Reformation, pointed out that "it was not an event, but a period of transition, lasting from 1509 to 1660." There was deliberateness in taking the position which the English Church, and all of its communion, holds to-day. During this transition "the National Church of England tried a series of experiments." "She had first to adjust her relation to the system of the Church of Rome, and second to the Calvinistic sytem of Geneva. In doing this there were important changes from the system of the Medieval Church made to adapt the system of the Church of England to that of the Church of the earlier days. In the struggle with Geneva the Church of England definitely refused to abandon the teachings concerning the Sacraments and Ministry which she believed to be a part of the original deposit of faith. The history of the period shows that there was an effort to combine the positive principles which underlay both Roman and Swiss systems, so that the typical Anglican characteristic would seem to be 'balanced by combinations.'"

At the informal conference the Rev. Mr. Patton led in discussing the "Group System" in raising money for missionary purposes.

Bishop Kinsman discussed the conservative and progressive aspects of the Anglican Church.

"Anglican conservatism was shown: (1) In resolute adherence to the authority of Scripture; (2) firm retention of the Historic Creeds; (3) insistence that Sacraments are true means of grace; (4) the careful retention of the Historic Ministry. Yet this conservatism was never merely antiquarianism; effort was always to give the ancient principles a modern form of expression."

At the afternoon conference a vote of thanks was most cordially given the Rev. Mr. Lay for his conception of the idea which had resulted so helpfully to all who had attended the Conference, and to the trustees of St. Mary's who had so ably assisted him in its eventualization. The officers at the school who had so efficiently aided were also thanked. Expression was given of the enjoyment and instructiveness of Bishop Kinsman's lectures, and a committee appointed to confer with him upon their publication.

An enthusiastic response was made to the Rev. Mr. Lay's invitation for the Conference in 1911.

The Laymen's meeting at night was presided over by the Hon. J. C. Buxton, who led the addresses. A number were made, the general sentiment of which was that the laymen are now ready to aid in every way, locally and elsewhere, toward the forwarding of the Kingdom.

After the celebration on Friday morning, and brief Morning Prayer, Bishop Kinsman delivered his last address, on "The Principle of Orders.' Bishop Kinsman's impress upon the body assembled will prove itself permanent. His fulness of knowledge, his wideness of vision, his candor of statement, his historic discrimination, his fairness of estimates, his balance of judgment, his earnestness were of the highest type, while his exquisite diction and, at times, flashing humor were of unwonted charm.

At the noon session Mr. Patton dwelt upon the Master's Great Commission to "Go," and told how laymen might have their share as well as do their duty toward its fulfilment.

The final service was at two o'clock, with farewell words by Bishop Cheshire. He spoke with gratitude at the success of the Conference and the good he hoped to be accomplished as those who were there would go forth inspired to even greater things in the Master's cause. With his benediction the first Conference of St. Mary's closed.

Especial and great praise is due the Rev. Geo W. Lay for this unique gathering, and its indubitable success; and high honor to the trustees, and the officers of St. Mary's, who so loyally and ably abetted him.

There were over forty enrolled, and over fifty in attendance with those from Raleigh itself. There was a social esprit that in itself was most charming—a brotherliness, a fellowship, a big, frank, open-heartedness that bound men with real power.

There was one representative from Pocomoke City, Md., the Rev. Lewis Llewellyn Williams, formerly of Elizabeth City, N. C.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Important Changes in New York. How Certain Churches Will be Benefited—Farewell Service to Missionaries—Bishop Greer at the Seaside.

The reader who is familiar with New York City remembers, of course, the vast area immediately north of the Grand Central Station that has for years been covered with railroad tracks. The reader who is not familiar with the city can imagine a section, twenty blocks or more in extent, with its adjacent blight upon streets and houses, right in the best section of the city, the very heart of Manhattan. Not only were there no people resident in this large section, but except for one or two elevated foot bridges that few dared cross, there was no way to get from one part of the city to the other for a distance of fully fourteen blocks, or upwards of two miles. The disastrous effect upon parishes can easily be seen, and especially so when it is known that Heavenly Rest parish was completely severed by this cut off, the church being on the Fifth Avenue side and the chapel on the eastern side. Chapel work was long since given up.

Within the past two years the railroad company has sunk its tracks, not one "story" only, but in places no fewer than four levels all below grade are to carry tracks. Now the railroad company has started to build its station at the southern end of this large plot, or on Forty-second Street and around it and all of the distance to the north it purposes to cover over, and upon it all, above the tracks, erect splendid business buildings, apartments, fine hotels, carry over the streets, and extend one avenue north and south. A part of the development is to be a new railroad Y. M. C. A.

The change in the plaza itself will be enormous. But the change will extend to the borders heretofore injured in appearance and value by the tracks. People will reside here. More than that, people can cross the section. Once more there is a city where for years there has been a net work of railroad tracks, with noise and smoke and cinders. It is all made possible by electricity, by American boldness and breadth, and by the expenditure of $180,000,000. Nothing like it has ever been achieved in this or any other city.

Immediately around and about this region are properties used exclusively for religious purposes valued at not less than $20,000,000. The injury to this property, and to the religious work for which it exists, has been very great. That there is now rejoicing over the changed outlook goes without saying. The Church benefits throughout the entire city, but especially in the three parishes of St. Bartholomew's, the Heavenly Rest and St. Thomas'. The first-named maintains its parish house in Forty-second street, and has already enlarged its parish church to meet the new demands. With it the Heavenly Rest is to share the new development of the lower end of the rebuilt plaza. Quite near is the new New York Public Library, Astor, Tilden and Lenox foundations, and it is counted to create a new and important centre.

Farther north is St. Thomas', which has just let the contract for a new $1,000,000 church, to take the place of the one burned five years ago. Its wisdom in staying, and its ability to stay, and help to meet these great needs, are beyond praise. Finally, there is to be built at once a new subway running under Lexington avenue, which skirts the eastern side of this new development. The ability of people coming by that subway to cross the plaza and reach St. Thomas' church is a very great advantage, not to the people alone but to the parish. Churches in New York have difficulties peculiar to them. Where they are helped in any measure there is, as there ought to be, sincere rejoicing, for the effect is national.

The annual farewell service for twenty new missionaries going to foreign fields and the ten who are returning, will be held in the chapel of the Church Missions House on August 10, at half past ten. Bishop Lloyd will make the address. Some missionaries have already sailed, but efforts are making to get a fair number at the service.

Reports received from Bishop Greer since his arrival at North East Harbor, Maine, are that the sea air is already doing him good. He feels confident of returning in the fall to his old condition.

Deputies to the General Convention.

In our list of Deputies to the General Convention we note a correction in those from the Diocese of Los Angeles, as follows:

Clerical—Rev. J. J. Wilkins, D. D., Rev. William Mac Cormack, Rev. C. H. Hibbard, Rev. Lewis G. Morris.

Lay—J. B. Phillips, Daniel Cleveland, A. Halstead, A. H. Lindsay.

The Deputies from Oregon are as follows:

Clerical—Rev. Horace M. Ramsey, Rev. Barr G. Lee, Rev. A. A. Morrison, Rev. J. E. H. Simpson.

Lay—Frank Spittle, Rodney L. Glisan, T. R. A. Sellwood, Charles B. Pfahler.

South Dakota will elect Deputies August 31.

CALIFORNIA.

Rt. Rev. Wm. F. Nichols, D. D., Bishop.

Bishop Nichols' Twentieth Anniversary—A Splendid Testimonial to His Faithfulness.

The Convention in January, taking advantage of the Bishop's absence from the chair for a short time, passed a resolution constituting a strong committee of fifteen clergy, laymen and women to provide a suitable commemoration of the twentieth anniversary of his consecration. With no little difficulty the action was kept from the Bishop's knowledge till the Convention Journal was printed, some months afterwards; and then, only the fact appeared that something was to be done—but why such a committee with the Archdeacon at its head, just to do something? The fact of the matter was that Archdeacon Emery had carefully worked out a plan, and with the co-operation of a few others, had in considerable part begun to realize upon it before the Convention was asked to act in the matter at all.

Now it so happens that our Archdeacon is a practical, business man of recognized ability, having as such the confidence of the Church and business community to a remarkable degree; and in this instance he acted upon the principle that if business men, people of large means, are to be interested and their attention and action secured they must have a really large matter presented to them—some project proportioned to their usual manner of thought. So Mr. Emery began by boldly proposing to raise a hundred and fifty thousand dollars, in gifts and subscriptions—the latter to be mainly of ten thousand dollars each, to be paid in equal annual sums during ten years. He secured eight of these, and several others of five thousand dollars and less. Then a specially interesting part of the scheme was to provide a memorial autograph album, in which should be written the names of all the clergy and as many as could be secured of the lay people of the Diocese, each person giving something from twenty-five cents up.

Now when it is considered that all this had to be done behind the back, as it were, of an extraordinary wide-awake, vigilant Bishop, it will be understood that it was no easy matter. The album was to be a very elegant specimen of the bookmaker's handicraft; the separate parchment leaves, one or more for each parish or mission, had to be sent out all over the Diocese, and the names inscribed upon them, then gathered and bound together into a book; this book, with its vellum binding, and golden lock and key, in a purple morocco case, costing several hundred dollars, had to be made ready; and then the service arranged for in the pro-cathedral on St. John Baptist's Day.

Now as to the objects to which this large amount of money was to be applied, which of course, had to be explained privately and publicly: First of all, a mortgage of some $16,500 on the Episcopal residence was to be paid; next a purse of $6,000 was to be given to the Bishop with the request that he should use it in taking a six months' vacation and a trip around the world with Mrs. Nichols and their youngest daughter. This part of the scheme had finally to be carried out under the guise of a return to him of what he had been allowed to pay as interest upon the mortgage on the Episcopal residence, with certain taxes; for, suspecting something in the way of a purse might be contemplated by the committee, the Bishop had declared with a positiveness that could not be ignored by those who knew him, that there must not be any "passing around of the hat" for him. Another portion of the sum sought was to be used in payment of debts on the Seamen's Institute, the Chinese Mission, and other dioscesan agencies adminisered by the Bishop in his capacity as a corporation sole; and then the balance was to be added to the endowment fund for the support of the Episcopate, bringing this up to at least $100,000, it was hoped.

The result was some 4,500 names in the Album, and a total of about $108,000 raised in cash and subscriptions, the cash being considerably more than enough to pay the debt on the Episcopal residence and for the "purse;" and the end is not yet, for it is proposed to continue the committee of fifteen to complete in time the whole original purpose in view.

The service in the Pro-Cathedral was attended by practically all the clergy of the Diocese not too far away, and as many others as the church would hold, with the full vested choir. The Bishop was celebrant, assisted by Dean Gresham, the Rev. D. O. Kelley, the Rev. W. M. Bours, and his son, the Rev. J. W. Nichols, Missionary in China.

At the conclusion of the service, before leaving the chancel, the Bishop was shown to a seat in the front of the choir, and Archdeacon Emery presented him with the Album and the golden key to open it, in an address of appreciation of his eminent Episcopate thus far, and of hope that it might be long continued; also facetiously referring to the difficulty that had beset him and the others of the committee in preparing for this commemoration.

The Rev. Dr. Bakewell, president of the Standing Committee of the Diocese, read a resolution of that committee authorizing the Bishop to be absent from the Diocese for a period of six months, at such time in the near future as he should find most convenient.

Mrs. George H. Kellogg, president of the House of Church Women, read a beautiful address, concluding with handing to the Bishop the cancelled mortgage on the Episcopal residence; and and finally Mr. Wm. H. Crocker, in a few appropriate words, and speaking especially for the laity, told the Bishop further and more fully of the financial feature in the commemoration, and insisting that the contents of the "purse" should be used for the vacation trip.

During these proceedings it was plain to see that the Bishop was for once completely taken by surprise, and that his feelings were deeply stirred; and when he arose to respond, he spoke at first with difficulty, but soon his words of appreciation were such as to make us all wish for a stenographer, that they might be preserved as spoken; and he agreed, too, to take the vacation and the trip, and to use the "purse" as had been "insisted on." But he will probably not go till some time next year.

As the Bishop said in his response, the proportions of the commemoration in its financial features, are really stupendous, when the recent experiences of this community are considered. The Episcopal Endowment Fund for the Diocese had scarcely reached $20,000, making heavy annual assessments on the parishes and missions necessary. It is hoped, now, or soon rather, besides paying off pressing indebtedness, to see the endowment reach at least $100,000.

The contract has been let for the excavation for the crypt of the Cathedral, and work is well under way. The structure itself will follow with all possible expedition. The new Divinity School building will also be begun soon, while plans for the fine memorial buildings of St. Luke's Hospital are being prepared. All these buildings being provided for by ample gifts.

Personal and News Notes.

Dickinson College has conferred the degree of Doctor in Divinity upon Rev. Thompson P. Ege, of New York.

The address of the Rev. Edward H. Earle, of Philadelphia, is changed for July and August, to the Rectory, Fox Chase, Pa.

The Rt. Rev. John G. Murray, D. D., Bishop Coadjutor of Maryland, has gone to Emmittsburg, in that State, for rest and mountain air.

The present summer address of the Rev. Carl E. Grammer, S. T. D., rector of St. Stephen's church, Philadelphia, is Sweet Briar, Va.

The Rt. Rev. Alfred Harding, D. D., Bishop of Washington, is at Haven, P. O., Brookline, Maine, where he should be addressed for the present.

The Rev. J. Neilson Barry, rector of St. Stephen's church, Baker City, Oregon, is enjoying his vacation at the home of his parents in Warrenton, Va.

The Rev. W. S. Claiborne will have charge of St. Ann's church, Kennebunkport, Maine, July and August, and should be addressed Kennebunkport Me.

Mr. Albert N. Drown, a prominent layman of the Diocese of California and a deputy-elect to the General Convention, died in San Francisco, on June 15, aged 70 years.

The address of the Rev. Dr. Frederick Thompson, rector of St. John's School for Postulants, Uniontown, Ky., will, during July and August, be 616 E. Erie St., Albion, Mich.

The Rev. R. R. Diggs, rector of St. John's church, Omaha, Neb., has accepted a call to the rectorship of the Church of the Epiphany, New Iberia, Louisiana, to take charge July 1.

The Rev. Henry V. Saunders, rector of Linganore parish, Frederick county and Miss Marie Semple Cooper, of Baltimore, were married at noon, June 23, at Mt. Calvary church, Baltimore.

The address of the Rev. W. D. Williams, D. D., rector of Trinity church, Iowa City, Iowa, will be 166 Webster street, Boston, Mass., until September home address, 320 College street, Iowa City, Ia.

Bishop Jaggar, retired Bishop, formerly of Southern Ohio, was married, for the second time, by the Bishop of Maine, in St. Luke's cathedral, Portland, on Wednesday, June 22, his bride being Miss Mary Elizabeth Jellison, daughter of J. H. Jellison, of Portland.

Edwin Victor, the ten-year-old son of the Rev. Edwin Weary, recently rector of Grace Church, Sterling, Illinois, was drowned in the river at that place on June 25. The Rev. Mr. Weary was preparing to remove with his family to Amarillo, Texas, having been appointed general missionary to the Panhandle District.

Mr. Joseph Bradley, nephew of the Rev. Dr. Duncan, of Norwood parish, diocese of Washington, has given one and one-third acres of land for a rectory site at Bethesda, Md. The Rev. Dr. Duncan himself has also given $100 toward a building fund for the rectory.

The Rev. Scott Kidder, rector of Severn parish, Anne Arundel county, Md., will be in charge of the Cathedral, Bermuda, during July and August. His father, the Rev. Charles Holland Kidker, of Asbury Park, N. J., will have charge of the work in Severn parish, during the absence of the rector.

Mrs. Mary Clothier, the oldest communicant of Calvary parish, Sandusky, Ohio, died on June 14, in her ninety-fourth year. Fifty years ago she started a Sunday School in a barn. This was the nucleus of St. Ann's mission chapel, and from this Calvary parish has grown. Mrs. Clothier was organist of the parish for many years and a useful and devoted member.

The Rev. Samuel H. Webb, the veteran secretary of the Diocese of Rhode Island, and rector-emeritus of Christ church, Providence, was invited to celebrate the forty-sixth anniversary of his ordination to the diaconate, and forty-fifth to the priesthood, by occupying the pulpit of St. Paul's church, Pawtucket, on Sunday morning, June 19. Mr. Webb has been secretary since 1873 and was re-elected this year, making thirty-six years of continuous service.

Ordinations.

On Sunday, June 26, in Trinity Cathedral, Cleveland, Ohio, the Rt. Rev. W. A. Leonard, D. D., Bishop of the Diocese, admitted to the Holy Order of priesthood, the following deacons: Rev. George A. Wieland, Rev. J. L. Oldham, Rev. L. Cody-Marsh. The sermon was preached by the Rev. George Oldham, of New York, a brother of one of the candidates; the Rev. Canon H. E. Cooke acted as presenter. Assisting in the laying on of hands were the Rev. Messrs. G. Oldham, Dean Du Moulin, and H. E. Cooke.

At Grace Cathedral, Topeka, Kansas, on June 26, being the Fifth Sunday after Trinity, Frederick Charles Rufle was ordained to the diaconate by Bishop Millspaugh, who also preacher. The candidate was presented by Very Rev. J. P. de B. Kaye, Dean of the Cathedral. Rev. Mr. Rufle will minister at Holton and Horton, Kansas.

On St. John the Baptist's Day, at 9 o'clock, the Reverend Robert M. Beckett was advanced to the priesthood by Bishop Thomas, in the Cathedral at Laramie, Wyo. Holy Communion was celebrated by the Bishop, and the sermon was preached by Rev. R. J. McFetridge, of St. Mark's church, Cheyenne. The candidate was presented by Dean Bode, and those taking part in the service and the laying on of hands were Rev. Hiram Bullis, Rev. G. C. Rafter, Rev. J. A. Tancock, and Archdeacon Dray. The Rev. R. M. Beckett has been carrying on a fine work in Jackson's Hole, and will return to his field at the beginning of September.

On Trinity Sunday, May 22, in St. Paul's church, Columbia, Pa., by the Bishop of the Diocese, John Forry Hamaker and George David Graeff were ordained to the diaconate. The candidates were presented by the Rev. C. F. G. Hoyt. The sermon was preached by the Rev. J. A. Montgomery, D. D., of the Philadelphia Divinity School.

Presentation to Philadelphia Rector.

Before leaving Philadelphia, this week, for a two months' vacation, the Rev. Edward Earle, rector of the Church of St. John the Evangelist, Philadelphia, was presented by his parishioners with a handsome silver coffee service, as a token of their personal regard and appreciation of the Rev. Mr. Earle's faithful work in St. John's parish, in the rectorship of which the Venerable Archdeacon Moncure, now of Richmond, was one of his predecessors. The Rev. Mr. Earle was ordained by the late Bishop Davies of Michigan, formerly rector of old St. Peter's, Philadelphia, and entered the latter Diocese with the highest credentials from the Bishop of Maryland and Bishop-Coadjutor Murray, as well as Bishop-Coadjutor Lloyd, of Virginia.

Her Daily Rule.

She was just a little woman, well trained in massage, who went around all day giving treatments to this one and that, and who was kept busy from morning till night, so capable and pleasant a worker was she. Always on time, always doing good work, she was continually in demand. "How is it you never seem to get cross or worried, Mary?" one of her girl patrons asked her; and the reply was illuminating.

"Well, you see, Miss Lucy, before I start out in the morning I just make a little prayer that my work shall be all right, and that I shall do my very best. I've never done a day's work without the prayer first, and it does help you through wonderfully."

The girl listened. Also she felt ashamed. The work she had to do was not often done in that spirit, she realized. Mary's rule made a different thing of work—a thing placed and kept before God and done as unto him. With such a daily preparation the little worker was indeed certain to be on time and to do her work cheerfully and well. It became a consecrated thing, not a dull labor in the pursuit of dollars and cents. Mary made her dollars and cents, but with a difference, a beautiful difference.

The little worker never knew how much she had done for her patron that day. But the girl knew; and now another prayer goes up every day, and another worker does her appointed tasks as unto God and not unto men.

The Servant of God.

A servant is one quite at the disposal of his master; the servant of God is he who sincerely worships Him, and gladly does and quietly suffers His will. He pleases and honors his Master and not himself. If God is glorified, it seems to him of small importance whether he himself is honored or reproached. He makes his character of servant the ground of his plea for further and continued instruction in the love, knowledge and practice of the truth. He is proud of being a servant, for he knows that it is a privilege; that no man is God's servant by birth, or by any power, or virtue of his own; and that the wealth of the world could not purchase for him this great honor. It is all of grace. He prays in earnest ardor, in loving entreaty, in humble faith, with glowing aspiration, "I am Thy servant; give me understanding that I may know Thy testimonies."

Family Department.

Memory.

"The memory of Thy great goodness."—Psalm 145:7.

It meets me at the break of day
And makes me every morning glad;
It travels with me all the way,
And comforts me when I am sad;
This memory of love and grace
Abides with me in every place.

I will extol Thee, O my King,
And I will always bless Thy name:
Though I am weak Thy praise to sing
I would abundantly proclaim
How tender is Thy gentleness,
How wonderful Thy righteousness!

The Lord is gracious unto all,
Full of compassion is Thy heart;
Thou listenest when Thy children call,
Thou wilt not from Thy poor depart.
The eyes of all wait upon Thee,
And all shall Thy salvation see.

Thou raisest those that he bowed down,
And Thou upholdest all who fall,
For humble souls Thou hast a crown
And liberty for those in thrall;
And all who in Thy Kingdom are
Are guided by Thy sun and star.

Unto all generations good
Thou hast been, as Thou art to me;
O Fatrer, who hast by me stood,
I thank Thee for my memory:
Hope bids me fear no change of ill,
Thy goodness great will bless me still.

—Marianne Farningham.

For the Southern Churchman.

The Kingdom Within.

All the words of our Lord bespeak His divineness; Himself as God manifest in the flesh. And He honors man most in naming Himeslf as the Son of Man. The fulness of His love and honor for man appeared as He laid down His life for his redemption and restoration. And great, indeed, is His love and honor, when He assures us that the Kingdom of Heaven is within us. It was because of man's divine nature and possibilities that God so loved the world. And divine manhood is the Way, the Truth, and the Life for our exaltation to our original high estate and sonship.

The wisdom and purpose of the coming of Jesus was to assure us of our high birth and possibilities, and to make everlasting righteousness familiar and practicable. His sacrifice established the sinfulness of sin and the fearful consequence of broken law. And His blessed Spirit has given assurance of the possibilities of righteousness and happiness: the high privilege of human life. Its operation realizes the Kingdom of Heaven within us; its fruits are love, joy, peace, long-suffering, gentleness, meekness, faith.

The Kingdom of Heaven exists in faith; which is the substance of things hoped for, and the evidence of things unseen.

Our Lord came to bring in everlasting righteousness: to realize and make familiar all truth. The devil deprived our parents of the first Eden, by magnifying intellect; and he works now after his old way in making the Fatherhood of God and the Brotherhood of Man an abstraction; and our holy religion a high science, a matter of logic and reason, an entertainment and a learned profession for the wise and prudent; its practice a thing for the poor and despised—for fishermen and working men and women; unlearned and ignorant. And yet the mist of human pride and diabolic intellect are fleeing before the rising light of the Living Saviour; and men

"In crowding ranks on every side arise,
Demanding life, inpatient for the skies."

The Kingdom of Heaven within us is becoming more and more a familiar truth and fact.

To the outer world mankind are showing their divine sonship in the direction of omniscience, omnipresence, and omnipotence, and in their souls are enjoying a peace and happiness that bespeaks the Kingdom of Heaven within.

According to the Prophet the man of the Latter Day is to be "as a hiding place from the wind, a covert from the tempest, as rivers of water in a dry place, and the shadow of a great rock in a weary land." A man is to be "more precious than gold, even than the golden wedge of Ophir."

The promises of our Lord are to those to whom His mind is the Kingdom of Heaven within us. They regard this present world as well as that to come, and life worth living. They are: To the poor in spirit; their's is the kingdom of Heaven. To those that mourn, comfort. To the meek, the blessing of earth. To those that hunger and thirst for righteousness, fullness. To the merciful, mercy. To the peace-makers, to be children of God.

And the Kingdom of Heaven within makes His little ones the light and salt of the earth. Its realities are the people who, as unambitious, honorable and good citizens, lead quiet and godly lives, letting their soft and modest light shine to the glory of God.

In our day Mammon, that stands for the World, the Flesh and the Devil, the kingdom of this world, is made up as of old. The fruits of the flesh are: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like. Against these are the quiet and happy lives of pious people; and they make what we know as our civilization.

But the Kingdom of Heaven within is the grand idea—ideal and possibility of the day in which we live. And all the pictures and visions of the Kingdom of Heaven: the new Jerusalem, with its gates of pearl and walls of jasper, and foundations of precious stones; the Garden with its springs and fountains and fruits and flowers; the present light and glory of God and the Lamb. All these tell of the loyal and well-kept soul, hungering and thirsting for truth and righteousness, and enjoying the fulness of the present God.

The soul secured in such existence lives its life, utterly regardless of surroundings and conditions. And such lives compared with the fearful follies and vices and burlesques of the world are as heaven to hell. The great successes of Vanity Fair are vexatious and monstrous absurdities. The logic of Latter Day life is the reductio ad absurdum. Its grandest glories are sacrifices for truth and righteousness' sake.

Two proverbs of King Solomon ought to be made familiar in all schools and colleges: So are the ways of him that is greedy of gain; that taketh away the life of the owners thereof.

"Through wisdom is a house builded: By understanding it is established; and by knowledge shall the chambers thereof be filled with all precious and pleasant riches.

Greed and ambition destroy life; Godly wisdom makes heaven of it.

W.

Legend of St. Swithin.

St. Swithin was born at Winchester about 800 A. D. He was in great favor with King Egbert and was appointed Bishop of Winchester in 852. He died in 862, and his death-bed request has been the cause of all this forty days' weather trouble. When dying he requested to be buried not within the church, but outside, in the churchyard, on the north of the sacred building, where his corpse might receive the eaves-droppings from the roof. For one hundred years his body rested in that spot, where the pious monks had interred it, as requested, then a fit of indignation seized the clergy that the body of so pious a man being allowed to occupy such a place, and on an appointed day they assembled to remove the body with much pomp, into the adjoining Winchester Cathedral. When they were about to commence the ceremony, on July 15, a heavy rain burst forth, and continued without intermission for forty days. The monks took this as a sign of Heaven's displeasure, so they left the good Bishop's body where it was, and built over it a chapel at which many miracles were performed. From this circumstance has arisen the legend that if it rains on St. Swithin's Day it will rain every day, more or less, for forty days afterwards, and that, on the contrary, if it be fine on that day it will be fine for the following forty days. St. Swithin's Day is July 15.

The Only Child.

There are two sides to every question, and the people who argue that it is better to rear a small family, and do it well than to have a family too large to be properly supported and educated, are probably just as honestly patriotic as the holders of the other view. But apart from national considerations, the effect upon a child itself of belonging to a small family also has two sides. The family with an only child is remarkably frequent nowadays, whereas, in old times it used to be considered a calamity only next to a childless home. And the old opinion has much to back it. For the parents who wish only for one or two children, in order to do their best by them, are in extreme danger of thereby doing the very worst possible by them instead.

An only child, whether his mother means it to be so or not, finds his whole little world, as he grows up, conditioned only for him. All the family hopes converge on him. He is the important member. Either he is spoiled—and how dreadful only children can be, all the world knows—or in the effort not to spoil him he is made more or less of a prig. The normal child is one of a group—yielding some points daily in his normal intercourse with brothers and sisters and gaining others; seeing life as a place to give and take a place where he must adapt himself to what others do and are. No older person, however anxious and conscientious, can teach a child what other children teach unconsciously. To be one of the younger children of a good-sized family is an education in itself, and an inestimable advantage in life.—Harper's Bazaar.

The Faithful Comforter.

"The Holy Ghost—He is faithful." Heb. 9: 15, 23.

To Thee, O Comforter Divine,
For all Thy grace and power benign,
Sing we Alleluia!

To Thee, whose faithful love had place
In God's great Covenant of Grace,
Sing we Alleluia!

To Thee, whose faithful voice doth win
The wandering from the ways of sin,
Sing we Alleluia!

To Thee, whose faithful power doth heal,
Enlighten, sanctify, and seal,
Sing we Alleluia!

To Thee, whose faithful truth is shown,
By every promise made our own,
Sing we Alleluia!

To Thee, our Teacher and our Friend,
Our faithful Leader to the end,
Sing we Alleluia!

To Thee, by Jesus Christ sent down,
Of all His gifts the sum and crown,
Sing we Alleluia!

To Thee, who art with God the Son,
And God the Father ever One,
Sing we Alleluia! Amen!

—F. R. Havergal.

Commonplace Lives.

To be sure! Commonplace lives like ours are the lives which are of value to the world. But this is not all. The character which is demanded of us in our commonplace conditions is the same as that which sets on high lives the most conspicuous, the most influential, and the most honored. All heroism is of a piece. There are not two kinds of goodness; goodness for great men and goodness for commonplace people. Virtue, devotion, loyalty, obedience, sacrifice—are they not the same in us as in men and women, the greatest the world has known? Has not Christ taught us that he who receives a prophet in the name of a prophet shall receive a prophet's reward? The reason we know. It is just. For that man must share the prophet's nature who knows a prophet when he sees him and does him honor. And this is why our Lord is confident that he who is faithful in little will be faithful in much. The much, no more than the little, demands those commonplace virtues of endurance and loyalty and unselfishness which the words and the ages have agreed to call heroic.

I will go one step further. Having committed myself to this glorification of the commonplace, I will give hostages to fortune and declare that these commonplace lives call for a capacity sometimes and a courage often greater than those demanded in greater circumstances. For, if conspicuous position and a famous name bring great responsibility, they bring also powerful stimulus. They bring an appeal, a moral obligation, an encouragement to noble living. If the eyes of the world are upon a man he braces up, takes his courage in both hands, lives finely or prepares to die picturesquely. We shall never know how much of the supreme courage of men, whose daring has become the imperishable memory of their kind, was innate and intrinsic and how much of it was born of some heroic hour when they felt the glorious propulsion of the expectation or faith of a million souls. We shall never know how brave they might or might not have been amid the humdrum commonplaceness to which you and I are made subject. In the prophet's view it is easier to fly than to run; easier to run than to walk! The anti-climax is the real ascent. The fall into commonplace is the crown of achievement. They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles—that is splendid! They shall run and not be weary—running does not sound as wonderful as mounting with wings, but it is more splendid! They shall walk and not faint—and walking seems nothing contrasted with the running and the flying, yet it is most splendid of all! Anybody can fly—now and then, when youth aspires, dreams, disdains the limitations of time and sense! Almost anybody can run on occasion, for a little time, when the great effort is needed, and the great moment calls for a great effort. But to walk and not faint; to trudge on, mile by mile, a narrow path, circumscribed, dreary without view of smiling landscape or awe-inspiring hills—to keep on steadily, quietly, persistently, always with a smile, always with the love-light in the eyes, and always confident that there's always something, somewhere sings—this is heroism indeed, the heroism of the commonplace, and of such is the kingdom of heaven.

This is the life which reflects divinity! Did you look for it in priest or king? Did you think to find it only in martyr and in saint? But what went ye out for to see? A reed shaken with the wind? But what went ye out for for to see? A man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. Verily, I say unto you, divinity is in your own heart, or nowhere! Now are we the children of God!

So, now, let us sing of the well! Is not the work of the Church and the School and the Mission mere routine and drudgery often to our souls that aspire to bigger things? And is not the common round, the daily task of the home, drudgery too? And are we not from day to day bound down to a commonplace task? Yet why should we not be willing to do chores for God? And who would not be glad to be the handy-man of the Almighty?

Spring up, O well; sing ye unto it;
Well, which the princes digged,
Which the nobles of the people delved,
With the sceptre, and with their staves.

Does not our consecration go back to the Christ of Calvary and of the Resurrection Morning, to the prophets who hoped for him, to the evangelists who wrote of him, to the apostles who proclaimed him, to the martyrs who died for him, and to all the sweet and gracious souls who have loved him and lived with him and died in the assurance of his salvation, whose lives are hidden with Christ in God? We are not great. In us there dwells no far-off touch of greatness, unless great it be to know we are not great. Yet, if by word or deed or thought of ours some burden be lifted from the shoulders of earth's weakest children; if some sorrow be assuaged, some conscience cleansed of the perilous stuff that weighs upon the heart; if through the commonplace goodness of our commonplace lives, one who was lost is found and one who was dead is alive again, then, though it is not ours

The applause of listening senates to command,
The threats of pain and ruin to despise,
To scatter plenty o'er a smiling land,
And read our history in a nation's eyes—

yet one day princes who digged the well and nobles who hollowed it out with their sceptres and their staves, shall join with us in the song of the ransomed, and our commonplace lives shall be in this commonplace world as a well of water springing up into everlasting life.—C. F. Aked, in Christian Herald.

Patriotism that Counts.

Patriotism does not consist in carrying flags and making a noise on Fourth of July, Decoration Day and other national holidays. These may be evidences of a patriotic spirit that flames in the breast, but it is not necessarily patriotism. The real patriotism is that which makes its country's welfare its first concern. Who does this promotes the country's good and best proves his duty. The noblest motive of the good citizen is public good. The greatest good to the greatest number. Sad for any country when the words of Cowper represent its decline:

"But the age of virtuous politics is past,
And we are deep in that of cold pretence,
Patriots are grown too shrewd to be sincere,
And we too wise to trust them."

When men can do nothing else they can laugh at goodness and virtue. Derision may be easily produced, but it is hard to bear. However, in our lesson Nehemiah and his brethren went right on with their work. The wall which he rebuilt grew rapidly under busy hands. Through derision the workers were driven to their best. Devotion to any good cause drives us to do our best for that cause. No part of the wall was left undone by idlers or malcontents; each man did the work appointed to him. The reproaches of those that are without usually knit together as one man those that are within

Devotion to our country will cause us to give our best for the country. Reverence is the ballast of the ship of state. The man devoted to his country's interests will not shun politics. "Eternal vigilance is the price of liberty." There are many evils and interests which threaten our land and there is vastly more damage from the accumulation of wealth than from poverty. Our wealth is becoming so great as to attract the attention of the whole world.

As patriotic sons of America, it becomes us to remember with reverence the fathers who established our country and made it what it now is. Inspired with true devotion and love for our country let us make war on all law-breaking and law-evading organizations, led by the motto, "God and our country." The questions before America to-day are many. Shall this republic be Christian or infidel? Shall our people be free or slaves to the greed for gain? Shall our people be a temperate and chaste people or shall they be drunken and licentious? The green mounds of the graves of those who bared their breasts and gave their lives to preserve their country will cast an influence that will keep us from the path of treason and rebellion. When patriotism in the hearts of the people is dead, all is lost. It is the very life of our national existence.

America was made by a Book, the Bible. It is the Book that lifts up the nations. It is the Book that is reverently kissed by the President of the United States upon assuming the duties of office. The Bible is the Book that makes the home because it inculcates principles of virtue. It was read upon the landing of the Pilgrims. It was read upon the organization of the colonies. As the Bible is a creation of God, so is our nation, which was founded upon it. God has set this nation as an example to all to testify to the worth of men and the hope there is for man.

Our national prosperity is not to be the theme of our greatest congratulations, but it is our success in demon-

strating that men are equal as God's children, which is a prophecy of better things for the race. The freedom of which we boast is better than any other freedom, because it is founded upon the Bible. If we would maintain that progress which we have set in the past if we would have the nation live more centuries, if we would have the coming centuries find us a free and united people, we must retain the open Bible as a legal institution, insisting upon its use in all education regulated by law and fostering it by all means consistent with law.—Wm. Barnes Lower, D D., in New York Observer.

Sunrise.

The somber skies a sudden brightness show,
The clouds and mist reflect a golden glow,
And far and near what tender glories flow
As sunrise comes!

The spreading hills upraise themselves in song,
The streams soft murmur as they move along;
What hopes and yearnings rise in rapid throng
When sunrise calls!

The slumb'ring city wakens from its sleep,
The streets and homes no longer silence keep;
O faithful heart, forget thy sorrows deep
With sunrise near!

The night will pass, God's dawn will come again,
Your doubts and fears will vanish like the rain,
And you will smile away the haunting pain—
'Tis sunrise now!

—Abram S. Isaacs in S. S. Times.

Religion for Men.

In the shifting conditions of modern life thoughtful minds are pondering the best ways of adapting church machinery to new problems. One of the features of the present awakening of religious interest is the demand for a replenishment of the churches with the masculine virtues. The demand is not premature. The census shows that in most of the denominations the women outnumber the men nearly two to one. The Christian Scientists, naturally enough, lead off with the largest percentage of women; in that communion the "mother" element might be expected to prevail. The highest percentage of men is found in some of the Lutheran divisions, which may be explained in part by the fact that all the children, male and female, are required to learn the catechism and be confirmed; but it is doubtful whether the proportion of the adult males in actual service of the Church is larger among the Lutherans than among the other sects.

Various explanations of this disproportion of sex are offered. It is sometimes intimated that the types of religion presented by the Churches are more adapted to the feminine than to the masculine mind; but if that were true it would still be questionable whether it was a cause or a consequence. Some light is thrown upon the question by the fact that the Church is not the only field of activity in which we find a large preponderance of women. Public education is largely in the hands of women, they are giving to the fine arts more attention than men, and among our philanthropic workers they are in a heavy majority. The spiritual side of civilization seems to be committed quite largely to their care. The reason is that the men are so much engrossed in the development of the material side of civilization that they find little time for these higher pursuits. The consequences of this neglect by men of the superior interests of their lives we have been reaping in the appalling infidelities and dishonesties which have recently been uncovered. It is true that the men have been dropping out of the churches and losing their interest in religious matters, and it does not look as though this were working well. In the quarters where this tendency has been most shown there has clearly been a marked decrease in masculine morality. It begins to be questionable whether sound character is likely to be sustained apart from the spiritual ideals.

If it be evident that the men need religion, it is not less evident that religion needs the men. God made mankind in His image, male and female; the feminine qualities represent one side of the divinity that is in us and the masculine qualities another; and the complete revelation requires both. A church which is two-thirds women cannot fully represent this divine life; it cannot make a true impression of the great realities of religion upon the community in which it stands. There can be no doubt that the church has been greatly enfeebled by this withdrawal of a large number of men from active participation in its life.

It is the discovery of this fact that has awakened the widespread interest now finding expression in the brotherhoods springing into vigorous life in all the Christian denominations. The Brotherhood of St. Andrew in the Protestant Episcopal Church has long been an efficient organization, and the healthy growth of that communion is due in large part to this agency. But all the other denominations are now rallying their men for similar service; in great conventions, East and West, the men of the churches are coming together to envisage their tasks and shoulder their responsibilities. Some of the most enthusiastic gatherings which have recently taken place in this country are these assemblies of men, stirred by the religious motive, and eager to find ways in which they may promote the work of the churches. For the most part their action has been entirely rational; they have not proposed much new machinery; they have usually sought to know how they might apply their own power more efficiently to the machinery already in operation. —May Century.

Resignation.

Resignation is the courage of old age; it will grow in its own season, and it is a good day when it comes to us. Then there are no more disappointments, for we have learned that it is even better to desire the things that we have than to have the things that we desire. And is not the best of all our hopes—the hope of immortality—always before us? How can we be dull or heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can.—Dr. Henry Van Dyke.

Sometimes God calls us but to stand and see the workings of his hand; often we are set to watch some little part of his great work and do our part in its completion; now and then we are put in places of great responsibility, and the progress of the kingdom manifestly hangs for a fleeting moment on our faithfulness. But in all God asks of us the watchful eye and the attentive mind.—Advocate and Guardian.

God's Judgment.

"God does not exercise His judgments for the gratification of our passions or revenge, but with the sublime and holy design to instruct us that His hand pierces the doings of man, and that the works of men, even the ungodly, must serve Him as instruments for the accomplishment of His own purposes; that the righteous may ever rejoice in being under the jurisdiction of such a Lord; and lastly, that the community of believers should render to Him the praises which He is worthy to receive. We must, therefore, be on our guard, lest in the rejoicing at the downfall of the ungodly, we dim the sacred flame by unholy feelings."—Tholuck.

Criticism.

A dog hitched to a lawn mower stopped pulling to bark at a passerby. The boy who was guiding the mower said: "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine." It is easier to be critical than correct, easier to bark than work, easier to burn a house than to build one, easier to hinder than to help, easier to destroy reputation than to construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticise or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly and rise superior to it all, as Jesus did.—Christian Commonwealth.

A Morning Prayer.

I desire, O God, this day most earnestly to please thee; to do thy will in each several thing which thou shalt give me to do; to bear each thing which thou shalt allow to befall me, contrary to my will, meekly, humbly, patiently, as a gift from thee; to subdue self-will in me; and to make thy will wholly mine. What I do make me do simply as thy child. Let me be, throughout the day, as a child in his loving father's presence, ever looking up to thee. May I love thee for all thy love. May I thank thee, if not in words, yet in my heart, for each gift of thy love, for each comfort which thou allowest me day by day. Amen.—E. B. Pusey.

The pastor of the First Presbyterian church in Savannah was complimented by one of his elders on the beauty of his public prayers. "Oh," replied he, "I am indebted to the Episcopal Prayer Book." "What?" exclaimed the elder, "are you going to be an Episcopalian!" Annoyed at the remark, he resolved to preach a sermon showing the scriptural character of Presbyterian polity. He began to prepare his arguments. The more he studied, the more apparent it became that the system in which he had been trained had not a foot to stand on. He became a candidate for orders, was ordained in Augusta in 1843. Ten years later he went to the Pacific Slope, the first Missionary Bishop of Oregon and Washington—Thomas Fielding Scott.

Duty is no delusion, truth is no chimera, communion with God is no mere fancy. Religion is the most real experiment of the human heart. Jesus still reveals Himself as the Fountain of Wisdom, the Guide of the bewildered, the Comforter of the troubled heart, and the Helper of the helpless. His presence and His power are as real and as sweet as the breath we breathe.

Children's Department.

For the Southern Churchman.

The Tell-Tale Bee.

By Rosalie B. Selden.

Up in the heart of the bonny blue bell
Gathering my winter stores;
I heard a secret I may not tell,
Even behind closed doors.
But I am only a bee you see,
A tell tale little bee.

I heard the blackbird say to the crow,
Let us up and away by the break of day
Alone in the misty morn,
To look at our neighbor's corn.
But don't tell the bee,
She is a telltale you see.

Laughed the bee in the bonny blue bell
And flew right away the story to tell;
To find the birds she knew very well
Down in the dusky, dewy dell;
Sitting around without any shoes
Waiting to hear the evening news.

And at the early break of dawn,
A crowd of birds flew over the lawn,
To visit the neighbor's field of corn,
But the wind was high,
And the corn touched the sky;
So said the bee,
And it is not true, you see.

And the rain came down
With a swirl and a sweep,
Causing the little birds to weep.
It was good for the farmers' corn;
But bad for the little birds forlorn.

Hanover, Virginia.

King Sullivan's Bee.

It was Friday afternoon, and Minty Ann was going to speak a piece. They always spoke pieces on Friday afternoon in Miss Emily's room.

Miss Emily's room was big and sunny. It had cunning white curtains at the windows, with gray butterflies all over them. You could touch the butterflies with all your fingers and thumbs if you wanted to, and could reach them. The little people in Miss Emily's room had cut out and colored their pretty wings all their own selves. There were flowers, too, whole windows full of flowers.

On Friday afternoon you wore a clean dress and a new hair-ribbon, if you had one—'specially if you were going to speak a piece. Miss Emily always put pictures on the blackboard. Everybody sat up very straight—'cause the straightest one could choose a song to sing—any song that the straightest one liked best. Oh, it was nice on Friday afternoon!

Minty Ann had never spoken a piece all alone before. May Louise most always spoke the pieces. May Louise was tiny and wore pretty dresses and had curls. She spoke pieces just awfully good. Most every Friday May Louise spoke a piece.

But to-day it was Minty's turn. Minty Ann wasn't very little, and she didn't have curls. Minty Ann's hair was like molasses candy, only it wasn't sticky, of course, and she had a new hair-ribbon. Aunt Sally found the ribbon in the black trunk in the garret Minty Ann had hoped Aunt Sally would buy her a really, truly new blue-checked aprons on little girls, but she didn't. Anyhow, the red one was very shiny and stiff, and stuck up quite as well as May Louise's own. Minty Ann wasn't going to wear her blue-checked-apron, either. She was going to leave it 'way at home. Sometimes she took it off and hid it in the bushes in the lane when it came Friday afternoon She always put it on again on her way home, of course. Aunt Sally liked blue-checked aprons on little girls, but Minty Ann hated them. She hated white legs, too. Most of the little girls had black or brown or red legs. But Aunt Sally wouldn't buy anything but white stockings, so Minty Ann had to have white legs, even on Friday afternoon.

The minister came to visit Miss Emily's room this afternoon. The straightest one had just chosen the song, and all the forty little people were singing it with all their forty small mights when in walked the minister.

Minty Ann's heart beat fast, so fast she couldn't sing any more. The minister smiled at Miss Emily, shook hands and sat in the company chair near Miss Emily's desk.

When the song was over and everybody had said, "The Gingham Dog and the Calico Cat," Miss Emily said "Minty Ann will now tell us the story of King Solomon and the Bee."

Minty's white legs walked slowly up the aisle. It was a long way. They stopped at last, leaving Minty standing right in front of all the thirty-nine little folks, Miss Emily and—the minister.

Minty Ann held her head up high very high, and swallowed hard. Why couldn't she think how to begin? All her eight little fingers and two little thumbs sought for the blue-checked apron to twist it gently while she thought. But the blue-checked apron wasn't there. She wished the minister would look out of the window, but he didn't. Oh, now she knew.

"King Sullivan was a very wise man," began Minty Ann.

The minister coughed suddenly. Then he turned and looked at the blackboard —"King Solomon and the Bee." The minister coughed again.

"Go on, Minty Ann," encouraged Miss Emily.

Minty Ann went on.

"Queen-a-Shebo brought him two bouquets o' flowers." Minty thought hard, her eyes on the top of the teacher's head.

"One was real flowers, and one was only make-believe flowers," asserted Minty again. Then she stopped.

"And the bee"—prompted Miss Emily.

"And the bee"—Minty gazed hard.

"Came in at King Solomon's window and lit on—which flowers, Minty Ann?" Miss Emily smiled gently.

"And the bee came in King Sullivan's window," Minty Ann went on, faintly, "and the bee lit on—" Oh, oh, oh!' screamed Minty, "take him away, take him away—quick!"

Through the open, butterfly-decked window behind Minty Ann had come the bee, if not "King Sullivan's," at least one not so wise and polite. He only wanted some honey from Minty Ann's goldly hair where shone the red-ribboned flag; but Minty fled in terror to teacher's arms, while Joe and Thomas helped by getting in the way while the minister chased the bee out of doors.

Minty Ann could not be persuaded to leave the shelter of Miss Emily's arms. Nor could she be comforted till the minister said, "Never mind, Minty Ann, I never heard a nicer story."

Minty raised her head. "That old bee needn't ha' come at all," she declared, indignantly. "I wasn't even playing I was King Sullivan, and I didn't ask him, anyway."—Every other Sunday.

A Scottish Lass.

About a mile from Polwarth church. Berwickshire, there is a fine mansion called Marchmount House, much celebrated in that countryside for its lovely gardens. On the spot where this house is built there stood in the seventeenth century Redbraes Castle, the home of Sir Patrick Hume, one of those Scottish patriots who, in the troublous times of the persecution, suffered much for their adherence to the cause of religion and liberty.

In this old castle, one wintry day in 1665, there was born a little baby girl who was destined to win for herself a high place among the heroines of Scotland.

In 1683 her father, after having twice suffered imprisonment in Edinburgh and Dumbarton Castles, respectively, found it necessary to withdraw from his home to escape imprisonment again.

But the important question was, "Where could he hide?" He wished to get to Holland, the kindly home in those sad days of persecuted Scots. But he was aware that every port was being closely watched; and he dare not remain in hiding in the castle, for all the servants would, he knew, be questioned very frequently by the enemy.

So it was decided that he should hide in the burial vault beneath Polwarth Church. Therefore, one night, when it was very dark, he slipped into his dreadful place of refuge. There were only three people in the secret—Lady Hume, his faithful wife; Grissell, and a true-hearted joiner, James Winter who used to do repairing jobs at the castle.

With the help of James Winter, a bed and bed clothes were carried to the church to make Sir Patrick as comfortable as possible. And every night when midnight came, this brave girl stole from her home and crept through the church-yard to carry food to her father and to cheer him with her talk. Beside him she stayed until the sky grew gray with the coming dawn, when she crept home to bed.

It was a terrible ordeal for a young girl, for she was naturally afraid to go through the church-yard in the dark, and often she stumbled and fell over the gravestones.

She was in constant terror, too, lest she should come on any of the dreaded soldiers who were searching for her father, or be seen by any one who chanced to be early astir. But these very trying journeys she kept up for a whole month.

In this dark abode, which was only lit by a streak of light coming through a chink, Sir Patrick beguiled the weary hours by repeating the Psalms of David.

After a month of this hiding among the graves and bones of the dead, Lady Hume and Grissell contrived another refuge nearer themselves. Beneath a drawing-out bed in a room on the ground floor of the castle, this brave girl resolved to dig a hole, in which she could put a great box with air holes bored in the sides and lid.

Accordingly she set to work, and not being able to use a spade because of the noise, she dug it with her hands! Aye, with her bare hands she tore up the earth, which was so hard that it broke every nail on her fingers. But it was for her dear father she was working, and love made her suffer cheerfully.

At length she accomplished her task, and so got him near to his loved ones again. But soon the water oozed into

the box, and this hiding place had to be abandoned.

There was nothing for it now but flight. So one day, disguised as a wayfaring man, Sir Patrick left Redbraes and succeeded, after a perilous journey, in reaching Holland in safety. Here the family joined him—Grissel being the good angel in their exiled home—and here they stayed until happier days came, and persecution ended, and they returned to their old home in Scotland.

Now the rest of the acts of Grissel, the beloved daughter of Sir Patrick Hume—how she was married to George Baillie, who had fallen in love with her when, as a girl of twelve, she had visited her father in the Edinburgh prison; how she brought up a large family in joy and in plenty, and how she wrote some beautiful Scottish songs—are they not all written in the many books about the persecuting times in Scotland?—The Children's Missionary Magazine.

The Doll's Theatre.

I made a lovely theatre for little dolls to-day.
If you would like, I'll tell you how. You make it in this way:
Right on the bottom of a box, a paste-board box, you know,
You draw a square with space each side. That's where the stage should go.
Now cut the square right at the top and cut it down each side.
Upon the base, you bend it in. It cannot be denied
This makes a "really truly" stage! For scenery you use
Some pretty colored postal cards of houses, and some views.
To put these in, you cut a slit upon the box's top,
And, though a wider one in front, the dolls, on threads, you drop.
This must be just above the stage and wide and long, you see.
The actor dolls, held in the wings, can enter easily.
You move the thread and walk them round. Mime act all kinds of things;
The fairy stories that I know; my sailor doll, here, sings.
And you can use the theatre for fun in lots of ways—
Give lectures on the postal views as well as acting plays.

—Patten Beard in July St. Nicholas.

Over in a Minute.

Kitty had constructed a new swing for her doll's entertainment, but it proved unsatisfactory; for that wooden lady slipped from her perch and landed with considerable violence upon the table, overturning the inkstand upon a picture Walter was copying. In an instant Walter sprang to his feet, snatched up the doll and threw it into the fire, and marched out of the room, leaving Kitty in tears and the table in confusion.

In half an hour he returned, gay and sunny as ever, bringing a handsome doll to replace Kitty's loss. She was easily comforted, and was more sure than ever that Walter was the best brother in the world.

"If a fellow is quick-tempered, why he is: I suppose that's all there is of it," said Walter, more carelessly than penitently. "I do get angry in a jiff but it's all over in a minute or two."

"Are you sure of that?" asked his grandfather, gravely.

"Oh, yes. I'm not one of the sort to go sulking about over anything. I flash up quick enough, but I never bear malice."

"But the consequences—can you be sure that they 'are all over in a minute or two?' I never hear anyone speak carelessly of that fault without recalling one scene in my boyhood. I was quick-tempered too, Walter, and, as you say, soon over it—flying into a rage one minute and ready to laugh at my own tempest of passion the next. I held a high place in my classes, and one day had spoken rather boastingly of my position and how long I had kept it; but that very afternoon, through some carelessness, I failed, and gave an answer so absurd that it was received with a burst of laughter.

"Mortified with my blunder and vexed at having lost my place, I passed an uncomfortable afternoon; and when school closed I walked out moodily, speaking to no one, and pretending to be busy whittling.

"'Here comes the infallible! Here's the fellow that never misses!' called the teasing voice of a schoolmate in front of me; and then he mockingly repeated my answer.

"With all the force of a sudden fury I threw my open knife at him. It just missed his head; and in an instant it was quivering in the tree beside him. The sight of his white, startled face, recalled me to my senses; and I sank down upon the ground, covering my face with my hands. The boys gathered round me kindly; even Charlie, the one at whom I had aimed the blow, assuring me that the fault was more his own than mine. But I knew that only God had saved me from seeing my schoolmate dead at my feet, and my life darkened with the stain of murder. For weeks afterwards I lived it over in horrible dreams; and to this day, Walter, ungoverned temper can never seem a light thing to me. Anger that is 'over in a minute,' may be like a spark of fire on powder, and may give you cause for shame and sorrow all the rest of your days."—S. S. Visitor.

How Johnny Was Cured.

Johnny was a great brag. A brag is a boaster. If he heard a playmate tell of something he had done, no matter what it was, Johnny would give a snort, and exclaim:

"Pooh! That's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting-room. Papa was reading, grandma and mamma were sewing, Alice and Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, went up to his brother, saying: "Look at my drawing. I did it to-day in school. Isn't it good?"

"Pooh! Call that good! You ought to see the one I drew. It beats yours all hollow!"

Joe was rather crestfallen, and little Alice, who had a sympathetic heart, pitied her brother, and, going to Joe asked him to let her see his drawing.

"I wish I could do as well as you do, Joe," she said, hoping to revive her brother's drooping spirits.

"Pooh!" sneered Johnny, "you needn't try to draw; for girls can't make even a straight line."

It was not long before Mr. Boaster left the room for a few moments. When he came back, everything seemed to be going on as when he left. Papa was reading, grandma and mamma were sewing, and Joe and Alice were busy with their lessons.

"At last I have finished my hem," remarked grandma, folding the napkins she had been hemming so industriously.

"Pooh!" said mamma, contemptuously, "that is nothing. I have done two while you were doing one!"

The children looked up quickly; for who would have believed she would have spoken so? It was not like her to do so.

Grandma picked up another napkin and began hemming it, but said nothing.

"Papa, look at my examples, please. I have done every one of them, and haven't made a single mistake," said Alice, crossing the room to where her father was sitting before the open grate.

"Pooh! That's nothing," replied her father, not even taking her paper to look at it. "You ought to see the way I used to do examples when I was your age!"

Poor little Alice was greatly astonished to hear such a discouraging and boastful remark from her generally kind father, and she was about to turn away when he drew her near to him and whispered something in her ear which brought smiles to her face.

For a few minutes no one said anything, and work went on as before. Johnny was deeply engrossed in the history of Crusoe's adventures, and the other children continued their studies.

"My flowers look so well! I believe the geraniums are going to bloom again," remarked mamma.

"Pooh! They are not half so thrifty as those I used to raise. Why, I had flowers all winter long, and you have only had a few blossoms in the whole winter," replied grandma contemptuously.

"What was the matter with everybody?" thought Johnny. He had never known them to be in such a humor as they were that evening.

When papa remarked presently that he had stepped into the grocer's and been weighed that afternoon, and that he "tipped the beam" at 168 pounds, and that was doing "pretty well" for him, mamma said, crossly:

"Pooh! You call that doing pretty well? Old Mr. Benson weighs 225 pounds, and no one ever heard him bragging of it."

Everybody laughed. Papa shouted. It was such a surprise, and grandma got up and left the room to keep from choking with laughter.

Johnny saw them all look at him and after a minute or two began to "smell a mouse," as the saying goes.

"Papa," said he, "what are you all laughing about? Is it at me?"

"Well, we are not exactly laughing at you. We thought we would try your way of boasting of our accomplishments, and see how you thought it sounded; but mamma spoiled our game before we had finished it."

Johnny looked rather sheepish the rest of the evening. He wondered if he was as disagreeable as the older folk that even when he boasted of what he could do or had done. He was forced to admit that boasting sounded very unpleasant, and he resolved to break himself of the habit.—"Our Morning Globe."

Only one thing we need,—to be near to Jesus. At the Nativity the shepherds heard the angel-song of triumph, but we are not told that our Lady or St. Joseph, nearest of all as they were to the Holy Child, either heard the angelic song, or saw the supernatural light. Rather they heard the new-born babe weep and by some wretched lantern saw the Infant God shivering with cold. Yet would you not rather have been with them in the manger, than with the shepherds who were abiding in the field?—St. Francis of Sales.

When God cut holes in heaven
To let the stars shine through;
The little scraps fell down to earth
And made the violets blue.

Open the Door.

Open the door, let in the air;
The winds are sweet and the flowers are fair,
Joy is abroad in the world to-day;
If our door is wide, it may come this way—
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our tears to diadems.
Open the door!

Open the door of the soul, let in
Strong, pure thoughts which shall banish sin;
They will grow and bloom with grace divine,
And their fruit shall be sweeter than that of the vine—
Open the door!

Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware—
Open the door!

—The British Weekly.

When Cyril Didn't Tell.

There was an awful silence in the school room when Miss Baker had finished speaking, but no one answered. It was during the study hour after recess that Miss Baker had been called to the 'phone, and upon her return she had said, "Children, but especially boys, I should like your attention for a few minutes. Mrs. Marsden, who you know lives next door just told me that one of her windows was broken this noon, and she is sure that some one of you did it, either with a ball or with a stone. I should be very sorry to think one of my boys did it and yet I hope whoever it was will be man enough to tell me, and to pay for it. But please remember what I have so often said, if you have any information to give first be very sure that it is true, and kind and that it is necessary. That is all I wish to say."

That afternoon Cyril Leslie walked home very soberly, for he was pretty certain that he knew who was the culprit; because at noon time he had been the last one in from the play-ground, and just as he had come around the corner of the building he saw Dick Benton cast a stone from the doorway at Mrs. Marsden's cat, and how he remembered hearing the rattle of broken-glass at the same time, although he had been in too great a hurry to notice where it came from.

The two boys had never been on friendly terms, and Cyril thought this a good chance to get even with Dick by telling the other fellows, if not Miss Baker, who had broken the window.

But then Miss Baker's words would come into his mind: "Was it true? Was it kind? Was it necessary?" It certainly was neither kind nor necessary, even if it were true, and so he decided to let some one else do the telling.

To his great surprise, next morning after school had opened, Miss Baker said smiling: "I am glad to learn that Mrs. Marsden was mistaken when she thought one of my boys had broken her window, because I felt grieved that none of you had confessed having done it. But on my way to school this morning, Mrs. Marsden stopped me to say that, soon after she had 'phoned, her gardener came in and told her that his ladder had slipped and broken it.

"Then she said she hoped, if I had spoken to the boys I would tell them that she had been too hasty in blaming them."

Cyril felt a guilty blush burning his face, which he tried to hide behind his desk, but no one knew how glad he was that he had not told on Dick, and so saved them both a lot of trouble.—The Sunbeam.

The Man Who Was Missing the Point.

It was on the Lake Shore Railroad. The time was midnight. The train was pulling out of the Cleveland depot when a man of about five and thirty looked up from his book and after a time engaged me in conversation. "What business are you in? You act like a commercial traveler, but your talk and the subjects you speak of are more like a lecturer."

"Well," I replied, "I do lecture some."

"On what subject?"

"Home missions."

"Home missions?" he said, with a slight tone of sarcasm.

"Yes," I answered.

"Well, well! I used to be a professor. I was converted in the old-fashioned way and joined the Baptist Church; but now I don't believe anything. I don't believe there is a God or a hereafter. In fact, I have lost all faith in anything of that nature; but there is one thing that troubles me. I have a little girl of three, and I don't know what to do with her. I can't teach her, 'Now I lay me down to sleep' and that humbug, don't you know; but what to do with her puzzles me. You seem to be a man that has read a good deal. Perhaps you can tell me. Give me your advice."

"Let her go to the devil," I rejoined. The man stared at me with a questioning look in his eyes. I went on: "I suppose you know that a child with a father that believes in neither God nor a hereafter has a good chance of going to the bad. Does your wife share your views?"

"No; my wife is a good woman, but slow to see a point. Why, only the other day I told her of a farmer who saw a dromedary for the fist time, and he stayed so long staring at it that all the people had gone into the circus; but as he turned away an employee heard him say: 'Shucks! there ain't no such animal.' Well, sir, my wife did not see the point for five minutes."

"Now, look here, my son. Your wife is not the only one to miss the point. I was skeptic before you were born. I lived on Infidel Street, and all the houses are unfurnished apartments."

Said the man: "I have lost all faith."

I said: "Are you in business?"

"Yes, and a good one."

"Well, you must have faith to run that. Nothing is accomplished without faith."

"Well, but what do you mean about my advice and get acquainted with

"Why, you live in a land of free schools and hospitals and fresh-air funds for the poor and aid giving to the needy, and, like the man with the dromedary, you say: 'Shucks! there ain't no Christianity.'"

He was a little taken back at this, and then I went on: "An old prophet once said, 'A little child shall lead them,' and it may be your little child will help you."

"If I could only believe anything!"

"You believe there was once a man born whose name was Jesus?"

"Yes."

"Well, you believe he was a good man? Did you ever read or know of a better?"

"No."

"Well, why not begin by believing in him?"

"I can't believe the miracles."

"Man, man! I am not talking of miracles. If you believed all the miracles ever recorded, it would not bring you a step nearer God. Now listen. You and I may never meet again. Take my advice and get acquainted with Christ and try to follow his counsels; try to walk after his pattern for the sake of your little girl. Tell her of Jesus and his love. Never mind the hard parts; for you will find, if you once get acquainted with Jesus Christ, that all things will become plain; 'for if ye do his will, ye shall know of the doctrine.'"

The train was slowing up as the man grasped my hand. He said: "I am glad I met you. You have done me good, and I thank you for it. Good-by."

He was gone, and my train plunged forward into the darkness; but I felt that God would lead my fellow-passenger into the light.—Congregationalist.



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A Step Mother.

Self-sacrifice of a simple, homely sort may be nobler than more romantic heroism. That is why V. C., an English paper, puts under tales of heroism this story of a stepmother. A Perthshire farmer lost his wife when his child was born. Two years later he married her cousin. In course of time they had a son, and Helen, the second wife, proved a most devoted stepmother

It was decided that both lads should study for the ministry. When they were about to leave school, however, the farmer had some severe losses. Both boys were in the same class, as the older one's studies had been delayed owing to bad health, and it had been settled that they should go together to the university. But now, owing to lack of money, the farmer decided that only one could go to college: the other must stay and work on the farm. The question was—which was to go.

Man like, he placed the responsibility of the decision on his wife's shoulders. They were both his sons, and he had no strong feeling in the matter. Helen his wife, had a hard struggle. To use her own words:

"I prayed and prayed aboot it. John widna gie ony help. He telt me tae pick masel', an' a' nicht I went up tae their room an' sat doon at the bedside. I lookit at ma ain laddie, an' ah, what a prood wummin I wad bae been to see him preachin' the Word o' God frae the poopit! But then I lookit at the ither, puir Jean's mitherless bairn, an' I jist couldna think o' pittin' ma ain callant afore him. Sae it was settled. He is tae gang, an' ma lad maun bide wi' his faither."

Live a life of feeling, not of excitement. Let your religion, your duties, every thought and word, be ruled by the affections, which are the expression of them. Do not consider whether you are glad, sorry, dull or spiritual at any moment, but be yourself—what God makes you.

Our Ever New Perils.

With every passing year the disaster to us from committing certain sins ought to be greater than it ever was before. This is not because the sins change, but because we ought to be changing, by having moved further along and higher up in the plane of character and Christian experience. The professional thief who steals a dollar does not suffer any radical setback in his moral life by that act: for his whole life is lived on the low plane of continual thieving. But after that thief has been won to Christ, and, as a Jerry McAuley, has lived the Christ-life for years so faithfully that he is as a beacon to other men in the ways of Life, for him then to steal a dollar would be to suffer a disaster unspeakably great. That which was a commonplace act of his old life now has in it the possible wrecking of his new life. So it is, in only less obvious ways, with all of us. If we are moving steadily forward in the life that Christ wants us to live, then there are things that we were doing a year ago with little resultant setback to our lives, which to-day mean such conscious moral failure that the disaster imperils all our usefulness in the Kingdom. This is one of the penalties of continuing attainment. If any man be in Christ, he is a new creature, and he can never again count as trifling the things that seemed trifling in his days of blindness and ignorance.—S. S. Times.

Mixed Schools.

Miss Cleghorn, of Sheffield, who is the vice president of the National Union of Teachers, has strong objections to mixed schools on educational lines, on moral grounds, and on physical and professional grounds. On moral grounds, because there was more liability to wrong-doing in large mixed schools in large cities, especially because there could not be such thorough supervision as there ought to be. But her special point was that it is better for boys to be taught by men and trained in manly qualities by men, and in the same way for girls to be taught by women. We find, she said, the girl dabbling in chemistry and higher mathematics, when she would often be much better employed in acquiring some practical knowledge of housecraft and household accounts. The future of ninety per cent. of our girls in the home, not the workshop or desk. We blame wives because they do not know how to spend their husbands' incomes, we blame mothers because they do not know how to feed and nurse their infants, but we too often forget to blame the system that leaves out of its curriculum practical lessons on such vital subjects.—Canadian Churchman.

Death of Christ.

The only hope that is reasonable for the future of the Church of Christ is found in the death of Christ. This is the only thing that lifts me above discouragement and apprehension in view of the many undesirable and unhappy circumstances that attend the life of the Church in the present day. Her worldly conformity, her sad dissensions, the breaking up of her unity—all of these things would seem to me utterly to destroy hope if one were not held fast by that blessed word. The death of Christ is the covenant of hope for the Church.—Charles Cuthbert Hall.

The Household.

How to Feed an Invalid.

Few things are more difficult than to get a sick person to take nourishing food, and no task, as a rule, is worse managed. Amateur nurses may be successful in other matters, but they generally make a failure of the food proposition.

The nurse is usually to blame when the patient will not take food. She will bring a huge saucer full of jelly or a large cup of beef tea to him, and he will reject it with disgust, because the sight of so much food is distasteful. If she brings a few spoonfuls at a time and served them daintily he will be glad to eat.

Give little food at a time and give it often. That which is eaten willingly and with relish is far better than double the amount swallowed with disgust.

If a time is fixed for the invalid's meals always be punctual. If kept waiting most sick people will refuse food when brought to them.

Be careful never to leave food in the sickroom in the hope that the patient may eat it later on. Miss Florence Nightingale, the world's most famous nurse, says this will prevent him from taking food at all. In nine cases out of ten a sick person's appetite is capricious, and because he enjoyed a certain dish one day there is no reason to imagine that he will like it the next; therefore food should be as varied as possible.

Don't rely too much on beef tea. It is a useful stimulant, but not really nourishing, as most people suppose.

Be careful to serve everything in the daintiest style. Glass should be bright, silver burnished, napkins lily white and saucers free from slops. These little details will make all the difference in the patient's appetite.

Always be sure that the patient is placed in a comfortable position to eat and drink, and be careful that no crumbs are left in the bed.—Washington Herald.

The Abuse of Tea.

Every now and then medical men give us what they feel to be needed warnings; now it is to avoid the horrors of brewed tea which is having such a deteriorating effect in parts of Ireland, Australia, and our back settlements. Tea is not unwholesome when infused for a few minutes, and when the teapot is then cleared. Some pots, if the inside is wiped out, will leave a brown deposit on the cloth. This is a brew which infects all tea, and if the pot is not regularly cleansed has harmful effects on digestion, and is often responsible for neuralgia, insomnia and kindred troubles.—Canadian Churchman.

How to Clean a Coat Collar.

Nothing looks worse than a greasy edge to a coat collar. Here is a recipe for removing spots or marks of that description: Take equal parts of soft soap and fuller's earth well mixed and beaten together with a little spirits of turpentine; make it into a ball and when required for use either dip it in hot water or moisten the part of the garment to be cleaned; rub the ball in and then let it dry, afterwards wiping over quickly with a cloth dipped in hot water until all the soap is removed; dry the spot thoroughly with a clean cloth.—Miss Grace Myers, Maryland.

Christ the Way.

If men were perfect, they could find their way through life perfectly. The fishes find their way through the sea and return to the rivers. The birds find their way over land and sea to their summer homes without a guide. The young bird that has never yet made the journey may have no conception of Southern lands; but the impulse of migration comes upon him, and he soars out into the unknown with confidence, for his instinct is a sufficient guide. But man trembles on the brink of the unknown. There may be pleasant fields and sunny skies beyond, and he may be confident that in God's presence there is fullness of joy; but how can he know the way? He is less fortunate than the bird. He is not without a Godward impulse, indeed, but it can only urge him onward; it cannot guide him. Is it because the race is still young and the highest instincts have not yet developed? Has man's perversity marred in himself the work that God has finished in every other creature? Certain it is that the soul does not often pass out with confidence on its great migration without a guide.

Even in this life we need a guide. Indeed, we know nothing of problems that have their beginnings on the other side. This is the life of Beginnings. Here begins life's way, and he that has trodden it safely to the end may boldly take the last step in the dark.

Christ is the way by which we come to the Father, because he is the way by which we pass safely through this life.

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ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Educational Society in Virginia during June:

Diocese of West Virginia	$213 28
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St. John's, West Point	2 50
Theological Seminary Chapel	76 77
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P. P. PHILLIPS, Treasurer.
Alexandria, Va., July 1, 1910.

MARRIED.

MILWARD—BURTON.—At Christ Church Cathedral, Lexington, Kentucky, on Wednesday, June 29, 1910, by the Bishop of Lexington, assisted by the Very Reverend W. T. Capers, Dean of the Cathedral, SARAH LOUISE, daughter of the Right Reverend and Mrs. Lewis W. Burton. of Lexington, to HENRY KAVANAUGH MILWARD, son of Mrs. Kate Adams and the late Colonel Hubbard Kavanaugh Milward, of Lexington, Kentucky.

DIED.

DIXON.—At early dawn June 1, 1910, in Edenton, N. C., SALLIE DILLARD, wife of M. H. Dixon, and daughter of the late Mary Cross and Richard Dillard, M. D. She is survived by her husband, two daughters, four sons nd one brother, Dr. Richard Dillard.

WALLACE.—In Hopkinsville, Ky., in the 82d year of her age, Mrs. FRANCES MATILDA GWATHMEY, widow of the late Thomas Clayton Wallace, daughter of Temple Gwathmey, of Louisville, Ky., and grandniece of George Rogers Clark.

LOGAN.—Entered into rest, at her home in Greenville, S. C., on the morning of June 8, 1910, Mrs. MARY J. LOGAN, widow of the late Rev. Edward C. Logan, and last surviving child of the late John Berwick Legare, of Charleston, S. C.

She is survived by three daughters, Mrs. Abbie L. Butler, and Misses Martha Webb and Annie Legare Logan, and five grandchildren.

"Her children arise up, and call her blessed." M. W. L.

OBITUARY.

Edna Holt.

Entered into the bliss of Paradise, on June 24, 1910, at the age of eleven months, "EDNA," infant daughter, beloved and only child of Eugene and Edna Barnes Holt, of Burlington, N. C.

Little Edna was born July 26, 1909. She was a child of rare beauty and great loveliness of disposition. Her bright happy smile, unusual patience and gentleness, endeared her to all who knew her and made her an object of tenderest care and devotion. Cholera infantum came suddenly; she was carried to Wrightsville Beach, N. C., for the salt air, but within a week the end came. The flower was transplanted, and only a beautiful memory was left of this precious little one. An unclouded life, perfected, glorified.

"Jesus removed the Heavenly flower.
Safe to His own immortal bower,
To bloom in Paradise more fair,
And shed a richest fragrance there."

All that human skill and loving hands could do, were of no avail. She fell asleep sweetly and peacefully near the close of the day.

"Death should come gently to one of gentle mold like thee,
As light winds wandering through groves of bloom,
Detach the delicate blossom from the tree.
Close thy sweet eyes gently and without pain,
And we will trust in God to see thee yet again."

L.

OBITUARY.

William Ellis Jones.

Whereas, our Heavenly Father has seen fit to take unto Himself the soul of our beloved fellow-member, WILLIAM ELLIS JONES, who departed this life on April 18, 1910, we, the Vestry of Emmanuel church, Henrico county, Va., desire to make some permanent memorial of our great and personal loss.

Since April 13, 1896, Mr. Jones has been an active member of the Vestry, coming to Emmanuel from St. Mark's, Richmond, which church he had greatly assisted. During all these years he labored with devotion and success for the welfare of Emmanuel church and the spread of Christ's Kingdom at home and abroad.

Despite the distance at which he lived from the church, and though he was often hampered and distressed by physical infirmity, Mr. Jones set an example of regularity in attendance on divine service that inspired and helped the whole congregation. In his daily life he exemplified that courage and gallantry which had characterized him when he served his country on the field of battle, and to these manly traits he added the strength and sweetness of those who endure, "as seeing Him who is invisible."

For the work of the Church and the Diocese, Mr. Jones was always ready and willing to help by word or deed, by personal effort or by counsel. Now, therefore, be it

Resolved, That we, the Vestry and the congregation of Emmanuel church offer to his bereaved family in their affliction the sympathy of those who sorrow with them, and we pray that the Father of all mercies will add His peace and comfort to the sweet memories of a pure, useful and unselfish life.

ERNEST E. OSGOOD,
T. CRAWFORD REDD,
J. STEWART BRYAN,
In behalf of the Vestry.

WANTS.

WANTED—SITUATION AS TEACHER IN private family, by young lady with experience. Usual English branches. References exchanged. Address 106 Southern Churchman. 9ju3t*

WANTED—I AM A YOUNG MAN, 26 years old, good habits. Wish to get work. Can do most any kind, but prefer tobacco business, or any other work where I can stand for promotion. Have a public school education. Can give good references. Address No.110, care Southern Churchman. 9ju1t

WANTED—BY AUG. 24, IN A CLERGYman's family in the country, a thoroughly competent man and wife. Man to look after horse, garden, etc. Woman as plain cook and light laundry. Good wages to the right people. Address Rev. Dr. Rogers, St. Stephen's College, Annandale, Dutchess Co., N. Y. 9ju

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WANTED—BY YOUNG WOMAN OF GOOD family, twenty-three, position as companion, or governess for small children. References given and required. Home in Martinsburg, W. Va. Address 107, care Southern Churchman. 2jul3t*

WANTED—GRADUATE NURSE WOULD like position to take charge of infirmary, in a good school or college, for the coming school year. Address 109, care Southern Churchman. 2ju3t*

WANTED—BY YOUNG LADY OF GOOD family, position to teach Arithmetic and Algebra. Would accept position as companion, or governess to young children. Best references. Address No. 105, Southern Churchman.

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches; modern languages, Latin and instrumental music. Best of references given. Address L. P. M., care of Southern Churchman. 11je8t*

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When you are punished for a thing you don't have to repent of it.

The only argument with an east wind of the human variety is to put on an overcoat.

No matter how well you do a thing you are sure to hear more complaints than compliments.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—Bunyan.

Have a heart that never hardens, and a temper that never tires, and a touch that never hurts.—Charles Dickens.

Every evil to which we do not succumb is a benefactor. We gain the strength of the temptation we resist. —R. W. Emerson.

For him who aspires, and for him who loves his fellowbeings, life may lead through the thorns, but it never stops in the desert.

There are two things which we need never economize, love and thought; since the generous use of each but increases its fountain.—Margaret Fuller.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—Madame de Stael.

Christ comes only to the want of the soul. We shall know him, love him, feel his saving power, the glory and the blessedness of his birth in our souls, only when we heartily desire him.

Love always works miracles; is, indeed, the only power that works miracles, because it is the one supreme manifestation of the Infinite. It is also the only interpreter of man to man.—The Outlook.

What the world really needs is men who have news from the land of the ideal, who have God's life within them, who open afresh the springs of living water that quench the thirst of the soul.—J. Brierley.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself.—F. W. Faber.

Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blessed by small kindnesses.—F. W. Robertson.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing tenderer, nothing better either in heaven or in earth, because love is born of God, and, rising above all created things, can find its rest in Him alone. (a Kempis). It was love which Drummond styled the greatest thing in the world. Of love, Paul said: "If I bestow all my goods to feed the poor, and have not love, it profiteth me nothing. Love never faileth." And John says: "God is love."

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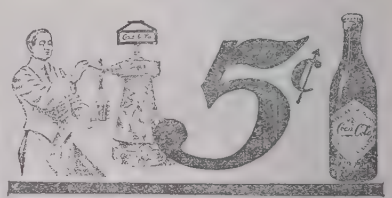
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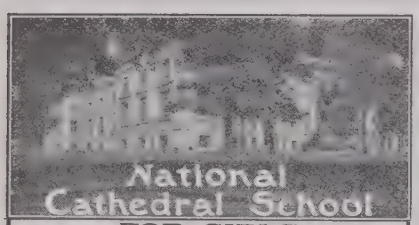
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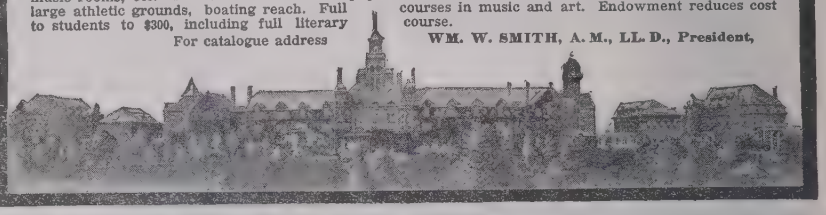
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JULY 16, 1910. No. 29

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

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CHANGE OF NAME—WHAT?

How could this Church better its position, either in fact, or in the eyes of the world, by any change of Name?

A name—to mean anything at all—must at least be truthful, accurate, and descriptive; and so far as the present name of this Church is concerned, it fulfills all these conditions.

As a branch of the great Universal Church of Christ, it makes no claim, in its present name, to any exclusive place or position in the world or in the nation. It simply, in name, asserts the fact that it is a living branch of the great Catholic Church. And going further in that description—neither asserting nor denying that the Episcopal form of government is essential to catholicity, passing no judgment on other forms of polity—it allies itself with one form of polity and historic continuity by embodying the descriptive word "Episcopal" in its name; as necessarily and honestly a descriptive part of that name as the word "Church" itself.

But in as much as the Greek and Roman and other branches of the Church Catholic are under the Episcopal form of church government, it was necessary, in accuracy or in charity, to go yet further in name. To have said simply "The Church in America" would have been an untrue and uncharitable claim; in as much as it would have seemed to assert that no other branch of Christ's Church existed in this land. To have said "The Episcopal Church in America," would have been equally untrue and uncharitable, as it would practically have asserted that the great historic Greek and Latin Communions had no valid claim to be any part of the Church of Christ, or any claim on its inheritance. In the spirit of "truth, unity and concord," this Church could make no such claim as this; hence, the further descriptive word, "Protestant," in its title. An Episcopal Church, it is true, but in order to differentiate clearly and truly, it used a word to show that it was that branch of the Church Catholic, holding to the threefold Orders, which was, under the blessing of God, revived and quickened by the great Reformation Movement. This word accurately completed the descriptive title of this Church, and is as essential to truth and accuracy and charity as the word "Episcopal," or the word "Church" itself. It is that branch of the great Catholic Church of God, established in America, holding the threefold historic Ministry, and revived and quickened by the great Reformation movement.

Whatever may be said for or against the present name—and the Southern Churchman is far from claiming that it is an ideal one—it is yet truthful, accurate, descriptive and charitable; and this is a vast deal to say in favor of any name. The wild and ill-informed disputants who assert that the present name has "nothing in its favor," only display their own ignorance of fact and history.

But suppose—for the sake of argument—the Church should desire a "Change of Name:" What then?

It has been suggested that we simply strike out "Protestant" from the title and leave it to read "The Episcopal Church in the U. S. A." At one stroke of the pen we calmly "unchurch" the great Greek and Latin Communions, so far as this country is concerned, and assert what is historically and actually not a fact, and at the same time, proclaim our own lack of ordinary Christian charity. And along with the loss of much, we would gain nothing save a reputation for ignorance of history.

Again, it has been suggested that we strike out the words "Protestant Episcopal," and leave the title "The Church in the U. S. A." Such a title would simply subject us to the derision of every scholar in this or any other country and make men wonder if it were possible that all learning and scholarship had perished from this Church. Such futile and preposterous claims may be good-naturedly tolerated in Christian bodies that have always been devoid of eminent scholars, and whose clientage and membership belong overwhelmingly to the ignorant classes, and where any appeal to ignorance may go unchallenged; but it would be a disaster unspeakable for this Church to put itself in any such position.

But suppose we strike out "Protestant Episcopal" in order to insert some other other descriptive words: What shall they be?

If these newly inserted words are to stand for anything, they must be truthful, accurate, descriptive—and in as much as we are dealing with the Church of Christ—charitable.

What then? "American Church?" Is that truthful? Is it accurate? Is it descriptive? Is it charitable? Any intelligent man, acquainted fairly with the history of the subject and with the facts in the case can answer this question for himself. "The American Church"—exclusive, comprehensive; covering the entire land, and leaving no room for anything else; deliberately and by legal act—so far as in our power lies—unchurching every other body of Christians in America! Is that just the kind of claim and act one would expect of educated, intelligent, kindly Christian people? Would it increase the world's respect for the intelligence or the religion of those who made such a monstrous assertion? Could any intelligent man undertake to sustain so idle and baseless a claim in the face of the splendid educational, evangelistic, Missionary and charitable work of—say—the great Presbyterian and Methodist Churches in this land? Would not so uncharitable a claim actually repel thousands upon thousands of rightly constituted Christians everywhere? But even granting that a certain type of Churchmen are willing to "unchurch" all our Protestant brethren, are they equally ready and willing to unchurch the entire Greek and Latin Communions? As one thinks on the tremendous import of the claim argued by such a change of name, it seems almost impossible to understand how any rightly informed and right thinking man could favor such a change. It seems to fly so absolutely in the face of history, present day facts, and ordinary Christian courtesy and charity.

But suppose the adopted title should be "American Catholic Church?" This would only be to accentuate the evils already mentioned. Leaving aside the contradiction in terms—the queer combination of local and universal, in the same name—the same absurd combination that has made "Roman Catholic" a difficulty, from which the Latin Church has spent much time and large ingenuity trying to escape; a name that has tied her to Rome in the minds of men the world over—leaving all these aside, how would such a name sound in the face of our present work and achievements? What of millions of Negroes untouched and uncared for? What of more millions of Latin-Europeans who seem to excite neither care nor thought in the minds of Churchmen? What of other teeming millions of Slavs and Bohemians and Hungarians scattered all through the mining regions of our land, and for whom, so far, the proposed "American Catholic" Church has made no provision and apparently taken no thought? What of the Swedes and Norwegians, so rapidly filling up our Northwest? And what of the Asiatics who are making their appearance known and felt all over our land?

The Southern Churchman is calling attention to these facts in no spirit of carping criticism, but simply saying they are facts, and until the facts are changed it would be a pity unspeakable to assume any name that was absolutely contradicted by the facts.

At present, we are practically an Anglo-Saxon Church in America, with Anglo-Saxon history, liturgy, theology, ideas and ideals, and until this condition shall be happily changed, the present name will suit all our needs and meet fairly the facts in the case.

Let us change our scope, our work, our ambitions and our ideals, before we proceed to change our name. The Protestant Episcopal Church in U. S. A. cannot be made "American Catholic" by legislation, but only by life and work and fact.

Faith and Work.

Suppose I say, "A tree can not be struck without thunder;" that is true; for there is never destructive lightning without thunder. But, again, if I say, "The tree was struck by lightning without thunder," that is true, too, if I mean that the lightning alone struck it without the thunder striking it. Yet, read the two assertions, and they seem contradictory. So, in the same way, St. Paul says, "Faith justifies without works," that is, faith alone is that which justifies us, not work. But St. James says, "Not a faith which is without works." There will be works with faith, as there is thunder with lightinng; but just as it is not the thunder, but the lightning (the lightning without the thunder), that strikes the tree; so it is not the works which justify. Put it in one sentence—faith alone justifies, but not the faith which is alone. Lightning alone strikes, but not the lightning which is alone, without thunder; for that is only summer lightning, and harmless.—F. W. Robertson.

CHURCH BUILDING VS. CHURCH ACCOMMODATION.

By the Bishop of West Virginia.

I am tempted to write you a word about Church Building, as I understand you are soon to engage in such an enterprise. Of course I have special interest in the building of the new St. James', and I venture to express myself in that direction, although I must acknowledge that it is no particular business of mine, and hereby make all needed apologies for alluding to the subject at all.

As in other enterprises, so in church building, it is important to have a definite and distinct aim, and to keep it in view. If the controlling idea be to put up a handsome and imposing building, the thing to do is to engage a skillful architect and let him have a free hand; but if the great thing in mind, is the accommodation of the regular congregation, and a reasonable provision for special occasions, as well as the needs of the Sunday School, and of the Ladies' Societies and other working organizations in the Church, then the course to be pursued must be very different. And it is to me a very depressing thing to find that with so many, the great thing in mind is not the accommodation of the people, but the church building itself.

Since there seems to be a growing disposition to provide suitable quarters for the Sunday School and other parochial organizations, I write now specially of the main church building, the audience room for the Sunday congregations. My observation along this line, leads me to say that oftentimes—nay, very often—our new churches are singularly wanting in providing that accommodation for the people, which ought to be a primary object in building.

As I write I call to mind instances where a comfortable and commodious old church building, admirably adapted for hearing and seeing—both of which seem to me to be necessary for the real accommodation of the people—where such a church has been replaced by a very much handsomer, and if you choose, architecturally more perfect building, but one which would not seat as many as the old church, and which in answer to artistic demands was so constructed as to be very cold in winter and very warm in summer. I have in mind two notable cases, where by leaving out the galleries the seating capacity has been seriously diminished, and all opportunity taken away from the many outsiders who on special occasions had been accustomed to attend our services.

I am satisfied that in this way, to satisfy artistic taste, and conform to some popular style of architecture—the Gothic for instance—large sums are practically sunk in buildings, where they can yield but little return.

Not long since I was in a church which cost about $500,000, where more than one-third of the congregation had their view obstructed by pillars, and where, perhaps, one-half could not hear; but the church is very handsome—indeed, stately—and that seems to satisfy the people; and I have to acknowledge that it is no particular business of mine—except, so far as I may, by mention, hinder any of my own people from perpetrating a like folly.

I saw also, some time during the past year, a beautiful church in process of construction, which was subject to a like criticism. It was being erected at a cost of about $200,000, and no provision as far as I could see, made for a parish house. I walked through the nave and was struck with the graceful beauty of the pillars and of the high vaulted roof; but I doubt whether the interference of the pillars and of the high roof with the seeing and hearing had entered into the architect's calculations.

I can recall also a noble old Grecian building, with galleries which would accommodate, in the full and literal sense of the word, about 1,200 people. It has been recently replaced by what is, perhaps, a more stately building, but the expense of having a bad echo to contend with, and with the elimination of the galleries, a loss of perhaps 300 seats, and of much needed provision for special occasions.

I have known, too, of the rearrangement of old churches, in such a way as by taking out the galleries, did perhaps make them more beautiful, and yet, in cases I have in mind, I cannot but remember how that former rectors, by their ministrations, filled the galleries, and that seems to me far more desirable than taking them out.

Does it not really amount to this, that those who are about to build—say a church that will seat over 600 people—are called upon to decide between the architecture and the accommodation of the people, in the sense I have spoken of? I am clearly in favor of having the building as handsome and churchly as possible, but I would not sacrifice the accommodation of the people to the architecture.

To make a long story short it really seems that the old-fashioned Grecian building—like St. Paul's or St. James', Richmond, Va., is the best type we yet know of, when we want to accommodate 1,000 or 1,200 people; and especially in this, that if in such a church, the ordinary congregation of 600 or 700 people comfortably fills the seats on the ground floor, you have a convenient reserve for an overflow on special occasions.

What is the definite and distinct aim? What ought to be the controlling idea? Ought it not be to provide a building where the people may intelligently worship God, and profitably hear His Word, and where the minister of average voice and strength may not be handicapped by inability to see many of those to whom he preaches, or to reach them with his message?

Christ in His Church.

Christ does not simply use the Church as a deputy, but He is in His Church, doing personally at this moment precisely the things which He did in the days of His incarnate life. This is the real meaning of the Church's mission. It is Christ who is seeking His wandering sheep when His Church goes out to crowded street and stifling slum. It is Christ who utters the promises and warnings which sound continually from the altar; He it is who takes the little ones in His arms as His Church receives them in baptism. It is His own body and blood which He gives to His people in the sacrament of His love. Herein we have the exact equivalents of the privileges of those who saw Him in the flesh. They, like us, had to discern Him by faith. It was just as hard for them to recognize the voice of God in the words of the carpenter's Son, whose father and mother they knew; and whose brethren and sisters were with them, as it is for us to recognize that same voice in the counsels of a society enveloped in the commonplace. It is just as easy for us to discern the living Christ under the form of bread and wine, as it was for the shepherds and

the Magi to behold Him in the humble Babe lying in a manger. They did not nourish their souls with metaphors when they stood before the Babe, the carpenter, and the cross; and neither need we when we find ourselves in the presence of the Church, the font, and the altar. But not only is He perpetually occupied in saving the wandering feet; He is also exerting His goodness continually in cleansing defilements. There was an hour, the night before He suffered, when having loved His own which were in the world, He loved them unto the end; and supper being ended, He rose and laid aside His garment, and took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet. Peter saith unto Him, Thou shalt never wash my feet; Jesus saith unto him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit. We know that this bath of which He spoke, by which the whole of our sinful nature is washed once for all by His grace, is preserved and continued to us in Baptism. But we, like those first disciples, cannot hope to keep our robe unspotted or our feet unsoiled as we make the journey of life. Does He wash our feet for us, or must we be satisfied to read about His goodness to them? Must we be content with some forced and flimsy spiritualizing of the story by which our hearts are tricked into acquiescence while our feet remain uncleansed? If, as we believe, Christ is now in His Church, doing those acts of love and mercy which He did in the Holy Land, it is the reality which is freely offered to us. The absolution spoken by the Church professes to give us the cleansing of the stains contracted by the way. Every one knows with what great urgency and frequency the Church addresses herself to this ministration. It is offered at every public service, and in the visitation of the sick. We utterly miss its intention and power if we hear it as a mere recital of general facts which no one denies. And when we sin, and bring our travel-stained feet to the foot of the altar, it is heartless irony, or stupid routine, to be told of vague universal conditions, which have no specific reference to us. But the Lord who lives and works in His Church does not thus offer a stone to those who are craving help. When the Absolution is said, then once again that Divine and gracious Saviour girds Himself with a towel and takes a basin and washes the disciples' feet. No one else can wash them; but the cleansing performed here, is by Christ Himself, is a substantial reality and no metaphorical make-believe. The Psalmist, and those who journey with him, know where to bring the stains which betray their wanderings. With simple and complete acknowledgment of error and self-will; denying nothing, concealing nothing, excusing nothing; with renewed determination to keep within the narrow way, the poor heart creeps to the Saviour, ever present in His Church, and says:

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose Blood can cleanse each spot,
O Lamb of God, I come."

—Rev. Francis Leith Boyd.

The best preparation for a good life to-morrow is living well to-day. The best preparation for another life is the best use of the life that now is. Use and not abuse the world.—A. B. Beresford.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

Letters to the Editor must not exceed one column in length.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for trat purpose, but the Editor cannot be responsible for manuscripts.

A Point Overlooked.

Mr. Editor: The writer is surprised that in discussing the proposed Preamble, no notice has been taken by those opposing its final adoption of the, to him, most objectionable phrase in it: "Acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God, the record of God's Revelation of Himself in His Son," etc. The modifying clause "the record of God's Revelation of Himself in His Son," was adopted at Richmond after considerable and sharp debate, and seems to have been the triumph of the rationalistic spirit of the age in the Church. The words of this modifying clause are true enough, but placed where they are, and for the reason they seem to be so placed —explanatory of the affirmation "Acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God"—they tend to weaken, as they suggest doubt.

Every man ordained is by the Constitution required to subscribe to "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God," etc., and in some Dioceses men who are to serve as vestrymen make a like declaration. The questions at ordination speak with emphasis of God's Word; why, then, put into a preamble words that seem to indicate the sense in which the Scriptures are the Word of God? They are not in the great and solemn declarations, nor in the formularies, and have no right in a preamble that is supposed to be an irenicon. This clause alone ought to condemn the preamble to sure and swift defeat in the Council of the Church which bases its very dogma on the Holy Scriptures as the Word of God, and whose doctors have magnified her as the Scripture-reading and teaching Church. Surely after all the centuries of faith in the Scriptures being the Word of God, she is not now going to mutter and peep and say they are the Word of God in certain sense.

The writer is opposed to nearly every clause in the Preamble for reasons others have pointed out and for others not mentioned. For instance, the words "first planted in Virginia in the year of our Lord, 1607," etc., seem true, but they seem to imply an expansion of the American Church from that planting until it became this American Church, which is hardly true. For there were successive and nearly contemporaneous plantings in several colonies and "this American Church resulted from the uniting of Churches Colonial into the Church in the nation.

If the Preamble had been written in New England on another date than the three hundredth anniversary of Jamestown, would the words have been in it? Jamestown was, indeed, an incident in, but surely not the matrix of "this American Church." I beg the mercy of Virginia's doughty historiographer for this bold iconoclasm!

Finally, for the space of the Southern Churchman is not to be unduly used, why a Preamble at all? It is true, as the rector of Epiphany says, that the Constitution of the United States has a preamble and the reason for it seems to be that a new thing was being undertaken; a new nation was being given life and it was proper to state why the United Colonies, which under the Articles of Confederation were weak, should adopt means to make of them a strong nation, able to defend itself and perpetuate liberty.

The Church in the Colonies was united into "this American Church," and many of the men who accomplished the union were also concerned in the formation of the National Constitution. There would, no doubt, have been a preamble if they had thought there was a new Church being organized; but they realized the Church's continuity and bent themselves to give her such Constitution and Canons as would fit her to do her work under the new conditions of her life.

The Reformed Episcopalians in 1873 found it necessary to set forth a "Declaration of Principles" as the basis of their work, but as they were making a new body it was well so to do; but there is no Catholic Church, of which the writer has knowledge, at least, that has a preamble in which she justifies her being. The Church Catholic needs, perhaps notable apologists today as in the primitive ages. Let them come forth in the name of the Lord and for His Kingdom's glory. This Preamble cannot worthily take their place.

JNO. S. GIBSON.

Trinity Rectory, Huntington, W. Va.

Another Word on Canon Nineteen.

Mr. Editor: Amidst all the voluminous correspondence concerning Canon XIX, I have watched in vain for the view that I myself have taken, which will induce me to vote against any amendments which are intended to widen its limits. Had such an opinion been broached I should not have troubled you with this article, and I only do so now because I feel that we ought to go to the Convention with some forethought upon the subject, and not give an ad captandum vote.

We all agree that the Church is the Body of Christ. Now, what is a body? I know no better definition than an assemblage of members. Each Church is a member and as such has an assigned function to fulfill. No member, as a rule, can perform any office assigned to another member. This was evidently the view in the mind of St. Paul when he said, "If the whole were hearing, where were the smelling?" It is quite possible that the Apostle included in his thought not only individuals, but communities which we call churches. That in Christ's forethought, there should come into existence Churches, I think, cannot be doubted; not only did He say "Other sheep I have which are not of this fold; them also must I bring and there shall be one flock," indicating that at this present the flock is shepherded in many folds, but in the two miracles of the draughts of fishes, the one when He was with his ministers on these waters of time, the other when He had passed beyond this present and was standing on what represented the eternal shore, He evidently intimated that there were many nets now to be used in capturing fishes, whereas at the end of all things there

will be but one net which will enclose the elect and land them at His feet on the other shore; the nets representing many Churches, the one net representing Christ's Church; and although He and the disciples He had gathered about Him might well be considered the Church of Christ, yet He found nothing to blame in the man who followed not with them but cast out devils in His name. And it is not a little remarkable that St. Paul in that celebrated passage so often quoted in the interest of visible unity, "One Lord, one Faith, one Baptism, etc." seems purposely to abstain from saying, one Communion.

Of course it is true that it is scandalous that present day Christians should be divided into 174 communities by differences, which in many cases have no existence except in ignorance and prejudice; still their right to separate existence they may well plead is authorized by appeal to the only test the Lord left of the validity of any following of Him—"by their fruits ye shall know them"—and if the majority of these Christians are existing contrary to the Divine mind, then why should the Divine blessing accompany their ministrations. The missionary whose work appealed to me most strongly in its self-sacrifice and results, at the L. M. M. Conference in Chicago was a Quaker, who had neither Orders nor Sacraments.

Out of 149 million Protestants, 114 million have no Bishops; then who dare say that a Bishop is an essential factor to a Church?

I can see no other reasonable theory than that each of these communities are members of the Body; each of them has a special function to perform. Our Church is the home of learned piety. We attract into our community a certain class of mind. I am in no sense disparaging other Christian bodies when I say that to use our Prayer Book with its full intention requires a higher class of intellect than to appreciate and assimilate the order of service of any other community; and the consequence is that the very large majority of theological works of anything like a standard nature, emanate from the Anglican Church; but to say that our form of service is applicable to the whole community is asserting what experience has disclaimed. We minister to a certain class, the other Churches appeal to other classes.

The Open Pulpit has been one of their institutions in all non-conforming bodies and it has proved to be no agent of Unity; they are just as separate from each other as they ever were. I therefore shall raise my voice against lowering the fence of Canon XIX; and let us keep to our proper work by that form of Church government which we believe has been handed down to us from primitive times as the best. Let us make up our minds that in the Providence of God we are called upon to minister to a certain class of mind and personality, and accept the evident fact that other Churches can present 'the doctrine of Christ' to other forms in the great school in a way more acceptable to them. In other words, let us mind our own business, see that we effectively perform the function we are intrusted with and not hanker after the time which shall ever find the Church one great amorphous body which like the amoebae can put out an arm or a leg as occasion requires.

On all hands it is agreed that the number of members possessed by an organism indicates its place in the scale of creation; the greater the number of members the higher its position in the scale; and it is not impossible to believe that our universal knowledge and extraordinary intellectual activity since the Renaissance has produced a condition which has demanded a multiplication of Churches.

If we accept this fact which is prominent before our eyes we shall arrive at a more rational solution of this vexed question, and let Canon XIX alone.

H. Martyn Hart.

The Deanery, Denver, Col.

Names of Soldiers Wanted.

Mr. Editor: I would be obliged and esteem it a favor if you would allow me to say in your paper that I have lately taken charge of Christ church, Delaware City, Del. Just across the canal, a few minutes' walk from the rectory, is Fort DuPont, where there are 600 soldiers. I have the names of communicants from ten States and England. I should suppose that there are many at least baptized in the Church, if not confirmed, whom I have not heard of. I would be obliged if rectors and parents would send me the names of such soldiers they know of who have been baptized or confirmed. Also of such who have seemed interested in the Church's services at their homes. A. De R. Meares.

Delaware City, Del., July 8, 1910.

Southern Students' Conference.

The average Christian man does not begin to realize the nature and scope of the work of the student department of the Young Men's Christian Association. Some conception of the work might be gained by the mere sight of three thousand or more young men and instructors, gathered in strategic centres of the United States, for a period of ten days, during the months of June and July. The date and place of the gathering of Southern students were June 17-26, Montreat, N. C. There were between two hundred and three hundred in attendance, including as leaders, some of the most prominent speakers among the clergy and educators of the South.

These Conferences are for cultivating fellowship, developing character, deepening spiritual life and fitting students to lead in the Christian activities of their colleges.

The daily programme contained Bible and Mission classes, Conferences on college problems, life work institutes, platform addresses, college demonstrations and athletic contests.

Under the leadership of Mr. W. D. Weatherford, Ph. D., the Conference at Montreat this year was nothing less than a daily inspiration, and will result in tremendous uplift in the colleges and universities where the Young Men's Christian Association is doing its quiet and effective work for the students of the South. This means in practically every State and university and in a large and rapidly increasing number of the preparatory and denominational schools.

Before the close of the Montreat Conference, Dr. Weatherford announced that the meeting next year would probably be held on the new grounds, belonging to the Association, in perhaps the most beautiful situation of the Blue Ridge Mountains. When the buildings are completed, this property will be worth about one hundred thousand dollars and will be used each summer for conferences of the various departments of the work of the Young Men's Christian Association.

Church Intelligence.

CALENDAR.

July.

1—Friday.
3—Sixth Sunday after Trinity.
10—Seventh Sunday after Trinity.
17—Eighth Sunday after Trinity.
24—Ninth Sunday after Trinity.
25—St. James' Day.
31—Tenth Sunday after Trinity.

Collect for Eighth Sunday After Trinity.

O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech Thee to put away from us all hurtful things, and give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

Foreign.

World Missionary Conference.

Commission VIII had an able spokesman in Sir Andrew Fraser, who on Tuesday presented the report on Unity and introduced what proved to be the most interesting discussion of the Conference. He said that the Commission excluded for the moment all questions of organic unity, but it was their firm conviction that the need for united action was urgent. Without spending an additional penny they might in effect double their resources in the Mission field if they went to their work as a united army. Several speakers testified to the value of co-operation in China, where nine Missions were working in co-operation with unrestricted interchange of members. One of the best speeches of the day came from Bishop Brent, who believed that the Anglican Commission was coming into closer relations with the rest of Christianity. The Bishop won great applause when he urged that they should draw in the Roman Church, which stood aloof in pathetic isolation; let them begin not with the Vatican, but with ordinary Roman Catholic workers, and let them try to understand the Roman Catholic position, never slandering it and never indicting it as a whole, fighting it if necessary, but fighting fairly. Up to this point the debate had gone somewhat on the lines that unity was capable of achievement by a process of mutilation on the part of the various denominations, and the Bishop of Southwark rendered good service by reminding the Conference that to speak of unity in China, leaving out Roman Catholics, was playing with words. At the best their unity was a broken thing; and he held that what was distinctive might be a denomination's best contribution to a united Christendom. What they were doing now was to make an atmosphere in which God could work. The resolution in favor of appointing a Continuation Committee (to continue the work of the Conference in the future) was then proposed and seconded. In supporting it Lord Wm. Cecil urged the necessity of prudence in fostering any scheme for unity; the Greek Church was bound to be included in any endeavor after unity. Bishop Montgomery followed on the lines of the Bishop of Southwark, and the resolution was adopted with enthusiasm.

The discussion on the last two days

of the Conference can hardly be said to have added anything to the careful reports on the subjects of "Missionary Training" and "The Home-base of Missions," which were in the hands of the delegates. It was only on the last day of all that silence on the financial question was broken, for one of the most remarkable features of the Conference has been its reticence about money. There was plenty of plain speaking about niggardly congregations and churchly selfishness on the financial day, but the Conference concluded its debate even upon finance with a highly spiritual summing-up by the Vicar of St. Mary Redcliffe, who spoke of the need of intercession, of work, and of hope, and concluded a fine speech by declaring that the Home-base and the Front had met in comradeship and realized the power of their union; the Lord had been among them and shown that the burden was His burden, and united to Him they could bear it. Most impressive was the closing meeting in the evening, which was conducted with the utmost simplicity. Devotion, self-consecration and thanksgiving were the objects of the meeting, and from first to last there pervaded the vast assembly, which crowded even the passages, an earnestness which could not be mistaken. There was no straining after effect, and not a sign of sensationalism. The speakers spoke as men moved by the Holy Ghost. Sir Andrew Fraser led the way with an address the like of which, for simplicity and genuine devotional feeling, I have never heard. The experience of the Conference was his theme—how wonderful it had all been. The unity of the atmosphere had been greater than that of the speeches, because Christ had been in their midst. It was His reign they were met to advance, not their own denominations. Let not His cause be lost by any fault of His followers. They had seen Jesus and they desired to carry His presence with them to their brethren. Dr. Mott, the strong and sagacious Chairman of the Conference, followed with an address couched in similar language. "The end of the Conference was the beginning of the conquest."

Consecration of Four Bishops.

Four Bishops were consecrated on Friday morning, St. John the Baptist's Day. At Westminster Abbey the consecration took place of Dr. Hicks to the See of Lincoln, the Rev. J. Walmsley to Sierra Leone, and the Rev. T. Cathrew Fisher as Bishop in Nyasaland. At the same hour, in St. Mary's Cathedral, Edinburgh, Dr. Walpole was consecrated by the Primus of Scotland to the Diocese of Edinburgh. The service at the Abbey was conducted by the Archbishop of Canterbury, assisted by sixteen Bishops and Suffragan Bishops, including the Bishops of Salisbury, Manchester, Liverpool, Peterborough, Birmingham, Southwell, Ely, Burnley, Grantham, Whalley, Bishops Thornton, Myers, Hamilton, Baynes and Taylor Smith.

A striking sermon on Episcopacy was preached by Bishop Welldon, Dean of Manchester. He said: "The Church of England is, in my eyes, the home of Christendom; she is therefore the hope of the world. No other Christian Church, I think, equals her in the capacity for reconciling the apparently divergent characteristics of liberty and order, of development and stability, of freedom of thought and fulness of faith; none other has commanded in so high a degree, or commands to-day, the allegiance of culture and learning; none other can confront with the same equanimity the speculations of an inquisitive and adventurous society. * * *Yet the Church of England, in spite of all her spiritual fervour, lies as though stricken with a mysterious malady which threatens her life. Beautiful characters, thank God! she still produces. But for a corporate continuous policy, for a scientific warfare under Christ's banner against the settled forces of evil, for an advance all along the line on one and the same objective, for discipline, for concentration, for definiteness of aim, for the authoritative solution of difficulties whether practical or theoretical, for efficiency of organization, for the consciousness of a commanding power thrilling through her members, and through the least and the lowliest as truly as through the greatest, she practically acknowledges her impotence. The present danger of the Church of England—I do not wish at all to exaggerate it—is anarchy.

The Royal Declaration.

Mr. Asquith introduced the Royal Declaration Bill on Tuesday, the effect of which is to dispense altogether with the Declaration now required of the Sovereign and to substitute another formula of a simpler and less aggressive character. By this change His Majesty would be required merely to affirm that he was "a faithful member of the Protestant Church by law established in England," and that he would uphold and maintain the enactments securing the Protestant succession. Such a pronouncement would manifestly remove all reasonable cause of offense to the feelings of Roman Catholics, and Mr. William Redmond, on behalf of the Irish party, immediately signified his approval of the Prime Minister's proposals. A certain amount of opposition was shown, however, both from the Unionist and from the Radical benches, but we do not doubt that the new form will commend itself to public opinion. There is, however, one point which we must notice. The Church is described in the new Bill as "the Protestant Church by law established." Churchmen who accept these terms simply do so for the sake of definition, the name "Protestant" being a convenient statutory form signifying something which is not Roman Catholic. The term is thus used in the Foreign Mission field, but neither here nor at home does its use indicate that English Churchmen waive in the smallest degree their claim to the title Catholic. The Church of England is the Catholic Church in this country. That is really its proper title and description.

Convocation of Canterbury.

Canterbury Convocation will meet on Tuesday next, at the Church House, at 11 a. m. The following reports will probably be presented: Interim report from the Joint Committee on the Poor-law Commission; report from te Elementary Education Committee (Dean of Lincoln); report from the Foreign Missions Committee (Bishop of Dover); report from the Clergy Pensions Committee (Archdeacon of Ely). The Archdeacon of Leicester will move a resolution requesting the President to summon a special session of the Convocation for discussing reports of Committees, and any question arising out of them, in regard to the reply to the Royal Letter of Business. This motion will be the first business on Wednesday morning.

The Representative Church Council will meet on Thursday and Friday at the Church House.

An Aged Missionary Bishop.

Dr. G. H. Popham Blyth, Bishop of the Church of England in Jerusalem and the East, is now staying at Norton Lees, Shortlands, Kent, so that he is within easy reach of London. The controversy as to his appointment in an area governed by the Greek Church seems so recent that it is hard to believe that twenty-three years have elapsed since his consecration by Archbishop Benson in Lambeth Palace Chapel on March 25, 1887. He was ordained deacon in 1855, and is therefore not less than seventy-eight, being older than any home Bishop. The Bishops of Ripon and Salisbury are the only English prelates who have held their present charges longer than Bishop Blyth. Bishop Blyth's jurisdiction extends over the Soudan, and it will be remembered that in 1905 he created that immense district an archdeaconry. In 1908 Archdeacon Gwynn was consecrated Suffragan Bishop to Bishop Blyth, with the title of Anglican Bishop in Khartoum.

American.

Gulf Coast Conference of Lay Workers.

The Gulf Coast Conference of Lay Workers met at Biloxi, Miss., July 2, and continued in session until the night of July 4. This Conference, projected by Mr. B. F. Finney, Southern Field Secretary of the Brotherhood of St. Andrew, was called for the purpose of gathering together the lay workers, Sunday School teachers and lay readers of the three Dioceses of Alabama, Louisiana and Mississippi, in order that views might be exchanged upon the layman's work in the Church. Those who originated the Conference awaited the result with a great deal of anxiety, as this was the first attempt at a meeting of this nature, calling, as it did, the laymen of three Dioceses to leave their business for three days for the Conference. The result was beyond all expectations and amply justified the call. Preparations were made for eighty delegates; there were 125 in attendance, 100 of these being laymen, the rest composed of the Bishops and clergy of the three Dioceses. Although semi-tropical storms interfered in a measure with the open air meetings, the programme was generally carried out under shelter.

On the evening of the second of July, the Conference was opened with a supper in the parish house of the Church of the Redeemer. Eighty plates had been laid, but another table had to be provided. The speakers of the evening were Mr. John E. Mitchell, of Christ church, Mobile, who, in expressing a hope that this conference might become a permanent thing, addressed the meeting on "The Church as an Organization;" Mr. Orloff Lake, of Trinity, New Orleans, whose subject was, "The Church's Advance; the Layman's part in it;" Judge W. C. Martin, of Trinity church, Natchez, "A Man's Personal Responsibility to Christ." After these addresses, the Rev. C. B. Crawford, rector of the Church of the Redeemer, Biloxi, responded to the congratulations on the success of the initial meeting. The Conference was then led by Bishop Bratton of Mississippi, in a service preparatory to the Corporate Communion of the next morning.

On Sunday morning, at 7:30, the Church of the Redeemer was filled to

the doors, by a congregation of delegates and visitors in attendance upon the corporate communion of the Conference. Bishop Bratton of Mississippi celebrated, assisted by Bishop Beckwith of Alabama, and Bishop Sessums of Louisiana; the Rev. C. B. Crawford acting as chaplain. At 11 o'clock, the day being the first Sunday, there was a later celebration, at which the Rev. Albert Martin was celebrant, assisted by the rector, Mr. Crawford. At this service, Mr. Hubert Carleton, General Secretary Brotherhood of St. Andrew, addressed the Conference on the work of the layman with particular reference to the Boy of the Church. The remainder of the day was spent in conferences. At the Conference of Sunday School Workers, the speakers were Mr. Fry, of St. Paul's Sunday School, New Orleans; Mr. Williams, of St. Andrew's Sunday School, Birmingham, and Mr. W. W. Moore, of the Union Sunday School of Cary, Miss. Later, there was a Conference on the Boy of the Church, conducted by Mr. Hubert Carleton.

At eight o'clock, Sunday evening, the church was again filled to the utmost by an attentive and interested congregation. The addresses were by the Rt. Rev. T. D. Bratton, the Rt. Rev. G. M. Beckwith and the Rt. Rev. Davis Sessums, all of whom spoke upon the key note of the Conference, The Work of the Layman in the Church of God. These addresses were very inspiring, each so entirely different that one felt that the three taken together exactly expressed the object of the Conference.

Monday was filled with meetings and conferences, notably, the Conference of Sunday School Workers, conducted by Mr. J. A. Ross, and the Conference on Lay Readers' Work, presided over by Bishop Bratton. These two conferences were spirited, developing so many speakers, that the time limit of five minutes had to be placed on each speaker. There was a conference in Bible Class Work, conducted by Judge N. B. Feagin, of the Church of the Advent, Birmingham.

Monday afternoon was entirely taken up by the General Conference of the Brotherhood of St. Andrew, conducted by Mr. Hubert Carleton. The entire Conference adjourned Monday night. The feeling of every delegate was that it was exceedingly helpful and inspiring. Entire chapters of the Brotherhood of St. Andrew were present. The sight of so many busy laymen, who were willing to lay aside their own business, in order that they might give the time to the Father's business was, on the whole, the chief inspiration of the meeting. This, together with the splendid addresses made the Conference a great success. It is hoped that the experiment will be repeated next year.

While at Biloxi, the Mississippi delegates organized the Sunday School institute of the Diocese of Mississippi, which was provided for by Canon at the last Council. Of the Executive Committee elected, the officers are: The Rt. Rev. T. D. Bratton, D. D., ex-officio president; Judge W. C. Martin, of Natchez, vice president; recording secretary, Rev. Albert Martin, Yazoo City; corresponding secretary, Miss Marcia Gibbs, Jackson; treasurer, Mr. J. S. Richardson, Gulfport.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Twenty-Fifth Anniversary of Rectorship—Report of Zion Church, Charles Town—Young Clergymen Assigned Work—The Proposed New Church at Follansbee.

The notable event in the Diocese in July has been the celebration of the twenty-fifth anniversary of the rectorship of the Rev. George A. Gibbons, of the churches in Hampshire and Hardy. Special services were held in the three churches in which the rector has served so long and faithfully, on Sunday, July 3, Bishop Peterkin preaching in Epiphany, Okonoko, and Rev. Jacob Brittingham in Emmanuel, Moorefield. At St. Stephen's, Romney, the other churches of the town having closed in order that their people might do honor to the beloved rector, Bishop Gravatt preached, Rev. John S. Douglas assisting in the services. On Monday, July 4, the Bishops, clergy and laity assembled at Romney and were entertained by a dinner on the lawn of Mr. J. S. Waddle, which was made the occasion of the presentation by the business men of Romney to Mr. Gibbons of a purse of money in token of their appreciation of his life of service among them. From 2 to 5 p. m. there was a reception given at the rectory by Rev. and Mrs. Gibbons, in the course of which Mr. William Shearer, representing the church at Moorefield, in an appropriate speech presented a purse and a handsome set of spoons.

Bishop Peterkin then introduced Hon. J. J. Cornwell, who in behalf of the Bishops and clergy of the Eastern Convocation presented a handsome silver pitcher, engraved to commemmorate this anniversary. Miss Kuykendall read an original poem, and Mr. William Baird presented, on behalf of the Guild of St. Stephen's, a purse.

The good rector, greatly moved by the expressions of esteem and honor, feelingly responded for himself and the good wife who has been his helper and their friend all these years.

Zion Church, Charles Town, Rev. J. S. Alfriend, rector, has printed in a neatly bound booklet the last annual report of the parish to the Bishop, adding certain matter in the form of suggestions to the people, lists of officials of the parish and Sunday Schools, the whole useful and informing, and very attractively printed, showing in a vista the fine old parish church so beloved by many in the Virginias.

Rev. B. W. B. McKinley, on his ordination to the priesthood in June, entered upon the charge of St. Barnabas, Davis and the missions associated therewith, and the newly ordained deacon, Rev. Edgar W. Halleck, has been assigned to the charge of the Church of the Heavenly Rest, Princeton, and other points on the Virginian Railway. Princeton has hitherto been connected with Bluefield, but is now made the center of an independent work, which has good prospects of rapid development.

Plans and specifications are ready for the church Rev. James D. Gibson is endeavoring to erect at Follansbee. The church, to seat about 250, is rectangular with apsidal chancel and vestry, and is to have a basement well lighted and ventilated under the whole to serve as Sunday School room and parish assemblages. It is hoped to meet the whole for $2,500, but no bids as yet made are for so low a figure. Follansbee is an important point in the Brooke county parish, and the future growth and stability of the Church there depends largely on the speedy completion of this building. The young congregation is working earnestly to raise funds and friends in West Virginia and Steubenville, O., near which Fallansbee lies, are helping.

J. S. G.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Pocket Testament League—Services at Colonial Beach—George Washington University—Improvements at St. John's—Clergymen Going to Europe.

At a recent meeting of the Pocket Testament League of the Y. M. C. Association of Washington, the director of religious work announced one of the most important steps of late taken in the association work; namely, the opening of a correspondent Bible Course in Washington. This is an entirely new feature, and never before attempted in Washington, but sustained by some of the most prominent workers of the association, men of earnestness and prayful interest in the great cause, the innovation will, doubtless, prove popular, and meet with success. Its object is to supply Bible instruction through the mails for men whose duties, in both government and private positions, keep them employed during night hours, and prevent their attendance at the association.

The Philadelphia secretary of the Pocket League of America, Dr. P. E. Zartman, told of the work in operation throughout the United States, and also said that pocket editions of the Bible were being distributed everywhere, to all classes and creeds.

Colonial Beach, on Potomac River, Virginia, is now crowded with thousands of visitors on Sundays, and great may be the Church's opportunity for the ingathering of those as yet not associated with the Church. We are not doing great things, apparently, but the Washington St. Andrew's Brotherhood has a representative there every Sunday, who holds services in the Union chapel, where a bow drawn at a venture may send a heart-piercing arrow through "the joints of the armor" of more than one soul encased in worldliness or worse.

The Bishop of Washington has appointed the Rev. Edward S. Dunlop first assistant minister in St. John's church, Washington, representative of St. Andrew's Brotherhood in George Washington University, Washington.

George Washington University, which, for several years after its change from

a Baptist college to a non-sectarian university, had large numbers of students in its various schools, from many sections of the country, and gave promise of a great future, has got into troubled financial waters, and some have feared that its best days have passed; but the indications now seem to give courage to its more hopeful friends that its difficulties will be overcome, and the institution will before long be in safe waters. In the first days of the troubles several resignations occurred, and more recently others have resigned. A few were retired with honors to themselves, one of whom was the Rev. J. McBride Sterrett, D. D., professor of moral philosophy, who is also assistant minister in Epiphany parish, Washington. Dr. Sterrett was retired upon a living salary on the Carnegie foundation. Several of our clergy have received degrees of honor from this institution, among them Dr. Duncan, D. D., and Dr. McKim, D. C. L., and the Rev. Howard England, of Rock Creek parish, is an alumnus.

The Rev. Dr. Cotton Smith, of St. John's church, Washington, and family, are on an European trip, and St. John's church is in the hands of artists and mechanics for repairs and improvements. During July the only Sunday service is at 9:30 a. m.

The Rev. Mr. Nelms, of Ascension church, Washington, and family, will depart this week for an European trip. During the rest of July the morning service of Ascension will be under the charge of the Rev. Mr. Dunlop, of St. John's church, and during the month of August the Rev. Dr. William A. Barr, of Christ cathedral, New Orleans, will have charge of the services. Dr. Barr will live at his country home, near Charlottesville, Va., during this engagement.

The Rev. Dr. C. Ernest Smith, of St. Thomas' church, Washington, has a country home in Prince George's county, Md., in his former parish, where he spends his summers, from there keeping a watchful eye upon his parish affairs in Washington.

The Rev. William J. Wright, formerly rector of King and Queen parish, St. Mary's county, Maryland, and more recently assistant minister in St. John's parish, Georgetown, has returned to the charge of the St. Mary's parish, and lives at Chaptico Post Office.

The latest news from the Rev. Wm. Brayshaw, formerly of Esther Memorial church, Congress Heights, D. C., shows him to be a very thoroughly employed minister, as temporarily in charge of Christ church, Pensacola, Florida, with its 438 members, and two missions fifty miles apart. He and Mrs. Brayshaw, who went to Florida last winter, principally for its climate, have both greatly improved in health. W.

The annual meeting an service of the Brotherhood of St. Andrew was held at St. Andrew's mission, Creedmoor, Long Island, on Saturday, July 25. The delegates from various Long Island chapters crowded the church. The Rev. C. P. Sparling, vicar of the Chapel of the Advent, Baltimore, who celebrated the eleventh anniversary of his ordination to the priesthood on St. John Baptist's Day, June 24, was recently presented by the Men's Guild with a purse of money, which enabled him and his family to spend ten days in their old home in Torontno.

Personal and News Notes.

The Rev. Dr. Charles Townsend has accepted the rectorship of Christ church, Bordentown, N. J., and will take charge July 15.

A chaplain is to be appointed to minister to the members of our church among the students and faculty at the Pennsylvania State College.

Bishop Johnston, of West Texas, is taking a vacation for the benefit of his health. He expects to be absent from the Diocese until after the General Convention.

On June 9, Bishop Nelson of Albany, in St. Luke's church, Cambridge, N. Y., confirmed a class of eight persons and blessed the transepts, organ and windows.

The Rev. George Thomas Baker, lately rector of the Church of the Incarnation, Santa Rosa, Cal., has taken charge of the Church of the Epiphany, Ozone Park, L. I.

Work is proceeding on the new Church of the Ascension, Montgomery, Ala. The nave has been completed and a temporary chancel erected. The church will cost about $60,000.

The Rev. Lawrence A. Harkness, recently ordained deacon by Bishop Burgess, has become assistant to the Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, Brooklyn, N. Y.

The Rev. J. R. Ellis has moved into the Settlement House, West Blue Ridge Mountain Missions. His postoffice address has been changed from Elkton to Yancey, Rockingham county, Va.

The Rev. J. J. Lanier, rector of the Church of the Mediator, Washington, Diocese of Atlanta, has accepted a call to Grace church, Woodlawn, Birmingham, Ala., and has entered upon his duties there.

The address of the Rev. Charles H. Holmead is changed from Smyrna, Del., to 2202 Jefferson street, Wilmington, Del., where Mr. Holmead is now asisstant at St. John's church, the Rev. Dr. Geo. C. Hall, rector.

Bishop Millspaugh, of Kansas, will officiate in the Church of St. John the Evangelist, St. Paul, Minn., during the last four Sundays of July. The Bishop will spend August in his summer cottage at Prior Lake, Minn.

The Rev. William Heakes, Archdeacon of Williamsport, and rector of the Church of Our Saviour, Montoursville, Pa., having accepted a call to St. Mark's church, Lewistown, Pa., entered upon his work the first Sunday in July.

St. Ambrose's church, Antigo, Diocese of Fond du Lac, is planning to celebrate its silver jubilee in 1911, at which time it is hoped the congregation will be able to arrange for the payment of the debt of this church in five years.

The Rev. Jesse Higgins, of St. George's, Utica, N. Y., to relieve the possible anxiety of friends, would state that he has not "lost his voice," but is forbidden to use it until the end of July. The Rev. George D. Ashley is supplying services.

The corner stone of the new St. Paul's church, Harrisburg, Pa., was laid on Sunday, June 26, by the Rev. John Mills Gilbert, rector of the parish. Mr. Gilbert made an appropriate address and the Rev. E. H. Oxley, of Harrisburg, assisted in the service.

The Ven. Archdeacon F. A. DeRosset, rector of St. Paul's church, Springfield, Ill., has resigned. He is at present in charge of the Church of the Redeemer, Cairo, Ill., of which he was formerly tne rector, succeeding the Rev. G. M. Babcock, who resigned because of ill health.

All Saints' church, Atlantic City, N. J., recently rebuilt, was dedicated on Sunday, June 26, by Bishop Scarborough. The church contains many valuable memorial gifts and is said to be one of the handsomest churches in the city. The Rev. John W. Williams is the rector.

St. Luke's church, corner of Union and Idlewild streets, Memphis, Tenn., the Rev. H. W. Wells, rector, is to be moved to a location on Peabody and Belvidere Boulevard. Plans are in preparation for a handsome new church, for the building of which several thousand dollars have already been subscribed.

A stained-glass window has been placed in Ascension Memorial church, Ipswich, Mass., in memory of the late Mrs. Harriette Appleton Smith. Mrs. Smith, who died in Ipswich Aug. 26, 1909, was the widow of the late Dr. John Cotton Smith, of Ascension church, New York, the founder of the Ipswich parish.

At the Convocation of American Churches in Europe, held in Lucerne, Switzerland, June 15, deputies to the General Convention were chosen as follows: Clerical—the Rev. J. F. Butterworth, of Dresden; alternate—the Rev. Walter Lowrie, of Reno. Lay—Mr. Charles C. Haight; alternate—Mr. Jay O. Moss.

The Rev. Carl Henckell was ordained to the priesthood in St. Mary's church, Birmingham, Ala., on Sunday, June 19, by Bishop Beckwith. The Rev. Horace W. Jones, of Trinity church, Demopolis, Ala., preached the sermon. The Rev. W. N. Claybrook, of St. Mary's church, Birmingham, presented the candidate, the Rev. T. J. Beard, D. D., also taking part in the services.

Some of the members of Calvary church, Glenn Springs, South Carolina, have given the rector, Rev. C. H. Jordan, a trip abroad, including London, Oberamergau and Paris. Deaconess Gadsden, of the Church Home Orphanage, Yorkville; Mr. C. W. Zimmerman, Miss Nora Zimmerman, of Glenn Springs, and Miss Lizzie Cleveland, of Spartanburg, will be of the same party.

On July 3, the Sixth Sunday after Trinity, in All Saints' church, Atlanta, the Bishop of the Diocese advanced to the priesthood Rev. John Durham Wing, Jr., whose service in the diaconate had just been completed. Rev. W. W. Memminger, rector of the parish, presented the candidate and preached the sermon. Mr. Wing began his preparation under the Rev. Z. S. Farland, former rector of All Saints' church, Atlanta.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Out Door Services Well Attended. Many Churches Intend to Remove. 100th Anniversary of the First Sunday School in New York—Clergy Changes.

The outdoor work is now in full swing, and is larger than in any former summer. The double service in Wall street was started on July 7, with the Rev. William Wilkinson preaching in front of the Custom House and the Rev. Nelson P. Dame in front of the National City Bank. In nine tents services are held each night, and in twenty-six shops they take place each noon. In Madison, Union, and Herald Squares day and night in Harlem and on the Bowery every night, meetings are held, at which speakers are laymen, often business men, who leave Wall street and other offices on appointed days and hours. The number of men attending each meeting up town averages about 150, while the number in the Wall street section runs 500 to 700, with 1,000 and more on some days. Follow up work from last year, is maintained and it is found that churches have as members not a few men who got their start at these out door and shop services. In the park, meetings tests have been made that show not above one man in four attending belongs to any church.

The number of Manhattan churches intending to remove from present locations is very great. The Intercession of Trinity parish will remove down Broadway three blocks to a new site in Trinity cemetery. The Redeemer in Harlem will, if it can sell out, go to Washington or University Heights. And St. Clement's, unable longer to stay in Third street, will seek a new site in Washington Square. The West Presbyterian church, involving a transaction of $1,500,000, will seek a family neighborhood and get out of St. Bartholomew's field on Fifth avenue and Madison avenue at Forty-second street. A Baptist church in the theatre district of Forty-second street will sell, and so will All Souls' Unitarian church, which is in Fourth avenue, opposite the Bishop's house. Altogether not less than $6,000,000 are involved in all of these changes. The reason for the changes is not failure, but shifts in population and the rebuilding of New York.

The Summer Sunday schedule of services went into effect last Sunday. The Rev. J. Stuart Holden, of London, had in St. Bartholomew's church, as many people as the church could hold—a repetition of last year. Services in the Cathedral crypt are discontinued, owing to the heat, save the early morning celebration, but the out door service at five, on the Cathedral grounds, behind the new deaconess house, are attended as last year, by numbers that are far greater than one would expect, considering the excessive heat.

Last Sunday, away down in Division street, just east of the Bowery and Chatham Square, was observed with a street service, the one hundredth anniversary of the establishment of the first Sunday School in New York City. Such record sounds strange, and yet it is true that for many years after the Church was planted in America, Bible schools did not become general. Even New York's first one was founded by two Baptist laymen, and Baptists took leading part in observing the anniversary. This coming fall there are to be additional anniversary services.

Many clergy changes have lately taken place, or will do so at an early date. St. John the Evangelist has elected the Rev. John A. Wade, assistant at All Angels', to be rector from September 15. St. Andrew's, Brewster, vacant for some time, has elected the Rev. John L. Lasher, assistant at St. Andrew's, Harlem,, and he begins next month. The Rev. J. H. Ivie, of St. Bartholomew's parish house has resigned and will take charge of St. Andrew's, Harlem, until the return of the rector from abroad, some time in the early fall. The Rev. E. M. H. Knapp has retired from San Salvatore chapel of the City Mission, to become assistant at the Incarnation, and he is succeeded by the Rev. Sisto Noce. The work is among Italians. St. George's has three new men, the Rev. Messrs. G. E. Norton, G. A. Cunningham and J. F. Scott.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Church Work Among the Jews—Resignation of an Organist—Vacation School—Bishop Mackay-Smith to Return for General Convention.

The Jewish Committee of the Clergy Missionary Association of the Diocese of Pennsylvania is doing its good work through its two missionaries, Max Green, M. D., and the Rev. Andrew Weinstein. The former has come to be well known the world over, by his book, "The Jewish Question and the Key to its Solution," which originally published in English, with quotations in Hebrew, has now been issued in Yiddish. The committee hopes soon to publish larger editions at even a lower price than the present one. Mr. Weinstein has been a Christian for forty years, and is a man of unusual linguistic powers. By his many tongues and great devotion he has helped the immigrants coming into the port of Philadelphia.

Word has been received from Bishop Mackay-Smith that his health is much improved and that he will sail for home on September 1, to be here in time for the opening of the General Convention, for his attendance upon the sessions of which he has already engaged quarters.

The Rev. Floyd W. Tomkins, S. T. D., and wife, have sailed to spend the summer in Europe. During July the services at his church, Holy Trinity, will be in charge of the Rev. Joseph L. Miller and the Rev. J. Alan Montgomery, S. T. D., in the morning, and the Rev. F. A. MacMillen each evening.

Mr. William Stansfield has resigned as organist and choirmaster of St. James' church, where he has been for thirteen years, and has brought the choir into a high state of efficiency.

The Rev. Wm. S. Neill, the untiring curate of the Church of the Holy Apostles, is spending his vacation, July, at Wildwood, New Jersey.

Beginning on July 5, the vacation school of the Church of the Holy Apostles', for boys and girls between the ages of five and fourteen, opened its summer sessions for the registered members of the Sunday School, and will continue until August 16. The school will be held daily except Saturday, from 9 to 12.

The Cooper Battalion will hold its annual encampment on the beach at Wildwood, New Jersey, for the week beginning July 16. The camp is to be named after the late Mr. George C. Thomas.

To fourteen feeble parishes, grants were made during the past year from the sustentation fund by the stewards, amounting to $4,200. Almost all the parishes that were asked to contribute to this fund have paid in their full amounts. One feature of this find is that the stewards secure their money in advance, so that payments may be promptly made. Appropriations have been made for the year ending May 1, 1911, to thirteen churches, aggregating $3,750.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Indians Have Sun Dance—Shoshoni Mission School.

Since June 20, all the Indians have stopped work on account of the Sun Dance, given by the Shoshonis. This is a religious and medical dance, in which participants fast from food and drink for three days. The Arapahoes have decided not to hold a similar dance this year. Two distinct tribes, the Arapahoes and the Shoshonis, live on the Reservation, the former being members of the Algonquin nation and relatives of the Cheyennes and Sioux; the latter, like the Bannocks of Idaho and the Piutes of Utah, being Snakes.

A number of Indians had been employed upon the government irrigation ditch, near Wind River, and Sunday afternoon services were conducted for them by Rev. Sherman Coolidge and Miss Briggs.

The Shoshoni Mission School, under the care of Rev. John Roberts, finished a successful year the last week in May. Four little Indians were baptized. Mr. Roberts is instructing an Indian who holds services in Shoshoni in his own tepee.

A Useful Work.

The Episcopal City Mission in Philadelphia is carrying on a spendid work for the uplift of converts. It plans to organize a committee of fifty business men, each of whom will consent to give employment to at least one prisoner released on parole. Mr. Clinton Rogers Woodruff, chairman of the City Mission Committee of the Church Club, will use his influence in organizing the committee. The Rev. R. Cresson McHenry, assistant superintendent of the Mission, says:

"A convict cannot be paroled by the prison authorities until they are assured that a position awaits him. At the present time there are a number of convicts who should be paroled, and who ought to be supporting their families, but they must remain in prison because business men hesitate to give them employment. The City Mission is seriously hampered by this employment problem."

Members of the Daughters of the King are active missionaries in local prisons. One of the most successful is Mrs. Francis M. Burch, wife of the late Rev. Mr. Burch, known as the "Prison Angel." Since her husband's death, one year ago, Mrs. Burch has carried on his work in the Eastern Penitentiary. She prepared several of the twenty-four male and four female convicts who received confirmation from Bishop Kinsman last week. The class was presented by the Rev. Mr.

McHenry, the Rev. T. William Davidson and the Rev. John R. Huggins.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

A Correction.

In the interest of accuracy, I write to correct some statements in the Central New York correspondence, published in your issue of July 3.

The parish of which I am rector, is New Berlin—not Harpursville—and it is the former which is engaged in building a parish house. Further, this was made possible not by the increased value of Wells-Fargo stock, but by straight-forward, generous, Christian giving on the part of a congregation, who used no catch-penny schemes, nor indirection of any sort. In fairness to them, this ought to be made plain.

Since we are remote from Diocesan centres, the mistakes above noted are not unnatural; and the Southern Churchman will be glad to have them rectified. WILSON E. TANNER.

A Ministry of Neary Half a Century.

The Rev. Seth Smith Chapin, a retired clergyman of the church, died at his home in St. John's, Michigan, June 30. The funeral was on Saturday, July 2, the Rev. William C. Hicks, rector of St. Paul's church, Lansing, and the Rev. Joseph T. Ewing, of St. John's, reading the service. Mr. Chapin was well along in his 90th year, having been born in Somers, Conn., Oct. 10, 1820. He was ordained in St. John's church, Hartford, Conn., by Bishop Brownwell, June 18, 1851. Prior to his ordination he was for some time part owner and publisher of the Chronicle of the Church, which paper finally passed into the hands of the Mallory's and was renamed The Churchman and published in New York.

His first charge was St. James', Poquetanuck, Conn., a few days more than fifty-nine years before the date of his death. In 1860 he accepted a call to Trinity, Marshall, Michigan, and the rest of his ministry was entirely in Michigan. He was retired in 1900, after an active ministry of forty-nine years. At the time of his death he was the third oldest in canonical residence in the Diocese of Chicago. Interment was made in the family lot in Mount Hope Cemetery, Lansing. The Bishop of the Diocese read the service at the grave, and five sons and one grandson of Mr. Chapin were pall bearers.

Mr. Chapin's ministry was faithful and effective. His life was an example and inspiration to many; and his death a passing in perfect peace to his reward—surrounded as he was by a large, affectionate and devoted family.

The Archdeaconry of North Louisiana met in Christ Memorial church, Mansfield, June 28-29. The convention sermon was preached by Archdeacon Carson, and "The Call of the Church" for men and means was helpfully discussed by the Rev. Sydney Dixon, the Rev. Charles Thorp and Mr. Thomas Chase. The Rev. Mr. Thorp was instituted as rector on St. Peter's Day, and at the evening service "The Church's Opportunity" was discussed from various standpoints by Judge E. W. Sutherlin, the Archdeacon, Mr. C. W. Flam, and the Rev. C. C. Kramer, of Marshall, Texas.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

St. James' Church, Richmond.

The St. James' church property, in Richmond, including church and the lot on which it stands, has been sold, upon most advantageous terms. It is anticipated by this congregation to erect a new church, at as early a day as practicable, on a lot recently purchased by the vestry at the corner of West Franklin and Birch streets.

The removal of this old church is a matter of much interest, not only to all Church people in Richmond, but in the Diocese of Virginia. The shifting of population and the growth of the city to the westward made it a step imperative for the welfare and continued usefulness of the church, and its new location will be such as to materially increase its field of usefulness and promote church extension and growth in the future.

It is expected that the new church will be completed within two years, until which time the old church will be occupied by the congregation.

The first record of the church tells of a meeting held in July, 1835, at which a committee was appointed to solicit subscriptions for a new church to be erected on Shockoe Hill. The lot on which the church now stands was purchased in July, 1835. The committee to solicit funds were to meet in November, 1835, but there is no record of any meeting being held until August, 1837, at which time Dr. Adam Empie was invited to visit Richmond and preach for the subscribers to the new church. The first recorded service was on Sunday, September 10, 1837, in the old Richmond Academy, on Eleventh street, between Broad and Marshall. After service, a meeting of the congregation elected the first vestry, and the church was named St. James'. The first vestry was, A. Dill, G. Persico, John Williams, Gen. Wm. Lambert, John C. McCabe, Dr. James Beale, and Alfred T. Harris. The building erected, to be used as a chapel until the church was ready, was occupied for service on November 5, 1837.

A communication was received on December 4, 1837, from the vestries of St. John's and the Monumental church, giving consent to the formation of a new congregation. In January, 1838, the plan of the church was agreed upon. The corner stone was laid April 2, 1838.

In May, 1839, application was made for admission into union with the Diocese, "the Convention," that year, being held in Norfolk. The church was consecrated June 23, 1839, by Bishop Moore.

Dr. Adam Empie served as rector until May 4, 1853. On June 2, Rev. G. D. Cummings was elected rector, and served until his resignation, December 4, 1854. On December 12, 1854, Rev. Joshua Peterkin was elected rector, but declined. He was again elected and on March 12, 1855, the vestry was informed of his acceptance, and he took charge in April, 1855, serving this congregation for thirty-seven years—how faithfully and efficiently is known of all. Even now, though dead, he yet speaketh, and his words do follow him. Because of the increasing infirmities of age and failing health of Dr. Peterkin, in October, 1890, Rev. John K. Mason was called as associate rector, and took up the work the first of December following. Dr. Peterkin's ministry terminated on March 7, 1892, with his death, and the Rev. John K. Mason succeeded him as rector. Dr. Mason resigned in February, 1896, to accept a call to St. Andrew's church, Louisville, surrendering the charge the following April. On July 7, 1896, the Rev. Wm. Meade Clark, then rector of St. George's church, Fredericksburg, was called and entered upon his work in St. James' church in September, 1896, serving faithfully and acceptably to the present time.

We trust that the future of this church will be even more marked in usefulness and its influence for good in the city of Richmond and the Diocese of Virginia.

The Revs. T. G. Dashiel, Henry A. Wise, George Peterkin, Robert A. Gibson, Edward Wall, H. B. Lee, James R. Winchester, George W. Dame, George Sutton, Preston Nash and Wm. J. Morton have served as assistant ministers.

Engagements of Bishop Lloyd for July and August.

July 5—Diocesan Missionary Society; 7 to 11—Bromfield parish; 15 to 17—Emmanuel parish; 18 to 20—Overwharton parish; 21 and 22—Trinity parish; 23 and 24—Green Springs parish.

August 2 to 4—Ware and Abingdon parishes; 5 to 7—Kingston parish; 13 and 14—Haymarket parish; 17 and 18—Wycliffe parish; 19—Clarke parish; 20 and 21—Cunningham and Greenway Court parishes; 26 to 31—St. James', Northam parish; St. James', Northam.

St. Paul's Memorial Church, University of Virginia.

Messrs. Conrad H. Goodwin and Edwin L. Goodwin, Jr., have just been appointed as special representatives of the movement to build a church in the neighborhood of the Uninversity of Virginia, to assist the Rev. Hugh M. McIlhany, Jr., minister in charge of that important work. These young gentlemen are both recent alumni of the University, the former having taken his Master of Arts degree only a month ago. During the remainder of the summer they will visit several of the towns annd cities of the State, soliciting subscriptions from all Church people who are accessible.

It is hoped that they will meet with a liberal response from all who are seen, as at least $50,000 will have to be secured in addition to the memorial building fund. Subscriptions made thus far have ranged from ten cents to five thousand dollars; so it will be seen that gifts large or small will be welcomed. Help is needed especially at this time, when efforts are being made to get the church building under way.

Memorial Trees Planted.

A very striking feature in connection with the celebration of the fiftieth anniversary of the consecration of Emmanuel church, Henrico county, on July 6, was the planting of trees in front of the Joseph Bryan Memorial parish house, by the Bishop of the Diocese, and by descendants and representatives of the rectors who have served God in the parish since its organization. These to be reminders of the good and the true, whose memories will ever be green in the lives of those who were blessed by their presence and example.

A bronze memorial tablet, commemorating the celebration of the 50th anniversary of the consecration of Emmanuel church, has been placed on the outside of the church, at the right of the front entrance. It is the gift of a communicant of the church. The inscription is as follows:

Emmanuel Church, Henrico Parish, Virginia. Consecrated July 6, 1860. This Tablet is Erected in Humble Gratitude to God for the Fifty Years of Unbroken Usefulness and Service with which He has Blessed this Church.

Hitherto the Lord Hath Helped Us.

The Rev. Thomas Semmes, rector of St. Andrew's church, Richmond, will conduct a parish mission in St. John's church, Warsaw, Richmond county, beginning July 24.

Bishop Gibson left last week with his family for his summer home at Orkney Springs, Va., where he will spend his vacation, and from which he will fill his appointments during the remainder of the time.

The church at Mineral City, Louisa county, now without a rector, is being temporarily supplied by the Rev. A. Vaughan Colston.

The Rev. C. C. Durkee, who was recently ordained deacon at the Virginia Theological Seminary, and who was assigned by the Bishop to work at Goresville and Belmont, in Loudoun county, has entered upon his duties, preaching at Belmont on July 10.

Seeking the Facts.

Seekers for information in public libraries often consult the librarian in preference to the encyclopedia, or in conjunction with it. The doubtful points they wish to settle are occasionally such as to surprise even that experienced person.

In a little branch library in one of the big cities, Mr. Rollin Lynde Hartt relates, two youths appeared one day, intent on discovering the last name of Queen Victoria. One of them thought he knew it already, but was willing to convince his comrade by encyclopedic authority. She was Mrs. Victoria Consort, he believed—"for didn't she marry Prince Consort?"

A young woman who not long ago spent a day in the library of a small city where her cousin was librarian, found much entertainment in helping her enlighten searchers for knowledge who found themselves helpless among books.

The first was an elderly woman, who, after spending some time at the open shelves, came to the desk with a distressed countenance to explain her troubles.

"I don't know what I'm going to do," she declared. "I'm to have a paper on Hamlet's mother before the literature class—and I've been through all the biographical dictionaries, and there isn't a Queen Gertrude to be found. Haven't you got a book that's all queens? Maybe she'd be in that."

She had scarcely departed, when in bounced two giggling schoolgirls, with note-books and pencils.

"Say!" one of them instantly hailed the librarian. "Are the Graces extra or included—I mean do they count with the Muses, or don't they? Is it three from nine leaves six, or nine and three is twelve? We've got to have a composition on the Muses, so it's important. Gracious, I hope they're subtracted and not added! Six horrid Muses are bad enough; I believe a dozen would give me nervous prostration!"

She was only half pleased to learn that the Graces did not count either way, and that she had only the Heavenly Nine to deal with.

The girls were still busy over the classical cyclopedia, when two small boys burst in, engaged in heated controversy.

"This feller," one of them explained contemptuously to the librarian, with a jerk of the thumb toward his comrade, "this feller says a crocodile and an alligator ain't the same, and I says they are—and if not, why? He don't know nothin'; he's just a chump!"

Delicately waiving the personal question, the dispenser of knowledge was able to convince the young naturalist that two saurians were not the same, and why; and peace was restored.—Youth's Companion.

The Feverish Hand.

It was a Monday morning, and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising bell. Others besides children get out of bad "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying!" Bridget would be cross, as it was rainy; there was a chance of company for lunch, so the parlor must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let the work go, and rest yourself—you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so standing by her bureau, she opened to the eighth chapter of Matthew and read these words: "And he touched her hand, and the fever left her; and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands—that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlor might be a little disordered—she must feel his touch! She knelt and whispered: "my strength (not yours, child) is sufficient. . . . As the day so shall thy strength be. . . . My yoke is easy (this yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition,) take my yoke upon you and learn of me. . . . You shall find rest."

The day was no brighter, the work had still to be done: but the fever had left her, and all day she sang, "This God is our God, my Lord and my God."

It is true that, when the friends came to lunch there had not been time to arrange the parlor, and no fancy dishes had been prepared for the table, but the hostess' heart was filled with love for them as members with her of Christ, and they went away hungering for such a realization of Him as they saw she had.

"Ah," said her husband, when he held her hand once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord (not hers), and would glorify Him. Later on, when the two sat together, she told who had cured her fever, and said, quietly, "I see that there is a more important ministry than my housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making as yours in too eager housekeeping."

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again and again to Christ that He may touch our hands, lest they be feverish, and so we cannot minister, in highest sense, to those about us.

The Blessing of Friends.

Friendship is a mutual enrichment. The steam refreshes the tree with its crystal waters, but the tree returns the favor by its cooling shade. Friends cannot go to each other empty handed. There is always something to give and something to get that the needs of each be supplied. It is a commerce of souls. In giving you are getting, and in getting you are giving, and both friends are enriched.

"For the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in —— garner, scattered,
Fill with gold the plain."

The friendship which is always receiving favors and conferring none, soon becomes weariness and profitless. Friendship has its obligations as well as its privileges. When our Lord said to his disciples, "I have called you friends; for all things that I have heard of my Father I have made known unto you," he would not let them rest in the thought that they had nothing to do but to receive. What they received as revelation was to be returned as life. And hence he added, "I have chosen you," as friends, "that you should go and bring forth fruit."

The friend who only makes the poor return of flattery is to be shunned. There is no such flatterer as is a man's self; and if his flattery is echoed from the soul of a friend, he may conclude that his friend's soul, which sends back his voice, is as empty as his own. One flatterer at a time is more than enough. He is one too many even for the best of men. Flattery is not an office of friendship.

One of the assumptions common to most men is that friendship can be maintained and flourished without culture. It is an assumption which leads to the disintegration of many a friendship. We forget that friendship is a flower, not a weed. It has to be tenderly cultivated and demands our best thought and care. We cannot do what we like to a friend, nor can we say to him what we like. Friendship demands chivalry, respect, reverence.

A Fearless Preacher.

On one occasion Peter Cartwright was preaching in a little Southern church, and denouncing sin in his usual vigorous manner. General Jackson walked in. Someone near the pulpit said in a low tone to the speaker, "General Jackson is here." "And who is General Jackson?" asked the fearless speaker. "If he doesn't repent of his sin, God will damn his soul as quick as though he were a Guinea Negro." The listeners feared that the general would be very angry, but, instead, he was pleased, and said, "If I had an army of such fearless men, I could be victorious in every attack."

The Unity of the Spirit.

The Church of Christ that He hath hallowed here
To be His house, is scattered far and near,
In north and south and east and west abroad;
And yet in earth and heaven, through Christ her Lord,
The Church is one.

One member knoweth not another here,
And yet their fellowship is true and near;
One is their Saviour, and their Father one,
One Spirit rules them, and among them none
Lives to himself.

They live to Him who bought them with His blood,
Baptized them with His Spirit pure and good,
And in true faith and ever-burning love
Their hearts and hopes ascend to seek above
The eternal Good.

O Spirit of the Lord, all life is Thine.
Now fill Thy Church with life and power divine,
That many children may be born to Thee,
And spread Thy knowledge like the boundless sea.

—A. G. Spangenberg, 1747.

Don't Break Down.

There would not be so many wornout, fagged-looking women if we learned early the value of that ounce of prevention. With most of us prevention is like thunder—it comes after the danger is past.

Perhaps you are one of the persons who never take any rest. You look on life as a race to be run, forgetting that the strongest runner goes slow until the finish. Are you charitable to every one but yourself, and look upon letting up in your mad race as shirking? Are you one of those misguided beings who think monotonous plodding is duty, and crush out young longings for an occasional social outing lest you fail in some chimerical duty?

If so, readjust things. Learn to look on these things as "that ounce of prevention" without which smash-ups are inevitable. It is continual plodding that not only makes life stale, but brings wrinkles and narrow minds.

It does us all good to run away from duty once in a while. Variety is not to be measured by the ounce in its preventive value.

Do you ever stop to think what a break-down means? How many of the coveted pleasures or longed-for rests could have been had for the doctor's hire? Occasionally flight from the grind is better than skilled specialists to keep one well, which is the sensible modern woman's reading of "that ounce of prevention."—New York Times.

The Albatross.

The albatross, that wanderer of the seas so often referred to in prose and poem, is nevertheless a stranger to the average person, and by some is even considered a myth. In Coleridge's "The Rime of the Ancient Mariner" the albatross plays a leading part, and one sorrows for the poor bird which, after following the ship for weeks, is pitilessly shot down by a mariner.

The albatross is the largest sea bird having the power of flight, and is closely allied to the gull, petrel, and Mother Carey's chicken. It has a tremendous stretch of wing, averaging from ten to twelve feet. The wings are, however, extremely narrow, being about nine inches in breadth. The body is about four feet in length, and the weight is from fifteen to eighteen pounds—a comparatively light weight when one considers the extreme length of wing. The albatross is possessed of a peculiar long, oddly shaped bill, which gives it a strange appearance. The nostrils open from round, horizontal tubes on each side of the bill, but at its base.

This great bird is generally met with in Southern seas, although it is occasionally seen on our Pacific Coast. On the Atlantic side it is rarely found as far north as Tampa Bay.

Its food consists of cuttlefish, jellyfish, and scraps thrown from passing ships. It is a greedy bird, and at times gorges itself to such an extent that it is unable to rise from the water.

Its power of flight is, however, the most remarkable thing about the albatross. It spends its life, with the exception of a few weeks given each year to nesting, entirely at sea, and is on the wing practically all the time. Furthermore, it does not progress by flapping its wings, as most birds do, but seems to soar at will, rarely, if ever, giving a stroke of the wing, seeming to need no impetus.—St. Nicholas.

Willing to Go Unpaid.

No one is more miserable than the person who always wants to be thanked. It is well to be doing things constantly for others, but such service is tainted and well-nigh ruined by selfishness when it is accompanied by an alert and unhindered request for gratitude. Nothing destroys the graciousness of our love and our life more surely than our making it evident that we look for thanks. And nothing adds more to the beauty of a service than to the entire absence of any desire for thanks. This is not easily accomplished. The desire for thanks is strong in most of us. Perhaps the devil keeps it there in order to nullify, as much as he can, the effectiveness of our service for others. But we can outdo him, if we will, by resolutely setting ourselves against this destroyer of our highest usefulness. When we have rendered a genuine service of unselfishness, let us not concern ourselves as to even knowing whether the one for whom we did it is thinking about us at all. We must not try to be thanked; we must not want to be thanked. We must turn squarely away from the whole idea of gratitude-getting—and the best way to do this is to busy ourselves over some new service for some one else. If thanks ever come our way, let us look on this as an undeserved evidence of God's love, not as payment for value given.—Sunday School Times.

Discipline to the Tongue.

I suppose that if we are to discipline the tongue, we must, first of all, endeavor to make real to ourselves the seriousness of speech. We should think about it day after day, until by God's grace we feel, as we have never felt before that our words are really a very large part of our moral life. For example, we should think of the suffering which has been inflicted on ourselves by careless and bitter words; of the injury which we know that such words have done to other men. We should think of words which have filled our imagination with foul shapes, that haunted us day by day, and refused to be banished; of words which have shaken our faith in God, and destroyed our comfort in his love.

We should think of words which have created unjust suspicions of the integrity or the sobriety of other men, and have led to the loss of the confidence of their employers and to the ruin of their families. We should think of the wretched whisperers who have quenched the love of wives for their husbands and of husbands for their wives. We should think of how we ourselves have been misled and involved in serious troubles by the careless and inaccuracy of the words of men whom we trusted. In every way that we can we should try to bring home to ourselves the truth that words which are lightly spoken may be a grave offense against justice and against character.

Our Neighbors.

The way of sanctified common sense is not to begin by giving tracts all around, but by showing a little human interest. Before you attempt to convert your neighbors, I would suggest your distributing pocketfuls of sweets to the groups of children as they come home in the afternoon from school. You will soon achieve notoriety! Do this for six months, and you will be able to talk about God to the veriest churl whom every one avoids. But be sure not to distribute sweets as a means of ingratiating yourself; that is mean, and people will soon see through it. Distribute them because you are a noble, happy, God-loving nature, and out of that same heart, when the times comes, will pour fountains of water of life.

Do you think that the Good Samaritan did only one memorable deed of mercy? It is not thinkable. That deed, on which the light of heaven has shone, as the dawn on an Alp, for eighteen hundred years, became possible because his life had been crowded with innumerable acts of modest and unobtrusive goodness. He had never been commended, and had hardly been noticed; he did not realize that he was building up the character of the good man, for whom "some one would even dare to die."

Those are our neighbors also whom we are continually meeting in the walks of daily life. The men who travel to the city by the same morning train, and frequently in the same carriage; the working girls who always catch the same train; the guard who travels with the train; the conductor who takes our coppers and punches our ticket; the newspaper man, who, as he sees us coming, whips out the paper we always read and hands it to us; the "coachee" on the box of the tallyho; the charwoman who cleans the office; the night watchman who guards the premises; the owner of the store next door; the clerk who frequents the same dining place, and made room the other day for us to get a seat—all these are neighbors, and it is good for us and them if we will unbend a little and exchange comparisons of the weather, the temperature, or the state of the streets.—Rev. F. B. Meyer.

Imperial giving is not measured by purse, but by the heart. Some men have gained a reputation in the world by the magnitude of their gifts. They are commonly spoken of as "great givers." But who says so? The greatest giving upon which we have the divine mind is that of a woman who gave two mites. It is time churches especially came to their senses in this matter of estimating gifts. For the great work of the world and the kingdom is not going to be done by a few huge gifts, tagged with the giver's name, but by the steady, systematic offerings, out of grateful, humble hearts, from a host of faithful people. It is not in the power of the richest man on earth to pay the bills of organized Christianity for a single year.—W. T. Ellis.

Family Department.

Wings of a Dove.

At sunset, when the rosy light was dying,
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

"Pilgrim of air!" I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
And find my rest."

But when the dusk of filmy veil was weaving,
Back came the dove to seek her nest
Deep in the forest, where her mate was grieving—
There was true rest.

Peace, heart of mine! no longer sigh to wander:
Lose not thy life in fruitless quest;
There are no happy islands over yonder:
Come home and rest.

—Henry Van Dyke.

Character in Work.

By the Rev. Wm. Wilberforce Newton, D. D.

The subject of the importance of Sunday School work is, after all, the subject of returning to our Lord's command, "Feed my lambs," by whatever method of instruction and education the local authorities of our Church ordain, permit or command.

And now let me turn and press home upon you all the fact, that after all they may say about it, this subject of the importance of Sunday School work is not a question of theory, method, philosophy, precedent or custom; it is simply the problem of being strong and true with ourselves. The poor workman invariably blames his tools, and the journeyman mechanic wishes he was in the master's place. Let us not follow their example. Let us not be like them. We may have all the tools at our command, and yet fail ingloriously, while the true artist, like the boy Benjamin West with a paint brush made of the house-cat's fur, may succeed over every obstacle.

When Bishop Brooks was rector of Trinity church, Boston, in making an address upon a certain occasion, he said: "The simplest of all causes of failure in every department of life is mere unfaithfulness, the fact of men's not doing their best with the powers God has given them. I think that it is hard to believe how common this trouble, underlying all troubles, is in men's lives. You watch the career of some man who does not seem to succeed. You know his piety, you recognize his intelligence, you make all kinds of elaborate theories about what there is in his peculiar character that unfits him for effectiveness. But when you come to know the habits of his life, all your fine show of pity scatters, as you learn that whatever other hindrances there may be, the hindrance that lies uppermost of all is that the man is not doing his best." And this leads me to speak about the way in which it is possible for us to become good workmen and to avoid the superficial life.

The present age is one which is demanding upon every hand the specialist and the expert. Life to-day in its best and most vigorous expression is setting its face against mere amateurship.

The amateur poet, writer, artist, musician and preacher, no matter how delightful a character he may have been in the days of Boswell's Johnson or Pepys' diary is not tolerated to-day.

We are witnessing at every turn to-day the passing of the Cranford idea in parish work, that world of misty, hazy dilettanteism and parochial commonplace. The present is an age of science and induction, of struggle and of solid growth in industries. It is an age of the strike and the boycott, of struggle for survival and of very radical outlooks upon life. There is no room for the idler to-day in life, no matter how attractive his idleness may be. It is an age of busy bees and toiling ants; chirruping grasshoppers and volatile butterflies cannot long survive nature's frost, which is predestined to destroy them. The danger of the superficial life is the one great danger which besets us all, because life to-day is so complex that we want a great variety of things and finally fail to want any one thing wholly and with all our soul. The life that is nothing more than a pleasant social song is not the life that will be a success to-day. A strong will is required of all those who would be a present power. A man or woman to be a success may have accomplishments and real attractions, but above everything else there must be a positive and decided vocation. And the one element which turns the balance towards success or failure is the element of reality or superficialness in the makeup of our nature.

Now then—and here is the heart and core of our subject to-day—the importance of all work consists in the necessity of being a good worker, and the problem of being a good workman is the problem of the struggle of a resolute nature to do faithfully its very best all the time. And this struggle is a lifelong fight with two great obstacles.

One of these obstacles is the conscious or unconscious opposition of our superficial nature. The one great temptation which comes home to us all, as we grow older in life, is to be weak and superficial with ourselves. We expect great things from others; we freely criticize them and show right and left our own superior judgment. But when we get down to it, we are content to let an average sort of respectability answer, "here" to the roll-call of our duties, where once nothing but our ideal best would dare to suffice. We do not do the best with ourselves, and that is why we fail to be what we could be, or ought to be, or might be if we had some supreme occasion given to us in which to bring our hidden powers out. There is failure, decay and death in this triumph of our lower nature. The revolt which goes on within us between our governing and our governed powers will surely end in the enthronement of that which should be the lower portion of our nature, unless we fight resolutely this strong tendency within us to be content with the mere amateur side of life. It is with us in all true life as it is in all true art: the evidence of impulse must preponderate over that of preparation. What do we care for an artist's preparation, for his colors, palettes, brushes and text-books? What do we care for the writer's erudition? What do we listen for in a sermon most of all? Is it the endless reverberation of bygone disputes we want to hear, or is it not rather that with artist, writer and preacher we want to see the impulse of a power which asserts itself by its own force? It is not the preparation we care for; it is solely and alone the impulse of the man struggling to express the truth that we are interested in. So then it becomes clear to us in this fight which we daily wage with our weak and superficial self, that the first great opposition which comes to us all in our efforts to do a brave and honest work comes from our own weak self. It is impulse which we need, as time goes on, not method, not tools, not preparation. Motives fail; life passes on and passes out; ideals disappear; the struggle tires us and the words of the old song of other days come home to us all:

"I am weary with rowing, with rowing, with rowing,
Let me drop with the stream to the sea."

To be light where so much is light around us: to be light when our ancestors have given us as our inheritance so much of their folly and frippery; to be light when nature at times, as on some perfect day in June, beguiles us from office stool and stint of work, and our capacity for temptation is like the capacity of a dry sponge for a bowl of water—surely this is very familiar ground to us all as we take an inventory of all that we actually possess. And so it comes to pass that it is to our impulses we learn to look for the knowledge of our true standing ground. If our impulse to be brave and pure and true and strong disappears, we are always upon dangerous ground until this same impulse reasserts itself. For this is one of those easy-going moments of life that the superficial self gets possession of the throne, and then the work of dislodging the usurper is always a difficult one.

The other opposition which we meet with in this fight of a resolute nature with itself, to be a good workman, is the opposition of the many activities we find about us in the form of what we call society to-day.

It is Dr. Oliver Wendell Holmes, in one place in his "Autocrat of the Breakfast Table," who says that society is continually striving to crush out the individuality of life by guiding the many sides of our complex nature to one uniform and conventional standard. Society has come to be a vast and complicated machine, there is something absolutely metallic about it; and the way in which it works in the matter of influencing men and women, is first of all to subordinate them to its own inexorable demand for submersion of will and uniformity of standard. "I believe," writes Janet Carlyle in one of her letters to her husband, "I am heartily sorry for these girls in this absurd, indolent way of sailing down the stream of life. How grateful I ought to be to you for rescuing me out of the sphere of young ladyhood."

If, then, in our everyday life we feel this opposition of society to our own individualism; if we are conscious of the crushing, extinguishing power of this ongoing chariot of conventionality, how much more shall we feel this opposition of society in our religious life and in the work we do in the various departments of the Church. If it is hard for us to oppose our own will, bent upon pleasure and self-seeking, how much harder is it to oppose the ten thousand wills of those about us in that aggregated form of power which we call society, when it so coyly whispers to us and says, "Do not trouble yourself to be good; do not trouble yourself to be strong. Above all things else, be interesting, and we will pet

you, and burn incense to you, and will make you our spoiled darling."

My friends, who that knows the delights of social pleasures, who that realizes the mental intoxication there is in giving oneself up unreservedly into the hands of one's friends, does not feel and recognize this chronic and persistent attempt which society makes upon us all to be superficial and to live the life of the mere amateur. Our own sweet will becomes reinforced by the wills of those about us, and the standard of duty and of struggle and of hard compulsion becomes draped and veiled by the light gossamer of mere inclination, and in this way the superficial life draws on us apace and nails our better self to the floor of this our marked brief life as the hammer and nail of the wife of Heber, the Kenite, fastened the confiding Sisera to the ground.

What is it, then, which makes success in Christian character and in every form of work to-day?

I have willed to be practical to-day and have purposely turned aside from the consideration of plans and theories and schemes and methods and tools and have brought this subject straight to the gates of our beseiged human nature.

I answer, success comes to us in our character and in our work simply by the resolute and persistent overcoming of these two strong oppositions, self will and the world's will, by the convincing authority of our higher moral life. God is in man quite as conspicuously as the devil is, or as our own foolishness is, and so long as he is in the field the fight must of necessity go on. "The chariots of God are twenty thousand and the Lord is among them as in the Holy place of Sinai."

Between Society's amateur and God's worker, a great gulf is fixed, but the span of our human nature finds each of those extremes. Here, then, is our cure:

Put blood into our work; put impulse into our routine; put life into our existence; put character into our life; put God into our character; put Jesus Christ into each day"s work. Never forget Him, never be apart from Him, and the life which you live will be His life, and thus with His life touching your life you never can go astray. You cannot help being a power.

Waverly, Mass.

The Other Side of the Wall.

The story is told of a woman who had a rare rosebush. She watched and worked over it for weeks, but saw no results of her labor. One day she found a crevice in the wall near the bush, and running through the crevice was a tiny shoot of her rosebush. She went to the other side of the wall, and there she found her roses blooming in all their splendid beauty. Some of us have to work on, year after year, seeing no results of our labor. To such comes this message: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall." There is no such thing as wasted time or labor if we are serving Christ.—Great Thoughts.

"The two noblest things are sweetness and light," said Swift. He had in mind moral and spiritual blessings, of course, not material. Yet some one has undertaken to compute the cost of the latter to the people of America He declares that the annual sales of candy in the United States amount to about half a billion dollars, and that for illumination in different forms the same sum is spent.

On the Promise.

Kneel on the promise, child!
Low at thy Father's feet;
Only a promise can give thee hope,
At the holy mercy seat.
Kneel on the promise, and then, looking up,
Wait till thy Father shall fill thy pure cup.

Stand on the promise, child!
Firm as the throne of God:
Strong will thy step and thy progress be
If the promise path is trod.
Stand on the promise! should all things give way,
Grounded, unmoved, in the wild flooding day.

Wait on the promise, child!
Patient, until thy flower
Peeps from the chink in its riven side,
All fair in the summer hour.
Drink of the fountain that flows from its rift.
And rest till God giveth the goodly gift.

Fight on the promise, child!
Run not away in fear,
Then, should the foeman against thee press,
Hide in the refuge near.
Fight on the promise—on God ever call:
The promise will heal every wound shouldst thou fall.

Die on the promise, child!
If ever thou hast to die,
Then in the rock of God's promise sleep,
Where the faithful fathers lie.
Till the rock shall rend, and God's chosen first,
From the rock in the resurrection burst.

—William Luff, in American Messenger.

Suffering Perfectly.

To suffer is the high privilege of everyone. To escape from this privilege is the passion and purpose of weaker souls who do not know what suffering means. To suffer is to bear up, to carry the burden given to us to carry, without shirking. Its essence is not in pain as an affliction, a scourge, but in the bearing of pain as a challenge to courage and endurance.

Suffering in the truest sense cannot fairly be pictured by a crushed and baffled pain-smitten wreck of a man, but rather by the vision of a form erect and competent, sturdily set up for the lifting of loads and the carrying of cares, pushing on enduringly as conqueror and not as captive. To suffer is to bear up into the teeth of things, painfully if need be, but with no unstringing of fiber, no liquefying of the bones, no shuddering lapse, into a mere quiver of aches and pains.

Suffering is not the debased and trivial thing that we count it, when it spells to us nothing higher than painful sensations. In this true meaning, suffering is not what we feel in the sensitive nerves of body or spirit, but the up-bearing by which we meet the painful and the burdensome. The word is made up of two Latin words, sub—under, and fero—carry, or bear, which when taken together have the significance of bearing up from under as when one carries a burden. It is therefore a word the emphasis of which is altogether on the way by which we meet, or carry, the burden, rather than on the pain or stress caused by the burden.

And when we place the emphasis where it belongs, when we count it a joy to be pushing on with our shoulders under the load, when we must throw all our powers into severest action until the doing hurts,—then we begin to catch the meaning of suffering as a privilege in the school of character.

For this root-meaning of suffering by no means takes away its hardness, or shifts it over into the group of popular objects of mild and amiable desire. To bear up is a terrible, severe gymnastic for body and soul. To suffer as nobly and as thoroughly as we know how is an achievement of no mean proportions. It is less taxing to the fiber of character to drop back into the commonplace "suffering" which reposes on the sympathy of friends, and awakens a brooding and comfortable self-pity. To bear up, and to do it hourly, daily, endlessly; to bear up under a weight of sorrow, and chagrin, and sense of failure; to do the thing we must do, whether we feel like it or not—all this has its part in the up-bearing of body and spirit that suffering implies. The hardness does not disappear, but works out its mission in a character better fitted to endure hardness to the very end.

Every true life is the story of achievement in suffering, in bearing up. It is the glory of every such life that it meets its obligations sturdily, bears its burdens with steady gains in poise and deep serenity of soul, and makes no compromise with the thing that is hard to do or to bear. Even the sickening sense of failure, reaching for the very heart of us with its choking death-grip on the springs of life, cannot master the man who will suffer courageously, who will bear up under the consciousness of his own shortcomings, in the unswerving purpose and trust of a soul that dares to be disciplined by unbearing. The ocean derelict, down by the head, with decks awash, and pounded and tossed and buffeted up and down the seven seas, is not in the likeness of the soul that knows how to bear up under a sense of failure. That soul is the liner laboring up the slope of the world, staggering under the tons of tumbling seas that bury her for the moment, and leaping out of the smother, under the irresistible drive of her forty-thousand horsepower, to hold her course to port. To suffer under a sense of failure is not to become swamped in failure, but to push on and up and out of the weight of past failures into buoyancy and progress straight through the buffetings we are sure to encounter.

When disappointment comes, when the cherished hope fades, it is then, too, that we need to read suffering aright. Not the pain of it, but the up-bearing under it, ought to be in our thought. The sermon we meant to preach, when we had the clear vision alone with God, was not the one that the people heard from the pulpit; the business plan that looked so well on paper, and that was so carefully worked out, did not result in practise as it did in prospect; the dinner so carefully arranged for the guest of honor did not come through wholly unscathed; the dream of a college course was changed by new obligations to the drudgery of the store. In all these issues of life, none of them trivial to the responsible actor in them, the bearing-up under disappointment is a duty and a discipline. Some are embittered by such dashing of their hopes, and some grow surly and ill-natured and cynical. But those who understand the uplift of suffering come triumphantly out of such experiences by up-bearing in them.

Those who do not know suffering in its real essence can do but little to help others. So many of us who know what pain is might be immensely more useful to others who know pain, if we could grasp the meaning of suffering, and accept its disciplinary work in us. It is not enough, in helping others, to have had pain, and illness, and sorrow, and to say so in an attempt at sympathy. For sympathy is "suffering with" —bearing up with others, as we would if we should put our shoulder under a load too heavy for a fellow-traveler on the road, and bear up with him. And unless we do better than recount our pains and our sorrows in our effort to help others, thinking thereby to relieve the hurt by the information of

another's pain, we simply add to the story of the world's grief, which has no real cheer in it for any sufferer. But if we can enter understandingly into another's distress, and help him to bear it by emphasizing the blessings of upbearing as we have known them, we have sympathized, suffered with, upborne with him in his hour of trial.

The pathos of the failing companionship in Gethsemane was in the word "with." Could ye not enter understandingly into my agony, be with me in it, share it with me for just a little while, and with me bear up the burden? The utter loneliness of Jesus among his chosen friends is painfully clear in that hour of his need. And it may be that loneliness has gripped the soul of one who is counting upon you, because you never do enter fully into the up-bearing of his burdens with him, suffering with him for even a little while.

There are some of us who lose great opportunities because we sit lost in contemplation of what we call the mystery of suffering in the world. There is no mystery about it. All life is a struggle against death. Nothing lives without fighting for life. And suffering is nothing more than the meeting, with upstraining muscles, the onset in the life we live. Pain chrushes unless it is up-borne. Disappointment embitters unless we bear up under it. Failure breeds failure unless we refuse to have it so, in God-reliant courage and upbearing in all our being. Suffering is not a mystery, but a means. By it we survive. Without it we wither.

And in the up-bearing under burdens we are limited to this life. If we are to suffer with others for their uplifting, or alone, as a child of God in his sure keeping, it must be accomplished here. It is this thought that Ugo Bassi set forth in his "Sermon in the Hospital," and the truth of it is a back-ground against which the solemn glory of the achievement of suffering shines forth upon all life.

"One thought has often stayed by me
In the night-watches, which has brought at least
The patience for the hour, and made the pain
No more a burden which I groaned to leave,
But something precious which I feared to lose.
* * * * * * * * *
But if, impatient, thou let slip thy cross,
Thou wilt not find it in this world again,
Nor in another; here, and here alone,
Is given thee to suffer for God's sake.
In other worlds we shall more perfectly
Serve Him and love Him, praise Him, work for Him,
Grow near and nearer Him with all delight;
But then we shall not any more be called
To suffer, which is our appointment here.
Canst thou not suffer then one hour,—or two?
If He should call thee from thy cross today,
Saying, It is finished!—that hard cross of thine
From which thou prayest for deliverance.
Thinkest thou not some passion of regret
Would overcome thee? Thou wouldst say, 'So soon?
Let me go back and suffer yet awhile
More patiently;—I have not yet praised God.
All pain is done with.' Whenso'er it comes
That summons that we look for, it will seem
Soon, yet too soon. Let us take heed in time
That God may now be glorified in us;
And while we suffer, let us set our souls
To suffer perfectly; since this alone,
The suffering, which is this world's special grace,
May here be perfected and left behind."

—S. S. Times.

O you, who think you know that God is merciful because of the mercy which He has shown to you, be sure there is a richness in your truth which you have not reached yet, which you will never reach until you let Him make your life the interpreter of His goodness to some other soul!—Phillips Brooks.

Going Home to Jesus.

I am going home to Jesus,
Open wide are pearly gates,
Angel watchers now are standing
With my Saviour there who waits.

I am going home to Jesus,
O, how sweet with Him to be,
I am willing—I am going
Home to meet Him, saved and free.

Free from guilt and all its curses,
Free from sin whose sting is woe,
Free from all life's searing sorrows,
Free from death, our mortal foe.

Oh, my soul, how glad for knowing
Death will soon be overpast,
With my Savour's love to woo me
I shall overcome at last.

Bravely then I journey homeward,
Till my feet shall tread the shore,
Faith shall have a glorious triumph—
Home with Jesus evermore.

—W. Francis Berger, A. M.

The Nasturtiums' Sermon.

Humphrey Corners was not a very pleasant place in which to live, and this was partly because the men of the town failed to elect health officers whose business it should be to have the town kept sweet and clean. The women of Humphrey Corners were also partly to blame, however, because they were careless about where they disposed of old rubbish, bottles and tins and broken crockery, sometimes allowing them to accumulate in their own yards, and sometimes adding such things to a great heap of trash that daily became larger—a dreadful "eyesore," as the minister called it, whenever he looked out of his study window and saw it, as he had to see it, for it was on the main street, almost directly opposite the parsonage.

But one day in the spring, Lorna Comee had a real inspiration, and that very afternoon called a meeting of all the boys and girls, and the idea which she laid before them was so unusual that it "took" at once without much arguing. Accordingly, the next morning every boy in the "Juniors" presented himself at the dump almost as soon as it was light. They wheeled soil from a vacant lot near by, and threw it on the pile of broken crockery; not enough to hide the crockery, oh no! but enough to satisfy the girls who had suggested this work. And then they dug up the hard earth around the edges of the refuse heap, after which they concluded it was about time to go home for breakfast.

The next morning it was the girls who slipped out of their beds before others in their families were awake. They had been busy in the afternoon before, however, begging seed from their friends, and these they now threw by handfuls here and there among the broken crockery. Some of the seeds, moreover, they planted carefully in the earth which the boys had dug up around the dump.

I really don't think that anyone noticed that anything unusual was being done, unless possibly the minister, who was always an early riser, may have seen the children at work; but at any rate he said nothing, and the boys and girls waited (im)patiently for results.

And then one day the seeds began to push their way through the earth. At first nobody but the Juniors noticed anything about it, but when at last the little plants began to climb over the pile of refuse, the secret was out: somebody had been planting nasturtiums around, and in the center of the dump-heap.

Of course, the children had to tell then, and the very next Sunday the minister preached a sermon on patriotism, taking as his text the words found in Nehemiah, "over against his own house."

"In the language of flowers," he said in conclusion, "the meaning of a nasturtium is patriotism, and I think the children have set us older folk an example which we must follow. Like the people of Nehemiah's day, all the childern 'had a mind to work' and they covered the disagreeable and unpleasant things with beauty, because they love their town too well to have things disgrace the town. But patriotism will not flourish in Humphrey Corners unless we do as the Juniors have done—unless we work in the dirt, and work hard. Let us every one get right to work over against his own house, and make this a clean town."

And they did.—Bertha Burnham Barlett in S. S. Times.

At Whose Home?

A beautiful little canary came flying by and settled down on a branch of the honey-suckle. "I'm so tired," he said. "I haven't found a really happy home yet. I'm quite sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came round the corner of the porch, limping and crying, for a boy was running after him, striking him cruelly with a big stick.

"O! O!" said the bird, and away he flew. "I couldn't stay here. That boy would surely be unkind to me." And he flew to a window sill of a fine stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and, peeping in, he saw two little sisters quarreling over a doll.

"Let go! That's my doll! No, you shan't have it! I want to play with it;" and in the struggle, the poor little doll was pulled to pieces.

"Dear! O dear!" chirped the poor little bird. "They might try to do that to me. I don't want to live here."

On he flew, from home to home, finding unkindness so often that at last he sank down, worn out, on to a porch to die, his poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you poor little thing! O, mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him!"

"Very well, dear, you may. Now go and feed him."

And the ittle canary found happiness and kindness at last, and sang and made the little child happy for being so good to him.

Do you suppose any little birds would have to fly away sorrowfully from your home?

Any one who was familiar with the appearance of the Niagara Falls before the present power installations were built and opened, can settle the question as to whether the appearance of the falls has been affected, by the simple expedient of going to see for himself. Small though the total amount of water taken for power purposes, in proportion to the total amount passing over the falls, may be, it has been sufficient to cause the shallower portions of the overflow at the edges of the falls to become entirely dry, thereby greatly reducing the total length of the crest line.—Scientific American.

Children's Department.

Happy Comrades.

When Donald and his grandpa go out to take a walk,
They have no end of jollity and confidential talk;
They have so much in common and they never disagree,
Though Donald's only five years old, and grandpa seventy-three.

They visit first the barnyard to see the cows and sheep,
Though stopping at the pigsty to take a hasty peep;
They see the fluffy chickens, the goslings, and the hens,
And watch the turkey-gobbler as he struts along the fence.

They go to see the kittens in a barrel in the shed,
And they hear the rooster crowing in the hayloft overhead;
And the startled guineas cackle as the visitors appear,
And the cross old gander hisses when the couple get too near.

Then hand in hand they wander off adown the dusty street,
Between two rows of maples where the spreading branches meet;
A robin nods a welcome as the jolly people pass,
And a hoptoad jumps and tumbles to the shelter of the grass.

In the bushes by the roadside they hear the catbird call,
And a frightened chipmunk scurries in his hole within the wall.
They get some pussywillows in a hollow by the brook,
And they watch the minnows swimming in a little sheltered nook.

Then trudging slowly homeward, they end their jolly walk,
Wits happy shouts and laughter, and confidential talk.
They have so much in common and they never disagree,
Though Donald's only five years old, and grandpa seventy-three.

—E. H. Phelps, in Young Evangelist.

Boys and Girls in China.

A boy in China is welcome from the moment he comes into the world. When he is three days old, so Adele Fields tells us, all his father's and mother's relations send him presents of pork, eggs and vermicelli. One-half of these presents is by custom accepted, the other half sent back to the givers. Meanwhile, the boy's maternal grandmother is making ready an ornamental centrepiece, so to speak, of a peculiar kind. She takes a pot with a spout, and puts in it a pound of pork and a dozen hard-boiled eggs, taken out of their shells. She wraps the pot in red, for joy, and sticks a branch of pomegranate in the spout. Then she sets it in the centre of a large, flat basket, and piles round it a hundred ducks' eggs and a hundred hens' eggs, all uncooked —but not necessarily fresh, for the Chinese prefer eggs, often, of ancient date and flavor to the tasteless, new-laid variety. This present is solemnly carried to the baby boy, and then his grandmother goes home to get another ready, which is to be presented when he is a month old.

This second offering to every boy baby is far more elaborate and varied than the first. It comprises at least four jars of bean catsup, one jar of confectionery, one jar of pastry, one of sugar and one of dried fruit. These are for his nurse and parents. Then comes a primer, an inkstand, two pens and two cakes of ink, ready for his future schooling. Five hats, twelve sorts of garments, and two scarfs in which to sling him over his mother's back, are added, besides two razors, two rolls of cotton and two eggs colored red.

These last are used immediately in necessary ceremonies. First, the baby's round little head is shaved in spots. Every tuft of black hair left, the gossips believe, stands for one trunk that his future bride will bring him, filled with her trousseau; so the more spots left the better, and his tiny poll is tufted to the limit. The two cotton rolls are next used to sponge it off, and then the two red eggs are rubbed over it, their shells removed, and they are cut in small pieces, most carefully, with a thread, and the pieces put into a bowl. All the relatives on both sides are gathered to witness these ceremonies, and all the children of the neighbors are invited in. Each one eats a piece of the egg out of the bowl, so it will be seen why the pieces must be very small, or the two eggs would never go round. This eating of the eggs means a pledge of kindness to the boy by each partaker, and an expression of love for him, and so he starts amid family and neighborly joy. At the birth of a girl no such festivities take place, and disappointment reigns in the home.

As the boy grows he enters into many games and sports. The girl has her play, too, but not with dolls—no, indeed. Very few Chinese girls know what dolls are. Balls and marbles are what they play with, tossing them up, and keeping several in the air at once. All the toys, really, are those of the boys, but the girls learn to play with them, too, after their own fashion. Girls can play at battledore and shuttlecock, and engage in various games. But only a boy can fly a kite.

Some Chinese games for children are quaint and pretty. The "waterwheel," for instance, is played by forming a good-sized circle of children, facing inward. Two of the children raise their clasped hands to form an arch, and those just opposite them in the circle pass under the arch, forcing the rest of the circle through after them, without even unclasping hands. The circle, having all passed through, find themselves in a circle still, but facing outward. Those who first passed under the arch now make an arch of their arms, and those opposite pass under, until the circle is reversed again and faces inward once more. All the while the children are singing a little song about a creaking wheel in the babbling water, and the whole effect is very pretty.

Another game is the "centipede." The children join hands, the tallest at the head, the others ranged in order of height down to the smallest one. Each child then puts his head under the arm that is nearest his taller neighbor, and the line follows the leader, blindly, turning and twisting, indeed, very like a distracted centipede.

"Turning the wheel" is a game that requires a smooth, round jar or stone, on a solid surface, as the hub of the wheel. On this stone stand four or five children, close together, to represent the spokes. Four or five others, standing on the ground, are the felloes. The spokes and felloes join hands, the felloes walk around, marching in step, and the wheel turns, revolving on the hub. Our "Puss in the Corner" is called by Chinese children, "The Water Demon Seeking a Den," and is played exactly as American children play it, and "Cat's Cradle" is also familiar to all Chinese boys and girls, but is called "Sawing Wood."

Only the boys go to school. About one girl in a thousand learns to read, because her father or brother makes a pet of her and teaches her. There is no public-school system in China, even for boys. Any man who has a son to educate is likely to make himself a school trustee, on his own recognizance. He goes round among his neighbors, and gets others who have sons to agree to pay a teacher for ten or twenty boys. The trustee provides the schoolroom, and becomes responsible for the payment of the salary, and for rice, fuel, tea, tobacco and paper enough to keep the teacher alive and at work. An old ancestral temple often is used as a schoolhouse. On a temporary altar, on the opening day of school, are placed candles, incense, three cups of tea and some molasses candy. On the wall above is a sheet of paper on which the teacher has written the name of Confucius.

To this name of Confucius obeisance is made by all the pupils, and the teacher prays, bowing his forehead to the floor, and informing Confucius of the day, month and year in which school is opened. "O greatest and holiest of sages!" he implores, "bless these thy disciples. Open their understanding, and make it easy for them to learn. When they write, make their wrists flexible as willow withes. When they recite, make their words to flow like water in a mountain brook. Help them to compose both in prose and verse and to attain literary degrees." This is thrice repeated, while the boys bow and kneel. Then the teacher drinks the tea, and the boys take the molasses candy home to their relatives and friends. After this, school keeps on, more or less, for eleven months of the year. The teacher takes a vacation every now and then, to go to his native place, whenever there is a festival there, or a funeral in his clan, or a wedding, or any other ceremony of family importance. The pupils also get vacations in the same fashion.

The girls, all this time, are learning at home how to spin, weave, embroider and cook. The more a girl knows, the better her chances as a wife will be; for she will have to please her mother-in-law as her first duty in her new home. Married she must be, and married early. She cannot marry in her own clan, either, nor will she ever see her husband before her wedding day. Some mothers, anxious for happiness for their sons, secure a girl baby from some other clan, and bring her up themselves in their own households. In most cases, however, the girl goes among strangers, who have never seen her, nor she them. No wonder that each girl spends the weeks before her wedding in melancholy, and that some allude to their coming life as if it were their death.

Poor girls! poor China! Yet a different day is coming, a day of mission schools for girls, of Christian training for boys, a day of new ideals and transformed homes. The children of the new China will have a chance in the world, for wherever Christianity comes, the children's feet are set in new paths of hope, toward new goals of progress.—Barbara Griffiths in S. S. Visitor.

Ask with confidence and humility.
Seek with care and application.
Knock with earnestness and perseverance.

A Grove of Trees.

It bears a good, and not a small nut;
This mighty tree we call the ******.

In southern lands, mid spice and balm,
We find the tall and plumy ****.

The ocean's bound, no eye can reach;
Its sandy margin is the *****

One hundred thousand pounds; this sum
The English people call a ****.

When oaks turn brown, though green they were,
In fadeless verdure stands the ***

Your cloak of bark about your stem lock,
And wave your fairy cones, O *******.

We see two trees together there;
But one of that kind is a ****.

If you are hungry, come and dine;
We'll eat a pie beneath the ****.

Now who will risk a scratched and raw paw,
To get some fruit from off that ******.

Take up the basket here, and march;
Our paths turns off beside this *****.

—Arboret, in Congregation of Christian World.

Mother Goose.

That was her real name, and not a fictitious one, as many people believe. Elizabeth Foster was born in Charlestown, Mass., a town near Boston, in 1665.

Her family being Puritans, she was reared as other little maidens then were, "to be industrious." She was also taught to cook and sew and spin. On Sundays she went to the meeting house and sat demurely quiet through the long sermon, and on week days went to the free school and learned to read, write and count.

Little Elizabeth was, nevertheless, a mirth-loving child and greatly beloved by her playmates. Some of her rhymes are sly little jokes. You remember she tells us that

"Dr. Foster went to Gloucester
In a shower of rain:
He stepped in a puddle
Up to his middle,
And he never went that way again."

Dr. Foster was evidently some member of her family, her uncle, perhaps, whom the saucy Elizabeth was poking fun at.

History does not tell us how early she began to produce her little rhymes.

At the age of twenty-seven she was wooed by a widower named Isaac Goose, who had ten little motherless goslings.

Her family, and indeed Elizabeth herself, opposed the match, but at length her kind heart was softened by the pitiful plight of Father Goose and his little goslings, and she finally married him.

Then six children of her own were added to the number, making sixteen in all.

No wonder poor Mother Goose tells us that "she had so many children she did not know what to do."

She probably sung them to sleep at night to "Rock-a-bye, baby, on the tree top," or to "Bye-o-baby bunting, father's gone a-hunting," and on wash days they merrily rubbed to "Rub-a-dub-dub, three maids in a tub."

When Joshua and Gilfillian took the pails and went to the top of the hill behind the house for water and disaster befell them, she probably made them laugh, even while the tears stood in their eyes and they were being plastered up with vinegar and brown paper, by singing, "Jack and Jill went up the hill."

She also put into rhymes the tragedies that occurred in the neighborhood, telling of the children that were drowned, "Sliding on the ice, upon a summer's day," and about the poor pussy that the naughty Johnny Green put in the well.

But finally the flock were all scattered. Father Goose departed this life and poor Mother Goose was left all alone. Then her favorite daughter, Elizabeth, who had married Thomas Fleet, a printer, prevailed upon her to make her home henceforth with them, and to this fortunate circumstance we owe it, that thousands of children all over this land have been made happy by her simple little jingles.

Dear, merry Grandmother Goose thus came to live among another flock of little ones in Pudding Lane, Boston.

Thomas Fleet had a printing office of his own, and to his wise head came the thought that if his own children were so pleased by his mother-in-law's fun, why might not others be also? So he began to write down her jingles whenever he got a chance to do so, following her about the house and even asking for more, as the children did.

One day Mr. Fleet laid before Mother Goose's amused and astonished eyes the first volume of the now famous book. How she laughed when she turned to the title page and found pictured thereon a goose with its mouth wide open? It bore this title: "Songs for the Nursery, or, Mother Goose's Melodies for Children, Printed by T. Fleet at his Printing House, Pudding Lane, 1719. Price, two coppers." Her historian tells us that for thirty-eight years she lived to add new rhymes to each new edition, and died in 1757, at the age of ninety-two, her name a household word, dear to children; her memory blessed by mothers in many lands."—Clara A. Williams in Our Companion.

Joe's Mission.

Joe Meyers was spending the summer in the little town of Clinton on Clinch River. One morning as he walked along a road leading into the country he heard a child talking and stopped to look over a fence and see if he could find some amusement. A little girl in a torn calico dress sat under a big tree, holding a battered old doll on her lap.

"Take these here pills, dolly," she was saying coaxingly, "an' you'll git well right off. If you air a bad chile an' won't swaller 'um, you'll die. Now, that's right," she went on, having succeeded in pushing the "pill" through the doll's mouth.

Joe watched her for a while and then opened the gate and went into the yard "Hello," he began genially, "may I rest for a minute? What are you giving your doll? Well, I declare," Joe burst out suddenly, "they are pearls—a pint of them!"

"They're no sich," she exclaimed vehemently, "they're jes' pills to make Polly well."

"Where did you get them?" asked Joe, getting excited over the heap of beautiful pinkish white stones.

"Jim got 'um 'fore he got busted inside an' put out thar." Her hand indicated a little knoll at one side where under a spreading elm tree, a newly made grave was visible. "I shore mis' Jim. He wuz awful good to me."

"Who was Jim and what happened to him?"

"Jim? Why, he wuz jes' Jim. He lived with Granny an' me an' he ust to hunt an' fish an' git clams outen the river with these here pills in 'um. That wuz 'fore Mis' Jones bull busted him all up, put horns clean through him. My, but Granny and me did a sight of cryin', we'uns all did, Mis' Jones, too."

Joe looked at the pathetic little figure of the mountain girl and though only fifteen himself, he was old enough to be moved with emotion at the sight of her pinched little face and starved body. Then he looked at the little heap of beautiful Tennessee pearls, which bring such big prices in the jewel market to-day, and which Jim had been too ignorant to appreciate; costly pearls being fed to a battered old doll by a starved child!

"Where is your Granny?" asked Joe. "Let's go and find her."

"Well," agreed the child, "she's sittin' by a leetle fire. She's got the misery in her back, you know."

Joe had been in too many of the mountain cabins to be surprised at the poverty there. He was surprised, however, to find that the old grandmother—a yellow, wrinkled old woman, dipping snuff—was totally blind.

"Here's a boy, Granny," said the child.

"Howdy," she grunted, "set down. Dust off a cheer fer him, Mary Sue."

The little girl took the skirt of her dress and slapped at the bottom of an old cane chair.

"I came in," began Joe nervously, "to see if I could buy some of Mary's pearls? She's been feeding them to her doll!"

"Them leetle rocks she plays with? You want to buy 'um, huh?"

"Yes," said Joe, "and I feel sure—"

"Will ye giv' me a leetle bacon an' meal an' some coffee fer 'um, huh?" she interrupted shrilly and eagerly. "Me an' Mary Sue ain't had nuthin' to eat since yestiddy."

"Oh, my," cried Joe, "let her go back to the store with me now and I'll send you some things right away."

"We uns ain't beggin'. You all kin buy the rocks an' send me some bacon an' coffee an' a leetle snuff, shore some snuff."

Mary Sue reluctantly gave up her "pills." As Joe gathered up the last pearl and tied them in his handkerchief, she shook her doll until the pearls inside rattled. "Do you want these ones, too?" she questioned wistfully.

"No," said Joe, "you keep them until you are grown. Now come and go to the store with me."

Stopping by the hotel, put up for the benefit of summer visitors in the pretty little town, Joe called his mother and showed her the pearls. Mrs. Myers was a magazine writer and she seized upon the stones and the child in the interest of her profession and again, because Joe's story touched the mother in her and she wanted to help the wee girl and the blind old grandmother.

When the pearls had been locked up, Mrs. Myers and Joe took the child to the store and bought plenty to eat and to wear for the people who had been ignorant of the wealth they possessed. Going back to the cabin, Mrs. Myers was surprised to find three twenty dollar gold pieces lying on a rock in the front yard where the child has been playing.

"Where did you get this money, Mary?" she asked.

"A man, he tuk some of my pills an' giv' me them dishes yestiddy," she answered solemnly.

"Starving," said Mrs. Myers to Joe, "with sixty dollars in the front yard. Oh, this pitiful ignorance! Some man has probably taken a thousand dollars' worth of pearls and left this money to ease his conscience."

The next day, Joe took the pearls and

left for the nearest city with a letter from his mother to a pearl expert who was a friend of hers. The stones brought five thousand dollars which Joe proudly carried back and deposited in the bank in Mary Sue's name. Her father, whom she only knew as Jim, had accumulated the pearls for years and with Mrs. Myers as guardian, they were the means of giving Mary Sue a good education and of fitting her to be a veritable missionary to the East Tennessee mountaineers and the river folks.

When the summer was over and Mrs. Myers and Joe were ready to go back to the city, Dr. Black, the old Presbyterian minister, called to see them.

"You too have done more good work this summer," he said sincerely, "than all my preaching has done, and God, I know, will raise up Mary Sue to be a blessing to you and a shining light to point other darkened souls the way to love and knowledge and Paradise."—A. Marie Crawford in Christian Observer.

"Cheer Up, Honey!"

I was but a little child,
Overwhelmed with sudden sorrow,
Torn by grief and anger wild,
Blind to any gladsome morrow,
Dear old Mammy, soul of grace,
Laid her hand upon my head,
And, with heaven in her face,
Softly, musically said:
"Cheer up, honey! Doan yo' fret!
Pow'ful good times comin' yet!"

Mammy's wrinkled ebon face
Long ago was hid from me,
But her counsel still has place
In my heart of memory.
When grief tells me, o'er and o'er,
"Thou wilt nevermore rejoice!"
When I dare not look before,
Then I hear a loving voice:
Pow'ful good times comin' yet!"

—Good Housekeeping.

"Dare to Be a Daniel."

"You're afraid, Dan Miller, you're just afraid to do it," taunted Jim Wilson. Dan pressed his lips together to keep the angry words from coming out.

"I'll dare you to smoke a cigarette, Dan Miller," continued his tormenter. Dan's face grew white. Some of the boys laughed, and Ned Tenney sang out provokingly: "'Dare to be a Daniel, dare to smoke a cig."

Dan's black eyes snapped. He was very proud of his name, and greatly admired the old Hebrew hero who had borne it thousands of years ago. Before he could speak the words plainly, Dan's mother had taught him the gospel song, "Dare to be a Daniel," and now, reminded of its words, he turned fiercely upon the boys.

"Keep your dare to yourself, Jim Wilson. My father says no manly boy ever dares anybody. Anyway, I wouldn't touch one of your old cigarettes. I want to be of some account when I grow up, and everybody with sense knows that boys who smoke cigarettes make little 'two by four' fellows, with no strength of body or of brains, either. I've got a dare of my own that's a lot bigger than yours, Jim Wilson; and I just will 'dare to be a Daniel' and 'dare to stand alone,' so there." Dan walked away, trying to make believe he didn't care and didn't hear Jim's jeering words: "Good little Danny. Go home with his little dare."

But that wasn't the hardest part of it. For the next week Dan found himself left quite alone by the boys with whom he had been accustomed to play, and he didn't like it. But there was one way he could have a good time by himself, and that was to take his fishing rod and line out to the end of Burton's pier, for Dan was a born fisherman, having lived all his life by the side of Lobster Bay.

He sat on the pier fishing one afternoon a week later, thinking to himself: "I guess Daniel the firts must have had a pretty lonesome time of it. I suppose it isn't right, but it seems to me a real live boy is more fun for company than just 'a purpose true," like the song says." A minute later he heard a boy's voice on the beach below say sharply:

"Now, you youngsters, stay right here and play, and don't you go any nearer the water. Hear me? If you do, you know what'll happen. I've got to go over with the boys to tend to some business.'

Leaning over the edge of the pier, Dan could see Jim Wilson's two little brothers playing on the sands, and Jim himself, followed by a crowd of boys, hurrying down the beach.

Hours later, as Dan was on his way home with a fine string of fish for supper, he was stopped by Jim Wilson's mother.

"Have you seen my Jim, Dan?" she asked anxiously. "I left the babies with him, and here it is almost dark and I can't find either the babies or Jim."

"I shouldn't wonder if I could find them, Mrs. Wilson," said Dan. "Just follow me." and throwing his string of fish into the Wilson yard, he hurried down to the bay, Mrs. Wilson following as fast as she could go.

The tide had been coming in for the last hour, and the water had entirely covered the beach where the little ones had been playing. Some distance out was a rock so high that as yet it was not covered. An hour ago it would have been easy enough for the children to have reached it on the dry sand. Dan peered fearfully seaward, and saw crouched upon this bit of rock two little forms. He looked about eagerly for help, but not a man was in sight. A rowboat had been pulled up on the beach just out of reach of the waves, and before Mrs. Wilson had reached the beach, he had pushed it out into the water and was pulling at the oars with all the strength of his arms. Dan never could remember the rest very well; it was much like a dream when he tried to—the two little frightened children on the rock, the angry, boisterous waves that tried to turn his boat about and drive it landward, the noisy, roaring waters that drowned his voice when he called to the babies, the aching arms that seemed ready to snap from the strain of pulling against the tide, the last frantic effort of drawing the little ones into the boat, and then a blank until Dan found himself safe in his own bed, with his mother bending over him. Fisherman Pete told the rest of the story. Aroused by Mrs. Wilson's cry for help, he and his partner had rowed out and rescued Dan and the children. Dan had reached the rock not a minute too soon, for the next wave would have carried the little ones with it.

It was many days before Dan could return to school. The morning he went back, the teacher said: "Children, there is just one piece in our song book I think we ought to sing in honor of one of our number of whom we are very proud. Who can guess what that piece is?"

Jim Wilson was the first one on his feet. "I know. It's No. 25, and it fits him just right."

Then the children sang with smiling faces all turned toward Dan:

"Dare to be a Daniel,
"Dare to stand alone,
Dare to have a purpose true,
Dare to make it known."

—Julia F. Deane, in Union Signal.

The Joke Plant.

"Who watered grandma's plants?" asked Marcia, coming around the house to where the other children were playing with picture-puzzles.

"I did. Why?" asked Thomas fitting an arm on his man's body without looking up.

"You broke her fern all down," said Marcia.

"I didn't!" cried Thomas. "I was just as careful as could be."

"I guess I saw it," said Marcia. "It was all withered and drooping."

"Why Marcia Packer!" said Julia. "I saw that fern just a few minutes ago, and it was all right."

"And I saw it," put in Joseph, "and it was all broken, just as Marcia says. I guess I can see as well as anyone."

The children's voices grew louder and louder, until grandma came out to see what was going on. She listened to their story, and then said, "Suppose we go and see the plant. Maybe that will tell."

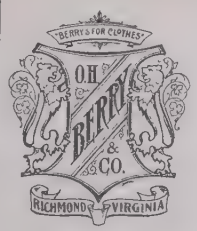
Julia and Thomas looked very triumphant when the little plant was all right and not drooping at all. Marcia could scarcely believe her eyes, and Joseph looked very shame-faced, but just as Julia and Thomas were saying, "What did we tell you?" grandma reached over and touched the delicate fern-like leaves. All at once they drooped and fell, and the plant looked very forlorn standing there all broken and wilted.

"Why! Why! Why!" cried the children, but grandma motioned to them to wait.

One by one the little frond-like leaves began to rise and in a few minutes were as fine looking as any one could wish. Grandma explained that it was called Sensitive Plant, and the children tried over and over to see the leaves fall and revive, but they never called it Sensitive Plant.

"That isn't a very good name," said Joseph. "I'm going to call it the Joke Plant, because it played such a trick on us." And to this very day the children look for Joke Plants whenever they go to visit their grandmother on the farm, and tell how they once were foolish enough to quarrel about them.
—Hilda Richmond.

Have your Bethel, the place set apart for your private devotions. There you can practice the presence of God and most surely it will become sacred, hallowed by His presence and sweet and holy fellowship with him.



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Fretting.

There is one sin which is everywhere underestimated and quite too often much overlooked in valuation of character. It is the sin of fretting. It is as common as air, as speech; so common that unless it rises above its usual monotone, we do not even observe observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets; that is, makes more or less complaining statements of something or other which most probably every one in the room, or in the car, or on the street corner, it may be, knew before, and which probably nobody can help. Why say anything about it? It is cold, it is hot, it is dry; somebody has broken an appointment, ill-cooked a meal; stupidity or bad faith has resulted in discomfort. There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble "as sparks fly upwards." But even to the sparks that fly upward, in the blackest smoke, there is a blue sky above, and the less time they waste on the road, the sooner they will reach it. Fretting is all "time wasted on the road."—Herald of Peace.

There is no blessing in mere knowledge. It may, indeed, bring a curse. The more we know that we do not act upon, the heavier is to be our judgment. The man who prides himself upon his interest in studying out truth and his ability to see into the underlying principles of truth and righteousness needs to remind himself daily of the fact that the only blessing in all this was conditioned on that tremendously vital second "if" in our Lord's warning: "If ye know these things, blessed are ye if ye do them." Our thinking and knowing will take pretty good care of itself when we look after the doing.—Sunday School Times.

Religion is life inspired by heavenly love; and life is something fresh and cheerful and vigorous. To forget self, to keep the heart buoyant with the thought of God, and to pour forth this continual influx of spiritual health heavenward in praise and earthward in streams of blessing—this is the essence of human, saintly, and angelic joy; the genuine Christ-life, the one life of the saved, on earth or in heaven.—Lucy Larcom.

The greatest of the Apostles said that "not many wise men after the flesh" were called to the apostolic office. That is, according to worldly standards they were not notable for the brilliancy of their gifts. Men who claim to be in the apostolic sucession sometimes flatter themselves that they are among the few exceptions, and are not helped by this false estimate of themselves.

A sin is like a seed in that , if let alone, it will produce a thousand other dangerous seeds, and the worst of the truth is that a seed of this sort is not confined, as in the natural world, to the reproduction of its own kind alone, but brings forth a thousand different sorts of evil seeds. The power of an unchecked sin is duplicated and reduplicated through its affinities with all other forms of sin.

Thoughts for the Thoughtful.

Go watch and pray! Thou canst not tell
How near thine hour may be.
Thou canst not tell how soon the bell
May toll its notes for thee.
Death's countless snares beset thy way;
Frail child of dust, go watch and pray.

There is no excellence without great labor, but there is often great labor without much excellence.

We are put into this world to make it better, and we must be about our business.—Gen. Armstrong.

It is a greater thing to try without succeeding, than to succeed without trying.—Bishop Walsham Howe.

Christianity is religion that will not keep; the only thing to do with it is to use it, spend it, give it away.

"The more we speak to God, the more we shall be likely to speak of Him, and for Him."—Bible Record.

"If your right hand is not to know what your left one does, it must not be because it would be ashamed if it did."

You must love your work, and not be always looking over the edge of it, wanting your play to begin.—George Eliot.

God can only really give the victory, and God assuredly will. But God will not give it possibly in the precise way we ask for it.

In the measure in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demand of the hour.—Goethe.

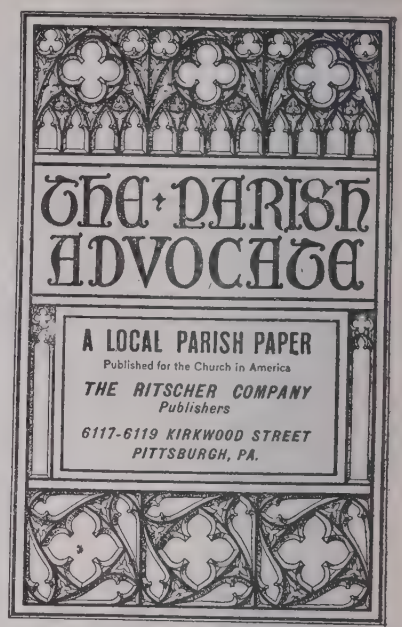
Men are more like than unlike one another; let us make them know one another better, that they may be all humbled and strengthened with a sense of their fraternity.—W. D. Howells.

St. Gerome, the celebrated scholar and monk, the translator of the Vulgate, used when at Rome on Sundays to visit with his friends the vast catacombs underground that he might quicken his devotion by the sight of the tombs of martyrs and confessors from the times of persecution.

Once in a Methodist meeting the leader cried out, "Oh, don't you long to be in heaven, brother?" A very unexpected but a very sensible answer came from a man in the audience: "No. I don't. I don't want to be where I am not wanted. When God wants me, He will send for me."

Let a man be of good cheer about his soul, who, having cast away the pleasures and ornaments of the body as alien to him and working harm rather than good, has sought after the pleasures of knowledge, and has arrayed the soul not in some foreign attire, but in her own proper jewels, temperance and justice, and courage and nobility and truth.—Phaedo of Plato.

If you go into the mint, you will see them place a bit of metal on the die. With a touch as silent as a caress, but with the power of a mighty force, the stamp moves against it. And when that touch is over there is an impression upon the coin which will abide when a thousand years are passed away.. So one life moves up against another, filled with the power and stamped with the image of Christ's likeness, and when that touch of parent or teacher or friends is over, there are impressions that will remain when the sun is cold and the stars have forgotten to shine.



Write Department "C" for Explanatory Booklet

The Household.

To Fry Fish.

Fish must be dry before it is fried or it will stick to the pan, and not only give much trouble, but the appearance of it will be spoiled, as the batter or crumbs will not cling to it. When it has been prepared and washed, wrap it in a clean white cloth for three or four hours. When ready to cook it have a well-beaten egg on one plate and some bread-crumbs on another. Cover the fish well all over with the egg, then dip in the bread-crumbs, taking care that plenty adhere to it. Have ready a pan of boiling fat, enough to cover the fish; fry until a rich brown on the lower side, then turn by means of a fish slice. If you have a frying-basket—a very excellent thing to have—there is no need to turn it. When cooked the fish should be lifted out on to kitchen paper and placed on a dish in the oven until the fat is absorbed. When frying small fish there is no need of egg and bread-crumbs. A clean white cloth should be well floured over, and the fish placed separately on it, then gently shake them about until they are floured all over. Put some—not too many at a time—into a frying basket, and, as with other fish, plunge into the boiling fat. At the end of five minutes lift them out—they must not be browned—lift them out, give the basket a shake and turn out the fish on to paper on a dish, and place in the oven to dry.

Grilling or Boiling.

This is not as a rule a very satisfactory form of cookery, especially for amateurs to attempt, for it requires a fire exactly right, that is red-hot and quite clear, at the exact moment; and a grill requires watching the whole time. Fish to be grilled should be well brushed over with butter or oil and peppered before being put over the fire or gas griller. When the underside is done, turn it by means of tongs or two knives, but never stick a fork into the fish.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

OBITUARY.

The Late Bishop of Rhode Island.

The clergy of the Diocese of Rhode Island, profoundly moved by the death of their late Bishop Wm. Neilson McVickar, desire to express their sense of loss and make some record of what he has been to them.

Twelve years ago, known to but few of us, well-known, perhaps, by none of us, he came among us as a needed coadjutor to an honored predecessor whose years had become to him a burden. How faithfully and tenderly he served him many of us can bear witness. Assuming nothing to himself, deferring in all things to his elder, putting sturdy shoulders beneath whatever load had become irksome, bringing cheer and comfort with look and word, he discharged each task that devolved upon him. As a son, ministering to a loved and revered father, he toiled gladly.

Then in due season, his place was changed. He was alone in his office. Very quietly he magnified that office, not in its dignities but in its duties. He grew in the discharge of it. He assumed new responsibilities; wherever there was sickness or sorrow brought to his notice his gentle presence was felt consoling it. As fresh social opportunities opened before him, he made his own precedents for dealing with them. He did not claim a wider jurisdiction; it was accorded to him because he revealed himself as a man of God and a brother of men, with holy and humble heart, and resolute because consecrated purpose, he went forward, and his people followed him. He helped each one of us so far as we sought or would accept his service. He became a minister at large, a pastor among pastors, within and without his own communion. He brought with him everywhere a willingness to serve, a sound judgment, patience to wait, a spirit of peace and good will. His large heart went forth on loving errands to his clergy, his laity, his fellow-citizens. Wisely and thoughtfully he concerned himself with public interests, seeking always that they should be founded on righteousness. He was at home everywhere, for he was always in his Father's house and concerned with his Father's business. In the pulpit or on the platform his word was with power. The common people heard him gladly. They felt his transparent honesty, were stirred by his generous zeal. He spoke on the common level, as one who stood beside them, however he might tower above them. His life was his best message. Being dead he yet speaketh. The tones of that marvellous voice, vibrant with sympathy, are silent. But we hear and would heed them still.

CHARLES A. L. RICKARDS,
GEORGE L. LOCKE,
DANIEL GOODWIN,
FREDERICK J. BASSETT,
ALBERT M. HILLIKER,
Committee of the Clergy.

IN MEMORIAM.

A. H. Garvin.

At a meeting of the Vestry of Christ Church, Millwood, Va., held on April 4, 1910, the following resolutions were adopted:

On January 18, 1910. at his residence in Millwood, Va., aged 68 years, ADDISON H. GARVIN departed this life, after several years of bad health which he bore with Christian fortitude. He owned and controlled a flourig mill here for nearly forty years, and had gained the esteem and confidence of the community. He had been a vestryman of this church for 28 years, of which he was a consistent member.

He leaves a wife and four children to mourn his loss: Mr. Edward Garvin, Mr. Geo. W. Garvin, Mrs. Chas. A. Jones, and Miss Bessie Garvin.

Resolved, That a copy of these resolutions be sent to his widow, a copy published in the Southern Churchman, the Clarke Courier, and a copy spread upon the minutes of the Vestry.

OBITUARY.

Goodlet Dimmock.

GOODLETT DIMMOCK, son of Mr. and Mrs. Robert Selden Dimmock, of Memphis, Tenn., died of diphtheria May 27th, in the fourth year of his age.

God bless and comfort his parents.

"Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

"Safely, safely gathered in,
Far from sorrow, far from sin;
God has saved from weary strife,
In its dawn, this fresh young life.
Now it waits for us above,
Resting in the Saviour's love;
Jesus, grant that we may meet
There adoring at Thy feet."

WANTS.

WANTED—A MOTHER'S HELPER IN Baltimore suburbs. Address Rider P. O., Box 3, Baltimore Co., Md.

WANTED—POSITION TO TEACH. QUALIfications: English, history, literature, physical culture, Latin, music, stenography and typewriting. References. X. Y. Z., New Canton, Va. 1t

WANTED — BY AN EXPERIENCED teacher, a graduate of William and Mary, a position to teach English, French, Latin, Greek, and Mathematics. Address No. 111, care Southern Churchman 16ju1t

WANTED—A YOUNG LADY OF EXPERIence desires a position—to teach small children preferred. Address 112, Southern Churchman. 16ju3t*

WANTED—A GRADUATE (A. B.) OF Sweet Briar College, Va., wishes a position to teach, 1910-1911, the usual English branches, history, Latin. Refers by permission to the Bishop of North Carolina; also to the faculty of Sweet Briar College. Address Miss Louise Maclaine Hooper, Amherst, Virginia. 16ju5t

WANTED—A YOUNG LADY, GRADUATE of Episcopal Female Institute, who has had several years' experience, desires a position to teach in family. Young children preferred. Music a specialty. References exchanged. Miss R. J. Smith, care A Magill Smith, Markham, Va. 16ju3t*

WANTED—SITUATION AS TEACHER IN private family, by young lady with experience. Usual English branches. References exchanged. Address 106 Southern Churchman. 9ju3t*

WANTED—BY AUG. 24, IN A CLERGYman's family in the country, a thoroughly competent man and wife. Man to look after horse, garden, etc. Woman as plain cook and light laundry. Good wages to the right people. Address Rev. Dr. Rogers, St. Stephen's College, Annandale, Dutchess Co., N. Y. 9ju

WANTED—BY YOUNG WOMAN OF GOOD family, twenty-three, position as companion, or governess for small children. References given and required. Home in Martinsburg, W. Va. Address 107, care Southern Churchman. 2jul3t*

WANTED—GRADUATE NURSE WOULD like position to take charge of infirmary, in a good school or college, for the coming school year. Address 109, care Southern Churchman. 2ju3t*

WANTED—BY YOUNG LADY OF GOOD family, position to teach Arithmetic and Algebra. Would accept position as companion, or governess to young children. Best references. Address No. 105, Southern Churchman.

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches; modern languages, Latin and instrumental music. Best of references given. Address L. P. M., care of Southern Churchman. 11je8t*

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APPEALS.

The Pension and Relief of Clergy, Widows and Orphans.

The National, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five Dioceses and Missionary Jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

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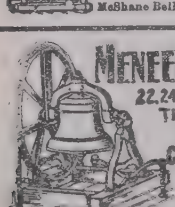
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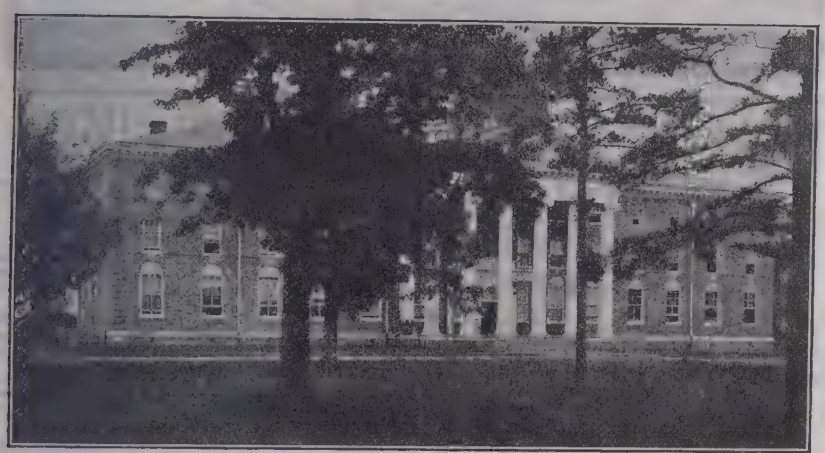
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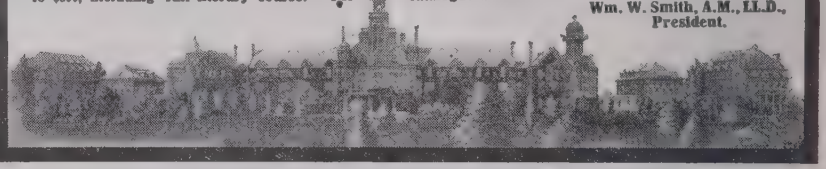
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JULY 23, 1910. No. 30

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 304 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

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THE GENERAL CONVENTION: A POSSIBILITY AND A DANGER.

Christian Unity, or Church Union, or whatever term commends itself to any given mind as describing the ideal unity that ought to exist among Christians, is a hope that seems to have taken hold on many Christian minds and hearts in our generation.

And so far as mere verbal expression is concerned, our own Church seems to have been first and foremost in promoting the good work of Unity.

The Southern Churchman says advisedly, "So far as mere verbal expression is concerned," because up to this present time this Church has confined itself to "mere verbal expression," and has not *really done* anything which would practically make for Unity. At times it has seemed to be on the verge of making some practical concession, but as soon as it seems to give with one hand, it takes back with the other: what the older generation of Americans used to know as an "Indian gift."

In consequence of the conditions, so far, within and without this Church, real practical Christian Unity has made little or no progress. Almost everybody has expressed a theoretical desire for the beautiful ideal; but practical concessions to that end seem sadly lacking, and no genuine working platform has so far been suggested.

But within the last year or two the conditions, in many respects, have changed rapidly, and these changing conditions have seemed to point the way to some method by which Christians may "get together."

The great Laymen's Missionary Movement has swept over the land, and its influence has been felt over the world. Christian men have been led to see clearly what is the paramount work of the Christian Church, and to give it a place of dignity and importance commensurate with its greatness. The stupendous size and importance of missionary work has been emphasized, and the very greatness of the demand and the tremendous consequences have taken hold of men's imaginations and hearts. Again, it has been demonstrated that if the call is sufficiently great, the response will be great; that men will rise no higher than the demand made of them, but that the greater the demand, the greater the response.

Again, the great "World's Conference" on Missions, in Edinburgh, has made its tremendous appeal to the heart and imagination of the Christian world. From all over the world busy men and capable men and profoundly interested men and men who count for great and wide influence in world affairs and world movements, came together at Edinburgh and gave time and prayer and work and money and earnest thought to Missions and missionary work as the very greatest influence that could demand the consideration of Christian men. Certainly, no interest in the world could have commanded such a gathering except the missionary work of the Church of God.

Almost suddenly it has come to pass that missionary work, instead of being a side-issue, a fad of the ultra-pious, a peculiar work for women and a few dreaming men, has been forced to the forefront of all work worth while in and by the Church, and a work demanding the best thought, the most earnest effort and the most liberal giving possible to Christian men.

And because of these conditions, every branch of the Christian Church is on trial before the world, and a new test of judgment is being applied both within and without the Church.

Equally, with the looming up of missionary work there has come into the range of mental vision new possibilities of Christian Unity: the possibility that such Unity may begin on the "firing line" of Christianity and react towards the centre; that men who have been lifted by the impetus of a great work to a greater height, may be given a wider vision and see possibilities hitherto hidden by narrow and local surroundings and conditions.

It is this changed condition that makes the possibilities of the next General Convention greater for success or failure than that of any General Convention in the history of the Church.

Will the General Convention be equal to leadership in a great national and world-wide movement? Will there be leaders in that body with "vision" who can see that the time is ripe and the opportunity near; and be ready and willing and able to "set the pace" for the Church, and through the Church to set the pace for the nation?

If the General Convention will respond to the great national and world-wide movement for Missions, for the evangelizing of the whole world now, and not merely as a hazy and distant hope, it has the opportunity to put itself in the forefront of this great movement. But it all depends on what that body shall consider its great and important business. If Missions, and all they stand for and all their possibilities for fraternity and unity are pushed into a corner and made a side-issue, and "Canon-tinkering" and Constitution-amending be put in the chief place, then the opportunity for leadership, so far as this Church is concerned, will be lost.

One act of splendid and self-denying and self-forgetting leadership will do more for unity than all the "Preambles," Quadrilaterals and Resolutions that can be passed from now till Doomsday. What the Christian world needs just now, and needs badly, is not platforms and resolutions, but capable, far-seeing, Christ-like leadership; and never was the opportunity greater for leadership than just now. The very names best known by Christian people all over this land, in the work of the Christian Church, are not those of great preachers, able rectors, noted teachers, or prominent bishops and other officials; but the men who are leaders in missionary enterprise and advocates of the missionary cause. Just by way of illustration, go into any mixed crowd of Christian people and mention the names of any dozen dignitaries of all great Christian bodies; and then mention the names of Lloyd and Mott and Speer and Campbell White—these just by way of il-

lustration; and then note how relatively few recognize the first list of names, and how practically all recognize the second list; and then draw your own inference. Is not this at least a straw to show which way the spiritual mind blows among Christian people?

But the danger with the General Convention will lie along the line of legislation. To a certain type of mind "Canon-tinkering" is one of the most fascinating pursuits in the world, and to such a type of mind the wording of a law, or the change in the construction of a Canon or Article of the Constitution outweighs all the practical missionary work of the world. And if any one wants to be convinced of the reality of such danger, let him study the history of the General Convention in San Francisco, and he will be convinced beyond a peradventure!

And the dangers in Cincinnati will be so many and so great! The Preamble, Suffragans, the Presiding Bishop, the Amendment of Canon Nineteen, and most of all, "Change of Name." The very suggestion of these subjects suggests "time-consumers" to a degree, and the danger will be that deputies will be led to consider these subjects the paramount and all important ones; and the one really all-important subject—that of the missionary work of the Church of God—will be relegated to an entirely subsidiary place.

But if this Church really desires the Unity it has talked so much about and done so little for, then let its representatives bear in mind that in the present temper of the Christian world, leadership in Christian Missions and devotion to Christian evangelization of the world and the practical conquering of the world for Christ are going to count more for real Unity than all the Preambles and Quadrilaterals and Canons and Changes of Name that could be accomplished in a life time. What is wanted are deeds and not words; and in the face of indisputable facts the world will be very willing to concede to any organization the name to which the facts entitle it.

PAMPHLETS RECEIVED.

From the Rt. Rev. W. C. Gray, D. D., Journal for 1910 of the Eighteenth Annual Convocation of the District of Southern Florida.

From the Rev. Julian E. Ingle, secretary, Journal of the ninety-fourth Annual Convention of the Diocese of North Carolina.

From the Rev. F. N. Skinner, secretary, Journal of the Twenty-seventh Annual Council of the Diocese of East Carolina.

It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the Cross would be uttered in the ears of every living man. —Simeon N. Calhoun.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Change of Name.

Mr. Editor: One of our Bishops in your issue of the 9th inst. is quoted as saying in regard to the change of the name of the Church: "I said that I had no love for the name 'Protestant Episcopal.' and that I should gladly see another name adopted when it could be done with unanimity. If I can be made to see that that time has arrived I shall be ready to vote for it next fall. But we must not divide our forces nor sow the seeds of dissension by acting prematurely. That would be to set back the cause which we would set forward."

The Bishop would evidently love a change of name, as he plainly does not desire that of "Protestant Episcopal." But can we wait until we are unanimous? How many questions are carried unanimously? Could we even afford to wait until we are relatively unanimous? Might not much harm be done in the meantime? The point to be observed here is that if Christianity teaches us anything it is submission to lawful authority. Any measure established among us in the regular way is constituted by the said lawful authority, and sad for us if a want of such submission should create discord. It is Christlike to submit. If a majority desires a change of name, this ought to be unanimity enough; if, on the other hand, a majority desires no change, this also ought to be sufficient.

The title Protestant Episcopal seems very unsatisfactory. Protestant refers only to one phase of an event in the history of the Church. Further, it seems to be an advertisement for Rome. To protest against Rome is to acknowledge that Rome is something to protest against. Our attitude towards Roman claims is to treat them for what they are worth. And as for Episcopal—your present correspondent was never so forcibly struck with this onesidedness as when he saw in a public house in a frame on the wall: "Services at First Baptist Church," etc. It occurred to him that "dipping" was here made the title of a Church, while by us the narrowness is shown by styling ourselves "the Church of Bishops." But again: Such is opposed to the essential character of which we boast. We are not a despotic organization, ruled by an oligarchy; but agreeable to the New Testament, our legislature is from the Apostles, the Elders and the brethren. The title Episcopal is a subversion of the very principles on which we rest. To speak of ancient Episcopal Churches in general, by way of distinction, is one thing; to make it the title of any one branch of the Church is quite another.

The title "American Catholic" is open to none of these objections. It is both comprehensive and universally historic, including the laity as well as the clergy.

This title is no contradiction in terms, since the name of an institution can no more be narrowly held down than can an illustration be made to go on all fours By American Catholic is evidently meant the American branch of the Catholic or historic Church, just as we regard the Greek or Roman respective branches.

It is not infringing on the rights of Protestants, since it is a title used before they were thought of, and it declares plainly that we were not created at the Reformation with them.

There is a vast difference between ourselves and the Irvingites, etc.; and, while the high-sounding titles they bear may not fit them, this title is thoroughly becoming to us. There is a difference made between us and some pretentious sects by fair-minded men. In an article in the "Library of Universal Knowledge," entitled "Anglo Catholic Church," read: "The American Church is one of the most flourishing offshoots of the Anglican." This title, Anglo-Catholic, is freely used and "American Catholic" may be used with the same propriety.

And finally: Many people who flock to these shores are tired of Rome, but find no home with us, because our title leads them to regard us as a post-Reformation sect. These people are not to be ignored and they are daily and hourly, indeed, becoming part of the warp and woof of this nation. It is for us to give them a home with Christ's pure Gospel and not repel them by a misleading title.

MARTIN DAMER.

Cheltenham, Pa.

Change of Name—A Layman's View.

Mr. Editor: Please allow me to thank you for your timely remarks concerning the proposed change of the name of our Church to "The American Catholic Church." And will you let me ask a question or two?

How many laymen have ever heard of this proposed change?

Among whom did the agitation for change of name originate?

To what was the inauguration of the movement due?

Has there been, or is there at this time, any wide-spread dissatisfaction among the Protestant Episcopalians of America with the name they now have?

Even though the proposed name should be chosen, would it not result in our having to placard ourselves henceforth, in order to prevent erroneous classification among those outside of our family?

After all, for what is a name if it does not convey information necessary for identification? Do we select names primarily for our own satisfaction, or for the purpose of preserving our individuality?

Mr. Editor, why, in the name of the grand old organization to which we belong, can we not stop "fussing" over things that mean nothing and busy ourselves with doing the part our age, our prestige, our birthright impose upon us in the cause of soul-saving? What matters it if we do prove conclusively to the world around us that we are The Catholic Church and drive home the truth of it until no question of it is ever raised again, so long as those we spend so much time in proving things to care nothing about it one way or another? The members of those "unfortunate divisions" against whom we are so continually ruffling our feathers, are not bothering about us. They are increasing in numbers and are carrying the Gospel further and further each year. And, again, until we in our

lives as individuals, as members of our own Church, as citizens, are better than the lives of those about us, we had better remain silent.

For one, I regard the proposition to adopt the name referred to as a direct challenge, a declaration that cannot fail to embroil us in useless argument over non-essentials and divert our minds from our real purpose in organic existence, that of bringing souls to Christ. I may be mistaken. I trust I am.

But, it does seem that unless the matter of a change is brought before every member of our Church and discussed fully and freely in every congregation, so that all concerned can have opportunity to know of it, from whence it comes and whither it may go, no convention should arrogate to itself the right, or take advantage of inherent constitutional authority, to change one letter of the name we now have. Personally, I have been given no opportunity to vote as a lay member, nor do I know of any one else with whom I come in contact who has ever mentioned the matter within my hearing until I brought it up myself.

JOHN WOOD.

Spartanburg, S. C., July 14, 1910.

Too Late.

Mr. Editor: I have just read the Rev. John S. Gibson's letter in your last issue, upon the proposed Preamble. He seems to think it all a mistake, and gives his reasons for thinking that a certain clause in regard to the sacred Scriptures is especially so. Is his point well taken? Why is not the Bible, as a whole, the "record of God's revelation of Himself in His Son?" And if so, why does this sentence seem out of place when it follows the declaration that the Old and New Testaments are the Word of God? Is not the Bible the Word of God in a certain sense only? (I am not now discussing the question of plenary or verbal inspiration). Where do you find God's written revelation? Surely not in the stars, in the rocks, in the earth, or in the sea! They are revelations, they are an expression, they have a language of their own. "The heavens are telling the glory of God," but they are in no sense a "record of God's revelation of Himself in His Son." Geology, astronomy and theology, in their day and way, have told us many things about God, and are necessary to a proper religious education; but surely they have never been called the "written Revelation!' But we must have, not only divers and sundry channels through which "revelation" comes, but also a definite, linguistic expression of God's love and will culminating in and manifested through the Incarnation. Bishop Wordsworth, and others less notable, have tried to prove that the Old Testament symbols all point to Christ. Why not? It is certainly a beautiful and suggestive theory, and while not pleading for this phase of the question, I can easily accept the idea that the image of Christ lies hidden in the Old and is revealed in the New Testament. If this is so, and the Bible has its reason for being in the fact of Christ's life, aside from all doctrine flowing therefrom, why is it wrong or even unnecessary to assert that fact in connection with a statement announcing the vital position of the Bible in the Preamble or anywhere else?

To a student of Christian literature the Bible, at this late day, is shorn of all power and meaning, unless, in that great gallery, we find all the pictures grouped about the Common Master, and drawing their meaning from Him. But there are those to-day who do not believe this, who do not teach it. Like the Unitarians, there are others who repudiate this fact, this doctrine, if you please, and treat the Saviour as a kind of belated Socrates, or perchance, as "the greatest man that ever lived." Does such doctrine account for the old and New Testaments as we have been taught through the channel of orthodox, Christian theology? I think not, and Dr. Huntington, with his far-seeing mind, realized the need of that sentence to enforce and place in its proper theological perspective, the announcement in regard to the "Written Revelation." I can not see that the declaration referred to is at all weakened any more than the statement in the Apostles' Creed is weakened when it says, "I believe in.....the Holy Catholic Church; the Communion of Saints." Many scholars think that this last phrase reinforces and interprets the first. But that is a matter of opinion, and does not affect the heart of "the faith once delivered." And so, while I do not agree with my brother, Mr. Gibson, when he condemns that explanatory clause about the Scriptures, I do agree with him, most heartily, in saying that the proposed Preamble ought to be rejected by the General Convention, not because it is inconsistent with the Rubrics, Constitution and Canons; not because it is too much of an Apologia; not because it may open the way in fastening pernicious teaching upon the Church; not because it may be an entering wedge for changing the Church's name; not even because "this American Church" needs any kind of preface, foreword, or introduction to her laws and formularies, but simply and solely because—it is too late. It should have been done, if at all, when the American Prayer Book was adopted, and the Constitution and Canons ratified. HUNTER DAVIDSON.

Christ Church Rectory, Point Pleasant, W. Va.

The Proposed Change of Name.

Mr. Editor: I have just read your editorial in your paper of the 16th inst.—"Change of Name—What?" I cannot refrain from telling you how favorably I am impressed by it. I have read many articles and communications on change of name of our great historic Church, but your editorial is the ablest, strongest, most convincing and Catholic that I have seen. Your arguments and reasoning are to my mind absolutely conclusive that we should let well enough alone, and cling with deathless grasp to the title, "Protestant Episcopal Church of U. S. A."

What pleases me especially in your treatment of the subject is the broad, Catholic and liberal spirit evinced toward other Christian Churches and denominations.

I wish your article could be published in the Church organs of other denominations. It would tend to explain the attitude of our Church toward other Churches, and do much to remove the impression with some of them that ours is a close corporation—not sufficiently recognizing the good in other Christian denominations.

MICAJAH WOODS.

Charlottesville, Va.

"The American Church."

Mr. Editor: In your editorial on the "Change of Name," in your issue of July 9, you say: "This has ceased to be an academic question, and has been brought clearly into the realm of possible legislation," and in illustration of this statement, cite the action of the Dioceses of Central New York and Vermont.

To the citation of Dioceses should be added the Diocese of Los Angeles. At its recent Convention, in May, the Diocese adopted the following resolution:

"Resolved, That in the judgment of the Convention of the Diocese of Los Angeles, the adoption of the proposed Preamble to the Constitution will operate to entitle this Church, after January 1st, 1911, 'The American January 1st, 1911, 'THE AMERICAN CHURCH.'" P. H. HICKMAN.

San Pedro, Cal., July 13, 1910.

Forgotten Dreams.

These words were the subject of an inspiring sermon which it was the editor's privilege to hear one Sunday evening. How full of suggestion they are! How universal in their application! Some time in life every one has had beatific visions of the things they hoped to do. Dreams of power, maybe, or wealth, or great accomplishment in the world of endeavor—rose-tinted dreams that filled our waking moments with hope and made night luminous with the glory of their coloring. But, alas, how few have been able to reach the desired haven. Along the shores of time are strewn the wrecks of thousands of life-ships which once danced gayly out upon the sea of endeavor, their tall spars pointing heavenward and their white sails bellied to the breezes of enthusiasm which blew strong and steady from the delectable mountains of youth. Some heard the siren and under the lure of her voice dallied until the day was done and in the glooming shadows of eventide lost hope and gave up in despair. Others in their haste to reach the haven threw overboard the ballast of a clean conscience, rendering their ships unseaworthy, and they were driven upon the rocks of moral ruin and lost forever. Yet others became so engrossed in dressing ship and drilling the crew that the purpose of the voyage was forgotten, the vision faded, the course was lost, and the ship drifted at last upon the shoals of misdirected effort and was there pounded to pieces.

We forget our dreams because we have not the inspiration of the Presence in our lives. We fail to sing our sweetest because we are not keyed to the Divine harmonies. But the door of hope is never closed to him who would enter. Look to the hills, from whence cometh our help. Close your ears to the din of the world-strife ringing in them, so that you may hear the still small Voice whispering within of hope and courage and help and achievement. Tear from your eyes the film of worldliness and get a fresh vision of God. Tune anew the chimes of your soul and set them ringing in harmony with the music of heaven. Link up with God, and the forgotten dream will flash again from the recesses of memory with new glory and under its inspiration life will take on new aspirations and you will move again under the impulse of a mighty purpose and the enthusiasm of a reincarnated youth.—N. Y. Observer.

Church Intelligence.

CALENDAR.

July.

1—Friday.
3—Sixth Sunday after Trinity.
10—Seventh Sunday after Trinity.
17—Eighth Sunday after Trinity.
24—Ninth Sunday after Trinity.
25—St. James' Day.
31—Tenth Sunday after Trinity.

Collect for Ninth Sunday After Trinity.

Grant to us, O Lord, we beseech Thee, the spirit to think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

Collect for St. James' Day.

Grant, O merciful God, that, as Thine holy Apostle St. James, leaving his father and all that he had, without delay was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments; through Jesus Christ our Lord. Amen.

Foreign.

Convocation and Social Reform.

This has been a busy week at the Church House, the sitting of the Convocation of Canterbury being followed by the annual meeting of the Representative Church Council. The proceedings of Convocation have not been of very exceptional interest, but two of the subjects considered are of first importance. The Bishop of Massachusetts, President of the American House of Bishops, on visiting the Lower House on Tuesday, found the Deans and Proctors actively considering the report of their Committee on the Reform of the Poor Laws, which the Bishops were also debating. Dr. Lawrence expressed his gratification at finding the House engaged, not in debates on Rubrics or ritual or doctrine, but on a subject affecting vitally the social welfare of the people. The satisfaction of the distinguished visitor was well-grounded, though had he been present Wednesday, when the Letters of Business were under consideration, he would have found that Bishops and Proctors still find it necessary to give some attention to rubrical subjects. With regard to Poor Law reform, Convocation, following the lead of the Archbishop, has placed on record its sense of the immense importance of the many issues raised by the Report of the Poor Law Commission, and has declared its conviction that that Report has created a new situation and that the public mind has been seriously disquieted by the published evidence. This is certainly true of all who have taken the trouble to study the report or the careful summaries of it which have been published—such, for example, as those supplied to our columns lately by Mr. V. F. H. Hamilton, K. C., hon. treasurer of the Church Army. It ought to be true of everyone who pretends to take any interest in public affairs. Of all the grave and pressing problems which the report raises, the Convocation resolutions singled out four as of special urgency —viz., juvenile labor, the care of the feeble-minded, vagrancy, and insurance against unemployment—and the care of the feeble-minded was given first place.

"How we are Improving—American Bishop's Tribute.

The improvement in our drinking habits is not only reflected in statistics, but has been noticed by visitors from abroad. The Bishop of Massachusetts, President of the American House of Bishops, who was welcomed by the Lower House of Convocation on Tuesday afternoon, said he had been greatly impressed in travelling through English country districts by the improved social habits of the people. He had during the last five weeks travelled over some 2,500 miles of English roads in a motor car. Fifteen years ago, if an American was asked what struck him as the greatest contrast between the social life of his country, and that of England, he would have spoken of the degradation caused by drink. That shocked every American who came to England. During fifteen years, each time he (the speaker) had visited England, he had been impressed by the distinct improvement in that regard. He had been especially struck, however, by the great improvement during the last two or three years. Drink, they knew, had a close relation to inefficiency and unemployment, and it was a great gratification for him to find that the social movement in England is definitely upward in respect of drink at least.

The Bishop, speaking of his impressions of the Church of England generally, said he felt that there was in the great body of the English Church very deep personal religion on the part of the great mass of the clergy and, of course, the laity.

They, in America, felt themselves deeply indebted to the English Church for the literature which it gave them, especially biographies, a type which was very distinct, pure, simple, refined and very real. They thanked the English Church for it. They learned from it, and hoped to be still further enriched.

World Missionary Conference.

The Continuation Committee appointed by the World Missionary Conference met during the two days immediately following the Conference. The Committee elected Dr. John R. Mott as chairman, and Dr. Eugene Stock and Dr. Julius Richter as vice chairmen. Mr. Newton W. Rowell, K. C., of Toronto, was appointed treasurer. It was decided that these four officers, together with Sir Andrew Fraser, the Rev. R. Wardlaw Thompson, D. D., the Rev. Arthur J. Brown, D. D., the Rev. James L. Barton, D. D., and Count Moltke should form the Executive Committee. The Continuation Committee appointed Mr. J. H. Oldham as its Secretary, and invited him to devote his whole time to this work.

It was decided to take immediate steps to confer with the Missionary Societies in Europe and America as to the possibility of bringing into existence a body which might serve as a medium of communication between Missionary Societies and Governments in matters affecting the common interests of different missions working in a particular area. The committee resolved to carry further in certain directions the investigations begun by the Commissions of the Conference, and to undertake certain fresh investigations which the proceedings at the Conference showed to be necessary. For this purpose nine special committees, having as their chairmen members of the Continuation Committee, but including members from outside that committee, were appointed to investigate and report on various subjects, including: 1. Unoccupied fields; 2. The creation of a Board of Study with reference to the training of missionaries; 3. The development of training schools for missionaries; 4. Christian education in the mission field; 5. Christian literature; 6. The securing of uniformity in statistical returns; 7. The appointment of an International Committee of Jurists to draw up a brief statement of recognized principles underlying the relations of Missions to Governments; 8. The best means of securing a large place for missionary information in the secular Press; 9. The advisability of publishing in whole or in part the evidence received by the Commission on the Missionary Message.

Semper Eadem.

The Spanish Government maintains a firm attitude towards the overbearing demands of the Vatican, in spite of the attempts of a certain section of the clergy to inflame popular bigotry against the Protestant communities. The Papal demand, it will be remembered, is that none but a Roman place of worship shall be permitted to exhibit its name upon the exterior of its buildings—a requisition which shows that the Vatican's views upon toleration vary a good deal according to the side which is in the ascendant. Evidently the concessions proposed in this country in regard to the Royal Declaration are to have no effect in abating Roman intolerance and arrogance in other countries. The crisis between Church and State in Spain has had a remarkable effect in bringing political parties to a closer understanding, and even the Conservative leaders abstain from supporting the Vatican's claim to preserve its mediaeval interdict upon religious liberty. A great popular demonstration in favor of the Government took place in Madrid last Sunday, Liberals, Republicans and other sections fraternizing in the determination to resist the Papal encroachment. There are signs that if the demands of the Vatican are persisted in, the result will be ultimately in Spain, as in France, a complete severance between the civil and the religious power.

Wholesome Literature in the Country.

The Bishop of Hereford started some years ago a scheme for distributing books in the villages of his Diocese, mainly for the winter reading of school children and young people. For £1 a year a box of fifty books will be sent three times to an elementary school, so that children may have an opportunity of reading 150 fresh books every year. The Hereford Archdeaconry has responded well, but the Bishop regrets that in Ludlow Archdeaconry only eight parishes out of 175 have availed themselves of the scheme. His lordship rightly insists on "the benefits to life and character which come from the early encouragement of the habit of reading good books," and hopes for better attention to the subject in the Shropshire portion of his Diocese.

American.

A Call for Women Workers.

The United Offering of the Woman's Auxiliary to the Board of Missions is to be made in Cincinnati next October. It is a Thank Offering from the women of the Church in all its Dioceses and Missions. Its object is to train young women for missionary service, and to send them to the mission field and to support them there. An offering of money, however great, will be entirely inadequate unless there go with it the appropriate offering of life. There are offers for missionary service, but the need of workers is beyond the number of applicants. Among the pressing calls are the following:

In Alaska, women workers for Fort Yukon, and either Anvik or Circle.

In Honolulu, a nurse for Lahaina.

In the Philippines, a woman f dustrial work in Manila. A deaconess for the barrios about Baguio.

In Shanghai, teachers for St. Mary's Hall, and nurses for the hospitals.

In Hankow, seventeen workers, seven for evangelistic work, eight teachers, and two nurses.

From Tokyo a missionary writes: "Please send Japan some workers. We need them very much."

JULIA C. EMERY.
Secretary of the Woman's Auxiliary.

The Laymen's Missionary Movement.

Motto: Ora et Labora.

PRAYER.

Oh Lord God of Hosts, bless the Missions of Thy Church, its Foreign and Domestic, its Special and General, its Diocesan and Colored Missions. And pour out Thy Holy Spirit upon its Bishops, Priests, Deacons and Laymen, and as Thou hast prospered them may they be quick to respond to all of the demands that may be made upon them: That Thy Kingdom may come and Thy will may be done on earth as it is in Heaven. For Jesus Christ our Saviour's sake. Amen.

"Leave God to order all thy ways,
And hope in Him whate'er betides;
Thou'ld find Him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the Rock that naught can move."

—Newmark.

WAYS AND MEANS, METHOD AND CONCENTRATION

From Thanksgiving Day to Christmas Eve, in each year. Give individually one-third or one-half of our income and the evangelization of the world in this generation will be an assured fact.

1 Chron. xxix. v. 11-14.
Malachi Chap. iii. v. 10-11-12.
St. Luke (the beloved Physician) Chap. vi., v. 38; Prov. iii. 9-10; 2 Cor. ix. v. 6-7.

There was a man tho' some did count him mad
The more he gave away the more he had.

—A Layman.

Deaf-Mute Work.

The Rev. Oliver J. Whildin, general missionary to the Deaf of the South spent the greater portion of the past three weeks among his mission stations in Maryland and West Virginia. The members of St. Elizabeth's church for the Deaf, Wheeling, W. Va., are trying to pay off the last indebtedness on their church this summer, so as to have a consecration service early in the fall. In this effort they are being greatly helped by Mrs. Platoff Zane, a devout communicant of St. Matthew's church, Wheeling. The general missionary desires to call attention o friends of the work to the near approach of the Twelfth Sunday after Trinity, known as Ephphatha Sunday or Deaf-Mute Sunday. This Sunday falls on August 14. It is a time to think of the work of the Church for the "Silent People;" to offer prayers for their mental, moral and spiritual welfare, and by offerings and contributions to assist the missionary in his laborious and expensive task of travelling from city to city and from State to State, in order to hold Church services for them and to preach the Gospel to them.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Christ Church, Bay St. Louis.

The Rev. Dr. Snead, Archdeacon of Mississippi, visited the Bay Friday last. The sermon was a masterly one and thoroughly appreciated by those present.

The Bay, as well as the other coast towns, was well represented at the meeting at Biloxi. The Rev. Dr. Duffy was in attendance, and on Sunday his place was supplied by Mr. W. J. Chapman in the morning and Mr. Edwin Shelby at night, who served as lay readers.

The Guild of Christ church, which Bishop Bratton pronounces the finest body of workers in the Diocese, are planning a bazaar and fete champetre and are hard at work. These ladies have done a wonderful work and their efforts have met with the success they deserve. As Dr. Snead said, "the length and breadth of the Diocese is ringing with the work done at Christ church and the Bishop never tires of telling it."

A meeting of the Sunday School teachers is announced for July 14 at the rectory. The subject for discussion: "Topics brought up at Biloxi Lay-Workers' Conference."

The Sunday School is doing splendid work, and Dr. Duffy with his able corps of teachers is striving for even greater things. Cupid has played havoc with the St. Agnes' Guild which was organized a year ago. It was begun with ten members and Miss Kate Posey was the president. The work was that of the altar and overlooking the neatness of the church, etc. At the expiration of the year one member is left. The hard part is that marriage has taken them away—the East and West and North claim them.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Vacation School—Accident to the Rev. Dr. George W. Dame—Bishop Paret at Oberhofen—Death of a Valued Churchman.

A new sort of church work has this summer shown signs of successful growth in Baltimore, that is, the "Vacation School." In every large city the children who are unable to go into the country when the public schools close, find themselves in an unhappy plight. The mothers must either be harassed by them all day indoors, or else send them to play in the hot city streets. Last summer the Rev. Wm. Page Dame, associate rector of Memorial church, Baltimore, opened a small kindergarten for children in the neighborhood of his church. The school was greatly enlarged this summer, and two additional churches in more thickly settled parts of the city have taken up the work. These are the Chapel of the Redemption, Locust Point, and St. Andrew's church. The rectors of the three churches form a sort of executive committee, which provides a uniform schedule for the schools and in other ways consult with and counsel each other. St. Andrew's church has 175 daily pupils, and the Chapel of the Redemption has 125. The work, which is light, is in charge of trained kindergartners, who open the sessions with short religious exercises. Bible stories are also told as a regular feature. Park picnics are held frequently and regularly. It is a pretty sure thing that the holding of these schools will bring many children into the Sunday Schools of these churches.

The Rev. George Dame, D. D., rector of Holy Innocents' church, Baltimore, while riding a motorcycle, a few days ago, collided with a trolly car and was painfully, although not seriously, injured.

Bishop Paret and his family will spend July and August at Oberhofen, a quiet place in Germany, where they have stayed on previous trips abroad.

Alexander Neill, Esq., a longtime vestryman of St. John's parish, Hagerstown, and one of the foremost citizens of that place, died Thursday morning, at his cottage at Blue Ridge Summit. Mr. Neill's loss will be severely felt as a citizen and Churchman.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Clerical Changes.

The Rev. J. Gilmer Buskie, of Goldsboro, N. C., has accepted the call of St. James' church, Baton Rouge. This rectorship has been vacant for some months, since the removal of the late rector, Rev. Louis Tucker, to Everett, Washington, in the District of Olympia. Rev. H. K. Brouse, M. D., retired of the Diocese of Dallas has been locum tenens for a part of the time, and the parish paper, St. James' Messenger, has been regularly published every month, so that activities of the congregation have not entirely ceased.

Baton Rouge is the capital of the State, the seat of the State University, and many State institutions. It is a growing town, and the work of the Church there is promising.

Rev. Walter Lennie-Smith, of Missoula, Montana, has accepted the charge of Christ church mission, Alexandria, and will soon begin work there.

Rev. H. R. Carson, Archdeacon of North Louisiana, has resigned the charge of Grace church, Monroe, and will give his entire time to the mission stations of his Archdeaconry. He will have charge of Christ Church Cathedral, New Orleans, during August and September.

The Rev. Henry J. Geiger, formerly of Hampton, Va., now rector of St. Paul's church, Hickman, Ky., narrowly escaped serious injury if not death, while running an automobile up a long hill. The machinery became disarranged, he cut off the power and applied the brakes. They failed to work and the automobile ran backward. Seeing he had no control over the machine, he attempted to run it into a bluff, when it overturned, Mr. Geiger jumping out as the car turned over. He escaped with a few bruises.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Three Hundredth Anniversary of the Church at Hampton, Va.

With distinguished Bishops and ministers in attendance, the congregation of Old St. John's church, Hampton, Va., on Sunday, began the celebration of its three hundredth anniversary. According to the history of the parish of Elizabeth City, it was formed in July, 1610, and the exact date is fixed as July 19th of that year. For several months the congregation and the rector, Rev. Reverdy Estill, D. D., have been planning to observe this event. The exercises have attracted many prominent Episcopalians to this vicinity.

Until Saturday it was expected that Bishop Randolph, of the Diocese of Southern Virginia, would be present; but he was detained on account of the illness of his daughter.

The exercises began at 8:30 o'clock Sunday morning, with the presentation of the flagon of silver, which had been moulded out of offerings made by the congregation. Two silver alms basins were laso presented—the gifts of Mrs. Hunter R. Booker, and Gen. Julian Whiting, formerly of Hampton, now of Mobile. Bishop Tucker received the gifts with appropriate acknowledgment. After this there was a cerebration of the Holy Communion.

At the regular Sunday morning service, the old church was crowded, in spite of the uncomfortably hot weather. Bishop Tucker preached a powerful sermon, taking as his text, Psalm 145, verse 4: "One generation shall praise thy works to another and declare thy power." After the sermon a class of ten was confirmed. The church was most beautifully decorated.

Sunday afternoon, at 4:30, there was a short service, at which addresses were made by Chaplain J. Martyn Neifert, of the National Soldiers' Home; Captain W. R. Scott, Chaplain at Fort Monroe, and Rev. Robert H. Wright, assistant in the parish. All of these addresses were interesting and were enjoyed by the congregation.

On Sunday night a service was held at Cyprian's, the colored mission, at which a class of eleven was confirmed. At this service Dr. Estill presented a beautiful memorial chalice, the gift of the congregation. Short addresses were made by Rev. R. H. Wright, Archdeacon Russell, and Rev. E. H. Hamilton, the new minister.

On Monday night, Rev. C. Braxton Bryan, D. D., of Petersburg, a former rector of St. John's, delivered a masterly address on "The Religious Life of the Colony," dealing with the period between 1607 and 1622. This address showed the most painstaking and laborious research among ancient documents and archives, and will unquestionably be a valuable and unique addition to the Church History of Virginia.

On Tuesday morning the celebration at the site of the ancient first church in Kecoughtan was held. Long before eleven o'clock, the hour set for the service, hundreds of interested spectators proceeded to the site, which is just outside of the corporate limits of Hampton, on the Tabb farm. The procession, at the hour named, started with St. John's vested choir leading, and the clergymen following—Rev. R. H. Wright, Rev. Dudley Boogher, a former assistant in the parish, now of Farmville; Rev. C. B. Bryan, D. D., Rev. J. J. Gravatt, D. D., of Richmond, former rectors of the parish, and Bishop Tucker. The exercises at the site, inside of the old foundation, which has just been unearthed, were impressive. Dr. Estill opened the exercises, thanking the donors for the gift of the site, and calling attention to the historical and religious importance of the ceremony. The choir as a processional sang, "All Hail the Power of Jesus' Name." Bishop Tucker made the dedicatory prayer; Mr. Jacob Heffelfinger made a historical address; Rev. Dr. H. B. Frissell, President of the Normal School, made a few appropriate remarks; and the address of the occasion was made by Rev. Dr. J. J. Gravatt, of Richmond. Dr. Gravatt's address was a review of the Religious Work of the Parish, with especial reference to the work of restoring the church after the Civil War, sketching briefly the faithful few who made that work possible. He closed with an eloquent plea for religious unity. Dr. Estill spoke the words of dedication. Bishop Tucker closed with prayer and dismissed the audience, the choir singing "America" as a recessional.

On Tuesday night the last of the exercises were held, the principal address on this occasion being by Mr. Jacob Heffelfinger, a member of the vestry of St. John's. Mr. Heffelfinger took up the History of the Parish from the beginning, and in a most entertaining and interesting way brought it down to the present day. The address will be a contribution to local and church history.

The foundation of the first church in Kecoughtan, the ancient name of Hampton, was discovered by Mr. Heffelfinger, early in the present year, the strange coincidence being that it was the 300th anniversary of the establishment of the parish here. The ruins were discovered on the farm of the late Col. Thomas Tabb (East of Hampton. The family of Mr. Tabb, being his widow, Mrs. Virginia Tabb, and her children, Mrs. Robert I. Mason and Mr. Paul Tabb, readily offered to donate the church site, with about a quarter of an acre of ground and a right of way, to the trustees of St. John's church, so that now the church in this parish has as its own ground, all of the church property during the history of the parish. The church of which this is the foundation, was probably built between 1612 and 1620, though the exact date is not known. The second church, that at Pembroke, in the western end of the town, was built in 1667. St. John's church was built about 1738.



St. John's Church, Hampton, Va.

Mission at Emmanuel Church, Botetourt County.

The Rev. John R. Matthews, the well-known missioner, conducted a mission at Emmanuel church, Botetourt county, beginning July 6. The exercises consisted of Bible readings each morning at 9:30 and sermons in the evening at 8:00.

To those whose privilege it was to attend these services, it was a spiritual and intellectual feast. The truths of the Bible were set forth with power and convincing energy, while the plan of salvation was made so plain and simple, a child could understand it.

Rarely, if ever, have our people had such a treat, and the seed he has sown will assuredly bring forth its fruit in due season.

That Mr. Matthews was appreciated by our people, was attested by the number of persons of all denominations who greeted him on each occasion. It is to be regretted that the rector, the Rev. Ivan M. Green, was absent, being in camp at Gettysburg with his regiment, of which he is chaplain.

The rector of the parish is the Rev. Reverdy Estill, D. D., his assistants being the Rev. Robert H. Wright, A. M., and the Rev. J. Martyn Neifert, A. B.

The vestrymen are Messrs. John W. Blackmore, senior warden; Wm. C. L. Taliafero, junior warden; Charles H. Hewins, register; Jacob Heffelfinger, treasurer; Henry Clay Marrow, Frank W. Darling, John Weymouth, Howard W. Saunders, John Sugden.

The Rev. E. P. Miner, assistant at St. Luke's church, Norfolk, who has been in Europe for the past six weeks, will return this week.

The Rev. D. W. Howard, rector of St. Luke's, Norfolk, expects to be absent during the month of August.

The Rev. R. R. Claiborne, of Montgomery, Ala., is officiating most acceptably at St. Peter's church, Norfolk.

The Rev. Dudley Boogher, of St. John's church, Farmville, officiated at Virginia Beach, Va., the last two Sundays. On Sunday night, July 17, he preached in Ascension church, Park Place, Norfolk.

The Rev. Robert K. Massie, D. D., of the Virginia Theological Seminary, who has been for the last month at Virginia Beach, has returned to his home.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Ordination—Ground Secured for the Chapel of the Nativity.

In Epiphany church, Washington, at mid-day, on Sunday, July 17, the Bishop of Washington ordained to the order of deacons, Mr. T. Hubert Jones, formerly a Reformed Episcopal minister. The Rev. Dr. McKim, rector of Epiphany church, preached the sermon. The Bishop was celebrant at the Holy Communion, and the rector and the Rev. G. Freeland Peter, first assistant, assisted in the administration of the Sacrament. The congregation was large.

Mr. Jones has been engaged for several weeks in lay-reader's work at Epiphany church.

The Rev. Enoch Magruder Thompson, minister-in-charge of the Chapel of the Nativity, near Lincoln Park, far-east Washington, has secured two additional lots to meet the requirements of that rapidly growing work, of which he was the founder some three years ago.

The Rev. Dr. Thomas Duncan and Mrs. Duncan have returned from a six weeks' visit to their son, Mr. Murray M. Duncan, at Ishpeming, Michigan, and are at their home in "The Sherman," 15th and L streets, N. W., Washington.

W.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Fourth of July Celebration at Fort Washakie—Resignation of Rev. Sherman Coolidge.

The Fourth was celebrated this year as it has never been before at Fort Washakie, and something like $400 was cleared for the extension of the work at this point. The people of Wind River and the vicinity joined with the women of the Washakie mission Guild, and held a fete. A bazaar was held in the former barracks of the old fort, booths being erected for the sale of candy, ice cream, and fancy work, and one of the inevitable lunch counters doing business most of the day and evening. A base ball team was arranged among a number of college men on their way to Yellowstone Park, and a game played against a local team.

The Indians furnished races and riding contests. Some of the people who attended came in thirty-five miles to be present, and to show their interest in the work being carried on.

Miss Adeline Ross and Miss Charlotte Briggs, missionaries to the Shoshonis and Arapahoes, have been granted the use of a home at Fort Washakie, by the kindness of Major Wadsworth, who is the Indian Agent.

After nearly twenty-five years of his ministry spent among his own tribe of Arapahoes, Rev. Sherman Coolidge has resigned the rectorship of the Church of the Redeemer, at Wind River, and has accepted the charge of a school and some missions among his own people in Oklahoma. He was much loved by the tribe and will be greatly missed. Mrs. Coolidge, who had been at the Reservation for eight years, had also been an active worker. The family left on July 9, for a driving trip through Wyoming and Colorado, and will reach Oklahoma in time for the opening of the school in the fall.

The Rev. Thomas D. Windiate, Archdeacon of Nashville, has opened many new mission points in the Diocese, since January 1, among which are Dover, Glen Raven, West Point, Dickson, McEwen, Aetna, Goodrich, Nunelly, Lebanon, Cookville, Monterey, McMinnville and Manchester. He has also arranged for regular services at Pulaski, Shelbyville, Cumberland Furnace, Paradise and a chapel at Nashville.

The Rev. C. H. Lockwood, D. D., rector of St. John's church, Helena, Ark., is in Southern California, where he went February last for his health. Dr. Lockwood is much improved in health, but will probably remain in California until the middle of September. His address is 2255 West Twenty-fifth Street, Los Angeles.

The Rev. Charles F. Blaisdell, the rector of Trinity church, Redlands, Cal., has been called to St. John's church, St. Louis, to succeed the Rev. Stephen F. Sherman, Jr., and has accepted the call. He will begin his work September 15. Mr. Blaisdell was formerly the rector of the Church of the Holy Communion, St. Louis.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

104th Anniversary of Yeocomico Church.

The one hundredth and fourth anniversary of the founding of Yeocomico church, Westmoreland county, was celebrated with appropriate services on the Eighth Sunday after Trinity (July 17). Among the preachers present were the Rev. J. Poyntz Tyler, of Hagerstown, Md., who went from that parish into the ministry, and the Rev. A. P. Gray, rector of the parish.

Yeocomico is the parish church of Cople parish, and has one of the most interesting histories of any of the Colonial churches, numbering among both its ministers and laymen, some of the most distinguished men both in Church and State, in the history of Virginia. Through all of the years, it has been the centre of a useful work. It is now in charge of the Rev. Arthur P. Gray, and has associated with it Nomini church, the chapel at the Hague, and Edgewater chapel.

Clergyman Called.

During the vacancy in the rectorship at the Church of the Incarnation, Mineral, and St. James' church, Louisa, services have been held by the Rev. A. Vaughan Colston. Bishop Lloyd visited the parish this week. A call has been extended the Rev. F. B. W. Serancke, of the Convocation of Canterbury, England. Mr. Serancke is highly commended by the Archbishop of Canterbury and other prominent divines with whom he has been associated in England.

The churches in Louisa have been vacant since the resignation of the Rev. Morris S. Eagle, some months since, to accept a call to Christ church, Richmond.

The Rev. Henry Gardiner Lane, rector of St. John's church, Warsaw, Richmond county, has declined the call recently extended him to the rectorship of Randolph parish, Halifax county, in the Diocese of Southern Virginia, in succession to the Rev. G. P. Craighill. Mr. Lane has been in his present parish three years, and has done excellent work.

Their Sixtieth Wedding Anniversary.

July 18 was the anniversary of the marriage of Mr. and Mrs. W. Frederick Gray. At this time they passed together the 60th mile-stone. Mr. Gray has been vestryman of St. James' church, Richmond, for over fifty years, and is one of the most useful and honored Churchmen of his State and city. The Southern Churchman extends its hearty congratulations and best wishes for many more years of happiness to this estimable couple.

The Rev. Samuel Roger Tyler, rector of St. Mark's church, Richmond, this week conducted a parish mission at Elkton, in the field of which the Rev. J. R. Ellis has charge.

The Rev. R. A. Goodwin, Jr., has been in charge of the services at St. Thomas', Ginter Park, part of the time during the absence of the rector, the Rev. Frank Ridout, on his vacation.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Christian Unity Foundation Organized.

Believing organic union to be advantageous, and some time in the distant future possible if worked for, twenty-four Churchmen have just formed and had incorporated at Albany, a Christian Unity Foundation, to be conducted on the lines of the Sage Foundation, which is research and the interchange of expert knowledge among leaders. The sum of $10,000 is said to have been promised by one layman of the Foundation, and efforts are to be made to secure an endowment, since it is recognized that many years, perhaps several centuries, of work will be required to effect the task. The twenty-four incorporators are equally divided between clergy and laymen. Schools of thought are well represented in the twelve clergy, and the laymen come from many walks, including the Army and Navy. The clergy are:

Bishops Doane of Albany, Vincent of Southern Ohio, Anderson of Chicago, Lines of Newark, Greer of New York, and Courtney, formerly of Nova Scotia, but now rector of St. James' church, New York; the Rev. Drs. Reese F. Alsop, of Brooklyn; George William Douglas and Robert E. Jones, canons of the Cathedral of St. John the Divine, New York; H. R. Gummey, Jr., Haddonfield, N. J.; Rockland T. Tomans, late of the Incarnation, New York, but now rector of Grace church, Jamaica; and Arthur Lowndes, editor of the "Church Eclectic." The laymen are:

Messrs. R. Fulton Cutting, publicist, philanthropist and vestryman of St. George's, New York; John M. Glenn, general agent of the Sage Foundation; Francis C. Huntington, son of the late Rev. Dr. W. R. Huntington, a lawyer, and lately elected to Grace church vestry; George Gordon King, treasurer of the Board of Missions; William Fellowes Morgan, publicist and General Convention deputy, Diocese of Newark; George Wharton Pepper, Philadelphia; Lawson Purdy, an expert in tax affairs in the city of New York; Charles G. Saunders, Boston; William Jay Schieffelin, president of the Citizen's Union, New York, manager of the American Bible Society and representative of the Second Department in the Board of Missions; John H. Stiness, of Providence, former Chief Justice of the Supreme Court of Rhode Island; Col. Charles W. Larned, a member of the faculty at West Point Military Academy, and Rear Admiral Caspar F. Goodrich, retired, late commandant of the New York Navy Yard.

The aim of the Foundation is to bring about organic unity of Christian bodies of all names in all the world. To accomplish it it is purposed to gather information concerning the faith and works of various bodies, and to make it known; and to suggest practical methods of co-operation by the various bodies. There is to be no hurrah campaign, of course, but rather conferences of leaders. The idea is that after representative men in a particular body shall have conferred, it may be possible to come to some agreement in recommendations, either to accomplish unity or to pave the way toward doing so some time. That much being gained, informal reports can be made to the official bodies of the respective denominations, for action. Every effort is to be made to keep the Foundation unofficial, and always free from any official control. The Rev. Dr. Lowndes has been chosen secretary, Mr. King treasurer, and a committee on research has been named with the Rev. T. Homans as chairman.

The Foundation had its inception in a small conference, attended by perhaps twenty men, held on February 20, last, in a room in the parish building of St. Thomas' church, New York. Bishop Courtney presided, and he has since been a leading man in the movement. He is the first president of the Foundation. Already informal conferences have been held with Greek Catholics, and it is stated by the incorporators that they hope to have conferences this coming autumn with some representative Presbyterian leaders, for it is believed that more points of contact can be found with the last named than with any other, and perhaps a beginning be made in that direction.

There are now two formal unity plans, both American, looking to unity throughout the world, one of them actual, the other by example. Three years ago the Federal Council of the Churches of Christ in America was formed. Into it have come almost every religious Protestant body, small and large, North and South, in America, save only the Episcopal Church. About eighteen million Christians are represented in it. Much has already been accomplished by it. Investigation of conditions in the Bethlehem Steel Co., plans by the social service committee have been made and published, the recommendations being of very real value. It has made a study of conditions in Colorado, as a typical home mission field, to ascertain the extent of over-churching in small towns. Its report, just published, shows overlapping to exist in only 11 per cent. of towns, and in some of them not greater evidence of it was found that that which justified additional investigation. In 89 per cent. there is no over-churching. Instead, many towns were found where the churches have not gone—not overlapping, but overlooking. The abuse was not at all where critics said it was. The service of the Council in these and many other lines has been great, and the work done is precisely that now proposed by the new Foundation, in so far as research and publication go. The Council aims, not at organic union, many believing it not to be wise, but toward work on common lines, the idea obtaining that if Christians get busy in useful things, differences will disappear and such organic independence will serve the same purpose of unofficial freedom as the incorporators of the New Foundation profess to value so highly.

The Council petitioned the Church's General Convention at Richmond to unite with it in the same manner as have all other Christian bodies in America, but the Convention referred the petition to the Commission on Christian Unity, and that Commission, or some members of it, took individual part in the forming of the Council, informing other bodies, however, of their lack of authority. The new Foundation contains the names as incorporators of only two members of this Commission. They are Bishop Anderson and Mr. George Wharton Pepper. The Council has now been able to command financial support, and has established secretaries in three or four cities outside of New York, including Chicago and Denver. Recently a great development of its plans have been made.

The new Foundation aims, unlike the Council, at organic union, and to be brought about, not on the Council's lines, but by agreement of leaders, to be followed if possible by official consent of the bodies involved. The aim is toward all Christian bodies, all names. Within the past few years tremendous progress has been made toward unity, chiefly along the line of works, in Canada, Australia and South Africa. In these countries, in Scotland, and in one conspicuous instance in this country, organic unity has been effected, although a good deal of friction and some financial losses have followed.

ATLANTA.

Rt. Rev. C. K. Nelson, D. D., Bishop.

Diocesan Finances in Good Condition. Encouraging Missionary Work—New Rectory and Parish House for All Saints', Atlanta—Other Diocesan News.

The Diocesan missionary treasury is in better condition, Bishop Nelson states, than it has been at this time of the year in the history of his Episcopate. Every obligation for the first six months of the Diocesan year has been paid, with a small balance in the treasury, and in addition to this, something over $200 has been paid upon the old debt of the board. With this statement to encourage them the members of the board have determined upon a vigorous campaign to try not only to pay all current obligation for the next six months, but to wipe out the old debt entirely by the end of the year.

Word from the treasurer of the Foreign and Domestic Board comes to the effect, that the Diocese has done remarkably well, and that there are good indications of the full apportionment being met this year. With this end in view, Bishop Nelson has been untiring in his efforts and has sent appeals to every congregation and rector in his Diocese that special work be done if possible upon this matter.

Rev. Henry Phillips, of La Grange, reports that his work among the mill operatives is most encouraging, and that funds are in hand to erect two buildings to increase the efficiency of the plant, an administration building and a hospital, both of which are badly needed.

The missionary work in the North Georgia field, under Rev. Thomas Duck, is in better condition than it has been in many years. Mr. Duck is a man of tact and devotion to the ideals and history of the Church, and his success shows that he has been able to present this to the people of his field so that there is a decided response. The work in this field has been decidedly strengthened also by the action of the Church in securing the services of Rev. A. E. Sherrod, as resident minister. Mr. Sherrod has only been in the Diocese a short time, but has already made his influence felt.

Rev. C. B. Wilmer, rector of St. Luke's church in Atlanta, has left the city for the summer. Rev. Hope H. Lumpkin, of Darlington, South Carolina, is supplying the vacancy during the month of July. The congregation are much pleased with Mr. Lumpkins service for them.

A men's club has recently been organized in the Church of the Epiphany, Atlanta, which holds meetings regularly, and is much enjoyed by the members. The result of this organization is seen in parish activities. There are no rules or dues and the whole work is done in an informal manner, looking to making the men of the parish better acquainted with each other, and the men of Inman Park better acquainted with the Church of the Epiphany. The vestry has begun to issue each month a statement of the financial and other conditions of the church, and are contemplating the issue of a parish paper in the near future. The work of

the Church of the Epiphany has been decidedly encouraging, in its short history as a parish, it having the remarkable record of maintaining a Sunday School whose numbers for attendance surpass those of the church itself.

A movement is now on foot in All Saints' parish under the direction of Rev. W. W. Memminger, who recently became rector, to build a parish house and a rectory also. Ground has been donated immediately adjoining the church, on West Peachtree, and large subscriptions have been made to carry forward the work. Rev. Mr. Memminger is away for a time, owing to sickness in his family.

The Church of the Incarnation, in the West End of Atlanta, has done a good year's work under Rev. W. F. Parsons. Mr. Parsons has made himself valuable to the Church in the city, as well as to his own parish, and his work promises continued success.

Steps are being taken by the Diocesan Sunday School Commission to gather information relative to the Sunday Schools of the Diocese, and when this is in hand to present to the next Diocesan Council a concise statement of conditions and suggestions for bettering them. An effort will be made to organize institutes in different parts of the Diocese, and also to encourage the formation of teachers' classes. The work is but in its infancy, but the Commission is endeavoring to place itself in touch with all the progressive movements, in Sunday School work, and hope to place this Diocese among the leaders.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Church-Building in the Diocese—The Rev. Alfred Berkeley's Work at Mayodan—Memorial to a Sunday School Pupil—Memorial Service to Rev. Dr. Francis J. Murdock—Improvements at St. Luke's, Salisbury.

It is gratifying to note that another hundred dollars has been sent to the Rev. Irvin H. Correll, D. D., Missionary to Japan, from the Diocese of North Carolina. This was secured through the instrumentality of Archdeacon Osborne, from the Convocation of Charlotte.

Within the last ten years there has been unusual church-building activity in this Diocese. There are new churches in Durham, Wilson, and Winston-Salem. The churches of The Good Shepherd, Raleigh, and St. Athanasius, Burlington, are so far forward that the roof of each will soon be completed.

The walls of the chancel and transepts of the Bishop Atkinson Memorial, Charlotte, are almost finished, while the churches at Rocky Mount, St. Mary's School, and Salisbury have been enlarged and renovated. Five of these handsome structures are of stone.

The church moved from the old site in Stokes county to the town of Walnut Cove, has fully justified the step taken. While the expenses incurred have not yet been fully met, the increased attendance, renewed interest of the community, and general quickening of Church-life testify to the faithful service of the Rev. Alfred R. Berkeley, and are a happy forecaste of the future.

The splendid work of Mr. Berkeley and his devoted assistants, Rev. Mr. Wilcox and Miss Karrer, at the Church of the Messiah, Mayodan, is most encouraging. At a recent special visitation, Bishop Cheshire confirmed twenty-nine. Of these, eighteen were men and boys, the superintendent of the mill and his wife being in the class. Of thirty-seven confirmed in the last year, twenty-three were twenty-one or more, while of the one hundred and six persons confirmed in the mission in the last five years, seventy were baptized in the church during that period.

On Sunday, June 12, a pair of vases were placed in St. Matthew's church, Hillsboro, in tender memory of William Cameron, from his teachers and schoolmates at Valle Crucis. They were dedicated by the rector, the Rev. L. Paxson Walters. William Cameron, the only son of Allan J. Cameron, of Hillsboro, was of marked mental ability and high character. The vases are of highly polished brass, twelve inches high and massive. In high relief is inscribed the sacred symbol, "I. H. S."

The Rev. W. H. Ball, who recently resigned his charge at Wadesboro, has taken his residence at Monroe. The evidences of earnestness are encouraging there, while the attendance and eager spirit manifested under adverse circumstances at Hamlet, where he officiates each second Sunday, have been most gratifying.

There was held in St. Luke's, Salisbury, on June 26, a service memorial to the late Rev. Francis J. Murdock, D. D. Bishop Cheshire delivered a most admirable address. At the same time an offering was received for a memorial altar and reredos.

Besides other improvements, St. Luke's is erecting a vestry-room, two choir rooms, and a cloister connecting the church and the chapter house.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt Rev. A. Mackay-Smith, D. D., Coadjutor

Parish House for the Free Church of St. John—For Relief of Widows and Children of Clergymen—Good Work by St. Martha's House—Clergymen on Vacation.

The contract has been given for the completion of the parish house of the Free Church of St. John, Frankford Road, at a cost of $6,000. Among the recent improvements in the interior of this church, has been the substitution of electricity for gas as a means of its lighting.

The vestry of Calvary church, Conshohocken, has called to its rectorship the Rev. J. Kennedy Moorehouse, now rector of St. Paul's church, Bristol, Pa He has accepted the call.

The Corporation for the Relief of the Widows and Children of Church Clergymen in Pennsylvania, has just issued its annual statement. It notes that the insurance on the lives of seven clergymen who have died during the year have been paid. Paid up policies have been given to ten who have paid their annual premiums for fifteen years. It has in force 310 policies, aggregating $1,077.510. Its assets have an approximate market value of $1,038,633.70, or almost enough to pay at once the full face value of all the policies. It has paid out in death claims $18,186.20 and given $5,925.00 in gratuities in the past year.

St. Martha's House, which has just purchased an adjoining property to the north of Eighth street, for the purpose of enlarging its work, is carrying on its summer activities in eleven different kinds of service. Selling Pasteurized milk; the visiting nurses' daily visits to the sick; roof-garden parties day and evening; outings for boys to a ball ground, to the park for young children; outings by the week; a well equipped playground; a vacation Bible School; outing for mothers and babies, and a dispensary. In addition to all these there is an active co-operation with all the charitable societies of Philadelphia.

The Rev. D. M. Steele, Ph. D., has gone on his summer vacation, stopping to officiate at Bar Harbor and spending two weeks in Canada previous to his going to Europe for the balance of the summer.

The Rev. A. C. Knowles, wife and daughter have sailed for Europe, where they will spend the summer.

The Rev. Thomas J. Taylor, office secretary of the Philadelphia City Mission and rector of the Church of the Advent, Kennett Square, has gone on his vacation to Allenhurst, New Jersey.

MASSACHUSETTS.

Rt. Rev. Wm. Lawrence, D. D., Bishop.

Conference for Church Work.

The Conference for Church Work has justified, during this, its second season in Cambridge, the choice of the University town, as a gathering place for those whose interest inclines them to train themselves in the spirit and methods of the Church Militant.

The registration shows not only a financial gain over past years, but the quality as well as the quanity of the human stuff of which the fabric of the Conference consists is progressively good.

Five "mission study" courses during the first week, four during the second, have demanded from the students enrolled in one or the other of them real devotion to the class and its leader.

Lectures such as those of Dr. Max Kellner and Dr. Samuel Hart, (the Custodian of the Prayer Book), Bishop Kinsman, of Fr. Officer, have been more general in their invitation to the public. And the afternoon conferences and evening meetings have included more of the general public.

There has been a great variety of pointed, non-premeditated discussion at the afternoon conferences. Such topics as the Woman's Auxiliary, the Girls' Friendly, Deaconesses, the St. Andrew's Brotherhood have each called out the exchange of interesting experiences. The evening meetings have been a little more formal in character, but no less varied in interest.

The spirit which pervades the cloisters and close of the Episcopal Theological School during the two weeks of the Conference is as concentrated as that of a retreat, while as genial as that which pervades an afternoon tea.

The committee in charge of the undertaking of getting up this gathering —a representative one from various parts of the country—is congratulating itself on the success which has crowned its efforts, and already laying plans for a session next year which shall be more complete in its answer to the unquestioned need of the times for brief courses of training adapted to those who have no leisure for more extended study.

NEW MEXICO.

Rt. Rev. J. M. Kendrick, D. D., Bishop.

Ordination.

At the Church of St. Clement, El Paso, Texas, District of New Mexico, on Tuesday, July 12, Andrew Sagendorph Carver, was ordered deacon by the Bishop of New Mexico and Arizona. The candidate was presented by the Rev. Henry Easter, rector of St. Clement's. The Rev. Mr. Carver will be continued at Marfa, Alpine and Fort Davis, Texas, where he has been serving as candidate for holy orders and lay reader.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Resignation of Rev. Dr. Johnston from Prince George's, Winyah—Church Work Among Mill Operatives—The Late Mr. A. M. Lee's Bequests—Representation in the General Convention—The Church on Sullivan's Island.

It is reported that the Rev. Dr. J. H. Johnston, of Prince George's, Winyah, Georgetown, has resigned and become rector emeritus with a pension. This is one of our old, historic parishes, with a fine church and beautiful cemetery surrounding it. Georgetown claims to be as old, if not older, as a Colony, than Charleston. The place is well situated at the confluence of the Waccamaw and Sampit rivers, some fifteen or twenty miles from the ocean. Many of the old ante-bellum families still reside there. The prospect for the parish is admirable, as the town is growing—one of the largest lumber mills in this country is there, with other varied industries.

The Bishop is at Sewanee. The Rev. Mr. Chace has left Winnsboro, where he was much beloved, though he was there only a short time.

The Rev. Roberts Johnson, son of the late rector of St. Philip's, Charleston, succeeds him. Mr. Johnson leaves a very important work at Graniteville, where there are many mill operatives. This special work among the mill operatives is receiving attention from the Bishop.

South Carolina, in the upper sections, is full of manufactories. The mills have come to the cotton. Something must be done and done soon to meet the conditions.

The Church in Charleston and the Diocese likewise, have sustained a serious loss in the death of Mr. A. M. Lee, a vestryman of St. Michael's. He left benefactions to the old South Carolina Society, the Society for the Benefit of the Widows and Orphans of the Clergy, the State Training School for Female Teachers, at Rock Hill,—$2,000 to each. But, in addition, to the Colored Training School or Hospital for Nurses in this city, he left $1,000. It might be well for some of our Northern cities to be reminded of this. The negro problem, as it is called, can and will be handled by the South if the South is let alone in dealing with it. The partisan politics of the North have distorted the whole question. It will be a long time before the Episcopal Church really reaches the negro. We only touch the race in spots.

The former deputation to the General Convention has been re-elected, with the retirement of the Rev. Mr. Gordon, of Camden, and the substitution in his place of the Rev. Mr. Finlay, of Trinity church, Columbia. The large number of new men in the General Convention may mean much in the way of legislation. There is a manifest disparity in representation, the small Diocese of Fond du Lac having two Bishops, either of whose vote can neutralize that of the Bishop of New York. There should be some sort of balancing in the matter of Episcopal voting, so that the wishes of a large Diocese may not be defeated by the vote of a small Diocese.

In South Carolina there is no desire for a change of the Church's name, while as to Canon 19, we feel that it is best to let it alone. Most of us agree with the Southern Churchman in the question of the name.

None of the clergy have left as yet for their vacations. Dr. Kershaw and Mr. Harding go for August, Mr. Beckwith and Mr. Way for September. The others will remain at their posts, taking little trips between Sundays.

Many of our people are on Sullivan's Island, across the bay. There is a nice little stone church there, called "Holy Cross." About 1816, Bishop Dehon established a church there, to which he gave the name "Grace." It was destroyed during the War. It has only been within the last few years that we have had a church there. The re-establishment is due largely to the efforts of Mr. Wm. Mazyck, assisted by Mr. Wm. M. Bird. One fails to understand why the name was changed. At Mt. Pleasant on the Mainland, on a peninsula between the city and the Island, is the old parish of Christ church. The fine old brick edifice is about six miles from the village, where now there is a nice little church and rectory. The Rev. Mr. Sparks has charge of this parish and the Holy Cross chapel on the Island, as well as the work at the Navy Yard, just above the city on the Cooper river. It is proposed to build a chapel here soon, the lots having been secured.

At Christ church, Charleston, the rector is introducing the lantern services, which are so popular in England. The hymns, responses, Psalter and Creed are shown on the screen, so the people can easily follow the service. The address on the Life of our Lord is illustrated by the pictures. It is an experiment which rests upon a ground principle, viz., the appeal to the eye as well as to the ear.

The New Church Building for the Chapel of the Intercession, New York.

Preliminary plans for a new church structure for the congregation of the Chapel of the Intercession are now being prepared for the rector and vestry of Trinity church, New York. The Chapel of the Intercession, located at Broadway and 158th streets, is one of the nine chapels maintained by Trinity. The new edifice will be located in Trinity Cemetery, near the corner of Broadway and 155th street, this being a commanding point. Plans are being drawn under the direction of Mr. R. A. Cram, of the firm of Cram, Goodhue & Ferguson. Mr. Cram is now in Europe gathering data in connection with this commission.

It is planned to start the erection of the new structure in the fall. The cost will be in excess of $300,000, and the English perpendicular Gothic style of architecture will be followed. In addition to the chapel, a parish house and a vicarage will be built. The chapel will have 750 seating in the nave, with additional seats for 250 in aisles and galleries. The structure will be fireproof and especial attention will be given to the problem of ventilation. Altogether, Trinity plans to make the new chapel a noble temple of worship.

The parish building will be arranged to give ample accommodation for practical work among all classes of people and with special provision for work along lines of social service. Provision will be made for the Sunday School, day school, guilds and other societies connected with the chapel. This building will be a three story and basement structure, and on the first floor will be located a large hall with a seating capacity of 500. The cooking classes will have a special room also located on this floor. Each floor will have an area of about 4,000 square feet.

The congregation of the Intercession has grown fast since it was taken over by Trinity parish. In the past five years the list of registered communicants has grown from 300 to something over 1,500.

Personal and News Notes.

Bishop Reese of Georgia, with his family, is at Wytheville, Va., for the summer.

Bishop Guerry of South Carolina, with his family, is spending the summer at Sewanee, Tenn.

The Rev. F. G. Budlong, of Christ church, St. Paul, Minn., is at Lindstrom, Minn, for the summer.

The Rev. Theodore Sedgwick, of St. Paul, Minn., is spending July in missionary work in Wyoming.

The Rev. J. Poyntz Tyler, of Hagerstown, Md., is sojourning at Hague, Westmoreland county, Va.

The Rev. Arthur Chard, of Hastings, Minn., is in charge of Holy Trinity church, Minneapolis, during July.

The Rt. Rev. C. C. Penick, of Frankfort, Ky., should be addressed, for the present, at Sweet Chalybeate Springs, Va.

The address of the Rev. Charles W. B. Hill is changed from 4318 N. 15th Street to 4829 N. Broad Street, Philadelphia, Pa.

The Rev. B. F. Huske, of Greenville, N. C., has been called by the vestry of Christ church parish, New Bern, N. C., to be their rector.

The Rev. Douglass Hooff, vicar of St. Andrew's church, Baltimore, Md., may be addressed during August, at Maple Villa, Intervale, N. H.

The Rev. William Way, rector of Grace church, Charleston, S. C., is attending the Harvard University Summer School of Theology.

The Rev. Edward H. Ingle is in charge of All Angels' church, Twilight Park, in the Catskills, for the month of July. Address: Twilight Inn, Haines' Falls, N. Y.

The addresses of the Rev. Percy T. Fenn, rector of All Saints' parish, Wichita, Kansas, is changed to Newport Beach, California.

The Rev. Wyllys Rede, D. D., is in charge of old St. Paul's church, Baltimore, during the summer months, while the Rev. Dr. Kinsolving is in Maine.

The Very Rev. James C. Morris, Dean of St. Mary's cathedral, Memphis, will have charge of Otey Memorial parish, Sewanee, Tenn., during July and August.

The Rev. George W. Lamb, of Georgetown, Pa., has accepted the rectorship of Trinity church, Rochester, Pa., and will enter upon his duties there on September 1.

The Rev. Franklin Davis, of Mt. Sterling, Ky., has been appointed by the Bishop of Western Michigan to take charge of Church work in Ludington, for the summer.

The Rev. F. T. H. Finn, having become curate of St. Paul's church, Cleveland, Ohio, his address is changed from Port Kennedy, Pa., to 4108 Euclid Avenue, Cleveland, Ohio.

The Rev. John S. Lightbourne's address is Holland Hotel, 53d Street and Lake Avenue, Chicago, for the present. His former address was Christ Church Cathedral, Louisville, Ky.

The Rev. S. B. Carpenter, rector of the Church of the Atonement, Augusta, Ga., will spend the month of August in Germantown, Penn., and will officiate at St. Michael's, Germantown.

The Rev. Edward S. Doan, of Knoxville, Tenn., has accepted a call to St. James' church, Marietta, Ga., Diocese of Atlanta, and is expected to assume his new duties about the middle of July.

The Rev. Frank A. Sanborn, Canon of St. Paul's cathedral, Fond du Lac, Wis., is spending a month at Camp Neosho, Evergreen, Colo., as guest of Mrs. Williams, mother of the Bishop of Marquette.

The Rev. G. Sherman Burrows, North Tonawanda, N. Y., was elected secretary of the Diocese of Western New York, at the recent Council. All matter intended for him should be addressed accordingly.

The Rev. F. M. Weddell has resigned the rectorship of Christ church, Rolla, Mo., where he ministered for fourteen years, and has accepted a call to Grace church, Carthage, Mo., in the Diocese of Kansas City. He expects to assume his new duties in September.

The Rev. Robert P. Johnson succeeds the Rev. Robert A. Chace in the work at Winnsboro and Ridgeway, S. C. Mr. Johnson's work will also include the mission at Rion. Mr. Chace was obliged to give up the work because of ill health. His efforts were very successful.

Bishop Brown of Arkansas, gives notice that in accordance with the provisions of Canon 36, he has remitted and terminated the sentence of deposition pronounced upon the Rev. Frank M. Bayne, presbyter, by the Rt. Rev. Henry Niles Pierce, D. D., LL. D., late Bishop of Arkansas, on February 13, 1899.

Take life like a man. Take it as though it was—as it is—an earnest, vital, essential affair. Take it just as though you were born to the task of performing a merry part in it—as though the world had waited your coming. Take it as though it were a grand opportunity to achieve, to carry forward great and good schemes, to hold and to cheer a suffering, weary, it may be heart-broken, brother.—Charles H. Spurgeon.

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-five years since I first caught a glimpse of him, and he has been growing on me ever since. There is no a want in the soul which he will not meet. —Dwight L. Moody.

Pray the largest prayers. You cannot think a prayer so large that God will not wish you had made it larger. Pray not for crutches, but for wings! Do not pray just that God will keep you from breaking down, and somehow help you to stagger through, but that you may be enthusiastically good, that you may shine with His light on their lives.—Phillips Brooks.

St. James the Apostle.

St. Matthew tells us that St. James gave a very decided answer to a very definite question put to him and his brother by Jesus Christ: "Are ye able to drink of the cup that I shall drink of?" asked the Lord. "We are able," said the Sons of Zebedee, with a spirit that reminds us of St. Peter. Their answer constituted a self-imposed responsibility. And while in common with the rest of the Apostolic band they occasionally faltered and wavered, yet at the end they were found to have been faithful.

To-day we are concerned with St. James and his discharge of the trust committed to him. It is hardly to be expected that St. James could take perfect cognizance of the full significance of the "cup." He knew that it meant for him the same lot as would befall His Master. And the future development of that lot was going to dismay the Apostles. But his answer shows a wonderful trust in Jesus Christ considering that our Lord had not yet made the way of His life and their lives patent. That confidence in Jesus was never destroyed. For James drank the cup of the Lord, followed in the Master's footsteps, being put to death by Herod. King Agrippa was as jealous of the preaching of the Kingdom of the Messiah as his grandfather had been at the news of the birth of the King of the Jews.

The perfect agreement between promise and fulfilment in the spiritual life of St. James stands as a much needed example to our present age. This agreement implies two lessons from the Saint's life and ministry. (1) The readiness and completeness with which he obeyed the call of Jesus. He was well-connected and had a sufficient competence. But he leaves it all in Galilee that he may become a fisher of men. Perhaps it would be truer to say that he dedicated his means as well as his powers to the extension of God's Kingdom. God calls us to be fishers of men. That is to say He calls upon us to direct our powers towards, to expend our means, upon, the spiritual uplift of men. All who serve will "drink the cup." And we have a double meaning for that phrase. He who drinks the cup and follows the Lord's Footsteps is strengthened for that work by drinking the cup of the Lord in the Blessed Sacrament.

St. James was called; we are called. He readily obeyed; let us as faithfully hear the voice of the Lord. (2) His loyalty to God even to martyrdom. The great test of life and love is to be punished for well-doing. In our circumstances and surroundings capital tests have been abolished. But the testing still goes on. Many temptations to deny Christ are set before us. The desire to be rich in this world's goods, the affectations of scholarship, as seen in radical higher criticism, the pomps and vanity of the world, and the indulgence of the passions.

These are opportunities to be disloyal. And renunciation and discipline are frequently a very martyrdom. But the martyrdom is worth while. It is an example to the world. "The blood of the martyrs is the seed of the Church." It is the gaining of the crown of life. "Whosoever shall lose his life for my sake and the Gospel's shall save it." "But, and if ye should suffer for righteousness sake, blessed are ye."—Canadian Churchman.

Comfort in Bereavement.

If a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and after the melting he receives it again in a more beautiful form. As the dissolving in the furnace was not a destruction, but a renewing of the statue, so the death of our bodies is not a destruction but a renovation. When, therefore, you see as in a furnace our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And be not satisfied with the extent of this illustration, but advance in your thoughts to a still higher point; for the statuary, casting into the furnace a brazen image, does not furnish you in its place a golden and undecaying statue, but again makes a brazen one. God does not thus; but, casting in a mortal body of clay, he returns to you a golden and immortal statue; for the earth, receiving a corruptible and decaying body, gives back the same incorruptible and undecaying. Look not, therefore, on the corpse, lying with closed eyes and speechless lips, but on the man that is risen, that has received glory unspeakable and amazing, and direct your thoughts from the present sight to the future hope. But do you miss his society and therefore lament and mourn? Now is it not unreasonable that, if you should have given your daughter in marriage, and her husband should take her to a distant country, and should there enjoy a prosperity, you would not think the circumstance a calamity, but the intelligence of their prosperity would console the sorrow occasioned by her absence; and yet here, while it is not a man, nor a fellow-servant, but the Lord himself who has taken your relative, that you should grieve and lament? And how is it possible, you ask, not to grieve, since I am only a man? Nor do I say that you should not grieve; I do not condemn dejection, but the intensity of it. To be dejected is natural, but to be overcome by dejection is madness, and folly, and unmanly weakness. You may grieve and weep, but not give way to despondency, nor indulge in complaints. Give thanks to God, who has taken your friend, that you have the opportunity of honoring the departed one, and of dismissing him with becoming obsequies. If you sink under depression, you withhold honor from the departed, you displease God who has taken him, and you injure yourself; but if you are grateful, you pay respect to him, you glorify God and you benefit yourself. Weep, as wept your Master over Lazarus, observing the just limits of sorrow, which it is not proper to pass. Thus also said Paul: "I would not have you to be ignorant concerning them which are asleep, that ye sorrow not as others who have no hope." Grieve, says he, but not as the Greek, who has no hope of a resurrection, who despairs of a future life.—Chrysostom.

Let us not put off the expectation of happiness to be realized in some great future, but find it from day to day in the trifles of life—as the children of Israel gathered every day the manna that fed them.

In Iceland, instead of friend greeting friend with "How do you do?" or "Good morning" as they meet, each says to the other in a pleasant way, "Be happy." It is a beautiful salutation and means much.

Family Department.

The Church.

"Lord, Thy Church, shall next to Thee,
Best beloved of all things be,
Thither at each hour of prayer
Shall my hastening steps repair.
And my longing soul shall wait
For the opening of the gate;
Lest a word I fail to hear,
Of the holy service there.
At what time the welcome bell
Shall of prayer and praises tell,
Let the notes be heard at morning.
Or at eve ring out its warning,
Sweetly tolling, shall its sound
Bid me to the holy ground.
Vain excuses, idle pleas,
Well may suit cold, worldly ease.
Hearts that warm and thankful are,
Will for God no trouble spare."

"Help me, Lord, then, lest I stray,
From Thy Church and Thee away.
Tho' the sultry sun may glow,
Tho' the wintry winds may blow,
Weak though I may be, or strong,
Short though be my road or long,
Feast or fast or common day
Be it when I'm called to pray,
Give me but a willing mind
And Thy courts I needs must find."

For the Southern Churchman.

The Pursuit of Wealth.

The production, creation, development, accumulation and use of wealth are a grand study. They make the business of human life—as worship and service do its purpose.

The Lord God made man; put him in the Garden of Eden, to dress it and keep it; made him a little lower than the angels, and crowned him with glory and honor with his counterpart! And in his high estate as male and female he gave him dominion over the earth and all things in it.

In the dressing and keeping of the garden and in discovering and utilizing the treasures hid in the earth, and seeking the good, the true and the beautiful in his patrimony, he aroused and exercised and enlarged his divine sensibilities and faculties and powers: He was to become familiar with the wisdom and goodness and greatness of the mighty God and Heavenly Father, after whose image he was created.

The earth and air, the waters and the firmament were stored with treasures and riches, and set with wonders to occupy and exercise and develop the heart and mind and body of the infant immortal; and in investigating, studying and utilizing all his riches and provisions, man was made to establish his dominion and control as lord of creation: his sonship to the King of Kings.

The wealth and happiness of mankind are found in intelligent and honorable work; in loving and confiding obedience to the Supreme Being. It was in the loyal exercise of all his nature, body and soul, man was to show himself after the divine image. So the great philosopher says: It is heaven upon earth, to have a man's mind move in charity, rest in Providence and turn upon the poles of truth. All our wealth is found in intelligent and honorable study and work. It was the malicious smartness of the devil to assail man through his sweet heart, and through her, to suggest ambitious thoughts, and higher criticism —high society life—to magnify the possibilities of human intellect and raise man above his condition—and to make a fool of himself, as is still his practice.

But after his terrible lesson man is learning what wealth is and how it is to be sought. We have not been put in this world for nothing. We are getting on; catching up in the worship of divine manhood: the Most Holy—the Messiah. We are in the Latter Day, and using our privileges. Natural law is becoming more and more familiar in the light of God, manifest in the flesh—our Lord Jesus Christ.

The high noon of civilization, the Latter Day of Christianity is the high place of science. All knowledge has spread over the world with the diffusion of the Word of God. In all physical and natural law the spiritual is recognized as its light. The testimonies of the Lord make wise the simple. Wisdom is One.

The Kingdom of Christ has not been fully established. Fools are not all dead. Avarice, ambition, ignorance and bad passions of all sorts, diabolic selfishnness, abounds. But it is not right to say that materialism and money-making are our ruling spirit. The controlling principle of our age is Christianity—the Pursuit of Wealth. And its worst enemies are compelled to do it homage, in spite of the world, the flesh and the devil.

It is in the last half millenium that the world has known its Renaissance, its new birth. Printing, the Copernican System and the utilization of the mariner's compass, the discovery of America and all the great pioneers of science and civilization and the champions of human rights. In the beginning of the last century the Word of God by the British and American Societies began to be freely and largely distributed. And as the century advanced the fruits of the Spirit showed themselves in marvellous inventions and discoveries, producing and creating wealth for the well being and happiness of mankind. The depths of the earth have given up coal and iron and oil and valuable matters without limit. The surface has been made to yield fruits and flowers of ever enlarging beauty and sweetness, and air and water have given us new and amazing forces and powers and servants—steam, electricity, anaesthetics, anti-toxines. All these immaterial and material things have made the wealth of our age. The selfish pursuit of money belongs to low natures. It is the producing of wealth of body and soul that inspires and exercises the energies of our age. We are developing all the hidden treasures and forces and mysterious virtues of earth and heaven. And in the worship of the Messiah, God manifest in the flesh, the fullness of God, man is made familiar with absolute wealth.

All the works of God praise Him. The heavens declare His glory. But earth and heaven do honor to man as the lord of creation, for whose happiness they were made. Their full enjoyment is his wealth.

In a thousand ways our day is showing a wealth which is the fulfilment of prophecy. The wilderness and the solitary place are rejoicing and deserts are blossoming. For the thorn, we are having fir trees, and for briers, myrtle trees; for brass we are having gold; for iron, silver, and for wood, blass. Knowledge is over-spreading the earth. Jerusalem with its cedars and silver was only a type of our familiar enjoyments. In very truth, we are in the Seventh—the Sabbatic Millenium. And all things are putting on their Sunday clothes—for the Lord's Day. W.

God Knows.

There is infinite comfort in the thought that we can cast all our cares upon one who understands them.

He knows that we meant to do our best. He knows why we miserably failed. He knows how hard we tried to keep back the angry word—how we battled with ourselves before we committed the mean action. Though we are misunderstood and misjudged elsewhere, we know that in God's court due credit will be given us for all our struggles, whether we failed or not.

One of our poets has voiced the consoling thought in a striking verse:

Who knows the heart, tis He alone
Decidedly can try us.
He knows each chord, its various tone,
Each spring, its various bias.
Then, at the balance, let's be mute.
We never can adjust it;
What's done, we partly may compute,
But know not what's resisted.

God knows it all. He judgeth not as man judgeth.

There is probably no one among us who has not had occasion to reproach himself for passing a hasty judgment upon some fancied fault in a fellowman—a judgment which fuller knowledge showed to be undeserved.

Dr. D. J. Burrell relates a little instance of this sort of quick condemnation. He says: "Not long ago I saw a singular sight in a surface car. A young man was holding by a strap, and just behind him a young woman whose face I could not see, clung to him with one arm about his waist, while with her other hand she patted him affectionately on the shoulder.

"'A most unbecoming thing,' I said to myself. Then she turned and I saw that she was blind. It was her sense of dependence that made her cling in that way. So thoughtlessly do we pass judgment behind the backs of people."

Perhaps it is in sorrow that we most prize the consciousness that God knows. Our friends become impatient if we pour out our misery before them. We are reproved—silenced. We dare not then appeal further to our fellowbeings for sympathy, but God stands with outstretched arms to receive us. Into his ear we may confide over and over again, the story of our grief until the sore heart is relieved.

"In the few brief discourses of Jesus," continues Dr. Berrell, "he covered all the great problems of truth and ethics. He knew all things. His mind was a cyclopedia of the universe. In other words, his knowledge was Omniscience.

And there is peace and joy in the thought that though no human soul may know of some triumph which we have achieved—some secret honor which has come to us—it rejoices the heart of God, who compasseth the righteous with favor as with a shield.

Thus, says the historian, an "imperial triumph" came to the young missionary, Coleridge Patteson.

He was an Eton boy who had fervently dedicated his young life to the service of his Maker, and had gone to the South Sea Islands to carry the Gospel message. For a while he labored faithfully, but he could not win the brutish natives. At last they beat him to death with clubs.

Then they laid his body in an open boat, crossed his hands, placed a palm branch on his breast, and watched as the winds bore him out to the open sea. He had doubtless felt as though he had died in ignominy; but to-day his name is regarded in that distant clime with veneration, and one can well understand the rank he holds in heaven

—for God knew it all—the striving, the anguish, the heroism; and he seals his beloved with his own seal upon their foreheads.—Christian Herald.

Dwell Deep.

Dwell deep! The little things that chafe and fret,
O, waste not golden hours to give them heed!
The slight, the thoughtless wrong do thou forget;
Be self forgot in serving others' need.
Thou faith in God through love for man shall keep—
Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all who weep:
Dwell deep, my soul, dwell deep!

—James Buckham.

The Mystic Gateway.

"Above the eagle's flight,
The vulture's peering,
Higher than ever lion's whelp hath trod,
Windeth for aye, the Heavenly hill tops nearing,
The pathway for the chosen of our God!"

"I wonder where the entrance to that pathway is," mused Alice, as she sped onward in the search of the entrance. She was alone, but as she neared an abrupt turn in the road, she was astonished to see many persons—young, old and middle aged—just disappearing around the bend. "How strange!" she murmured, "That I never saw these people before. Oh!" as she herself made the sudden turn, "how exquisitely beautiful!" "Here at last is the entrance I have sought so long!"

Well might she gasp with delight. Before her, broad and massive, stretched a magnificent pillared gateway of white, glistening marble—around its lofty pillars and over the arch twined and fluttered roses of every hue, and flowers of sweetest fragrance flung their perfume on all the air around—climbing vines, green and feathery, completely hid from view the stately arches, and scant attention to them was paid by the laughing, jostling crowd of people pushing their way through the beautiful gateway.

"Come!" called one, a tall handsome youth, as he seized Alice's hand—"Come with me! Here is life and joy and pleasure without stint!"

She laughed with delight and was just entering the lovely arch, when suddenly lifting her eyes, she saw immediately over the gate, and almost blurred by the waving vines, an inscription in black lettering.

"Wait," she cried to her companion, "there is something written here, wait until I read it," and pushing back the rank foliage, slowly and solemnly she read: "Wide is the gate and broad is the way which leadeth to Destruction, and many there be who go in thereat!"

"My God!" she murmured faintly, "From what hast Thou saved me! Oh!" she cried to the youth beside her, "Do not enter that fatal gateway! Do you not see that it leads to Destruction?"

"To Destruction!" he echoed scornfully, "Why, look beyond, how surpassingly lovely the broad road is!"

Alice pushed aside the roses and glanced within. A vista of bewildering beauty met her puzzled gaze—great trees in double columns, arching overhead, forming a complete shade from the blazing sun, while in the grassy depths below, flowers bloomed, and fountains played all along the wide, wide road of white marble. Chattering, laughing, groups of merry idlers swung along, and all seemed happiness and mirth, but as she gazed, Alice saw that the enticing road, level for a short distance, gradually, but surely, sloped downwards!

"Come! Come!" cried the youth, "I can tarry no longer!" and slipping away, he started right merrily on the broad way to Destruction.

With streaming eyes, and cheeks flushed from emotion, Alice turned away—fleeing for her life, lest she, too, might be enticed into the alluring path, from which there was no return. Mocking voices called to her, jests and jeers sounded in her ears, but oblivious of all, she fled until, not so very far away, she was stopped by a tall, narrow gate of gleaming white. No roses climbed in riotous profusion there—no pillared arches masked the lonely entrance; only above the white gateway shone, in golden letters, the short inscription: "Strait is the gate, and narrow the way, which leadeth unto Life, and few there be who find it."

"At last, at last!" she whispered, "The door into Life is open and before me!"

Entering the strait and narrow gate, so narrow that only one person at the same time could pass through, she looked around. Not many were traveling that way, but from the very entrance it led up—up—and still up—into the "shining hills of God!"

With adoring gratitude she fell upon her knees pouring out her heart's thankfulness, to Him who had saved her, and placed her feet in the right, and only, way to her Father's House. And, it seemed to her, that as she joyously started on her journey home, she caught faint echoes,—for—

From somewhere far beyond the path uplifted,
E'en higher than the heights his children trod,
Sweet strains of murmured music to her drifted:
"There's joy among the angels of thy God."

"There's joy on earth—the joy of blest endeavor,
Of daily journeying in the only way,—
That, midst life's pain and passion still doth ever,
Shine more and more unto the Perfect Day."

—Katherine Lampton Paxson, in Christian Observer.

"Cheer Up.

We recall how once in an intelligent Christian family, when a shade of lingering illness with one of its beloved members made the father present too lugubrious a countenance, the mother would say, with a broad smile: "Oh, come, father, let's be silly!" That mother was not a whit less concerned about the precious child than was the father, but she realized, with a woman's swift and blessed intuition, that no good could come of presenting a gloomy and downcast face to the rest of the family. So with a woman's bravery and wonderful adaptiveness to any situation and its need, she drew forth an answering smile to her seemingly flippant proposal. It is sometimes the keenest need of the moment just to be silly. And if there can be a light and funny side to the decidedly clouded or untoward event, blest be the eyes that can see it. This refers to nothing crucial, never to an hour of affliction or any painful loss or disaster, but good judgment generally tempers one's manner and speech at such times.

How often, however, a merry jest, a droll reply, or a not unkindly yet mischievous rejoinder, will turn the depressing current into a more cheerful channel. We recall the dissatisfied, complaining face and air of a lady who, because of comparatively slight ailments, had slipped into a kind of hopeless appearance. One morning as she seated herself at the breakfast table, with a sober face and ponderous sigh, the lady already seated beside her turned and asked with unsmiling solicitude: "Well, now, don't you think you can manage to stand it and live through one more day?"

The drooping woman herself shook with laughter at the sudden burst of merriment that greeted the dry query put forth in her own melancholy tones and her well simulated manner. It wrought also a partial cure, as she was too bright a woman not to remember so good-natured yet appreciable a rebuke. Old people can scarcely make a more sensible resolve than that of striving to forget the ills of the past.

Cheer up, ye who are growing old! Forever in the realm of nature there lies in winter time a season of renewing just ahead. So, dear heart, there does for you! Continually in the hands of time there lie in winter time the seeds of promise and of bloom, that will burst into flower and fragrance with the next season's appearance. So, dear heart, in the winter time of your life lies the promise of radiant and immortal bloom in the new spring time lying just ahead.

The hand that impels every force in so-called "nature's realm," the illimitable Power that guides and controls every event witnessed by old Father Time, is the kind and divine Planner, who means to make all things right. Trust Him. Cheer up, and in full confidence of His love and merciful oversight forget the ills of the past, and hope for a new happiness in His care and keeping.

Dont Grip the Thorns.

A novice, working among prickly plants, noticed how deftly the Scotch gardener handled them, and commented upon the fact. "Aye, there's many a scratch ye get at first," answered the old man, "but if ye're canny, ye soon learn not to grip the thorns." It is a lesson of life as well as of gardening. The prickly disagreeable things are plentiful; the uncomfortable happenings, the little slights and offenses, the cross-grained tempers, and unreasonable words, are everywhere pushing themselves into unpleasant notice, but it is not necessary to "grip" them. There are those who do that all their days, and go about in a continual state of hurt, soreness and complaint. He who is "canny" will learn to put them aside with light touch and for the most part avoid their stings. They are not worth taking seriously enough to bring torn hands or heart.

Any bond that attaches us to another human creature attaches us also to Christ. Any blessing which we can receive through any other human creature, we can receive in fuller measure through him. Just because he has an eternal and heavenly birth as well as an earthly birth, he belongs to no one time or country more than another. He is as near to us, as much our own as he was more than eighteen centuries ago to the little household of Nazareth. —F. J. A. Hort.

Room.

Children of yesterday, heirs of tomorrow,
What are you weaving? Labor and sorrow.
Look at your loom again; faster and faster
Fly the great shuttles prepared by the Master.
There's life in the loom;
Room for it!
Room!

Children of yesterday, heirs of tomorrow,
Lighten your labor and sweeten your sorrow.
Now while the shuttles fly faster and faster
Up and be at it, at work for the Master.
He stands at the loom;
Room for Him!
Room!

Children of yesterday, heirs of tomorrow,
Look at your fabric of labor and sorrow,
Seamy and dark with despair and disaster;
Turn it, and, lo! the design of the Master.
The Lord's at the loom;
Room for Him!
Room!

—Mary A. Lathbury.

Forgetting and Pressing On.

Habits, associations, traditions, often become a lengthening chain impossible to bear and difficult to escape. The past casts its shadow upon the future, darkening its vision, depressing its spirit and blighting its hopes. Looking out into the new year whose portals we have passed, we are possibly more keenly conscious of this shadow than at other times.

Perhaps as wise a thing as we can do is to erase from memory itself many of the records of the past year as we turn to the page whereon the story of the new is to be written. "Forgetting the things which are behind" is one condition of successfully "stretching forward to the things which are before"; since attainment depends not only upon undivided attention, but upon cheerful, confident expectation. The man who with one hand upon the plow is always looking over his shoulder to measure with his eye the work accomplished will not drive a straight furrow. The fleet-footed winner of the prize ignores the point from which he started, but fixes his eye upon the goal toward which he presses. To learn to do that is to discover the secret of victory in the Christian race.

The past has doubtless brought to many of us experiences which it will require an effort to ignore. There were sorrows in it so profound that the waters well-nigh closed above our heads; and when at last we realized that we had escaped, it was only to find ourselves cold and shivering upon the bleak shores of "a certain island." Except for the grace of forgetfulness, we shall be timid sailors all the rest of our lives.

Every broken resolution of the past discourages a further effort to be free. Every failure, every mistake of judgment even, saps our strength and weighs down our wings. Our songs are but poor praise and worse comfort when we say, "My sin is ever before me." That brought Judas to his grave. But Peter, who saw in the face of the Master forgiveness as well as reproof, was saved. There can be no doubt that the past year will sink many a man in perdition unless he is able to forget it in the remembrance of grace. No man is ever saved by dwelling upon his falls. It is his privilege to lay his iniquities, with every other burden, at the foot of the cross, "and bear a song away."

The only way to "ring out the old" is to "ring in the new." Unless the soul has found a goal toward which to press, the wreck and ruin with which the past is strewn will draw our eyes backward. Hope, the privilege of youth, becomes the duty of the Christian of whatever age. It is the Christian's right to replace the ashes of grief by the garlands of love, to receive the oil of joy for mourning, and to substitute the garment of praise for the spirit of heaviness.

Our usefulness during the year that has opened its doors to us will depend in large measure upon our ability and willingness to leave the past with God. We cannot recall its lost opportunities, but we can seize upon new ones. We cannot gather its withered flowers, but we may plant other lilies and water with refreshing drops the roses that are yet to come to the bud. It is the privilege of a child of God to forget past failures and remember present opportunities, and to be happy not in a blameless experience, but in a useful purpose.

Happiness is not the heritage of youth alone. But no soul will be happy whose vision is turned to the past year instead of to the coming one. The soul does not need to grow old; if it lives in the sunshine of God's presence, it comes into the possession of new possibilities of enjoyment every day. Life means more to the man than to the boy, more to the grandsire than to the grandson. Service and joy both lie before us, not behind us.

But above all this, we should remember that life is given to us "not to effect an act but to achieve a character." The "prize of our high calling" is in Christ Jesus. Mathematicians tell us that the asymptote of a hyperbola approaches its curve steadily throughout infinity, but never reaches it. We will not be discouraged by our failures to attain, of which Paul speaks, but will give thanks to the Father that we are forever approaching our ideal.

Bible Teaching.

Do you ask me for some Bible meditation upon a holy life? I recommend to you the 119th Psalm. From the beginning to the end, it is really the meditation of a holy man upon a holy life. "Blessed are the undefiled in the way who walk in the law of the Lord." For remember that holiness is not excitement nor ecstasy, nor the doing of great things. It is the calm carrying of such thoughts as the psalm contains. Do you ask me for the theology of a holy life? I point to the eighth chapter of Romans: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Throughout that whole chapter, you have the true theology of a holy life. Do you ask for the secret of a holy life? I answer, "Abide in Me."

Brother, would'st thou Jesus see,
And be blessed by Him in time—
Blessed too in eternity?
Brother, then abide in Him.

Would'st thou wise and holy be—
Be what others only seem?
Thou hast but one thing to do,
Brother—to abide in Him.

Would'st thou all the sunshine know
That upon the soul can beam?
Thou hast but one thing to do,
Brother—to abide in Him.

And do you ask me for the doxology of a holy life? "Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour be glory and majesty, dominion and power, both now and forever." Amen.
—Dr. H. Bonar.

The Delicate Art of Living Peaceably With Others.

It is not every one who can live peaceably with others. Even though there is the strongest desire to do so, some fail. Not that they become quarrelsome and abusive, but they simply cannot get on well together. They make each other unhappy. Why so? They have not cultivated the art of being at peace with others. To be at peace with others implies several things. First—They who live together should remember that it is a sort of co-operative process. Each one has something to do to bring about the desired peace—something to do for others. Not to be ministered unto, but to minister unto them. This is different from that view which some take, the view that they are to be made comfortable without any special regard to the case of others. When each one in a family thinks thus of getting something rather than bestowing something, there is sure to be alienation, if not conflict.

Second—To live peaceably together, people have to bear many things patiently. There are unintentional occasions of offence and there is much liability to misunderstanding the meaning and the purposes of others. If any one is easily offended, he will be often offended. When irritation ceases and anger cools down, it is sometimes given people to see how foolish they have been and how easy it had been to have kept one's temper and restrained the complaining words.

It is part of the training in the art of living peaceably with others to consider often what must happen if there is not peace at home. When tempted to complain and to condemn, it would be well to look ahead at what may result from this giving way to a wrong spirit. Where is the gain? Rather, where is the loss? Whoever has seen a home that is not peaceful knows how unhappy people may be who are compelled to live in it. There is nothing that could not have been better endured than the alienation and strife that followed the breaking up of the peace of that family.

Do not look on your work as a dull duty. If you choose you can make it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight, you will do it with ease. Even if at first you find this impossible, if for a time it seems mere drudgery, this may be just what you require; it may be good like mountain air to brace up your character.—Lord Avebury.

Desire only the will of God. Seek him alone, and you will find peace; you shall enjoy it in spite of the world. What is it that troubles you? Poverty, neglect, want of success, external or internal troubles? Look upon everything as in the hands of God and as real blessings he bestows upon his children, of which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace.—Fenelon.

Children's Department.

A Prayer.

Keep clean, dear Lord, the little hands
That nestle close in mine;
May they obey all Thy commands,
And all their works be Thine;
May they be clasped to Thee in prayer
Each evening as Thou watchest there.

Keep sweet, dear Lord, the lips that speak
In accents soft and low,
Thy name each evening as they seek
Thy holy will to know.
And may they whisper words of love
And reverence to Thee above.

Keep pure, dear Lord, the little hearts
That beat for Thee alone.
And may their daily lives impart
Reflections of Thine own;
Dwell there forever, Lord, I pray,
And guide their thoughts and words each day.

And lead, dear Lord, the little feet
That walk Thy paths each hour,
Nor may they stray from by ways sweet,
But guide them by Thy power,
And onward, upward by Thy love,
Lead them at last to Heaven above.

—Veni McDonald Porges, in Christian Observer.

What God Says to Us About Being Angry.

Make no friendship with an angry man, lest thou learn his ways, and get a snare to thy soul. Prov. 22:24, 25. An angry man stirreth up strife, and a furious man aboundeth in transgression. Prov. 29:8. Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. James 1:19, 20.

"Do you think it would be wrong for me to learn the noble art of self-defence?" asked a youthful Christian of his pastor. "Certainly not," replied the minister. "I learned it in youth myself, and I have found it of great value during my life." "Indeed, sir! Did you learn the English system or some other?" "Neither; I learned Solomon's system." "Solomon's system?" "Yes, you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense of which I have any knowledge." There are some boys and girls and other folks who do not know that this a a brave method of defense; they actually think it is rather cowardly. Yet it often takes the brave heart to give the soft answer.

A merchant once had a dispute with a Quaker about a bill. The merchant said he would go to law about it. The Quaker tried by all means to keep him from doing so. One morning the Quaker resolved to make a last attempt and he called at the merchant's house and asked the servant if his master was at home. The merchant heard him, and knowing his voice called out from the stairs: "Tell that rascal I am not at home." The Quaker, looking up at him, calmly said: "Well, friend, God grant thee a better mind."

The merchant was struck with the meekness of the reply, and he looked into the disputed bill, and found that the Quaker was right, and he was wrong. He called to see him, and, after confessing his error, he said: "I have one question to ask you: 'How were you able so often to bear my abuse with patience?'"

"Friend," said the Quaker, "I will tell thee: I once had as bad a temper as thou hast. I knew that to yield to this temper was sinful, and I found that it was unwise. I noticed that men in a passion always spoke loud, and I thought that if I could control my voice I should keep my passion. I have, therefore, made it a rule never to let my voice rise above a certain key, and by carefully observing this rule, I have, by God's help, mastered my temper."

"To make a quarrel needs, indeed, two; but to make peace needs only one."

Jerrold and Dickens once had a falling out. After meeting several times with averted and unrecognizing eyes, one day being in a club together, after more mutual coldness, Jerrold suddenly swung round, held out both hands with moist, beaming eyes, and said: "Let us be friends again—life is not long enough for this."

But better than stopping quarrels and revenge is not to allow them space in our hearts and lives. It is such an easy process to get them started. Two boys were talking together, when one of them said: "I wish I had all the pasture land in the world." And the other said: "I wish I had all the cattle in the world." "What would you do then?" "Why, I would turn them into your pasture land." "No, you wouldn't," was the reply. "Yes, I would." "But I wouldn't let you." "I wouldn't ask you." "You shouldn't do it," he screamed. "I should." "You shan't." "I will." And then they made at each other and began to fight.

Let any one pick up a carpenter's saw and feel of it, it will be found cold. Let that same saw be used to cut a board in two, and it will be found to grow hot; the faster one saws, the hotter the saw grows. We saw with words when we quarrel—the more we say, the hotter we grow. No wonder our faces grow red; anger makes our hearts beat faster. A distinguished French physician said: "'Anger has in certain cases torn the fibres of the heart, and even opened the ventricles." Rarey, the horse tamer, says: "An angry word will raise the pulse of a horse ten beats." How much more serious must be the effect of angry words on people! Corisart, physician to Napoleon, said: "A fit of anger may produce rupture of the heart and cause sudden death." Other physicians have said that anger poisons the blood more or less. The physical danger is not often considered, but only the moral. It must now be reckoned as doubly dangerous. A "grudge" in the heart, like that cherished by Herod and Herodias, was comparable with a deep-seated cancer. We read in the Bible: "Anger resteth in the bosom of fools." (Eccles. 7:9.)

Whatever ye are, be kind, boys!
Be gentle in manners and mind, boys!
The man gentle in mien,
Words and temper, I ween,
Is the gentleman truly refined, boys!

Is it to be supposed that Herodias gloated when the head of John the Baptist came into her possession? Some one has said: "Revenge is sweet." It is so only to small souls. Even one who is not a Christian should deny this. Julius Caesar, when the head of Pompey was presented to him, wept and said: "I seek not revenge, but victory."—Christian Herald.

Japanese Postage Stamps.

Japan is the only country which has given recognition to the floral kingdom in the issue of its postage stamps. Trees have been portrayed upon stamps by many countries, especially by those situated in the tropics, but it is only upon a stamp of Japan that a flower appears. The chrysanthemum, the national flower of Japan, is given a conspicuous place upon all the postage stamps issued by the government.

Japan, moreover, is the only country which has ever issued a "wedding postage stamp." Some seven or eight years ago, when the heir apparent was married, a special stamp in honor of the event was issued by order of the Emperor. This stamp is nearly twice as large as that of the United States and bright red in color. Within a large oval is shown a table, at which sit the bride and bridegroom, with cups of saki. On each corner of the table are branches of pine, the evergreen signifying the unchangeableness of wedded affection. Upon the table cover are depicted several cranes, which are said to be typical of a thousand years of existence. This is the only stamp issued by the Japanese Government which does not have the denominations in both Japanese and English. These unique stamps are becoming scarce of late years, as they are eagerly sought after by stamp collectors.

"God Can Count."

A mother once sent her little girl to take a basket of cakes to a poor woman. The little girl opened the basket, while she was on the way, and looked at the cakes. They were very nice, and no sooner had the little girl seen them than she wanted to eat one herself.

"The poor woman will not know how many cakes mamma put in, and she will not count them anyhow," said the little girl to herself, and she took a cake from the basket and was about to put it into her mouth. But suddenly she put back the cake, saying, "God can count, if the woman does not. He knows how many there were, and He will know that I took one."

The little girl's conscience had spoken, and she was wise enough to obey the voice within that told her it was not right to take a single one of the cakes that her mother had sent for the poor woman.

It is always well to heed the voice of conscience, for by so doing we will keep ourselves from sinning against God, who sees our every action and knows even our innermost thoughts.—Apples of Gold.

Covetousness.

It is said that the Romans had a citadel on the Capitoline Hill, and Tatius desired to win it. The guardian was named Tarpeius and he had a daughter Tarpeia, who was so much attracted by the golden ornaments worn by the Sabines, that she promised to open the citadel to them if each soldier would give his bracelet to her. This was promised, and as each entered he threw his golden ornament upon the poor maiden until she fell beneath the weight and died, for they wished to show that they hated treachery, though willing to profit by it.

Watch Your Words.

Keep a watch on your words, my darling,
For words are wonderful things;
They are sweet like the bee's fresh honey—
Like the bee's, they have terrible stings;
They can bless, like the warm, glad sunshine,
And brighten a lonely life:
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning;
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my darling,
Are always slow to heal.
May peace guard your life, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—Pansy.

What the Beads Told.

"Everything goes wrong," stormed Molly when her papa telephoned that he was too busy to take her for the drive they had planned. "I never want to do things and get my way, so I'm going to stop counting on them."

"You don't have half as much trouble as I do," said Roy. "I have worked three days to make my kite fly, and just as I got it all right it tangled up in the wires and got broken. I would just like to have things go right for once."

"I thought you enjoyed the ride in the auto this morning when Uncle Joseph came past," said Grandma, who was quietly knitting by the window.

"Well, that was one time," admitted Molly, "but everything else has gone wrong this morning."

"How about the pretty kitten Cousin Sarah sent?" went on Grandma.

"I forgot about that," said Molly, "but I suppose it will run away or something."

"Jack chewed up my ball this morning," grumbled Roy.

"Yes, and Cousin Sarah bought you a new one when she heard about it," said Grandma. "I think you are both a little out of humor."

"Honest, Grandma," said Molly, "things have been going wrong all morning. I couldn't tell you how many times I've been disappointed."

So Grandma urged her to tell everything that had happened that morning and Molly had a doleful tale. Roy added his list to Molly's, and any one who saw the forlorn little faces must have concluded that they had hard times, indeed. After a while they forgot all about what Grandma had said, and played till dinner was ready. After dinner they went for the drive and not a thing was said about being disappointed until after supper when bedtime came.

"Look here, children," said Grandma, holding up two long strings of beads. "Every time you told me today that something went wrong, I put on a grey bead and when you were happy a gold one. What do you think of the strings?"

And if you'll believe me, Roy only found five gray beads on his string and Molly four on hers? All the rest were shining gold ones, and Grandma had asked them from time to time all day what had happened, so they knew the beads were telling true stories. Then they sat down to count the gold beads and found that Molly had twenty-five and Roy thirty. Just think of that! Why, the dull gray beads hardly counted at all among the bright shining ones.

"I'll never say again that everything goes wrong!" said two voices. "Let's hang the beads on the curtain where we can always see them and remember."—Hilda Richmond in S. S. Times.

A Real Hero.

The back yard had taken on a highly military aspect. There were soldiers with broomsticks, an officer with a wooden sword, a proud boy with a flag too large for him, and a "band" with a gaily painted drum which he was beating furiously. Only little Robbie sat forlornly on the steps and looked on. A treacherous bit of glass had disabled his foot and he could not keep up with the army.

"I can't do nothin'," he said, disconsolately.

"Yes, you can," answered Captain Fred, "you can hurrah when the rest go by."

So the little fellow kept his post, watching through all the marching and counter-marching, often left quite alone when the troop travelled in another direction, but he never failed to swing his small cap and raise his shrill cheer when they appeared.

Robbie was the real hero. It is not easy to hurrah for those who can go ahead where we must stop; to forget our own disappointment and cheer for those who are doing what we would like to do and yet cannot do; to rejoice in the success of those who have the place which we wanted to fill. It takes a great heart to stand aside and "cheer when the rest go by."

Odd Facts About Turtles.

It has been said that the turtle, like the whale, has no other enemy than man, inasmuch as both the little creature and the big pursue their various ways in practical inmunity from harm and the fear of sudden death.

In many ways the turtle is one of the strangest of living things. Whales must come to the surface frequently to breathe, and it is pretty well known what they feed upon.

The seal cannot remain beneath the sea nearly so long as the whale, and his food is very well known; but the turtle, in all his varieties, in all his ways, is a most mysterious animal. It does not, indeed, seem to matter to him whether he stays beneath the surface for an hour or for a week, nor does it trouble him to spend an equal time on land if the need arises.

Your turtle is neither fish, flesh, nor fowl, yet his flesh partakes of the characteristics of all three. Eating seems a mere superfluity with him, since for weeks at a time he may be headed up in a barrel, with the bung out, and emerge, after his lost fast, apparently none the worse for his enforced abstinence from food, from light, and almost from air.

In the whole category of animal organisms there is none so tenacious of life as the turtle. Injuries that would instantly be fatal even to fish leave the turtle apparently undisturbed, and his power of staving off death is nothing short of marvelous.

Just so soon as a baby turtle emerges from the egg, off he scuttles down to the sea. He has no one to teach him no one to guide him. In his curious little brain there is implanted a streak of caution based upon the fact that until a certain period in his life his armor is soft and no defence against hungry fish; and he at once seeks shelter in the tropical profusion of the gulf-weed, which holds within its branching fronds as astonishing abundance of marine life. Here the young turtle feeds unmolested while his armor undergoes the hardening process.

Whatever the young sea-turtle eats and wherever he eats it—facts not generally ascertained—one thing is certain, it agrees with him immensely. He leads a pleasant sort of life, basking in the tropical sun and cruising leisurely in the cool depths.

Once he has attained the weight of twenty-five pounds, which usually occurs within the first year, the turtle is free from all danger. After that no fish or mammal, however ravenous, however well armed with teeth, interferes with the turtle.

When once he has withdrawn his head from its position of outlook into the folds of his neck between the two shells, intending devourers may struggle in vain to make an impression upon him.—Harpers Weekly.

The Butternut.

The butternut, which is really the white walnut, is one of our own American trees. It may not be as tall or as stately as some others, but has many fine spreading branches and a smooth, handsome bark, and is from thirty to forty feet in height.

The flowers come in May, from which the nut grows. It ripens in September or October, according to locality and season.

The nut is shaped like a small egg, about two inches long—a green egg, its outer shell thin, but very tough, the inner one dark brown and rough. The kernel is sweet and oily, this is why it is called the butternut.

Oil is made from the kernel, and what is left after pressing out this oil is called "nut-bread" and fed to cattle.

When young, green and tender-shelled, the nuts are sometimes scalded, the queer hairiness rubbed off, then made into "walnut pickles."

You can sometimes find five nuts on one stem, close together, often two, but usually one. The kernel is very intricate in shape, twisting and turning many ways, yet it can be taken out of the shell whole with care and skill, and used to secure a prize when a party of boys and girls were all trying to win it.

The Shakers, who are a community of farmers, use the shells in dyeing wool—a rich brown color. They also gather and most carefully dry the nuts, which would otherwise turn rancid, afterwards taking out the kernels, coating them with sugar, putting them in neat paper boxes, for sale at their "offices" at all times, and always a delight to the "young folks" of the parties visiting their communities in the Berkshires.

The nuts are disagreeable to handle, staining the fingers yellow. Many an old garret floor in New England has been well spread with these nuts while drying, and the scene of many a "raid," always detected by the yellow fingers of the raiders, later on.

The oil from these nuts was used in some medical way long ago. It must have been about as tempting as castor oil. Yet some people like fresh, sweet butternuts—some never do.

A Baby's Mission.

What can you do, you dearest of babies,
You sweet, lazy baby, say, what can you do?
Mother and father and brother are working,
All of us working, sweet baby, for you,
Sitting all day a-blinking and winking,
Winking and thinking the whole day long,
Nursy to hold you, no one to scold you,
Crowing and crooning your sweet little song.

Crooning and tuning myself to the lessons
That seemed very strange to me, fresh from the skies,
Learning your language and learning to love you,
Watching you all with my blue baby eyes,
Then when I've grown as wise as my brother,
These dimpled white hands as strong as his, too,
Oh, then I will help you; now, thinking and loving
Are surely enough for a baby to do.

—New York Observer.

Legend of the Dandelion.

Once upon a time in a tiny, green camp by the roadside, lived a soldier all alone. He had traveled a long way from a dark, underground country, and meant to see something of the world. The first thing that he saw was a broad field, full of waving banners, and he thought what a beautiful place he had discovered, and pitched his tent among the green grasses.

Soon the raindrop elves saw how tired and dusty he was from his journey, and they soothed him with their musical stories and gave him a refreshing shower bath. Through the clouds came the sunbeam fairies, bringing him a beautiful uniform of green and gold and a quiver of golden arrows. Then the soldier was very happy, and smiled out at passers-by and cheered many a weary traveler with a glimpse of his sunny face. By and by spring went away over the hilltops, the birds had finished their nesting, and the butterflies came to herald summer. Then the soldier began to feel tired, and knew he was growing old. His gray uniform had faded, and the golden arrows had turned to silver, and the wind brownies shot them far away. So the soldier crept down among the grasses, and his green camp was left vacant. But everywhere his silvery arrows fell there blossomed bright, golden flowers; and the little children loved them, and called them dandelions.—Kindergarten News.

"If I Only Had the Time."

Some boys will pick up a good education in the odds and ends of time which others carelessly throw away, as one man saves a fortune by small economies which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

You will never "find" time for anything. If you want time, you must take it.

If a genius like Gladstone carried through life a little book in his pocket lest an unexpected moment should slip from his grasp, what should we, of common abilities, resort to to save the precious moments from oblivion.

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottish editor.

Drive the minutes or they will drive you. Success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments after his day's work is done of evenings—what opportunity—and I will tell what that man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead, or the expression of his eyes whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is time; life itself is measured by it. The man who loses no time doubles his life. Wasting time is wasting life.

Some squander time, some invest it, some kill it. That precious half hour a day which many of us throw away, rightly used, would save us from the ignorance which mortifies us, the narrowness and pettiness which always attend exclusive application to our callings.

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.—Success Magazine.

She Led Him to Jesus.

Some years ago a farmer lived near the main travelled road opposite a little running brook. In one corner of the fence near by his little eight-year-old girl had built a playhouse, with broken plates and dishes, where she spent many happy hours by the side of the brook. Her father was not a praying man, but he dearly loved his little daughter. She was taken sick, and when near the close of life, she felt a strong desire to see her play-house again, and asked her father to take her there.

But he remonstrated with her, saying: "My dear, you are too sick to go there," but she insisted, and he finally took here carefully in his arms and carried her down to her play-house, and sat down with her. She gazed a long time at the place she had so often visited, and then, turning toward her father said:

"Pa, I wish you would pray."

He answered "Why do you want me to pray, my dear?"

She replied, "I want to tell Jesus my pa prays."

He turned his face away for a moment to hide the starting tears, and when he turned again to look at her the gentle spirit had flown. He carefully lifted the loved form and carried her back to her bed, but those words. "I want to tell Jesus my pa prays," kept ringing in his ears, until he fell upon his knees and became a praying man. Surely "a little child shall lead them."—Christian Advocate.

The Clock in St. Paul's Cathedral.

It took two years to make, and was designed by Lord Grimthorpe, who also designed the clock for the tower of the House of Commons. The pendulum is fifteen feet long—nearly as long as the average dining-room. Think of it! And it weighs seventeen hundredweight. The clock has three faces; they are each seventeen feet in diameter, and the central part—that is the space within the figure ring—is ten feet across. The figures are two feet nine inches long—as high, that is, as your little brother or sister; or, some of the littlest of you, as high as your selves! Just fancy! The hands are built of copper, specially to resist wind and snow; the minute hand is nine feet and a half and the hour hand five feet long.

A story is told that St. Paul's clock once struck thirteen at midnight, and so saved a man's life. Let me tell you how it was. The man was named John Hatfield, and he died in the year 1770 at the age of one hundred and two. He says that when he was a soldier in the time of William and Mary he was tried by court-martial on a charge of having fallen asleep when on duty upon the terrace at Windsor Castle. He denied the charge absolutely, and declared, in proof of his innocence, that he heard St. Paul's clock strike thirteen. He was condemned to death, and while under sentence an affidavit (that is, a sworn testimony), was made by several persons that the clock did strike thirteen on that particular night; and so he was pardoned. Only one thing needs to be corrected in that story, and that is that as there was no clock then at St. Paul's, it must have been Great Tom of Westminster that he heard, which was afterwards removed to St. Paul's. —George H. Northcroft, in Great Thoughts.

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His Mother's Version.

A Bible class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested, and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James version for my part," he said; "though, of course, the revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me ever since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

Plenty of Time.

Time is something that almost every one wants more of, while few make good use of what they have. The man who has least time is the man who does least with his time; and the man who always has time for one thing more is the man who has already done several things more, to-day, than most men. We need to remember Addison's warning: "We are always complaining our days are few and acting as if there were no end to them." A concentrated, purposeful, terribly in earnest use of every minute of one's abundance of time will solve the problem of "more time" for any one. Without that, the more time one had the worse off for time he would be.—S. S. Times.

For the Southern Churchman.

Our Heritage.

"And unto one He gave five talents, to another two, and to another one; to every man according to his several ability."

How rarely does the responsibility of this heritage urge men to work in the Lord's vineyard with might and main—striving to advance His kingdom in every possible way. If asked to define their special gift many would deny having one—ignorant of its possession from indifference to it; too indolent to study their own character and to become conscious of their own abilities; satisfied to be busy with the material they neglect the spiritual until the animal nature absorbs and controls their whole nature. Others are vaguely conscious at times of yearnings to lend a helping hand to other stumblers on the journey of life; to send into the darkness of sin and crime a ray of cheer; but they wait, hoping for a great opportunity, and this failing them, they decide to leave to more gifted ones—to talented ministers of the Gospel, to ready writers, perhaps—this great work, and so turn aside, blind to the opportunities very close to each of us. It is not sentimentalizing to state that a cordial hand clasp has delivered the other hand from committing an intended crime. A hearty greeting has warmed a lonely, desolated heart for many a day. A smile of sympathy has cheered and comforted a fellow-pilgrim. Surely each of us owns this power, at least. One pot of blooming flowers can divert an invalid from pain; can rally failing energies as sometimes no medicine can do.

Perhaps the divinest gift granted us is the power of sympathy—not to condemn and criticize the other who has failed where we have succeeded, but to enter into the misery of his failure—the bitterness of his misfortune, and to hold out a helping hand just when the temptation to sink lower still is most powerful.

Heart hunger is driving men mad; filling asylums with hundreds of inmates—lack of love; lack of being understood; of being appreciated. The body may be poorly clad; the stomach may be well-nigh empty, but granted love and sympathy, the beggar, the Lazarus, at the rich man's gate, may know a peace far removed from him who has all of life's bounty or riches.

"Little deeds of kindness,
Little words of love
Make of earth a paradise,
Like to heaven above."

FANNIE HARRISON PONTON.
Danville, Va.

The Cost of Women's Clothes.

"In no country do women spend so much money on their personal adornment as in America. The American woman is clothes-mad; not only does she wear more expensive clothes and jewels than women of other countries, but she wears a far greater variety, and her taste for elaborateness amounts to a craze. Nowhere in the world does one see this same over-elaborate dressing save among the declassee women abroad—at Trouville, Ostend, or some such continental watering place. Throughout Europe the women of high nobility and social position are like wrens compared with these cockatoees of the half word. It is an unpleasant thought that it is the latter who set the standard which our fashionable women follow with naive avidity.

"And, though this extravagance prevails, as yet, mostly in the larger and richer centers, it is generally spreading. In family after family, a fifth, a quarter, sometimes even a third of the entire income of the husband is spent on the wife's dresses. One-quarter of a man's salary, according to the proportions that prevail in New York, is supposed to go for house rent. That is bad enough, but when we find that in innumerable instances as much, if not more, goes for the wife's clothes, it does seem time to think about this dress mania that is threatening us.

"For, though we have gradually become used to the exaggeration of regarding American women as queens and princesses, we have forgotten that the husbands are not all kings and princes—of finance. The result is that our women, each striving to look as if she were the wife or daughter of royalty, are driving decent, practical husbands and fathers into frantic, heartbreaking methods in their attempts to maintain a purely fictitious position. The American woman constantly complains of the American man's undue absorption in business and of his resulting deficiencies as lover-husband. How much of this, I wonder, is directly owing to the obsession that unless a man can maintain his wife in the alleged 'position' of the American woman, he is considered rather a failure? And this position—remember—means, in great part, simply clothes.

"Why is it that the people of moderate means try to equal their richer sisters in clothes when they could not think of trying to compete with them in any other form of expenditure? They have smaller houses, they live in every way on a more economical scale, yet they seem to feel the necessity of dressing in exactly the same way that only the most wealthy can possibly afford.

"The French woman whose house is cheaply furnished is too great an artist to sit in her little chintz room with its muslin curtains and geranium pots on the window ledge in anything more elaborate than a cashmere or a simple mull, or at most a foulard. Charming as her dress may be in line or cut or color, she keeps its material in harmony with her geranium pots and her cotton-covered sofa. Nor would she ever think of going out in a long-trained velvet. She would wear, instead, a smart little dress of serge, with an original turn or twist in the way she does her hair, or a cravat new in shape or color. If her hangings are of brocade instead of cotton, and her furniture covering is damask, then her dress may be proportionately finer. But even the mistress of a great chateau is never guilty of the overelaboration of her sisters across the sea.

"Again let me repeat that it is not so much a question of the amount spent as the appropriateness of a woman's clothes to her surroundings that should be considered. To nine women out of ten, moderately simple clothes are more becoming than elaborate ones. With a very few well-made and simple dresses a woman can lunch and dine in palaces with her rich friends without the least necessity for feeling conscious of unsuitability."—Everybody's for June.

Half of the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others. —Henry Drummond.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line.

DIED.

SUE CABINES—Wife of Arthur Stanley Flowers, in Roanoke, after a short illness on April 15th, 1910.

Do you mourn when another star
Shines out in the glistening sky?
Do you weep when the raging voice of war
And the storm of conflict die?
Then why should your tears flow down
And your hearts be sorely riven
For another gem in the Sviour's crown—
Another star in Heaven!

OBITUARY.

Ada Gardner.

Passed away, very suddenly and by the visitation of storm, on the evening of July 8th, 1910, ADA GARDNER, only daughter of Mrs. Sarah Gardner, of Hickory Grove, Prince William county, Virginia.

A loyal member of the Episcopal church, a devoted daughter and sister, a true friend. Her tragic death is deeply mourned.

"Lead kindly light amid the encircling gloom,
Lead thou me on!"

Mrs. Ann J. Henderson.

Entered into eternal life, at her home in Greenville, S. C., May 18th, 1910, Mrs. ANN J. HENDERSON, widow of the late Dr. C. A. Henderson. Mrs. Henderson was a faithful communicant and life-long member of Christ church, Greenville, S. C., she was always deeply interested in the work of the parish, and gave most generously to further its interest.

She was one truly "given to hospitality," and by her sweet Christian virtues, winsome manners, and perfect unselfishness, not only had the respect and esteem of the whole community in which she lived, but possessed the love of many who were proud to number her among their friends.

She was ever thoughtful of others, and before her death generously remembered in her will not only the Church she loved but many relatives and friends. Her funeral services were held in Christ church, with a large number of sorrowing and admiring friends present to pay respect to her sweet memory, and her mortal remains were laid to rest in the sacred and hallowed churchyard near by, to await the great resurrection morn. Her grave is among her kindred and life-long friends. Her precious soul is now in the Paradise of God and she has received the "well done, thou good and faithful servant." She has joined the great hosts of the saints of God, and there is now a restoration of suspended intercourse with those whom she loved but who had gone before. She meets them again, to part no more forever. Mrs. Henderson lived to a ripe old age, but all during her life, like her dear Master before her, she "went about doing good," helping the needy, cheering the despondent and strengthening the weak. She dispensed her charities where most good could be accomplished, and many of the young clergy of the Diocese will always remember with pleasant recollections the sweet kindnesses bestowed. Never happier than when making others happy. Her sweet and cheering presence will be missed by her numerous friends, and the parish of Christ church will mourn the loss of a faithful servant of God and of His Holy Church. As a life-long subscriber to the Southern Churchman, she always read its pages with the deepest interest and greatest satisfaction, and in order that the good news and valuable information may be widely circulated and do good, she always sent her copies to those who were unable to subscribe.

"Unto God's gracious mercy and protection we commit her." A. R. M.

WANTS.

WANTED—A LADY OF REFINEMENT wishes a position as nurse and companion to lady or convalescent sick. Will care for linen room. References exchanged. Address Southern Churchman, 113, Richmond, Va. 1t*

WANTED—BY YOUNG LADY, POSITION as companion to elderly lady, or teacher in primary grades. References given and required. Address R. F. D. No. 2, Box 12, Marshall, Va. 1t*

WANTED—A TEACHER IN A PRIVATE family in the country, healthy location. References exchanged. Apply to J. W. Ponton, Saxe, R. F. D., Charlotte Co., Va. 23ju2t

WANTED—OLD BOOKS, PAMPHLETS, magazines, engravings. Send list of what you desire to sell to Colonial Society, Box 343, Richmond, Va. 23ju4t

WANTED—A THOROUGHLY QUALIFIED and experienced teacher desires a position. Branches—mathematics, Latin, modern languages, English classics, music, art. Miss M. A., 603 N. 10th street, Richmond, Va. 16ju4t*

WANTED—A YOUNG LADY OF EXPERIence desires a position—to teach small children preferred. Address 112, Southern Churchman. 16ju3t*

WANTED—A GRADUATE (A. B.) OF Sweet Briar College, Va., wishes a position to teach, 1910-1911, the usual English branches, history, Latin. Refers by permission to the Bishop of North Carolina; also to the faculty of Sweet Briar College. Address Miss Louise Maclaine Hooper, Amherst, Virginia. 16ju5t

WANTED—A YOUNG LADY, GRADUATE of Episcopal Female Institute, who has had several years' experience, desires a position to teach in family. Young children preferred. Music a specialty. References exchanged. Miss R. J. Smith, care A Magill Smith, Markham, Va. 16ju3t*

WANTED—SITUATION AS TEACHER IN private family, by young lady with experience. Usual English branches. References exchanged. Address 106 Southern Churchman. 9ju3t*

WANTED—BY AUG. 24, IN A CLERGYman's family in the country, a thoroughly competent man and wife. Man to look after horse, garden, etc. Woman as plain cook and light laundry. Good wages to the right people. Address Rev. Dr. Rogers, St. Stephen's College, Annandale, Dutchess Co., N. Y. 9ju

WANTED—BY YOUNG WOMAN OF GOOD family, twenty-three, position as companion, or governess for small children. References given and required. Home in Martinsburg, W. Va. Address 107, care Southern Churchman. 2ju3t*

WANTED—BY YOUNG LADY OF GOOD family, position to teach Arithmetic and Algebra. Would accept position as companion, or governess to young children. Best references. Address No. 105, Southern Churchman.

WANTED—A TEACHER OF SEVERAL years experience wishes a position as governess. Teaches the usual English branches; modern languages, Latin and instrumental music. Best of references given. Address L. P. M., care of Southern Churchman. 11je8t*

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The Household.

Mystery.

A specialty with one of the oldest chop-houses in New York is a mixed pickle which is chopped so fine as to be almost paste-like in its consistency. It always appears in a mold shape, about the size of a small cup, and accompanies all chops, steaks and roasts. The materials have evidently been run through one of the patent grinders, and green tomatoes, peppers and celery seed are among its pronounced ingredients. Business men near Twenty-third Street always sing its praises, and many of them have tried to get the formula of its preparation for their wives. They have never been successful, however, as that is evidently one of the trade secrets. Hence its name. Possibly the nearest approach to this favorite pickle is the following:

Run one peck of green tomatoes, six medium-sized white onions and nine small green peppers through a meat chopper, stir in one-half pint of salt and let the mixture stand twenty-four hours. Drain, put on vinegar enough to cover, and cook half an hour. Add one-half pint of vinegar, one-half pound of sugar, two tablespoonfuls of ground mustard, mixed with a little vinegar, two tablespoonfuls of celery seed, one teaspoonful each allspice, cinnamon and cloves and a half pint of grated horseradish. Bottle.

Tomato Bisque.

Stew one pint of canned tomatoes for one-half hour. Add one-half teaspoonful of soda, stir until the froth disappears and strain. Set the tomatoes back upon the range and add one-half teacup of fine cracker crumbs, one level teaspoonful of salt, one salt spoonful of white pepper or paprik and one tablespoonful of butter. Then stir in a pint of boiling milk. If desired add a little onion juice. This will make a delicious and nutritious soup. Hot toasted crackers go well with it.

Southern Fruit Cake.

One cupful each of butter, sugar and molasses, one-half cupful of sour cream, three cupfuls of flour, three eggs, yolks and whites beaten separately, one teaspoonful of cinnamon, one-half teaspoonful each of cloves and allspice, and one-fourth of a nutmeg, grated, one-half pint of seeded raisens, one-half cup of currants, one-half teaspoonful of soda. Mix in order named; dissolve soda in one tablespoonful of hot water and add last. Bake in a slow oven. Delicious.

Burned Dishes.

Baking dishes that become burned in the oven and plates and platters that become blackened with food scorched upon them should not go through the tedious process of scraping. Simply put a little water and ashes in the dish and let it become warm, and the burned and discolored portions may be easily cleaned without injuring the dish.—Della Thumm, Mississippi.

Baked Tapioca.

Soak one-half cupful of tapioca over night in water to cover. Beat it up next day with one cupful of sugar, flavor, and add sweet milk till of the consistency of custard. Bake one hour. serve with whipped cream, or crushed berries.

To-day the Brother whom we have seen appears to us in the place of symbols of that which it hath not entered into the heart of man to conceive. The teaching of the Teacher, as we understand it now, is translated into a new language of daily toil and human sympathy. Our saints are the sinners helped out of the mire; our visions do not vanish; our heavenly music comes to us in the voices of the school children.—Anne Thackeray Ritchie.

Idleness, says Dr. James Stalker, is one of the greatest enemies of character. As some one has said, "The devil tempts other men, but idle men tempt the devil." Do not envy the idle man, whoever you may envy. You may have too much to do, and too many things to think about; still, do not envy the man who has not enough to think about and has to fall back upon himself. The passions of human nature break loose in idle men, and wander over forbidden places seeking what they can devour.

What labor cannot do, prayer will; and these two are not the same thing, in spite of the old saying of St. Edmund that to labor is to pray. "Whither art thou going?" asked the Roman Emperor Valens of a trusted Christian nobleman who had worked long and hard, but in vain, to save the state for him. "Out to the desert, sire," he answered, "to pray for your empire." —Bishop Huntington.

A sacred burden is the life we bear;
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal you win.
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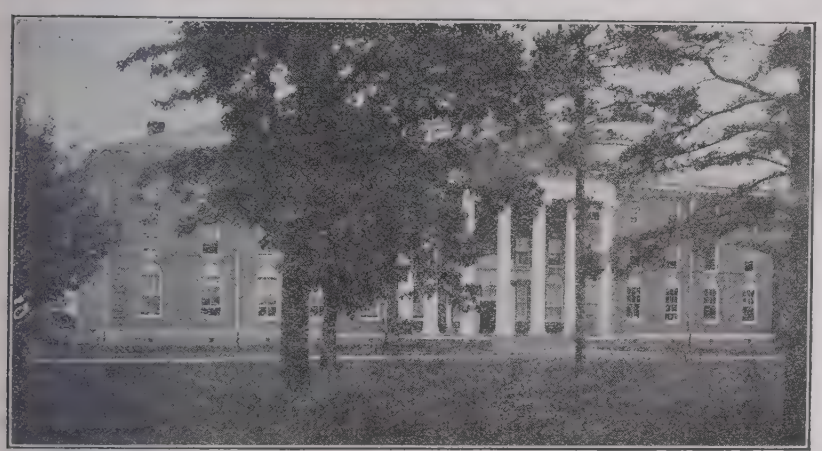
It may be proved with much certainty, that God intends no man to live in this world without working; but it seems no less evident that He intends every man to be happy in his work. It was written: "In the sweat of thy brow," but it was never written "In the breaking of thy heart."—Ruskin.

Southern Churchman

Vol. LXXV. RICHMOND, VA., JULY 30, 1910. No. 31

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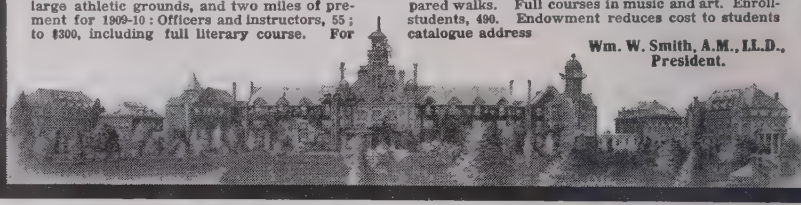
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., JULY 30, 1910. No. 31

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 304 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

"PROTESTANT."

One of the ablest teachers of Systematic Divinity in this country, in his time, was accustomed to say to his classes: "Gentlemen, you will often find yourselves, in your ministry, tempted to controversy in ecclesiastical or theological matters. Before the controversy begins, define the meaning that you attach to terms, and make your antagonist define also. In three cases out of four exact definition will prevent controversy."

Any reader of controversial literature, of any generation, will recognize the wisdom of this statement; for it very frequently happens that men favor or object to a term, because of a misunderstanding of the meaning of that term. As an illustration of this truth, take the thousands and tens or hundreds of thousands of intelligent or fairly intelligent Americans who object to the word "catholic," because they confound it with "Roman" and confuse it with the claims and teachings of the Roman branch of the Christian Church.

So—equally—with the word "Protestant," hundreds, if not very many thousands, of Churchmen are to-day objecting to the word "Protestant" in the title of the Church, because they have been misinformed and mislead as to the historical significance and meaning of that word.

We have been told over and over again, until thousands upon thousands of Churchmen are accepting the statements as fact, that the word "Protestant" is purely a "negation," that it has no "positive" significance whatever; that it identifies this Church with "Dowieites, Eddyites, Marmons," etc.; that it "denies but does not assert," and that it identifies the Church with a negation—and many more equally unhistoric and unprovable assertions.

Now, all this type of discussion leads one to wonder if history is read any longer by the mass of controversialists, or, if history is read at all, by what class of historians the alleged history is written. It reminds the fairly well-read historian, indeed, of Mark Twain's famous controversialist who so soon as recorded history failed him, began to evolve his "historical facts" from his own inner consciousness! As long as his "authorities" were accepted, he could always prove his case!

Let us see: "Protestant" is a purely negative word, and has no positive signification. Is that true? The word, in its ecclesiastical connection, first came into use in the early part of the German Movement for Reformation; possibly, the Diet of Spires first fixed it in the popular mind. At first it was intended to convey the idea of reaction from and repudiation of the untruths with which the Papacy had overlaid the teachings of the Christian Church, whether in administration or in doctrine. But almost at once it went far beyond this, and was made, by both sides of the controversy, to stand for a positive, dogmatic position. Not only did it mean the "repudiation" of certain teachings and practices, such as the Papal Authority, the value of Indulgences, the sale of Pardons, Auricular Confession and Priestly Absolution, the ex opere operato character of the Holy Communion, and many other abuses known to all informed students of the Reformation Movement; but it also meant the positive and dogmatic holding and teaching of certain truths that had been accidentally or intentionally hidden from the Christian mind and practice. "Protestantism" stood, most positively and dogmatically, for an open Bible, the truth as to the Lord's Supper, the right of private judgment, the priesthood of the laity, freedom from priestly domination, human liberty in action and in thought in the realm of both Church and State. All these facts and truths Protestantism stood for, reasoned for, and, in many cases, fought for; and finally won as the heritage of all future generations; and how, in the face of this history, any informed reader of history can say that "Protestant" is a "purely negative" term is incomprehensible. It is absolutely on all fours, in its history and use, with the word "Catholic," and surely no one is so ill-informed as to call this a "purely negative" word.

The word "Catholic," in connection with the Christian Church, came into use quite as did the word "Protestant." The Jewish Church was national, racial, narrow; but yet it was the Church of God. The Christian Church was broad and universal—for all nations and races. So the early Christians used the Greek word "Catholic" or in plain English, "Universal," to show that the Greater Revelation was "non-Jewish," more than Jewish, if you please—a "protest," against the narrow influences and interpretations and accretions that had—by a priestly caste—been forced upon the old Revealed Religion, and had almost crushed the life out of it. Is not this, after a fashion, a foreshadowing of the origin and history of the word Protestant? And if the word "Catholic" passed from a practically negative to a radically positive word, is it any marvel that the word "Protestant" should have repeated the history? And so, just as to-day the word "Catholic" has come to stand for definite, positive, dogmatic teaching, so, the word "Protestant" has experienced the same evolution, and stands for as positive, dogmatic, fundamental truths, as any word in the entire ecclesiastical vocabulary.

If men wish to eliminate the word "Protestant" from the title of the Church, let them give a valid, historical reason, and not urge an alleged reason that has no foundation in history.

We are told, too, with painful iteration, that this word "identifies us with Eddyites, Dowieites, Mormons," etc. Is that true? Let us see. The word "Protestant" is a deliberate assertion of the continuity of the Christian religion, the sufficiency of the Relevation made in Christ, and the historical character of the Christian Church. It asserts emphatically and dogmatically a "reformation" of the already existent, and distinctly repudiates any idea of a new religion or teaching. On the contrary, Joseph Smith, Dowie, and Mrs. Eddy distinctly and deliberately claim a "New Revelation." They are no more "Protestants" than was Mahomet, and it is inexcusable ignorance to confuse them with the pitifully disrupted branches of the Protestant Churches. The facts are bad enough, in all reason, without reverting to sophistry and the appeal to ignorance. To call every known kind of freak religion that the nineteenth and twentieth centuries have produced "branches of Protestantism" may seem very smart and funny to a certain type of

mind, but it certainly does not produce respect for the users in the minds of intelligent students of history.

It is frequently said, too, that this word "Protestant" is a handicap to the Church in her Foreign Missionary Work; that these foreigners associate "Protestantism" with Atheism, and so the Church is hindered in her mission. It is curious that this objection does not seem to hold in the case of certain great Protestant denominations, with missionary work two or three times as great as ours. No one seems to be subject to such confusion in their case, and this dreadful difficulty does not seem to handicap them. Are they more successful in translating the word—or idea—than we are? And if so, why?

Further, the Church in Japan has dropped the offensive term, but it does not seem to have enabled it to outstrip all "Protestant" competitors! What is the trouble there?

Indeed, the word "Protestant" seems, for some reason, only to be a handicap in the case of "This Church," and everywhere else it seems to be entirely satisfactory. Possibly though, our trouble is not with the word, but with the great historical facts which lie behind the word; and if this is the case, it would be well in the interests of clear understanding, to say plainly just what we mean.

So far as the reasons commonly alleged are concerned, the word "Protestant" is hardly as objectionable as those who dislike it would have us think; and certainly not for the reasons assigned.

AUGUST MAGAZINES.

Century—A notable contribution to the fiction of the month will be found in the first part of a serial story by Edith Wharton entitled "The Letters." There are four lively short stories, as well as an instalment of May Sinclair's serial "The Creators: A Comedy."

For those who are watching with interest the evolution of the church in its relation to human affairs, and who have noted what many believe to be the signs of an impending change in the nation's religious life, the Rev. Washington Gladden's paper on "The Municipal Church," in the August Century, will be rich in suggestiveness. Dr. Gladden delves down to some of the basic truths of Christianity, and from a careful analysis of these truths and their bearing on Christian living builds up an ideal organization the realization of which, he contends, would go far toward solving many of the problems of philanthropy, while at the same time it would strengthen church unity. Already something resembling Dr. Gladden's proposed Municipal Church has been started in Columbus, Ohio.

Among recent literary discoveries perhaps there is nothing that takes a higher rank than the revelations made by Prof. Charles W. Wallace, of the University of Nebraska, as a consequence of the investigations which he has recently completed among certain neglected archives in England belonging to the Elizabethan era. Out of these archives Prof. Wallace has rescued a number of documents in which Shakspere is revealed "as a man among men," certain facts as to his career and social position being thus elicited which will inevitably change, or at least modify, the estimates which have heretofore been placed on his personality and importance as a citizen of the London of his day. In the August Century Prof. Wallace contributes the results of some of these discoveries, from which it is possible to determine Shakespeare's actual money interest in the Globe theatre.

An extremely interesting article appearing in the August Century, both on account of the possibilities of scientific development that it suggests and the actual results recorded, is Prof. T. A. Jaggar, Jr.'s "Studying Earthquakes." In this paper, the work that has already been done by the Japanese Earthquake Committee is given in more or less detail. From this account it is seen that the Japanese seismologists have been rapidly acquiring a proficiency in recording great earth movements that has not been attained by scientists elsewhere, and as a practical outcome of their labors the promise is held out that the time is not far distant when human science will be able to foretell when and where the great destroying earthquakes may be looked for.

McClure's—A brilliant account of George V, written in Sydney Brooks' most able style, heads the list of articles in the August McClure's, and brings out a number of interesting facts about the personal character of England's unknown King. Burton J. Hendrick, in "Oxygenizing a City," describes Chicago's great fight for fresh air, which has revolutionized the ventilation of the city's schools and tenements. Louise Parks Richards contributes some remarkable psychological studies of the men and women who are taking part in the Passion Play at Oberammergau. The third instalment of "Senator Platt's Autobiography" is the highly interesting account of the fifteen-year fight of the Republican machine against Tammany; and William James contributes a strong article on "The Moral Equivalent of War."

The August fiction is unusually successful. Among the stories are "Shiela," one of a Western series by George Pattullo; "The Fifth of October," a love story by Mary Shipman Andrews; "A Cup of Cocoa," a story of African adventure by Eleanor Stuart; "The Steamer Child," by Elsie Singmaster; and another John Thorndyke detective story. Charles Livingston Bull contributes a series of beautiful drawings in color.

Hampton's—In the mass of material that is being written about Theodore Roosevelt these days, it is refreshing to find in Hampton's Magazine for August such a careful analysis of the man and his probable future as that contained in the article "Is Roosevelt Inevitable?" by Judson C. Welliver. The Ex-President's probable attitude toward insurgency is one of the most interesting phases of American politics to-day, and Mr. Welliver has made it exceedingly clear just where Roosevelt stands in relation to insurgency and to the Republican party.

This August number of Hampton's is notable also because in it Commander Robert E. Peary gives completely his proofs of the Discovery of the North Pole. He goes into minute detail in his descriptions of scientific instruments used and observations taken to determine his whereabouts at the final stage of his journey.

The third act of Edmond Rostand's poetical drama, "Chantecler," is a feature of this number. In it the fowls that talk and act like human beings hold a reception which is parody on the "at home" custom, and there is also a cock fight which gives "Chantecler" a chance to unburden himself of some of his choicest wisdom.

Stage struck girls and parents who think they see unusual histrionic talent in their offspring will find much to interest them in an article by Henrietta Crosman. Just at this season of the year thousands of young men and young women are studying the literature of various dramatic schools, longing for triumphs behind the footlights. Miss Crosman tells them a lot of truths they ought to know.

St. Nicholas—There are two very promising "beginnings" in the August St. Nicholas—the first chapters of a delightful story by Charlotte Canty, "The Nonsense Boy;" and the first of Francis Arnold Collins' three articles telling all about how to make and fly model aeroplanes. The reader does not find out in this number just who "the nonsense boy" is—though one may guess—but he is worth while for the happy hours he gives little lame Donald. And Francis Arnold Collins' narrative on the newest of new sports for boys in richly worth while; and will interest many thousands of boys, for the lads of this country are really helping on the development of the art of air-flying. The sketch has many illustrations from photographs.

There is more than the usual number of short stories: "An Honorable Surrender," the tale of a hazardous sailing trip; "The Little Hare of Oki," a pretty Japanese fairy tale; another jolly Betty story; "Erasmus Small, Surfman," a splendid story of young adventure, and, of course, more of all the serials.

Jolly and profitable vacation work is described in the August St. Nicholas in Annette Rehmann Perrett's article on "Boys' Rooms," in which writer and artist describe several very interesting and attractive boys' rooms, and urge upon boys realization of their power over their surroundings. "There is no material so humble but it can be ennobled through thought."

I can but think that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as the happiness of duty; for we ought to be as bright and genial as we can, if only because to be cheerful ourselves is a most effectual contribution to the happiness of others.—Sir John Lubbock.

"Whatever the number of a man's friends there will be times in his life when he has one too few; but if he has only one enemy, he is lucky indeed if he has not one too many."—Bulwer.

All that is loyal within you will flower in the loyalty of the woman you love; whatever of truth there abides in your soul will be soothed by the truth that it is hers; and her strength by that which is strong in you.—Maeterlinck.

"Lie still," Be strong," to-day; but Lord, tomorrow.
What of tomorrow, Lord?
Shall there be rest from toil, be truce from sorrow,
Be living green upon the sward
Now but a barren grave to me,
Be joy for sorrow?
"Did I not die for thee?
Do I not live for thee? Leave me tomorrow." —Christna Rosetti.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

A Missionary District for the Negroes.

Mr. Editor: If the plan of Suffragan Bishops, after discussion, be found not well fitted to meet the needs and wishes of the negroes of the United States, I may, perhaps, be minded to propose an amendment to Canon 10, in terms somewhat as hereinafter annexed.

Some considerations seem to me to favor the provision of a negro Missionary Bishop for the United States, that thereby fair play may be shown to the negroes in their desire for self-government and self-advancement.

Some such plan might perhaps help them:

(a) To cultivate a wholesome pride of race and an honest feeling of social independence.

(b) To strengthen a healthy growth of self-support and self-provision for Church needs and Church development.

(c) To satisfy a natural and commendable desire to have a hand and bear a part in general Church work, parochial and missionary.

(d) No harm would be done if no Diocese or Missionary District should give the required permission; for them no such Missionary Bishop would be chosen.

(e) If the experiment should fail or prove unfruitful, only one Bishop would be unprovided for, and he could, perhaps, be utilized for Liberia or Haiti or could retire as some other Bishops have retired to missionary or parochial life.

(f) If the experiment should succeed and be fruitful and another colored Missionary Bishop should be called for, the House of Bishops is already clothed with Canonical authority to divide, or to enlarge, or to change the bounds of the suggested Missionary District, and to provide one or more additional Missionary Bishops as may be needed.

I am now sending the text of such a suggested amendment to the Church papers that it may be criticized, and, if shown to the worthless, may be dropped. Or, if it seems to be of some value, that I may be encouraged to submit it to the General Convention for discussion and for action, if deemed desirable:

PROJET OF AN AMENDMENT TO CANON TEN.

(a) Designate Sec. I as Sec. I, Sub.-Sec. I.

(b) Add the following sub-sections:

ii. The persons and property of the negroes or colored people in the continental area of the United States of America, in all of those Diocese and Missionary Districts which give their consent to this action, may be established as a Missioary District; provided, however, that such establishment shall not take effect until the Presiding Bishop shall have declared the extent of such Missionary District, and until a Bishop for the same shall have been chosen and consecrated. The colored people aforesaid are authorized, as hereinafter provided, to meet and select a suitable person to be nominated to the House of Bishops for action at its discretion, in accordance with the provisions of this Canon, in choosing him to be the Missionary Bishop of such District.

iii. Within one year after this Canon shall have taken effect, to wit, on or before January 1, 1912, those Dioceses and Missionary Districts desiring to give consent that the colored people within their areas, may be included in the aforesaid Missionary District, shall certify such consent to the Presiding Bishop by the President and Secretaries of their respective Conventions or Convocations.

iv. Within a period of not more than thirty days after receiving such consents, to wit, on or before January 31, 1912, the Presiding Bishop shall by publication declare the extent of the aforesaid Missionary District, and he shall require the ecclesiastical authority of each consenting Diocese and Missionary District to issue notice to all the colored clergy and colored congregations embraced in such Diocese or Missionary District of a Convention of the colored people, to be assembled at a place that shall have been designated by the Presiding Bishop, and at a time also fixed by him, which time shall not be less than ninety days from the date of his requirement of notices to be issued as aforesaid. The said notices to the colored people shall state that the object of the Convention is to select a suitable person to be a Missionary Bishop.

v. Of this Convention all the colored clergy in the consenting Dioceses and Missionary Districts who shall have been certified by their respective Bishops to be in good and regular standing shall be members. Every colored congregation of this Church in the same area which shall have been certified to be such by its Bishop and having fifty communicants or less shall be enttiled to be represented in the Convention by one lay delegate, who shall have been chosen by the congregation and shall furnish credentials of such choice, signed by the minister of the congregation, or by the Bishop of the Diocese or Missionary District, and also by one lay delegate for each additional fifty above the first fifty communicants: Provided, That no congregation shall be entitled to more than five lay delegates.

vi. Of this Convention the Presiding Bishop or some other Bishop designated and appointed by him shall be the presiding officer.

vii. The vote for selection of a suitable person to be nominated to the House of Bishops shall be taken by orders, and a concurrent majority of each order shall be necessary to elect.

DANIEL S. TUTTLE.
Bishop of Missouri.

Wequetonsing, Mich., July 19, 1910.

Change of Name.

Mr. Editor: In the light of your editorial last week, on "Change of Name—What?" it would be interesting to have your interpretation of a certain clause in the Litany, "From heresy and schism, Good Lord, deliver us;" also your opinion of the last prayer in the office of Institution, "Defend them from the sins of heresy and schism"—surely you will say that these are not "charitable" expressions.

Whatever our shortcomings are in presenting Christianity to a careless world, there are some of us who have felt that this old Church of ours stood for something distinctive, that there was something in our Catholic heritage that inspired enthusiasm and hope as we consider the perplexity caused by the many unhappy divisions of Protestant Christianity, and some have felt that if we do stand for something different, the world ought to know it, but your editorial would leave the impression that it would be a grievous wrong to stand for anything not represented by "Protestant Christianity."

It would be "uncharitable" to raise our voice against division; it would be foolish to stand for anything positive at all, because someone might take us at our word when we profess to desire "with one heart, the prosperity of Thy Holy Apostolic Church and with one mouth profess the faith once delivered to the saints." T. A. CHEATHAM.

St. Luke's church, Salisbury, N. C.

(If Mr. Cheatham will read the editorial referred to carefully, he will see that he has made the Editor say many things he neither has said nor intends to say.—Ed. Southern Churchman).

St. Anne's School, Charlottesville.

Mr. Editor: If I had ever had any doubt in my mind as to the need of such a school as we propose St. Anne's to be, that doubt would certainly be dispelled by the letters I am constantly getting from various directions. There are so many people of limited means who want to send their daughters to a school where they will get the best possible training at a moderate cost. It is the determination of the management of St. Anne's to afford all such an opportunity to do this.

Things are rapidly assuming shape, and we expect to open the school on the 20th of September, with a goodly number of day pupils and as many boarders as we can accommodate.

Owing to a pressure of pastoral duties, I have not been able to travel in the interest of the school for some time. Great improvements are being made in the buildings and furnishings. The improvements are rapidly nearing completion and must be paid for. If the additional $10,000, to which I have referred so often, is not subscribed or donated, we must borrow. This latter recourse will be most unfortunate, for we can not possibly give as good terms with an annual interest account to pay as we can without this expense.

I learn from Judge R. Carter Scott that "the Trustees of the Fund of the Protestant Episcopal Church in the Diocese of Virginia" can hold the stock of St. Anne's School, the income from which can be used subject to the control of the properly constituted authorities.

Thus far between $500 and $1,000 has been subscribed for this purpose, and the stock will be issued in the name of the Trustees of our Diocesan Funds.

What I am most anxious to do is to secure such additional subscriptions and donations that the Diocese will own a controlling interest in the school.

Any number of small contributions have been made in sums ranging from $1 to $50, which will be converted into stock for the Diocese at $100 per share. I mention this because, as the stock is $100 per share, many persons think we will not receive money in less sums.

To show what can be done by a minister who is deeply interested in all that pertains to the Diocese. At Council the rector of Green Springs parish subscribed for one share of stock.

Within less than a month he had collected the $100 and sent it in. I am satisfied the people of this growing parish and its beloved rector will always feel a deep interest in St. Anne's. I also feel sure that, if almost any minister of the Diocese would undertake the raising the money for one or more shares, it could be done in a little while, and his people, like those of the Green Springs parish in Louisa county, would feel that they have a personal interest in this important Diocesan enterprise.

There is only one way for the Diocese to own this school, something which many most earnestly desire, that is for persons and congregations to put the stock in the hands of the trustees of our Diocesan funds.

That the Diocesan Missionary Society will be benefited by this school, if scholarships are endowed, no one can question, as we constantly lose faithful and efficient ministers who have girls to educate, because the committee can not largely increase their appropriations.

Our Bishops, who are doing all in their power to keep our country churches, and those in the smaller towns, supplied with ministers, would find much less difficulty in doing this, if they could say to those with daughters to educate, "You can count on a scholarship at St. Anne's."

Mr. Editor, while I am certain that this scheme will be brought to a successful issue, for I begun the work with implicit faith in God and with full assurance that I would be supported by the Church in Virginia, I am not free from anxiety at the possibility of having to place a lien on the property. The work hitherto has been a real pleasure to me, for I realized that, if I should fail, I could stop and no one be seriously hurt. This is not the case now, for we have gone into it, so we must go forward.

Day and night I am praying to God that substantial help will come.

H. B. Lee, Rector.

Charlottesville, Va., July 19.

The Preamble Unnecessary.

Mr. Editor: As a deputy to the General Convention I shall be expected to vote on the proposed amendment to the Constitution to prefix a Preamble to that instrument. Has it occurred to any one to say that the best Preamble to the Constitution is the Prayer Book?

The Preface to the Book satisfies all the principal requirements of a Preamble to the Constitution. The reasons set forth in the Preface of the Book for the revision of the Liturgy of the Church of England are sufficient to account for and to explain the Constitution. The Constitution and Canons adopted for the government of the Protestant Episcopal Church in the United States of America are sufficiently accounted for and explained by the circumstances which led to the changed conditions of the Church of England on this continent. These have been set forth in the Preface to the Prayer Book. The Convention of 1789 evidently had this fact in mind, or it may have been only subconsciously present, and the absence of a Preamble to the Constitution drafted by that body is reasonably accounted for. There was no need of any such statement as the proposed amendment contains. It would have been a work of supererogation. It would have been a divided statement explaining the presence and nature of the Church in this country and for that reason was wisely omitted.

The Constitution of the United States and the Constitution of the several States of the Union are exclusively political or national instruments, whereas the Constitution of the Church in the United States, made necessary by the course of Divine Providence when these American States became independent with respect to civil government, and their ecclesiastical independence was necessarily included, and the people were at liberty to model and organize their respective Churches and forms of worship and discipline in such a manner as they might judge most convenient for their future prosperity, is a totally different creation. In our Church there was no necessity for the framing of a Constitution after the manner of any political precedent and the idea of such a proceeding or policy was evidently absent from the mind of the Fathers. Their work was rather, that of aiding an evolution than of creating a new thing. They were the agents of a higher law than they were the authors of. They were called upon by the events of the Revolutionary War only to adapt the inherent polity of the Church of God to the changed political conditions of the country. As ecclesiastical Fathers their duty was different from that of the Fathers of the Civil Constitutions framed at that time or subsequently.

The events of Jamestown really belong to the history of the Church of England and are not a part of the history of the Church in these United States. Hence the designation, "The Protestant Episcopal Church," probably because that was both the implied and expressed designation of the same Church in England divorced from political relations. They were separating in their necessity the same Church from these same relations and all similar ones forever here, and hence the adoption (I say probably) of the name. To go back then to Jamestown is to confound times. Is it not an anachronism?

As to the name, they might have consistently revived the earlier nomenclature of the primitive Church; and I for one wish they had chosen another designation and saved their descendants worlds of trouble and controversy. But this is another subject and admits of amplification, which I do not undertake.

I have thus stated one of the various reasons why in my humble judgment it would be unwise for any Convention to tamper with the proceedings and conclusions of the Convention which framed the Constitution. To use a figure of speech, the narthex of the Constitution was already built. Only slight alterations had to be made in it. The materials, the design, were already at hand. The thing itself was there. It was the Prayer Book. This is the most perfect Preamble to our American Constitution. It furnished the ground-plan of the Church in the United States. It embodies every essential element of Doctrine, Discipline and Worship. What more was needed to complete the solemn and splendid structure of our Constitutional forefathers? Their work was finished when they formulated the Constitution and framed the Canons. It would be marred in my opinion by any construction less beautiful than the Book of Common Prayer added to it.

This is the significance of the fact that the Convention which ratified the Book set forth the Constitution one year earlier. They knew their relations to Christian history. They knew how they were related to the Church of the Mother Land. They knew that they were individally members of it, and that collectively they were a part of the Church whose Prayer Book was a perpetual witness of their common inheritance. After the Revolutionary War they were obliged merely to provide for local autonomy. Yorktown not Jamestown was in their mind and explained their action. They only needed to put a territorial stamp upon the Church. The Constitution is that stamp. The Prayer Book is for "signs and for seasons, for days and years." The Stamp needed no other prefix. The first Article adopted was "Of the General Convention." The tenth Article establishes the Prayer Book—its Creeds and Sacraments and its other Rites and Ceremonies, and its Ordinal. This preserves the world-value of the American Church for all time and for all peoples. Anything else or less would diminish its glory.

The Committee's report recommending the adoption of the proposed Preamble itself speaks of the Prayer Book as having a Preface, and says that "the prefaces respectively to the Prayer Book, the Ordinal and the Articles in the English form are, to all intents and purposes, preambles." This is true, but there is a biological analogy which goes farther with me than any other sort of comparison, and it is furnished by the living body, whose members we know as a matter of fact may come into the world but slightly separated, and preserving the living link that unites them in an organic whole. And so it seems to me that 1607 and 1789 are too far apart for the purpose implied in the amendment. Their union in the Constitution appears to me too artificial—I might call it a piece of patchwork in its appearance.

When the daughter Church in this country was born the link that united her to the Mother Church was the Prayer Book. The separation was amid the struggles of the Revolutionary War. Before that her history was colonial, afterwards it became national. Her biography starts from her birthday and is written in her Constitution. The family history of the Anglo-Saxon Church is part of the world-history of the Universal Church, and is written in the Prayer Book. And this is the channel which unites the past, the present and the future in the flow of time.

James W. Ashton.

Olean, New York, July 20, 1910.

"False and Misleading."

Mr. Editor: In the editorial columns of your valuable paper of the issue of July 16, under the caption "Change of Name—What?" there is a statement made, from which I believe a vast majority of the bishops, priests, and laymen of the Church would most emphatically dissent. As the whole argument of the said editorial is based upon that statement, the conclusions drawn therein seem to be unsound and somewhat misleading. I make bold, therefore, to ask the courtesy of your columns to give the reasons for objection to the statement, that the present name of the Church is "truthful, accurate, and descriptive."

The name "Protestant" never did describe truly, nor accurately, even the Church of England, except for a brief period in her history, during the reigns of Henry VIII, Edward VI, and that part of the reign of Elizabeth, prior to the rise of Presbyterian and other forms of dissent. Just as soon as Presbyterianism began to "protest" against the Church the word "Protestant" began to undergo a radical change in meaning, as any adjective representing nothing but a negation is bound to do. There is not a body of Christians in the English speaking world to-day, calling themselves "Protestants," that does not owe its existence, as a separate body, to the fact that it "protested" against some one of those fundamental, Catholic truths which the "Protestant Reformation" uncovered, and

freed from the tarnish of mediævalism, and restored to their proper place in the teaching, practice and life of the Catholic and Apostolic Church of England. The glory of the "Protestant Reformation" was that it was maintained and established through blood and fire, the Catholic religion in its apostolic simplicity; the shame of "Protestantism" of the present day, is that, Catholic, apostolic principles, for which the English martyrs died, are opposed with all the power and prestige of that great, popular, and once honorable name. There is not a Protestant denomination which does not by its action and teaching protest against Confirmation, which St. Paul numbers among the six principles of the doctrine of Jesus Christ. All of the bodies embraced under that name with more or less vehemence protest against the Historic Ministry, even as a fact, much less as a necessary fact, in the life of the Church.

All "Protestants" protest against the Church. Therefore it is not only not a "truthful" nor an "accurate," but is a false and a misleading name. The writer is not sure that any of the names that have been suggested would be ideal; but of this one thing he is quite sure, that the time has come to cast aside at least the first word of her present cumbersome, incongruous and false name. There are many shades and degrees of "Protestantism," from John Knox, Robert Brown and Roger Williams, to Theodore Parker, Brigham Young, and Mrs. Eddy; and every one of the Protestant bodies, without an exception, repudiates the Church. Surely, then, the Church is not true to herself, to place herself under a name which has gotten to mean just the opposite of what the word Church means.

If "Protestant" describes the Church, it also describes Mormonism, Unitarianism, Universalism and Eddyism, and all the rest of the 143 Protestant isms of this country. What the Church could hold in common with all of these bodies would not be worthy of any name or description, for there is not a single one of the principles of the doctrine of Jesus Christ that is not repudiated by at least one of those bodies that love to call themselves "Protestants." I submit for your consideration, sir, the proposition that a word that to an eminently satisfactory degree is a "truthful, accurate, and descriptive" name for Eddyism, Mormonism, and Unitarianism—whatever else it may be—is surely neither a "truthful, accurate, nor descriptive" name for this, or any other branch of the Catholic Church. If the word "Protestant" does not fulfill that claim, neither does the second adjective of the legal title of the Church "truly, accurately, nor descriptively," set forth the character of the Church. There are other bodies entirely different to this Church, that are not only "Protestant," but also "Episcopal." The Danish, the Norwegian, the Methodist, and the United Brethren, are all Episcopal Churches, and each one of them repudiates, (whether rightly or wrongly I leave unsaid) all of those distinctive principles for which the Church stands. Thus it is quite plain that the adjective "Episcopal" is hardly less objectionable, than the adjective "Protestant" as expressing the character of the Church. If a suitable name cannot be found for the Church, the writer thinks that it would be better to leave off the name altogether, than to continue under the overwhelming burden of the present misnomer. Then, of course, the Church would have to be called "the Church (not the P. E. C.) in the United States of America."

Lest in making such a suggestion I should fall under the charge of "arrogance," or "lacking in charity," I hasten to point out that from a certain standpoint any name would bring the Church under that charge. At the present time the Church lies under that charge, and to preserve her humility and charity is bound to give up her present name; for does not she most "arrogantly" assert in her name that she is "*the* Protestant Episcopal Church in the U. S. A.," while all men know that there are other Protestant Episcopal Churches in this land? Where is the great Methodist body, which has every right and title to the name which this Church has so "arrogantly" appropriated? There is also the Moravian "Protestant Episcopal Church," and other bodies in this land which have an equal right to a name which, in all conscience, expresses the character of any one of those bodies much more truly, accurately, and descriptively than it does the Church which has so "arrogantly" appropriated it.

WILLOUGHBY N. CLAYBROOK.
St. Mary's Rectory, Birmingham, Ala.

The Church and Unity.

Mr. Editor: In "the present distress" of our woefully divided Christianity it is deeds, not words, that count. While it is true that the Church of our love has pronounced the only words that make for peace on an intelligible basis, she has thus far done no needs looking toward Unity worthy of the name. And even Lambeth has gone beyond her in frequent suggestion as to further method of approach to those about us, most of whom were once in her fold.

The question that the great Judge of all the earth will one day require of us is, "What do ye more than others?" It is surely idle, if not grotesque, for us to make public invitation to our neighbors to come to our hearth, and at the same time confront them at the threshold with a tied-up knocker and a muffled door bell!

Enforced Unity of method in heathen lands under such inspired leadership as that of Bishop Brent is the object-lesson that we should all be eager to learn, and the Christian world was never one-half as alive to the work of missions, the charge committed to her trust, as now. On lines there adopted lies our sole reasonable hope of ultimate Unity.

The coming General Convention may well take heed that she be not taunted by men, as well as condemned in the eyes of God, by too zealous attention to the mint, anise and cummin of mere statutory legislation. Let it set aside the everlasting canon-tinkering (and especially concerning Canon Nineteen, our most hopeful note of progression in recent years), and bend its energies to the far weightier matters of the law, judgment, mercy and truth. The wise prophet, Samuel, said to restive Israel in far-away Mosaic days, "To obey is better than sacrifice;" and the Christian Dispensation cannot better his instruction. Unity is sure to come in God's good time, for the mouth of the Lord hath spoken it. Shall we be swift to take our place in the vanguard of the glorious procession, be shamefully relegated to its rear ranks? When we do His will we shall know of His doctrine. Why not cast aside the self-sufficing mantle of "non possumus," and "stretch out a loving hand to wrestlers with the troubled sea" of clashing discord? To the just steward it was said by the Master, "Unto whom much is given, of him shall be much required." Noblesse oblige.

EDWARD LOWE TEMPLE.
Washington, D. C.

Church Intelligence.

CALENDAR.

July.

1—Friday.
3—Sixth Sunday after Trinity.
10—Seventh Sunday after Trinity.
17—Eighth Sunday after Trinity.
24—Ninth Sunday after Trinity.
25—St. James' Day.
31—Tenth Sunday after Trinity.

Collect for Tenth Sunday After Trinity.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants, and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

Foreign.

The Proposed Religious Census.

The House of Lords has forced the hands of the political Nonconformists by adopting an amendment of the Census Bill providing for the insertion of a column for the statement of religious profession—i. e., a religious census. The arguments in favor of such a census, as given by Lord Newton, who moved the amendment, the Bishop of St. Asaph, the Bishop of St. David's, Lord Lansdowne, and the Archbishop of Canterbury, were so strong that they must have considerable influence on public opinion and hasten the time when a religious census will be actually adopted. There is, of course, no likelihood that the Government will quarrel with their Nonconformist friends by following the lead of the House of Lords on this occasion. A good deal turned on the difference between the system of obtaining the Census in Ireland and that of obtaining it in the rest of the United Kingdom. In Ireland the information is obtained by enumerators, whereas in England the householder himself or herself fills up the form. There seemed to be an impression on the Liberal side that it did not so much matter if the householder was relieved from saying to what denomination he belonged, but it is a fair argument that if the householder himself makes the return the inquiry will be less inquisitorial than if done by enumerators. But really the objection that such inquiry would be inquisitorial was completely exploded by Lord Lansdowne, who suggested that the time is past for objecting to legislation on this ground. "It is not too much to say that five-sixths of our legislation in these days is inquisitorial." The great argument at the present moment in favor of the census is its usefulness in regard to Wales. In the immediate future it may be of the greatest importance for the Legislature to know exactly what is the membership of the Established Church of England in the Principality. The Royal Commission will show what provision is made for such membership. And it seems a natural complement to such information that we should know how many there are to be accommodated. This was the Bishop of St. David's contention, and it is a very good one.

The King and Family Life.

The King, on Friday last, received from the Convocation or Canterbury and York addresses of condolence on the death of his father, and congratulation on his own accession to the Throne.

To the address from the Convocation of Canterbury, his Majesty, in the course of his reply, said:

"It is my desire to follow in my father's steps, and, so far as may be in my power, to promote the peace and unity of nations, to second all efforts for the alleviation of sickness and suffering, and to support every wise and well-considered scheme for the public good. I am encouraged in all this by your good wishes and your prayers for God's blessing upon my endeavors. I am fortified by the belief that the ends which we pursue are in harmony with the teachings of the Church, and that they will be achieved only while we seek in faith and humility the perfect standard of conduct and sacrifice which has been revealed to Christian men."

To York Convocation the King replied:

"The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong, simple, and pure.

Amind the multiplying complexities of modern social conditions, in the hurry of the age, and with the ever-growing needs of millions for moral guidance and spiritual consolation, the work of the Church, both religious and charitable, assumes each year a deeper practical significance.

That the Church may prosper in her sacred mission, that her teaching may become ever more profoundly interwoven with the real lives and thoughts of the people, and that in enlightened unity with all other Christian effort she may sustain and uplift the hearts of men, will always be my prayer."

The Church and the Term "Protestant."

The Rev. W. H. Hutton, in a letter to the Times on the Royal Declaration, takes exception to the proposed new form, because the King is asked to declare that he is "a faithful member of the Protestant Reformed Church" by law established in England. He says that in the accurate use of historical language "the Protestant Reformed Church" is one of the bodies established in Germany after the Reformation, the Calvinistic as distinct from the Luthern body. It is obvious that that body has never been established by law in England, and that he believes that the words have never till now been used in any Constitutional document of the Church of England. In our usage, as in history, it is the religion, not the Church, to which the words "Protestant" or "Reformed" are applied. The religion in which our Sovereign is required to profess his belief is the Protestant religion; the Church of which he is to declare himself a member in the Church of England. In support of this Mr. Hutton quotes from the Coronation Service and the Acts of Settlement.

Dean Eliot's Suggestion.

Dean Eliot, Prolocutor of the Lower House of Convocation of the Province of Canterbury, also takes exception to the description of the Church of England as "Protestant" on the ground that it places the Church in the same category with all the Protestant denominations, and accordingly refuses to it the rightful claim of being the true descendant of the old historic Catholic Church of the land. That the Church of England is "Protestant," in the sense that it protests against the jurisdiction over it of any foreign prelate, no sober-minded person can deny. But that it is "Protestant" in the sense of having broken away from the Catholic Church is a statement which every instructed Churchman will repudiate. Dr. Eliot suggests that in any new form of the Declaration the Church should be described as the Reformed Church of England. That may, the Dean suggests, be objected to by Roman Catholics, but he thinks they will probably be more than satisfied by the dropping of the offensive terms in which their cherished doctrine of Transubstantiation is repudiated in the existing Declaration.

American.

An Official Statement by the Board of Directors of St. John's College for Postulants.

In order that the aim and purpose of this school may be understood by the Church at large, the board of directors have prepared the following statement:

The General Canons set forth (Canon 2, Sec. 5. [I. and II.]) the requirements of the Church as to the literary qualifications of those who present themselves for admission as candidates for Holy Orders. The Canon deals with two classes of men, graduates of some university or college, and non-graduates. St. John's College takes into consideration non-graduates only. Canon 2. V. (ii) reads as follows: "If the candidate be not a graduate as aforesaid, he shall be remitted by the Bishop to the Examining Chaplains, to be examined in the Greek and Latin languages, and if he be not a graduate in science or letters or philosophy, he shall be examined as to his knowledge of the English language and literature, mathematics, geography, history logic, rhetoric and the elements of philosophy and natural science; and the examiners shall report to the Bishop in writing whether the said examinations have been satisfactorily sustained."

The subjects of this examination are made the curriculum of the college so that men of mature age who are not graduates may receive in a four years' course, a systematic literary training, fitting them to pass the examination for admission as candidates for Holy Orders, and thus preparing them for admission to the Theological Seminaries of the Church.

Experience has shown that a great number of men usually younger than the class just mentioned desire a preparation for admission, not to the Seminary direct, but to a college or university in order that they may secure the A. B. degree, and so come under Canon 2, Sec. V. (i).

St. John's has, therefore, arranged its curriculum so that such men by taking the full course up to the end of the junior year are prepared to enter the freshman class at any college or university.

The men who are to enter the Seminary directly from this college remain for our senior year to secure their training in logic and philosophy and such subjects as are not necessary for admission to the university.

It will be seen that St. John's is very far from offering a shortcut to the seminary and the ministry. On the contrary, the college offers a safeguard against slipshod or unsystematic literary training of non-graduates who apply for admission as candidates for Holy Orders. It is known that not a few candidates who have entered seminaries are handicapped sometimes to the extent of being compelled to spend two years on one year's work for the lack of just such training as St. John's provides. We desire to emphasize the fact that the college is not another theological seminary, but strictly a literary institution.

The purpose of St. John's College is, therefore, twofold:

(a) To prepare men who are young enough and able financially and otherwise to enter college.

(b) To give to non-graduates of mature years a systematic literary training in the subjects in which they must be examined before admission as candidates for Holy Orders.

It is in the belief that this twofold purpose, St .John's College is filling a great need, and that by reason of its low charges for board and tuition is making it possible for many men whose ministry will be valuable to heed the call, that the undersigned have become members of the board of directors, and as such, ask for the support of the Church at large for the college and its plans.

(Signed) Charles Edward Woodcock.
President.
Frederick Thompson,
Vice President.
David Cady Wright,
George Craig Stewart,
John Mockridge,
Charles Lewis Biggs,
Gibson Taylor Chapman,
Board of Directors.

The Conference on Church Work at Cambridge.

The Conference on Church Work, meeting in Cambridge this year, where it used the Episcopal Theological School at St. John's chapel, was a success beyond any previous year. Started by the Seabury Society of New York, it met this year for the first time under a committee of which Prof. Rhinelander was the head. A widening of its base proved advantageous in the extreme, and leaves the Society free to take up other work. The registration was nearly twice that of last year, and yet last year broke all previous records. This registration is more and more each year, made up of actual workers, not mere visitors. The Conference has now, after five years, a substantial and certain constituency, doing much valuable work for the Church in many lines, but especially in Bible and Mission Study.

Former Conferences have been handicapped in being unable to offer normal instruction; the training of teachers for mission study classes that is demanded and which was offered elsewhere. This year Cambridge offered instruction equal to the best, placing for the first time a Church Conference upon the level with the older summer meetings. The advance was due to Prof. Rhinelander, the Rev. W. E. Gardiner and others taking hold, and bringing to the Conference their rare abilities. Practically all of the old supporters attended this year, with many new ones.

A feature was Department Day, with all Dioceses in New England, the First Department, represented save one, and all organizations with members present. Resolutions were adopted urging larger co-operation between Woman's Auxiliary, the Juniors, the Girls' Friendly, the Daughters of the King. It was also urged that study classes be fost-

ered. An entire day was given up to Department affairs, with the Department Secretary of the Board in charge. The gain to the Department must prove considerable, and it is understood that Conferences in succeeding years will have Department Days.

The Sunday services were held in Christ church, Cambridge, and the week night meetings in the parish house of the same church. The latter covered a wide range of popular subjects and attendance was large from outside of Conference membership. A delightful feature was the Sunset Service, held each night at seven, under a great tree on the school grounds. The attendance taxed the capacity of the place to the utmost almost every night.

Among the instructors were the Rev. Dr. Samuel Hart, the Rev. Harvey Officer, Jr., the Rev. Dr. Max. Kellner, and Bishop Kinsman of Delaware. Visits were made afternoons to many of the historic places in and around Boston. Members are largely confined to New England, and it is felt that this Conference has determined its characters as a New England one, where there is ample support and any possible room for growth. All of the Church organizations co-operated heartily, and the work of almost all of them was presented. The meeting was a success financially, in that it met fully its expenses. Plans for even a larger future will be made. A great gain is the fact that all dine together, and the meetings are centralized.

Arrangements for the General Convention.

The Diocese of Southern Ohio and its See City, Cincinnati, seem to be awakening to the honor and privilege granted them in entertaining the General Convention of the Church.

Bishop Vincent took the initiative by placing the general arrangements in the hands of an Executive Board, consisting of four prominent laymen, Wm. Cooper Procter, being Chairman of that Board, and Messrs. W. Kesley Schoepf, W. S. Rowe and Clifford B. Wright, the other members. This Board appointed the last named gentleman General Treasurer, and also chose a General Secretary, establishing working headquarters in the First National Bank Building, a point convenient for the meetings of business men.

The next step was to choose a number of committees from the business and professional men of the city, connected with the churches, including also representatives of many of the parishes of other cities in the Diocese. These committees number ten, with a total of 170 members and a complete record of all their meetings and work, has been kept from the very beginning and will probably be of interest and value to those who plan the arrangements for the Convention of 1913.

Take the work of the several committees in the order named on the official plan: the first is Railroad Transportation, headed by Mr. E. W. Strong, a leading attorney. This committee has been in constant correspondence with the Central Passenger Association and has succeeded in obtaining a rate of a fare and a half from most of the territory. The railroads have put up a strong plea, using the two cent rate as an excuse for not making a more generous concession, while the Western roads seem unwilling to do more than give their usual excursion rates. Still the central position of Cincinnati will make the rates of fares fairly equable to the Church at large.

The committee on city transportation and baggage is headed by a public spirited business man, Mr. Harry L. Laws, a trustee of the Cathedral, and a member of the City Hospital Commission. His committee has succeeded in obtaining a promise of greatly increased street car facilities connecting Music Hall, where the sessions are to be held, and the down town district where the principal hotels are located. They are also arranging for a special tag to be tied to the baggage of the visitors, insuring prompt delivery by the local transfer company. This company has due warning of the extent of the contract it has undertaken and is prepared for every emergency. The tags, with careful instructions, will soon be sent out to every Bishop and Deputy.

The Committee on Hall Arrangements and Sessions has had a large problem to face. None of the city churches were large enough to properly house the Deputies, so a bold stroke was achieved when the executive board secured the immense group of Music Hall buildings containing three separate structures connected by passage ways, one containing a hall capable of seating 4,000 people and a stage which will easily hold 1,000 more. This is known as Music Hall or Sinton Hall. North of this is a very large hall which will be sub-divided into a spacious room for the House of Bishops, with lobby and committee rooms, a private dining room for the House of Bishops, a dining room for the deputies and their friends, and in the rear, a large kitchen. The South Hall is to be devoted to the Woman's Auxiliary, the Sunday School Conferences, headquarters for the various organizations of the church, and will be divided into an auditorium seating about 800 people, a conference hall seating about 300, information bureau, registration office, rest rooms, a room for the Sunday School Exhibit and a hospital, under the care of the local Guild of St. Barnabus for Nurses. It should be stated that the general information bureau, the post office, telegraph and telephone stations, public stenographer, etc., will be located in rooms adjoining the wings of Music Hall. The problems of lighting, heating, plumbing, carpenter work, furniture and decoration, have been placed in competent hands, and it is evident that everything that can be done will be done for the comfort of the visitors.

The Luncheon Committee, headed by Mr. A. W. Schell, director of an insurance company, has no small task before it. It has, however, made a contract with a large catering corporation which gives a substantial bond, to supply a good and sufficient luncheon daily, except Saturdays and Sundays, during the Convention. This will be free to the Bishops and Deputies and be served at the nominal rate of fifty cents to others. It is hoped that this may be one of the great opportunities of the Convention for sociability. The situation of Music Hall, so far from good restaurants, makes it necessary that this feature be properly taken care of, and the committee is bending every effort in this direction.

The Reception and Entertainment Committee has some forty members, with Mr. Edward Colston, a prominent attorney, as its leader. They have plans for a pleasant trip on the Ohio on a Saturday afternoon. By the time of the Convention, the Fern Bank Dam, a government work of great importance, the largest wicket dam in the world, will be completed, and there will be a twenty-seven mile pool of deep water in the beautiful Ohio. Other plans suggested, such as a trip to the Zoo, to prehistoric Indian mounds, to the beautiful blue grass country, to Gambier, or to Mammoth Cave, are as yet in a tentative stage. The reception of the guests at the railway station will be put in the hands of the local Council of the Brotherhood of St. Andrew.

The Hospitality Committee has for its leader, Mr. Wm. M. Allen, a well known business man, for years on the standing committee of the Diocese. Hotels, boarding houses, rooming houses, private residences, etc., have been visited, and rates secured and circulars issued for the guidance of the visitors. So far the committee has actually placed about all the House of Bishops, and 300 members of the House of Deputies, but many seem slow to take advantage of the good offices of this committee. Several problems present themselves, as Music Hall is in the midst of a very congested portion of the city and suitable rooms are not to be had in any quantity in its vicinity. The committee has boldly had set aside floors in some hotels and hundreds of rooms in others, but the pressure is already being felt, so that two in a room is the ultimatum of two of the larger hotels, while a third has about all available space taken. It is the ambition of this committee to place every visitor in a comfortable room by a previous reservation.

Committee on Press and Publication, with Mr. Wm. R. Goodall as chairman, is compiling a guide with a clear map of the city, which will be replete with information for the visitors. It will contain a half-tone engraving of every church in the city and suburbs, and will give information as to street car routes, programmes, preachers, points of interest, etc.

The Rev. Frank H. Nelson, D. D., is chairman of the Pulpit Supply Committee, which is endeavoring to make arrangements to fill the pulpits of all the churches in Cincinnati, and those in the neighboring large cities, with Bishops of the Church. No easy matter and making as complicated a set of figuring as the train despatcher's time sheet.

Committee on Services and Meetings, headed by the Rev. Paul Matthews, Dean of the Cathedral, is a sort of clearing house for the various meetings of bodies affiliated with the Convention. It is making such progress that a provisional programme will soon be ready for publication.

The music of the Convention is in charge of Mr. Wm. Rimanoczy as chairman, assisted by fourteen Churchmen, well versed in musical matters. Owing to the conditions and principally to the smallness of the churches, the usual plans for the opening services of the Convention, have been departed from and the special committee of the General Convention, consisting of the presiding Bishop and the Bishop of this Diocese, has arranged for a celebration of the Holy Communion at the Cathedral at 7:30, for the Bishops and Deputies, with simultaneous celebrations in all the other principal city churches. Then at 10:30 a Te Deum service, at which the sermon by Bishop Wordsworth, will be delivered and a form of Morning Prayer used. This will be held in Music Hall and a choir of 500 vested singers will lead the music. Mr. David Davis, a choir and chorus director of large experience, has been chosen leader, and Mr. K. O. Staps, A. R. A. M., the talented young

organist of the Cathedral, will play the Music Hall organ, one of the largest in the country. If the arrangements are carried out as now planned, it will be a most inspiring and memorable occasion. A pleasing feature has been suggested and will undoubtedly be carried out, providing for recitals on the Music Hall organ during the mid-day recesses of Convention. Several of the leading organists of the city will give programmes.

The foregoing sketch of what has been done, is being done and will be done, gives but a faint idea of the thousands of details to be worked out and carried into effect, but it is a most interesting experience to find hundreds of busy business men giving liberally of their time and brains, as well as means, to the furtherance of the proper care of these visitors. Cincinnati is at heart a hospitable city, and every day only increases the interest that is being taken. Of course, there is not much to be gained from past experiences in handling Conventions in Cincinnati, as this Convention is so widely different from the few day affairs which rush in and rush out of the average large city. It demands careful, steady, practical preparation and not the whoop and hurrah methods frequently employed. As an actual fact, many local business men and clergy are giving up their summer vacations altogether, or curtailing them considerably in order that these preparations may be perfected.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

St. Paul's, Greenville — Memorials Placed in St. Mary's, Kinston—Bishop Strange at Lawrenceville, Va. Ordinations.

The Rev. B. F. Huske, rector of St. Paul's parish, Greenville, and minister-in-charge of several missions in Pitt county, has recently received a call to take charge of Christ church, New Bern. It is expected that Mr. Huske will accept. The parish at New Bern is an old Colonial parish, and was admitted as one of the working members of the first Convention held in the State of North Carolina. To-day it is the third largest parish in the Diocese.

Recently a pair of seven branch candelabra were placed in St. Mary's, Kinston, to the loving memory of Susan Mary Harding, relict of the Rev. Israel Harding, for many years a faithful servant of the Diocese.

The Rev. E. Lucian Malone, deacon, who graduated in June from the Seminary at Alexandria, is now in charge of St. James', Belhaven.

The Bishop of the Diocese is resting after a most strenuous year's work, at his summer home at Lawrenceville, Va.

On Tuesday, July 19, at Zion church, Beaufort county, by the Bishop of the Diocese, the Rev. Jos. W. Fulford, now incumbent at Zion, St. Thomas', Bath, and Missionary in Beaufort county, was advanced to the priesthood. The candidate was presented by the Rev. N. Harding, president of the Standing Committee and rector of St. Peter's, Washington. The Re . Claudius F. Smith, of Elizabeth City, preached the sermon. The Rev. B. F. Huske, of Greenville; the Rev. Chas. D. Malone, of Chocowinity, and the Rev. E. L. Malone, of Belhaven, assisted in the service.

Mr. Ralph M. Harper, B. A. (U. of N. C.), and S. T. B. (Harvard), formerly of the Disciples' Church, who was confirmed about a year ago, expects soon to be ordained deacon. Since January 1 Mr. Harper has been serving as lay-reader under the rector of St. Paul's, Boston. Mr. Harper is a resident of Kinston, where he is greatly esteemed. On the second Sunday in July he took the services at St. Mary's, and is now serving Christ church, New Bern, for a month. Mr. Harper expects to return to Boston the middle of August.

Sunday morning, July 17, Bishop Strange ordained to the priesthood Rev. John W. Heritage, colored, deacon, who has for the past two years served very faithfully the colored church at Kinston. The sermon was preached by his father, the Rev. W. J. Herritage, rector of St. John Evangelist's, colored, Edenton, N. C., who also presented him for ordination. Those assisting in the laying on of hands were the Rev. John H. Griffith, rector of St. Mary's, Kinston, who was organizer and builder of St. Augustine, and the Rev. W. G. Avant, Archdeacon of the colored work. The newly-made priest will continue in charge of the work at Kinston and at Goldsboro, where there is a mission.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt Rev. A Mackay-Smith, D. D., Coadjutor

Sunday School Memorial to Mr. George C. Thomas—Work of Girls' Friendly Society.

The Rev. Herman L. Duhring, D. D., special agent of the Sunday School Auxiliary of the Board of Missions, reports most favorably of the Sunday School Lenten offerings, which this year were given as a memorial of the late Mr. George C. Thomas, for many years treasurer of the Board of Missions. Up to July 1, 3847 Sunday Schools had sent in their offerings, amounting to $139,741.49. Up to the same date last year 3,606 Sunday Schools had contributed $136,271.90. If this increase continues to September 1, as it did last year, the total offerings from the Sunday Schools of the whole Church will amount to over $150.000. At present the increase is about $3,500 over that of July 1, a year ago.

The Rev. John Kennedy Moorehouse, who has accepted a call to Calvary church, Conshohocken, will have charge of the Church of the Redeemer, Bryn Mawr, during August, and will enter upon his duties at Conshohocken on September 1.

The boys of the Calvary church, Conshohocken, Junior Brotherhood of St. Andrew, twenty-five in number, broke their camp in the Skippack Valley, after a stay of ten days, on July 23. The camp was called the Charles Luken's Camp, in honor of that noble man who all his life was a most earnest worker in the Church.

The Rev. Herman L. Duhring, D. D., sailed from England on July 20, after having attended the Missionary Conference in Edinburgh and spent several weeks in travel.

The Pennsylvania diocesan organization of the Girls' Friendly Society has now sixty branches. Two new branches have been organized, one has been reorganized and one has been disbanded. There are 268 honorary associates; 308 working associates; 1,978 members; 533 probationers; 1,171 candidates and 113 married branch helpers. Contributions amounting to $3,194.84 were made in cash and 2,302 articles, valued at $736.05, were sent to eight missions and institutions.

The Rev. C. O. Dantzer has continued his faithful work among the deaf during the past year at All Souls' church for the deaf, he being himself deaf. He held 130 services in Philadelphia, and forty more at other points, he celebrated the Holy Communion 35 times, baptized 9, presented 9 for confirmation, married 4 couples, and buried 9. The Pastoral Aid Society, the Men's Club and the Cleric Literary Association are important factors in the work among these people. Every effort is being made to raise funds for a much needed new church, adapted to those who are dependent entirely upon the sense of sight. The present building is one erected many years ago, and is in such a condition that it would be useless to spend money upon it, if, indeed, it could be made fit for the people's needs. They have now nearly $5,000 towards the new church, raised mostly by themselves.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Rectory for St. Andrew's, New Orleans. Ordinations—Corner-stone Laid for Church in Homer—Accessions from Rome.

The vestry of St. Andrew's church, New Orleans, has recently bought a rectory, valued at $5,000. One-fourth of the price has already been paid and energetic steps are being taken to pay the balance as soon as possible. The rector, the Rev. J. Orson Miller, will take possession during the month of September. The property is three blocks from the church. It is a raised cottage, built about three years ago, with all modern conveniences.

Mr. Reginald I. Raymond was ordained to the diaconate, on June 29, in Christ Church Cathedral, New Orleans, by the Bishop of the Diocese. Mr. Raymond was a member of Trinity parish, New Orleans, and has pursued his theological studies in the University of the South. He is a B. A. of Tulane University, and B. D. of the University of the South. Mr. Raymond has taken charge of the work at Natchitoches and Ruston, both important educational centres, the former being the seat of the State Normal School, and the latter of the North Louisiana Industrial Institute.

On June 24, St. John Baptist's Day, the corner stone of Trinity church, Homer, was laid by Archdeacon Carson. He was assisted in the service by Rev. Wm. Mercer Green, president of All Saints' College, Vicksburg, Miss. It is expected that the building of the church will rapidly progress. The establishment of the mission in Homer is an important feature of the missionary work of the Church in North Louisiana and there is prospect of its steady growth.

On June 29, the Rev. Charles Thorp was installed into the rectorship of Christ Memorial church, Mansfield, by Archdeacon Carson, the sermon being preached by Rev. C. C. Kramer, rector of Trinity church, Marshall, Texas. The congregation has steadily advanced to the status of a parish under the care of the Rev. Mr. Thorp. During the long time of Mr. Thorp's connection with this Diocese he has rendered most faithful service in the missionary field, and his institution into the rectorship of Christ Memorial church was a most happy event in his ministry. This is an historic parish. The church was rebuilt mainly through the efforts of Mr. Thorp, as a memorial to the Confederate and Federal soldiers who were killed in the battle of Mansfield, which was fought near by.

A class of candidates were confirmed and fourteen received from the Roman Catholic Church, in St. Matthew's church, Houma, by the Bishop of the Diocese, on Sunday, June 26.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

The Training School for Deaconesses. Charitable Bequests—Trinity Parish's Building Operations.

The New York Training School for Deaconesses has sold its property in Twelfth street for $75,000, and will add the sum, or more than two-thirds of it, to an endowment of $250,000 which it seeks to secure to maintain its work in the new school, now building on the Cathedral grounds. There will be opened in St. Faith's House, as the former Deaconesses' house was called, a Home for Working Girls, similar in character to the Hotel Martha Washington, but filling a need which it is claimed that does not. It is a new venture, but is started by women who have had long experience in similar work. The new house will be ready for the school opening this fall.

By the will of Henry Dexter, an aged philanthropist, about $1,000,000 goes to benevolence, in which the American Bible Society receives $150,000; one Y. M. C. A. of Manhattan $100,000; and a Midnight Mission $200,000. The City Mission and Seamen's Institute receive $15,000 each; the American Tract Society the same, and $10,000 each is given to the Society of St. Johnland and St. John's Guild.

Trinity parish is actively engaged in real estate sales, and in the erection of new business blocks upon land formerly covered by tenements. The work is part of the process of modernizing the income producing properties of the parish, and the gaining of funds with phich to erect the new Intercession chapel. Toward the latter will be the receipts from the sale of the old Intercession site. This site covers an entire block front on Broadway. Income from it will not have to be used to purchase a new site, since a corner of Trinity cemetery is to be used for the new Intercession chapel.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

A Missionary Trip Through Wyoming. Pleasant Summer Outings.

The Rev. Theodore Sedgwick, rector of St. John the Evangelist's, St. Paul, is making a missionary trip through parts of the Missionary District of Wyoming, at the invitation of Bishop Thomas.

The party is composed of Mr. Sedgwick, Rev. R. M. Beckett, and two young men, undergraduates of the University of the South.

The Bishop met Mr. Sedgwick at Cheyenne and accompanied him to Laramie, where the start by wagon was made. The party carries tents, cooking utensils and all the necessary paraphernalia for camping. Their plan is to seek out scattered communicants, and to hold services in the scattered and isolated towns.

The Rev. F. G. Budlong, rector of Christ church, St. Paul's, has been in camp with members of his choir at Lindstrom, Minn.

The choir of St. Mark's church, Lake City, were given a trip up the Mississippi River, and return on the steamer Redwing. The trip is a most delightful one, and extends over two days, the scenery along the river being most beautiful.

A careful record of attendance at rehearsals and services is kept in this choir by one of the number who is secretary, and the privilege of the summer outing is restricted to those who make fifty per cent. in attendance. The outing was a complete success.

Friends of the Rev. C. S. Mook, of Redwood Falls, are glad to know that he has sufficiently recuperated to be out of the hospital and to attend, as has been his custom, the annual encampment of the Minnesota National Guards, in his capacity as Lientenant of Company L, Third Regiment.

At a meeting of the board of trustees of Seabury Divinity School, Faribault, the Rev. F. L. Palmer, rector of Ascension church, Stillwater, was elected to the chair of Apologetics and Ethics, made vacant by the removal of the Rev. A. T. Gesner to Berkeley Divinity School.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Clergy Seeking Rest—Play Grounds for Wilmington Children.

Vacation days are here, and the clergy are seeking the benefit of rest for fresh duties next winter. Archdeacon G. C. Hall reached the other side of the Atlantic safely, and sent an affectionate and interesting letter to St. John's Sunday School on his arrival there. He expects to see the Passion Play ere he returns. The Rev. H. A. Grantham also left lately for the "other side," the third representative of this Diocese in Europe this summer. The first to go, the Rev. Wm. H. Laird, returned safely on the 20th of July, having had a most delightful trip in Paris and through Great Britain. Embarking at Dover, he was shadowed three days by English detectives after Dr. Crippen. Discovering their mistake, the joke was his. The Woman's Auxiliary of his parish gave him a reception, for a welcome home, a few days after his return. The Rev. Hubert W. Wells, of St. Andrew's, Wilmington, is at his summer home off the coast of Maine. His pulpit will be supplied in his absence by the Rev. Messrs. F. A. Heisley and John Bunting, of Macon, Ga. The Rev. F. M. Kirkus, of Trinity, Wilmington, is at the Warm Springs, Virginia. The Rev. Wm. C. Bell, of Lexington, Va., takes his duties at home for him. The Rev. Charles H. Holmead, assistant at St. John's, Wilmington, is in charge in the rector's absence. The Rev. G. Moseley Murray, of Fort Smith, Ark., is in charge at "Old Swedes," Wilmington, in the absence of the Rev. A. E. Clay. Archdeacon Turner, of Lewes, goes North on his vacation the latter part of July, the Rev. Benjamin F. Thompson, of Dover, taking his duties for him. The Rev. John Rigg, of Immanuel, New Castle, spends the month of August on the Jersey coast with his family, taking duty each Sunday at St. Paul's, Camden, N. J. The Rev. Mr. Kirkus will spend the latter part of August in or near Boston, taking duty at Trinity, Boston, on Sunday. The Rev. J. R. Peckham, of Calvary, Wilmington, takes October vacation in New England, staying home now as the church is being renovated. The Bishop is attending the Conference in Cambridge, whence he goes July 25, to his summer home, Bryants Pond, Maine.

In mid-summer season any efforts for the better conditions of those at home should be noted. In Wilmington recently six play-grounds, three under city and three under private control, but open to the public, have been formally thrown open to the children. The city has a population by the last census of 87,411; by the last directory, of 92,500; so these play-grounds mean something to the children, where the public schools enroll 10,966 and the private schools 1,200 more scholars. A supervisor is in charge of all of them, over the superintendent of each ground. Smimming baths are near some of them, and it is hoped later to have an atheltic teacher for the simple gymnasium outfits in some of them. A hundred children were present at the central grounds on opening day, listening to a band of music and an address from the city's mayor.

In Immanuel parish, Wilmington, the Sunday evening service is held, weather permitting, on the church lawn, just at sunset. This is the third summer this service has proven popular.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

R. E. Lee Memorial Church.

Rev. Wm. Cosby Bell, rector of R. E. Lee Memorial church, Lexington, left on July 14 to spend his well- earned vacation near Wilmington, Del. The result of his work at Lexington during the past four years, has been most gratifying, and his earnest zeal and warm appreciation have been an inspiration to each member of his congregation.

Bishop Randolph visited the parish on May 24, and was deeply impressed by the class presented to him for confirmation. There were thirty-one candidates, twenty-one of them being cadets of the V. M. I., amongst whom Mr. Bell has done the most earnest personal work, and they are deeply attached to their "Chaplain," as they love to call him. The work of the various organizations has been earnestly and faithfully carried on, and all obligations have been met, leaving a balance in each treasury.

The Ladies' Aid Society has carpeted the church with a handsome crimson velvet carpet, which adds greatly to the richness of coloring and beauty of the interior. A new set of green hangings has been made for the chancel, by the Rector's Guild, of which Mrs. Bell is the president.

Within the past year Mrs. Wm. Gilham, of Richmond, has presented to the church a beautiful memorial to her husband and daughter, in the form of a handsome brass pulpit. Col. Gilham was for a number of years one of the professors of the V. M. I., and died in 1872. Miss Mary Josephine Gilham died in 1906.

Another gift which has been made to the church is a brass choir cross, which was presented by Mrs. R. T. Howard, of St. Louis, Mo., in memory of her brother, Major Edward Cunningham, who was a graduate of the V. M. I. in 1860. At the outbreak of the War he entered the Confederate army and rose to the rank of Major of Artillery. The War over, he became a professor at the University of Louisiana, but resigned later to take up the practice of law in St. Louis, where he died in 1905. He was a Christian soldier and gentleman, who was beloved by all with whom he came in contact.

Mr. Heffelfinger's Address.

The historical address of Mr. Jacob Heffelfinger, at the celebration in Hampton last week, of the three hundredth anniversary of the establishment of the Church in Elizabeth City parish, Va., is published in full in the Newport News Times-Herald. It is a complete, interesting and no doubt accurate account, and a valuable contribution to the history of the Church in Virginia.

The Rev. Pembroke Reed, who, for the past year, has been in charge of work in the Diocese of Boise, having received a call to St. Paul's church, Berkley, to succeed Dr. Gatewood, recently deceased, accepted call tendered him, and has returned to his home in Portsmouth. He will enter upon his duties as rector of St. Paul's, the second Sunday in August. Mr. Reed is a most excellent man, having done good work wherever he has labored. He will be strongly and vigorously backed in every good work by a most zealous and earnest band of workers. We wish him every success in his new field of labor.

Mr. Ashby, of Newport News, who is taking a special course at the Theological Seminary in Alexandria, is supplying most acceptably the pulpit of St. Paul's church, Suffolk, for the summer.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Graduation and Promotion Sunday School Service—Memorial Service. Mountain Missions—Other Diocesan News.

As a result of the evangelical stimulus brought home by our delegates to the M. M. C. held in Chicago, Bishop Burton, Dean Capers, and Archdeacon Wentworth are planning a series of missions to be held in each county during the coming year. It is hoped that this missionary enterprise may culminate in a grand rally of all the missionary forces of the Diocese, to the cause of General Missions.

Rev. John S. Banks, Principal of St. John's Collegiate Institute at Corbin, Ky., has been appointed deacon-in-charge of Emmanuel and Trinity Missions, Winchester, Ky., until September, 1910.

The corner stone for the new church building for St. Stephen, Latonia, Ky., will be laid by Bishop Burton within a few weeks. The Rev. Custis Fletcher, presbyter-in-charge, has, by persistent and intelligent work, strengthened this mission both spiritually and materially.

Dean Capers, of Christ Cathedral, Lexington, Ky., preached the sermon on the occasion of the meeting of the General Conference of the Young Women's Christian Association, recently held in Asheville, N. C.

A very interesting service was held in the Cathedral at Lexington, Ky. It was the annual "graduation" and "promotion" service of the Parish Sunday School. The superintendent, Mr. John Marston, Jr., conducted the exercises and Dean Capers presented the diplomas and announced the promotions. Badges of membership in the "Guard of Honor" were awarded and distributed. A fine address on the subject "The Adult Bible Class Movement" was delivered by Bishop Burton. Among the most interesting and instructive features of the address were the statistical statements which showed that there was a world-wide increase in attendance upon Sunday Schools by adults.

Bishop Burton, assisted by Archdeacon Wentworth, conducted a service, in the Cathedral at Lexington, Ky., in memory of the life and service of the late Archdeacon Robert Clark Caswall. The service, arranged by the Bishop, was appropriate, beautiful and impressive. His sermon expressed in well-chosen and eloquent words a tribute of appreciation for the departed soldier of the Cross and faithful servant of the Diocese. It conveyed to the bereaved family of the beloved Archdeacon the loving sympathy and hopeful condolence of the Diocese.

Archdeacon Wentworth, who is the General Missionary, has completed under the direction of the Bishop a missionary visitation of the parishes and missions in the Diocese. The purpose of this itinerary was to increase missionary zeal within the Diocese and especially to awaken a deeper interest in Diocesan Missions. This evangelical campaign contributed in a large measure to the remarkable enthusiasm that pervaded the deliberations and enactments of the Council which met at Ashland, Ky.

The recent ordinations of the Rev. Charles Crusoe and John S. Banks at Christ's Cathedral, Lexington, Ky., are an important part of the fruits of the missionary campaign that Bishop Burton has been waging for several years in the mountain district of his Diocese. They were both "lay-workers" in the mountains. In this vital missionary enterprise the Bishop has been assisted by Archdeacon Wentworth to whom is also entrusted the responsibility for raising the larger part of the funds for its maintenance.

The Rev. W. G. McCready, D. D., rector of St. Peter's, Brooklyn, N. Y., is spending his vacation in Winchester, Ky. Dr. McCready was for several years Archdeacon of the Diocese of Lexington, under both Bishop Dudley and Bishop Burton. His family are also visiting their relatives and friends in Winchester.

Rev. E. L. Baskerville, presbyter-in-charge of St. Andrew's Mission to the colored people in Lexington, Ky., has secured the means for putting a new roof on the building and repairing the exterior walls of the mission chapel.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Bishop Lloyd's Visitation to Old Aquia Church.

On July 19 and 20 Bishop Lloyd visited Overwharton parish, Stafford county. On the 19 he preached in Potomac chapel, to a good congregation. On the next day the services were held in Old Aquia church. A large congregation assembled, notwithstanding that the day was in the middle of the week, and a number of the people had to come from a distance. Tnere were services in the morning and afternoon, the Bishop Coadjutor preaching at the former and making an address at the latter.

In the interim dinner was served under the trees in the church yard, and the occasion was one of a parish reunion.

In the morning the Bishop Coadjutor confirmed a class of eight. These were presented by the Rev. John Moncure, D. D., of Richmond, who was born and reared in the parish and to whom all were personally known.

A feature of much interest was the presence in the chancel of the Rev. J. M. Meredith, who for many years was rector of the parish, and whose work still lives to testify to his usefulness.

Bishop Lloyd's sermon and address were strong and practical, being just what was needed to strengthen and inspire Church workers.

It was his first visit to the parish, and the people were greatly helped and happily anticipate meeting him whenever he can come to them. The parish has been vacant since the resignation of the Rev. E. B. Burwell, to accept the call to Upperville. It is not stating the matter too strongly to say that it is one of the strongest and one with better prospects for growth than any in the rural districts in Virginia.

Called to Manassas.

The Rev. John C. Cornick, rector of Trinity parish, Accomac county, Diocese of Southern Virginia, has been called to Trinity church, Manassas, with charge of St. Mark's Memorial church, Nokesville, in succession to the Rev. F. Leslie Robinson, now rec-Albemarle county.

Mr. Cornick is a Virginian and an alumnus of the Virginia Theological Seminary. Previous to his assuming his present charge, he was rector of Westover parish, Charles City county, which he had served most acceptably for a number of years.

The Rev. Dr. Robert J. McBryde, rector of St. George's church, Fredericksburg, will spend his vacation at Lexington, Va. During his absence the services in his church will be in charge of the Rev. L. R. Combs, rector of Christ church parish, Lancaster county.

A parish mission will be conducted in King George county, of which the Rev. Byrd T. Turner is rector. It will begin on August 23, and the preacher which he had served most acceptably Christ church, Charlottesville.

On Monday, July 25, the Richmond Clericus adjourned for the summer. The meetings will be resumed September 12.

The Rev. John K. Mason, D. D., rector of St. Andrew's church, Louisville, Kentucky, was a visitor in Richmond, this week. On Monday, July 25, he addressed the Richmond Clericus. On Sunday, July 24, he preached in St. Luke's church, Powhatan county, Virginia.

Bishop Lloyd will visit St. Mary's church, Goochland county, the Rev. Martin Johnson, rector, on Friday, August 26, at 11 a. m., for confirmation. St. Mary's is reached by the River Road, which is excellent for automobiles, the distance from Richmond being thirteen miles. It is hoped a large congregation will be present.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Annual Meeting of the Diocesan Board of Missions—New Rector at Mauch Chunk—Ordinations—Personal Notes.

The Board of Missions of the Diocese held its annual meeting at Mauch Chunk, on the first of July. As guests of the secretary, a drive was taken out into the country by Tally-Ho coach, and after dinner the business of the Board was attended to. At this annual meeting the work of the whole Diocese is carefully considered, and appropriations are made to cover the whole year. The salary lists of the Archdeaconries of Reading and Scranton for the quarter ending June 30, were ordered paid. Appropriations to pay stipends of missionaries for the year 1910-1911 amounting to $6,500, were made. There was a very encouraging improvements in the finances of the Board reported by the treasurer and at some favorable time during the year the Bishop was authorized and requested by the Board to make an effort to remove the indebtedness entirely. The Bishop has placed several students for the ministry at work during their summer vacation.

The Rev. W. E. Daw has resigned the rectorship of Trinity church, Athens, and accepted the rectorship of St. Peter's church, Spotswood, Diocese of New Jersey. Mr. Daw has already begun his work at Spotswood.

The Rev. A. A. Bresee, Archdeacon of Reading, has returned from his vacation, which was spent in Ohio. He attended the reunion of the Class of 1880, Kenyon College, Gambier, O., and later preached in St. Timothy's church, Masillon, O., and Grace church, Mansfield, O.

The Rev. Walter C. Roberts, the new rector of St. Mark's church, Mauch Chunk, began his work in June. After making a very auspicious beginning of his work, he is leaving for Robbinston, Maine, where he will spend the month of August. His pulpit will be supplied during his absence by the Rev. T. T. Butler, of St. Clair, Pa., the Rev. Martin Aigner, of Franklin, Pa., and the Rev. G. W. VanFossen, of Leonard Hall, South Bethlehem.

A most interesting service was held in St. Paul's church, White Haven, Friday, July 22, when the Rev. W. R. Sewall and the Rev. W. W. Williams, deacons, were ordained to the Priesthood. There were present of the clergy of the Diocese, a godly number for a vacation month; the Rev. Dr. Israel, the presenter and preacher, the Rev. Messrs. J. P. Ware, M. A. Shipley, F. P. Marshall, E. H. Gernant, J. T. Ward, Wallace Martin, J. P. Briggs, G. W. VanFossen, Warden of Leonard Hall, and Archdeacon A. A. Bresee, all of whom united in the laying on of hands. Dr. Israel's sermon was full of that peculiar wisdom which only the experience of a priest long in the work can give. The Rev. Mr. Sewall was assigned to St. Paul's church immediately upon his becoming a resident at Leonard Hall, and also upon his ordination to the Diaconate in December last, he was continued in the same work. He has made such a good record that he is to remain at White Haven with the charge of Sandy Valley. It is important that the Church should keep a priest here, as White Haven has several Sanitariums for the treatment of tuberculosis, and there are nearly always Church people taking the treatment who desire the ministrations of her clergy. On the morning of the ordination, for example, the Bishop confirmed, in private, a sick woman from Baltimore, and the Archdeacon gave her the Holy Communion. Mr. Sewall holds services at the largest sanitorium regularly, and no doubt will be called upon more and more, now that he is a priest. The Rev. W. W. Williams is connected with St. Luke's church, Scranton, where he has lately largely reduced the debt on one of the chapels of the parish. He will remain with Dr. Israel for the present, until other work offers. The Communion vessels used at the ordination were a beautiful new set from the Gorham Co., presented to St. Paul's church, in memory of Samuel and Ellen Wallace, by their daughters, Mrs. Peters, Mrs. Gilchrist, and Miss Wallace. This set was consecrated by Bishop Talbot at the beginning of the service. Another set for the Communion of the sick, was presented to the parish in commemoration of the fiftieth year of the Founding of the parish at White Haven by the Rev. Peter Russell, and in his memory by his daughters, Mrs. Tattershall, and Miss Russell. This set was consecrated by Archdeacon Bresee and used at the celebration for the sick. The Bishop was greatly pleased with the services of the day, the large number of clergy present, the general hospitality of the parish, and the bright prospects of the work at White Haven.

The Bishop and Mrs. Talbot will leave for their vacation in the White Mountains about August 1st.

The Rev. G. W. Van Fossen and Mrs. Van Fossen, of Leonard Hall, spent a part of their vacation camping out in the Catawissa Valley.

The Rev. J. P. Ware, rector of St. James' church, Drifton, will spend the month of Auguht with Mrs. Ware, at Asbury Park.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Meeting of St. Andrew's Brotherhood. Burial Service Over the Remains of George Deale—Mr. Amos' Arm Broken—Death of Admiral Looker.

The Local Assembly of St. Andrew's Brotherhood, of Washington, met in Pinkney Memorial church, Hyattsville, Maryland, the Rev. Henry Thomas, rector, on the evening of Monday, July 18, at 8 o'clock, the guests of the Hyattsville Chapter. Preceding the business session the Assembly met in the church, where the rector officiated, and, in a brief speech, gave it a cordial welcome to his parish.

The first speaker was the Rev. Robert Talbot, rector of St. Paul's church, Washington, whose theme was "The Brotherhood Man the Church Man." While all Brotherhood men are Churchmen, the Rev. Speaker had to regret the fact that all Churchmen are not Brotherhood men. He also paid a warm tribute to Dr. Pinkney, for many years the Bishop of Maryland, including the present Diocese of Washington, for whom the Hyattsville church is named, and who was, for many very useful years preceding his election to the Bishopric, rector of the parish, the old Bladensburg church being his parish church. The second speaker was Mr. J. Holdsworth Gordon, of Christ church, Georgetown, and a member of the Diocesan Standing Committee, whose subject was, "The Brotherhood Man as a Citizen." Mr. Gordon's address is described by the local newspaper as "a gem, and exceptionally interesting."

The Assembly voted to accept an invitation from St. Anne's Church Chapter, Annapolis, to hold its August 13, meeting in Maryland's capital city. It was also proposed to invite the Baltimore Assembly to meet with them at Annapolis.

After the business session, the ladies of the parish served delicious refreshments to the assembly.

In St. Mark's church, Washington, on Friday, July 22d, the burial office was read by Dr. Devries and Mr. Curtis, assistant minister, over the remains of George Deale, the eleven-year-old son of Mr. John P. Deale, who was drowned in the Potomac river, while on the summer outing with St. Mark's choir, of which he was a member. Every effort was made to save the dear young singer, who was knocked overboard from a sail-boat by a swinging board, an expert young man swimmer twice sinking with him, and himself rescued only by strenuous efforts of others.

One of Washington's most active and efficient St. Andrew's Brotherhood men, one of Trinity parish's most zealous members, and one of Washington's well known real estate business men, Mr. Bert T. Amos, is disabled with a broken arm, an accident suffered last week, from the slipping of the crank of his automobile, which he was winding up, preparatory to starting. Mr. Amos is the son of our Washington City Missionary, Mr. Henry Amos, a layman, and always entitled to our reward of "well done!"

The Church of Washington, and St. John's parish, Georgetown, in particular, is called to mourn the loss of one of its most venerable and honored members, in the death, on Sunday, July 24th at 9:45 p. m., of Rear-Admiral Thomas Henry Looker, retired. He was born in Cincinnati, Ohio, November 23, 1829; was educated at the Naval Academy at Annapolis; received his appointment as mid-shipman in November, 1846; resigned in 1852; in 1853 was appointed a purser in the Navy; in 1871 was promoted to pay director, and, in June, 1906, was retired from active service with the rank of Rear-Admiral.

Admiral Looker stands, in Naval history, among the most prominent officers of the Pay Department, and is honored for his able administration of his very responsible office.

As a Christian Churchman, vestryman and delegate to the Diocesan Convention, he was always a man of high standing and influence, and he leaves the impression of his exceptionally pure Christian manhood on everything he touched, in all relations whatsoever.

The Burial Office will be read on Wednesday, July 27, at 1:30 p. m., in St. John's church, Georgetown, by the rector, the Rev. Mr. Howden; and the sacred remains of our venerable member will be taken to Cincinnati for burial.

Admiral Looker is survived by one daughter, Miss Bertha H. Looker, and three sons, Edward F., William C., and Reginald B. Looker. Mrs. Looker died several years ago. W.

Special Clerical Tickets for Bi-Centenary of the Canadian Church.

The attention of the clergy is called to the following:

I desire to inform the clergy that special clerical tickets admitting to the opening of All Saints' Cathedral, Halifax, Nova Scotia, on September 3rd, and the subsequent meetings of the Canadian Church Congress can be obtained free upon application by any of the American clergy who wish to attend.

C. W. VERNON.
General Organizing Secretary.
Church Institute, Halifax, Nova Scotia.

The Rev. Ivan M. Green, of Clifton Forge, Va., has under consideration a call from Bishop Reese of Georgia, to become rector of the churches at Sandersville, Pineora Pooler and Statesboro.

Keep clear of personalities in conversation. Talk of things, objects thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

When you are asked where and how is little achievement going into God's plans, point to your Master, who keeps the plans and then go doing your little services as faithfully as if the whole temple were yours to build.—Phillips Brooks.

Family Department.

Let Us Be Kind.

Let us be kind.
Around the world the tears of time are falling,
And for the loved and lost human hearts are calling—
Let us be kind.
To age and youth let gracious words be spoken;
Upon the wheel of pain so many weary lives are broken;
We live in vain who give no tender token—
Let us be kind.

Let us be kind.
The sunset tints will soon be in the west;
Too late the flowers are laid then on the quiet breast—
Let us be kind.
And when the angel guides have sought and found us,
Their hands shall link the broken ties of earth that bound us.
And heaven and home shall brighten all around us—
Let us be kind.

Home Truths.

It is a question of great difficulty to what extent it is a privilege or a penalty of friendship to tell a friend of his faults. A great many people have one or more rather patent and obvious faults, not very serious perhaps—faults of temper, manner, demeanor, irritating tricks, disagreeable ways, tiresome economies, which cause friction and unpleasantness quite out of proportion, it may be, to the motive or quality which lies behind them. I once knew a man, for instance, who resorted to the most transparent devices in order not to pay his share of a vehicle or a hotel reckoning. He was a wealthy man, and I suppose that the habit was rooted in a desire for economy but I am sure that he did not know that it was observed or commented upon, and if he realized what very disagreeable remarks were made on the subject by his acquaintances he would have taken very good care to amend matters. And again, there are little habits, like the use of certain scents, insufficient ablutions, the flourishing of toothpicks, hawking and throat-clearings, which may grow by mere habit highly offensive to one's companions. And then there is a whole range of faults of manner, roughnesses, rudenesses, contradictoriness, snappishness, domestic fault-finding conducted in public, personal preferences imposed upon guests—all the things which arise partly from want of observation and partly from petty selfishness—things not very serious in themselves, but the removal of which would add immensely to the pleasantness and ease of life in the particular circle involved; and then, again, there are things like snobbishness, inquisitiveness, untrustworthiness, violations of privacy, blabbing of secrets, ostentation, censoriousness, which may not affect a man's virtue or honor, but which make other people uncomfortable or on their guard in his company.

The question is whether it is a plain duty for a friend to represent the facts, and to testify to the offender on such points, if the offender is a friend. It is often quite clear that a man is unconscious of such faults. They have grown upon him in all probability from small beginnings; and if he is unsensitive and unobservant he is probably wholly unaware of the prominence which they have assumed.

Now let me tell a simple story to illustrate what may happen in such a case. An acquaintance of mine developed a kind of curious grunting noise, which he interjected into all his remarks, and with which he punctuated all silences. It became both ludicrous and offensive. His family circle debated the question, and it was at last decided that a near relative had better inform him of the fact. The relative did so. The offender was very much annoyed, volubly denied it, and added that he would desist from the practice. He did so for a short period, and then took to it again as badly as ever. He was thus in the position of believing that he had cured himself of a trick, and never quite forgave the relative for his interference.

A friend of mine once developed a very ingenious scheme. He held that the need for people to be told of their faults was an urgent one, but that their friends could not be expected to do it. So he suggested that there should be a small Government department, with a staff of inspectors or Truth-tellers, to whom a report of the circumstances could be referred. If the report was adequately backed, and the office considered the case a suitable one, after the payment of certain fees, a Truth-teller would be sent down to the offender, to inform him without bias or animus, in a purely judicial, and if possible, judicious way, of the fault. This system my friend affirmed would do more for household peace than much social legislation.

But speaking seriously, the difficulty is great. Fortune sometimes sends one a direct opportunity. A friend may consult one in such a way that one's course is clear. A friend of my own did once ask my advice about a painful situation in which he found himself, owing to his having given great offence to a relative of his own by his remarks upon a private incident. He asked me to tell him quite frankly and candidly whether he was to blame. The fault was in this case a fault of manner, arising from a habit he had formed of expressing himself with an extravagant vehemence and intemperance of comment which was quite often out of proportion to the cause. I did tell him quite plainly what I believed to be wrong; he was not only grateful, but the incident served to confirm and strengthen our friendship, while he contrived quite successfully to combat the tendency.

And then, occasionally, one is given an opportunity of saying the necessary truth in a moment of anger, justifiable or unjustifiable. I remember once seeing an incident of this sort. An acquaintance of mine—a schoolmaster—had gotten into the habit, after a game of whist, of commenting very irritably and offensively on his partner's play. "Don't you see that if you had played the queen you would have had them at your mercy? It is simply incredible to me that you could throw away all our chances—oh, the tricks we have lost!" The man who effected the reformation was an unskilful player, and a quick-tempered person as well. At the conclusion of one of these tirades he said, "Well, I am quite willing to play a friendly game and to do my best. But I entirely decline to be publicly censured and instructed on the subject like a boy who has been construing badly. You seem to think that you are in your classroom, bullying one of your unfortunate pupils, and you make yourself a public nuisance by behaving so."

It was said with straightforward anger, and it is hard to say that the anger was not justifiable; and I must add that it was entirely effectual. The offence was never repeated.

But this is, of course, a social matter. The thing is far harder when it is an ethical question. If one sees a man giving a wrong impression of himself, vitiating his own effectiveness, causing misunderstanding and ill-feeling, it does sometimes appear to be a duty for a friend to remonstrate. But one is obliged to look facts in the face, to remember that people are human, and that one must risk, if one does think it necessary to speak, not only a disagreable interview, which it may be a duty to face, but what is a much more serious thing, losing a man's friendship and regard. Of course a man ought to regard a friend who has told him an unpleasant truth with increased regard and respect but the flesh is weak, and it must be confessed that it is very hard to be at ease in the presence of a man who has unveiled to oneself a thoroughly disagreeable trait.

And thus the question resolves itself into this: Is one bound to risk losing a friendship for the sake of trying to effect a moral improvement in a friend? If one reads the Gospel there is a good deal about loving other people and supplying their needs, but there is very little indeed about the duty of finding fault or lecturing them or improving them. There is a blessing on the pure-hearted and on the peacemakers, there is no beautitude for the reprover and for the rebuker. In the parable of the prodigal son, the father is, of course, the hero of the story. It is a pity that the parable was ever called the Prodigal Son, because he is quite a subsidiary character, and his motives for repentance are frankly deplorable. But the father has not a word of blame for the offender; the poor wretch has been punished enough, and the father leaves it there; he does not rub in the heavy lessons of experience, or even express a hope of seeing a real amendment. Without blame, without question, without exhortation, he takes the unhappy creature back to his heart, and bids the minstrels do their best to cheer the simple feast. The only person who expresses perfectly just and natural indignation is the elder brother, and even for him, ungracious and detestable as he is, the father has no word of blame. He only begs him to banish all thoughts except a natural and kindly joy. The secret of the parable is that by loving people through thick and thin, if one can, the real victories are won; and that the only improvement, the only regeneration which is worth anything, comes that way. The fees of experience, as Stevenson says, are apt to be heavy—that cannot be avoided. If men will not hear Moses and the prophets, they will not listen even to one risen from the dead. Remorse and regret are the shadow of sin, but they have no healing power. The only restorative is to see the beauty and the happiness of unquestioning love; even the casting out of evil is worse than useless, unless its place is supplied by a stronger and a sweeter force. It may not be the creed of the Puritan, but it is the creed of Christ—that nothing must stand in the way of love. The only thing that called forth Christ's bitter denunciation was the unloving rigidity of the self-righteous; and there can be no sort of doubt that an absolutely uncritical and unquestioning

love is a far higher and more heavenly thing than any enforcement of moral standards, however lofty, if they are not rooted in love. Nothing can be done by mere disapproval; but the love that hopes and expects and believes that the thing (whatever it be, in each of us, that evolves love and is worthy of it, will somehow triumph and prevail; this is what calls out effort and strength, and purifies while it uplifts, and because it uplifts.—Arthur C. Benson, in Church Family Newspaper.

Bartimeus.

I would receive my sight; my clouded eyes
Miss the glad radiance of the morning sun,
The changing tints that glorify the skies
With roseate splendors when the day is done;
The shadows soft and gray, the pearly light
Of summer twilight deepening into night.

I cannot see to keep the narrow way;
And so I blindly wander here and there,
Groping amidst the tombs, or helpless stray
Through pathless, tangled deserts, bleak and bare;
Weeping I seek the way I cannot find—
Open my eyes, dear Lord, for I am blind.

And oft I laugh with some light, thoughtless jest,
Nor see how anguish lines some face more dear,
And write my mirth, a mocking palimpsest,
On blotted scrolls of human pain and fear,
And never see the heartache interlined—
Pity, O Son of David! I am blind.

I do not see the pain my light words give;
The quivering, shrinking heart I cannot see;
So, light of thought, 'midst hidden griefs I live,
And mock the cypressed tombs with slightest glee;
Open my eyes, light, blessed ways to find—
Jesus, have mercy on me! I am blind.

My useless eyes are reservoirs of tears,
Doomed for their blind mistakes to overflow;
To weep for thoughtless ways of wandering years
Because I could not see—I did not know.
These sightless eyes—than angriest glance less kind—
Light of the world, have pity! I am blind.

—Robert J. Burdette.

Texts That Help.

The texts that appeal to others may not exactly appeal to you. Nobody knows the wants of your own heart as you do. Study the Word until you find just what you need. Remember that it is always there. Look for it.

Few realize their dependence upon God until trouble overtakes them. When all goes well with us it is astonishing how self-sufficient we feel. We think we are so exceedingly clever that we need no help. This is why young people are usually less likely to be humble than are their elders. The young, perhaps, have not stood in the furnace of affliction, finding all human and earthly props of no avail. They have not been taught their own helplessness, and that God alone gives peace and rest. The true Christian has learned by bitter experience the sweet truth that nothing matters so long as he has his Bible and can lift up his heart in prayer.

Are you discouraged? Does your work seem hopelessly poor? Read the 111th and 112th Psalms. Have you blundered, and committed some fault which others find it hard to condone? Read Lam. 3:22-23, and Ps. 37:5, 6. Are you lonely? Do you feel neglected, forsaken? Read Ps. 27, Josh. 1:5, 6, and Is. 41:10, 13. Do you feel your faith wavering? Read the wonderful eleventh chapter of Hebrews. Are you in danger through fire or flood or famine? Read the 91st Psalm. Like apples of gold in baskets of silver, the fit word is waiting for you somewhere between the Bible covers.

In Scott's wonderful story of The Monastery occur these powerful lines upon the Bible, which are all too unfamiliar to our young people:

Within this awful volume lies
The mystery of mysteries!
Happiest they of human race
To whom our God has granted grace
To read, to fear, to hope, to pray,
To lift the latch, and force the way;
And a pleasant song sings he;
Who read to doubt, or read to scorn.

It is a theory of one of the great religious bodies that the study of the Scriptures is likely to be harmful to the lay mind. Its mysteries are too deep to be understood, it is said, and bewilderment and doubt are likely to replace clear faith. Even the priesthood in that great division of the Christian army are not well furnished with the Scripture armor. Their loss is incalculable, for the history of civilization proves conclusively that it is in the countries where the Bible is most widely distributed and read that intelligence and morality are at flood-tide.

Before the art of printing was introduced there was a pitiable lack of Bible knowledge. It is related of a certain doctor of the Sorbonne, in Paris, that he was amazed at the reasoning of the reformers. "They constantly quote the New Testament," he said, "but I was fifty years old before I knew anything of the New Testament." And Albert, Archbishop of Mentz, in the year 1530, accidentally meeting with a Bible, opened it, and, having read some pages, observed, "Indeed, I do not know what book this is, but this I see, that everything in it is against us."

Let us count it one of our highest privileges that we may have the Bible ever beside us, and may learn by heart its blessed promises, "pure words, as silver tried in a furnace of earth, purified seven times." "More to be desired are they than gold, yea, than much fine gold. Moreover, by them is thy servant warned, and in keeping of them there is great reward."—Christian Herald.

The Music of the Heart.

Does a converted heart always keep in tune when left to itself? No, I fear not, from my own experience, and from my observation of others. There would not be so much groaning and grumbling over hard lots, or so much backbiting among brethren, or such outbreaks of temper and tongue, if our hearts were always maintaining the right pitch. Like pianos, they often require retuning in order to keep us submissive to God's will and responsive to every call of duty. I never ask the permission of my piano when I send for a man to tune it; our blessed Master never asks our consent when he lays his chastising hands on our wayward, backsliding, or disobedient hearts. Let him do what seemeth him good.

A heart that is in good spiritual health has a very large repertoire of music. It plays a wonderful variety of airs. Sometimes it breaks forth in a jubilant note: "Bless the Lord, O my soul, and forget not all his benefits!" At another time it is pitched to a minor key, and breathes out the lowly, tender strain of penitence: God loves to hear the sweet music of a contrite spirit. Seasons of sharp trial have been known to call forth some strains to which bright hours of prosperity were strangers.

In the Black Forest of Germany an old-time baron built a castle with two lofty towers. From one tower to the other stretched several wires, which in calm weather were motionless and silent. When the wind began to blow the wires began to play; and as the wind rose into a boisterous gale, the old baron sat in his castle and heard his mighty hurricane harp ringing out grandly above the battlements! So while the skies are clear and our conditions prosperous, many emotions of a Christian heart are never called out. As soon as the winds of adversity smite the chords, the heart begins to utter strains of submissive faith, and even of sublime exultation, which never had been heard in the calm seasons of sunny prosperity.

God created nightingales to pour forth their richest melodies during the hours of darkness. There was a pair of spiritual nightingales down in that dungeon at Philippi when Paul and Silas at midnight sang praises to God. Faith hath its songs in the night; and very welcome music such hearts make in the ear of heaven. My friend, if you cannot reach the notes of a nightingale, you may have the cheerful chirp of the cricket.

"There's a cricket within the Christian heart,
And a pleasant song sings he;
Let him sing of the mercy and love of God
That hourly fall on thee!
Let him whistle them out full loud and clear,
And never be drowned in sorrow's tear,
But all through the dark of trouble's night
Let him chirp and sing till the morning light!"

As the human heart is so extremely sensitive, it is to our reproach that we do not oftener touch that chord in the hearts of the sinful and leads him in the path of Christ's teachings, and confront him in weakness and pain. There is no equipment for services except through the Spirit. To one is given through the Spirit the word of wisdom, and to another the word of knowledge according to the same Spirit. In recognition of the Spirit's presence there is power. We should always look to him when we come together to pray, and note his absence at the church service with at least as much concern as we would note the absence of the minister or the sexton or any of our fellow Christians. Two or three with the Spirit constitute a quorum. We should no more think of going on with the meeting without the consciousness of his presence than we would think of sharing in the pleasures of a reception without first paying our respects to the host.—Dr. Cuyler.

Drawn Together by Barriers.

Every barrier between two persons who ought to be close together is a special reason for their getting together. The very existence of something that tends to keep them apart is an additional reason for their finding common ground and unity of purpose in other ways. Business partners or employees who must work together in harmony, brother and sister or husband and wife in the home, fellow church-members—in these and in other relationships of life there is almost always something in the personal beliefs or practises of the individuals that tends to keep them apart and prevent as full a sympathy and co-operation as would otherwise seem possible. Yet the right-minded person accepts such seeming barriers as only inducements to closer relationship and deepened mutual confidence. Because there is something that tends to hold us apart, is the very reason why we must the more certainly make it our purpose and our attainment to get close together. When this is recognized and acted upon, barriers actually become additional links in the relationship. How surely the Devil is doomed to defeat when we make his defeat our life-business!—S. S. Times.

For the Southern Churchman.

Folded Hands.

In the quiet of my chamber
I sit with folded hands,
My life work now is over,
But I know He understands.

Sometimes I grow heavy and sad,
As I think upon the past,
No longer in active service,
Some regret is cast.

But, Oh, I dare not murmur,
He ever knoweth best,
And He hath said to His child,
"Come unto Me and rest."

I know thy pain and sorrow,
'Tis as I'd have it so,
In all thy deepest sorrow,
My grace I will bestow.

Simply my flesh replies,
Be patient—I know I must—
And then my soul responds
In Him is all my trust.

—A. M. P.

Falmouth, Va., July 13, 1910.

Rule or Ruin.

Few sentences in the New Testament are more poignant than the brief remark in Matthew's Gospel: "Then the Pharisees went out and held a council against him how they might destroy him." Why? What had He done? Their charge was that he had violated the law of the Sabbath, and that he therefore deserved to die. In a day when the dealing of God with his chosen people concerned itself almost wholly with impressing upon a lawless and unformed mob of recently liberated slaves that regard for law and that obedience to military orders which were essential to their own preservation, summary punishment for disobedience was not only intelligible but necessary. Military penalties even now are severer and more condign than those exacted by civil law. It is possible thus to account for some rather shocking examples in the administration of the law of the Sabbath that date back to the march through the wilderness. Had their course been challenged, the Pharisees of the time of our Lord would no doubt have taken refuge in these historical examples.

But we know, and Jesus knew, that they were not actuated by zeal for the law. The thing that concerned them was to preserve their own prestige as interpreters of the law. Without any justification in Scripture or any proper authority, they had assumed to tell the people of their time not only that they must observe the law of the Sabbath, but exactly how they must observe it. They had analyzed all kinds of work and all varieties of acts that could be construed as work, and had thus removed the observance of the Sabbath from the realm of spiritual liberty, where it might serve as spiritual exercise and training, and had made it a hard and fast obedience to commands and ordinances of men. For his own sake and for the sake of his disciples our Lord refused to be bound by any such artificial system. When the disciples violated tradition by eating wheat grains rubbed out in their hands on the cording to the Pharisees, and hence work), he indignantly reminded the meddlesome traditionalists that they had overlooked the spirit which had from the beginning animated that law.

According to the practice and spirit of the Old Testament saints themselves, he declared, humanity and human Sabbath (that was threshing wheat, acneeds are the most sacred of all sacred things. Hunger may be satisfied even at the cost of profaning the sanctified contents of the temple. The temple service itself is carried forward, with its laborious butchering of animals and building of fires, to accommodate the devout worshipers, even in violation of the law of the Sabbath. All these laws, indeed, had one object and one only—the development of the spiritual side of humanity. They are all secondary to that. Where real spirituality exists, the detailed observance of legal precepts may be waived. Where it is absent, mere mechanical and material observance of law cannot serve as a substitute for it. God desires sacrifices, but not as in the place of "mercy," of kindness to men and love for himself. Long since devout Jews had come to understand that "the sacrifices of God are a broken spirit." Isaiah and Amos had thundered against legal observances upon the part of men of hard and wicked hearts in words that could not be overlooked or forgotten.

And so, to enforce his lesson in a way that could not be misapprehended, Jesus on that same Sabbath day called to him in the synagogue a poor, maimed man and asked the Pharisees, or was challenged by them, according to Matthew's account, as to whether such a man ought to be treated with as much kindness as a poor, crippled sheep. But they had more compassion for a sheep than for a man—like some of the hysterical anti-vivisectionists of our day—and would give him no countenance. Sternly, therefore, and manacingly he declared himself to be the friend of men, not of dead and senseless laws, much less of tyrannical human refinements of law, and so took the man and healed him and let him go.

And the Pharisees, seeing how their authority would crumble under such onslaughts and how men and women everywhere would rally to a teacher who loved them and thus proved his love, made up their minds that this dangerous fellow must be put out of the way.

There is no tyranny more cruel and vindictive than ecclesiastical tyranny. The Jewish religion was true, and came from God; but in the name of it the Son of God was murdered. The Christian religion is true, and came from the gentle Christ himself; yet in the name of it the Spanish Inquisition was set up and men and women and tender girls were slain by it amid unnamable tortures and diabolical refinements of cruelty.

Ecclesiastical tyrants, like all other tyrants, always make their persecutions personal. It is ever some individual that they are taking council against to "destroy." They dare not rest in their principles, awaiting patiently proper vindication. They must assert themselves by annihilating their opponents. The Church of Christ in every age should be constantly on the alert lest the gentle and humanitarian spirit of her Captain and Lord should be outraged by some who in his name occupy positions of authority in her organized work. For however much the name of Christ be invoked by those who would lord it over his heritage, his spirit is never present where there is tyranny. Let the Church never forget that where the Spirit of the Lord is, there is liberty.—Nashville Christian Advocate.

My life is a wearisome journey;
I'm sick with the dust and the heat;
The rays of the sun beat upon me;
The briers are wounding my feet;
But the city to which I am journeying
Will more than my trials repay;
The toils of the road will seem nothing
When I get to the end of the way.

—George M. Messenger.

What is a Christian.

Christ told the young ruler that to be a Christian one must not only keep the commandments, but he must dedicate all that he has to God's service and "follow him."

Some have interpreted this to mean that we are literally to give up all our property, throw ourselves on the community for support, and go from place to place preaching the Gospel.

The Oriental religions usually impress this method of service upon their believers. The consequence is an enormous population of mendicant eremites, who devote their lives to reflection upon Buddha or Brahma, or "the Understanding Dream between the breaths and faring beyond this world"; or something else equally inane and foreign to common sense.

Christ meant nothing of this sort. His advice to the young ruler was of the particular kind required by him. It was not intended to be generally applied.

Turn to the words of Christ and see what he thought a Christian should be. Look first at the Sermon on the Mount.

A Christian must be humble; he must mourn his sin in meekness; he must seek after righteousness, as the hart panteth after the water-brooks; mercy, purity, the love of peace and active work to secure it everywhere in the world, must characterize him; he must set an example to others, for when he professes Christianity, he becomes as a city set on an hill, and he must "let his light shine."

Again, he must keep his temper; he must have no quarrels; he must not be satisfied with obeying the letter of the law, but he must see that his heart is washed clean of sin in its most inward parts and he must cast sin from him even though it cost him an eye or a hand. This hatred of sin underlies everywhere the Master's preaching.

It may be remembered that it was said of a distinguished public man: "We love him for the enemies he has made."

The Christian will perhaps have enemies. Christ has no part with Belial and the hosts of Belial will war against Christ's people.

Find any cause upon which bad men are united in hatred, and it is pretty sure to be of Christ. Thus the liquor-dealers, almost to a man, hate the temperance cause; and thus those who expect to make money out of war hate the peace societies.

Beware of the arguments of those whose pockets will profit by the success of the cause which they espouse. Their eyes are likely to be blinded so that they cannot see clearly.

But turn again to the words of Christ in his greatest discourse.

A Christian will love even his enemies. In short, he, if he be a thorough Christian, will be perfect even as God is perfect.

He will bestow alms, but he will not give boastfully nor for effect; he will pray—not to be seen of men, but bowing low before his Maker, alone in the great presence; he will fast, but not for effect. He will not strive to lay up earthly treasure—perhaps the most important advice of all, in this age of materialism. After providing for one's living and the needs of old age, why should men seek to pile up millions? We cannot serve God and Mammon.

And so on, through all of that wonderful sermon. Study it, and you will learn better than in any other way what it is to be a Christian.—Christian Herald.

Children's Department.

What Mother Goose Forgot About Jack Spratt.

Jack Spratt could eat no fat,
His wife could eat no lean;
And so, 'twixt them both, you see,
They licked the platter clean.

But as the children older grew,
And times and customs changed,
The table manners of the Spratts,
Perforce, were rearranged.

With six young hungry mouths to feed
They could not choose and pick,
With twelve observing eyes to see,
Of course, thy could not lick.

While father carved the roast for all,
The children had their broth—
The heathen got a penny for
Each spot upon the cloth.

Spratt and his wife are much improved—
Their table manners, too—
Which only goes to show the good
That children sometimes do.

—The Delineator.

Her First Callers.

Jeannette was lonesome. She had been having a perfectly lovely time in the garden, making dolly hats of hollyhocks and trimming them with wreaths of forget-me-nots, until a thunder shower drove her into the house. Now she stood with her little pink nose pressed against the pane, watching a robin take his bath in a tub made of a tin can, and wishing with all her heart and soul that she had some one to play with.

They had only recently moved to the new house and as yet she had made no friends. The old home stood on a street that fairly bubbled over with children and kittens and fat, sprawly puppy dogs. Here, the beautiful stately homes seemed to shelter only grown up people, dreadfully stiff, dignified people who hurried by you on the street without even a smile.

No children at all? Dear me, how could they properly keep Christmas and Hallowe'en and St. Valentine's day with no boys and girls anywhere about?

"I wish," she said for the forty-leventh time, "I had somebody, Mamma, 'sides you, to play with. I want to go back to our old brown house, so I can have some fun," she finished with a dolorous little sigh.

Mother was sewing by the library window. Presently she laid down her work and laughed merrily.

"Jetnnette, you are going to have company. Your very first caller is coming up the steps this minute. The dearest little person all in silvery gray, and she has brought you her baby. There, she is calling to you. Don't you hear? Run and let her in."

A caller with a baby, and Jeannette loved them dearly, how splendid! She heard first, a plaintive, long drawn me-ou, then several quick, impatient little cries. The little lady in gray did not like to be kept waiting in the rain.

Jeannette opened the door and in there came the prettiest blue Persian pussy-cat, with the dearest little fluff of a gray kit.

"Oh, you beautiful cats," cried Jeannette, gathering them up in her arms, "did you come to play with me 'cause I was lonesome?"

The mother-cat purred a "yes" in answer, but the kit, oh the naughty kit, he arched his back and fluffed his tail and away he scampered after a ball. His mother watched him for a moment as though proud of his antics. Then she boxed his ears because he growled at her and away they went in the gayest kind of a frolic, with Jeannette following close behind.

The game went merrily on, until Lady Bonnie, growing tired, coaxed her son to take a nap with his round little head pillowed on the long soft fur on her breast. Then Jeanette's mother suggested that she put her guests in a basket and take them home.

"Sweet Alice will be worried if they are gone much longer," she said. "Nora will go with you and you may stay just thirty minutes, little Daughter-O-Mine.

So Jeannette got a basket, put a cushion in it and gently lifting Lady Bonnie and her kit into this luxurious conveyance, trudged away with Nora.

The silvery-voiced clock in the hall chimed the half hour and ticked off five more minutes, when Jeannette came flying back, bubbling over with excitement.

"I've had the loveliest time, Mamma," she said breathlessly. "And what do you think? Alice is just as glad as she can be that I've come to live on this street. She says she's watched me, every single day, when I played in the garden. And once she waved her hand and I didn't see her. She says when Lady Bonnie cried to go out, she told her to come straight here."

"She can't walk a step, but she can move herself around in her wheel chair. We played she was a fairy with wings. She wants me to come over every single day. Aren't you glad Lady Bonnie came to call? Do you 'spoze she understood what Alice said?"

"I don't know, dear," Jeannette's mother answered laughing, "but I am glad she came."—Pearl Howard Campbell in S. S. Times.

A Transformed Life.

We are bidden to sow beside all waters, since we know not which will prosper, whether this or that. The wonderful results of dropping seed into rather unpromising soil is shown by an experience of an itinerant minister, who, a number of years ago, passed through a prison crowded with convicts.

One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathies.

"How long has he to serve?" he asked the keeper.

"For life."

"Has he anybody outside to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"May I speak to him?"

"Yes, but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, the hard lines of his face softened, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away and shall never see you again, perhaps, but you have a Friend who will stay here with you."

The small, keen eyes were on him; the prisoner dragged himself up, waiting and eager.

"You have heard of Jesus?"

"Yes."

"He is your friend. If you are good and true, and pray to God to help you, I am sure He will care for you."

"Come, sir!" called the keeper. "Time's up."

The clergyman turned sorrowfully away. The prisoner crawled after him and, catching his hand, held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow; the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone. "Do you know me?" he said. "Will he come soon? I've tried to be good."

At a single word of sympathy the life had been transformed, the convict redeemed.—Christian World.

The World's Golden Rules.

Do as you would be done by.—Golden Rule of the Persians.

Do not that to a neighbor which you would take ill from him.—Golden Rule of the Greeks.

What you would not wish done to yourself, do not do unto others.—Golden Rule of the Chinese.

One should seek for others the happiness one desires for one's self.—Golden Rule of the Buddhists.

He sought for others the good he desired for himself. Let him pass on.—Golden Rule of the Egyptians.

Whatsoever you do not wish your neighbor to do to you, do not unto him. This is the whole law. The rest is a mere exposition of it.—Jewish Golden Rule.

All things whatsoever you would that men should do to you, do ye even so to them.—Christian Golden Rule.

Let none of you treat his brother in a way he himself would dislike to be treated.—Golden Rule of the Mohammedan.

The Blow Fish.

There is a certain fish known as the blow fish or toad fish. It has no particular value unless it be to cultivate the patience of the fishermen, for commonly it seizes the bait intended for its betters. It is an unattractive fish, with a great mouth and a mottled, wrinkled body that looks like worn-out leather; but turn it over and tickle it a little and the flabby creature will puff up until it is swollen to the appearance of a globe. Did you never meet people like that? Upon occasion, with only a slight stimulus, they swell up until they bear the semblance of greatness and beauty, but there's nothing substantial about it; it's all air. A little flattery, a little tickling of vanity, and they "swell with pride," as we say. So they do; but pride is about as unsubstantial a thing as that which puffs up the blow fish. Our business is to grow, not to swell; to build up in Christ, not to be puffed up with pride. In this connection, it is well to remember St. Paul's words, "Knowledge puffeth up, but love buildeth up."

The Sparrow's Strange Story.

I found myself a captive. Four grim walls
Confined me. Round and round I flew in fear.
And then I saw the light. With eager wing
I hastened toward my liberty, but just
As I would gain it, and naught seemed between,
A cruel barrier against my breast
Beat, and flung me baffled on the bar.
Once and again the flight, once and again
The bitter bruises. Then I was aware
That a great Something ever followed me.—
A Hand it seemed, stupendous, terrible.
And as I clung in weakness to the bar
The Hand approached. I summoned all my strength
And fled, and circled to the light once more,—
And the Hand followed, and my flight was vain.
It gripped me, while my throbbing heart
Beat almost to bursting. But escape
I could not, for it held me fast, with strength
Immeasurable. And "down" it bore
Me though my wish was "up." I struggled hard,
Somehow broke its hold, and vanished, free!

But why did that Hand follow me? And why
Cruel, sought it ever thus to curb
My little freedom? Were not walls enough?
Happy was I to burst its bonds! Yet why
Did it not crush me when it held me fast?
I seemed, amid its awful strength, almost
To feel a soft caress.

—Avis, in S. S. Times.

A Happy May Day.

The hammock swayed gently beneath a canopy of locust blossoms, mingling with the fragrance of sweet aroma from the nearby lilac hedge. The pink and white orchard blooms had blown away upon the winds, the golden buttercups had dropped in the sunshine, and the first wild ecstasy of spring had subsided into the calm of approaching May. The young lady in the hammock looked listlessly from her book toward the wicket gate at the sound of her name. "Milly, O Milly," a cheery voice called.

"What is it you want, Fan? Come in," Milly Carter replied without arising from the hammock.

"I haven't but a minute to stop. I thought you'd be ready by now to go over to Sue's house. You know we're going to make the paper flowers for the Maypole this afternoon. Won't Sue Todd make a lovely May queen? I'm so glad she was chosen," said Fannie Spence, occupying one corner of the hammock and fanning her flushed face with her broad-brimmed hat.

"Yes, Sue will make a very pretty queen, I suppose; but nobody can hear her when she sings the song. Her voice is very weak, you know," replied Milly, who was president of the Glee Club, and whose musical ability was acknowledged as superior in the little academy.

"Yes, her voice is very small, but it's so sweet," Fan answered. "But come along, Mil; we must hurry. It's time for us to be there now."

"O, I can't go this afternoon. I'm busy reading. Anyhow, I'm a poor hand at making paper flowers. I guess you girls can get along without me," said Milly, turning the pages of her book.

"But we'll miss you lots. I wish you'd go with me," Fan insisted vainly, and presently ran out the gate alone, leaving her neighbor still listlessly turning the pages of her book.

"It isn't that I'm exactly anxious," Milly told herself; "but I know I would have made a better queen than plain little Sue Todd will make. I can sing lots better than she can; but I have only one short line, while she has the main solo, and I'm only one of the ribbon holders, while she is the queen. If I'm to have such a small part, I suppose they won't miss me if I dropped out entirely; so I think I shan't take any part at all."

"Milly, my dear, I wish you'd run a small errand for me," called Mrs. Carter from the piazza. "I want you to take these table napkins over to Miss Patsy Gray. She's going to have extra company to supper to-night, and she hasn't quite enough hemstitched linen to go around."

Milly let her book fall upon the grass and walked reluctantly to the house. "Very well, mother. I guess I'll have to go if there's no one else to take them," she said as she put on her hat and started on the errand.

Old Miss Patsy Gray's small house stood in the midst of a veritable fairyland of flowers. The vine-clad cottage looked like an arbor in the center of the blossoming garden. Narrow shell-bordered pathways separated the various beds of blooms, and in one of these pathways, bending over her tenderly nurtured flowers, Miss Patsy's guests were almost sure to find her. To-day she was tending a sort of wild rosebush, which looked a bit odd and unimportant among its full-blown, cultivated neighbors.

"Come in, child; I'm happy to see you," said Miss Patsy, relieving her guest of her package, inviting her to have a seat on a small rustic bench in the pathway, and then resuming her work. "I'm looking after Little Faithful Ann to-day—"

"Is that what you call that little wild rose that blooms here among the fine, pretty roses every year?" Milly questioned. "I've often wondered why you didn't chop it down and plant a better flower in its place."

"O no, my dear; no better flower could take its place. It's my favorite child. It has only a small part to do but it does that part faithfully, and it can always be depended upon to bloom with the same fragrance and beauty even though its neighbors fail to do their part. That is why I call it Little Faithful Ann. I named it for a little girl whom I used to know many long years ago, away back before your day. Ann had only a small part in life, but she did that part so faithfully, so gently and uncomplainingly that when she went away we never ceased to miss her and grieve for her. My garden wouldn't be the same garden without my little wild rose, and our district school was never the same without Ann. Whenever I've felt inclined to fret because my part in life seemed small, thoughts of faithful little Ann have taught me that the way to make a small part great is to do that small part well, and not to shirk it because it is small. All of us can't do the big things of life, but all of us can do our small parts well and faithfully."

Milly sat looking thoughtfully at the plain little wild rose for several moments before she spoke. "All of us can't be May Queen," she said at last half aloud; "but all of us can do our small parts well and faithfully.

"Come in now and have a cup of tea," said Miss Patsy when her work was completed.

"No, thank you, maam," Milly replied, "I haven't time, for I must go over to Sue's house and help the girls make the flowers for the Maypole."

May day was a very happy occasion at Hillsboro Academy. Every girl did her part well, but none looked happier or did her part better than Milly Carter.

"You sang your line very beautifully, my dear," said Miss Patsy, who was a guest of the occasion. "You did your small part well."

Grandmother's Lamb.

"A dress of cotton, a sash of silk and a coat of wool," said Grandfather Harris, as he lifted his little granddaughter Mary into the big wagon.

"I know all about cotton and silk!" declared Mary, proudly. "Cotton grows on a bush and worms make silk."

"Well! well!" exclaimed Grandfather Harris, as if he was very much surprised. "And I suppose Constance knows all about wool?" And he looked at his other little granddaughter, who was already seated beside her sister.

"No-o," answered Constance, reluctantly. "We never thought about wool, did we, Mary?"

Mary shook her head soberly.

"Well, well, I declare!" said grandfather. "And your own grandfather raising wool right on his farm! Why just as soon as we get to the farm you must see how my wool grows."

"Is it a plant like wheat?" questioned Mary.

Grandfather shook his head smilingly. "I guess you'll be surprised when you see wool growing," he declared.

As soon as they reached the farm and had kissed grandmother, they exclaimed:

"We want to see how wool grows!"

Just then they heard "Baa-ba-a-a!" close beside the porch steps, and looking down, they saw the whitest and prettiest little lamb possible.

"That's my cosset lamb," said Grandmother Harris. "I keep him up near the house, where it is sunny, and where I can give him a good drink of warm milk now and then."

Many and Constance thought the lamb the nicest pet any one could have, and wished very much that they had one at home. After they had patted its head and seen grandmother give it its luncheon of warm milk, they became eager again to see how wool grows.

"Do you see what a nice soft coat this lamb has?" asked Grandfather Harris.

"Yes, indeed," replied the children; but they were looking about at the trees and shrubs, and off-cross the fields, wondering where the wool-garden was.

"Well," said grandfather, "this soft white coat grows thicker and longer, until it becomes too warm and heavy for the lamb to carry it about; and when the warm days of spring come, the farmer takes a big pair of shears and cuts the warm coat all off, and the sheep capers about, glad to be rid of its burden."

"Does the coat grow again before cold weather?" asked Constance.

"Yes, indeed, warm and fleecy as ever. Now these warm coats that the farmer shears from the sheep are all washed and cleansed, and are taken to a mill and carded and spun and woven into cloth, just as cotton and silk are."

Both the little girls looked at him wonderingly for a moment, and then Constance gave a little skip and exclaimed, "Wool!"

"And it grows on lambs!" declared Mary.

"Of course it does," replied their grandfather, "and great flocks of sheep are raised on purpose for their woolly coats."

This seemed very wonderful to the little girls, and they looked at the cosset lamb with new interest, and gently touched his soft, woolly coat.

"We shall have something to tell Aunt Ethel now," said Constance, when the time came for them to start for home. "I guess now we know how all our clothes grow."—Alice Turner Curtis in Youth's Companion.

Personal and News Notes.

The Rev. John D. LaMothe should now be addressed at Pass Christian, Miss., instead of New Orleans.

Mr. C. S. Broadbent, senior warden of St. Luke's, San Antonio, Tex., is in Europe for a tour of several months.

The address of the Rev. Robert A. Chace has been changed from Winnsboro, S. C., to 5740 Rosalie St., Chicago, Ill.

The Rev. Robert A. Coupland, rector of Ascension church, Baltimore, is enjoying a six-weeks' trip through France and Germany.

Mr. Angus McD. Crawford, principal of the West Texas Military Academy, and Mrs. Crawford, are in Virginia for their vacation.

The Rev. Benjamin F. Thompson, of Dover, will officiate at St. Peter's Lewes, Del., during the rector's vacation in August.

Bishop Lawrence of Massachusetts has returned from Europe and will spend the remainder of the summer at Bar Harbor, Maine.

The Rev. Robert A. Coupland, rector of Christ church, Baltimore, with his family, sailed on June 30 for a vacation of three months abroad.

The Rev. L. T. Insley, formerly of Delaware, has been transferred to West Texas and become rector of the Church of the Redeemer, Eagle Pass.

The Rev. W. H. Marshall has removed from Galveston, Tex., to Vicksburg, Miss., where he is in charge of St. Mary's church and the Vicksburg Industrial School.

The Rev. K. G. Finlay, rector of Trinity church, Columbia, S. C., will be in charge of St. John's-in-the-Wilderness, Flat Rock, N. C., during the month of September.

Rev. James W. Diggles, of St. Paul's, Bloomsburg, and Rev. John E. Diggles, of St. Mark's, Northumberland, Pa., sailed for Europe on July 19. They will be absent about six weeks.

The Rev. D. F. Hoke has resigned the rectorship of St. George's church, Griffin, Ga., to take effect August 1. His address during the first three weeks of August will be Highlands, N. C.; after that time 626 First Avenue, Birmingham, Ala.

A window has recently been placed in Trinity church, Detroit, Mich., by his wife, in memory of William Scott, at the time of his death, senior warden of the church, with which and St. James' church in the same city, he had been identified for thirty years.

Bishop McVickar of Rhode Island, in his will left the following bequest: To the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, $20,000; St. Mary's Orphanage, $5,000; State Industrial School, $5,000; St. Elizabeth Home, $5,000.

Mrs. Anna B. Sadtler, wife of the Rev. John G. Sadtler, rector of St. Mary's church, Roland Avenue, Baltimore, died on July 10, after a long and painful illness. Mrs. Sadtler was the daughter of the late Thomas Hill, a well known Churchman of Baltimore. She was active in good works, and her death is deeply lamented.

The Rev. J. C. Davis, D. D., has resigned the rectorship of All Saints' parish, Concord, N. C., and his ministerial charge of Grace Mission, Lexington, N. C., and has removed to Athens, Ga., having retired from active work in his eighty-fifth year, and fifty-second year of his active ministry. His future address will be Normal School Station, Athens, Ga.

Bishop Walker, of Western New York, on June 29, in Holy Innocents' church, Buffalo, advanced to the priesthood the Rev. W. Guy Raines. The candidate was presented by Archdeacon Ayres, the Rev. E. McComb Duff preaching the sermon. Mr. Raines has been in charge of St. Pauls, Angelica, and Grace mission, Belfast, where he will continue his services.

A vacation school for mill children has been opened at Trinity Mission House. The term will be six weeks, or two months, and is under the direction of Miss Davis, a graduate of Winthrop College, Rock Hill, S. C. The course is to include cooking, manual training for boys and girls, calisthenics and singing. There is also a small but active branch of the G. F. S.

The opening sermon at the General Convention will be preached by the Rt. Rev. John Wordsworth, D. D., Lord Bishop of Salisbury, England. He is expected to arrive in New York September 24, and will be the guest of the Rev. Dr. Manning, of Trinity church. Bishop Wordsworth will preach in Trinity church on Sunday, September 25, and will also deliver the Hale Lectures in Chicago.

By the will of Miss Anna Flower Paul, of Philadelphia, the Zabriskie Memorial church of St. John the Evangelist, Newport, R. I., receives $2,000 as the nucleus of an endowment fund, and the Rector, the Rev. Charles F. Beattie, an annuity of $600 a year; $200 is given to the rector to be used among the poor of the parish. Other bequests are $1,000 to Christ church, Philadelphia; $1,000 to the Pattie Buford Hospital, Lawrenceville, Va., and $500 to the Board of Missions.

The Necessity of Absurdity.

How perfectly irrational it seems that we have to make our most momentous decisions in that period when (to all appearances), we are least equipped to do so—on the very threshold of our lives! It is, for example, in our inexperienced youth that we choose our husbands and our wives! What adequate knowledge of fitness for life companionship can boys and girls of eighteen and twenty years possess? And yet in that strange era of ignorance and hallucination these daring creatures venture to select their mates with an assurance like that with which a man of fifty years picks out a hat, or a pair of shoes.

"Eighteen or twenty years!" Those of us who have double and treble them, regard that period as being only a sort of belated phase of infancy! It makes us tremble, now, to think of our own temerity in asking those girls as ignorant as ourselves, to be our wives!

But, it is in that same preposterous period that we make another grave and even terrible choice—the choice of our business or profession. Why should we not be able to wait until we had "tried ourselves out." Until we know our fitness, by experience? The idea that a lad of fifteen, sixteen or eighteen should know whether he had the capacity to become a minister, lawyer, doctor, soldier, sailor or merchant, seems absurd!

In our adolescence also we settle the question of our characters and our destinies! It is most often, while lads are wearing knickerbockers and lassies are braiding their hair, that the questions of Heaven or hell are determined! It sends a shiver up one's back to think of it! It is almost enough to excite a universal doubt as to the wisdom and morality of the scheme of life!

And yet, how could it be otherwise? We cannot put off choosing a wife, until we do not need, nor want one! We cannot put off selecting a business or profession until we are too old to transact the one or practice the other! We cannot postpone the deliberate adoption of a faith or creed until the experience of life has fastened one upon us! Will we! Will we! That would not be selection at all!

After all, in our instincts and intuitions, our souls have finer faculties than our judgments and a greater teacher than our experience, and it is, no doubt, the gift of these great powers that justifies the good God in forcing upon youth the obligation to make those, such momentous choices.—Christian Herald.

The mission of Christ on earth was and is to show us the Father; the Church's mission is to bring the world to Christ to reveal Christ. The great fundamental truth of the gospel is that God is like Christ. He that hath seen him hath seen the Father.



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Thoughts for the Thoughtful.

"Kind hearts are the gardens,
Kind thoughts are the roots;
Kind words are the flowers,
Kind deeds are the fruits."

Polished I may be by men; cleansed I must be by God.

Kindle the light and the darkness will disperse.—Erasmus.

The wrongdoer suffers, but those who love him suffer more.

The man who will say a mean thing will sooner or later do one.

Each moment, as it passes, is the meeting place of two eternities.

When the fight begins within himself, a man's worth something.—Browning.

Exactness in little things is a wonderful source of cheerfulness.—F. W. Faber.

It is worth while to attempt the best things, even if one misses the first time.

He lives long that lives well, and time misspent is not lived, but lost.—Fuller.

Better die this side of forty doing well than live to an old age doing nothing."

The Bible teaches that the way we treat the poor is the test of our loyalty to Christ.

Many people find it so hard to lead a Christian life because they devote so little time to it.

I will never presume, because I am a man; I will never despair, because I have a god—Feltham.

If you wish your neighbors to see what God is like, let them see what He can make you like.—Charles Kingsley.

When a sinner knows that his salvation does not lie in himself at all, but wholly in Christ, then he discovers the great secret.

We are under bond to make our loving Father known to all our Father's children, wherever they may be found.—Robert E. Speer.

The virtue that comes out victorious in the crisis must have been nourished and cultivated in the humdrum moments.—Alexander Maclaren.

Every one of us, with God's help, and within the narrow limit of human capabilities, himself makes his own disposition, character, and permanent condition.

No man can write across the page of the Journal of his life, Success, until he can write at the head of the page, "Belief in God.'—Robert Louis Stevenson.

Go, take that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it.—Phillips Brooks.

Even in the most chequered of human existences there is more in May than December; the darkest horizon is rainbow-spanned; the bright spots outnumber the dreary.

The Household.

Intelligent Care of Books.

Never hold a book near a fire.

Never drop a book upon the floor.

Never turn leaves with the thumbs.

Never lean or rest upon an open book.

Never turn down the corners of leaves.

Never touch a book with damp or soiled hands.

Always keep your place with a thin bookmark.

Always place a large book upon a table before opening it.

Always turn leaves from the top with the middle or forefinger.

Never pull a book from a shelf by the binding at the top, but by the back.

Never touch a book with a damp cloth or with a sponge in any form.

Never place another book or anything else upon the leaves of an open book.

Never rub dust from books, but brush it off with a soft, dry cloth or duster.

Never close a book with a pencil, a pad of paper, or anything else between the leaves.

Never open a book further than to bring both sides of the cover into the same plane.

To avoid injuring the leaves of books, never put a pencil mark in a library book.

Always keep your books out of reach of small children and in a clean, dry place.

Always keep any neatly bound borrowed book covered with paper while in your possession.

Never attempt to dry a book, accidently wet, by a fire, but mop off the moisture with a soft, dry cloth.

Never write upon paper laid upon the leaves of an open book, as the pencil or pen point will either scratch or cut the book leaves.

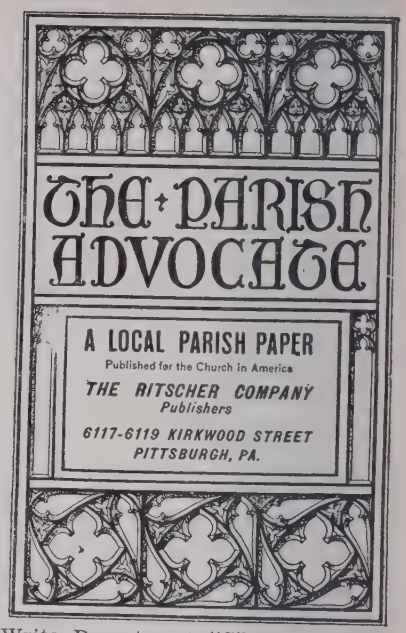
Never lend a borrowed book, but return it as soon as you are through with it, that the owner may not be deprived of its use.

Never cut the leaves of a book or magazine with a sharp knife, as the edge is sure to run into the print, nor with the finger, but with a paper cutter or ordinary table knife.

Never hold a small book with the thumb pressed into the binding at the lower back, but hold it with the thumb and little finger upon the leaves and three fingers upon the back.—Milwaukee Wisconsin.

Iced Coffee.

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As the student pursues his tasks, he desires more and more to enter fresh paths, and pluck strange buds of promise. To cross the threshold of the art-world and catch a glimpse of its transcendent beauty incites a longing which no wealth of color on any canvas will wholly put to rest. To lift up eager eyes towards the unseen and eternal, and to be stirred in the depths of the soul by the wooing of its splendor, is to begin a search that will not be ended until love has found the Holy Grail. The prick of aspirations such as these is an evidence of human greatness and though some suffering may be involved, it would be sadder far if we sank into the sluggish ease of "Finished and finite clods, untroubled by a spark."

And, therefore, character is to be judged, not alone by what we have mastered, but by that towards which we are striving. Human nature is too large to be confined within the orbit of a superficial practicality which, after all, is not really practical. For the "practical" man is the man who does; and how can any one act with the greatest reach and sweep if his conduct is governed by transient caprice and not by majestic principles that make him forever unsatisfied in his attempt to illustrate them? The road trodden by the mincing step of smug conventionality may seem smooth and pleasant but it is unblessed by those supernal voices that call to endless advance and thus give proof of our kinship with the living God.—Herridge.

Peace is what all desire, but all do not care for the things which pertain unto true peace. My peace is with the meek and lowly of heart; in such patience shall thy peace be.—Thomas a Kempis.

There is no gate into heaven except at the end of the path of duty. There is not even an honored and peaceful grave for us until we can say with the Master: "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

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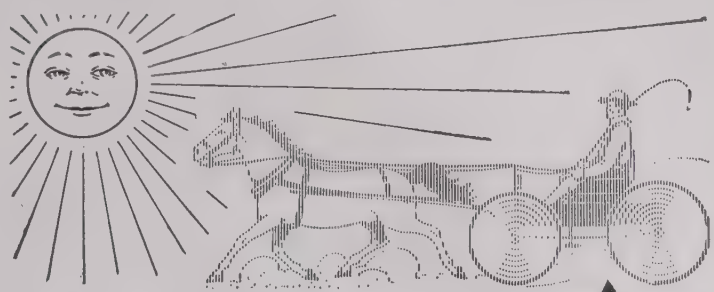
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VOL. LXXV. RICHMOND, VA., AUGUST 6, 1910. No. 32

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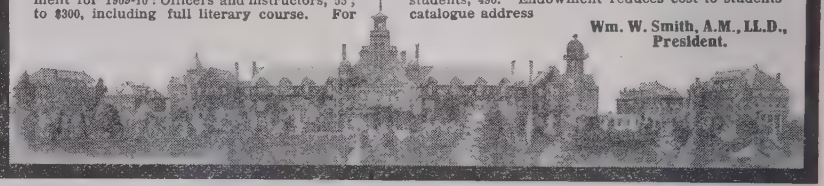
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., AUGUST 6, 1910 No. 32

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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Room 304 Bank of Richmond Building.

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THE WORD "PROTESTANT" AND MISSIONS.

From a clergyman in South Carolina the Southern Churchman has received the following request:

In the Spirit of Missions for July, is a striking article by Bishop Aves, under the title, "Lights and Shadows in Mexico." All of your readers who are interested in the question of a change in the name of the Church should read what he says about the term "Protestant," from the Mexican point of view. I hope that you will reprint that portion of the article in the Southern Churchman. It sets forth facts worthy of serious consideration.

The Southern Churchman thanks its correspondent for this request and will comply with it with pleasure; a pleasure largely tempered with regret that a Bishop of the Church should make confession of absolute inability to teach to his people the simplest truths for which his office in this Church stands.

The part of the article referred to is this:

At these places we are not known as "Protestants," a hated name in Mexico; but as "Catholics—American, not Roman." To give you an idea of the degree of infamy that attaches to the term "Protestant" in the minds of our own people here, I must refer to another dark spot, though a very small one. A few weeks ago while in Guadalajara I was told of the shameful persecution which three maiden ladies belonging to the higher class, members of our congregation, had suffered at the hands of Roman Catholics. The Rev. William Watson, in charge of our native work in Guadalajara, took me to call on the three sisters. The eldest showed me how all the windows had been broken out by stones; that it was impossible to retain a servant; and that the produce from their gardens, the source of their support, was boycotted. "But," she said, "I went to complain to the Bishop, and when at last they admitted me, I told him how we had been treated by his people. Then one of the priests standing near said, "This woman, your worship, is a Protestant." "Me!" she cried, "Me he called a Protestant! O my God! That was the worst of all—to be called a Protestant!" Then, after hiding her tears with her hands for a moment, she raised her right hand and said, "But I called God to witness that I am not Protestant, but as good a Catholic as they, though not of Rome."

It is difficult to realize the ignominy attached to the word Protestant in Mexico. The popular conception of its meaning is an infidel who is in league with Satan—the enemy of Christ and His Church. However we may cherish the name for its historic meaning, the moral propriety of identifying the natives of this country with it under its popular meaning, and with the consequent hatred and persecution it engenders, is a subject for serious consideration. For Mexico, at least, the name Protestant should, I am persuaded, be eliminated from the title-page of the Spanish version of the Book of Common Prayer. For forty years these native Church people have repudiated it, declaring themselves "Catholic, but not Roman; Evangelical, but not Protestant." Now, by canon law, they must use the Book of Common Prayer, which declares by its title-page that it and they are "Protestant!" It is hardly fair.

That statement is one of the saddest and most regrettable confessions the Southern Churchman has ever known to come from a missionary Bishop; and probably helps largely to explain the fact that while our Mission in Mexico has existed for more than a generation, and while thousands of Americans have poured into that country in the wake of business during the last few years; and while other Protestant Churches have met with large success there, in spite of the "handicap" of Protestantism, our own mission still only numbers some two thousand communicants!

Just why should it take any hold on the people or make any progress, if its own authorities allow the Mexicans to think that its very name identifies it with infidelity? Surely, the Bishop and his clergy ought to know enough of Church history to instruct their people in the elementary facts of the Great Reformation. And if they are not able to do so, what is really needed in Mexico is not a "Change of Name," but a radical change in teachers.

So far as the Southern Churchman is able to understand, this is the Bishop's line of argument: "Here is a word that, however good and worthy it may be, the Mexicans associate with a destructive meaning; hence, let us give up our word and adopt theirs, and no explanations will be necessary, and no misconceptions possible. Let us see: Among thousands upon thousands of Americans, many of them of a high order of intelligence, the word "Catholic" is associated exclusively with the teaching of the Roman Church and with error in life and corruption in teaching, many of them even confusing the "Catholics" with Anti-Christ. What then shall we do? Shall we at once and forever repudiate the word, and all its possible implications? Or shall we set our faces steadfastly to teach the truth, and make all men distinguish between the real meaning of a good and worthy word and its popular misapprehensions? Will Bishop Aves vote in General Convention to forever eschew the word "Catholic" as a title, because men have been taught to attach a wrong meaning to it?

Again: certain Churchmen are very fond of the word "Mass," as a substitute for the Prayer Book term, "Lord's Supper." Now, in the minds of thousands and thousands of Englishmen and Americans the word "Mass" stands for the falsest teaching that ever smothered the truth out of existence: therefore—according to Bishop Aves—these brethren must forever renounce and repudiate the word "Mass," and for once, the Southern Churchman finds itself tempted to sympathize with Bishop Aves' line of argument.

In Mexico, ever since the Great Reformation, the Roman Church in its most ignorant and degraded form, has been in absolute and undisputed control. For a long time it was the State Church, and in control for generations, of whatever semblance of educational advantages existed in that country. As everywhere else, when it was dominant that Roman Church misrepresented the facts as to Protestantism, and in the face of debased ignorance, taught a lie that it would not have dared teach among an educated and intelligent people. Just as in certain extremely ignorant sections of this country, the "Episcopal Church" was charged with being the home of "Worldliness and Romanism." The charge was believed by extreme ignorance—so, in ignorant Roman countries evil charges were made and believed against Protestantism. Is there anything marvellous or

incomprehensible in either of these cases? Is it not simply a question of letting in the light and the truth?

The idea of surrendering because of ignorance and misrepresentation, is an entirely new one in the method of Church work and world evangelism From the beginning, the idea was different, namely, to combat untruth, and stamp it as untruth, and not to "Change the Name" so as to avoid the issue between truth and untruth.

What Bishop Aves really needs is, first of all, to take a course of Church history as to the facts and meaning of the Protestant Reformation; then in council or retreat, to instruct his clergy in a course of Church history; then, to set out to "rightly instruct" his people in history, theology and Prayer Book interpretation; and then, probably, the Mexican Mission will take on new life and the Mexican people will begin to learn that, taking it the world over, "Protestant" is not nearly as often allied with error of teaching and viciousness of life" as is the word "Catholic." And further, that no word of truth must be surrendered because it nas been misrepresented; but must be rescued and redeemed and restored to its proper place in men's minds.

And now as to the word "Catholic": it is a great and noble word, and stands for much in the history of the Christian Church that is inspiring and uplifting. The Southern Churchman has certainly no antipathy to so splendid a word, when used in the sense in which the "Elder Church" was accustomed to use it. When it stands for the consensus of Christendom, the United Voice of the Christian Church, the undivided testimony of the Church Militant, it is sublimely grand, like a bugle-call to the Christian soldier—the banner of the Christian Faith going before the Christian hosts.

But when it is trailed in the dust as a "Party Watchword," or the shibboleth of a "School of Churchmen," it becomes too small and insignificant to deserve serious consideration: a great "universal" term is emptied of all meaning and made an offense instead of an inspiration.

If Bishop Aves and his sympathizers want to be rid of the word "Protestant," let them boldly and candidly give the real reason; say that the word connotes certain history and facts and interpretations and sympathies with which they do not agree and from which they wish to rid the Church, and not try to invent miscalled reasons that are largely imaginary; and then all men will know just what is the proposition before the Church, and the reasons for and against it.

And above all, please do not let us draw the Church's missionary organ into the realm of partizan politics, and make missions themselves an instrument for partizan purposes.

The "Spirit of Missions" ought to be kept out of all party discussions and free from any taint of partizan leanings; and Missionary Bishops ought to be the last to forget such an elementary principle as this; because it is sometimes possible to ignorantly sacrifice the greater good for the lesser.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

A Plea for Our Convention.

Mr. Editor: In our Convention this year in Cincinnati, we shall reach a pivotal point of our American religious history, if in the late growth of our spiritual life in this great republic, we can point to any one year wherein great steps toward universal evangelization seems about to be taken, when the powers of light seem about to stand triumphant, when the beauty and strength of holiness is appealing, more and more to the hearts of those who see it: it is this year of 1910. So many enemies that have attacked the Church with criticism of her plans have yet been compelled to leave untouched that splendor of her Christian character: it is to-day that civilization acknowledges that upon the troubled waters of our modern life His spirit moves. It is from our Church—with all her assets of worldly power—that the Christian world has the right to claim the broadest, fairest promise of a yet more blessed era.

We have before us to settle a number of questions as to suffragan bishops, open pulpit and others, each one of which may well be trusted to bring forth endless—and unless wisely controlled—fruitless discussion. Of these each has its relative importance in the Church's future, but to take up the priceless minutes—each one of which ought to mark a step in Christian expansion—by heated arguments on minor points is to betray our opportunity and our trust, and lose our probable leadership in Christian unity and progress. The name of this, our Church body, is no worthy question beside that burning one that deals with the spread of His kingdom over the earth. No minute accuracy of title, no sounding claims, no scholarly historical classification can make up for one moment lost to these forces, that work for saving souls and putting the Church where no gospel has been planted.

If there is one mighty reason for the urging of missionary claims against all others in this convention, it is the helpful, spiritualizing, healing influence upon the internal life of the Church: it is only by realizing that our branch of the Christian faith has a vast responsibility to account for, a duty to be done that she alone can do in evangelizing the world, that we can put aside those petty, wasting, unworthy questions that are in no wise a step in the growth of grace.

The coming of Christian unity—for which we look and long and pray—means least of all, the renunciation or weighing of our various creeds and practices. It means the unity of all our thought and endeavor, our prayers and lives to one glorious purpose, the purpose of bringing the world to Christ. Let us, as we love our Church, minimize all differences of mere opinion and count as enemies, every barrier to co-operation with our Protestant brothers. The battle is too fierce, the powers of evil too strong to spend our time and strength in technicalities and non-essentials: our real success can come only when we admit this larger love.

B. C. Randolph.

"Change of Name."

Mr. Editor: Will it not be helpful to those of us who are considering how we shall vote on the proposition to change the name of the Church, to remember that the latest suggestion is not to substitute "Catholic" for Protestant, but to combine the two? The suggestions is to print on the title of the prayer book, "According to the Use of the American Catholic Church, commonly called the Protestant Episcopal Church in the United States of America." Why does not this clearly define the position of the church as Catholic, in that it preserves the historic form of government instituted by our Lord and his Apostles and the historic creeds and sacraments, while it is Protestant in recognizing the inestimable advantages restored to the Church by the Reformation? This latest suggestion seems to have been made in the kindliest and broadest spirit, prompted by an earnest desire not to offend any of the brethren, while restoring to the Church the clear recognition of her position. If we treat the suggestion in that spirit, whatever the vote may be on the proposition, shall we not show to ourselves, and to our brethren of other names, that true Catholic city and breath are synonomous, and that the reunion of Christendom, which we all desire so much, can come, not by any of us giving up any of the essentials, but by our uniting in an earnest and humble and loving search to agree upon those matters which have been, and must continue to be, essential to the perpetuation of the Church?

Robert H. Gardiner.

"Federal Relations."

Mr. Editor: Anent the proposed alteration of the Preamble to the Constitution of the Protestant Episcopal Church by adding to it, or stubstituting the words "American Church," would it not be well to reprint in your columns all or part of the exhaustive "Report of the Committees on Federal Relations" to the Council of Virginia in 1878? It will all be found in the Virginia Journal of that year, pages 23-34, and 64-72, signed by Rev. Dr. J. S. Hankel, Hon Hugh Sheffey and others.

It is well for the Church at large to recall the fact that "The General Convention was and still is the freely constituted creature of the several independent Dioceses, and not the Dioceses the creatures of the General Convention." And that the Dioceses of Connecticut, New York, Maryland, Virginia and others so held in 1785.

At the Virginia Convention of 1785, it was "Resolved that the instructions to the deputies appointed to represent the Protestant Episcopal Church of Virginia be so framed as to leave the Convention of this State at liberty to approve or disapprove the proceedings of the General Convention."

Now suppose the three Virginia Dioceses should refuse to approve any

change of name adopted by the General Convention, and should decide to remain Dioceses of the "Protestant Episcopal Church in Virginia," what then?

You may recall that the committee whose report on Federal Relations is referred to was appointed to ascertain from the General Convention "what right did the Diocese of Virginia give up in entering into representation in the General Convention."

You may also recall that, as this action was taken in connection with the election of Dr. Dekoren to the Episcopate, the Diocese of Illinois (so it was reported), on account of his rejection by the Church, appointed a similar committee with similar power of inquiry as to its rights. The report of the Illinois Committee I have never seen.

The question is a serious one. The writer has no preference as to name; the main point is the wisdom of and right to change an ancient and popular name of the Church. "Fiat justitia."

HORACE EDWIN HAYDEN.

Five Million Dollar Pension Fund.

Mr. Editor: May I say a few words in behalf of the Virginia Diocesan Committee, concerning the Five Million Dollar Clergy Pension Fund? Circular letters have been sent first to the clergy of the Diocese and later to the parish vestries. The Rev. J. J. Wilkins, D. D., General Secretary of the Pension Fund Commission, very eloquently presented the matter to the members of our last Council. Dr. Wilkins also spoke in eight of the Richmond churches and met personally many of the prominent Richmond laymen. His visit made a profound impression and his faithful efforts were to a considerable extent rewarded.

To date, however, cash and pledges amounting to only $2,431.25 have been received from the entire Diocese. Nineteen of the clergy, including our Bishop, have contributed. Two things are essential for the success of this great and worthy cause.

First. The clergy themselves must set the example to the laity by showing that they themselves are actively interested in the undertaking. The laity themselves recognize this fact. Let not the clergy hold back because they can make only small contributions. The fact of their contributing to any extent will emphasize their interest. Our largest clerical pledge so far is $100, and is made by the rector of one of our poorer churches.

Second. The parishes must systematically and energetically take hold of this work as a matter not only of justice to the clergy, but also of vital importance to the general efficiency of the Church. The record of St. James' church, Ashland, is a model which might well be imitated by other congregations. Immediately upon receiving the circular letter from the Diocesan Committee, a parish committee was organized and requested literature for circulation in the parish. On Sunday, May 29, the Secretary of the Diocesan Committee addressed the congregation. The following week a thorough canvass of the congregation was made by the parish committee, and as a result to date, this Church, which reports only 102 communicants, has contributed in cash and pledges $140.25.

ERNEST E. OSGOOD
Secretary of the Diocesan Committee.
Brook Hill, Va.

The Name of the Church.

Mr. Editor: How long are we to be surfeited with articles on the "Preamble," "Change of Name," etc.? I want to look back for a few minutes, to the Minneapolis Convention (1895), when the first section of the Constitution was under consideration in committee of the whole, and "this Church" was being discussed. The writer moved to substitute for "this Church" "The Protestant Episcopal Church in the United States of America," and on a standing vote of about three hundred the motion was lost by twenty votes. The seats of the New York and the Pennsylvania delegations, were just in front of those of the Virginia delegation, and I recollect distinctly to this day, seeing Mr. J. Pierpont Morgan vote for my motion and the Rev. Dr. Fulton vote against it. I asked Dr. Fulton afterwards why he voted that way, and he replied: "Because I didn't want to rub it in." Then was the time to have settled this question, temporarily, at least; but perhaps some others did not want "to rub it in," and hence the continued discussion to the present day.

My motion showed my views, and I am perfectly willing to stick to it, but to quiet the agitation, I am willing to accept as a compromise the name used by some of our Church historians, "The American Episcopal Church," which designates the fact plainly enough, and comprehends both "the Protestants" and "the Catholics." I do not consider the term "Catholic" one "to conjure by," and I hope it wil not be adopted in the title. It will do no good, and only lead to confusion, as it has been pre-empted in common parlance by another Christian body, to the title of which I prefer to fix the word "Roman."

As you well remark in last week's paper, there are more important things to be considered, so why should time be frittered away in talk on "the mint, anise and cummin, and a neglect of the weightier matters of the law?" Let the coming General Convention mark real progress in the Church, especially in the unity of Christians, and relegate the name, etc., to the rear.

JAMES M. GARNETT.
Baltimore, Md., July 25, 1910.

The American Church or This American Church—Which?

Mr. Editor: I have read with much interest your editorial in your issue of the 16th of July, and am glad that the Southern Churchman has put itself on record as opposed to a change of name.

Dr. McKim has reminded us that the proposed name in the proposed preamble is not The, but "This American Church." The last name may not be without objection, still it would not unchurch all other Christian bodies in this country, but the other name, The American Church, as you remind us, plainly would. And why should so many be so anxious for a name that would do that? So far, there has been nothing in our standards, fairly interpreted, to unchurch other Christian people; and why begin the odious task now, when the condition of the Christian world and the drawing together of Christians of different names in doing the Master's work would seem to suggest an entirely different duty?

It has been said that our Mother Church across the water is called the English Church or the Church of England, and why should not we be called the American Church? For two obvious reasons. The Church of England is the historic Church of England, "The Ecclesia Aglicana" of Magna Carta, and also its established Church. And, notwithstanding its historic claim, its disestablishment would at once make a great difference in the minds of a vast number of England's Christian people, as the name, being no longer of political but solely spiritual import, would be plainly an unchurching name.

But of course, as in England, so in this country, the right to a national and, therefore, unchurching name, is based on the claim that we only have retained the ancient and apostolical ministry of the Church, which of course is not true. But even were it true, it should be remembered that the ministry is not the Church, but only an important member in it. It was the ascended Saviour's gift to His Church for her edification and perfecting, and it was to be a continuous gift under the ministration of the Holy Spirit; and whether under the ministration of the Holy Spirit the gift has been conferred also on those who have not retained the ancient and historic form of the ministry, must be proved or disproved solely by the Saviour's own test, "By their fruits ye shall know them." By their fruits many have given abundant proof, as you remind us, that the gift has not been withholden from them.

And as to these Christian people, on whom many of us seem to think that an unchurching name would have the effect to move them to flock back to us "like doves to their windows," it is surely safe to say, that as they could not believe that the Master Himself would deceive them, as long as He continued to bless them and their labors for Him, they would continue to believe that He Himself did not unchurch them. And with that conviction in their hearts, what would they care about our unchurching them?

As to our assuming the name, The American Catholic Church as our title, because the Church of Rome calls herself the Catholic Church, shall we follow a bad example and make false claims for our Church, in order to get even with Rome? And if Cardinal Gibbons, as one of your correspondents reminds us, tells us that we dare not call ourselves Catholic because we know that Henry VIII was our founder, would not the best way to meet the learned Cardinal's assertion be to remind him of the facts of English Church history, which alone can settle such a question?

Not very long ago, as I stood on the sidewalk of one of our streets, a gentleman, a member of the so-called Church of Christ or Christian Church, approached me, pointing to a church on the other side of the street, asked, "Is that a Christian Church?" I promptly answered, "No, sir, according to your doctrine, it must be a kind of outcast heathen Church." He laughed and passed on. And shall we too make ourselves ridiculous by adopting a name which would unchurch all other Christian people in a country whose Christianization has been so largely accomplished by other Christian people? I am for retaining the dear old name, under which our Church has grown and prospered, by which she arrogates to herself no exclusive rigths and privileges, and shuts her door in the face of no Christian people. To my mind a better and a more truthful name has not yet been suggested.

J. T. HUTCHESON.
San Antonio, Texas.

Missions and Unity.

Mr. Editor: The above caption is suggested by your timely editorial in last week's issue of the Southern Churchman. Every intelligent and consecrated Christian will certainly endorse every word in that editorial, and we trust that the General Convention will take the hint and act accordingly. But will it? "There's the rub." Judging by past experience, nine-tenths of the delegates are going to Cincinnati "cocked and primed" for battle with those interesting and noisy Canons that seem to have the power to influence so many in heated debate. Cui bono? Many hours are going to be wasted in talking about an unnecessary and belated Preamble. Much gray matter will be used in discussing Suffragan Bishops. Heated debate will take up valuable time trying to adjust the bugbear—the 19th Canon. Days will be consumed in search of a solution as to the advisability of electing a Presiding Bishop, and most assuredly there shall not be wanting doubty champions arrayed in the strong armor of "tent and instance," struggling pro and con in the arena where the battle-cry is, "Change of Name."

Perhaps there will be other things less important on which valuable ammunition will be wasted. But, what else can you expect when there is such a variety of opinion? They say that the best unity is "unity in variety." Perhaps, but while I, for one, am inclined to admire the comprehensiveness of the Protestant Episcopal Church, experience in the East, South and West has taught me that that so-called "variety" in doctrine and practice, is a sword that cuts both ways. The standing of the Church is so well assured in Virginia; her doctrine is so truly scriptural and apostolic; her consecration to Gospel teaching so pronounced, that it is easy and natured there to keep unity and missions in the foreground. When it comes to the West, the questions assume another aspect. Many outsiders look upon us as a "new sect." Seeing a resemblance in our ritual to that of Rome, they imagine the Episcopal Church a kind of "back-door into Romanism." The word "Catholic" being often used, other people take it for granted that Anglo-Catholic and Roman Catholic are the same flowers with a different color. Of course if these critics on the outside were better informed they would remember that "silence is golden." But who is to blame when Fond du Lac, for instance, does not hesitate to call the Lord's Supper the Mass, and use other ecclesiastical terminology purely Roman? We are judged by what we appear to be. Now, what unity of doctrine, in practice, in the work of the Church, is there between the "Anglo-Catholic Priest" of the Middle West and the minister, whether he be Bishop or deacon, of the English Church in Virginia? We might as well face the facts. Christian Unity is fundamental. Missions are essential. Harmony is necessary. If the West persists in her Anglo-Catholic teaching, and the East repudiates it, what is going to be the result? The Book of Common Prayer was once the standard of ritual for the whole Church. It is no longer so. The Low Churchman has one interpretation, cuts out what he wants, and uses the "rubric of common sense." The Ritualist (I am not speaking about the High Churchman), uses the Prayer Book when he feels like it; lays much stress upon the daily use in public and private of his Manual of Prayers, and other Books of Devotion; and performs all sorts of ceremonial gymnastics, even alleging at times that preaching the pure word of God is a "back number." This kind of division is without question dangerous, not only to the unity and peace, but the very life of the Church. A layman who was born in Tokio, Japan, has just told me that in a certain church in that picturesque mission field an "Anglo-Catholic Priest" took charge and by insisting upon the "seven points of ritual," and much that was antogonistic to the ordinary Prayer Book standard, he has brought dissension into his congregation. I agree with you, that the English Churchman on this side of the Atlantic are in danger of losing their national influence as Christians if they persist in magnifying out of all proportion those things which have to do only with the mere machinery of Church progress.

If the delegates from each Diocese would be instructed to give less time to Canons and more to character and Missions, the Church, representing as she does over thirty million members, would experience a mighty baptism of spiritual power and be ready to meet those deeper needs which always and everywhere spell unity, life and progress.

HUNTER DAVIDSON.

Christ Church Rectory, Point Pleasant, W. Va.

A Touch of Sympathy.

This morning I was riding down in the horse-cars, and a poor ragged Italian woman entered, a baby in her arms, and two other children following close behind. The girl was a mite of a thing, prematurely grave, serious, pretty, and she led a boy just old enough to toddle. She lifted him carefully up to the seat (she who should have been lifted herself!), took his hat, smoothed his damp curly hair, and tucked his head down on her shoulder, a shoulder that had begun its life-work full early, poor tot! The boy was a feeble, frail, ill-nourished, dirty young urchin, who fell asleep as soon as his head touched her arm. His child nurse, having made him comfortable, gave a sigh of relief, and looked up and down the car with a radiant smile of content. Presto, change! All the magnates and clerks had been watching her over their newspapers, and in one instant she had captured the car. I saw tears in many eyes, and might have seen more had not my own been full. There was apparently no reason for the gay, winsome, enchanting smile that curved the red mouth, brought two dimples into the brown cheeks, and sunny gleams into two dark eyes. True, she was riding instead of walking, and her charge was sleeping instead of waking and wailing; but these surely were trifling matters on which to base such rare content. Yet there it was shining in her face as she met a dozen pairs of eyes, and saw in each of them love for her sweet motherly little self, and love for the "eternal womanly" of which she was the visible expression. There was a general exodus at Brett street, and every man furtively slipped a piece of silver into the child's lap as he left the car; each, I think, trying to hide his action from the others.—The Parish Messenger, Duluth.

For the Southern Churchman.

Bearing Witness.

The Spirit itself beareth witness with our spirit that we are of the household and family of faith. The unity of the Spirit and the knowledge of the Son of God makes peace.

Identity of words and sentences does not insure sympathy and unity of soul. Great controversies and dire animosities take place over the meaning of what go for clear statements; and endless labor is spent in explaining explanations. And, in spite of dictionaries and commentaries, each one of us has his own vocabulary. The more we think and study for ourselves the more individualized we become. The great activities and enterprises of our day have necessitated vocabularies and periodicals, for every business and every branch or department of business. The same words and sentences have widely different meanings. Dictionaries that are called standard are standards only in certain departments.

So long as we talk about things as representatives of large classes or kingdoms, as animals or vegetables, men or women, horses or cows, we are safe. But when we come to use adjectives and describe individuals, or express our thoughts or feelings, then we have trouble. The same word has a thousand applications. The word "good" may describe a dish or an anecdote; a well-behaved child or the Supreme Being. So for all adjectives and adverbs. And so there is room for misunderstanding and antagonism in all the intercourse of life. The closer we keep to the original and standard, the more satisfactory is our mental understanding and surer our peace. The work of righteousness is peace and the effect of it quietness and assurance.

The Messiah, "the desired of all nations," came to establish peace and good will among men. As God manifest in the flesh, as divine manhood, His walk and conversation was perfect righteousness." He that hath seen Me hath seen the Father. Familiar knowledge of our Lord is life everlasting. The one idea and creed that our Lord and Saviour left His little ones was The Lord's Prayer, the sum of all knowledge. And the one leading desire of that is: Hallowed be Thy Name. The name of God is the creed of humanity. His name is Love. His clothing is Light. He is absolute Good. The further we get from Him as the Source of Light, and the more we substitute our own intellect for His Spirit, the more we are bewildered; and the more individuals are antagonized, the more the Household of Faith is broken up into sects and parties, the more confusion and hate takes the place of peace and good will.

The Son, God in our nature, is the word and language of God to us. The Way, the Truth and the Life, stands for Peace and Love; and in our souls makes us one. As to our outward being He appeals to our eyes and ears and intellects. So in our inmost beings by the Spirit He testifies to our spirits that we are one with Him and one with the Father; that we are the sons of God.

If, on the other hand, we use only our own senses and intellects, and give our hearts and souls to the world and the flesh, we find ourselves popular. All men speak well of us, because we agree with them; the Spirit of the world beareth witness with our spirits that we are of the earth earthy, that we are in union with the world, the flesh and the devil. So we are warn-

ed: Woe unto you when all men speak well of you. W.

The Spirit of Service.

How many of us have marvelled at out own capabilities at times when great responsigilities have been thrust upon us? We sometimes say retrospectively, 'I wonder now, that I stood up so well under certain trying circumstances.' We shrink from severe trials, but it is the great trials of life, after all, that really test the degree of the development our characters have actually reached. Meeting no great trials along the way we are very well content to float along. We do certain things to-day because we did them yesterday, when we might do something else that would be more helpful or worthy. We are automatic unless something unusual happens to lift us out of ourselves'."

"Yes, we certainly ought to put the best that is in us into our everyday work," answered my friend, eagerly.

I felt that I had touched a sympathetic chord, and I waited expectantly.

"We would all be glad to believe if we could," she went on, "that we are capable of doing great things. At times we may feel that we possess great possibilities and that our humdrum everyday tasks belittle our souls, but many of us cannot choose for ourselves what we will do. We have to conform to circumstances in which we find ourselves.

"It is what we are compelled to do or feel assured that we ought to do that decides our work for the most of us. And, however small and worthless it may appear to us, that is the work God seems to have given us to do. If for this reason we do it willingly and joyfully, then our work becomes consecrated, whatever it may be, do not you think so?"

"We rarely think of our every-day work becoming consecrated," I answered, musingly, "unless it is some sort of missionary or philanthropic work."

"We are so apt to overlook this great truth," she said, "that God looks at the spirit in which we serve Him more than He looks at the kind of service we offer Him. What is your attitude toward God? Are you affectionately obedient, or do you serve Him grudgingly?"

We were silent for a time, then she spoke again:

"But what you said at first about being surprised at our own achievements under great stress of circumstances suggested to me that it would be well to study ourselves more seriously. Perhaps we have some special aptitude or gift hidden away somewhere consciously or subconsciously, which we might bring out into the light of day and consecrate to God's service. 'Attempt great things for God,' we are told."

We had wandered down at the foot of the parsonage garden that borders for a little way one of the pretty bays that juts in from Long Island Sound. We were sitting there now on the shore.

"'Attempt great things for God.'" I repeated. For a while we sat in silence, hearing only the musical ripple of the peaceful waves as they lapped and lovingly caressed the rocks below us. Then I opened my notebook and wrote: "We should try to put the best that is in us into our everyday work. We should diligently seek to improve the best that is in us and to develop such latent talent as we may discover, and in every possible way to cultivate the inner life, so that when opportunity for higher service offers itself we may be fully equipped to grasp it. Let us ever keep in mind, however, that it is not what we do, but the way in which we do a thing that makes it acceptable to our Father, not what we actually accomplish, but the spirit we show in the doing, the spirit of willingness and of joy."—M. A. A. Stiles.

Two Golden Days.

There are two days in the week upon which and about which I never worry. Two care-free days, kept sacredly free from fear and apprehension.

One of these days is yesterday. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought, I cannot unsay a word that I said on yesterday. All that it holds of my life, of wrong, regret and sorrow is in the hands of the Mighty Love that can bring honey out of the rock and sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry about is to-morrow. To-morrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor or behind a mass of weeping clouds. But it will rise. Until then the same love and patience that hold yesterday hold to-morrow. Save for the star of hope that gleams forever on the brow of to-morrow, shining with tender promise into the heart of to-day, I have no possession in that unborn day of grace. All else is in the safe keeping of the Infinite Love that holds for me the treasures of yesterday—the love that is higher than the stars, wider than the skies, deeper than the seas. To-morrow—it is God's day. It will be mine.

There is left for myself, then, but one day of the week—to-day. Any man can fight the battles of to-day. Any woman can carry the burdens of just one day. Any man can resist the temptations of to-day. O friends, it is only when, to the burdens and cares of to-day, carefully measured out to us by the Infinite Wisdom and might that gives with them the promise, "As thy day, so shall thy strength be," we willfully add the burdens of those two awful eternities—yesterday and to-morrow—such burdens as only the mighty God can sustain—that we break down. It isn't the experience of to-day that drives men mad. It is the remorse for something that happened yesterday, the dread of what to-morrow may disclose.

These are God's days. Leave them with him.

Therefore, I think, and I do, and I journey but one day at a time. That is the easy day. That is the man's day. Nay, rather, that is our day—God's and mine. And while faithfully and dutifully I run my course and work my appointed task on that day of ours, God the Almighty and the all-loving takes care of yesterday and to-morrow.—Robert J. Burdette in Los Angeles Times.

The Religious Life of Jefferson Davis.

"The Religious Life of Jefferson Davis" is the title of a most interesting pamphlet of twenty-four pages, by Professor Walter L. Fleming, of the Louisiana State University, Baton Rouge. The author calls attention to the fact that though very much attention has been called, and most justly, to the strong religious life and character of Robert E. Lee and Stonewall Jackson, very few people ever think of Jefferson Davis, the civil leader of the South, as a religious man, or believe that to any important degree religion influenced his life. This was due partly to the position in which Mr. Davis stood and the nature of his duties, and partly to the fact that by disposition he was not of the type to make any marked demonstration of that phase of his life. It was not until he was President of the Confederacy that he made a public profession of faith in Christ. Previous to that time he had shown the greatest respect for religion, and had encouraged it in his military posts and the frontier and when he became Secretary of War, doing all he could to sustain the chaplains and to send suitable men into this office. It was in his prison life that his faith came out most strongly. Such words as these, which he wrote to his wife from his cell, could have come only from a heart full of trust: "What under Providence may be in store for us I have no ability to forecast. I have tried to do my duty to my fellow-men, and while my penitent prayers are offered to our Heavenly Father for forgiveness of the sins committed against him, I have the sustaining belief that he is full of mercy, and knowing my inmost heart, will acquit where man, blind man, seeks to condemn. From our mediating Saviour I humbly trust to receive support, and whatever may befall me in this world, to have justice, dictated by Divine wisdom and tempered with Divine mercy, in the next." The prayer with which he closed his inaugural address has always been regarded as a most remarkable feature of that address, and has had much comment in every section of the land: "With humble gratitude and adoration, acknowledging the Providence which has so visibly protected the Confederacy during its brief but eventful career, to thee, O God, I trustfully commit myself, and prayerfully invoke thy blessing on my country and its cause." During the last few years of his life the religious side was more than ever developed. "Of his daily life at Beauvoir his religious duties formed a part. He was an early riser. After private religious devotions, his custom was to call together the family and servants and conduct religious exercises himself. One of his servants said of him, 'Mr. Davis was a perfect Christian in his home'."—The Lutheran.

Living the cheerful life we are enabled to thank God and take courage. We do not shut our eyes, and close our ears, and deaden our understanding, and refuse to believe that there is such a thing as evil, but we do not despair because of it, and we are always ready to lend a hand in the battle against it. On the humane and progressive side of every moral conflict, this ought to be the position of the cheery person.

Letter Writing.

It has been said that we do not really know any one until we have corresponded with him. A letter often shows us a fresh and unsuspected side of a friend.

A great man once remarked that he loved to go away from home because he so much enjoyed the letters that his family wrote him.

To write a good letter is a very important accomplishment. Beauty or conversational power may have been denied you; but if you are able to write a graceful, dignified, vivid letter, you may possess a charm equal to any other.

The persuasive power of a letter may surpass that of speech. The spoken word passes quickly. The written word abides. You can read it over and over until its most vital and obscure meaning has penetrated to your very soul. Write then to the friend for whose salvation you may be yearning. Your oral pleadings may not have touched his heart, but your letter may unseal the hidden fountain of his love.

The model for the letter seems to have been preserved as substantially the same through all the ages. It is roughly fashioned upon the formal call or visit.

First come the salutations. We say, "My Dear Mr. Smith." Paul said, "To Philemon, my dearly beloved;" "To Timothy, my dearly beloved son;" and when he wrote to a church, he often saluted it with a beautiful benediction, "Grace be to you and peace from God our Father and from the Lord Jesus Christ."

After the conventional opening, which in one form or another has almost always seemed necessary, comes the real meat of the letter. It may be fierce and denunciatory like some of Paul's letters; or, again, full of logical arguments; or a compendium of practical advice, like Peter's; or full of caressing affection, like John's. The middle of the letter reveals the true purpose for which it was written.

Then comes the beginning of the end —the brief messages to and from friends and fellow-workers.

A benediction of some sort usually closes the Scripture letter; just as we say, "With much love and all good wishes," or something of the sort.

The letters of great men and women form a large part of literature. Without the letters of Matthew Arnold, the Brownings, the Tennysons, the great war-generals and scores of others, we could not have understood them, as now. They are full of interest and of revelations of the character of the writers.

Never neglect the regularly dispatched letter to the "old folks at home," when you are away from them. One who had been very busy during this past season failed to send home his usual weekly letter. A scrappy little postal card now and then was all that he vouchsafed, promising constantly to write more as soon as the stress was past.

Suddenly the news came to him that his mother had died. Conscience-stricken, he dropped everything and sought his distant home. He found that his mother had died with his last letter on her heart. It had been written weeks before. The three or four postal cards were piled on the table beside her. Her last words had been, "Hasn't his letter that he promised come yet?"

He was heart-broken, but his repentance was too late to help the gentle, loving mother.

Let us never forget the letter of thanks after hospitality; the letter of sympathy in sorrow; the letter of congratulation in joy; the letter to the minister, the lecturer, the writer, who has helped us. These are part of love of humanity, which is part of religion. —Christian Herald.

Won the Martyr's Crown.

It seems almost incredible that in these days of advanced civilization two Christian preachers should be massacred to furnish food to the heathens to whom they carried the gospel of peace. Yet such a tragedy seems to have taken place. News dispatches from Seattle, Wash., say that proof that the Rev. Horatio Hopkins and the Rev. Hector Laurie MacPherson, missionaries on Savage Island of the Presbyterian Church, were eaten by cannibals was made positive by the arrival of the barkentine Mary E. Winkelman, which is now in Mukilteo, Wash., after a sail from the Tonga Islands, in the South Seas.

While the barkentine lay at Tangatuba, in the Tonga Islands, a canoe load of mission natives from Savage Island arrived at Fua, bringing news of the butchery, which occurred on February 5.

The natives said that Messrs. Hopkins and MacPherson were teaching in the mission building, which stands on the beach in the little harbor of Savage Island, when two hundred unconverted savages, howling war cries and brandishing clubs and spears, descended on them and took thirteen prisoners. The missionaries had twenty converts in training at the time, and only nine of them escaped.

Both missionaries were bound with thongs and left lying on the beach in the tropical sun for several hours, while the savages took the native captives inland.

The cannibals then returned to the beach and carried the missionaries on a litter to a crater of the extinct volcano Van Iue, in the center of the island, There for two days and nights they held a corroboree. At times their dancing and revelry could be seen plainly by the fugitive natives.

While most of the cannibals were sleeping the captive natives escaped. Their going was hastened by the sight of two of the cannibal chiefs donning the missionaries' clothes. The clergymen had already been eaten.

The Wingleman brought news of a general revival of the old-time religious customs in the Tonga, the Solomon and the Cook groups. The natives are holding dances and feasting on human flesh, as they did in the days before the white men interfered.

Such is the hideous story of the fate of men, faithful unto death, who now wear the crown of everlasting life. They add two names to the list of martyrs which no man can number. Others, undaunted, will take their places, and the work will go on where they died. Though the sacrifice is not often made in such awful form, hundreds of lives are yearly laid down for the Master's sake in missionary work.

The tragedy should inspire new zeal in the missionary cause. It should excite sympathy for the consecrated men and women who are holding aloft the banner of the cross in fields far from home. It should open purses for contributions to foreign missionary boards.

Savage Island, where the murder occurred, is known also as Niue Island, and is the largest of the ungrouped islands in the South Pacific. It has 4,400 population, and is forty miles in circumference. It was annexed to New Zealand in 1901. Great Britain will probably act promptly in punishing the outrage.—Evangelist.

Church Intelligence.

CALENDAR.

August.

1—Monday.
6—Transfiguration.
7—Eleventh Sunday after Trinity.
14—Twelfth Sunday after Trinity.
21—Thirteenth Sunday after Trinity.
24—St. Bartholomew's Day.
28—Fourteenth Sunday after Trinity.

Collect for the Transfiguration.

O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son, wonderfully transfigured, in raiment white and glistering; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Collect for Eleventh Sunday After Trinity.

O God, who declarest Thy almighty power chiefly in showing mercy and pity; mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasures; through Jesus Christ our Lord. Amen.

Foreign.

The Coronation.

The Coronation of King George V will take place next June, the precise date, as in the case of his predecessor, being left to subsequent arrangement. The announcement of the august ceremony was made in the usual fashion on Thursday morning by the King's Heralds, who first performed the proclamation at St. James' Palace, and afterwards repeated it at the Mansion House. During the next few months public interest will gradually concentrate itself upon an event whose forms have so much significance for the people of His Majesty's widely scattered dominions. There will be a very general hope that, before June comes round, some of our most vexatious political difficulties will have been overcome, and particularly those which, like the problem of the Second Chamber, have threatened to compromise the impartial attitude of the Sovereign himself in affairs of State. The effect of the Coronation would be greatly enhanced if it could take place in an atmosphere of national unity, and it may be fervently wished that circumstances will combine to foster that end.

The Religious Census.

The Lords have maintained their ground in the matter of the religious census. On Tuesday they rejected Lord Eversley's motion on report to omit the word of Lord Newton's amendment to the Census Bill, by a majority of three. The government have clearly stated that they do not intend to accept the amendment, so that nohing will come of this repeated expression of opinion on the part of the Peers. But the discussion on the subject has shown how tangible the arguments in

favor of the census are, particularly in relation to the case of Wales. The Bishop of St. David's in a letter to the Times, returns to the subject, and recalls that, according to the late Prime Minister, the Welsh Church Commission was appointed because the information which it was asked to obtain was necessary for the proper consideration of any Welsh Disestablishment Bill. The Nonconformists formed a central committee to collect statistics of adherents, but the figures were so unreliable and inconsistent as to be practically worthless. "Whether," says the Bishop, "the majority upon the Commission be allowed to prolong its proceedings for another four years or not, it is clear, on account of the admitted failure of the prolonged efforts made by the Central Evidence Committee to ascertain the number of Nonconformist 'adherents,' that the Commission has no evidence before it sufficient to determine the extent to which the people of Wales and Monmouthshire avail themselves of the provision made for their spiritual welfare by Churches of various denominations. When the government come to give their reasons to Parliament for refusing to accept the amendment in favor of a religious census it will be interesting to learn how they can reconcile with their primary principle of trusting the people a refusal to allow the people in Great Britain, as in Ireland, an opportunity of giving for themselves, for what it may be worth, in the census schedules, the information which the government in 1906 deemed necessary for Wales, and which the Royal Commission appointed to obtain it is not in a position to furnish." How can the Commission say what relation the Church accommodation bears to adherents if they do not know how many adherents there are to be accommodated?

The King and the Services.

With that practical spirit which has ever distinguished them, the King and Queen are devoting themselves to a closer acquaintance with the conditions of life in the Army and Navy. They have spent a very interesting week at Aldershot, not merely inspecting the troops upon parade, but visiting barrack-rooms, regimental institutions, sergeants' messes, and even "married quarters." Their obvious desire has been to acquire an exact knowledge of what "His majesty's Service" means to those who are engaged in it, and their forthcoming visit to Portsmouth will doubtless be marked by the same thoroughness and industry. King George is a sailor by profession, but he is also head of the Army in virtue of his office, and he feels it incumbent upon him not to be wholly dependent on second-hand information in the discharge of his responsibilities. These sincere proofs of his personal interest will be warmly appreciated throughout the forces, as they will be welcomed and approved by the feeling of the nation at large.

Bishop Creighton's Daughter as Deaconess.

In connection with the ceremony at Lambeth last Saturday of setting apart Miss Beatrice Creighton for the office of deaconess—it is not quite clear whether the word "ordination" may be used— it is interesting to recall that the new deaconess' father, the late Bishop of London, took a great interest in the work of St. Andrew's Deaconess Community, founded in 1861, to revive the primitive order of deaconesses. In Mrs. Creighton's Life of the Bishop, we are told that his relations with the institution were naturally close. The deaconesses dwell on his fatherly tenderness, and look back to the five visits which he paid their house as sacred memories. "To see him seated," writes one, "with our little sanctuary as a background, vested with cope and mitre, and hear him speak, suggested a vision of the apocalypse. It was a glory of spiritual and mental and physical richness that filled the heart with a sense of completeness seldom experienced in life as we know it. Who would have thought, though we knew it, that he had come in out of a round of almost incessant turmoil, and was just going into the midst of it again? When he appeared among us we were very apt to forget the Bishop, and think only of the Father whom we loved and feared not."

American.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Ministers on Vacation.

The Rev. Robert W. Forsyth, rector of St. Paul's church, Richmond, is spending his vacation at Clifton Springs, N. Y. During his absence the services at St. Paul's will be in charge of the Rev. Wm. E. Evans, rector of the Church of the Advent, Birmingham, Ala. Dr. Evans preached in St. Paul's on July 31.

Delegate to Edinburgh Conference.

The Rev. John J. Gravatt, Jr., General Secretary of the Church Mission Student's Association, has been abroad as Church representative to the Edinburgh Conference. He has also visited Oberammergau, and other places of interest. He will return to the United States early in August.

News Notes.

The Rev. Wm. Meade Clark, rector of St. James' church, Richmond, left on August 2, for Boston, Mass., where he will spend part of his vacation. He will also visit Lancaster county, Virginia, before his return to his parish. During his absence the services at his church will be in charge of the Rev. James E. Poindexter, of Ascension, Highland Park, Richmond.

The Rev. John J. Gravatt, D. D., rector of Holy Trinity church, Richmond, left on August 2, for Orkney Springs, where he will spend his vacation. The Rev. John London, rector of St. Paul's church, Louisburg, N. C., will have charge of the services at Holy Trinity church during August.

The Rev. James W. Morris, D. D., rector of Monumental church, Richmond, will spend his vacation in Georgia.

The Rev. Wm. J. Morton, rector of Christ church, Alexandria, will spend his vacation in Spottsylvania county. The services in his church while he is away, will be in charge of the Rev. James D. Gibson, rector of Christ Church, Wellsburg, W. Va.

The Rev. Dr. and Mrs. Micou, of the Virginia Theological Seminary, have been spending some time at Atlantic City.

The Rev. P. P. Phillips, rector of St. Paul's church, Alexandria, left on August 1, for the coast of Maine, where he will spend his vacation. During his absence the services at St. Paul's will be in charge of the Rev. Ivan M. Green, rector of St. Andrew's church, Clifton Forge.

The Rev. Berryman Green, D. D., of the Virginia Theological Seminary, has been spending his vacation at Atlantic City, N. J., and Tappahannock, Va.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Called to Suffolk—Mr. Buckner Called to Norfolk—Rev. Frank Lee on Vacation.

We learn that the Rev. H. F. Kloman, of St. Stephen's, Portland, of the Diocese of Maine, has been extended a call to become rector of St. Paul's church, Suffolk. Mr. Kloman is a most excellent man. Wherever he has labored he has been abundantly blessed. He is a good preacher and pastor. A man of fine executive ability and we doubt not but that he would do a most excellent work in Suffolk. We trust that he will see it his duty to accept.

The Rev .W. D. Buckner, rector of Trinity church, Pine Bluff, Diocese of Arkansas, has been extended a call by the vestry of St. Peter's church, Norfolk, to become their rector. Mr. Buckner has been in his present field for twelve years, and has done a most excellent work. He is very prominent in Diocesan affairs. We think St. Peter's should be congratulated on their choice.

The Rev. Frank Lee, of Christ church, Smithfield, Isle of Wight county, is away on his vacation. He will spend much in New York, and will fill the pulpit of the Church of the Redeemer, Astoria, while there.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Calls Accepted.

The Rev. E. U. Brun, of Wadena, Minn., Diocese of Duluth, has accepted a call to St. Luke's, Church Hill, to succeed the Rev. S. S. Hepburn, and will enter upon his duties in August. Mr. Hepburn has filled the place with satisfaction for years, but has been obliged to resign on account of ill health. He will retire to his home in Kent county and will do such clerical work from time to time, as he is able. For the present he will aid the present incumbent of St. Paul's and I. U. parishes, as he is filling the position until ordained.

The Rev. W. Fred Allen, of Tamagua, Pa., Diocese of Bethlehem, has accepted the rectorship of All Hollow's parish, and will enter upon his work in August. This parish has been vacant through the winter by the resignation of the Rev. Alex. M. Rich, who accepted a call to Hawkinsville, Ga.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Touring the State.

The Church wagon touring across the State reached Casper on the 11th, and a service was held at the ranch of Governor Brooks.

At one point visited on the way, the principal saloon keeper offered to do his best to arrange for a service if he could be informed in advance that such was desired. At Rock River a congregation of twenty-five assembled. In some places visited no services at all have been held for years.

Rev. C. C. Rollit, the secretary of the Sixth Department, visited Newcastle on the 11th, and afterwards went on to Cambria and Gillette.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

National Convention of St. Andrew's Brotherhood—Clergy on Vacation. Open Air Services—Bethlehem Chapel Construction Under Way—New Episcopal Residence for the Bishop of Washington—The Cathedral Foundation Grounds an Attractive and Instructive Place for Churchmen.

The National Convention of St. Andrew's Brotherhood will meet in Nashville, Tennessee, in September, and the greatest attraction, personally, who may be present, is the Rt. Rev. Arthur Foley Winnington-Ingram, D. D., the Bishop of London. The Bishop will attend the Canadian Church Congress, at Halifax, Nova Scotia, early in September, and our National Brotherhood officers will make the effort to induce him to come over to Nashville and impart some of his enthusiasm to it. So may it be, indeed!

The Rev. James W. Clark, rector of St. James' church, Northeast Washington, will spend his August vacation in Massachusetts.

The Rev. Robert Talbot, rector of St. Paul's church, Washington, and Mrs. Talbot, have gone to Beaverskel, New York.

The Rev. George F. Dudley, rector of St. Stephen's church, North Washington, chaplain of the District National Guard, and for ten days in camp with that body of soldiers, on the Gettysburg battle-field, has returned to his parish.

The Rev. G. Freeland Peter, first assistant minister of Epiphany church, Washington, was the preacher at the open-air service in Franklin Park, Washington, Sunday afternoon, July 31, and spoke to the largest gathering of the summer season. His theme was "The Christian Church in Relation to Business and Social Affairs," founded upon Daniel, 3:24. Music was furnished by the orchestra of the Y. M. C. Association. Mr. Peter will spend his vacation, the month of August, out of Washington.

Commencing with Monday, August 2, open-air Gospel meetings will be held for a week, once every night, Saturday excepted, in front of Central Union mission, Louisiana avenue, near Seventh street, N. W., to be conducted by Philip Sidersky, a Christian Jew, and superintendent of Emmanuel Mission to the Jews of Baltimore, Md. These services (the fourth season), will be conducted in the Yiddish, Hebrew and English languages. Yiddish is a tongue used by German and other Jews, being, according to Webster's Dictionary, (supplement), "a Middle German dialect developed under Hebrew and Slavic influences," and "is written in Hebrew characters." Mr. Sidersky uses stereopticon views as illustrations in his talks, which he gives in other large cities besides Washington, being a real evangelist at work.

The construction of the Bethlehem chapel, to be in the Crypt of the Washington National Cathedral, is under way, and it may not be long ere it will be finished for worship. This chapel, a memorial to Dr. Henry Yates Satterlee, Washington's first Bishop, and founder of the Cathedral, is the gift of the Diocese of Washington, mainly through its Churches, in offerings and subschiptions, and will cost about fifty thousand dollars.

The question of the erection of the new house for the Bishop of Washington, on the Cathedral Close, is also before the Board of Trustees and the architect, Vaughan, of Boston, the Cathedral architect. This new Episcopal residence is a donation of Mrs. Murray, of St. Margaret's church, Washington, and a memorial of her young daughter, who died a year ago, while a pupil at the Cathedral School for Girls.

Perhaps no one spot in our country holds more and more interesting and instructive attractions for the Churchman, than the ground of the Cathedral Foundation grounds, to-day. The little sanctuary, with its treasures from ancient Jerusalem and old England, and the tomb of Satterlee under the great altar from Solomon's quarry, the Baptistery, enclosing Partridge's wonderful creation in the great front, lined with rounded stones from the bottom of Jordan; the Peace Cross, raising its majestic proportions from the midst of the "living green" of the Close, the consecrated open altar of the famous Sunday afternoon services; the great stone and bronze sun-dial James' memorial; the great building, the gift of Mrs. Hearst, of California, that houses the flourishing National Cathedral School for Girls; the very handsome grey stone National Cathedral School for Boys, the gift of Mrs. Harriet Lane Johnston, the niece of President Buchanan, and the beautiful "Lady of the White House" during that president's incumbency; the rather quaint looking St. Alban's church, in which the schools and many others worship, and its unpretentious, yet very inviting looking rectory; the growing Bethlehem chapel; and, containing and surrounding all, the forty acres of lovely grounds, with their hundreds of great oaks, from which the eye feasts itself upon "Washington Beautiful" to the East and South! It is a spot to rouse one's mind, yet to quiet one's spirit, and from which shall go forth devoted men, to their fellowmen, laden with the Church's message of the Gospel of "peace on earth, good will to men!" W.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

New Church in Montegut.

An attractive chapel has just been finished in the town of Montegut, parish of Terrebonne. Montegut is the seat of the Lower Terrebonne Refining and Planting Co., whose sugar-grinding mill is one of the largest in the world. It lies on Bayou Terrebonne, 16 miles nearer the Gulf of Mexico than Houma, the county seat. A large part of the white population are Roman Catholics, but several Church families reside there.

The new building stands on the bank of Bayou Terrebonne, on the public road, and with its green walls and red roof, presents an attractive appearance. It has seating capacity for about 100. Within, the walls are finished in cypress, hard-oiled in the natural color, while the pews are finished with mahogany stain. The chancel floor extends along the whole east side, with a vestry-room partitioned off at one end, and a choir-space at the other. The altar is of cypress, hard-oiled.

The land is the gift of Mr. Allen A. Sanders, of Montegut. The building itself is remodelled from the old reading room of the lower Terrebonne Refinery, which was donated by the company for that purpose. Funds for removing the building across the bayou, remodelling and equipping the building were raised through the earnest efforts of Mrs. H. G. Bush, an energetic Churchwoman, residing in Montegut.

The first service was held in the new chapel on Sunday, July 24, conducted by Rev. G. L. Tucker, rector of St. Matthew's church, Houma. The new chapel is called St. John's, and will be operated for the present as a chapel of St. Matthew's, Houma. It is hoped that it may eventually develop into an independent and self-supporting congregation.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

St. George's Church is to Erect a New Chapel and Modern Tenement—Death of Mr. Parks—Movements of the Clergy.

St. George's church, in Stuyvesant Square, has purchased for $32,500, a brown stone, five-story house, immediately on its north, fronting the Square, and will tear it down. Upon the plot it will erect a morning chapel, plans for which will be adopted during August. The new chapel will cost $40,000, or may be a little more, and will be used for daily services, attendance at which is increasing. Upon the proposition made by the City and Suburban Homes Company, a stock corporation is forming to undertake the erection of a model tenement to cost $175,000. Parishioners of St. George's will have first opportunity to take stock, and also to rent apartments. The stock will pay good dividends, and the tenement will be located near to Stuyvesant Square, so as to make additional accommodations of the best kind for the parishioners. The parish will not, however, enter into the business. That will be wholly in the hands of the Homes Company, which is really a real estate and construction concern. The latter will furnish, it is expected, fully half of the capital needed.

St. George's parish, while suffering from the effects of removals in population, is in all respects save one larger than ever it was under Dr. Rainsford. That respect is the Sunday morning congregation during a part of the former rector's term of service. Before Dr. Rainsford left the morning congregation began to wane, chiefly because of the changes in population, with the moving in of Roman Catholics and the moving out of Protestants. In envelope and missionary offerings the income is larger than ever before, and the Sunday night congregations, under the preaching of the Rev. W. J. Scarlett, have reached the 600 mark, a greater general average and satisfactory condition than under any former regime.

A son of the Rev. Dr. J. Lewis Parks, married and only 32 years of age, died of consumption in the Adirondacks last week from Trinity chapel, to which he had gone from Calvary, because his wife belonged there. The interment was at Mt. Auburn, Boston.

The Rev. Morgan Ashley, late rector of St. Stephen's Church, in a suburb of Plainfield, N. J., will become assistant at All Angels' church, the Rev. Dr. S. Delancey Townsend, rector, from October 1.

The Rev. Cranston Brenton, professor of English language and literature at Trinity College, has charge of Grace Church during August. Last Wednesday he conducted the outdoor service in Huntington Close for the first time. An

awning has been provided, for it was found unbearably hot on the south side of the Church these July and August days.

The Rev. J. Stuart Holden, of London, concluded a serios of four Sunday addresses at St. Bartholomew's last Sunday. He is here as in former years to speak at Northfield Conferences, and takes the St. Bartholomew's services on Sunday mornings. While he sticks to the old Gospel story, and says almost nothing that is new or newly put, the church is crowded, on the closing Sunday chairs being brought in.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

News of the Diocese.

Rev. Austin Mann, the General Missionary to deaf mutes in the Diocese of Lexington, spent Sunday in Danville, Ky. Sunday morning Prayer was held and an address delivered at the Kentucky Institute. Over 200 of the pupils attended a service held in Trinity church. Rev. Mr. Mann delivered the baccalaureate sermon.

Missionary zeal is on the increase in the Diocese of Lexington. Although the announcement of the increased apportionment, made by the General Board, was not received until after the close of the Diocesan Council, the extra assessment of $300 was cheerfully accepted and hearty responses are coming in from the parishes and missions.

The Board of Directors of Margaret College have authorized Rev. Mr. Maxon, its new president, to canvass for funds outside the Diocese in an effort to raise the $18,000 indebtedness still due upon the purchase price, and to recoup the loss occasioned by the disastrous fire which occurred several years ago.

The announcement of the death of Rev. Chas. Fetter Monroe, N. C., brought sorrow to a large circle of friends in the Diocese of Lexington, where he served so faithfully and effectively for several years. To his widow, who made many friends during his residence in Mt. Sterling, Ky., and to all who mourn with her the whole Diocese and particularly Dr. Fetter's former parishioners in Mt. Sterling, extend their deepest sympathy.

Mr. Henry Kavanaugh Millward, of Lexington, and his bride, nee Miss Sarah Louise Burton, elder daughter of Bishop Burton, have returned to their home in Lexington after several weeks spent in New York and Boston.

Rev. Chas. E. Crusoe, minister-in-charge at St. John's mission, Corbin, his wife and baby, have returned home after a month's vacation spent in their old home, Dayton, Ohio.

The Very Rev. W. T. Capers, of Christ Cathedral, Lexington, Ky., Rev. James M. Magruder, rector of Trinity church, Covington, Ky., and Ven. Frank B. Wentworth, Archdeacon, have been elected by Council as delegates to the General Missionary Council, Sewanee Tenn.

The Mary K. Williams Home for Orphans, located at Frankfort, Ky., has received as a bequest from Miss Patsey Bibb, $4,198.85, and some religious pictures.

Mr. D. C. McBryde, candidate for Holy Orders and principal of the high school, Richmond, Ky., has resigned his charge as lay-reader at Christ church mission, Richmond, on account of impaired health.

Rev. Chas. Clingman, rector of St. Paul, Newport, Ky., preached the sermon on the occasion of the joint meeting of the Girl's Friendly Society of the Southern Dioceses July 24.

After holding morning and afternoon services at St. Paul's Cathedral, Cincinnati, on Sunday, July 24, the Rev. Mr. Mann proceeded to Newport, across the river. Deaf-mutes of Cincinnati and Covington came over. The service, held in St. Paul's church, had an attendance of twenty. A few attended the Cathedral services from the Kentucky side. Infant Baptism was administered at the afternoon service. The day was intensely hot, but that did not materially interfere with the atendance at all the services. The following Monday evening found the Rev. Mr. Mann at Calvary Deaf-Mute Mission, All Saints' church, Portsmouth, Diocese of Southern Ohio, with an attendance of fifteen "silent folk."

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Fortieth Annual Report of Philadelphia City Mission—Mr. Stansfield to be Organist at St. Paul, Overbrook—The Bishop's Fund—Personal Notes.

The fortieth annual report of the Philadelphia City Mission has just been issued, forming a neat pampnlet of 98 pages, abundantly illustrated, showing many of the phazes of the work it carries on. By its staff, it ministers in 130 institutions, to which 5,424 visits were made visiting in them, 78,857; 3,497 services were held; 536 celebrations of the Holy Communion; 355 baptisms; 342 burials; 54 confirmed; 17 marriages. Its visitors made 4,257 visits to poor families, aiding 2,263 of them. 3,000 Thanksgiving and Christmas dinners were given and 1,225 grocery orders. Through the sick diet department, 82,018 pints of milk and 535 dozens of eggs, 10,867 garments, 450 pairs of shoes, 807 half tons of coal, through the Fuel Savings Society, 3,952 tons of coal. By the Convalescent Department, 359 sick and convalescent women were cared for at the James C. Smith Home, at Oakbourne. In Consumptive Department 238 were under the care of the Home for Consumptives at Chestnut Hill, and 379 were aided in their own homes. Since this department was organized in 1887, 5,916 consumptives have been cared for.

The summer work includes the sending of children and women to the seashore and country. 7,207 were given temporary work and shelter, and 656 were given permanent positions. A great work has been done in the rescue of inebriates and drug fiends. The several reports of the superintendent, assistant superintendent and members of the staff, show how heartily each and all enter upon their arduous duties and some of the happy results which come from their labors.

Mr. William Stansfield, who was for thirteen years organist and choirmaster of St. James' church, has accepted a like position in the memorial Church of St. Paul, Overbrook. A quartet of well known singers and a chorus of twenty voices will render the music there. There will be monthly musical services of a very high order introduced.

The Rev. Wm. H. Cavanagh and wife are as usual, spending the summer in Europe.

The Rev. Llewellyn N. Caley is in the Pocono Mountains, spending his vacation.

An oak and brass hymn board has been presented to St. John's church, Norristown, by H. K. Regar, as a thank offering for his eldest son reaching the age of twenty-one.

During the past year, including a small balance from the previous year, Bishop Whitaker had in his Bishop's Fund $1,336.50, which he received from thirty-nine congregations and individuals. The larger part was paid to Divinity students for services as lay readers in congregations needing such service, but unable to pay for it. Other sums have been for a variety of needs, most of which were occasioned by sickness or death.

The Rev. Edward H. Earle has resigned the rectorship of the Church of St. John the Evangelist, having rendered his last service on Sunday, June 26.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

What the Clergy Are Doing.

The Rev. John R. Matthews, who is so well known throughout the Church as an Evangelist and Missioner of great influence, has accepted special work in East Carolina for the first half of the year 1911, to hold missions at various points throughout the Diocese. These points will be selected by the Bishop upon nomination of the three deans, who are the clerical members of the Executive Missionary Committee. The coming of Mr. Matthews is anticipated with no little pleasure.

The Rev. Wm. E. Cox, of St. John's, Wilmington, is to shepherd the summer flock during August at Blowing Rock in the District of Asheville. Mr. Cox is one of the clergy who never loses any time. Although one of the busiest of men, he can "take time" to help another.

The Rev. Harris Mallinckrodt, of St. Peter's, Charlotte, Diocese of North Carolina, has been spending awhile at Morehead, enjoying the sea breeze and incidentally fishing and sailing, for which this popular East Carolina seaside place is noted.

Of the 24 active white clergymen in the Diocese, 10 are from the Virginia Seminary. From reports, East Carolina hopes to have more shortly.

The Rev. B. F. Huske, rector-elect of Christ church, New Bern, is to take the services at St. George's, Newburgh, N. Y., during the month of August. Mr. Huske goes to New Bern October 1.

The Rev. Charles G. Clark, rector of the Church of the Good Shepherd, Shelton, Conn., and Mrs. Clark, will spend the month of August at The Hamilton, Chebeague Island, Me. During the absence of the rector, the Rev. B. F. Root, of Immanuel church, Ansonia, Conn., will have charge of the parish in Shelton.

Personal and News Notes.

The Rev. E. S. Dunlop leaves with his family in August for Highland Lake, Conn.

The Rev. George F. Dudley will spend the month of August in Twilight, Park, N. Y.

The address of the Rev. J. F. Burks has been changed from Oliver, Va., to Brandy Station, Va.

The Rev. W. P. Williams, of Oskaloose, Ia., will spend his holiday on the New England coast, chiefly in Boston.

The Rev. and Mrs. George W. Hinkle, of Waterloo, Ia., sailed at the end of June for Europe, to spend two months on a vacation trip.

The Rev. John S. Bunting, rector Christ church, Macon, Ga., is spending the month of August at Sewanee, Tenn., accompanied by his family.

Rev. Dr. W. H. Meade will serve St. John's church, Baltimore, during August. His address will be Towson, Md., care Rev. W. H. H. Powers.

The Bishop of Asheville is a convalescent in the Biltmore Hospital, after an operation, made necessary by some overstraining in his mountain work.

The Rev. and Mrs. John C. Sage and daughter, of Dubuque, Ia., are at their summer home on St. Joseph's Island, Canada, neighbors of Bishop Williams, of Nebraska.

The Rev. Dr. W. S. Rainsford, formerly rector of St. George's, New York, preached in Plymouth Congregational church, Brooklyn, as a summer supply, on July 24.

The Rev. Glenn Tilley Morse, of Boston, is rapidly recovering from an operation for appendicitis, which was performed July 19. He is at a private hospital, 38 Newbury street, Boston.

Archdeacon Wm. B. Allen, M. A., rector of St. Katharine's church, Pensacola, Fla.; Mrs. Allen and Master William, sailed for Europe on July 30, on the Baltic, for a 2 month's vacation.

The Rev. George Craig Stewart, rector of St. Luke's church, Evanston (diocese of Chicago), will spend the month of August in the Woods of northern Wisconsin and at Muskoka Lakes, Canada.

The Rev. W. A. S. Wright, vicar of St. Philip's chapel in St. Paul's parish, Prince George county, is planning special services for the last Sunday in July. He is trying to raise funds for the renovation of the interior of the chapel.

The University of South Carolina will include in its course during the next term a series of lectures on Sunday School work, given by Professors Wardlaw, Baker, Hand and Tate. They will be free to all Sunday School teachers in and near Columbia, S. C.

The following have been appointed delegates to the General Convention by the European Churches: The Rev. John F. Butterworth, D. D., 5 Reichsplatz, Dresden, Germany; and Mr. Charles C. Height, "The Birches," Garrison-on-Hudson, N. Y. The alternates are: The Rev. Walter Lowrie, 58 Via Napoli, Rome, Italy; and Mr. Jay O. Moss, 16 Wayne street, Sandusky, O.

Bishop C. S. Olmsted preached the baccalaureate sermon to the graduating class of the State Normal School at Greeley, Col., on July 5. He also gave the oration at the Commencement exercises of the University of Denver in Trinity church, June 8.

Rev. Norman F. Marshall, of Colorado, is supplying the pulpit of St. Matthew's cathedral, Dallas, Texas, during the month of August. On request Mr. Marshall repeated a sermon on "The Christ of History," before the Tabernacle Men's Meeting in Colorado. The impression made was so favorable that many persons desired to have it printed for circulation.

An order has been given by a gentleman deeply interested in Church work to the McShane Bell Foundry Company for a beautiful memorial chime of ten bells, to be erected in St. John's church, Waverly, Baltimore, Md., Rev. William Dallam Morgan, rector. It is understood that the chime will be installed and ready for playing the first time on All Saints' Day.

St. John's church, College Park, Ga., is extending its usefulness by enlarging the church and building a kindergarten and assembly hall and swimming pool. Mrs. Larrabee of New York will open the kindergarten in August. St. John's, although but a small mission structure, is planning a far-reaching work in this college suburb of Atlanta, with its great outlying factory districts, where this mission work is being done under the direction of the zealous vicar, the Rev. C. K. Weller, who started the work and has secured the funds for its extension.

The Junior Local Assembly of the Brotherhood of St. Andrew of Baltimore and vacinity held its midsummer meeting at Grace Church, Elkridge, Howard county, on Saturday, July 16. The afternoon was devoted to various sports, and after a rural supper on the church grounds, served by the "Willing Workers," a porachial society, service was held in the parish house conducted by the Rev. W. Page Dame, which was followed by an address of welcome by the Rev. R. A. Castleman, rector of Grace church, and the Rev. Dr. T. C. Foote, rector of St. David's church, Roland Park, Baltimore county, made an instructive address on the subject of "The Lad," Mr. John G. Murray, Jr., president of the Assembly, spoke on the subject, "Truly Rural." The Rev. Christopher F. Sparling, vicar of the Chapel of the Advent, Baltimore, was unanimously elected chaplain of the Assembly. This was one of the pleasantest and most profitable meetings that the Junior Assembly has ever held

Death and Christians.

In the catacombs at Rome, the contrast between the inscriptions of Christians and those of unbelievers in other burying-places is most striking. The heathen epitaphs rarely express a belief in immortality, but often describe death as an eternal sleep, the grave as a final home, and are pervaded by a tone of great sadness. The catacomb inscriptions abound in hope. Again and again we find—"in peace," "Live forever," "He rests well," "Weep not, my child, death is not eternal," "Alexander is not dead, but lives above the stars, and his body rests in the tomb."

Worship is no worship which does not lead to action.—Symonds.

Living for Christ.

It is far more difficult to live for Christ than to "die" for Him. Some of us, too, need to learn the same lesson. Protestations of willingness to "die" for a loved person or cause are common enough. A young man has been heard to say: "My Mother! She is the best and dearest woman in the whole world. Let anyone dare speak a word against her: My Mother, I would die for her." Would he? But the dear old woman does not want her boy to die for her. She only asks him to come home earlier at night, to go with her to church and sit by her side!—to show her some slight attention. Such simple acts display love for a mother much more sincerely than any amount of cheap heroics. And, too, the Lord Jesus does not ask His disciples, except in rare instances, to die for Him. He asks them to live for Him, day by day in patient, uncomplaining, self-denying service for others; service which if done to the lowliest "in His name," He will accept as done to Himself. Only service must be the expression of love. Doing good is not the whole of duty, nor is it the most difficult. What we are tells upon others far more effectually than what we say or what we do. Love, which does not lead to service is always sentimental, artificial. Feeling must be translated into action. But service which does not spring from love is like to be perfunctory, mechanical, lifeless.

The blessed Jesus wants our love. He stoops to ask it: to each He puts the question:— Lovest Thou Me?" What is our response?—Holy Cross Magazine.

The Secular Spirit.

The church spirit of the age is an unfortunate one. It inquires too straitly into the world spirit, not to correct it, not even to counteract it; but to adapt itself to it. It strives to be all things unto all men in a compromising sense. There is, in consequence, a sad admixture of principles and policies; the one is sacrificed that the other may be effective. The world spirit in the church is alarmingly on the increase; and unless the church calls a halt and sets its face steadfastly against it, it will control the church, with demon power, in all its activities.

The sphere of Word and Sacrament have become quite second-place in many churches. The pulpit is given to platform themes with a moral tone that deceives the people. The spirit of the age demands it; the dear public will not dance unless you pipe what pleases it. And so the church adopts the common world ways to suit the world's taste. To enter the Father's house with prayer and praise, to receive the Gospel message into a good and honest heart, to gather around the altar and be strengthened by the Sacrament of the body and blood of Christ; these things no longer appeal to the vast majority of church people. The many go to church as they go to the play-house—for pleasure and pastime that appeal to the natural heart without doing violence to the Christian conscience.

The sanctity of God's house finds no response in modern thought. A place for worship and naught else—who thinks of it? The desecration of the Temple had reached its height in the time of Christ. It was devoted to utilitarian purposes. But He would not endure it. And so, He not only cast out those who bought and sold: He would not suffer that any man should carry any vessel through the Temple. In this utilitarian age, the Church is not only given to all kinds of traffic by which to increase her resources; but even the sacred hour of worship is polluted by the vessels that are carried before the

altar and placed on exhibition there. The announcements that are read and urged, from Sunday to Sunday, are enough to counteract the religious effect of sermon and service. It is strange that congregations of churchly instincts will tolerate it. The entire week is given to secularities; one hour of Sunday morning and Sunday evening is set aside for the worship of the Triune God; and right in the midst of it is injected, in the vast majority of our churches, a series of week-day engagements that cut the very spirit and life out of the service. At most, three hours of the entire week is given to public worship; and these are commonly secularized by a sandwich of announcements that have nothing in common with its spirit and purpose. It seems all but impossible that in this age of paper and print the sacred hour of worship should be defiled by notices of week-day interests.

There must be a corrective. The pastors alone cannot effect the reform: their church councils must second their efforts. If once it becomes a matter of conscience that the church is God's house, consecrated to God's service, and that nothing but worship shall have any place there; then only announcements of worship will be made, and no special notice of outside engagements, however worthy the cause, shall be given from the place which is consecrated wholly to Word and Sacrament.

Witnessing for Jesus.

There comes to mind a dear railroad friend, a conductor on a freight train. Not a man of learning as the world counts learning. But he knew God. There came to him a time when the battle was on over the consecration of his life to God. Coming from his train one night long after midnight he fought out this battle in the woods on a hill back of his home town. There in the darkness he gave his life to God. From that time the river of life flowed with increasing power and abundance from the railroad man's innermost being. One day he was taking his train to a distant city. In the train was a stock-car containing a valuable race horse, on its way to the city races. In charge of the horse was a special care-taker.

By and by the train was side-tracked and held in waiting. As the wait grew more tedious, this man grew very angry. He began to stride up and down the track, fiercely cursing and blaspheming. The Christian conductor bore it as long as he could. Then walking up to the godless blasphemer, he put his hand upon the latter's shoulder and said, gently, "My friend, I wish you would cease taking that Name in vain. It is the most precious Name in the world to me, and it grieves me to hear it blasphemed." As he talked on in this strain of the Man who had died for him, to redeem him from death and sin a great change came over the blasphemer. He ceased cursing. Evidently he was profoundly moved by the words of the Christian railroad man.

Presently he turned to him and said —"Conductor, I have a goodly sum of money on my person. I had made all my plans to spend it when I reached the city. I was going to pass the night in sin and debauchery. But your words have touched me. I have changed my mind. As soon as I reach that city and have put away my horse, I shall turn straight home to my wife and children. And by the grace of God I shall hereafter be a different man."

Out from the innermost being of our railroad friend the river of life was flowing, touching and quickening another life as it flowed. And Why? Because he yielded to it, and was willing to let it have its way of service. Is there anything to hinder the same in us? Nothing—if we but offer it the same yieldingness, the same willingness for humble, every-day, unselfish service.—James H. McConkey in Christian Observer.

Getting Away from Past Sins.

We all of us know enough about past sin, through the sin-crops that we save sown, to occupy us for the rest of our lives with fears and forebodings of tragic harvests if we should let ourselves give way to this sort of reminiscence and worry.

While it is true that whatsoever we sow, we reap, we must remember that if we sow, through personal acceptance of the Saviour and absolute faith in him, the seeds of eternal life and victory over sin, we shall reap that life and that victory; and we do not need to wait until the next world for the beginning of the harvest, either. The harvest of life is mightier than the harvest of death; it literally does away with it. We do, indeed, bear in our lives the scars and nail-holes of many past sins, nevertheless the fruitage, the joys, the victories, that God can and will send us, no matter how sin-scarred we may be, if we now place absolutely and unconditionally at his disposal all that is left of us—sin-scars, nail-holes, weakened powers and all—are so unspeakably rich that we cannot afford to let the burden of dark, dead memories remain for an instant against the shining joys of the present, living realities of God's achievements for us and in us and with us. And we must remember this: every sin that is past and committed to the forgiveness and blotting out of the Saviour, yet that is remembered by us in brooding and worry, is a sin doubled. It is fresh sin to remember our sins in discouragement when God has forgiven and forgotten them. God forgets, and he wants us to forget. Whatever scars may remain are allowed to remain simply that our love and gratitude may be the deeper to the God and Saviour who has done away with the sin that caused the scars. We need to remember our failures in sin just enough to praise God for his wonderful goodness to us in the forgiving love of Christ, and enough also to retain a mortal fear of all sin, and to realize that we ourselves are impotent against sin except as Christ continues to save us from it. Any further memory of our past sin is disloyalty, ingratitude, a crippling of our powers for present service, and an invitation to sin to re-enter our lives. But Christ is equal even to the miracle of empowering us to conquer this sin of distrustfully remembering our sins.

—S. S. Times.

Abiding in Jesus is not a work that needs each moment the mind to be engaged, or the affections to be directly and actively occupied with it. It is an entrusting of one's self to the keeping of will abide near us, and with its holy presence watch over us and ward off the evil, even when we have to be most intently occupied with other things. And so the heart has rest and peace and joy in the consciousness of being kept when it cannot keep ititself.—Andrew Murray.

The Old Negro Mammy.

The suggestion comes from Galveston, Texas, to erect a monument to the old Southern Mammy. The thought has met with the approval of the North as well as the South. The "New York Sun," which would like to see the whole nation take part in it, in speaking of this suggestion pays the following tribute to the old colored mammy of the South:

"Storied urns and sacred edifices have been placed in all parts of our land, dedicated to memories good, bad and indifferent, and to achievements noble, beneficent or otherwise. We see heroes, some of them too cheap to quote, careering on stationary but foaming horses, and mark the attitudes of sculptured patriots and statesmen, most of whom are planted in our private pantheons and immortalized in grateful memory, but we encounter also the effigies of mud-stained publicists and futile warriors and questionable benefactors. Nothing more nor less could be expected. We let it go at that.

"All of us, however, can unite upon the old black mammy, the millions who have enjoyed her kindly ministrations, and the other and more numerous millions who have only heard of them.

"To Southerners, whether we refer to those still living South, or to the countless thousands who are now distributed all over the North, the East and the West, hers is a name to conjure with. White-aproned, turbaned, always devoted and alert, she nursed a strenuous and proud race through the ailments and vicissitudes of childhood. They went to sleep to her cradle tales and chants. They lolled upon her humble, patient breast. She comforted them in their hours of infantile affliction. The Civil War, with its dread epilogue of terror, touched old mammy not at all. She was unconsciously sworn to the family. She performed her simple but incalculable duty. Few members of her class survive, the race is surely dying; but if ever there were heroes and martyrs who deserved immortal celebration, the old negro mammy is among them, and not far from the head of all the list."

Fidelity.

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the only holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punshon.

Family Department.

What Is Pain For.

God might have kept us without pain!
And God is Love.
There must be better things than ease
For us to prove;
The furrowed brow, the patient heart
The pale, sad face,
The soul that bears what He has sent
Are signs of grace.

Pain takes us to His feet, which else
We might forget;
We cry to Him for help, and He
Ne'er failed us yet.
Much that pain brings is molten gold
And richest gain;
More than we else could know is taught
In schools of pain.

Dear heart that suffers, by this way
Life's crowns are won;
And is it hard sometimes to say,
'Thy will be done?'
But He permits the pain, and He
Sends strength to bear.
Try to keep still for His dear sake
Who answers prayer.

Pain is a passing thing, and life
Is swift to go.
God keeps a land so glad that there
You will not know
The meaning of a pain, and there
Is no regret;
He will remove the curtain soon,
And you forget!

—Marianne Farningham.

This One Thing.

There is a great deal of waste in all lines of living, because men scatter their energies over too wide a field. Instead of doing one thing well, they do a dozen things poorly.

"One thing I do," said St. Paul. There is incalculable power in such concentration. No man is great enough to do everything. "To each one his work," is the divine law. There is some one thing which each one can do better than anything else, and that is God's plan for that man's life. The reason many men fail in life is because they go from calling to calling, not staying at anything long enough to master it. The secret of success, on the other hand, is in choosing one's calling wisely and then giving one's whole energy to it, persistently, unweariedly. He who does this may fail again and again, but he is never discouraged and at last succeeds.

Blest is the man of high ideals,
Who fails to-day, to-morrow, and for days to come,
But never lowers his standards, nor surrenders to defeat,
Till hand and foot, till eye and ear,
Till vocal chord and tongue,
Till mind and heart are disciplined,
And all abilities of body and of soul
Are marshalled by the will
And move onward to the drumbeat of perfection.

Our Lord's own life is the best illustration we can find of this concentration of all the energies in one purpose. Christ came down to do the Father's will. "I do always those things that please him," was his life motto. "My meat is to do the will of him that sent men and to finish his work." He knew what that must mean to him. The shadow of the cross fell athwart his path in the quietest days. He knew where the path was leading; but he never once turned aside. His purpose never weakened.

The "one thing" of every Christian life should be Christ's "one thing"—the will of God. This makes living very simple. We will have no question ever as to what we ought to do—it will all be plain for us what God wills. This will cover not only the spiritual part of our life, but also what we call the secular part. Paul was running his race just as truly and earnestly when he was making tents as when he was preaching. Jesus spent many years in the carpenter's shop, but he was doing his Father's will then as earnestly and as beautifully as when he was leaving the paschal supper for the Mount of Olives with a hymn of praise on his lips.

This motto would lead us to put all our skill and strength into everything we do. If you send only a line to a friend, make that line sublime. Gather all the forces of your heart into every kindness you show. Do nothing negligently. An old painter of Siena, after standing a long time in silent meditation before his canvas, with hands crossed meekly on his breast, and head bent reverently, turned away and said, "May God forgive me that I did not do it better." Some of us will stand one day before our finished lifework and say with painful regret and bitter sorrow, "May God forgive me that I did not do it better."—J. R. Miller.

God's People.

God has special ownership in some people. "The Lord's portion is his people; Jacob is the lot of his inheritance." Put side by side with this those other words of the Old Testament, "All souls are mine," or the utterance of the one hundredth Psalm rightly translated: "It is he that hath made us, and to him we belong." There is a right of absolute and utter ownership and possession inherent in the very relation of Creator and creature, so that the being made is wholly and altogether at the disposal and is the property of him that makes him.

But is that enough for God's heart? Is that worth calling ownership at all? An arbitrary tyrant in an unconstitutional kingdom or a slave owner may have the most absolute right of property over his subject or his slave; may have the right of entire disposal of all his industry, of the profit of all his labor; may be able to do anything he likes with him; may have the power of life and death. But such ownership is only the husk and case of a man; the man himself may be free, and may smile at the claim of possession. "They may (own) the body, and after that have no more that they can do." That kind of authority and ownership, absolute and utter, to the point of death, may satisfy a tyrant or a slave driver; it does not satisfy the loving heart of God. It is not real possession at all. In what sense did Nero own Paul when he shut him up in prison and cut off his head? Does the slave owner own the man whom he whips within an inch of his life, and who dare not do anything without his permission? Does God, in any sense that corresponds with the longing of infinite love, own the men who reluctantly obey him and are simply, as it were, tools in his hands? He covets and longs for a deeper relationship and tender ties.

The one thing whereby God reckons that he possesses a man at all is when his love falls upon that man's heart and soaks into it, and when there springs up in the heart a corresponding emotion and affection. The men who welcome the divine love that goes through the whole world seeking such to worship it and to trust it and to become its own, and who therefore lovingly yield to the loving divine will and take it for their law—these are the men whom he regards as his "portion" and "the lot of his interitance." So that "God is mine" and "I am God's" are two ends of one truth. "I possess him" and "I am possessed by him" are but the statement of one fact expressed from two points of view. In the one case you look upon it from above. In the other case you look upon it from beneath. All the sweet commerce of mutual surrender and possession which makes the joy of our hearts in friendship and in domestic life we have the right to lift up into this loftier region and find it in the last teaching of what makes the special bond of mutual possession between God and man.—Dr. Alexander Maclaren.

St. John's Gospel, Chapter VI.

One of the results of independence of thought and conception is that men set up for themselves theological systems usually more or less inadequate because incomplete and one-sided. The inadequacy is all the more pronounced when we consider that very concrete systems of theology are formulated by unlearned persons. The duty of Holy Church in this respect is to foster the love of God that prompts men to systematize their knowledge of God, to guide meditation, and to correct that which is incomplete and inadequate. Jesus is a great deal more to us than ensample and teacher. He is the Way and "no man cometh unto the Father" but by Him. He is the truth, and He has revealed truth to us that we might study Him as the Truth when we cannot hearken to Him as Teacher. But in addition to all this, Jesus Christ is the Life. And He came into the world to give life. "I came that they may have life, and may have it abundantly" (St. John x. 10). Consider how this object motives all His life. He teaches, and His sayings are words of life. The Truth makes His disciples free. And freedom is necessarily coincident with life. He raises the dead, He heals the sick. What are these acts but the restoration of life to men? And then He nourishes life with the Bread of Life. The pilgrims are hungry. He makes them sit down. He feeds them. And when nourished they perceive the greatness of the miracle—and immediately they reach a conclusion: "This is of a truth that Prophet that should come into the world." What noble discernment! Surely this is faith! To connect prophecy, teaching, with life, and the nourishment of life! Have we that discernment?

The value of any teaching lies in the life opened to our view or nourished by the teaching. Only in so far as we grasp the teaching of Jesus Christ can we hope to live in Him. And in Him we must look for the renewal of life. "The renewal of life which proceeded from Him was supplied through the medium of the earth's own produce and conveyed through the medium of men in whom dwelt no independent power." What a truthful description and explanation of the Blessed Sacrament Hort has given us in these words! Let us seek at all times to obtain an adequate conception of the Lord Jesus. Through Him we have access to the Father. In Him we learn the Truth and so obtain life eternal. And in the Sacrament of the Altar He has left us a means whereby we may obtain refreshment and renewal of life. Meditate upon the teaching of Jesus, for His words are life.—Canadian Churchman.

Dead, Buried, Risen.

O'er all the world a fearsome darkness rolled;
The sun grew black, and blood-red was the moon;
Earth shook; graves yawned—and forth the dead, resouled,
Stalked wondering through the city streets and soon,
By hands unseen profaned, the Temple veil
Was torn its length, like a storm-riven sail.

Then—silence. For a space no sound was heard
In earth or sky; all nature smitten seemed
With dumbness; and the dormant air, unstirred
By breath of wind, lay still as if it dreamed.
What portents these? What means yon shrouded skies,
The moaning earth, the hush of nature's cries?
On a rude cross a sinless Sufferer hangs—
Dear Lamb of God, earth's Maker and her King!—
Bearing upon his soul sin's utmost pangs
That he from its dread penalty might bring
Ransom to guilty man, and full release
From endless woe to God's eternal peace.

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In a new tomb his mangled form they laid,
Weeping and fearful; hope, with him, was dead;
And the disciples stricken and afraid,
Hid with their grief, as slow the Sabbath sped.
Strange they should forget!—But we forget!
And mourn our dead with comfortless regret.

* * * * * * * * * *

The Sabbath sped, and a new Dawn awoke—
A day of gladness, without cloud or night.
For when, from the sealed Tomb, to Life and Light,
Came forth the Risen Lord, behold he broke
Forevermore the terror of the grave,
And to the sons of Light sweet peace and freedom gave.

—Dr. T. O. Conant, in The Examiner.

The Christian's Rewards Here.

Perhaps the sweetest of earthly feelings is that of peace. No rebellion, no fierce longing for the unattainable, no clashing of one's own will against that of another quiet, tranquility, peace. The meek, we are told, shall have "abundance of peace," as the very crown of their great reward. And peace is always at the command of the follower of Christ.

Suppose that you possess a valuable property. You entrust it to one in whom you have absolute confidence. You have tried him again and again and he has never failed.

Around you may be panic and distress. Banks may be suspending payment. Commercial houses may be closing. What do you care? You are sorry for those who are losing, but you have no worry for yourself. You know that your all has been deposited in a perfectly safe place.

Such faith is seldom justified among men. Humanity at best is an imperfect thing. But we have one to whom we may entrust something far more precious than our silver and gold—ourselves, the essence of our souls. Knowing him in whom we have believed, we feel no fear of what man can do unto us. We may know perfect peace, if we are stayed on him.

Thus the most beautiful of gifts is the Christian's reward.

The most necessary of helps to learn to write is a copy. By following the copy, you may become an expert penman.

The most necessary thing for the right shaping of life is an ideal. This the Christian has in his great Leader.

Life is a struggle, a bitter war with Satan. In order to wage it successfully we must have armor. The Christian has the armor. He may gird his loins with truth; put on the breastplate of righteousness; have his feet shod with the preparation of the gospel of peace; take the shield of faith, the helmet of salvation and the sword of the Spirit, and no evil can possibly touch him.

The idol of all right modern socialism—all lofty philanthropy—is work. Give all men useful and congenial work to do—inspire in the hearts of men the love of work—and the greatest obstacle to the coming of the millennium has been removed.

The Christian has his work cut out for him, and if he is a true Christian he is eager to do it.

Faith, hope and love, the great trinity—these are the Christian's.

Faith—the substance of things hoped for, the evidence of things unseen. By faith, we climb the steeps of being and bring the Lord Christ down to our human needs. By it we commit our way unto the Lord, rest in him and wait patiently for him. It is the hand by which we reach to God.

And Hope, that anchor of the soul, sure and steadfast—how could we smile without it? The hope that we may retrieve the shattered fortune; that we may reclaim the wandering child; that we may some time meet those whom we have "loved and lost awhile," supports us through the sternest trials.

But the Love, that is truly the greatest thing in the world, is pre-eminently the Christian's. As God's son, he looks up to his Creator with filial affection. Toward his brethren he yearns with all the poignant desire of true fraternity. And as love begets love, so shall he receive in kind his reward, good measure, pressed down and running over.

Peace, a high ideal, armor for the great fight of life, a work to do and the will to do it, and a heart filled with faith, hope and charity—what more can a Christian desire?

Money cannot buy these great gifts; the Christian has them for the asking. —Christian Herald.

In the Divine Presence.

There is a book called The Practice of the Presence of God. "If you believe that God is always with you," says Dr. J. R. Miller, "practise it. Act as if you realized it. You could not do a mean thing, nor think an unholy thought, if you saw Christ beside you. You know that he is beside you. Practise his presence. You will find wondrous power in this practice. That is what religion is."

It is probable that none of us appreciate what a dim and shadowy realization most of us have of the existence of God; much more of his actual presence beside us.

It was said of a saintly brother in a certain church: "When he prays, I know he sees God."

It may be given to each of us to have a similar realization of God's immanence—that he is, and is the rewarder of them that diligently seek him.

There is a beautiful modern theory which tells us that the Christ in every man is shown in his good acts. If we have a kind and loving impulse, it is the Christ in us which gives it. If we thirst after righteousness; if we long and labor to correct the wrong; if we bear patiently persecution for principle; these indicate that Christ is present within us.

In one of the dark hours of ancient Scotland, the leader brought forth a golden urn, containing the embalmed heart of Robert the Bruce. The sight gave fresh courage to the discouraged army, and they went forth to conquest.

But we follow no dead leader. We are cheered by no past and gone hero. Our Christ walks beside us. His message is not only open before us in the pages of the Bible, but if we will only listen we may hear him speaking to our hearts. For he is very near unto every one of us.

Perhaps no man of our own time, gone from us only a little more than a decade, has seemed to possess more of the Christ in his heart than our beloved Phillips Brooks.

His doctrine, says one of his biographers, was: "Take God to be your Father, and Jesus Christ to be your Brother, and the Holy Spirit to be your Faithful Friend."

Thus, in every relation of life, he enjoined upon his hearers the practice of the presence of God.

There is no more steadying and uplifting conviction than that we are constantly in the sight of God, that our hand is in his, that he is closer than a brother and, as the poet has said, "nearer than hands and feet."

It was this vision of Immanuel, Christ with us, which nerved the martyr Stephen in his supreme trial, until, under the pain and indignity of his martyrdom, his face shone like the face of an angel.

Paul was imprisoned, whipped, stoned; "but," says Dr. Jefferson, "he never winces nor falters, but sings wherever he goes."

It was because God said to his soul, as he does to ours, "My presence shall go with thee, and I will give thee rest." —Christian Herald.

Loving Service.

Protestations of willingness to "die" for a loved person or cause are common enough. A young man has been heard to say: "My mother! She is the best and dearest woman in the whole world. Let anyone dare speak a word against her: My mother. Iwould die for her!"

Would he?

But the dear old woman does not want her boy to die for her. She only asks him to come home earlier at night, to go with her to church, and sit by her side!—to show her some slight attention. Such simple acts display love for a mother much more sincerely than any amount of cheap heroics.

And, too, the Lord Jesus does not ask His disciples, except in rare instances, to die for Him. He asks them to live for Him, day by day in patient, uncomplaining, self-denying service for others: service which if done to the lowliest "in His name," He will accept as done to Himself. Only, service must be the expression of love.

Doing good is not the whole of duty, nor is it the most difficult. What we are tells upon others far more effectually than what we say, or what we do.

Love, which does not lead to service is always sentimental, artificial. Feeling must be translated into action. But service which does not spring from love is likely to be perfunctory, mechanical, lifeless.

The blessed Jesus wants our love. He stoops to ask it: to each He puts the question:—"Lovest Thou Me?" What is our Response?—Holy Cross Magazine.

"It Is Not Far."

It is not far; just up that smiling glade
And through that shady wood with shadows flecked,
Along that stream that disappears in shade,
And by a garden path with flowers decked;
Then up a hill, it is a steep ascent
But then it is the way our Leader went.

It is not far; some through the glade will press
To gain the wood; then haste impatient
To track the river through the wilderness
All eagerly, until the flowers are won.
It is the hill that daunts; there many roam
And wander from the pathway that leads Home.

* * * * * * * * * * *

It is not far! I, panting far below
In the first toilsome steepness of the way,
Lift up my voice, dear Saints, to tell you so,
And press to overtake you day by day.
Oh, tell me, you upon the nearest height,
Are the fair gates of Paradise in sight?

It is not far! And yet my spirit faints
So great the distance betwixt you and me;
Say, was it utter weariness, dear Saints?
Or it it that I climb less patiently?
Oh, wonderful, to know that you have come
So near the end, and are in sight of Home.

The sun is beating on my bended head,
The scorched grass is anguish to my feet;
There is a breeze up higher, yet I dread
Lest I should stumble in the dust and heat.
Speak to me from the cloudenveloped height
And tell me,—are the gates of Home in sight?

—By the Author of The Sanctus Bell.

For the Southern Churchman.

The Grace of Stillness.

Above all ages that have gone before us, ours is wonderful for life, enterprise, activity, daring, concentration, nervous energy, and restlessness. So we are familiar with nervous exhaustion and breakdowns. We are yet to learn, at heavy cost, the wisdom that doth guide valor to act in safety. Lord Bacon quotes a wise saying: "Wait a bit; that you may make an end the sooner."

There is merit in stillness. The curative power of nature shows itself to those who know how to wait. The untimely and ambitious word or act may spoil things.

It is said of the Almighty that He is strong and patient. His order is: Be still and know that I am God. I will be exalted in the earth. The Most High rules in the kingdom of men. These are familiar teachings of Holy Scripture. We do well to bear in mind what the Prophet says to Israel: Their strength is to sit still.

All through the Bible patience, gentleness and stillness are commended. But we are in the midst of many and great dangers; and our waiting must be on the Lord, with loins girded and lights burning. And if we are to stand it must be, having put on the whole armor of God; with the girdle of truth, the breast-plate of righteousness, the shield of faith, and the sword of the Spirit, which is the Word of God. And while we wait we must be marking time.

Stillness is a divine grace; a gift of God; a blessing of the Spirit—live thoughtful, intelligent, loving, gentle. But there are many considerations that help us to be still. One is, that our anxiety to be doing something may not be altogether pious or humble. We do not like to see people getting ahead of us. The achievements and distinction of others make us to feel painfully small and insignificant and useless; and we desire to give the Almighty the benefit of our valuable service in setting the world to rights. And sometimes in our restlessness we even suggest "the bull in the china shop;" and the possibility that our room might be better than our company. The "heart for any fate" may not have thought of the possibility of doing more harm than good.

Our age is not only enterprising and restless, but on fire with an all-pervading passion for publicity and distinction. And the best treatment of our case is a cultivation of intelligent, wide-awake, God-fearing stillness; a delight in meditating in the Law of the Lord, and patiently waiting upon Him. Piety is best cultivated in the stillness of home and the private chamber. W.

A Feast of Snails.

There stand on the Dart, apart from all roads, in the wilds of Dartmoor, the ruins of a cottage with rowan or mountain-ash growing about them in autumn like trees of coral. The buildings were occupied last century by two old ladies of retiring and eccentric habits, who were hardly ever known to buy any butcher's meat, yet always looked plump and well fed. About their doors were vast accumulations of snail-shells, and it was reported that they lived upon slugs and snails. The ruins are there, the shells are there, but the old ladies are gone, and the remains of their dwelling bear to this day the name of Snaily House. If only Mr. Lloyd George had thought of it he might have heightened his picture of the half-famished German artisan breaking his long fast on black bread, with an occasional meal of horse flesh, with an addition of snails to deepen the colors of his drawing. But as a matter of fact snails are eaten as a luxury.

At Freiburg, in Switzerland, at the Capuchin Convent, on occasions the "snail bell" tinkles. Thereupon the doors of all the epicures in the town open, and forth rush the lovers of dainties to a meal of snails in the convent, where they are cultivated and cooked to perfection. The cooking is conducted in this fashion. The gasteropods are placed on an iron plate with their openings upwards. Then heat is applied gradually, and the snails shrink back in their shells, and as they retreat the vacuum is filled with butter and pounded herbs till they can shrink no further, when the fire is made hotter and they are baked.

The edible snail, Helix pomatia, according to tradition was introduced into England by Sir Kenelm Digby as a cure to his wife who was in a decline. But as it is found usually in the neighborhood of Roman settlements it is more probable that it owed to the masters of the world its introduction from France, where it is a native. That snails were a favorite dish with the Romans we know. They had their cochlearia, in which they were reared as they are still in France and Southern Germany. These nurseries consist of a large place boarded in, with a floor covered half a foot deep with herbs, in which the snails nestle and fatten.

Fulvius Hirpinus was the first inventor of the luxury, a little before the Civil Wars broke out between Caesar and Pompey. The snails were pastured on bran sodden in wine. If we could credit Varro they grew so large that the shells of some would hold ten quarts! The younger Pliny for his supper took one lettuce, three snails, two eggs, a barley-cake, sweet wine, and snow.

In Germany the edible snail is largely cultivated; it is there called the Weinsberg Schnecke. Great numbers are collected in Savoy, and are sold at the rate on an average of 20 centimes per hundred. In one day as many as fifty thousand will be brought into the market. They are sent in cases of five thousand by petite vitesse to Paris, where they are sold at the rate of 18 to 24 francs a thousand, and retailed at 80 centimes the dozen. Merchants keeping them in store place them in a cool cellar, where the snails, finding that they have nothing to eat, seal themselves up. Before snails are fit to be cooked they are made to disgorge what they have lately eaten, lest it should be unwholesome for those about to devour them. This is done by placing them in salt water, which is changed six times.—A. Baring Gould.

God is Near and Interested.

There is no doctrine in the Bible more clear than that God does interfere in the lives of individual men. He interfered in the life of Moses and Saul and David and the prophets and the apostles, and He also interferes in the lives of men now. And that God does so interfere, surely believed and confidently trusted in, will transmute the prosiest life into more than epic grandeur and beauty. Nor does God exercise an exceptional providence, capriciously lifting up some and casting down others; does not paint a rainbow and hang it in the lofty hall of the royal or the favored few; does not arrange the beauties of a setting sun that it may be a thing of joy to some lone lover of beauty in the deepening twilight; does not, in wild and wayward mood, interfere with environing law that He may lift some particular man up or cast him down; but, on the contrary, He compels the rainbow to arch the heavens, the sunsets to make glorious all the skies of the west as the sun sweeps on his course to other peoples and other lands, and when He speaks in audible tones to one man and gives tendency to the life and the future of one, it is only that He may teach humanity the far-reaching truth of our holy faith that "the very hairs of our heads are numbered," and that even a sparrow cannot fall to the ground without the notice of our Father in heaven.

Yes, it is the teaching of the Bible and it is also the verdict of our faith that we live under the reign and personal supervision of God, of a personal lawgiver, who sends good or ill according as it is deserved. No man has learned even the rudiments of the Master's teaching until he feels in his inmost heart that his daily bread and his daily comforts and even daily trials come from the Father's love, until he has learned to connect his life in all things with God's life.

Religion will be as sweet as music breathed upon the ear from the waters in the night time when the trusting soul has learned to see in everything God's hand and God's love. And religion will be more chilling and fruitless than the frozen lands of the north if our God is a far-off God, where He cannot make joyous our hearthstones, and where His ear cannot catch our wails and our laughter. That God is a living God, that He is a personal God, that He is near and not afar off and interested in all we say and do and feel, is one of the most precious and comforting teachings of the Bible.—Methodist Recorder.

Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness, we conquer by forgiveness.—F. W. Robertson.

Children's Department.

The Little Pigs.

"Dis little pig went to market"—
We were putting the baby to bed
And full of Mother Goose verses.
She counted her toes round and red;
"Dis 'ittle pig was all lonesome
And stayed at her home by herself."
And we waited to see how the next one
Would fare at the hands of our elf.

"Dis 'ittle pig in the middle,"
And her eyes opened wide with delight,
"Had a piece of roast beef for its supper,
And dis 'ittle pig was all right."
Three toes were now counted and twisted
And the three little pigs displayed
In a row on the foot soft and dimpled
That belonged to our dear little maid.

"Dis 'ittle pig," she whimpered
"Why, dis 'ittle pig hadn't none,"
And I dess dat it disobeyed mamma
"Why, dis 'ittle pig hadn't none.
Then she looked at the innocent member
In laughter and scorn and surprise,
But a twinkle of fun and of slumber
Made a glory of love in her eyes.

"And dis 'ittle pig is the last one.
And it cried and it cried all day,
'Cause it fought it was losted ad losted
An' it couldn't get home any way.
Yes, dis 'ittle pig went to market,
And dis 'ittle pig stayed at home"—
And so she repeated the story,
And called it reciting her "pome."

Till the song of the soft vale of slumber
From the lips of her mother flowed sweet,
And the eyes of the dreamer went dreaming—
For the sleep of the dreamer is fleet—
Oh, the dear little pigs went to market,
And the dear little babe went to rest,
As the head with its indefinite counting
Sunk down on the dear mother-breast.

Jack and the Elevator.

"The trouble is," said Ellis in a discontented tone, "that nothing ever happens in a flat."

"That's so," agreed Jack. "It's deadly dull."

The twins looked at each other in mutual commiseration.

"And it's an awful shame that we should have to stay here alone all the morning.

"Yes, and nothing to do," assented Jack again.

Ellis kicked her toes against the boards and Jack snorted, but that did not bring back Aunt Amanda, nor alter the fact that she had told them she would be gone two hours, and that they must stay in the house until she got back. The twins were spending a month with her, while their father and mother were traveling, and Aunt Amanda not being used to children, was constantly afraid that something would happen to them. In truth, her fears were well founded in regard to this lively pair.

Aunt Amanda lived in the top of a large apartment house and the possibilities of the air shaft, the dumb waiter or elevator and the winding staircase in the main hall had already been studied by Jack and Ellis. By the dexterous use of a hook and line let down from the window of the air shaft, they had overturned various jars and bottles which stood upon the window ledges of people on the lower floors, thereby causing much dismay and damage to their unfortunate victims. Jack had slidden down the length of the banisters, and Ellis had amused herself by ringing the door bells of people living on the upper floors.

"We must do something," replied Ellis when her aunt had tried expostulation and entreaty. "There isn't any room here to do anything." And to children who had had the range of a large farm, a city flat was a sadly contracted space.

On this occasion Jack sat looking out of the window and Ellis sat beating a tattoo upon the table with a ruler.

"We haven't been upon the roof yet," she suddenly suggested, dropping the ruler.

"That's so," exclaimed Jack, straightening himself up, "let's go."

"That won't be leaving the house," went on Ellis. "Auntie said don't leave the house."

"Of course not," exclaimed Jack. "We can fix the door so we can get in again."

This proved to be a brilliant idea. Leaving the outer door unfastened, the two children ascended the upper stairs which led to the roof. It was rather odd that they had not been up there before, and they wondered about the matter themselves, when they found what an entertaining place the roof was.

The view was delightful, and there were plenty of convenient seats along the fence which surrounded the edge of the building. The house where they lived was one of several, which were connected by bridges from roof to roof, and the children joyously traveled the roofs from end to end, exploring each one. They peeped in all the doors leading down into the several houses, and even took glimpses into the doors of the different elevator shafts. They did not tumble down into any of these places, fortunately. When one considers how many dangers such venturesome children escape every day, it seems wonderful that so many of them live to grow up.

Bye and bye, tired out, they sat down to rest.

"It's awful high up," said Jack, his hands behind his head, while his eyes roved from side to side.

"Yes," Ellis said, leaning back comfortably against the fence, while the wind blew her hair across her eyes.

"What makes them build houses so high up?" asked Jack, in a meditative voice.

"Cause there ain't enough room here," answered Ellis, promptly.

"Cause there ain't any room for people to live in regular houses. So they have to run 'em way up into the air. And that's just why I don't like it here. I like lots of room to move around."

"'Course. So do I," nodded Jack.

"Don't you suppose Aunt Amanda is home by this time?" asked Jack, presently, and after some five minutes' silence, which was a remarkably long time for the twins to remain quiet.

"Oh perhaps so," Ellis answered, carelessly. "We'll go down presently. I wonder if we couldn't go down in that elevator. That's the one that runs down into our kitchen."

"How do you know?" inquired Jack, going over to look into the door.

"Why, because it's just over the place where the waiter comes down," said Ellis impatiently. "Don't you see?"

Jack did see, and he opened the elevator door and announced that it was near the top then.

"What does it come up here for anyway?" he asked, pulling at the rope to bring the waiter up to the roof.

"Why, people dry their clothes here, so they have to send 'em up on that dumb waiter."

"Oh!" said Jack. He had pulled the waiter up to the top. "It's plenty big enough for me to go down in," he announced.

Ellis came over to the shaft.

"I'll tell you," she said. "I'll go downstairs and hold the rope so you won't fall down into the cellar, and you can get in when you hear me say so."

"All right," agreed Jack, excited at the prospect of a new adventure.

It took Ellis only a minute to dash down into the kitchen, and to open the door there, which communicated with the dumb waiter. She grasped the rope, called out, "All ready," and heard Jack climb in.

"All right!" he called, with a laugh.

Ellis held the rope with all her might and Jack, being only a small boy, did not make the waiter descend with as much force as she had expected, In fact, it seemed to hitch, and stopped just above the doorway.

"What's the matter?" sang out Jack.

"I don't know," said Ellis, giving the rope a jerk. The waiter rumbled a little, descended a short distance further and stuck again. This time it was a few feet below the upper part of the doorway, and Jack's legs and body were visible but the waiter was not down low enough for him to step into the room.

"What shall I do?" exclaimed Jack, in dismay. "You said we could do it, Ellis, and now we can't. And I can't get up on the roof again, either."

Jack's voice was very tearful and Ellis began to get frightened. She jerked and tugged at the ropes, but it was no use. The elevator had stuck and all the jerkings could not move it .

"Pull it down! Pull it down! I say, Oh, oh, call somebody quick. Call Aunt Amanda. Tell her to come," and at that moment to Ellis' immense relief, Aunt Amanda appeared at the kitchen door.

"Where have you been, Ellis?" she asked. "I found the door on the latch, and I thought you had gone out. Why—where is Jack. What's the matter?"

"Oh, Jack's stuck up there, Aunt Amanda. Oh, I don't know what to do." And Ellis, thoroughly frightened, now began to cry.

"What have you children been doing now?" Aunt Amanda looked up and saw Jack crowded down into the corner from whence he could look down into the kitchen. "How did you get up there?" she asked sternly.

"Off the roof,' gasped Jack, meekly. "Oh, get me out, quick. I won't do it again."

"Well, I just think—" began Aunt Amanda, when her keen eye caught sight of a twitch of the rope. "Come out here, quick, she cried.

She caught the rope from Ellis' hand and with rapid directions made Jack turn so that by putting his legs through first he could be pulled and pushed until he managed to squeeze through the aperture. Then, with Ellis' help, he climbed down into the room. When the boy was safe in the kitchen, Aunt Amanda released the rope, and with a rattling sound the waiter suddenly started and descended with a dash and a bang all the way to the cellar. Jack, with a white face, stood beside his aunt and heard it go down and land with a crash below.

"Well, you're safe, anyhow," she said, when she got her breath, after his escape.

"What was the matter with it?" asked Ellis looking up. "No mortal can tell," solemnly answered Aunt Amanda, who had had some experience with dumb waiters. "But don't try that trick again, Jack, for you might not have some one here to hold the waiter while you get out next time."

And as Jack was well scared just then he was glad to promise that he would not repeat the experiment.

And as for Aunt Amanda, she reflected with relief, that only a few days remained of the month's visit.—Brooklyn Eagle.

Lullaby.

Hush, my babe, lie still and slumber.
Holy angels guard thy bed,
Heavenly blessings without number
Gently falling on thy head.

Sleep, my babe; thy food and raiment,
House and home, thy friends provide,
All without thy care and payment;
All thy wants are well supplied.

How much better thou'rt attended
Than the Son of God could be,
When from Heaven He descended,
And became a child like thee.

Soft and easy is thy cradle,
Coarse and hard thy Saviour lay,
When His birthplace was a stable,
And His softest bed was hay.

Was there nothing but a manger
Wretched sinners could afford,
To receive the heavenly Stranger?
Did they thus affront their Lord?

See the joyful shepherds 'round Him,
Telling wonders from the sky;
Where they sought Him, there they found Him,
With His virgin mother by.

'Twas to save thee, child, from dying,
That the blest Redeemer came;
He by groans and bitter crying
Saved thee from the burning flame.

May'st thou live to know and fear Him,
Trust and love Him all thy days;
Then go dwell forever near Him,
See His face, and sing His praise.

—Isaac Watts.

Animal Psychology.

The new Institute of Zoological Psychology has a plant on a farm in the neighborhood of Paris. The exact location, the New York Sun's correspondent says, is kept secret, to avoid hindrance to the work by crowds of merely curious visitors. The property includes meadows and barn-yards, a wood of considerable size, and a large pond stocked with fish. There are spacious buildings, including modern stables, a riding-school, stalls for isolating animals under special observation, an aquarium and a laboratory. On the roof of the main building is a dovecote.

How far the desire to study the habits of living creatures under natural conditions may be carried is illustrated in the fact that a complete diving apparatus has been provided in which observers descend to the bottom of the pond. There they remain for hours, until the fish become accustomed to their presence, and follow their natural impulses in playing and feeding. The student is thus enabled to note their habits at first hand.

The other extreme of observation is the construction of sheltered platforms in the branches of trees, where students sit through the night armed with an electric flashlight to watch the doings of owls, bats and nocturnal insects.

One of the conclusions reached by the students of the institute is that some animals possess a special sense by which they can detect the presence of water even though they cannot see it. The experiments were undertaken at the suggestion of David Allen, a resident of Australia and a corresponding member, who wrote to the institute of his experiences with sheep and cattle when being driven across country. In a place where the presence of water was wholly unexpected, he says, "the leading animals would suddenly lift their heads and draw long breaths. Then they would abandon the beaten tracks and start running through the brush." Sometimes they would run a mile and a half to two miles, and could not be stopped by the drivers, their course invariably leading to a pond or spring hitherto unknown.

The experiments were made by a bandage, and then it was placed in a turntable, which was whirled round until all sense of direction must have been obliterated. Upon being released, without a moment's hesitation it started directly for the pond, several hundred yards distant.

Frogs and toads were taken to a distance of three or four miles from water and turned loose. It seemed to take them only a few seconds to locate the water. One old blind toad showed the instinct in the same degree as the others.

The nature or source of this is not yet clearly discerned. The observers have named it the sense of humidity. They believe it consists in a perception of the direction in which the atmosphere contains most moisture. An effort will be made to discover whether any men possess it.

Among the subjects of investigation is the sight of birds and the homing instinct of the carrier-pigeon. Many of the members of the institute are inclined to consider this a phenomenon of far sight. They have been taking by triangulation the height to which the birds soar, and from that figuring out the radius of vision they attain. A bird which reaches a height of eight hundred yards can see objects more than sixty miles distant, and that they are keen-sighted enough to recognize them cannot be doubted. At three miles a vulture can descry the carcass of a kid hung on a pole.—Youth's Companion.

The Roofer's Rope.

The steeple rears its slender height, sun-gilded, in the morning sky. A black and white swarm of swallows flutters around it, and through the glad cries with which they fill the air a human voice may be distinguished, coming none knows whence. The voice is singing in clear, resonant tones, to the accompaniment of brisk hammer-taps.

It is the voice of the roofer, suspended between heaven and earth, up yonder, a few yards from the cross. Mere looking at him occasions a shudder. One thinks of the yawning gulf below him, of all those stagings of columns and vaults; one thinks of the possibility of an accident—the horrible breaking of bones attending the fall of a body, dropping from cornice to cornice, striking against the angles, the gargoyles, and finally flattening itself upon the stones of the street. It makes one dizzy, and recalls the sensations of nightmare dreams, during which one clings to the eaves of some immeasurable high edifice, mad with terror, about to drop into the void below.

The roofer seems free from all such thoughts. He proceeds untroubled with his work. The old stone saints, who allow the sparrows to nest in their beards and their sleeves, are not calmer on their pedestals.

Whence does he derive that sense of security? Clearly, from confidence. His life, no doubt, hangs upon a rope, but he knows that rope, and counts upon it as you count upon the solidity of the earth. He neither doubts nor trembles. He knows that when noon strikes at the church-clock, he will let himself down from knot to knot, will climb into the belfry, descend the innumerable stairs, and go home to his wife and children for dinner.

If we could trust the word of our fellowmen as the roofer trusts his rope!

The truth is that the life of each one of us depends, in large measure, upon the faithfulness of others. For how many beings does existence, as it were, hang upon a promise made them. Let the promise hold good, and they are happy, secure. But let the promise, like a rotten rope, part asunder, and behold them plunged lip-deep in sorrow.

Shall a man's word be less staunch than the flax of a rope? It should not be; it unfortunately is.

"I love you; I shall love you always; your life is my life; I bind myself to you this day by a sacred promise, and never shall my destiny, by my will, be severed from yours!" A man makes this promise to a woman, and trusting his word, she places her future in his hands. Her life, and the lives of innocent children, are suspended upon a word.

There are in the world too many men who fashion their ropes out of damaged flax, or who allow them to deteriorate for lack of care. They are incapable of keeping in rainy weather a promise made when the sun was bright. In commerce, finance, friendship, love, politics, religion, there are too many unreliable ropes.

You say: "Who can be trusted? One is no longer sure of anybody!"

But, you who are speaking, can one rely upon you?

If you ask for a remedy to this evil, I will point one out with all my heart. It is condensed in the words "Be staunch!"

You will perhaps reply: "What is the use of one good rope among so many bad ones—of one solid man among so many hypocrites?" But I shall answer: "It is precisely because every one argues after that fashion that everything cracks and breaks beneath our feet, and that confidence, that basis of social life, is shaken. Be staunch, I tell you, be a man; have but one word, and long live the roofer's rope!"—S. S. Times.

Certain Symbols.

I H S does not stand for "I have suffered," as so many people think. These letters are the first three letters of the Greek name of our blessed Lord—Iesous, the "H" being the Greek capital long "e."

XP stands for the word Christos. The first letter is the Greek capital letter "Ch" and the second is the letter "R" of that language.

Alpha and Omega represent our Lord as the "beginning and the end." (See Revelation i. 8.)

The letters A. M. D. G. are the initial letters of add maiorem Dei gloriam, which means translated, "to the greater glory of God." This is a good life motto.

The fish is a Christian Symbol, not only because, as the fish are taken out of the water, so the Christian is taken up out of the waters of Baptism; but because of the anagram which can be framed from the Greek word for fish, Ichthus—fish.

The first letter stands for "Iesous," the second (ch) for "Christos," the third (th) for "Theos" which means "God," the fourth "U" for (h) uios, meaning "son," and the last (S) for "Soter," Saviour. The Greek word for "fish," therefore, reminds us of two cardinal truths of our holy religion, viz., that Jesus Christ is the Son of God and our Saviour.

How to Help.

Said Peter Paul Augustus,
"When I am grown a man
I'll help my dearest mother
The very best I can.
I'll wait upon her kindly;
She'll lean upon my arm;
I'll lead her very gently,
And keep her safe from harm.

"But when I come to think of it,
The time will be so long,"
Said Peter Paul Augustus,
Before I'm tall and strong,
I think it would be wiser
To be her pride and joy
By helping her my very best
While I'm a little boy."

—Brown Memorial Monthly.

"Doctor Babe."

Miriam would have said that no pony anywhere could compare with Babe. Such a long mane and tail, such soft black eyes and dancing feet, and, best of all, such a way of pretending that she wouldn't go where she was told to, and then of going, of a sudden, like a pony carved out of lightning. Best of all, Babe cured her little mistress of being "afraid of the dark." Yes, Babe did just that.

It all began with an automobile. When Babe came to the farm she had never seen one before. She had spent all her life in a little clearing of the woods, where automobiles were unknown. So when she was brought to the farm on the brick road, which was the finest place imaginable to meet the motor cars, she must have felt thoroughly puzzled and frightened.

When the first automobile came, Babe was in the pasture by the side of the road, looking out into the world. She saw a cloud of dust in the distance; presently something came out of the dust-cloud, and there, before her horrified eyes, was a carriage without any horses, coming straight toward her pasture! She looked once more, to make sure that it was not all a mistake, then turned, with ears laid back and tail high in the air, and never stopped until she had reached the end of the pasture, half a mile away.

After that, she was very much afraid of automobiles. Whenever she saw one coming she bolted.

One day a big touring-car broke down just opposite the farm. The man who owned it crawled underneath with some queer tools in his hand, and soon it began to roar and grunt and make really terrifying noises. Even the children became rather frightened.

Miriam was riding Babe not far away, and at the first sound from the car she planted her feet more firmly in the stirrups, twisted the bridle around her wrist, and grasped the whip tightly, to be ready for a runaway.

The pony's ears were laid back and her pretty, dark eyes looked twice as large as usual. She was badly frightened. Yet she held her ground, to Miriam's astonishment, and presently, instead of running away, she took a step toward the automobile. Another step—another—and then she quietly walked up to the great, roaring monster in the road, and pushed her delicate nose forward to smell it! She remained for quite a while, with neck outstretched, timidly sniffing. At length she tossed her head, with an air of relief, and gave a little snort as if to say, "Well! I'm acquainted with you now, and you're nothing to be afraid of, after all!"

That cured Babe of her shyness for motor cars, and it also cured Miriam of her own pet bugaboo. For the little roughrider, although very brave in other ways, was painfully afraid of dark rooms. She was told, many times, that nothing in the darkness could hurt her, and that rooms are just the same at night as in the daylight. But still she was timid, and when the children played hide-and-seek through the house in the evening, Miriam was careful not to hide upstairs or in the shadowy hallway.

On this night, however, when the game was at its height, she surprised every one by marching into the darkest room of all to hide, and to their astonished questions she answered, laughingly:

"I'm trying Babe's cure."

Then they understood. She was forcing herself to go up to the thing that frightened her, just as Babe had done; and she had picked out the darkest room to prove that it wasn't such a terrible place as it seemed.

It was a hard cure, but a good one, and the first thing Miriam did next morning was to put her arms around the pony's neck, and say, "Thank you, Doctor Babe."—Paul Suter in S. S. Times.

A Rich Boy.

"O my!" said Ben. "I wish I were rich and could have things like some of the boys who go to our school."

"I say, Ben," said his father, turning around quickly, "how much will you take for your legs?"

"For my legs!" said Ben, in surprise.

"Yes. What do you use them for?"

"Why, I run, and jump, and play ball, and—O, everything."

"That's so," said the father. "You wouldn't take ten thousand dollars for them, would you?"

"No, indeed," said Ben, smiling.

"And your arms; I guess you wouldn't take ten thousand dollars for them, would you?"

"No, sir."

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for ten thousand dollars, would you?"

"No, sir."

"And your good health?"

"No, sir."

"And your hearing and your sense of smell are better than five thousand dollars apiece, at the very least; don't you think so?"

"Yes, sir."

"Your eyes now. How would you like to have fifty thousand dollars and be blind the rest of your life."

"I wouldn't like it at all."

"Think a moment, Ben; fifty thousand dollars is a lot of money. Are you sure you wouldn't sell your eyes for that much?"

"Yes, sir."

"Then they are worth that much, at least. Let's see, now," his father went on, figuring on a sheet of paper. "Legs, $10,000; arms, $10,000; voice, $10,000; hearing, $5,000; taste, $5,000; good health, $10,000; and eyes, $50,000. That makes $100,000. You are worth $100,000, at the very lowest figure, my boy. Now run and jump, throw ball, laugh, and hear your playmates laugh, too. Look with those $50,000 eyes of yours at the beautiful things around you, and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson Ben never forgot and since that day, every time he sees a cripple or a blind man, he thinks how many things he has to be thankful for. And it has helped to make him contented.—Children's Companion.



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Prayer is not overcoming God's reluctance; it is but laying hold of his highest willingness.—Trench.

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My Strength, My Comfort and My Joy.

Archdeacon Farrar once said: "My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. The best thing that often happens to a man is to be thwarted in his favorite hopes."

No man can fail who truly and devoutly commits himself to God, and as far as he has wisdom and grace given him, follows in the path which a Divine Providence marked out for him. Self-seeking is the other end of the pole. It is absolutely antipodal to following in the footsteps of Christ. Personal interests, personal ambitions and the hope of greater earthly comforts often bring our own opinions and desires into sharp conflict with the will of God, but strength, comfort, joy, success lie in the path that God has chosen. It is easy to sing: "I'll go where you want me to go, dear Lord, I'll do what you want me to do," but when the outlook is uninviting, and the path appears to be crowded with difficulties and discouragements, it seems so much better to take the easier path. But the "seeming" is a delusion. God's way is the right way, and when that way calls us we must walk in it or fail. When He calls, we know it is God's work, and that God loves us too well to let us fail. We know then that all our life is guided by Him, so that we find abundant consolation and contentment, and when we have these two things—consolation in all our sorrows and reactionary periods, and contentment in any loss or failure, we have the joy of the Spirit, the approval of the Lord whom we serve, and the smile of heaven we seek to find at the last. "Follow Me" means a will and a life so surrendered to Christ that self-seeking can not have a partnership in it.—Methodist Protestant.

Poor Hearers.

There are some poor preachers, and there are poor sermons but the poor hearers outnumber them far, says Zion's Herald. The reverent hearer may find in most sermons something to help and encourage him. There was an old deacon who was a good hearer, and there came to him a friend who was not. The friend was loud in his complaint against their common pastor. The sermons were poor, and full of mistakes and blunders; he could get no spiritual food from them, and there must be at once a change of pastors. The deacon took his irate visitor out to the stable where stood old Topsy, the deacon's cow. The deacon quietly placed some hay before her, and Topsy proceeded at once to munch her food with every sign of contentment possible to bovine existence. For full five minutes the deacon stood and watched the cow, and his guest stood waiting impatiently to know whether or not the deacon would join him in his efforts to secure a new pastor. At last the old man broke the silence: "Don't you know as much as my cow?" he said. "She does not like thistles, or daisies, or burdock, and there are plenty in the hay, but she simply noses them aside, and goes on eating her hay. If you find thistles in the sermon, don't eat them; but I find lots of good hay." The visitor understood, and never forgot; and if in after years he felt tempted to find fault with his minister, he checked himself with a smile and the question: "Don't you know as much as my cow?"

God in the Affairs of Men.

"I have lived, sir, a long time"—he was eighty-one years old and within three years of his end—"and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow can not fall to the ground without his notice, is it probable that an empire can rise without his aid?" These were the words of Benjamin Franklin before the Convention in Philadelphia, which framed the Constitution of the United States. He was moving the resolution to have the assembly opened with prayer, morning by morning, at a time when there seemed no hope of an agreement upon the matter of numerical representation between the larger and smaller States, and when two whole months had been consumed in acrimonious debate. It may be interesting to recall the wording of his resolution. It ran as follows: "That henceforth prayers, imploring the assistance of heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

He quoted in advocacy of the measure the exclamation of the Psalmist: "Except the Lord build the house, they labor in vain that build it." He said he firmly believed these words, and added that without God's concurring aid that Convention would succeed no better "in their political building," than did the builders of Babel.

And it was he who finally solved the question in dispute, granting to all the States equal representation in the Upper House, and representation according to their population in the Lower, where all financial bills originate. The garnered wisdom of four score years endorsed the maxim, as a political principle: "Except the Lord build the house, they labor in vain that build it."—Rev. W. F. Bishop in Christian Observer.

The New Life.

This new life—the life that has conquered death by tasting it, which has enriched itself with a before unknown sympathy with men whose lives are forever tending towards the grave—this life stretches on and out forever. It is to know no ending. So long as there are men living and dying, so long above them and around them there shall be the Christ, the God-man, who liveth, and was dead and is alive evermore.

As you sit thinking of a man's fragmentariness, his certainty of death, his doubt about a future, let his voice come to you, a voice clear with personality, and sweet and strong with love: "I am He that liveth and was dead; and am alive for evermore." "He that liveth!" And at once your fragment of life falls into its eternity of life that is bridged by his being. "He that was dead!" and at one death changes from the terrible end of life into a most mysterious, but no longer terrible, experience of life. "He that is alive for evermore!" And not merely that there is a future beyond the grave, but it is inhabited by one who speaks to us, who went thereby the way that we must go, and who sees us and can help us as we make our way along, and will receive us when we come there.—Philips Brooks.

The very same qualities which go to make a great sinner are needed to make a true saint.

Thoughts for the Thoughtful.

"Trim, O trim, each little lamp for brighter burning,
Lest some wanderer be lost because 'tis dim."
—Meta E. B. Thorne.

Everybody knows that other people make mistakes.

It's easier to look like an angel than to act like one.

With what measure ye mete, it shall be measured to you.

To have what we want is riches, but to do without is power.

When one good turn begets another we shall have perpetual motion.

The characteristic of St. Thomas is not that he doubted, but that he doubted and loved.—John Watson.

"The garment of humility is for you; the mantle of charity is to cover your neighbor. Don't get them mixed."

"Experience keeps a dear school, but fools will learn in no other, and scarce in that."—Poor Richard's Almanac.

The day of death is better than the day of birth, because death is a higher and nobler birth.—Hugh MacMillan.

The sweetest lives are those to duty wed,
Whose deeds both great and small,
Are close knit strands of an unbroken thread,
Where love ennobles all.
—E. B. Browning.

To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man.—Shakespeare.

If one half of the world doesn't know how the other half lives it isn't because it doesn't spend a lot of time trying to find out.

The companion of a settled hope in God is a constant attention to the Word of God in its various parts. We cannot be too steadfast in reading God's Word, and keeping our hearts turned to it.

You have seen the ships upon the sea; they sail hither and thither thousands of miles. Do they find aught equal to love? Can they bring back precious gems to rival it from the rich South?—Richard Jeffries.

"Blessed is sickness or sorrow or any experience that compels us to stop, that takes the work out of our hands for a little season, that empties our hearts of their thousand cares, and turns them toward God to be taught by Him."—J. R. Miller.

Examine your life and motives in the light of the Ten Commandments and the Greater Commandment of Our Lord. Read each one over and then search your heart and life to see if your loyal purpose is to keep it by thought, and word, and deed.

To speak with the tongues of men or angels on religious matters is a much less thing than to know how to stay the mind upon God, and abide with Him in the closet of our hearts, observing, loving, adoring, and obeying His holy power within us.—William Law.

A good conscience is a brazen wall. It is worth all it ever costs. So the saints have ever found it. It is not half so bad to suffer wrong as it is to do wrong, to be oppressed as to oppress, to be cheated as to cheat, to be slandered as to slander.

For the Southern Churchman.

To A. B. P.

Oh, hidden spirit of a by-gone day,
Thine ever radiant youth and loveliness,
Upon an eager soul have left impress
Which neither years nor care can take away!
Canst thou not whisper why so brief thy stay?
Hast thou with angels plead in weariness
To bear thee upward in cool flight from stress
Of worldly heat and conflict and dismay?
Ah no, for life could scarce more joyous be
Than thine on earth; thy gracious ministries
E'er led to paths of peace. The Father's love
Hath early summon'd thee to Paradise,
That thou might'st guide us to His courts above
With mystic light from thy dear sainted eyes.

—Sally Bruce Kinsolving.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during July.

St. Paul's, Newport News	$10 00
St. Luke's, Hot Springs	5 65
Pohick and Olivet	4 25
Immanuel, Wilmington, Del.	17 70

P. P. PHILLIPS, Treasurer.
Alexandria, Va., July 30, 1910.

DIED.

TAYLOR.—Died in Cincinnati, Ohio, on July 20, 1910, Burnley Taylor, in the 49th year of his age, he was a son of the late John R. Taylor, of Hanover county, Va., and for the last ten years was a consistent member of St. Paul's church. His remains were interred in the churchyard at King William C. H.

"Come unto Me all ye that are weary and heavy laden, I will give you rest."

OBITUARY.

Mrs. Alice Tyler Ewell.

Passed away at her home, Edge Hill, Prince William county, Virginia, in the early morning of July 30, 1910, ALICE TYLER, wife of John S. Ewell, in the 75th year of her age.

Her whole married life was spent in the one home. A faithful, consistent Churchwoman she was devoted to the interests of her parish, especially to the work at Grace chapel, Hickory Grove.

"Goodnight, beloved sleep and take thy rest.
Lay down they head upon thy Saviour's breast.
We loved thee well but Jesus loves thee best.
Goodnight! Goodnight! Goodnight!"

J. F. C.

SUPPLY WANTED.

We are just completing a very attractive church at Basic City, twelve miles from Staunton, and we would like to make an immediate arrangement for services during the month of August and a part of September. I hereby offer some clergyman, who wishes to spend his vacation in the mountains, a comfortable room near the Brandon Hotel, and his meals at the hotel, in return for which we should wish him to give the people one service each Sunday.

I shall be glad to correspond wtih any one who may be interested.

ROBERT C. JETT.
6aug2t Staunton, Va.

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APPEALS.

Ephphatha Reminder and Appeal.

The General Missionary to the Deaf-Mutes of the Church in the South asks for the prayers of rectors and congregations on EPHPHATHA SUNDAY (12th), August 14th. He thanks all who responded to last year's appeal, and assures them that their offerings and gifts greatly helped. The burden of support for the coming year will be heavy but willing hearts and willing hands—here a little and there a little—will be able to carry it. Contributions should be sent to

(Rev.) OLIVER J. WHILDIN,
General Missionary,
1017 Brantly Ave.,
Baltimore, Md.

ST. ANNE'S SCHOOL, INC.
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Rt. Rev. A. S. LLOYD, Visitor.
Rev. H. B. LEE, Rector.

The Pension and Relief of Clergy, Widows and Orphans.

The National, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five Dioceses and Missionary Jurisdictions.

Kindly remember in wills with legacies and bequests, and with girts and offerings.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia.

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Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work are solicited and will be gratefully received. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer,
Abingdon, Va.

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Many are valuable, and I will pay highest prices for scarce varieties. I buy all kinds within above dates; common, as well as rare. Rare varieties bring more if left on the original envelope or letter. Collections bought and sold. THOS. SEMMES, JR., 206 Cherry St., Richmond, Va.

WANTS.

WANTED—BY A COMPETENT WOMAN a situation as housekeeper in a private family, or small institution. Mother's helper, companion or nurse to an invalid. Address 116, care Southern Churchman. 30jul3t*

WANTED—POSITION AS GOVERNESS IN private family. Small children preferred. References exchanged. Address 118, care Southern Churchman. 6aug4t*

WANTED—BY YOUNG LADY, POSITION as governess to teach small children English branches and music. References exchanged. Address Miss E. O. PIRKEY, Grottoes, Va. 6aug2t*

WANTED—BY A LADY OF LONG EXPERience in teaching English, Mathematics, Latin, French, German, and Music, position in private family or school. Highest testimonials. Address, TEACHER, care Carrier, 273, Washington, D. C. 6aug3t

WANTED—EXPERIENCED LADY, EDUcated at Peabody, desires position to teach instrumental and vocal music. School or private class. Address Teacher, 711 St. Paul street, Baltimore, Md. 6aug3t*

WANTED—A LADY OF SUCCESSFUL EXperience, fond of children, earnestly desires position as a teacher in a private family. Small children preferred. References. Address, stating terms, Teacher, 607 N. 10th street, Richmond, Va. 1t*

WANTED—A LADY OF REFINEMENT wishes a position as nurse and companion to lady or convalescent sick. Will care for linen room. References exchanged. Address Southern Churchman, 113, Richmond, Va. 1t*

WANTED—BY A YOUNG LADY A POSItion as governess. Have had two years experience. Good references. Address Miss E. Richardson, Village, Va. 6aug4t

WANTED—A REFINED YOUNG LADY TO teach two girls the usual English branches, Latin and Instrumental Music. Mrs. S. H. Gaither, Glenwood, Md. 1t*

WANTED—A LADY WITH SIX YEARS' experience desires position as matron, or housekeeper in private family. Best of references given. Address 117, care Southern Churchman. 1t*

WANTED—A CURATE IN A VIRGINIA city. Salary $1,200. Address City Rector, care Southern Churchman. 6aug2t

WANTED — A NURSERY GOVERNESS for three small children, to go to Oklahoma with Army Officer's family. Salary: board, washing, traveling expenses, and for the first six montrs $10 per month; thereafter $15 per month. Address, stating age and giving references, Mrs. E. O., care Southern Churchman.

WANTED—BY A YOUNG LADY OF GOOD family, position as companion or governess for small children. Good references. Address P. O. Box, 35, Marshall, Va. 30jutf

WANTED—BY A YOUNG LADY OF TWO years' experience, a position as teacher of small children in English, French, Mathematics, and Music. Give terms and references. Address Miss Ada Clarke Bowen, Moorefield, West Virginia. 30ju4t

WANTED—OLD BOOKS, PAMPHLETS, magazines, engravings. Send list of what you desire to sell to Colonial Society, Box 343, Richmond, Va. 23ju4t

WANTED—A THOROUGHLY QUALIFIED and experienced teacher desires a position. Branches—mathematics. Latin, modern languages, English classics, music, art. Miss M. A., 603 N. 10th street, Richmond, Va. 16ju4t*

WANTED—A GRADUATE (A. B.) OF Sweet Briar College, Va., wishes a position to teach, 1910-1911, the usual English branches, history, Latin. Refers by permission to the Bishop of North Carolina; also to the faculty of Sweet Briar College. Address Miss Louise Maclaine Hooper, Amherst, Virginia. 16ju5t

WANTED—BY AUG. 24, IN A CLERGYman's family in the country, a thoroughly competent man and wife. Man to look after horse, garden, etc. Woman as plain cook and light laundry. Good wages to the right people. Address Rev. Dr. Rogers, St. Stephen's College, Annandale, Dutchess Co., N. Y. 9ju

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It means a full, high chest and broad shoulders.

It means a good carriage and well-poised head.

And, best of all, it means perfect physical health.—Boston Herald.

Gold Layer Cake.

Ingredients—8 oz. of flour, 1 teaspoonful of baking powder, 4 oz. of butter, 4 oz. of caster-sugar, the yolks of four eggs, 2 oz. of candied orange-peel finely shredded, a little orange-flower water, 3 tablespoonfuls of warm water. Mix, and then sift the flour and baking-powder. Cream together the butter and sugar, add the yolks of the eggs one at a time, and beat thoroughly. Stir in the orange flower water, and then add lightly, but thoroughly, the flour and baking powder, the candied peel and the warm water. Pour the mixture into two sandwich-tins which have been buttered and lined with buttered paper, and bake in a moderately quick oven. When cold trim the rounds of cake into shape, fill in between the layers with orange cream filling, and ice the top and sides with pale yellow icing.

Date Bread.

Make a sponge with one quart of luke-warm water, half a cake of compressed yeast, a teaspoonful of flour. Set it to rise in a warm place. When quite light and spongy add half a cupful each of sugar and molasses and sufficient flour to make stiff enough to knead. Work in two heaping cupfuls of coarsely chopped dates, knead and set to rise again. When light, mold into loaves, and when risen bake for three-quarters of an hour in a good oven. This makes a delicious bread. Children frequently prefer it to cake, and it is more wholesome for them.

Pepper and Cheese Sandwiches.

Chop pimentoes fine and to a tablespoonful of these minced peppers add a Philadelphia cream cheese and work to a smooth paste. Spread the mixture on thin and crustless slices of graham or white bread, buttered lightly.

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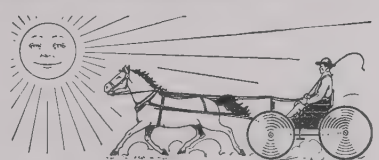
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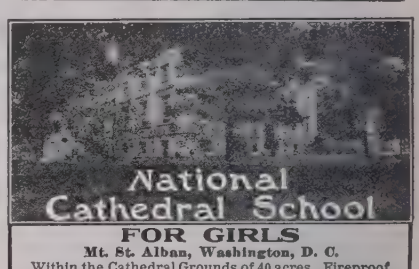
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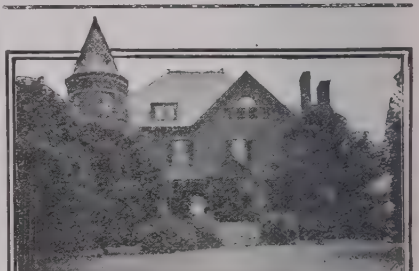


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Southern Churchman

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VOL. LXXV. RICHMOND, VA., AUGUST 13, 1910 No. 33

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

A MISSIONARY DISTRICT FOR THE NEGROES.

The Southern Churchman had hesitated to bring the subject of a Negro Missionary Jurisdiction before the Church again, though as honestly and earnestly convinced as ever, that some such action is necessary, if the Church is ever to do any successful work for the Negro race.

But inasmuch as the Presiding Bishop has opened the subject and brought it forward for discussion, all hesitation is removed. And at the same time the Southern Churchman cordially thanks Bishop Tuttle for again calling the attention of the Church to this very important matter.

By reference to the issue of July 30, our readers can refresh their memories as to Bishop Tuttle's suggested Canonical Provision: his reasons for his proposition, as he gave them, we repeat:

If the plan of Suffragan Bishops, after discussion, be found not well fitted to meet the needs and wishes of the negroes of the United States, I may, perhaps, be minded to propose an amendment to Canon 10, in terms somewhat as hereinafter annexed.

Some considerations seem to me to favor the provision of a Negro Missionary Bishop for the United States, that thereby fair play may be shown to the negroes in their desire for self-government and self-advancement.

Some such plan might perhaps help them:

(a) To cultivate a wholesome pride of race and an honest feeling of social independence.

(b) To strengthen a healthy growth of self-support and self-provision for Church needs and Church development.

(c) To satisfy a natural and commendable desire to have a hand and bear a part in general Church work, parochial and missionary.

(d) No harm would be done if no Diocese or Missionary District should give the required permission; for them no such Missionary Bishop would be chosen.

(e) If the experiment should fail or prove unfruitful, only one Bishop would be unprovided for, and he could, perhaps, be utilized for Liberia or Haiti or could retire as some other Bishops have retired to missionary or parochial life.

(f) If the experiment should succeed and be fruitful and another colored Missionary Bishop should be called for, the House of Bishops is already clothed with Canonical authority to divide, or to enlarge, or to change the bounds of the suggested Missionary District, and to provide one or more additional Missionary Bishops as may be needed.

Again, we repeat, we are glad this important subject is to be brought to the attention of the General Convention, and it is even more pleasing to know that the action will be taken by one of so wide influence and commanding position as the Presiding Bishop.

In Richmond, this particular question was not fairly dealt with. The issue never was squarely met, or fully discussed. Early in the session, the move was side-tracked in favor of the proposition for Suffragan Bishops and only two or three voices were raised in General Convention in favor of action that had been considered of so serious moment as to entitle it to the consideration of a Special Commission. The friends of "Suffragans" captured the Commission's report, and the question of a "Negro Jurisdiction" was placidly shoved off the floor.

But however, long delayed the Church must sooner or later face and consider and settle this important matter.

Is the Church dealing fairly with the Negro work at present?

When we recall the immensity of the work, the seriousness of the problem, the possibilities for good or evil involved in it, and the duty the Church owes to the nation, it is impossible for any informed man to claim that the Church is dealing with the work among the Negroes either adequately, wisely or liberally, and least of all, successfully.

What is the trouble? Apparently, to put the case with brutal bluntness, it is want of interest. No man can realize the wealth and influence of this Church and then contemplate the needs of this work and then consider what this Church is giving and doing for it, and seriously claim that the Church, as a whole, has any genuine interest in the Negro work. With millions and millions of negroes in this land, a large percentage of them needing instruction in righteous living as badly as many in purely Missionary Jurisdictions, this great Church is calmly discussing academic questions of methods of work among them, in the meantime largely leaving the work itself to others.

Thanks to the Presiding Bishop, the question is again squarely brought before us: Will the Church make adequate provision, in method and means, for this great work?

How? For many years it was the prevalent conception in the Church that white pastors were needed for colored congregations. Then it slowly but surely dawned upon the consciousness of the Church that a race pastorate was absolutely essential to progress. Then the Church set itself to cultivate an educated negro ministry, just exactly as it aimed to raise up a racial Chinese or Japanese ministry. This was the first step in the right direction.

Now if a negro congregation needs and is entitled to a pastor of its own race, and indeed must have such pastor if any good work is done—will not the same reasoning hold good as to the negro ministry? Do they not need a chief pastor of their own race, who can understand, appreciate and sympathize with them? Is the claim or the need any greater in one case than in the other?

Just as it was impossible for the white pastor to minister understandingly, sympathetically and successfully, to the negro congregation so it is equally impossible for the white Bishop to minister satisfactorily to colored clergy; and the Bishop who denies this simple truth shows a curious ignorance of human nature. If this truth holds good in China and Japan and Africa, and the effort is toward a native racial church, it holds equally good in America. What we want then, first of all, is just what the Presiding Bishop asserts, namely, a Negro Missionary Bishop to minister to his own race.

But, we are told—with painful iteration— there is no negro fit for the place. Then, by our own confession, our work stands condemned as a failure. If Methodists and Baptists and others have raised up capable leaders, and we have failed, is the trouble with the negro or with our method of dealing with the negro.

There are numbers of capable negro leaders in this country, and to say that none of them are in this Church is only to confess that our methods are not at-

tracting the best and highest type of negro. And, indeed, why should it? Independent, self-respecting men do not care to be kept perpetually in leading strings, and treated as incompetents. They desire to have a voice in their own affairs and help make their own laws, and to help administer their own government. And this is a perfectly natural and legitimate desire. and there is not a white man in America who does not understand and appreciate it.

This, then, is what is needed: to treat the negro as we treat any other race; give him a square deal and a fair opportunity: if necessary, to take the risk (the Apostles took hundreds of risks in organizing the early Church) and try the experiment of treating the negro as a self-respecting, responsible human being, and see if he will not respond to the confidence we show in him.

Leprosy and its Alleviations.

By Mrs. Landon R. Mason.

Professor Deycke, the discoverer of the celebrated Nastin treatment for leprosy, from which so much is expected, says of this treatment, that he does not claim that it is a specific cure for the disease. On the contrary, he warns the public against exaggerated expectations, with regard to cures, although he is confident that skilfully and patiently applied to ordinary cases, it should arrest the progress of the malady, and in some instances even better results may be expected. Captain Williams, of the Indian Medical service, who has used the Nastin treatment for numerous cases, says: "Up to the present time my results have been very encouraging. It is to be expected that the concentration of many workers on this line of treatment will result in modification and improvement, which will make it of still greater value in ameliorating the condition of thousands of unfortunates at present slowly decaying away 'till they die." Captain Williams repeats Dr. Deycke's warnings as to the limitations of Nastin.

The Leper Periodical adds other favorable testimony of high authority on this subject, but adds: "We must guard ourselves against being too sanguine with regard to a disease that has proved itself incurable by any treatment yet devised. Dr. Goodhue, medical superintendent of the Molokai leper settlement, says of all the new treatments for leprosy, that in his experience they are expensive failures!" And Nastin is at present too costly to be largely used.

Chalamugra oil, with strychnine and eucalyptus baths, have unquestionably arrested the progress of the decay in leprosy in some cases.

It is interesting to a student of the leper question to note the almost innumerable alleviations, sometimes claimed to be complete cures, that have been, and are being, invented by different classes of experimenters, from scientists of the highest standing, down to the most ignorant quacks and charlatans.

Leprosy, the Scriptural type of sin, can prove no single cure as yet, except those cited in Holy Writ which were effected by God's divinely appointed priest or prophet, or by the Word of God Himself in human form, as given in the New Testament.

Prayer for Deaf-Mutes.

The following Prayer for Unity for our Deaf-Mute brethren has been authorized by Bishops for use on the Twelfth Sunday after Trinity; or "Ephphatha Sunday." Austin W. Mann.

O Lord Jesus Christ, who saidst to Thine Apostles, Peace I leave with you, My Peace I give unto you; grant that our brethren of the Deaf-Mutes, who are too few for divisions, may be spared the evils, which at present afflict the Church. Thy Body, in Her unhappily divided condition; that they may, with their hearing fellow Christians, earnestly, with Prayer, seek the Unity, for which Thou didst pray in these words, "that they all may be one"; and may be joined together in one Holy Fellowship, so there may be no more divisions among God's People, but one Lord, one Faith, one Baptism, one God and Father of us all; that all may be united in heart and life, and worship and teaching, and obedient love towards Thee, Who, with the Father and Holy Ghost, livest and reignest One God for ever and ever. Amen.

The American Girl.

There cannot be a greater contrast than that between a young girl in Enguand and a young girl in America. The former is afraid of herself, afraid of her men, and of life. She turns to the past or guidance while watching the future with timid hope, her mind being gentle unless her conservatism is attacked. She is at once more practical, within the narrow limits in which she lives, and more affectionate. She is not at all idealistic, but she is extremely sentimental. It is a curious mixture, for with all her submissiveness she is harder than the American girl. The latter is afraid neither of herself, or her men, nor of life; and in conversation, if you talk in good faith, you will find that she is not afraid of her subject. She is apt for every kind of idealism, and is not at all sentimental. She is not so affectionate as an English girl, but she is much quicker to admire and appreciate. The English girl is a little prone to discontent. Indeed, it may be said that in her life she goes from discontent to discontent, while preserving an affectionate attachment for her home and relations. The American girl is a songbird that will not be caged. She keeps her destiny in her own hands, and goes from victory to victory, or at least from contest to contest; and, be it noted, never along the path of self-indulgence. She has a Spartan mind, a soldier's mind, and will consent to nothing that is not uplifting. She is the finer type, the other is the more lovable. An American girl is brought up by her schoolmistress; the English girl has never left her mother's side; and she has the softness, the foolish fondness and illusions, of a narrow life, a rife secluded from everything that might imperil her purity or her happiness. In the twentieth century she occupies an oasis of seductive ignorance. In friendship one makes rapid way with the American girl, for she is quick to admire, a feeling by its nature soon kindled; and because of her courage she is not critical, giving her confidence at once. With the English girl, friendship is a matter of time. She does not admire, no one in her circles ever admire; such a thing would have for her a flavor of impropriety; the poor girl has only her affection to offer, and that by its nature grows slowly. Marriages in America are like their friendships, built on admiration—an unstable and shifting foundation. The English girl takes you for her sweetheart or her husband because she is fond of you; just that and nothing more; her firm yet immature mind, instinctively inclined to disapprove, never takes upon itself to admire. Such a course is too venturesome. Outside certain settled relations, the English girl is shy and distant and a little icy. The American girl is full of a warm goodness that very quickly melts and overflows.—Harper's Weekly.

Duties of Parents.

We live in an age when even barnyard fowls are hatched not as of old by brooding mothers, but in incubators, and when sociological doctrines are proposing to improve upon God's old-fashioned methods by the introduction of institutional arrangements for the raising of humanity to a higher level. I have no sort of disposition to disparage institutional arrangements when nothing better can be done, but the wit of man has never devised, and never will devise, anything comparable to the home for the development of noblest manhood. And just so in the matter of the world's evangelization.

Far be it from me to disparage what we call the ministry. "Go ye into all the world and preach the gospel to every creature." This is the province of the ministry. I thank God who has put me into it. But what we call the ministry of the pulpit was never meant to be a substitute for the more sacred and effective ministry of the home.

Every now and then some father entreats me to talk to his son upon the subject of his soul's salvation. "Most gladly," I am accustomed to reply. "But have you talked to him?" I ask. And he is apt to answer, "No, I cannot, for I choke so when I try." "Well, choke, then," I say to him; "the more you choke, the more likely you are to win him to Christ."

Nor would I belittle the Sabbath Schools. But we do well to remember that the thought of Robert Raikes in the founding of the Sabbath School, was to make provisions for neglected waifs, whose parents were poor and irreligious and unable to furnish them with education, either secular or sacred. But he never dreamed of relieving Christian parents of this personal responsibility for the religious education of their children. God meant the father to be the priest and the mother the priestess of the family, and when these sacred ministries are transferred to others who have neither the love nor the authority of the parental relation, then the decadence of Christianity has begun, and God only knows to what depths it may sink.

Time and again we are treated to impassioned discussions of the revival that is needed, and the revival that is coming, and of the methods that are needed for its successful inauguration; but let us be sure of this, that it will not be brought about by flaming evangelists in monster mass meetings, but by the rebuilding of family altars and the rekindling of the form of family religion. There is no more religion anywhere than there is in the home. If we would serve the world, we must serve the home. And the Lord simself has solemnly assured us that the latter day glory will only be ushered in by the "turning of the hearts of the fathers to the children and the hearts of the children to the fathers," and that means the revival of religion in the home—P. S. Henson.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

"Change of Name."

Mr. Editor: The courtesy and breadth of mind so marked in the Southern Churchman in permitting the expression in its columns of sentiments contrary to its own views, embolden me to ask that I may set before you some considerations on the necessity for a change of name, which I have not seen mentioned.

It has always seemed to me that the line or argument frequently used is unworthy of Bible students and Evangelical Churchmen.

The Bible usage in both Old and New Testaments is to speak of the Church of God not as it is in its *human* infirmity and deficiency, but as it is in *God's purpose*.—in its *Divine ideal*. Therefore it can be no arrogance on our part to call our Church by a name which proclaims its *ideal* character in our minds. The small denomination which calls itself "The Church of God", the Campbellites who call themselves "The Christian Church", are *all right*. All honor to them, I say, for the strength of their convictions, and for their courage in proclaiming them. Is it not cowardly for us to argue that we must not call ourselves—(we, a small body in comparison with others)—by any name which may possibly find objection from our numerous neighbors? Why, Mr. Editor, every one of *their* names is really an "*offence*" to an intelligent Churchman, who believes and knows that there is not a single distinctive claim by each denomination separately, which is not fully met in the One Holy Catholic Church, and what is our present title but an offensive and arrogant claim to be *The* only Protestant and Episcopal Church? an assertion which is not true; for we are no more "Protestant" than a hundred other bodies. Why should we alone persistently parade this quality, and also throw our "offensive" Church polity in the face of the whole community whenever we are mentioned? Our present title is divisive, and therefore (according to 1 Cor. 1:12, 13) unchristian and "carnal."

How can it be shown to be otherwise? It puts up a barrier on one side against all who are not "*Protestant*," and on the other against all who are not "*Episcopal*," and warns them off on both sides.

To my mind it is surprising that so few, if any, appeal to *Scripture* in forming their conclusions on this subject. The question is not, What does the man in the street or the sectarian brother of whatever sort think a suitable name. But, What does the *Bible* say? What does *our Lord* want us to call the Church? The Bible usage is dead against any such narrow and exclusive name as Protestant Episcopal. Is it conceivable that our Lord commissions us to go into all the world and make *Protestant Episcopalians* of all nations? Had the Church *proved* herself by her enormous roll of communicants, to be "The Church of the Living God, the Pillar and Ground of the Truth," when St. Paul declared her so to be? Was it arrogance in St. Paul so to proclaim her?

No, Mr. Editor, it is not a question of sentiment, nor yet of human preference, prejudice, or opinion. The one inquiry worthy of us is, What is the *Ideal* of the Great Head of the Church? What would *He* want to have it called? I do not believe a single student of the Scriptures or of history would *dare* to answer that question solemnly by the words: "Protestant Episcopal." That title is so absurdly, grotesquely, pitiably weak and small and unworthy, in contrast with St. Paul's claim and our Lord's Ideal.

If we are loyal and intelligent Churchmen, we believe our Lord's Ideal to be more nearly represented by our Anglican Communion than by any other, Roman or Denominational. We believe that, in Polity, Doctrine, Methods, Spirit, Rites, and Usages, this Church of ours approaches the Primitive, Apostolic, and therefore Divine Model.

We are not numerous here in the U. S. A., but we have a splendid history behind us, and a very large body of adherents in all lands to-day. We have not attained to the visible and acknowledged leadership; but is it not our wish and hope that we *may* attain it? If that is not our very *commission*, why do we exist at all? Surely not to perpetuate another small and uninfluential sect. Therefore how can there be arrogance in *claiming* and *using* a title which not only expresses our hope, our aim, our goal, but, better still, *embodies, as we believe, the Master's* desire and purpose and ideal.

Indeed, all Churchmen make this claim when they say the Creed. It is pitiful that we should fall below that high standard in our title.

From all the foregoing considerations, I believe that the name which is *agreeable to Scripture*, and *suits the needs* of American denominationalism is a perfectly simple one, and that our title should be:

"The American Church"—that and no more—unless there be added [for a time] ("formerly known as the Protestant Episcopal Church.")

Can we not somehow summon all our brethren to a scriptural and evangelical view of this matter? It is, indeed, disappointing when so many persist in occupying what seems to be a time-serving position. And that word "arrogant" is so overworked.

To name the Church according to our purpose, hope and prayer cannot be arrogant. It may, on the contrary, be a witness to all men of a forgotten truth, and a help to the religious world of America towards ultimate *scriptural* unity.

One further consideration is suggested by the use of another word, which I notice is now coming to the front. We are told that it will not be "*charitable*" to change our name to something somewhat nearer what we believe to be our ideal and ecclesiastical position. Then our Lord was the most uncharitable being who ever trod this earth; and every man who bears witness to what he believes to be the truth is chargeable with uncharity. Then every man who writes a book, or publishes a tract to show the strong foundation upon which the Catholic Church is builded, must make his humble apology to all his Christian brethren of other names. Then we must never rebuke heresy, nor pray against schism, nor even "speak the truth in love." The roll of martyrs and confessors would have been pitiably small had they always dreaded what any one might possibly say who did not agree with them. Is it not true charity to stand by that which we believe our Lord desires, and to teach even an "Apollos, mighty in the Scriptures," what we believe to be "the more excellent way?"

CORTLANDT WHITEHEAD.

Pittsburg, July 30.

"Change of Name."

Mr. Editor: In your second able editorial on the "Change of Name," entitled, "Protestant," in your issue of July 30, you quote these words: "Before the controversy begins, define the meaning that you attach to terms, and make your antagonist define also."

Later on you say in reference to the discussion that you "wonder if history is read any longer by the mass of controversialists, or if history is read at all, by what class of historians the alleged history is written."

Pray pardon me for saying, in these two sentences is found the difficulty in the present discussion.

You cannot define the word "protestant" to-day only in the light of past history. If you insist in demanding the definition of the word as it used to be accepted, you will not find your "exact definition will prevent controversy."

"The earth do move," and definitions belong to periods, and the meaning of any word must be considered in its period, when used, to be understood. Nay, more, the definition so patent to one, may be very indefinite to another.

History is not a writing closed and sealed, except when it refers to events past and concluded. The history of words is continuous, or established; the word Protestant is progressive and changeable as it progresses through the years. It is like the word "Churchman," which was once distinctive of one class of persons, and is now like the present use of the word Protestant, anything but definite, and like the word "Episcopal," needing to be defined.

A few weeks ago a writer said we are known as the Episcopal Church, and that no one denies it to be the special designation of our branch of the Christian body.

Now, apart from your own contention, that to call ourselves "The Episcopal Church" would be an offense to the Greek and Roman Churches, a contention rather far fetched, perhaps, there is another body of Christians we must consider if we are more anxious for the good will of Protestantism than our Catholic brethren

At the time of Wm. McKinley's sad death, the writer was asked to address a gathering at a memorial service. The largest building in the town was a Methodist church, and it was offered, or requested for the service, and the leading Methodist minister in the town asked to preside. I said, in closing, after speaking of the president's loyalty to our blessed Lord, and to the great Methodist body, "I could almost have wished so good a man had been a member of the Episcopal Church." I know I meant no offense to anyone, but I had hardly taken my seat when the Methodist minister went to the front of the platform and begged "to inform this audience, and Brother Foster, for his comfort, that President McKinley, was a member of the Episcopal Church, he was a Methodist Episcopalian." I could only bow and say, "Gentlemen, I did not deserve that."

We speak of the danger of hurting people's feelings if we change our present designation, and yet no one part of our present name is granted us freely, with good will. History, as it is being written, will prove this.

July 30, 1910. BERT FOSTER.

A Churchwoman on "Change of Name."

Mr. Editor: May a woman—a Churchwoman and a Protestant Episcopalian, bred in the bone—be permitted to put in a word in regard to the "Change of Name?"

The first question that this subject suggests is this: If the name Protestant Episcopal is unsatisfactory, why is it so?

It has been said that this name is objectionable because it is not descriptive. Now, the word Episcopal is certainly descriptive, though not fully so. This Church has always been, is still, and always will be, Episcopal. That part of her name, then, while it may not be fully satisfying, cannot be objectionable. The objectionable part—the offensive part—the part the advocates of change would like to be rid of is the word Protestant. Again, why? There can be one answer and one only, and that is that the thought behind the word is objectionable—that those who do not wish to call themselves Protestants have, in their innermost souls, ceased to protest against the things to which the word Protestant as a part of the name of this Church refers, and to which every person not illiterate understands it to refer

It is absurb to seek to confound the idea of the word Protestant, as used in this connection, with the idea that all sorts of "isms" and "ites" are protestants against one doctrine or another. The Christian Scientist may protest against the use of medicine in illness; the Mormon against being limited to one wife at a time, but the word Protestant in the historic, technical sense in which it appears in the name of the Protestant Episcopal Church—the Protestant with a capital P, whose meaning is plain to every educated person, is a different word from the protestant which, if applied to the above-named sects is simply a common noun or an adjective according to the manner of application, without historic or technical significance, and with no associations.

The word Protestant, as the Episcopal Church uses it, refers, of course, to protest against specific false doctrines and corruptions, which long ago crept into the Church of Rome—the worship of Mary, the "Real Presence," the Confessional, etc.

So long as these doctrines and corruptions still exist and still divide us from that great branch of Christ's Church, we are, and must be as truly Protestants as we ever were, and why object to owning it? If there be any among us who are not Protestants still—who do not wish to be divided from the Church of Rome by these doctrines, would it not be better for them to be frank about it and join themselves with the communion where their hearts are, than to try to square the name of the great Protestant Episcopal Church to suit their individual views, and make them personally more comfortable?

The loss of these restless ones would probably make a less serious break than would be made by forcing the great body of true lovers of the Protestant Episcopal Church, name and all, seem to say (by dropping the old name) that they had ceased to protest.

But why change the name at all? What would be gained by any change whatever, and what would be lost?

These last two questions should be carefully weighed, one against the other. They take us back to the old question: "What's in a name?"

There is much in a name. In the first place there is the thought that lies behind it—which as we have already seen would be lost.

Then there are the associations that cluster around and hallow a name. A rose by any other name would not be the same thing, because, thought it might smell as sweet, it would be disassociated from all the other roses that the poets have sung, with which lovers have plighted their troth, and with which each one of us as an individual has had associations. It might still be a beautiful and fragrant flower, but when it ceased to be a rose it would have lost its character and much of its charm. By calling itself The Flower, it would, instead of gaining a position of greater dignity, merely lose its identity.

All our great Bishops of the past, here in Virginia (and how they seem to tower as we recall their names): Madison, Moore, Meade, Johns, Whittle, Newton—all the Bishops and priests of our Church in this great American country—a noble army!—have been Protestant Episcopalians. To change our name would be to seem to cut loose from fellowship with them To change would be to lose the dignity that years give. The name Protestant Episcopal is time-honored, venerable, sacred. It would take a new one longer than any of us will live to gather half its meaning, its distinction—to win a tenth part of the affection it enjoys.

Finally, change is hazardous in itself and should be avoided unless there could be certainty of great gain thereby. Lack of stability is undignified, is weak, is demoralizing. "Unstable as water thou shalt not excel."

And what would be gained by change of name? Would there be any gain? Not one of the names suggested is any more descriptive than the one our forefathers chose and we have always borne. Most of them would cause us to be misunderstood and would raise a mighty war of words, written and spoken, and in great part, unchristian Some of them would call down upon us ridicule, some dislike, and it would be generations before one of them would have the respect which the good old name—the name without which the title-page of our beloved Prayer Book would seem a strange and unfamiliar thing—the name Protestant Episcopal now commands.

MARY NEWTON STANARD.

Richmond, Va.

The Cross.

Nothing has ever convinced the world of forgiveness like the Cross of Christ. Nothing has so melted the hard unbelief with which fear and sin have surrounded our nature, as this sweet message of God's redemption, in giving up his only Son for us all. Like the ice upon some Alpine peak that has resisted the stormy winds of winter, but flows down in sparkling rivulets when warm breezes of spring blow, so hearts long congealed with fear and remorse will melt and flow down in gentle grief and holy aspiration because of the warm influence of divine love. The changed spirit begins to thrill with the emotions of pardon and expectancy, as we hear of this transaction of infinite pity revealed in the Saviour's death. This Cross proclaims the release, which all who have fallen under the bondage of sin require. And there can be no more peaceful, no more stimulating message than that which the Church is emboldened to give because of this Cross, "I believe in the forgiveness of sins."—Falconer.

For the Southern Churchman.

The Dignity of Weeds.

There is no limit to the language of Holy Scripture in describing the power and glory and majesty of the Supreme Being. He clothes Himself with light as with a garment, and all things do Him honor. The greatest as well as the least things show His handiwork: The ocean and the dew drops; leviathan and the mosquito; the glacier and the icicle; the oak and the little weed—and it is a wholesome exercise to meditate on the infinite and infinitessimal.

The contemplation of the heavens does not swell man's pride; nor does the study of the microbe humiliate him. In one as well as the other we witness the wisdom and power of God.

The Son is glorified in the majesty of the Father. It was to glorify utter humility and absolute self-sacrifice that the Son of God was born as a poor little babe in a manger and grew up as a root out of a dry ground—an insignificant weed. So he dignified our race, and made the poorest and least of us honorable: was despised and rejected and suffered as only divine manhood could suffer.

The glory of the heavens is a study; but the glory of the least weed is a most important one. If we look up with awe, we must look down on the ground with those on it with thoughtful responsibility. He who is the Sun of our righteousness was as a root out of a dried ground—the least promising plant. This is the lesson of nature and of the Lord's Prayer. It is the philosophy of the Kingdom of Christ. It is the Sociology of the universe—the whole family of earth and heaven.

The dignity of the weed is as a growth of nature from the bosom of the earth. The dignity of the poorest man is as a child of humanity after the image of God: His right and dignity sealed and guaranteed by the sacrifice of the Most Holy. W.

Making Ready for Her Class.

"Going into a Parish House one Saturday afternoon," says a clergyman, "I came to the Sunday School kindergarten room, and there was a very busy little lady. She had pictures and strips of paper and a variety of things on the table before her, and was quite absorbed in her work.

"'I hope I am not disturbing you,' I said, and she replied, 'Not at all; I am busy, but I can keep on. I am preparing for my class to-morrow.' And so she was. I could not understand all the little details she was working out so that the little people the next day could have a lesson that would be interesting and helpful, but I took in the impression of the process and I rejoiced to see that this teacher so valued her opportunity that she gave up part of her Saturday afternoon to preparing for her class.

"Then I began to have questions coming up. If I had gone around all this parish this week, would I have found other teachers preparing for their classes? Perhaps I would, but perhaps I might have found some who gave no thought whatever to their classes until Sunday came. But how can any one teach without preparing the lesson in advance?

"Then I said to myself, 'Now, if every teacher would make careful preparation the week before and go to his class full of his subject, would not we have better lessons and much more interested pupils?'"

Teachers who read this, how much time did you give last week getting ready for your Sunday classes?

A Blood Poison.

Hesiod said: "Dishonest gains are as bad as losses. Whatever a man shamelessly seizes, be it ever so little, poisons his blood." That is a bottom fact—theft, graft, extorsion, poisons the blood; it makes a bad character. We think that a little dishonesty is a definite thing that goes no further than the act itself; that a person is guilty of a little theft, and that is all it amounts to; that the sin is located like a scratch or a pimple. But no; the dishonesty germ gets into the blood and poisons that, and makes the fault constitutional, ready to produce all kinds of faults.

There is the harm. It is not in the isolated fact. It poisons the blood. It weakens the whole man. One can expect any kind of corruption from a man who takes the slightest thing that does not belong to him, or who bestows upon another man a thing that man is not entitled to. This rule extends to extravagance when a person is paid more than a service is worth. Lavishness and corruption are two forms of the same sin. They poison the blood and make a man unfit for honest and reliable work.

But there is another thought. Hesiod says: "Dishonest gains are really losses." There is no telling in what way the loss will come to a man for his dishonesty or his ill-gotten gains. Of course, he will get the $100 or $1,000 and spend it and have a good time with it, but all the time the penalty is incubating somewhere. There is some sorrow, some misfortune, some pain to come around after a while. It is just as necessary that a dishonesty will bring a loss as that a stone thrown into the air will fall to the ground. We may not see it fall, but it falls. It is hardly supposable that if any man's life, including his children's, was traced out in all its ramifications, there would not be found a wrong that was not, as Carlyle says, "escorted by its corresponding misery or penalty."—Ohio State Journal.

Control Your Thoughts.

Stop that thought. It was in your mind all day yesterday, and it made you perfectly miserable. Over and over again you passed through all the unpleasant scenes, heard all the cruel words that were spoken, suffered again all the painful feelings, and succeeded in spoiling the day unfitting yourself for your work and destroying all happiness out of your heart. Are you going to continue it all day to-day, and by so doing waste more of your life in the foolish, if not insane, habit of tormenting yourself now because some one or something made you unhappy in the past?

That thought has no right in your mind. You may think you cannot stop it, but you can, as it is only a bad habit you have fallen into, and you must break it, or it will break you. you must get the mastery of your own mind, and the control of your own thoughts, and while it will be the hardest battle you will ever have to fight, it will be the most glorious victory you will ever win.

To be a slave to unpleasant thoughts is the worst kind of bondage, and sometimes leads to insanity; but to be able to think on any subject you please places your happiness in your own hands, and gives you a sense of power and independence which is not only delightful to realize, but which enables you to develop your character and shape your life according to your own choice. When you begin this work, never shut yourself up in a room alone to brood or pray over your sorrow, but do those things which will make you forget it; live in the open air as much as possible; get acquainted with the birds; watch the clouds; study the flowers; talk to the streams or trees, and make companions of the wonderful works of the loving Father, which will help you out of yourself into the broader and sweeter life which they live. But if you cannot do this, have a book near at hand, and compel yourself to read a few lines or a few verses, visit a friend; do some work which demands close attention; study a picture; and whenever the hateful, tormenting thought presents itself, turn your back on it and your attention to something else till you can say: "Not at home.'—J. M. Holmes.

The New Life.

This new life—the life that has conquered death by tasting it, which has enriched itself with a before unknown sympathy with men whose lives are forever tending towards the grave—this life stretches on and out forever. It is to know no ending. So long as there are men living and dying, so long above them and around them there shall be the Christ, the God-man, who liveth, and was dead and is alive evermore.

As you sit thinking of man's fragmentariness, his certainty of death, his doubt about a future, let this voice come to you, a voice clear with personality, and sweet and strong with love: "I am He that liveth and wah dead; and am alive for evermore." "He that liveth!" And at once your fragment of life falls into its place in the eternity of life that is bridged by his being. "He that was dead!" and at once death changes from the terrible end of life into a most mysterious, but no longer terrible, experience of life. "He that is alive forevermore!" And not merely that there is a future beyond the grave, but it is inhabited by one who speaks to us, who went thereby the way that we must go, and who sees us and can help us as we make our way along, and will receive us when we come there.—Phillips Brooks.

"Teach Purity!"

Says the Bishop of Vermont, in clear and vigorous language, that cannot be too widely spread or too strongly emphasized. "Let mothers, to whom the duty naturally belongs, tell their girls what they ought to know about themselves, physiological facts, that show the dignity of the body and the sacredness of its functions, and not leave them to pick up knowledge through evil curiosity, or from bad companions, or from bitter experience. Teach purity—not impurity. It is quite possible to know too much of evil. There is no need to be familiarized with sin—with what is profane or dishonest, or cruel, or unclean. This is the rule I constantly recommend, not to do or allow, to read or to listen to, to say or let your mind dwell upon, that which you would be ashamed of one whom you love and respect knowing that you were doing or saying, or reading or thinking about. Be steadfast, hold secure by this true modesty, and let this be your protection. Teach purity, the reverent regard for ourselves, the right uses of the body, and so guard against impurity. Purity of heart, remember, is an inner temper and disposition, like poverty of spirit. But none can have a pure heart, who does not preserve the body in temperance, soberness and chastity. And if we would preserve the inner citadel we must guard the outposts. The senses are the avenues to the heart." How far ahead the Gipsy mother is in this grave matter of the Christian mother George Barrow shows. The Gipsy mother teaches her daughter to shun impurity as she would shun death. So well are Gipsy girls taught to abhor the foul disgrace of impurity, that Gipsy Smith can fearlessly challenge his vast audience, the world over, to deny that Gipsy girls and women are free from this vile stain. It is time that Christian mothers put their misguided modesty aside in this regard and wake up to their awful responsibility. The Samaritan put the Hebrew priest and Levite to shame in our Lord's day. Is not the Gipsy mother putting the Christian mother to shame in our day?—Canadian Churchman.

To Practice the Presence of God.

There is just one institution in the world whose sole business it is to reinforce the moral capital of men, and that is the Christian Church. That is the moral bank, the ethical Power House. Its business is to awaken the conscience to reinforce the springs of moral action. Yet men say the Church is being superseded. When you ask by what? you soon find that many intelligent people are in a fog to just what are the real functions of the Church. If their minds were clear on that point it would soon be plain that nothing is superseding the Church, and nothing desires to do its work or to take its place.

What then is the real business of the Church? It is religion. It is laying a man's soul open before God. It is bringing a man to the feet of his Master to make answer for his soul for a man well knows that he can be philanthropic and well educated and yet harbor a secret sin. The distinctive business of the Christian Church is to educate the conscience; to stir the highest motives; to drive sin from the soul; to reinforce the spiritual life; to energize the moral will; to increase man's spiritual capital. Is there any other agency whose distinctive business it is to vitalize the springs of moral action, to educate the will, to help men behold the Face of the Christ and to practice the Presence of God? Is there any other organization attempting to do this, or even desiring to do it? When we say that the Church is superseded, isn't it because we are in a bit of a fog as to precisely what the Church is sent into the world to do? Of course men play truant from this School of Spirit. But like all truants, it is not because they get the schooling somewhere else, but because they do not want the training and the discipline of going to school to God.

A Song of the Soul.

There is a song of the soul which not the lips, but the life may sing. The faculties of the mind and heart may form a choir for the high praise of God. Thus may "all that is within us bless his holy name." Reason, with its majestic base; love, with full-voiced soprano; and conscience, with clear-toned tenor, should be led by will in the worship of God. There is a true rhythm of the life a music of the heart that the soul may know, a secret heaven in the breast where already the choirs of glory have begun their harmonies.

Church Intelligence.

CALENDAR.

August.

1—Monday.
6—Transfiguration.
7—Eleventh Sunday after Trinity.
14—Twelfth Sunday after Trinity.
21—Thirteenth Sunday after Trinity.
24—St. Bartholomew's Day.
28—Fourteenth Sunday after Trinity.

Collect for Twelfth Sunday After Trinity.

Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

Foreign.

Lincoln Summer School.

A correspondent says the Lincoln Diocesan Sunday School Association took a very practical step in its endeavor to promote the efficiency of Sunday Schools by holding a course of instruction and study at the Lincoln Training College, July 11 to 16. Provision was made for seventy-five women and twenty-five men. All were to have meals in the college—the women to sleep in college and the men in lodgings near. Forty women and six men attended. The expense and the difficulty of holiday must largely contribute to the inability of men to attend such courses in large numbers. So successful was the school that endeavors will be made to raise funds to obviate the financial difficulty. The course began on Monday evening after an encouraging address by the Bishop, and ended on Saturday morning. There was Holy Communion, or other service, each morning, and a short service with an address each evening. The able and earnest staff of lectures included the Principal and Mistresses of the College, the Diocesan Chief Inspector, the Rev. H. Lester, Vice Principal, of Warrington Training College, Sister Mary Rebecca, and the Rev. P. Hoosen, who spoke in connection with a recent visit to Palestine on "Scripture Manners and Customs." The mornings were given to lectures on Child Nature, Illustration, Questioning, Discipline and Class Management, How to Teach (1) the Old Testament, (2) the Catechism. Model lessons were attended at the city schools, which were afterwards discussed at the college. The afternoons were given to recreation, but at four p. m., there were practical lessons in the use of the blackboard. Two hours each evening were spent in lectures on "Junior Sunday School Work and Lesson Preparation." The evening ended with a social meeting and a discussion of the events of the day in the college common room. Those who were fortunate enough to attend the course have described it as most helpful and at the same time enjoyable. All the arrangements were perfect, the lecturers most practical and kind.

Ministering Children's League.

About 1,200 children and their friends assembled at Fulham on Wednesday afternoon last week, to take part in a pageant in connection with the Ministering Children's League. After a bouquet and programmes bound in vellum had been presented to the Bishop and Lady Meath, and a gold League badge to Lady Meath, 700 children took part in a procession in costume of the twenty-seven countries where the M. C. L. works and has institutions. This was led by the Angel of Love (Miss Ursula Delmar Williamson and Britannia (Miss Ida Sylvester), who recited the prologue very beautifully. It was arranged and managed by Mrs. Arthur Phillip, organizing secretary of M. C. L., and Mr. J. R. Bates, of Twickenham. A child at the head of each group recited a few lines descriptive of the work done in their own country in a very clear and most creditable manner. The London Diocesan Ladies' Band, conducted by Miss Haveris, played the marches, hymns, etc., with great spirit and precision. After the procession Miss Angela Moss and Miss Rowley presented a gold badge and an illuminated address on vellum, congratulating Lady Meath on the twenty-fifth year of M. C. L. work, and beautifully executed by Bernard Sleigh, of Birmingham. Lady Braddon and Mrs. Fairbairn then presented an album of photographic views of Tasmania enclosed in a magnificently carved casket of Tasmanian wood, and a similar album from West Australia. The M. C. L. song and "Now thank we all our God," were then sung.

It began to rain and a move was made to the tent, when the President (the Bishop), said he had had many pageants at Fulham, the "Church" and the "Army," but this pageant of Love was the most beautiful of all. He was so glad to welcome Lord and Lady Meath. We wanted thousands more of them. They worked so well together. Lady Meath taught children to minister and love, and Lord Meath to carry that spirit round the world. It reminded us that God was a God of Love, and that the way to be happy was to love and serve others. The Countess of Meath then spoke of her recent visit to Australia, Tasmania, etc., and what wonderful work the M. C. L. was doing there. The West Australian Convalescent Home had recently had a new wing, costing £5,000 added, and paid for by the M. C. L. Similar work was being done in Tasmania and Victoria.

The christening of the wee daughter of the Duke and Duchess of Westminster, by the Bishop of London, at St. Mark's, North Audley street, on Monday morning, was a very quiet but beautiful little service. Not very many were present, the congregation consisting principally of members of the two families immediately concerned. The font rose like an island from a surrounding sea of Madonna lillies and marguerites. From the end of the centre aisle the white-robed group of the choir sang the hymns, amongst which was "The King of Love my Shepherd is." The little lady was given the beautiful names of Mary Constance—both of which are favorite names in the two families. Princess Pless handed her to the Bishop, her other godmother being the Countess of Shaftesbury, who was represented by Countess Beauchamp. Colonel Lloyd stood proxy for the godfather, Lord Arthur Grosvenor.

The Royal Declaration.

The Government have amended their amendment of the King's Protestant Declaration. The newest form, announced by Mr. Asquith on Wednesday, leaves out all reference to the Established Church, and simply makes the King declare himself a faithful Protestant. The Premier said the new form commends itself to those in high authority in the Church of England. It received the support of Lord Hugh Cecil, and is in practical accord with the suggestion contained in a letter from Bishop Gore. The subject is exciting a very keen controversy, and the Government will, it is certain, be profoundly grateful when the matter is set at rest. Happily, whatever may be the result of the Cabinet's well-meant endeavors, the controversy has done good in bringing out the fact that the security of the Protestant succession does not depend upon the form which the King uses in declaring to the world that he has no relations with Rome. The Bill of Rights, the Act of Settlement, and the Coronation Oath make it impossible for a Roman Catholic to ascend the throne of England.

The Peace Movement.

The interchange of visits between ministers of the various Churches in Germany and the United Kingdom which took place in the years 1908 and 1909 has now resulted in the formation of a permanent organization by which the Churches in these countries will be kept in touch with one another and enabled to co-operate in the task of fostering friendly relationships between the two nations and advancing generally the interests of peace and good will. In Germany a committee has been formed which includes many well known and influential leaders of religious thought and philanthropic activity belonging to Lutheran, Roman Catholic and other communions. In England a similar organization has been set on foot. The Archbishop of Centerbury has accepted the position of President, whilst among the list of vice presidents the Church of England is represented by the Archbishop of York, the Bishop of London, and the Dean of Westminster. Scotland is represented by the Moderator of the Established Church, the Bishop of Brechin (Primus of the Episcopal Church of Scotland), and the Roman Catholic Archbishop of Glasgow. The Primate of All Ireland and the Archbishop of Dublin and several prelates of the Church of Ireland have signified their adherence. The Roman Catholic Church in Ireland is also represented. In regard to the Nonconformist communities, it may be said that Dr. Jowett, President of the National Free Church Council, is one of the vice presidents, and the names of Dr. Clifford, Dr. Horton, Dr. Scott Lidgett, and the Rev. R. J. Campbell are also conspicuous. Among laymen are to be found the Duke of Argyll, the Earl of Meath, Lord Airedale, Lord Hugh Cecil, Sir John Kennaway, Sir Lewis Dibdin, the Master of Polwarth, Professor Rendel Harris, and many others. The Provisional After-work Committee, which is presided over by Mr. J. Allen Baker, M. P., contains the names of the Bishops of London, Hereford, and Southwark, the Deans of Worcester, Norwich, and Waterford, Mr. Silvester Horne, Monsignor Howlett and others. The treasurers are Lord Kinnaird and the Right Hon. John E. Ellis, M. P.; the Hon. Secretary is Mr. W. H. Dickinson, M. P.

The objects of the Associated Councils are expressed to be:

1. The associating of the Churches in the British and German Empires in the cause of international friendship.

2. The maintenance of brotherly relations between the British and German peoples and the inculcation in both counties of the Christian precept of good will amongst men.

3. The exchange of thought and information for the purpose of preventing international misunderstanding and distrust.

4. The furtherance of all efforts calculated to promote and preserve permanent peace between the two nations.

Evangelical Alliance.

Preparations are now well advanced for the deputation visit to Canada of Archdeacon Madden and the Rev. Dr. George Hanson, of Belfast, in the interests of the Evangelical Alliance. They will sail on August 19, and will travel from East to West of the Dominion, visiting most of the large cities in a tour lasting two months. An interesting feature of the visit finds expression in the fact that an invitation has been extended to Dr. George Hanson(late of Marylebone Presbyterian church), to take part in the Halifax Church Congress. Archdeacon Madden is already one of the invited speakers. This friendly act will not pass unnoticed. It will undoubtedly create responsive feelings in non-episcopal circles in Canada and will help the cause of Evangelical Alliance generally.

Arrangements for the sixty-third Annual Conference of the British Organization of the Evangelical Alliance to take place in Dublin, Octobre 17 to 20 next, are progressing favorably. Excellent speakers have been secured. The main theme of the Conference is to be "Co-operation and the Promotion of Unity." Satisfaction is expressed in Dublin that Prebendary Webb-Peploe has consented to attend throughout the Conference. No one is more welcome in the Irish capital, and the announcement of his presence is always responded to by crowded audiences.

New Form of Declaration.

Mr. Asquith is ready to conciliate his Nonconformist allies who are opposed to the reference to Establishment; he is also ready to meet the views of those Churchmen who repudiate the Protestantism of the English Church; but he offers no encouragement to those who desire that the King's Declaration by its protest against Roman doctrine, shall continue to be what it always has been —a safeguard against the encroachments of Rome upon the English Throne. At the opening of the great debate in the House of Commons on Wednesday night the Prime Minister offered a new form of Declaration. It was as follows:

"I, ———, do solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secure the Protestant succession to the throne of my realm uphold and maintain them to the best of my powers according to law."

The New Bishoprics Bill.

Vitally important as it is to the welfare of the Church, the subject of the extension of the episcopate must remain more or less academic until some alteration is effected in the method of making bishoprics. At present a bill has to be got through Parliament every time a new bishopric is created. Lord Aldwyn is making another attempt to remedy this. The Bill, which was read a second time by the Lords on Wednesday, has no chance of becoming law this session, but it is satisfactory that the matter has once again been brought forward. The Bill simply proposes that instead of each new bishopric requiring an Act of Parliament, its creation should be provided for by Order in Council. The experience of recent years shows how difficult it is to get a Bishopric Bill through Parliament, and in the meantime the work of the Church is gravely hindered. We cannot doubt that this much-needed reform will eventually get through Parliament. The Government might do worse than seize the opportunity of proving that it is capable of doing a small act of justice to the Church by giving facilities for the Bill.

Headgear and Church Attendance.

The lady members of the hatless brigade, it seems, have demonstrated in Church. Canon Willink, the popular Vicar of Yarmouth, has found it necessary to issue, in his current parish magazine, a warning with regard to hatless ladies who, in the holiday months, wish to attend his church. He says that "strict orders have been given that women without any head-dress are not for a single moment to enter the church any more than men would be allowed to enter without removing their hats." Many people may not be aware that in old times, before the seventeenth century, it was very much the custom for men to wear their hats in church. How the irreverent habit arose no one seems to know, but it had almost died out before 1689, when William, of Orange, came to the Throne, and brought several things to this country which were by no means popular. The King himself used to sit in church with his hat on, but when he found that this caused offence he remained bare-headed during the prayers, but put his hat on for the sermon.

American.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Annual Session of Colored Convocation.

The eighteenth annual session of the Colored Convocation of Southern Virginia met in the Mission of the Good Shepherd, Lynchburg, Tuesday morning, 10 o'clock, July 26.

The several sessions of the Convocation were well attended. Of the nine colored ministers in the Diocese, only one was absent, and he on account of illness of his wife. The opening sermon was preached by the Rev. Joseph B. Dunn, D. D., rector of St. Paul's church, Lynchburg. The Holy Communion was celebrated by Archdeacon Russell.

In the absence of both the Bishop and the Bishop-Coadjutor, the Convocation organized by electing Archdeacon Russell, chairman; Rev. E. E. Miller, secretary, and Rev. C. L. Simmons, treasurer.

At the roll call the following clergy answered to their names: Revs. H. T. Butler, J. T. Harrison, E. H. Hamilton, D. J. Lee, E. E. Miller, J. T. Ogburn, T. C. Page (white), C. L. Simmons, James S. Russell, Archdeacon.

After the usual custom of the Council the Convocation held an enthusiastic missionary meeting on the evening of the first day of its session, at which time three clerical and two lay delegates made addresses. The addresses were good and will doubtless prove most helpful to the colored work in the Diocese. And may it not be said just here that in the Diocese of Southern Virginia is the largest colored work in any Diocese in the South.

The various committees made encouraging and helpful reports covering almost every phase of the work.

Archdeacon Russell, in his annual address, spoke in part as follows:

"My dear Brethren of the Clergy and Laity:

"Let us thank Almighty God for the blessed privilege of meeting here in this mountain section of our Diocese where we are permitted to look out upon the beautiful handiwork of God and be among our brethren of other creeds who are less hostile and inimical to our church work than they are in some other sections of the Diocese.

"I want to ask you, dear brethren, to bestir yourselves and not be content with merely holding our own, for we should want to do more than that, and there is every reason why we should do more in the future than what we have done in the past.

"I desire to mention, among other things, the following: 'That notice be given to the Bishops whose work among Negroes is aided by this Board, that with the fiscal year beginning September 1st, 1911, appropriations to Dioceses and districts for evangelistic work (or for other than that of schools), will not be made in excess of $2 for each dollar raised for said work within the Diocese or district.' The above is the exact language as taken from the proceedings of the Board of Misssions in their meeting held at the Church Missions House in the city of New York on Tuesday, June 14, last. I need not remind you of the ill effect this will have upon our Church work in Southern Virginia, provided our congregations do not do more towards self-help. In all probability the Diocesan Missionary Society will come to our relief in this matter but I am sure we are not going to be silent and expect this society or individuals to do for us what we can in a large measure do for ourselves. It will do us good to help ourselves to the extent of our ability. It may not be in our power to do as much for other objects as we are doing just now, and at the same time take care of one-third of the salaries of our clergy. Just how much we can actually do, however, towards self-support remains to be seen. But may I now urge you, dear brethren, to do all in your power to bring this matter at once to the attention of your vestries and congregations, and proceed to organize thoroughly your forces and lay out their work, that they may find no trouble in prosecuting the same. Delays might mean a serious handicap to the work which we already have in hand, to say nothing of the virgin fields from which comes daily the Macedonian cry for our Church and her services.

"I want again to urge upon you the importance as well as the necessity of your Churches and Missions paying their Diocesan and General assessments. This will have very much to do, I think, with the help that will come to us from outside sources.

I would advise organizing your men and women into chapters, guilds and auxiliaries of one kind and another for the more successful prosecution of your efforts in the direction aforementioned. Then, at given times, hold missionary meetings and discuss with them the various methods of doing the work of the parish or the giving of money to help others do their work.

"In this connection it might not be out

of place for me to call to your attention the importance of pastoral visiting. Regular, systematic visiting will always give you interested, attentive audiences before whom you will find no trouble in laying your plans and soliciting their earnest co-operation. I attribute my early success in the ministry to the fact that I visited the people in my parish regularly, and in doing this, I made little or no distinction, but visited the people irrespective of creed. Through this medium I reached the people both sick and well, and as a result, I never failed to have large congregations, large classes for confirmation, many baptisms, marriages and funerals. I was the servant of the people and had them to understand that they were free to command me at night or in the day, on Sundays or during the week. By this means I made friends of, and brought to my support 'all sorts and conditions of men.' Our colored ministry should count it a great privilege to enjoy the hearty co-operation of their brethren of every name.

"With this asset in their favor, they will assume the task of their self-support as less of a burden than otherwise. Such a course would, to my mind, commend, elevate and dignify rather than compromise them in the eyes of the Church, for we are in the truest sense to be leaders of our people and it is very evident, that as leaders, we should mingle with them in every reasonable way and thus assist in moulding sentiment even for unborn generations.

"As a rule the Episcopal minister is expected to know something about any movement for the betterment of all the people with whom he comes in contact. He is expected to know very much about diseases and their cures, and so he is frequently appealed to by the poor in times of sickness, in order to save life as well as a doctor's fee. He is considered no less a wise counsellor and is therefore eagerly sought after at times when the meshes of the law gather about those who either ignorantly or wilfully disregard the principles of propriety and decency. He is consulted by the farmer as to the time of planting and the proper method of cultivating the crops grown in his community. His advice is equally sought after by the mechanic and business man. Hence the minister is to be scarcely nothing short of a walking encyclopedia, full of, and ready to give information on all topics of the day. May I urge, therefore, that you make yourselves as proficient as possible along all lines that you may be able to answer helpfully and wisely those who seek your counsel.

"There is still another matter to which I should at this time call your attention, and that is the one with reference to the misionary or colored bishopric question. I must say that my mind has not undergone any change regarding this matter which has been so freely discussed in the Church papers. I am still of the opinion that the colored portion of the Church in the United States is far from being prepared to welcome such a radical departure. It is needless for me to tell you that it will be perfectly natural for the Church to expect the missionary jurisdictions, contemplated in the scheme of its advocates, to at least assume a greater portion of their own support than what they are at present raising. This, however, is a very insignificant reason, say they, why we should not be granted a Bishop of our own color. But there are other reasons which, I think, are valid and which can not be ignored. We are without the great knowledge and experience possessed by our white brethren. Then still another and even greater reason is that the time has not come for anything like a separation in our Church. Our brethren of the several denominations have suffered from their disunion and some of them at least would not be willing to repeat their action. We haven't the experience, nor are we sufficiently strong intellectually, financially or otherwise to assume the responsibility of governing (practically) an independent Church organization, which would probably style itself the Afro-American Episcopal Church. Our Church still retains the one link which binds both black and white together in the same fold and under the same chief pastor, the (white) Bishop of the flock. So long as our Bishops give us the same ministrations and godly oversight without any difference or distinction whatsoever, let us thank God for these cordial relations and pray that the bond which binds us in one fellowship and communion be not broken.

"The following is a summary of my official acts for the year ending July 1st: Number of public services, not including two daily religious services at the school, 121; number of public addresses, 134; number of public addresses out of the Diocese in the interest of Church and educational work, 18; number of catechising of Sunday Schools, 19; number of public celebrations of the Holy Communion, 48; number of visits to sick in hospitals and private homes, 59; number of baptisms of adults, 7; number of baptisms of infants, 16; presented for confirmation at St. Paul's, Lawrenceville, 31; presided at Church and educational meetings, 49; number of marriages, 3; number of funerals, 5."

The Convocation closed its work and adjourned Wednesday evening, the 27th of July, after a very pleasant and profitable session. The Convocation will meet next year in St. Philip's, Bedford City, the third Tuesday in August.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

St. Michael's Industrial and Training School for Colored People—Memorial to Julian Ingle O'Neil—New Chaplains of the State Asylum—The Late Rev. Frances W. Hilliard.

At the recent meeting of St. Michael's Industrial and Training School for colored people, Charlotte, N. C., there were present, among others, Archdeacon Osborne, Rev. Walter J. Smith, Rev. P. P. Alston and Messrs. L. P. Perry and A. Myron Cochran. Pravers having been read by the Archdeacon, and the Rev. Mr. Smith chosen chairman, the superintendent read his report. This was most satisfactory. It showed that luncheons had been served by the cooking pupils to both white and colored friends of the school, many articles made and sold by the dress-making department, several altars, litany-desks and other pieces of church furniture had been made and placed in the school chapel, the misison church at Statesville, and the recently begun mission in Atlanta under Archdeacon Henderson. Three pupils were graduated in the past year. The total revenues for the year were $1,756.60, the expenses $1,883.93. There is also urgent need of finances for a heating plant, installation of sewerage connections, and farther support of $3,000 for teachers. It is hoped that by reason of the excellent work done by this institution the deficit may be made up, and the necessary increase secured. The school suffers a loss this year in the resignation of the principal, Mr. Cochran, who is to become director of music at St. Paul's, Lawrenceville, Va. The board were unanimous in their expression of approval of the thorough and satisfactory work of the principal in the seven years he has been in charge. The several members also heartily commend the Rev. Mr. Alston, under whose supervision this growing enterprise is carried on. There were enrolled about two hundred pupils last year, and it is hoped that, with wider interest, greater support and farther progress may be made in the near future.

On Sunday, July 24, a most exquisite processional cross was dedicated in Holy Innocent's, Henderson, in memory of Julian Ingle O'Neil. Julian Ingle O'Neil was the infant son of Mr. and Mrs. M. J. O'Neil, and named after the former beloved rector of the parish, the Rev. Julian Ingle. Sympathizing with the bereaved parents, and recognizing the especial service of the father as lay-reader while without a rector, loving friends presented this memorial. It is one of Geissler's most beautiful pieces of workmanship. The staff is of solid oak with the proper bindings of brass. The top is of the same metal, from the terminal embossment of which, with its delicate modules, rises the massive cross. The stem is about twenty-four inches and the cross-arm twelve and a half, beautifully floriated—on the one side the ivy, on the other the passion-flower, while encircled at the jointure of one is the "I. H. S.", and the other the "X. R." Just below the embossment is the inscription:

"To the Glory of God, and in loving memory of Julian Ingle O'Neil.
Whitsunday, 1909—Whitsunday, 1910.
From loving friends.
'Suffer the little children to come unto Me, and forbid them not, for of such are the Kingdom of Heaven.' "

The Rev. Milton A. Barber, rector of Christ's church, Raleigh, and his assistant, the Rev. R. Percy Eubanks, have recently been chosen chaplains of the State Asylum there, serving the Institution alternately.

The Rev. Francis W. Hilliard, who recently died at his new home in Tennessee, was for many years a faithful and honored priest of this Diocese. In his last conciliar address, the Bishop, in referring to his transference to another Diocese, said: "Mr. Hilliard, though for many years absent from the Diocese, was one of our oldest clergy in point of early association and service. He was always most faithful earnest and self-sacrificing in his works, and devoted to the Diocese and its people. It is with very great regret that I miss his face from this, our annual meeting. We follow him with our prayers and with our affectionate regrets."

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Mr. Huggins Goes to Wyoming—Dr. Duhring's Novel Experience—House of Rest for the Aged—Christ Church Hospital—An Effort Being Made to Increase the Contributions to Missions—Called Back to Conduct Funeral of Parishioner.

The Rev. John R. Huggins who spent some time as lay reader and his diaconate on the staff of the City Mission, has started for Wyoming, to take up his work under Bishop Thomas. He will reside at Thermopolis and beside the church there will have charge of Basin and Graybull. Mr. Huggins is a graduate of the Germantown Academy University of Pennsylvania and the Divinity School.

The Rev. Herman L. Duhring, D. D., had a novel experience while returning on the Merion from Europe, having arrived in Philadelphia, Monday, August 1. A child was born to one of the steerage passengers. The ladies in the cabin made in a few hours a complete outfit for the little one, which was brought up into the cabin. It was baptized by Dr. Duhring.

The House of Rest for the Aged in Germantown, is far too little known. Here seventeen aged female communicants find a quiet and comfortable home in what was formerly the mansion of a prominent Churchman. Under the supervision of a competent matron, everything is done for the bodily and spiritual welfare of the inmates. An efficient house committee, composed of ladies from the parishes of the Diocese, watch over it with great care.

It is most regrettable that Christ Church Hospital, a home for Churchwomen, cannot, for lack of funds, accommodate as many as it might. Such lack preventing the finishing of a good portion of the fine Gothic structure, which is located in large grounds near Bala station, on the Schuylkill Valley Branch of the Pennsylvania Railroad. There are now fifty-three inmates, but there might be one hundred. It is under the care of a committee composed of members of old Christ and St. Peter's churches. It is one of the oldest institutions in the country.

The committee of twelve, acting as the Men's Auxiliary to the Board of Missions, recommends, as a means of arousing greater interest and larger contributions that there be stated conferences between the Bishop, clergy and laity, and at least two public meetings a year; that the rectors of parishes hold services of prayer and intercession for Missions; that offerings for Missions should have equal consideration with offerings for parochial support; and that every parish have a committee to arrange for the apportionment and offerings for services of intercession and speakers and the formation of Mission Study Classes.

The Rev. D. M. Steele, who was spending part of his vacation at North East Harbor was called back to Philadelphia to arrange for and conduct the burial of a parishioner, who had named him an executor. He sailed for Europe about August 1, where he will spend the balance of his vacation.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Rev. Thomas D. Lewis Accepts Call to Norwood Parish, Md.—Dr. Barr in Washington—Death of Rev. James A. Barnard—St. Michael and All Angels' Closed for Repairs.

The Rev. Thomas D. Lewis, rector of Queen Anne's parish, Essex county, Va., and recently called to the rectorate of Norwood parish, Montgomery county, Md., Diocese of Washington, has, after visiting the Maryland parish and conferring with the vestry, accepted the call, and will take charge about the 25th of October. The parish church is named St. John's, and is a beautiful type of a modern country church, with a well-appointed parish hall adjoining the house of worship.

St. John's is adorned with several beautiful stained glass windows, memorials of members of its families. The church was founded by the Rev. James B. Avirett, then rector of Silver Spring parish, Md., now retired, living at Cumberland, Md., and for several years an active parish minister in Virginia and Maryland. Its succeeding rectors have been the Rev. Robert R. Claiborne, now of New York City; the Rev. H. Allen Griffith, Chaplain U. S. Soldier's Home, Washington; the Rev. Dr. Childs, of All Saints church, Chevy Chase, D. C.; the Rev. John Cornell, of New York City; and the Rev. Dr. Thomas Duncan, who resigned early in June of this year, and lives in Washington. Situated in the midst of an originally charming section of Montgomery county's rich farming lands, the parish is traversed by the Rockville and Georgetown electric railway, and is rapidly filling up with handsome houses and a very desirable population, which give the church a great opportunity for work and growth under the capable rector who has just cast his ministerial lot with it.

The Rev. Dr. William A. Barr, Dean of Christ church Cathedral, New Orleans, La., is during the month of August, minister-in-charge of the midday Sunday services of Ascension Church, Washington, and, also, special preacher at the 4 p. m. Sunday open-air services at the Peace Cross, Cathedral Close, Mt. St. Alban. Dr. Barr's first sermon, at the Cathedral Close, Sunday afternoon August 7, was brief and instructive, and addressed to a very attentive congregation of a thousand people.

The Washington papers tell of the sudden death, on the second day of August, at Indian Head, on the Potomac river, below Fort Washington, Md., of the Rev. James A. Barnard, minister of St. James' church, Indian Head. Mr. Barnard, who was a native of Norfolk, Va., was a preparatory president at the Virginia Theological Seminary, in 1861, when the Civil War closed that Seminary, and studied theology elsewhere. He had held charges in Northern Dioceses up to the time of his ministry at Indian Head. He is survived by one son, two daughters, two brothers and two sisters.

St. Michael and All Angel's church Washington, is closed for repairs. Since the resignation of its rector, the Rev. J. Homer Deis, now in New York City, this church has been under the charge of the Rev. William R. Bushby, as locum tenens. W.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

St. John's Parish, Fayetteville—Dr. Drane on Vacation—Mr. Harding's Thirty-Seventh Anniversary to be Celebrated—Two Venerable Laymen. Mr. Noe in Charleston.

St. John's parish, Fayetteville, under its strenuous rector, the Rev. C. N. Tyndell, is expanding in every direction. This fine old parish had had for some years one of the most beautiful and restful churches and attractive and thoroughly equipped parish houses in the South. Now, within the past few weeks has the rectory been thoroughly and completely renovated within and without. Every room papered and every modern convenience added. Even the lawns and property generally improved until it is a pleasure to look upon. Besides caring for the faithful of St. John's, the rector has two parochial missions, and one other in the process of making. It is doubtful whether there is another parish in the Diocese that has as large a working force of men as this parish. With four active lay readers as leaders, the men show great interest and respond enthusiastically at the call of the Church.

The Rev. Dr. R. B. Drane, of St. Paul's, Edenton, with his family, is sojourning at Nag's Head, where the Doctor has a cottage. Dr. Drane has faithfully and lovingly served that old Colonial parish for more than a quarter of a century, and the love and esteem with which he is held is beautiful.

The Rev. Nathaniel Harding, of St. Peter's, Washington, will, on the third Sunday in September, observe the 37th anniversary of his rectorate, with services appropriate to the occasion. Several of his clerical brethren expect to be with him and take part in the service. Although Mr. Harding is unable to use his limbs but little—having suffered for several years from Locomoto Ataxia—he goes about in his carriage, attended by his faithful man, Friday, ministering to those who are afflicted and distressed in mind, body and estate. Wherever one of God's ministers is needed, there you will find Mr. Harding with that big heart of his, serving as only one of God's ambassadors knows how to minister. His very shadow is beloved, not only in "little Washington," where he lives, but throughout that whole section for miles and miles around. His long continued self-sacrificing service for the Master is a benediction to the Diocese. As President of the Council, also of the Standing Committee, delegate to the General Convention, and examining chaplain,, one must but know that his influence and sweet pervasive spirit is everywhere manifested in our Diocesan life.

Two of East Carolina's foremost laymen, with declining years, rapidly creeping upon them, are now disabled for active service in the Master's vineyard. We have reference to Col. Jno. Wilder Atkinson, son of the late Bishop Atkinson, and Col. Wm. L. Atkinson and Col. Wm. L. DeRosset, former treasurer of the Diocese. The latter we hear "is very sick," while "the end is not far off." May their declining years be as full of spiritual comfort as they are of love and respect of those who know them.

The Rev. W. R. Noe, of Clinton, is serving for the month of August, St. Paul's, Charleston, S. C.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

News of the Diocese.

Rev. C. C. Rollit preached at Cody on the 18th, and aroused a good deal of interest in Church affairs generally. After celebrating Holy Communion on the 19th, he went on to Powell and held a most successful missonary service, stimulating interest in the building of a chapel at that place.

A dramatic and musical entertainment was given on the 25th at Cody, for the benefit of the rectory fund, and proved a great success. The plan is eventually to build a rectory on the lot adjoining the church, which is already church property.

The Cathedral Home for Children at Laramie has been open about two weeks. It is attracting more interest as the character of the work contemplated becomes better understood. Four children are being cared for, and one large boy has been sent on to a ranch. One little tot four years old starts out in life with both parents in jail. As the only home in the State, it ought surely to commend itself to those able to help.

Bishop Thomas left Thermopolis by stage on the 28th, ult., for Lander, and the next morning, in company with Rev Dr. Schepp, Mr. F. F. Noble, and Col. E. H. Power, went to Atlantic, where he administered confirmation on the 30th. On Sunday he confirmed a class

at Lander in the morning, and another at Milford in the afternoon.

The Ladies' Guild at Lander is actively at work this spring, recently investing in a vacuum cleaner, which they have almost constantly had rented out, thus adding quite a sum to the treasury. They are looking forward to their annual visit to the hospitable ranch of Mrs. E. T. Cheney, and a committee on transportation has already been appointed.

On the morning of the 24th, Rev. Stephen Power, brother of Col. E. H. Power, preached at Trinity church, Lander, and in the evening Rev. C. C. Rollit visited the parish on his itinery through the district.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop.

A Notable Meeting at Glendale.

A remarkable meeting was held recently at Glendale, attended very generally by the residents, to urge the Rev. Cleveland K. Benedict, rector of Christ church, not to resign his rectorship. A prominent Roman Catholic, the learned pastor of the Presbyterian church, and others bore testimony to the love and affection of the people for Mr. Benedict. His faithfulness as a pastor, his enlightened interest in all communal and social problems, his splendid example as a citizen as well as priest were dwelt upon by the speakers. Mr. Benedict, who is spending the summer in Michigan, has been called to be Dean of the Theological department of the University of the South at Sewanee, Tenn., and to occupy the chair of Homiletics.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Diocesan Statistics—The Church League of the Baptized.

The Diocesan Journal for 1910 has just been issued. The following is the summary of Diocesan statistics: Clergy—received, 8; transferred, 6; deceased, 1; ordained, Deacon, 1; present number—Bishops, 1, priests, 31, deacons, 1; total 33. Candidates for Holy Orders, 1; lay readers, 10; parishes, 37; missions, 25; rectories, 31; parish houses, 14. Baptisms—infants, 194; adults, 12; total, 206. Families reported, 2,213; baptized members, 8,260; parisioners, 9,141; confirmed, 143; communicants, 3,995; marriages, 76; burials, 151. Sunday Schools—officers and teachers, 340; pulpits, 1,971. Contributions—Church at large, $3,729.96; Diocesan, $3,040.40; Parochial, $41,959.95; total, $48,730.31. Total property, $427,765.00.

In his address to the Convention, the Bishop had this to say regarding the Church League of the Baptized: "I have received Miss Kones' report of this League for January, 1910, and find this Diocese credited with $240, which, according to a resolution of the League, goes to the Five Million Pension Fund of the clergy. The total amount of said League sent to the Treasurer, Mr. Samuel Mather, was $2,520.60. This organization is altogether in the hands of the ladies of the Church, and what they have collected is just so much as would not have been received at all, but for their help. Miss Rich, of Easton, is the head of our branch, and this Diocese is in the front ranks. Had other Dioceses given in proportion to their strength, it would be $25,000 instead of $2,500, in Miss Kones' report. I trust Easton will keep up its high standard. The ladies collect 10 cents a year from every baptized member of the parish. It is little, but a good deal in the aggregate, and I am desirous that my brethren of the clergy should have a branch in their parishes."

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Confirmation at St. Mary's, Goochland.

Bishop Lloyd will visit St. Mary's church, Goochland county, on Friday, August 26, at 11 a. m., for confirmation. It is hoped a large congregation will be present as the Bishop is a forcible and delightful preacher, who is sure to make the occasion an interesting one. St. Mary's is a small church on the river road. It is hoped that many of the automobilists who pass it every day will avail themselves of the opportunity of attending this service.

Conference on Church and Social Service.

Under the auspices of the standing Commsssion of the General Church on Capital and Labor, the Church Association for the Advancement of the Interests of Labor, and the Christian Social Union, through whose initiative a meeting of Diocesan Social Service Commissioners was held in Trenton, last April, a Conference upon the subject of the Church and Social Service is to be held in Cincinnati on Thursday, October 20, in connection with the meeting of the General Convention. Sessions of the Conference will be held during the morning and afternoon to be followed by a mass meeting in the evening. It is planned to have the morning session especially for representatives of Diocesan Commissions, to be devoted to the discussion of how to develop and unify the work of the Diocese and of the Church as a whole. In the afternoon the Conference will be more general in character, treating such subjects as the Parish and Social Service, the Church and Existing Agencies for Social Service, the Church and Labor. In the evening the mass meeting will be held in the great Music Hall, and for this meeting the best speakers obtainable will be secured.

The General Commission of the Church has appointed a committee, consisting of the Rev. Peter C. Wolcott, D. D., Highland Park, Illinois; Clinton Rogers Woodruff, Esq., Philadelphia; with the Rev. Samuel Tyler, Cincinnati, as chairman, to have the Conference in charge. It is felt that such a meeting for the discussion of the vital subject of the social responsibility of the Church, by those in the Church most interested will be of great value. It ought to do much toward bringing the matter before the Church as a whole and toward unifying the interest and work of the Church along social lines. The mass meeting it is hoped and expected, will be one of the great meetings of the Convention.

Further information regarding the Conference may be obtained from the chairman, the Rev. Samuel Tyler, Church of the Advent, Walnut Hills, Cincinnati, Ohio.

The Rev. Morgan Ashley has resigned the rectorship of St. Stephen's church, Plainfield, N. J., and has accepted a curacy in the Church of All Angels', New York. During his rectorship of two years at St. Stephen's the church has been freed from debt and is now in a prosperous condition. His resignation takes effect Oct. 1.

The Pacific Coast International Conference, Brotherhood of St. Andrew.

"A Convention of Business Men to Confer About the King's Business" is the caption of the programme arranged for the Pacific Coast International Conference of the Brotherhood of St. Andrew, scheduled to assemble in Portland, Oregon, on Thursday, September 8, and closing Sunday evening, the 11. This coming conference of men, the first of its kind to be held in Oregon, though undertaken and arranged for by the members of the Brotherhood of St. Andrew, is in no sense to be limited to the members of the Brotherhood. It is unique, in that it is for all Churchmen in the Coast States, and every Churchman attending will have full privilege of the floor.

For sometime past the members of the Brotherhood in Portland have been working on the preparations in an earnest effort to make this Conference mark an epoch in the Church's work among men in the Kingdom. The executive committee, under the leadership of its chairman, Prof. A. C. Newill, has arranged for the three days' sessions, a programme that is unusually interesting and full. No expense has been spared to obtain the best speakers possible in the Trans-Rocky Mountain region. Among the more prominent speakers at the Conference will be four Western Brotherhood Bishops, viz., Bishop Horeland, Sacramento; Bishop Keator, Olympia; Bishop Paddock, Eastern Oregon, and Bishop Scadding, Oregon. Others scheduled to speak include Dean Gresham, of San Francisco; Dean Colloday, of Salt Lake, who writes the Bible lessons in St. Andrew's Cross, and Mr. Francis H. Adams, National Treasurer of the Brotherhood of St. Andrew, from Boston. On Friday and Saturday there will be noon-day mass meetings at the Opera House, when the visiting Bishops will be the speakers. The Conference sessions will be held in Trinity Parish House, at the corner of Nineteenth and Davis streets, which will be the official headquarters of the Conference. Arrangements have been made with all the railroads entering Portland for a one and one-third fare for the round trip from any point, and the hospitality committee extends a cordiay invitation to all Brotherhood men and to all Churchmen over sixteen years of age, to become the guests of the Portland Brotherhood on this occasion.

In arranging for the Conference at this time, the committee have endeavored to take advantage of a peculiarly fine opportunity to stir up a greater interest among Churchmen generally. The Conference will follow upon the greatest missionary awakening on the part of the men of the Church in modern times—the Men's Missionary Movement, and shortly after the Conference Portland Church people are to have the peculiar privilege of a visit from Father Huntington and other well known missionaries in the Church.

On September 7, the Rev. W. D. Manross will take charge of the Church of the Good Shepherd, Onondaga Castle. The address of the present missionary, the Rev. W. S. Hayward, after that date, will be 238 Strong avenue, Syracuse, N. Y. Miss Martha S. Hayward, will continue the lace work, under the direction of the Sybil Carter Indian Mission, and Lace Industrial Association, making her home with her parents, and spending a portion of each week at the Onondaga Mission.

Personal and News Notes.

The address of Bishop Brooke, of Oklahoma, August 1, to September 1, is Gambier, Ohio.

The address of the Rev. Arthur P. Gray, of Hague, Va., is changed to Orange, Va., during the summer.

The Rev. W. H. Cavanagh, rector of St. James' church, Hestonville, Philadelphia, with his wife, is spending his vacation abroad.

The Rev. William Way, rector of Grace church, Charleston, S. C., has just returned from his usual summer course at the Cambridge Theological Seminary.

The Rev. Charles Crusoe, minister-in-charge at St. John's mission, Corbin, Ky., has returned home with his family after a month's vacation spent in his old home, Dayton, O.

The Rev. Dr. George B. Norton, rector of St. Mark's, Beaumont, Texas, is, during the absence of the clergy in Austin, Tex., taking the services at All Saints' and St. David's churches till September.

The Rev. James Grattan-Mythen, at present missionary at Carlsbad, New Mexico, has been called to Roswell, in the same territory. Mr. Mythen will take charge of St. Andrew's church, the first Sunday in September.

The Rev. John D. Wing, who graduated from the Virginia Theological Seminary in June, 1910, has been appointed by the Bishop of the Diocese priest-in-charge of the Church of the Holy Comforter and of St. Andrew's chapel, in Atlanta, Ga.

The Rev. Edward H. Earle has resigned as rector of the Church of St. John the Evangelist, Philadelphia. His last service in the church was on Sunday, June 26. He is in charge of the Church of the Holy Nativity, Rockledge, Penn., for the summer.

The members of Holy Trinity Cathedral, Havana, Cuba, have recently had the great pleasure to have discharged in full, a floating indebtedness of some $2,800. This was accomplished by personal offerings, and not by entertainments or other such means of raising funds.

The Rev. A. E. Fillmore, rector of St. Martin's church, Fairmont, Minn., is in charge of the services at Christ church, St. Paul, Minn., during the month of August. The rector, the Rev. Frederick G. Budlong, is spending the summer at Lindstrom, Minn., on Chicago Lake.

A sermon of much interest was recently preached at St. James' church, Keene, N. H., to the two local lodges of Masons, the preacher being a past master of two lodges and a former prelate of the Grand Commandery of New Hampshire, the Rev. Dr. Waterman. His subject was "The Mason and the Church."

The Rev. Walter D. Buckner, LL. D., rector of Trinity parish, Pine Bluff, Ark., has been called to Trinity Cathedral, Little Rock, as dean and rector. Dr. Buckner has been in Pine Bluff twelve years; the parish under his administration has grown wonderfully numerically, spiritually and financially. Dr. Buckner has also been called to become rector of St. Peter's church, Norfolk, Va., his old home.

The Rev. William H. Eastham, for the past six years rector of Holy Trinity church, Port Greville, Nova Scotia, has accepted the rectorship of St. John's church, Clyde, N. Y., and will be in residence sometime in September.

The Rev. George S. Pine, rector of the Church of the Holy Trinity, Marlboro, Mass., has received an invitation to become rector of the Church of the Holy Spirit at Nice, France. Mr. Pine is spending his vacation in Maine, and it is not known whether he will accept the call to Nice.

The Rev. Charles F. Blaisdell, the rector of Trinity church, Redlands, Cal., who accepted the call of St. John's church, St. Louis, Mo., to succeed the Rev. Stephen F. Sherman, Jr., has withdrawn his acceptance, because of the desire of his California parish that he should remain with them.

Inasmuch as the majority of the members of St. Thomas' church, Cherry Valley, Mass., live in the town of Leicester, it is proposed to move the church to that place, if the present edifice can be disposed of to advantage. The Rev. Henry Hague, rector of St. Matthew's church, Worcester, is in charge of the parish.

He Kept No Sunday.

You may safely write this epitaph, "He kept no Sunday," over hundreds of graves that will be dug this year for strong men cut down in their prime; for ambitious, prosperous, influential men, cut off in the midst of the race of life. The doctor will say: "Softening of the brain," "paralysis," "heart disease," "nervous exhaustion" —there are a dozen medical names for the cause of untimely death, but sifted to the bottom, the real fact was that the men killed themselves by breaking Sunday and depriving themselves of its rest and quietness.

Business men, statesmen, lawyers, students, are all getting in the habit of going out at a moment's warning, dropping dead as they stand in a way that has never been known before. The probabilities that any prominent man, in any walk of life, will die in bed at a ripe old age in the United States are daily becoming rarer.

Now and then there is enough of toughness in the constitution of fibre, enough of steel and whalebone derived from hard-working parents, the children of the soil, to carry a man through this sort of life to reasonable age. But these are exceptional cases, and they are daily growing more exceptional. The children of these parents, whose nerves are raw to the touch, and whose brains are in a restless buzz all their lives, are showing themselves true to the inevitable natural law.

It was to meet just this sort of blunder in human life that the Lord gave His seventh day of rest because it is absolutely essential to the well-being of man that he should rest the tired hands and calm the fevered brain.—The late Bishop Thompson.

It was the cleansed leper who returned and gave thanks for his cure, and not the nine who went on without a word, who best pleased his healer. No doubt that the others felt grateful that they had been cured, and could again enter their homes and sanctuary, but they grieved Him who so richly blessed them because the gratitude did not have a tongue.

Greek Coins.

The invention of coinage is due to the Greeks, most probably to the bankers of Halicarnassos and adjacent Asia Minor Greek colonies, who toward the end of the eighth century B. C., began stamping the small gold and electron ingots which passed through their hands as currency with a mark of some sort intended to guarantee the weight and purity of the metal; such ingots very soon assumed a round and more regular shape, which we find already in the older silver coins from Ægina, nearly contemporary with the Asia Minor "beans." Curious to say, none of the surrounding peoples with whom the Asiatic and European Greeks were in communication, political or commercial, took up the wonderful invention which at present seems to us of such obvious necessity that we scarcely realize how the civilized world of old can ever have got on without it; as a matter of fact, however, neither the Phœnicians, with their practical commercial sense, nor the Lydians or the Persians, who claimed the supremacy over the very cities where the new currency was initiated, nor, of course, the Egyptians, ever had coinage till the conquests of Alexander disseminated the Greek civilization all through the Eastern world. The Romans came to know of it through the Greek cities in Sicily and Magna Græcia, and began striking silver coins toward the beginning of the third century B. C. In the meantime, with the Greeks diesinking, like everything else, had fallen within the domain of Art, and their coins, above all those struck during the fifth and fourth centuries B. C., by the Dorians of Sicily at Syracuse and Agrigentum, have never been equalled and remain forever a standard of beauty for the artist and a model of perfection for the die-sinker.—Saturday Review.

Family Prayer.

There is one mark of a household in which God is known or loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers though only occupying a few minutes, do make a difference to any household at the end of a year. How, indeed, can it be otherwise when each morning, and perhaps each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing or less than nothing, yet to whom each is so infinitely dear, that he has redeemed by his blood each and all of them? How must not the bad spirits that are enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for his gracious presence in the hearts of old and young alike, who, as he brings us, one by one, nearer to the true end of our existence, so does he and he alone, make us to be "of one mind in a house." Here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindreds and people and tongues, which shall dwell with him, the universal Parent of all eternity.—Canon Liddon.

Family Department.

Memory.

"The memory of Thy great goodness."—Psalm 145:7.

It meets me at the break of day
And makes me every morning glad;
It travels with me all the way,
And comforts me when I am sad;
"The memory of Thy great goodness."—
Abides with me in every place.

I will extol Thee, O my King,
And I will always bless Thy name;
Though I am weak Thy praise to sing
I would abundantly proclaim
How tender is Thy gentleness,
How wonderful Thy righteousness!

The Lord is gracious unto all,
Full of compassion is Thy heart;
Thou listenest when Thy children call.
Thou wilt not from Thy poor depart;
The eyes of all wait upon Thee,
And all shall Thy salvation see,

Thou raisest those that be bowed down,
And Thou upholdest all who fall,
For humble souls Thou hast a crown
And liberty for those in thrall;
And all who in Thy Kingdom are
Are guided by Thy sun and star.

Unto all generations good
Thou hast been, as Thou art to me;
O Father, who hast by me stood.
I thank Thee for my memory;
Hope bids me fear no change of ill;
Thy goodness great will bless me still.

—Marianne Farningham.

The Boy.

For some reason Deborah and Amplias Hicks did not occupy so high a position in their neighbor's estimation as, in their own opinion, they were entitled to occupy.

What farmer was more thrifty, more saving, more careful than Amplias? Whose stock in the neighborhood was so carefully sheltered from the winter winds? Who had so many water-tight little out-buildings for the protection of all that was theirs? Whose apples were better picked, or lasted longer than theirs? Who could show more maple sugar at sugar time? Whose household goods had lasted so long, or looked so well preserved, as those cared for by Deborah? Whose farm was kept in better shape, or managed more profitably, than theirs?

But their neighbors declared that Amplias was close; that Deborah was stingy; that they were hard to live with; that their one daughter, Letitia, had married that good-for-nothing Charlie Cane simply to get away from the paternal roof.

Gossip said that the two nephews who had lived with them had grown sour-looking in their service, and that, being weary of life, they had finally run away one night to nobody knew where. Public sympathy had not been with Deborah and Amplias in the matter.

Amplias thought he understood the reason. His neighbors were meanly jealous of his good fortune. Ill-luck that came to others never came to him; his hayricks did not burn; his cattle did not die mysteriously; his land did not refuse to yield bountifully to his labor. And by contemplating all these pleasing differences, Amplias was able to bear up against the disapproval of his neighbors.

So it happened that Amplias, with his bushy beard, and low, self-approving "Ho, ho, ho!" after all his own remarks, and the tall, spare Deborah, to whom half-witted Theophilus Bangs always referred as a "perfect taper," secluded themselves more and more in their old reddish-brown farmhouse set far back from the road. People said in varying tones that Deborah and Amplias were getting "unneighborly," and "very retirin'," as well as "close and that-a-way."

Their daughter Letitia had not done well in her marriage, and, though she lived in a town not a hundred miles away, Deborah and Amplias had not seen her since she left them. She had several children. Deborah and Amplias always spoke of them doubtfully, surmising that they had more of the characteristics of the shiftless Canes than of the thrifty Hickses.

But the nephews were gone, and a boy to do chores, or a girl to take hold in the house, would not be unhandy. Besides those worldly calculations, which seemed commendable to both, was a desire, unacknowledged by either, to do something for their one child, Letitia.

So, after much pondering and change of mind they sent a letter to Letitia, saying that they would take and do well by her oldest girl, or her oldest boy.

Hard work and disappointment had changed the pleasure-seeking Letitia of bygone days to something so calculating and sharp and unyielding that even Deborah and Amplias would have shrunk from such an exaggeration of themselves. The answer that reached the farmhouse was short and decisive:

"Mary can't go because I need her. John can't go because he is beginning to earn wages, and we need the money. But little Amplias can go if you want him. He is seven and not overstrong, and might fetch up on the farm."

The first decision was prompt. They did not want the sickly seven-year-old.

Deborah was disappointed. She had found a use for her imagination and had already pictured to herself an industrious girl seconding her in all the work of the house.

Amplias, too, had had his dream, and *had* gone up and down with the cultivator with a vision of a stout boy hard at work over in the next field, and he had pleased himself by planning to leave that stout boy, in the distant future, his precious farm.

Surely the sickly seven-year-old was out of the question.

But the more they thought of it, and the more Amplias became impressed with the fact that the child was named after him, the more they were inclined to alter their decision.

"He could do chores enough to earn his salt," said Amplias, waveringly, halting in his hasty dinner.

"He would fret for his brothers and sisters, little as that," was the weak rejoinder.

"He would take your time from your work, being sickly?" questioningly.

"He might grow strong up here. I wonder if he favors you?"

"He might get up the cows, and fetch water to the field, and gather the cobs, and such like. I done all such when not more'n five."

Gradually they came to the conclusion that little Amplias must come; but it took so long to do so that when Amplias drove over to Bethel to meet the boy at the station he had to go in a sleigh. He knew that his grandson was only seven, yet when he saw the conductor take off a little scrap of a boy, he never thought of the child being his property. The conductor spied him.

"Here's your boy?" he shouted. "Labelled for Amplias Hicks, Stoneborough." Amplias made some remark, but his "Ho, ho, ho!" died in his throat as he looked down at the child gazing so gravely up into his face.

"You my gran'per?" asked the boy.

"Yep, 'spect I am," and Amplias tried to laugh; but he couldn't. He felt more awkward than ever before in his life. He never had been accustomed to noticing children, and he did not know a child ever looked so—so little, so meditative, so wise. The boy's great, solemn eyes threw Amplias into a perspiration.

"You little Amplias?" he asked nervously. "Come, we must be getting home to Deborah."

He strode off toward the sleigh, and the boy followed. Expecting in some way to find the boy beside him, Amplias got into the sleigh, but there was a great gulf of deep snow between it and the platform where little Amplias stood, gravely watching.

"I got a bag," he said, holding up a check in his little bare, red hand.

So Amplias had to get out and fetch the bag, and this time he lifted little Amplias into the sleigh. Something about the slight, trustful weight made his face turn scarlet. He looked down sideways at the boy and saw that he was shivering. Then old Amplias tucked the robes around little Amplias with a curious sense of protecting something.

The boy did not seem to grow warm on that long, cold ride home. He just sat and shivered uncomplainingly, while Amplias lashed his horse in a most un-Hicks-like fashion.

"Here, Deborah," he said, carrying the boy to his wife. "He's nigh about froze. Ginger him up or something.

Deborah had not expected anything so little as this. She held the child on her lap by the hot stove in the warm, comfortable kitchen. She took off his thin little overcoat and his thin little scarf, and the poor little cap tied down over his ears. She took off his worn shoes and cottonny clothes, and rubbed him hard, and turned him and baked him before the fire.

She bathed him in hot water to warm him, and filled him with hot ginger tea, which he took obediently until the tears stood in his eyes. When she saw those patient tears something blurred her own eyes, and she saw more than one little boy uncomplainingly drinking his scalding tea.

She wrapped him in the heavy shawl which she had been warming and held him in her lap—and cried. Yes, she, Deborah Hicks, who hadn't cried for years—for she boasted that she wasn't the crying kind—felt such a love and pity surge up in her heart for that bit of a boy—almost her own boy—that she cried as if her heart would break.

Little Amplias stared at her.

"Don't cry," he said finally, "I like to live here with you."

She gave him a big hug and laid him like a bundle on the old soft lounge. She turned her hot biscuits in the oven, poked the sizzling slices of ham in the frying pan, stirred the fried potatoes, poured boiling water into the teapot, and when old Amplias came stamping into the back shed from the dark, snowy world outside supper was smoking on the table.

Little Amplias watched everything with hungry eyes.

"Got him warmed up?" asked Amplias, as soon as he came in. "Ain't he the littlest thing you ever saw?"

Deborah had a suspicion that Amplias felt pretty much as she did. But perhaps his feeling would be gone by tomorrow, and she had already begun to wonder how she could get clothes for the boy. She and Amplias had virtuously and sternly resolved not to waste any money on him, and not to try to dress him "fashionable;" that is, not to buy him any clothes unless they were forced to do so. It seemed to Deborah now that nothing

could be good enough for that little boy.

She had some flannel in the house, and she meant to make him good, warm underclothes. But he would need stockings, before she could possibly knit them, and shoes, too.

She had never seen Amplias seem so interested in anything human as in that boy. He could hardly eat for looking at him. As for little Amplias, he devoured his ham and eggs and potatoes and biscuits and drank his milk with a gusto that would have seemed an ill-omen to Amplias and Deborah the day before, but which they looked on now with the greatest satisfaction.

Nothing was said, for the Hicks household was not a talkative one, until little Amplias looked at his grandfather, and philosophically remarked: "If I eat like this, I'll soon be able to do all your work."

"I don't want you doing no work," was the gruff reply. "You're to play."

Deborah tried to look unconscious. Her husband was a very brave man to renounce his lifelong opinions so publicly!

The next day, Amplias declared that he must drive to Bethel to buy a strap, and he insisted on taking little Amplias with him.

Deborah sewed her fastest while they were gone, scheming in the meanwhile about shoes, and stockings. Her schemes, however, were in vain, for when Amplias came home he broke in with:

"There, Deborah, little Amplias must go warm! See the great bargains! I was always a master-hand at buying."

There was a thick cap, and a heavy overcoat, and a warm suit, and a pair of stout shoes, and a whole bundle of other things. Little Amplias strutted around with a grave joy in his philosophic eyes that was almost intoxicating to the unaccustomed givers.

On Sunday, Amplias suggested that they should drive to 'Lympus to meeting to show off little Amplias and his new clothes. It was a somewhat novel proceeding, in view of their relations with their neighbors.

A great many curious eyes were turned on them in that country church; and after meeting was over, Amplias and Deborah were so anxious to exhibit their new possession that they were really cordial in their demeanor, and more conciliatory than for months past.

"My," said one good woman, "Amplias Hicks actually seems to set store by that child—and him such a sickly, puny, white faced slip. I didn't know that Amplias would put up one minute with anything that couldn't work! My, it would make me jump out of my skin to have them great solemn eyes staring at me the way they do at Amplias!"

Deborah and Amplias had declared to each other resolutely that Letitia should "lie in the bed she had made," and that she need not expect help from them after casting her lot with shiftless Charlie Cane. But in some way after little Amplias came they began to talk about sending Letitia a bit of a box.

That box grew and grew until it turned into a barrel of potatoes, a barrel of apples, a barrel of comforts, and other things made by Deborah's industrious, hard-worked fingers, and a barrel of flour from their own wheat. With the freight paid—though that was a tug,—they went to Letitia and the first warm loving thoughts she ever had had of her home since she left it, came to her when she stood before those homely, country-looking barrels.

The bitterness of her reminiscences seemed to drop from her. After many an effort she wrote a short note. Cold and unfeeling it would have seemed to some, perhaps, but there was something in it that made Deborah think for many a day of the little Letty of years ago. and made Amplias wish he had also sent some maple sugar and a few beets and cabbages and even a little money.

Little Amplias became the most important member of the Hicks household. He began to fill out his clothes better, and wasn't quite so "peaked." As time passed, he was even guilty of laughing in a solemn way quite frequently, and he dogged his grandfather's footsteps from shed to shed, and sniffed his grandmother's cooking with his appreciative little nose, to the increasing satisfaction of them both. He slept in a little trundle-bed, not in the attic room prepared for him before his arrival, and was tucked in warmly and safely several times a night without a thought being given by the tucker to the trouble he made.

Then came the accident. Little Amplias was very ambitious to help his grandfather, and had grown to be very useful in his willing way. He was manly and always confident of his ability to be of assistance in everything. Amplias would laugh and slap his knee and "Ho, ho, ho!" at night as he told Deborah what little Amplias had said or done.

But one day the boy was trying to open the heavy stock-yard gate for his grandfather, when the wind took it out of his weak grasp. It knocked him down, and the weights slipped and struck him.

Amplias did not think that his grandson was much hurt until he picked up the little pale, still child, and finding he did not move or seem to breathe, carried him—oh, so gently!—to the house, wondering dully that the boy could be so light and little. Then he drove furiously for the doctor, while Deborah worked with a heavy heart over the moaning boy.

This was a terrible week. The "Ho, ho, ho!" all died away in Amplias. The cattle looked at him in a dazed fashion—they didn't know their strange master. He was too restless to stay in the house, and too restless to stay out of it. He hated the doctor. What business had the doctor to say, as he did, that little Amplias would be a cripple as long as he lived, and would not live long at best; that he could not have lived long, in any case, for he had no constitution? Why, he was going to leave little Amplias the farm! "Money's nothing, Deborah!" he said, desperately. "I'm going to have a Boston doctor if it takes the farm."

And he did; but it was a bitter disappointment to him. The verdict was the same. The child would never be anything but a cripple, and there wasn't one chance in a thousand that he would live through his fourteenth year.

Then toys came into that house—there never had been such a thing as a toy in it before—and a music box, and many things that Deborah and Amplias had scorned in the good old days.

Deborah got slips of flowers from her neighbors, and wasted her valuable time over a window full of bright, blooming plants. She and Amplias urged people to come and see them, for company pleased little Amplias; and the neighbors began to feel they would meet their friends in a pleasant way in the evening in the Hicks' living room.

Deborah, in her recently-acquired sympathy with suffering, found time to make clothes for a waif of a baby; and Amplias began to know where his pocketbook was when other people were in need.

They did not realize that they had changed, but other people were wide-awake to the fact.

"The change that's come over the Hickses on account of little Amplias is astonishin'."

"The Lord visited them with a heavy hand; but the loving-kindness of it is shown forth in their renewed hearts," said the minister, gravely, and his listeners nodded in solemn assent.

Even little Amplias heard remarks of that kind as he lay in his trundle-bed, and he pondered over them in his philosophic fashion.

One night, when Amplias thought the boy was asleep, he broke out in bitter bewailings of the accident to Deborah.

"His life is ruined,—the wick is all to be burned out in seven years. Doctor said tonight, out to the road gate, that little Amplias is jes' gettin' weaker and weaker, and that the chances are that he'll drop asleep some of these days and never wake up again—and him gettin' so strong and chipper before that gate acted so. Wisht I'd never had a gate on the farm! Deborah, we've never knowed what it was to live before little Amplias came. And just as we're finding out, he's to be taken from us!"

"It's a judgment on us for our hard ways," sobbed Deborah. "I've laid awake nights feeling it in my bones."

"What good is it if we must lose him? Money, nor the farm, nor nothing, is nowhere compared to that little feller with me!" And Amplias groaned with his head in his hands.

Then came a clear, wise little voice from the trundle-bed:

"You needn't to mind, gran'per and grammer. I think I like it better this-a-way. You needn't to mind about me. It would be awful resting to fall asleep and not wake up no more."

He paused. The old people lay still, waiting for the child's voice in the dark.

"And I guess that was a good gate," went on the small philosopher; "for Theophilus Bangs told Sam Beech that Deborah and Amplias Hicks were a sight Christianer and wonderful nice people since little Amplias was hurt, and he guessed it was a good thing, and I'm awful glad it was a good thing, for you're so good to me. And don't you mind any more.

So it happened that, long after a small white stone bearing the words: "Little Amplias, Son of," and so forth, "aged eight years," had been put at the head of a tiny new mound in the graveyard, people in all the country round looked to Deborah and Amplias Hicks for sympathy in their afflictions and in time of trouble.

Some there were who remembered the story, and occasionally told in reminiscent fashion how Deborah and Amplias used to be "terrible hard and close, and that-a-way, before little Amplias came."

—Frank H. Sweet in Forward.

"I Am With You."

Matthew 28:20.

"Lo! I am with you alway,"
What words of wondrous cheer.
Thou didst leave Thy home
In heaven to be my escort here.

"Lo! I am with you alway,"
Methinks 'twas said to me,
For in the deepest sorrow,
I always walk with Thee.

"Lo! I am with you alway,"
Oh! how the shadows fly,
All earthly trials and burdens
Lighten when Thou art nigh.

"Lo! I am with you alway,"
'Tis blessedness to know,
That I may have my Saviour
Wherever I may go.

"Lo! I am with you alway,"
How can I doubt or fear,
As through all the trials of Life I pass,
If thou art near.

"Lo! I am with you alway,"
Oh precious words of love,
My Royal Guide and Friend,
'Till I reach my home above.

The end of all right education for a woman is to make her love her home more than any other place.—Ruskin.

By Starlight.

Pilgrim, despiar not, though all hope seem gone;
The night is darkest just before the dawn;
And even if this one should appear to be
The everlasting night, canst thou not see
The stars, the beacon stars that shine above?
They teach thee, Pilgrim, Faith and Hope and love.
Faith, that the God who these created hath,
Lord of all Life, and even Lord of Death,
Is all omnipotent to give to thee
His noblest creature immortality.
Hope, that beyond each immemorial star
Thy heaven and thy dear Lord and Father are;
Love, all-abiding love, for this thy Lord,
Who is by all these mighty stars adored,
Who holds within His hand thy petty fate;
Love for thy Father, all-compassionate,
Who sees and pities us, his children frail,
And makes these stars across the heavens sail
That we, in looking up, may surely know
Them sent to guide our footsteps here below.
Pilgrim, Look up! Behold the beacons shine!
What better proof canst have of Love Divine,
That cares for thee, than that through all the night
Thy God hath sent the stars to give thee light?
Pilgrim, look up! And, kneeling, turn thy face
Toward the sky as toward a holy place,
And pray, O Pilgrim, pray that thou mayst be
A star, a beacon light, for all to see
And learn divinest Faith and Hope and Love
From thy clear shining, like the stars above.
—Eleanor R. Johnson, in Christian Herald.

The Power of Song.

Madame Pauline Lucca, the Prussian singstress, rented a beautiful villa beyond the city limits of Berlin while extensive repairs were being made, and additions also, to her residence in Victoria Strasse.

One afternoon she went to the city and secured the casket of jewels which had been presented to her some years previous by Queen Victoria, her purpose being to show them to a friend who expected to visit her on the morrow. It never occurred to Madame Lucca that anyone could know of this, nor did she dream of burglary. But that evening, and it was a very dark, drizzly evening, as she sat writing letters, she saw in a small mirrow on her desk the face of a man glaring at her through one of the windows, against which his face was pressed.

She moved a little, so as to shut out the vision and also to prevent the man from seeing that his face was thus mirrowed, although the glass was so small that he might not have been able to discern his own reflection. Madame Lucca continued writing that is, she kept on moving her fingers as though writing, but she really ceased to write. She was thinking and wondering what to do. Not a man-servant was on the place—nobody, indeed, but her young maid. To make an outcry would undoubtedly produce no other result than to incite the intruder to violence.

Instinctively she thought of her one great power, the power of song. Handling two or three letters as though wondering what to do with them, she began slowly crooning a Prussian lullaby:

"Sleep, little darling, sleep!
For Jesus doth watch o'er thee keep."

Gradually she sang with more spirit, and at last, although her voice trembled pitifully, she sang with considerable spirit, and sang again and again the lullaby she had most often heard while yet in her cradle. When she had concluded she moved a bit, looked into the glass, and the face was gone. She sang another lullaby, and sang it with more energy and again looked to the glass, and knew that she was either alone or that the intruder was seeking admission by some one of the various entrances to the little villa. Then she called her maid and asked her to stand between her and that window, while she took the jewel case under her arm, turned down the light and left the room. The maid accompanied her to her bed-chamber upstairs. There they barricaded the door, moved the bed against the one window, and spent the night sleeplessly. But there was no intrusion.

Three days later Madame Lucca received an unsigned letter which she read to her maid, and often to others as the years went by:

"Madame Lucca: The night you sang the lullaby song, you saved me from crime and maybe saved your own life. I knew that the jewels were there and I came desperately determined to have them at any cost. Your singing drove me away but flatter not yourself that it was your power of song. It was the trembling voice of my dear old mother that I heard, coming from your lips, singing the lullaby of my babyhood. It made me feel that my angel mother was there, and I was powerless to commit any crime, so I went away."—Lippincott's.

Burden Bearers in Mexico.

The costume of a Mexican is most interesting. The men are especially picturesque. with their tightly-fitting trousers, their high-peaked hats, or sombreros, and the inevitable serape, a gaudily-hued blanket which they wind about themselves, and muffle over their faces in the morning and at night.

But the great interest of Mexico lies in the people themselves. From the car window they impress one, first of all, as a race of burden-bearers. Although insignificant in stature, both men and women are remarkably strong, and carry enormous loads upon their backs or heads and this great burden which one so often sees is typical of the cruel weight of oppression which has ground the people of Mexico to the earth for nearly four hundred years. It is three-quarters of a century, indeed, since the Spanish yoke was thrown off; but it takes something more than a proclamation of independence to restore the condition of a race after three hundred years of slavery. All the "fatlands" of Mexico were seized by the Spaniards at the time of the conquest. The native owners of the soil were either forced into a system of bondage, called peonage, or were driven into the arid regions of the north. It is little wonder, then, that the vast majority of Mexicans to-day are indescribably poor, ignorant, and superstitious. a three fold burden, which is greater far than any they may bear upon their heads.

And the peons of Mexico are capable of improvement. Those who have lived among them for many years bear witness to their almost unlimited capacity for development. It was from the hard life of a peon that the great Diaz rose to the presidency, and to a place among the greatest of modern rulers; and many others of the same class have attained to positions of influence.

God's beautiful pastures are always green when everything else is bare and brown. We have only to lift our faces and ask for our daily bread, and lo! all the world is his granary. And the bountiful God is bending over us, and all the fields of the world, and all the storehouses of heaven are emptied to feed his hungry children.—Robert J. Burdette.

The Peace of Galilee.

Next day we rode down to the Sea of Galilee. Nothing else in Palestine touched me so much, nothing else seemed to me so intimately to retain the fragrance of the most beautiful spirit our world has known, as Galilee and its shores.

As I rode slowly down to it over the hills covered with wild flowers and plants and grasses that lifted themselves almost to the knees of the horses, I felt at last: "This is indeed the Holy Land"—the land dreamed of by the Russian pilgrim in the icy North, and the little Breton boy on the sun-scorched African upland; the land toward which hearts turn from the uttermost parts of the earth, the unique land of promise and of fulfillment. The gesture of the Breton boy came back to my mind as he said: "I shall see the Holy Land." Surely in a mystic dream he had looked on Galilee. On those quiet waters, far below me, as still as grass, green, hedged about the thickets of wild oleander and by myriads of unknown flowers, the miraculous feet had walked. It was as if the touch of those feet had given to them peace forever—that marvelous peace at which I now was gazing.

The calm of Galilee on a perfect morning of spring is like no other calm I have ever known. It is gentler, sweeter than the wonderful calm of the desert. There you seem to be coming into the very presence of God the Father. As you draw near to Galilee, it is as if, with the handful of humble fishermen, you drew near to God the Son. Galilee takes your hand as a friend, and draws you to it. It seems to breathe upon you and give you peace.—Robert Hichens in The Century.

Divorce.

Bishop Winnington-Ingram has been speaking with characteristic candor, clearness and courage to his Diocese on the above subject. In part,, His Lordship said that: "On the marriage question alone the law of the State and the rule of the Church are on certain points diametrically opposed to one another. Everyone here knows how hard we have tried to stem the tide of divorce in this Diocese. Never with my approval has the marriage service been used again over any, whether the innocent or the guilty party, in a divorce suit. This has been intended in no spirit of harshness, but with the idea that when once you part with the principle of the indissolubility of marriage, you part with the only principle which will really safeguard the home. We have the deepest sympathy with any who have married either a bad woman or a bad man, just as we have with those whose wives or husbands are in an asylum, and, of course, legal separation must always be allowed in justice to the wronged partner but it is the re-marriage which upsets the principle, and the state of affairs which has grown up on the other side of the Atlantic in consequence of the abandonment of this one safe-guarding principle excites the alarm not only of Churchmen, but of leading statesmen. —Canadian Churchman.

I more than doubt whether, until our small services are sweet with divine affection, our great ones, if we are capable of such, will ever have the true Christian flavor about them.—George MacDonald.

Children's Department.

What the Angel Said.

"Your way is dark," the angel said,
"Because you downward gaze,
Look up; the sun is overhead,
Look up and learn to praise."
I looked; I learned. Who looks above
Will find in heaven both light and love.

"Why upward gaze?" the angel said;
"Have you not learned to know
The light of God shines overhead
That men may work below?"
I learned. Who only looks above
May miss below the work of love.

And thus I learned the lessons twain:
The heart whose treasure is above
Will gladly turn to earth again
Because the heaven is love.
Yea, love that framed the starry height
Came down to earth and gave it light.

—The Bishop of Ripon.

Sweet Potatoes.

They were having the greatest fun, Vera and Russell. Did you ever try making candy potatoes? Because if you didn't you don't know how good they are, nor how interesting it is to see how many different shapes you can make and still have all or them look like potatoes. Little ones, of course, such as fairies or midgets might grow in their moonlit gardens. And they are good enough for fairies or midgets —or even children.

First you take two cupfuls of granulated sugar and put it in a granite saucepan with a little more than half a cupful of water. Then you cook it without stirring until when you drop a little into cold water it cuddles all together in a soft ball. It is time to take it off the fire then, quickly, and pour it gently into a soup-plate. When it is cool enough so it won't burn your finger, you stir it for two or three minutes, till it gets all white and creamy and lovely. You have to flavor it before you stir it, though—a few drops of vanilla makes it nice. After it is all white and creamy and lovely you can take it right up in your fingers and make the little potatoes, using a wooden toothpick to press eyes in the sides, and last of all you roll each one in powdered cinnamon. Oh, no! that's next to the last. The very last thing —and the best—is to eat them.

That was what Vera and Russell were doing, all of it but the last. That part was to come later on. They were making a good many (three cups of sugar instead of two), and piling them in cunning little paper cases which they called their peck measures, because they were going to have company to help enjoy them.

They had begged Harry to help—it's more fun for three than two, and then Harry made such beauties you could hardly tell them from truly ones, only by their size. But Harry had a new book, and when that happened, even candy couldn't tempt him away from it. Vera begged, Russell teased, they both scolded, but Harry read serenely on.

"Who cares? If you want to miss all the fun, you just can," declared Russell. Harry nodded, absentmindedly, as if he'd known that before, and Vera and Russell ran for the kitchen.

They had fine success and no end of a good time. At last every little paper case was brimful and there was still a little cream left. "I'd love to eat it, but I won't. I'd rather pay Harry back," said Vera, carefully shaping a fat potato.

"So would I. How shall we do it?"

"Roll these in powdered cloves and give them to him. Those cloves are awfully strong, and they'll bite his tongue like everything and serve him right."

"Go ahead—make 'em big and cover 'em good and thick, so he'll get a hot mouthful. No, he won't notice the difference in the color—not while he's reading."

A few minutes later two innocent faces peered through the sitting-room door, and two meek children walked quietly in.

"Here is some candy for you, Harry. We want you to see if it's all right," Russell said, holding out a glass dish.

"Thanks awfully." The reader reached for a potato, ate it, reached for another and still another before he said, "They're prime, kids. Never ate any better. Clove is my favorite spice—beats cinnamon forty ways—how'd you happen to think of it."

Vera looked soberly at Russell and Russell looked sadly back. Where had the joke come in? All the leftover gone, and Harry still unpunished. Suddenly "Treasure Island" went down with a bang. "You're a good pair of kids to fix these up for me when I wouldn't play fair. I'm downright ashamed of myself. Come on, I'll make you some sea-foam that'll melt in your mouth."

Of course they owned up after that, but they got their sea-foam just the same, and when it came time to eat the candy potatoes, Harry sprinkled every one of his with powdered cloves. —S. S. Times.

The Little Yellow Egg.

"The old speckled hen wants to set again," said Grandma Bascom, coming into the kitchen with three eggs in her hand. "I guess I better let her, too, for she hides eggs everywhere. I just found these under one of the currant bushes, and I had to fight to get 'em."

"Oh, do let her set, grandma!" six-year-old Betty pleaded.

This was the little girl's first visit to grandma, and she was new to many of the wonderful things that she heard and saw in the country.

"What does the speckled hen do when she sets?" she asked.

"Why, she just—sets," laughed grandma; "and after a few weeks she shows up with a dozen downy little chicks at her heels."

Betty's eyes grew big. "Oh, do let her set, grandma!" she said again. "I haven't seen a little teeny hen in all my life, and I just want to—oh, awful bad!"

"Well, then you shall, said grandma, taking the eager little face between her hands and kissing it gently. "I'll go out and put a dozen eggs under her this minute. I dare say I shall find her under her favorite currant bush, searching for her stolen eggs."

Sure enough the speckled hen was there. Grandma picked her up, and brought her, shrieking loudly and angrily, into a dark, quiet corner of the barn. Then she placed a small pile of white, fresh eggs under her.

"Musn't disturb her, dearie," she said to Betty.

"No'm," answered Betty. "Has she got to sit very still, grandma?"

"Very still," said grandma, "or the eggs may never hatch."

Betty drew a long breath. "I can't hardly wait to see the little hens," said she, "but I s'pose I must."

The speckled hen did not sit on her eggs all the time, as Betty soon discovered. Occasionally she came strolling out looking very ruffled and cross, to get something to eat. But she always hurried back to her nest in the barn.

A bright idea came to Betty. Among her treasures was a little yellow egg, made of delicious candy, which had been given her by her dearest friend and playmate when Betty left home to visit Grandma Bascom. She would put it under the speckled hen, and perhaps a tiny yellow hen would hatch out!

So she watched for a chance, and the very next time the speckled hen came out to eat, Betty raced to the barn and placed the bright yellow candy egg among the others.

She met the speckled hen at the barn door, but they hurried past each other without even exchanging greetings.

"I won't tell grandma," said the little girl to herself, skipping happily. "Won't she be s'prised, though, when she sees the little yellow hen with the other ones!"

Those chicks seemed very long in hatching, to our impatient Betty, but at last the speckled hen came strutting proudly forth, with ten peeping balls of down following her about on legs as slender as straws.

"Oh, dear me!" cried the astonished little girl. "Why, they're all of them yellow, grandma and I can't tell which one is mine! Oh, dear me!"

"Yours?" said grandma, looking puzzled. "What do you mean, dearie?"

"I put my candy egg under the speckled hen," exclaimed the disappointed little girl, "and I thought—I thought a yellow hen would come out of it. But every single one is yellow!"

Grandma laughed and laughed, and when she told grandpa about it, he laughed too. So Betty was given her pick of the yellow chicks. When she went back to the city she took the chick with her as a pet. It was quite big by that time, and no longer yellow, but speckled like its mother.

And Betty never knew that the hungry speckled hen had eaten the sweet yellow egg which she once found in her nest.—Glen Catherwood, in Young Churchman."

South Sea Swells.

Readers of old narratives of exploration in the South Seas will recall the frequent references to the heavy swells of the ocean, which impressed the navigators with the idea of their remoteness from land. Dr. Vaughan Cornish explains the great size of the sea waves in high southern latitudes by the fact that south of the Cape of Good Hope and Cape Horn there is neither windward nor leeward shore, and the prevailing wind in all longitudes is westerly. Thus when a west wind springs up it finds a long westerly swell, the effect of a previous wind, still running. The newborn wind increases the steepness of this swell and so forms majestic storm waves which sometimes attain a length of 1,200 feet from crest to crest. The average height attained by sea waves in feet is about half the velocity of the wind in miles per hour.—Youth's Companion.

The Good-Night Angel.

The good-night angel comes at eve
Across the quiet hills,
And tucks the sleepy blossoms in
Beside the meadow rills.
On uplands wide each drowsy bird
He cradles in its nest,
And in a dewy valley far
Rocks the wild winds to rest.

He pauses in his gracious guise
Where little children play,
And blesses each before he speeds
Upon his kindly way.
And ere he passes back to heaven
Beyond the sunset bars,
To watch the babies, birds, and buds,
For lamps he lights the stars.

—L. M. Montgomery.

How the Twins Were Pinned Together.

Many years ago, before Uncle Sam had as many soldiers on the frontier as he has now, and before so many of the Indians had been civilized and taught to serve God and leave their terrible love of torturing and killing white men, a young man named Grover and his wife left their comfortable eastern home and took up a government claim, in the far West. There they built a nice, tight log-house, and in a very few years had so improved their little home that it was an oasis in the immense prairie surrounding it. Vines almost covered the house, and plants which they had taken great pains to cultivate from the beautiful wild prairie flowers filled the pretty garden.

Ten years passed, and two merry boys, twins (whom their mother had named Romulus and Remus, no doubt expectting them to become founders of some great city of the future), and a dear little girl, four years younger made the family a happy one indeed. In all these years they had been very fortunate in their intercourse with the Indians, who sometimes stopped at their door for food or drink, which was always kindly given But Mr. Grover had never been willing to run the risk of leaving the little family alone. When he left home, he took them all with him, in the big carry-all drawn by old General, a most important member of the family, who had served them ever since they had lived on the prairie.

But when the twins were nine years old, little Lucy was taken very ill, so alarmingly ill that it was necessary to have the doctor at once, and he lived in the nearest town, seven miles away. Mr. Grover could not leave his wife alone with the sick child. So it was decided that the little boys must go for the doctor on old General's back. They were quite used to scampering about on him just in sight of the house, so there was no fear that he would not carry them safe and for a long time no Indians had been seen, nor had any rumors of trouble with them been heard.

So about seven o'clock in the morning the twins were mounted on old General's back, intrusted with a note for the doctor, who was sure to come back with them if he could be found. If he could not, they were to leave the note for him and return at once. They started off in great glee, very proud of their trust. Rommy driving and Remy sitting behind him with his arms around his waist. This position was to be reversed on the homeward way, so that they should have equal share in the glory of the trip.

The anxious parents watched the little boys as long as they could see them, and when they were out of sight, with a prayer for their safe-keeping, they returned to little Lucy, who was growing so feverish and seemed so ill that they were very much worried about her.

Mr. Grover had thought it would take the boys about five hours to go and return, as old General would probably go at his own gait with so little authority behind. But soon after eleven, he found himself looking for the little speck that would first appear on the horizon. He had looked many times before he discovered the speck and made sure it was the old horse and his burden. As he was about to lay down the glass, another speck appeared, which he thought must, of course be the doctor; but in an instant two more came in sight and the distracted father saw that old General was running for dear life with three Indians pursuing him! Off came the faithful horse with tail straight out and nostrils distended, straining every muscle to keep ahead.

What could be done? The father could not leave his wife and sick child alone in the house and run out to help the boys, at the risk of being killed and leaving his family helpless indeed. He could only barricade the cabin and cry to God for help. The roof and windows were quickly barred, and a rifle thrust out of each lookhole, made for the purpose but never used before. Perhaps one Indian could be shot and the pursuit hindered. This was not to be, however, for hardly was all secure before old General with the terrified boys on his back, flew through the yard and straight to the barn, the Indians rushing after him. "After the clatter of hoofs on the barn floor there was absolute silence for several minutes—minutes that seemed hours to the waiting parents. Then, with an awful yell, the three mounted Indians tore out again, a frightened look on their faces, and rode off across the prairie never looking behind them.

It was but the work of an instant for Mr. Grover to unbar the door and was for the barnyard, fearing he knew not what. All was silent and nothing to be seen but old General panting for breath and utterly exhausted. But when the father called softly "Rommy" "Remy," a faint moan came from a pile of soft straw and chaff near the born door, and there, quite buried out of sight, he found the dear little fellows, pinned together with an arrow, and half dead with fright. It did not take long to cut the arrow in two and draw it out, and Rommy and Remy hardly felt any pain, so glad were they to see their father's face and to feel their mother's arms clasped about them. As the arrow had just passed through the flesh of their sides, no lasting harm was done, and the wounds soon healed.

This is the way the wonderful escape came about. When old General sprang through the back door of the barn, he swept the twins from his back right into the soft pile of straw and chaff, and so they were hidden from the Indians just at the very moment when they would have reached them. The savages had evidently searched for the little boys and when they could not find them, in their superstitious fear they thought the great Spirit had come to their rescue, so in their fright they galloped away with that one awful yell. And surely the Great Spirit, the loving God, had hidden the little fellows, and their grateful parents never forgot to give him the praise.

The doctor came in a few hours, and his medicines soon broke little Lucy's fever. He had three patients instead of one, and the arrow wounds were pretty sore for several days, but at the end of the week the children were all quite well and happy again.

The twins are old men now, and their children and grandchildren know this story by heart, and are never tired of nearing it. The arrow, mended by a silver plate, will be handed down as an heirloom for generations to come.

As for old General, he was treated as his heroism deserved, and was greatly beloved, you may well believe. When he grew too old to draw the carry-all, he spent the rest of his days in a delightful green pasture, where he grazed and rolled and cantered about to his heart's content.—Augusta M. Reily, in Christian Intelligencer.

"Only a Thing."

In a pretty, sunny parlor, modest but tasteful, two women were arranging flowers. One was the hostess, the other a visitor, who was helping with the preparations for a tea that afternoon. It was from the visitor's hand that a delicate vase slipped and crashed to pieces on the hearth.

"Oh, Ellen, I'm so sorry!" she exclaimed, in distress. "The Venetian glass vase your sister brought from Italy—the very one I can't possibly replace! It's too bad!"

"It was pretty, and I'm so sorry, of course, acknowltdged Ellen, frankly, burrowing promptly in a closet for dust-pan, "but don't you stand there frozen with horror, and your face like a tragic mask. After all, it's only a thing."

Ellen laughed outright.

"Most things certainly are things," she admitted, "and a few things are precious; but even then there's a difference. I forgot that you didn't know the family byword, and couldn't finish it out for yourself. You see, I was quoting my old name-aunt, who was the dearest, cosiest, most comfortable, and yet the most wide-awake and spirited old lady in the world. She always declared that the richest gain that came to her through age and experience was the perception of relative importance. Life is so much more easy and interesting if we never let ourselves be troubled about what need not really matter, and compared with people and actions, things, our mere little possessions, are, after all, so trifling.

" 'When a heart, a promise, or a principle is broken,' she used to say, 'that's disaster, but when a teapot is—a thing is only a thing. Laugh and take a brown pitcher, and the tea will taste just as good.' "

"I suppose it would," agreed Ellen's friend, reflectively, "if the laugh were genuine, but so many of us couldn't laugh. It's Emerson, isn't it, who says: "Things are in the saddle, and ride mankind—it's housekeepers who are slaves to things.?"

"Oh, not all of us" protested Ellen cheerfully. "Suppose you put the pink chrysanthemums in that old Dutch mug and twist the trailing fern around the handle—I'm not sure it isn't going to be prettier than the Venetian vase after all."
—Youth's Companion.

Long-Lived Animals.

Among the creatures that have the best-established reputation for longevity are the crow, which lives one hundred years; the elephant and the parrot, which have been known to attain an age of one hundred and fifty years, and the tortoise. A tortoise weighing two hundred and fifty kilograms, which was presented by Walter de Rothschild to the London Zoological Garden, is said to have been born in 1750. Carp, on the other hand, although commonly supposed to live longer than any of their four-footed brothers of the field and forest, rarely become centenarians. Of the domestic animals, the horse lives to a maximum of thirty-five years; the monkey a like period. The dog does not exceed twenty-five years, the rabbit from eight to ten, the goose thirty, and the duck, the hen and the turkey twelve years.—Leslie's Weekly.

Do You Know Her?

I have a little friend who doesn't like to mend,
To dust or set the table, or even make a bed;
The very thought of sweeping nearly sets her off a-weeping,
And when she peels potatoes she just wishes she were dead.

She "hates" to rock the baby, and says that some day, maybe
She'll go away and linger where they have no babies round
To keep folks busy rocking; but really this is shocking,
And she doesn't mean a word of what she says, I will be bound.

'Tis true she cannot bear to walk around the square
To buy a spool of cotton or stamps for mamma's mail;
And it's much against her wishes that she's set to washing dishes,
While to speak of darning stockings is enough to make her pale.

The Toy Makers.

Hans and Gretchen sat side by side at a bench in the living room of the little home perched among the mountains of Southern Germany. Hans held a knife and partly carved block of wood, and Gretchen was bending over a box of paints and making funny little flowers on a set of wooden dishes.

"Wouldn't you like to see one of the beautiful big stores where our toys are sold?" Gretchen asked suddenly, looking at Hans.

"My, but I would though," answered the boy looking up with shining eyes. "The stranger who passed through our village told me more about them last night," he added, and Gretchen exclaimed eagerly, "Oh, do tell me."

"He said," answered Hans slowly, "that after the dealer buys the toys of father, and of many other men who bring them to him as father does, he packs them in boxes and places them on a great ship which carries them across the ocean to America. And then they are put in stores which are more beautiful than we can imagine, and the people come and look at them and buy them for their girls and boys at Christmas time."

Hans had kept on carving while he talked, and now it was plain to be seen that the block of wood upon which he was at work was to become a cow, a very solid, squarely-built cow.

And Gretchen had worked on steadily while she listened and the roses had blossomed on a teapot and a set of squatty honest looking little cups.

"Wouldn't it seem funny," she said, "to go into one of those beautiful stores the traveler told us about, and to see our own toys there. I can't make it seem true at all.

"He told how gay the stores are at Christmas time," Hans continued, "how the American girls and boys visit them and look at the toys and wish that Santa Claus would bring them this and that."

"Work on, children," their mother called to them cheerily from the opposite side of the room. "Father will soon have to pack the kipper and take his long journey over the mountains to market, and we must have everything ready for him so he can bring us home some clothing and food for the winter."

Hans and Gretchen went to work more earnestly than ever, for the more toys there were packed away in the kipper, the more comforts they should have during the cold wintry months that were to come.

Over on her side of the room, their mother was glueing a woolly covering on one of the sheep which Hans had carved, and nearby stood the lathe on which their father had turned the wooden disks which Gretchen was painting. On a corner of the bench stood a fine wooden cart, complete in every detail, and made with as much care as though it were really to be used for hauling the farmer's produce to market. This was the work of the older brother's hands, and to the cart was hitched a splendid pair of horses which had been carved by the same big brother. These toys were liked because they lasted so well, and this was because they were honestly and carefully made.

A few days after Hans and Gretchen stood eagerly watching their father and Fritz as they packed the finished toys into the kipper, the light wooden cage or basket divided into tiers, one above another, in which the different kinds of toys were placed. When all were in order Fritz lifted the kipper, placed its flat wooden side against his father's back and passed the straps by which it was to be carried, over his shoulders. The load was a big one, but as all the toys were made of wood, it was not heavy and they wished the father "Good speed," as he started briskly off on his long journey over the mountain roads.

And as Hans went back to his work he began to dream wonderful dreams of the time when he should be a man and he and Gretchen should visit the distant lands to which their toys journeyed every Christmas time and of which the traveler had told them.—The Housekeeper.

Be Honest.

A school-boy, ten years old, one lovely day in May had been sent to pay a bill at the country store and there were seventy-five cents left; and Uncle John did not ask for it. At noon this bay had stood under the beautiful sky, and a great temptation came. He said to himself, "Shall I give it back or shall I wait till he asks for it? If he never asks, that is his lookout. If he does, why I can get it again." He never gave back the money.

Ten years went by: he was a clerk in a bank. A package of bills lay in the drawer, and had not been put in the safe. He saw them, wrapped them up in his coat and hurried them home. He is now in a prison cell; but he set his feet that way when a boy, years before, when he sold his honesty for seventy-five cents That night he sat disgraced and an open criminal. Uncle John was long ago dead. The old home was desolate, the mother heart-broken. The prisoner knew what brought him there. Boys, be strictly honest.

The only part of a man's career to be finally remembered will be the part which he lives to God.

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Thoughts for the Thoughtful.

No other name is given,
No other name is known;
'Tis Jesus, first and last;
He saves, and He alone.

Do not despise your situation. In it you must act, suffer and conquer. From every point on earth we are equally near to heaven and to the infinite.

You can no more live spiritually by simply going to church and praying on Sunday than you can live physically by simply eating on Sunday.

Perseverance in prayer is success in prayer in every case where God is approached according to his holy will. This is your privilege and ours without reservation or delay.

No aim in old age can be nobler than to arrive at death with a spirit enriched and matured by the possession of purified ideas. No aim in youth and manhood can be better than the winning of them.

The poor dog, in life the firmest friend,
The first to welcome, the foremost to defend;
Whose honest-heart is still his master's own,
Who labors, fights, lives, breathes for him alone.
—Byron.

All things do work together for good to them that love God. The processes sometimes seem to be slow. The waiting upon God is a factor that is indispensable and unfailing where there is faith.

That answered prayer has been a factor in all that has been done that is worthy of mention and a source of blessing to the Church is a fact that will grow upon any devout inquirer who will look into it.

The life of faith is a continual revelation of God. As we trust him day by day for guidance and for help, we find an ever increasing supply of peace, love, and joy—a foretaste of the blessedness of his eternal presence.

The doors of your soul are open on others and theirs on you. Simply to be in this world, whatever you are, is to exert an influence—an influence, too, compared with which mere language and persuasion are feeble.—Horace Bushnell.

Happiness, at least, is not solitary; it joys to communicate; it loves others, for it depends on them for its existence..... the very name and appearance of a happy man breathe of good nature, and help the rest of us to live.—Stevenson.

In his own life, then, a man is not to expect happiness, only to profit by it gladly when it shall arise; he is on duty here; he knows not how or why, and does not need to know; he knows not for what hire and must not ask.—Robert Louis Stevenson.

Let your spiritual life be formed by your duties, and by the actions which are called forth by circumstances. Do not take overmuch thought for the morrow. Be altogether at rest in loving, holy confidence.—Francis de Sales.

Every habitual churchgoer is a continuous invitation to others to attend; and every habitual non-churchgoer is a continuous invitation to stay away; while those who attend or not, according to their moods, must give everybody the impression that they regard their spiritual culture and the religious welfare of society as matters of small importance—on a level, perhaps, with the reading of the Sunday paper, or a little lower!—Charles Gordon Ames.

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The Household.

How to Make Fast Color.

With color used on most of the morning blouses that must stand hard wear, it is important to know how to hold it.

No colored cottons should be laundered without first being set. This is most commonly done by soaking the article to be washed in strong salt water for an hour before laundering.

A sure method is to use sugar of lead for the setting. Dilute 5 cents' worth of it in a bucket of water and let the material soak in the solution for fifteen minutes.

A woman who has had much experience with testing colored goods for a department store says she gets the best results in setting color from the use of turpentine. She adds one tablespoonful of turpentine to eight quarts of water and lets the garments soak in it for a half hour. This should be done before laundering.

Besides the setting of color, it is important with uncertain shades, like lavender, blue, or green, to be careful not to rub soap on them; rather wash in a thick suds. Pink cotton materials usually fade less than other delicate tints.

Dry in the shade. This is all important. No amount of "setting" will endure the effects of hot sun.

Do not use too hot an iron, as heat aids in fading delicate colors.—Boston Herald.

How to Make Candy.

Never stir your syrup after the sugar is dissolved.

Never allow the crystals to remain on the sides of the saucepan, but wipe away with a damp sponge.

Do not shake or move the pan while the syrup is boiling.

Stir fondant constantly while melting or it will form a clear syrup.

Make fondant one day, candy the next, or weeks afterward, if your fondant is made right.

Have everything in readiness before beginning.

Buy shelled nuts, thus avoiding waste in cracking.

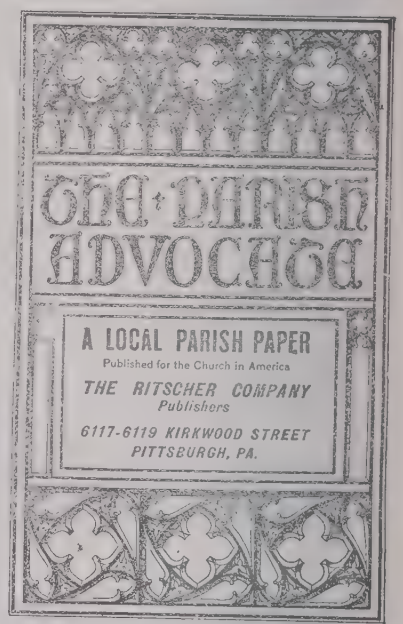
Buy almond paste already prepared.

If sugar grains reboil and use for old-fashioned cream candy or plain taffy. Use best granulated sugar.

Cool fondant in a cool, dry place—not in the refrigerator.

You can make candy on a dry day better than a wet or damp day.

When walnuts have been kept until the meat is too much dried to be good, let them stand in milk and water eight hours, dry them, and they will be as fresh as when new.



Write Department "C" for Explanatory Booklet.

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We fling our pebbles at the mighty men of old whose views do not meet our gentler taste; but their minds and souls were oppressed with a sense that we have lost of God's greatness and man's. Their sense of man's greatness arose from their faith of God's greatness in redemption, not from the sense of the dignity of human nature. They did not indeed prosecute missions, but they made the faith from which missions grew. These did not arise from humanitarian sympathy, but from an evangelical faith on Calvinistic lines. It is often asked how Calvinism, with its limited area of atonement, should have been so wide and urgent with its Gospel. It is because the width of the Gospel really springs from its depth, and its pity from its greatness.—Forsythe.

Brotherhood.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness,
How could I ask to have that I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare.
When in the evening watch I kneel to pray,
To ask for help to bear my pain and loss,
If I heeded not my brother's cross?

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

ACKNOWLEDGMENTS.

Leper Mission.

Contributions to Leper Mission since last May:

Afried to lepers, Petersburg	$ 1 00
Emanuel Aid Society, Charlottesville	5 60
Mrs. Wallace	1 00
St. Paul's, Richmond	5 00
Mrs. R. B. Richardson, Christiansburg, Va.	2 00
Miss Mary E. Jones	2 00
All Saits', Richmond	5 00
Grove Avenue Baptist Church	10 00
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Union Missionary Society, Clarksburg, W. Va.	6 25
For Support of a Leper:	
Mrs. Barton Myers, Norfolk	5 00
Mrs. L. L. Letcher, Norfolk	5 00
Mr. and Mrs. John C. Taylor, Norfolk	5 00
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Mrs. Wm. E. Taylor, Norfolk	5 00
"A friend to Leper Mission"	1 00
	$68 85

Mrs. LANDON R. MASON,
President and Acting Treasurer of Richmond Branch of Mission to Lepers.

DIED.

MOORE.—Departed this life at Elk Grove, Christian county, Ky., July 28, 1910, WILLIAM STEVENSON MOORE, in his sixty-third year.

WHITFIELD.—In Chamberlain, South Dakota, after a long and painful illness, ROBERT PEEBLES WHITFIELD, son of the late Hon. Robert H. and Rebecca A. Whitfield, of Smithfield, Va., passed away on the 5th of July, in the 55th year of his age. The interment was at old "St. Luke's," Isle of Wight county. Two bereaved sisters and many relatives and friends mourn his loss.

"Grant him, O Lord, eternal rest,
And let light perpetual shine upon him."

OBITUARY.

IN MEMORIAM.

Mrs. Elizabeth T. McVeigh.

On May 29, 1910, Mrs. Elizabeth T. McVeigh entered into the "rest that remaineth for the people of God." Mrs. McVeigh was born in Dumfries, Va., November 6th, 1823, but had lived in Alexandria for many years. For fifty-two years she was a faithful and useful member of Christ Church, which she greatly loved, and for twenty-five years as president of the Sewing Circle, her influence and ability were recognized and highly valued. Her seat was never vacant in the house of God when she was able to go out, and she was interested in all work for Christ and His Church. She was greatly beloved by all who had the pleasure of knowing her.

"Servant of God, well done!
Cease from thy loved employ,
And while eternal ages roll,
Rest in thy Master's joy."

A. E. C.

APPEALS.

An Urgent Appeal.

A clergyman who has served the Church faithfully for nearly forty years is about to lose his home and life insurance, for lack of funds to meet payments past due. Cause: Infirmities, limi' August 20th. Will the Church help him through? Address, No. 118, Southern Churchman. 13aug3t

More than 1,200 missionaries in the States—bishops, other clergy, teachers, nurses and physicians, besides 230 missionaries abroad and eight hundred of native clergy and other helpers, look to the Church's appointed agent,

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Kindly remember in wills with legacies and bequests, and with gifts and offerings.

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"Saying and doing, we build on the rock.
Saying, not doing, we build on the sand.
And both shall be tried by the storm and the shock,
And only the rock the trial will stand."

WANTS.

WANTED—BY A YOUNG LADY A POSITION; usual English branches. Latin, French, and Music. References exchanged. Address A. B. E., Box 103, Tappahannock, Va. 13aug3t

WANTED—POSITION TO TEACH CHILDREN from five to twelve years, or companion for an invalid lady. Miss Catherine Gover, Round Hill, Va. 13aug3t*

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WANTED—A POSITION TO TEACH BY A young lady of some experience. Can teach advanced classes in Latin, French, German, Mathematics and the usual English branches, also beginners in Music. Refers to Rev. Wm. B. Lee, Gloucester, Va., and Mr. John Tabb, Gloucester, Va. Address Miss Mary Lee Tabb, Gloucester Academy, Gloucester, Va. 13aug3t

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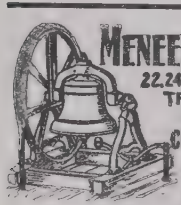
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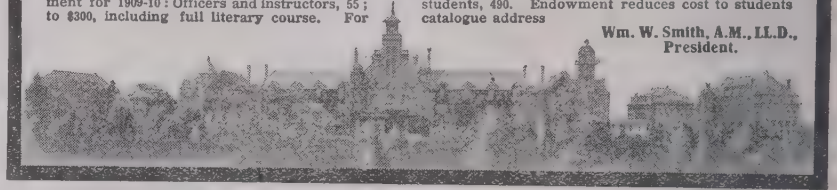
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., AUGUST 20, 1910 No. 34

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 304 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

THE AMERICAN CHURCH AND ENGLISH ECCLESIASTICAL LAW.

The Southern Churchman has received from a clerical correspondent in Texas, the following query: "Will you kindly give me your judgment as to the propriety of solemnizing in our Church the marriage of first cousins, and of a man with the sister of his deceased wife?"

And almost simultaneously comes from a very different and more Western section the query: "What authority has English ecclesiastical law in the American Church and what is the relation of the American Church to such Law?"

Of course, the answer to the latter question, in large part, covers the first question, as in all probability the first querist had in mind the list of prohibited degrees in the English Prayer Book and their force in the Church in this country.

In the list of prohibited degrees in the Church of England, both the marriages referred to in the first question are forbidden; though, curiously enough, the law of the country now allows marriages to the sister of a deceased wife, and so the law of the land and the law of the Church are at variance. This would mean nothing with us, but inasmuch as the Church of England is the Established Church, and after a fashion, a part of the State and its machinery, all clergy are quasi officers of the State, and hence supposed, in ecclesiastical matters, to be more or less controlled by the State. Hence, it is a curious anomaly, to have men ordained by the Church, and quasi State officials strictly forbidden to do a thing by one of these authorities, and authorized and empowered to do it by the other. The unfortunate result is, that some clergy of the Church of England are following one authority, and some the other, and hence, a painful want of consensus of opinion. This is one of many illustrations of the hopeless anomaly and impossibility, in this age, of a "State Church."

As to the force of this law of prohibited degrees in this Church: All reference to the subject was left out of Prayer Book, Constitution and Canons, by the early organizers of the Church in this land, and has continued to be left out in all legislation since that time, and therefore it is perfectly reasonable, fair and justifiable to argue that the Church in the United States does not consider the old prohibitions at all binding. Certainly, this is the opinion of very large numbers of Bishops, clergy and laity in this Church, and the Southern Churchman has no means of knowing if there be any considerable minority who hold the contrary view.

As to the second question: The law-making body of "this American Church" (a rather impudent ignoring, by-the-way, of the Canadian Church, is either that name, or "American Catholic," as applied to the Church in the United States!), has always assumed that the Protestant Episcopal Church in the United States of America is a self-governing, independent, autonomous branch of the great Catholic Church; absolutely free to frame its own government, make its own laws, and administer its own affairs. It is a "National Church," in every way equal to any or every other National Church, and fully competent to discharge all the functions and assume all the responsibilities of such National Church.

This is all that the Church of England is, or has any claim to be: just a National Church; fully that, but only that.

There is no reason why one National Church should be bound by the laws of another National Church. Certainly, no sane Churchman would claim that the Church of England was bound by any law of the Church in this land. It is equal in every respect, and absolutely independent. So—per contra—as to this Church and its relation to the English Church. The English Church has no more right to make a decree that is binding on another National Branch of the Church Catholic than has the Church in Canada, or in the United States, or in any other country.

The trouble is that there is a mistaken idea in many minds that the Church of England stands "in loco parentis" to the Church in this country. It does nothing of the kind. In the good providence of God, men of the old Church in England brought the Gospel and the Church to this land, but when America became an independent nation, the organizers of our Ecclesiastical Government distinctly asserted their independence, and showed it by many and wise alterations in liturgy and law. By word and act, they distinctly assumed their position as an independent, autonomous, National Church, and that position has been rightly maintained ever since.

Of course, in the early organization of government and worship, English precedent and English usage was of great use and value. "The Fathers" in America disclaimed any desire or intention to uselessly depart from the ways of the elder Church, but at the same time they always acted on the assumption that it was a "Sister" Church and not a "Mother" Church: an elder sister, to counsel and advise, but with no maternal authority to direct or compel.

Hence, in view of these historic facts, the Southern Churchman would most emphatically say that the law of the Church of England, ipso facto, has no binding or legal authority whatsoever in the Protestant Episcopal Church in the United States of America.

ST. ANNE'S SCHOOL, CHARLOTTESVILLE, VIRGINIA.

In the issue of the Southern Churchman for July 30, was a letter from the Rev. H. B. Lee, rector of Christ church, Charlottesville, to which the Southern Churchman would like to call the attention of all its readers who are interested in the education of Church girls on reasonable terms. So far as expensive schools are concerned, there are enough of them to answer all purposes, but the object of Mr. Lee in founding St. Anne's School is to furnish an education at a price which can be met by thousands of Church people to whom

the great majority of schools at present is only an "irridescent dream."

But the point to which Mr. Lee calls attention and which the Southern Churchman wishes to emphasize, is the possibility of the absolute ownership of this school by the Church. Institution after Institution, meant in all good faith by the donors to belong to the Church and to be governed by the Church, have, for one reason or another, passed from under the control of the Church, and in many cases, out of the possession of the Church.

This sort of failure or loss, Mr. Lee wants to guard against. Under the law of Virginia, an incorporated body of Diocesan trustees can hold any property absolutely in the possession of and under the control of the Church. This is what he desires as to St. Anne's School. Any liberally disposed man or woman can invest money in the stock of the school, and then donate that stock to the trustees of the Diocese, for the Church, and forever it becomes the inalienable property of the Church. The man or woman who does this will be doing a two-fold good: both helping girls, who need such help, to get a good education at reasonable rates, and helping to extend and build up the influence of the Church, helping the Church to reach a certain valuable class of its young people at the most plastic and receptive period of their lives.

Any philanthropically inclined Church people will be doing a good and useful and permanent work by helping in this school. Mr. Lee will very gladly give any information they may need to this end.

Better Than is Necessary.

A certain business firm has upon its seal the motto, "A little better than is necessary." It is the secret of success in every business of life from tne first lesson to the last. Take it in school, for instance; one pupil may prepare his lesson perfectly as far as the limits of text require; another, studying with broader purpose, does not stop with the limits of the appointed lesson, but seeks everywhere for deeper knowledge of the subject itself; is there any question which work will rank higher in the end?

A young clerk in a store may be accurate, honest and industrious—and stop there; another clerk may add to these the necessary qualifications for his work: a personal interest in his customers which makes him remember their peculiar likes and dislikes, and makes his serving them seem almost a matter of personal friendliness. Is there any question which will win the better trade?

A young girl at home may set the table and dust the rooms perfunctorily as a duty to be done faithfully, of course, but dismissed as soon as possible, or she may add a score of dainty touches to her work that will make it a pleasure to herself and a joy to others. "A little better than is necessary" —it makes the difference between being a slave or an artist. For, after all, it is in the spirit that the secret lies: to the high soul the "necessary" is always the very best that it can give.—Forward.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Word "Protestant" in Mexico.

Mr. Editor: Your recent editorial reply to Bishop Aves' article in the Spirit of Missions, in which he sets forth the popular significance of the word "Protestant" in Mexico, is somewhat open to criticism. The personal tone of it is regretable, and suggests the defense of a man who is a bit doubtful of his own argument. The reflection is not upon Bishop Aves alone, however, but upon others who have given their lives to the Mexican work. As a former missionary in that country, and somewhat conversant with the conditions there, perhaps you will allow me to clear up one or two points.

You speak with some emphasis of the slow progress of our work in Mexico, and imply that it is due to the Churchly attitude of our representatives. But there are other considerations which may have something to do with it. In the first place, you evidently forget that some years ago, our Mexican mission was almost ruined by the policy and mismanagement of Bishop Riley, who was afterwards deposed by the General Convention. It has suffered seriously ever since from the effects of that disaster, both in the minds of the Mexican people, and in the bitter schism which it left behind. Bishop Riley, it is pertinent to remark, was about as low in the scale of Churchmanship as it is possible for any one to be. He was succeeded in the administration of the work by the Rev. William B. Gordon, of unimpeachable Southern antecedents, and he, in turn, by the Rev. Henry Forrester. Both of these clergy left a deep impress upon the work, and were greatly beloved by those with whom they were associated; but they were hampered, partly by the after effects of the previous trouble, and very largely by the lack of money and efficient help. The Mexican work received no financial help from the Board of Missions until the year 1906, but was maintained entirely by the voluntary contributions of individuals; and the Rev. Messrs. Gordon and Forrester were wholly unsupported by any clerical assistance save that of native Mexicans. The Methodists and Presbyterians, on the other hand, have been pouring both money and men into the Mexican field, and have equipped their plants with everything that could be desired. But aside from their educational institutions, the success of their work is by no means remarkable, nor ever can be, for the simple reason that mere Protestantism can never win the Latin-American people.

You may see, then, that there are some reasons for the present state of our Mexican work which lie deeper than the hasty inference of your editorial. And perhaps there are other causes. There are some, indeed, which I could point out myself, present conditions which are holding back the work; but you may rest well assured that they have nothing whatever to do with the Churchly attitude of our missionaries. As for Churchmanship, there is no distinguishable difference between our representatives in Mexico and in Cuba; and yet we are all of us familiar with the splendid progressiveness of the Cuban mission. As a matter of fact, sir, you have assailed a great many others than the missionaries in Mexico.

And a word in conclusion with regard to the term "Catholic" and "Protestant." You seem to think it strange that it is so difficult to explain to the Mexican people our true relationship to Protestantism. Just what you conceive that relationship to be, I am far from certain, but is it not true that we have found it a very difficult thing to explain right here in America, on account of our misleading name? Is it not true that for the vast majority of the American people we are simply one of the Protestant denominations, founded at the Reformation, and with no claim to any greater antiquity? And when to this natural difficulty is added the opprobrium which the term "Protestant" bears in Latin-America—to which a distinguished representative of our Brazilian mission gave public testimony at the last General Convention—it is little wonder that our missionaries cry out that it is a burden too heavy to be borne.

Can we not, for the sake of missions, forget the shibboleths of our partisanship?

LEFFERD M. A. HAUGHWOUT.
Christ Church, Meadville, Pa.

The Word "Protestant."

Mr. Editor: It is far from my thought to take part in the controversy about the "Change of Name." That, I take it, is a question for our "spiritual pastors and masters." I do protest, however, that it is ignorant and shameful to affix a negative meaning to a positive word. Many good, stout words have been thus warped in use, but we have occasion so often to refer to the meaning and the history of this word that its distortion from its etymological meaning and its original use seems inexcusable. Even in your own very interesting editorial on the positive nature of Protestantism, you fail to call attention to the literal meaning of the word itself. I am concerning myself about a pure question of proper and exact use of the language. The Cyclopaedic Dictionary defines protest, noun, as " a solemn affirmation or declaration," protest, verb, "to affirm or declare solemnly," sometimes to "affirm under oath." The derivation is given as pro, openly, testor, to testify. I was taught as a child, in my Virginia home, that the derivation was pro, for testor —to testify for; to bear witness for. As far as I can recall or discover, Shakespeare and Milton use the word only as a vigorous form of affirmation.

In the Second Diet of Speyer, as I understand it, the original protest was a declaration that an earlier contract or law was binding. Certainly John of Saxony, George of Brandenberg, Philip of Hesse, were not negative characters.

The history of the Reformation bears out the original meaning of the words. Its leaders bore witness for the right of us all to partake of the Holy Food in both kinds; for the right of a priest to marriage and the full life of man; for the right of every child of the Church to confess to God and in His name be absolved by His ministers.

While the question of dispensing with the word Protestant seems to be in the

mind of the Church in America, the amending of the King's Declaration is occupying the English mind. The first amendment proposed that the King declare himself "a faithful member of the Protestant Church as by law established in England." Since the words "as by law established" gave to the Nonconformists offense, almost as serious as the old declaration as to "superstitious and idolatrous" practices had given to the Roman Catholics, the Premier has accepted an amendment which puts the declaration of the King in the words "I am a faithful Protestant."

Surely the Church we love is truly Catholic and truly Protestant, a Universal Church opening, bearing witness for the Truth.

HENDERSON DAINGERFIELD NORMAN.
Sycamore, Illinois.

Opposed to Changing the Name.

Mr. Editor: Will you pardon me if I add a word or two concerning the dreary and much to be deplored controversy as to the Change of Name of our beloved Church? Of course that "word" will have no particular weight, but I know that it represents the attitude of a large and respectable number of quiet, earnest, though perhaps not learned or scholarly body, and members of the Protestant Episcopal Church in several Dioceses who, like myself, fail to see the utility or necessity of a change, or in what way any of the names suggested will add to its historic value, its dignity, its usefulness, or its ability to win souls to Christ.

The question, "What's in a name?" so often propounded, seems to be fully answered, when the quiet, earnest, unobtrusive, glorious work of the Church under the name "Protestant Episcopal," is taken into consideration, and we wonder in what consists the benefit of a change in that name. Will it not result largely in confusion, doubt and quite possibly wanderings into other communions? Who are the prime movers in this most uncertain agitation? Certainly not those to whom the present life and work of the Church is vital; that vast number of earnest Christians in our Communion who have neither the time nor the ability to delve into history or dissect words and titles and hold an inquest on results? That class can only be bewildered and aggrieved.

The "Protestant Episcopal" Church has baptized their children; they have stood before its altar in holy matrimony; it has buried their dead, and offered its precious comfort in their sorrows. Before its sanctuary they have knelt in humble remembrance of the divine Master, and the name is dear to them, and carries faith and the memory of blessings to thousands of humble worshippers. Is there not something due them, as well as the scholar and stickler after titles?

It has been my privilege to be engaged in active Church work from my sixteenth year until a comparatively recent period, and I am now nearing my eighty-sixth milestone, and I know whereof I speak when I say that from my long experience I am convinced that the "rank and file" of the Church will always cling to the old honored and beloved name which has glorified itself in its work and will so go down the ages. (Mrs.) W. L. BANCROFT.

Hot Springs, Ark.

Jesus Christ is the Light of the world. When a soul is born again, the mind and heart are illumined by the Redeemer. The marvellous spiritual vision of the Master appears in these matchless words, "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of

Conscience.

Conscience is an exacting task-master. It asserts its rights and authority. It is the voice of God in man. If not perverted or disobeyed, it may be man's best friend, but if perverted or disobeyed it is man's worst enemy. It performs its functions faithfully. It carries its own reward and retribution. It constitutes the unquenchable fire in the other world, only there it will be intensified. It may prove an easy pillow to lay one's head on in death, or it may fill the pillow upon which the head reclines with prickly thorns. It is the faculty of discernment between right and wrong in motives and actions. It is a reliable guide when under the supervision of the Holy Spirit, and when influenced by divine revelation it becomes well nigh an infallible guide, otherwise it is unsafe as a guide.

There is a sense in which it is independent of the understanding and of the will. If a man honestly thinks a thing which is wrong to be right, his conscience will approve his doing it. Saul of Tarsus is an illustration of it. No one can argue his conscience out of its convictions. Nor can it be silenced. It will be heard in spite of all that can be done. It approves or disapproves of motives and actions, and that with authority, and that authority no individual can deny. Of course, persons may be indifferent to it, and may even disobey it, but its authority they cannot deny, but must recognize. This authority is not its own which it wields over men. It is in reality the representative of God.

Conscience should be considerately and tenderly dealt with. Its verdict no individual can escape. Men have travelled over continents to get rid of their guilty conscience. Others have swung themselves prematurely into eternity to put a quietus upon the lashings of an aroused conscience, but it was all in vain. Conscience, when violated, becomes a terrific scourge. No man can escape from the fearful denunciations of conscience when guilt has been contracted, save by the way of the cross. Redemption through Christ is the only remedy to obtain an easy and approving conscience. Even though no gross sins are committed, and no open and flagrant violation of God's laws are perpetrated, yet the simple rejection of Jesus Christ from the heart and life is enough to bring condemnation upon the individual.

The Old Gospel.

The cross of Christ is still the wisdom and power of God. There are men who would dethrone God; and they would degrade men; but God refuses to be pushed out of the world which he has made. One scarcely knows whether most to pity or despise these false teachers. The pulpit was never so mighty a power as now. The Bible was never so triumphant as today. I tell you that as a Christian man. I walk with my head among the stars. Away with the Devil's nostrums. I respectfully decline to be orphaned in my Father's world. We want the old, old gospel—old as eternity, and new as the last sunbeam that kissed your cheek. Nothing but the Bread of Heaven can feed the hungry soul; nothing but the Balm of Gilead can heal the heart's sorrows. Blessed be God, the gospel will never lose its power until Satan is crushed under our feet, and Christ is worshiped as Lord of all.—Robert Stuart MacArthur.

Forgiveness.

There is only one kind of person whom it is more difficult to forgive than the person who has wronged us; and that is the person whom we have wronged. It is hard enough to keep sweet and forgiving when they are right, and they are wrong, and we know it. But when we have been in the wrong,, and have been sharply criticized or taken to task by some one who does this not at all in a Christian spirit, then to own up, and forgive, and forget, and bear no grudge whatsoever, calls for the miracle of Christ-power in us to as great a degree as in any test that can ever come. It is a harder, higher form of forgiveness than that which even the saintly Stephen showed when he prayed for the forgiveness of his murderers. To forgive when we have been wrong is to lay claim to the promise of the "new creation" which any man may have who is in Christ. It is to pass at once from the death of sin to the life of conquest and victory. But Christ is equal even to this.—The Sunday School Times.

The Christ Spirit.

A poor man who had just buried his wife was taking her little babe home to her relatives. The man was clad in humble attire; the crape on his hat told the story of his bereavement. The babe was sadly in want of attention, and the father could not stop its crying. The fellow-passengers on the train were evidently very much annoyed by its crying; and the poor man wiped the great tears, first from the eyes of the infant and then from his own, but, despite all his efforts, it continued to cry, until an elegantly-dressed lady, whose own babe was in the arms of her nurse, went to the father and said, with motherly tenderness of tone, "Give me the child." The poor man gave into her outstretched arms his peer babe; its coarse and soiled robes rested for the first time on costly silks, its head disappeared under her shawl, and all was still. Like the Grecian daughter, who, through the iron bars of the prison-door, fed her starving father, so did this high-born lady from her own breast, feed this hungry child of poverty; and when its hunger was satisfied she put aside her shawl. and there the little one lay on her gentle bosom, in calm, sweet sleep. until her own child required her attention.

After Many Days.

An English minister told the following: "I was asked to go to a public house in Nottingham to see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper. I looked at it and found it was a part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. 'Where did you find this newspaper?' I asked. "It was wrapped around a parcel sent to me from Australia.' A sermon preached in London, cabled or sent to America, and there printed in a newspaper, which was sent to Australia, part of it being torn off there for the parcel sent to England, which reached the heart of a woman, that probably could not easily have been reached in any other way, not many miles from where the words were originally spoken. What a comment on Isaiah 55:11."—Current Anecdotes.

Constancy.

I was talking on a journey with a stranger, a lay evangelist of some Christian body; we were discussing the value of symbolism in creation, and he said, "Lately I was going through a difficult time, a time of depression and spiritual hesitation, and talking with a friend in that strain; a life all of sacrifice began to seem impossible; perhaps I had looked too high, and would have to come down from the heights, and take a lower aim. After a silence my friend held up a little wild flower which she had in her hand, and said, 'This little flower has faced everything on the wild Field, has gone through hard times, the heat by day, the frost by night; it has held on and never lost heart, and here is the end of Constancy—all that it lived for and suffered for it has gained—its flower, its perfection.' I made no answer, but went home and thought of the flower of Constancy, prayed, and made up my mind."

When we stand at some parting of the ways, at some testing point in life where we are forced very definitely to reconsider things, and make sure that our vocation was a Divine call to fellowship with Christ in sacrifice; or when unexpectedly the King's messenger stands at our door, actually claiming the sacrifice which we offered long ago in the simplicity of early days, and in the uncalculating joy of first love; when God takes away from us just that one treasure which made all burdens light, or adds that last straw to our load which we cannot bear;—then is the time for us to learn that in suffering for love's sake Constancy is born, or grows great; that a willing sacrifice gives us a vital fellowship with the Sacred Passion, brings the color from the heart into the flower of our life. How can the generosity of Christ come to animate our pale dutifulness, without the precious blood-shedding, the fellowship of His sorrows and of His death?

Others Before Self.

The northern Relief Company was selling coal at ten cents a pailful. A long line of customers reached to the sidewalk and far down the street, waiting and shivering in the bitter air. Sarah Conley was almost at the office door. She was glad her turn was so near. She was chilled, and her breakfast had been scanty that morning. Moreover, she was old and not strong.

"It's hard standing," she remarked to the woman behind her."

"It is that," returned the woman. "I'd rather freeze at home if it wasn't for the babies. They're crying with the cold."

"Look here," said Sarah. "You take my place; it'll get you there one quicker," and she stepped out of the ranks and in behind the woman.

"Lor', that's nothing!" she continued. smiling away the mother's thanks. Her change of position brought Sarah in front of a young girl who coughed and shivered pitifully in the searching wind. Just then a rumor was passed that the coal supply was given out. The waiters pressed close, Sarah glanced uneasily around.

"You can have my chance," she said suddenly, as she slipped back of the sick girl.

Sarah did not look behind her again. She was so cold and she trembled from weariness. The slow progression of the line had brought her within the office door, when she noticed a little girl standing at one side, carrying an empty pail and crying softly. Sarah beckoned to her.

"You won't get your coal if you stay there," she said. "You'll have to run round to the end of the line."

"I've lost my money," whispered the little girl.

"I'll hold your pail while you go home and get more." suggested Sarah.

"There isn't any more," sobbed the child.

Sarah stood still a moment. Then she slipped her dime into the girl's purple little palm. It was the last money she had, but she did not say so. Then she went home to a cold room. The bowl of soup she had saved for dinner stood frozen on the table

"My rent's paid and I've got a job of scrubbing for to-morrow," she said to herself.

"There's lots worse off than I am."

Her teeth chattered and her joints ached. But away down in her heart there glowed a warm spot as she thought of the babies' mother, the sick girl and the child, all with their heaping pails of coal. —Youth's Companion.

Inward Peace.

"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you," John 14:27. All men seek peace, but they seek it in the world, which is ever promising, but can never give us a solid peace; that is the gift of Christ alone, who reconciles man to himself, subdues the passions, sets bounds to the desires, inspires the hopes of eternal bliss, and gives the joy of the Holy Ghost, such a joy as persists in the midst of sufferings, and, flowing from an inexhaustible source, becomes a perpetual spring of delight, which the world cannot interrupt nor diminish.

True peace is not to be found but in the possession of God; and the possession of God cannot be attained but by faith and obedience; remove all forbidden objects, renounce all unlawful desires, cast off all earnest care and anxiety, desire only God, and then you shall have peace, such a peace as the world shall not be able to disturb. For what can trouble you? Is it poverty, disgrace, disappointments, outward or inward crosses? You should see all these in the hand of God, as real favors, which he vouchsafes to give you a share in. Then the world will have a new appearance to you, and your peace will prove inviolable.—Fenelon.

Strength at Different Ages.

According to excellent authority, says the London Globe, the muscles in common with all organs of the human body, have their periods of development and decline, our physical strength increasing up to a certain age and then decreasing Tests of the strength of several thousand individuals have been made and the following figures have been given as the averages derived from such tests:

The lifting power of a youth of 17 is 280 pounds; in his 20th year this increases to 320 pounds, and in his 30th and 31st year it reaches its height, 365 pounds At the expiration of the 31st year the strength begins to decline, very gradually at first. By the 40th year it has decreased 8 pounds and diminution continues at a slightly increasing rate until the 50th year is reached, when the figure is 330 pounds.

Subsequent to this period strength fails more and more rapidly until the weakness of old age is reached. It is found impossible to obtain trustworthy statistics of the decline of strength after the 50th year, as the rate varies greatly in different individuals.—New York Witness.

Horse Sense for Hot Weather.

The season of hot weather is here, when conditions are hard for all creatures that toil. The horse, perhaps, more than any other laboror, is a victim of the hardships imposed by the torrid weather.

In order to make the conditions under which he works as favorable and comfortable as may be:

Provide him with a clean, well ventilated stable.

See that he has a good fly-net for street wear and a sheet-blanket for protection from flies while standing in the barn.

When hauling heavy loads over city streets or on dusty roads, let him rest in the shade occasionally, and water him often. Do not, through fear of giving too much water, go to the opposite extreme and stint him to a cruel extent.

Drive him at a moderate, steady gait and avoid any spurts of speed.

Sponge him off with cold water when he comes back to the barn, removing all sweat and harness marks. Give him a carrot or an apple, a friendly pat and a word of appreciation for his service.—Humane Advocate.

What Christ Wants.

Is there nothing that Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant that it is His will that you should honor and help and bless all the men about you who are His brethren? And are you doing anything like that? Do you doubt one instant that His will is that you should make life serious and lofty? Do you doubt one instant that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him, and declare that you are His servant before all the world? And have you done it? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once He spake, and not from blazing heavens as men sometimes seem to expect—not so does Christ speak to us.

And yet He speaks! I know what He—there in all His glory—He here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me.—Phillips Brooks.

Won by Serving.

There is a story told of a chaplain in the army who, as he was going over the field after a battle, saw a wounded soldier lying on the ground; he said to him, "Would you like me to read you something from the Bible?" "I am so thirsty," said the man; "I would rather have a drink of water." The water was quickly brought; after he drank it, he said, "Could you lift my head a little higher?" The chaplain took off his overcoat, rolled it into a pillow and tenderly put it beneath the man's head. "I am so cold," moaned the man." The chaplain took off his other coat and spread it over the man. As he did so the suffering man looked up and said, "For God's sake, if there is anything in that book which will make a man do for another what you have done for me, let me hear it." First serve, then tell of the One Whom you serve.

Church Intelligence.

CALENDAR.

August.

1—Monday.
6—Transfiguration.
7—Eleventh Sunday after Trinity.
14—Twelfth Sunday after Trinity.
21—Thirteenth Sunday after Trinity.
24—St. Bartholomew's Day.
28—Fourteenth Sunday after Trinity.

Collect for Thirteenth Sunday After Trinity.

Almighty and merciful God, of whose only gilt it cometh that Thy faithful people do unto Thee true and laudable service; grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.

Collect for St. Bartholomew's Day.

O Almighty and Everlasting God, who didst give to Thy Apostle Bartholomew grace truly to believe and to preach Thy Word; grant, we beseech Thee, unto Thy Church, to love that Word which he believed and both to preach and to receive the same, through Jesus Christ our Lord. Amen.

Foreign.

The Archbishop and the New Declaration.

"I am absolutely convinced that when the Sovereign to-day makes the new Declaration we secure for the twentieth century everything that was secured 230 years ago for the seventeenth century." In this clear and emphatic way the Archbishop of Canterbury signified his entire approval of the new form of Royal Declaration which has now passed through Parliament. His Grace admitted that he had been consulted by the Government in regard to the change from the form of amendment originally proposed, and he added he spoke for one or two others in high position in the Church whom he had been able to consult. The King now simply declares himself "a faithful Protestant" instead of a member of the "Protestant Reformed Church by law established in England." This meets the objection of English Nonconformists and Scotch Presbyterians who, looking at the matter from a somewhat different standpoint, agree in disliking a fresh Parliamentary recognition of the fact that the Sovereign is a member of the Church of England, and those Anglicans who regard the description, "Protestant Reformed Church" as inadequate and misleading. Said the Archbishop, "There is no doubt that the Church of England is in the historical sense of the word reformed, but the words 'Protestant Reformed' as a title are neither distinctive nor exclusive, and certainly they are not co-extensive with the true character of that portion of the Church Catholic which has claimed and held the allegiance of the great mass of the English people." If the form which Parliament has adopted is not one on which all can agree, it is certainly one which causes the least amount of division, and as the Archbishop pointed out, the Declaration is not necessary, because the Protestant succession is adequately secured otherwise in the Bill of Rights, the Acts of Settlement, the Coronation Oath, and other Acts. His Grace did not think it necessary to add that not only is the Protestant succession thus secured, but also the King's membership of the Established Church. The Act of Settlement (William III., 1701) ordains that "whosoever shall hereafter come to the possession of this Crown shal joyn in communion with the Church of England as by law established"; and the Act of Union (Queen Anne, 1707) provides that at the Coronation the Sovereign "shall take and subscribe an oath to maintain and preserve inviolably the said settlement of the Church of England and the doctrine, worship, discipline and government thereof as by law established."

The Church's Zeal for the Schools.

The Bishop of Southwell has given a very useful reminder in his diocesan magazine of the importance of preserving religious education in our schools. He mentions that in one week he opened the rebuilt schools of St. James's, Derby at a cost of £1,800, and not a penny in debt. He warmly commends the vicar, Mr. Henderson, for his courage and determination. "Two days later," continues the Bishop, "I presided at a meeting in the great colliery village of Hucknall Torkard. £2,500 were wanted. The answer of the miners was, 'The school must be saved.' One miner came too black and dirty to come in, but sent for the headmaster, and gave into his hands £2 10s. Another in the room said: 'I am not a Tory, but am a Churchman,' and also gave £2 10s., and the money will be raised. On the next evening at Belper, Mr. G. Strutt presided at a meeting called to consider the raising of £2,000 to save the school, and offered £1,000 if the people would meet that sum with a similar amount. It will be done. Further, Dr. Hoskyns says: "At Matlock Bath the people have screwed up their courage and met the demand. At Skegby there is the same determination. All this means great sacrifice, but the Church will die when Churchmen are afraid of sacrifice Therefore, may I say to managers of schools that this is not the moment for any surrender of our schools?"

A Nonconformist Disability.

We hope that when the Bishoprics Bill comes before them Nonconformist members of Parliament will not forget the support given by the Archbishop of York and the Bishop of Bristol to the Places of Worship Enfranchisement Bill. The object of the Bishoprics Bill is to enable the Church to create new sees without having to face the delay and jeopardy involved in going to Parliament each time. The Places of Worship Enfranchisement Bill, which has just been read a second time by the Lords, proposes to give to trustees holding a leasehold interest in a place of worship power to acquire the freehold. The measure is of the least importance to Churchpeople, as no parish church can be consecrated until the freehold is acquired. But, as the Archbishop of York pointed out, there is great grievance in this connection on the part of members of other religious communities. After spending large sums on the building of places of worship and becoming warmly attached to them, it is a hardship to them to be liable to lose them before the lease expires. The details of the Bill are complicated, and will require careful consideration, but the principle is sound, and we are glad that two such distinguished prelates as Archbishop Lang and Bishop Forrest Browne gave this measure for the removal of a Nonconformist disability a helping hand.

The Dean of Llandaff, in acknowledging some congratulations on the occasion of his eighty-fifth birthday, revived by way of a pleasantry a controversy. The Dean remarked that he was not a year old when he was born, and that the date of his birth was his first birthday, and therefore the occasion referred to was his eighty-sixth birthday. According to the Dean's method of reckoning the first anniversary of a person's birth is his second birthday, the first birthday being the day on which he first saw the light; but, of course, there is a considerable confusion of thought here. It is quite obvious if the term "birthday" is to be limited to the day of one's birth, it is impossible for a person to have more than one of them. The truth of the matter is, of course, that the word "birthday" has two meanings, in the first place the actual day of birth, and secondly the day on which the birth is celebrated.

American.

To Deputies to the General Convention.

Arrangements have been made for a daily celebration of the Holy Communion, during the General Convention, at St. Paul's cathedral, corner 7th and Plum; Christ church, East 4th street, between Sycamore and Broadway; St. Luke's church, corner of Findlay and Baymiller streets, and possibly at other city churches of Cincinnati.

Will readers of this notice, especially lay clergy who desire the use of an altar during the Convention, kindly communicate with the General Secretary, Rev. Chas. G. Reade, Baker Court, First National Bank Building, Cincinnati, Ohio, as soon as possible, expressing their wishes?

Will deputies to the General Convention kindly take notice that more than half of their number have already secured hotel or other accommodations for the General Convention, and that the space and choice of rooms is becoming decidedly limited? Local conditions make the hotels more desirable than rooming or boarding houses. The committee has sent letters of inquiry and cards to every deputy so far elected. It has also given advice in many cases.

Will deputies assist the committee in its work by either stating briefly, yet clearly, their requirements, or if they have already secured accommodations themselves, will they please send the committee their Cincinnati address, not for idle curiosity, but in order that the Convention Directory, from which are taken addresses for the sending out of tickets, invitations and announcements, may be correctly complied at an early date?

Address all communications as above.

Teacher Wanted at St. John's College, Shanghai.

May I have the privilege of stating in your columns one of the present urgent needs of St. John's College, in order to bring it to the attention of the young men of the Church?

I am very anxious to secure the services of a teacher for the Department of Natural Science. Hitherto that work has been very efficiently conducted by Professor F. C. Cooper, but as the college has grown, it has become impossible for one man, even with the help of trained Chinese assistants, to give all the instruction required. The faculty should be reinforced by at least one teacher who has made a special study of science and is capable

of giving the ordinary college courses in biology, chemistry and physics.

One of our aims at St. John's is to make God known to our students through His revelation in nature. The study of science not only is of great practical value to them, but also gives them much needed mental training.

The young layman who takes up the work will have the satisfaction of helping to lead some of the young men of China out of the darkness of ignorance and superstitition into the light of God's truth. He will have the opportunity of influencing some of those who will be leaders in the new China and hence will have a part in the moulding of a nation. He is not called upon to do direct evangelistic work, for that belongs especially to the clergy, but he should take up his work in a true missionary spirit, and through character and influence should help forward the Christian aims of the institution. One who wishes to devote his talents to the service of his fellow men will fine here a great sphere of usefulness. By communicating with Mr. John W. Wood, corresponding secretary, 281 Fourth Avenue, New York City, further particulars in regard to salary, terms of service, etc., may be obtained.

F. L. Hawks Potts,
Pres. St. John's College, Shanghai.

Ephphatha Sunday Services.

On Ephphatha Sunday, August 14, the services for the deaf-mutes at the various missions partook of a special character. Sermons based on the significance of the healing of the deaf-mute by Jesus were preached and special prayers were used. The Rev. Oliver J. Whildin, General Missionary in the Southern Dioceses, attended to his mission service in Baltimore. During the several days preceding he held services in Cumberland and Hagerstown and attended a reunion of a large number of his people at Frederick, Md. A large number of inquiries and responses are being made to his annual Ephphatha Reminder and Appeals which was issued last week.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D. Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Church of Our Saviour, Jenkintown—Death of James Williams—Summer School for Teachers.

Seventy-two years ago the Rev. Roberts Coles, who had just resigned the Church of Our Saviour, Jenkintown, Pa., by reason of ill health, took charge of that parish. During these years there has been great growth. A fine parish house well appointed, a choir house have been built, and the church lengthened. A fine Caen stone altar has been erected. There have also been established three missions which are all doing well. They are Grace chapel, Bethayres; St. Anne's, Willow Grove, and St. Andrew's, McKinley. The chapel at Wyncote has become a strong and influential self-supporting church. Mr. Coles has done a good and lasting work while rector of this parish.

James Williams, who came to Philadelphia in 1870 from England, died on Monday, August 8, in the Old Man's Home, to which he was admitted last February, at the age of 71 years. He was for ten years thereafter sexton of St. Clement's and then took the same position in Old St. Andrew's church, which he held until his admittance to the Home. He had a large and valuable library relating to Church law and architecture. Few men were better versed in the Church's ritual or had a better knowledge of English churches and cathedrals.

From August 21 to 27, inclusive, there will be held in Pocono Pines, Pa., the third annual Summer School for Teachers, under the auspices of the Sunday School Association of the Diocese of Pennsylvania, co-operating with the Sunday School Commissions of the Dioceses of Bethlehem and Harrisburg. On Sunday, August 21, there will be a celebration of the Holy Communion at 8 o'clock. Bishop Darlington will preach at the 10:30 service, and at the vesper service by the Lake at 7 p. m. There will be three hours in the morning given up to study, after a brief devotional service at 9:30. The first hour will be devoted to Bible study. "Foundation Truths of Christianity as taught in the Epistle to the Romans," by the Rev. Llewellyn N. Caley. The second hour to the Study of Missions, with addresses by Mr. Franklin S. Edmonds, the Rev. W. E. Gardner and the Rev. Thomas J. Garland, Secretaries of the First and Third Missionary Departments. The third hour, The Prayer Book, the Rev. W. Herbert Burk; the Catechism, Mrs. John Loman; Teacher Training, the Rev. Howard Diller; Primary Department, Miss Jennings; Main School Department, the Rev. W. Herbert Burk. Illustrated lectures will be given in the Auditorium in the evening, by the Rev. W. Herbert Burk, the Rev. Hugh Burleson and the Rev. Llewellyn N. Caley.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Fatal Accident to a Choir Boy—The Late Rev. James A. Barnard—Personal Notes—Church Service in the Esperanto Language.

A second fatality among the Washington Church choir boys occurred last week, on the lower Potomac. Two weeks ago a young boy of St. Mary's choir was drowned, while in the present case, the death occurred at Cornfield Point, St. Mary's county, Maryland, when, in a game of ball, Howard Layer, a member of the choir of the Chapel of the Good Shepherd, was struck behind the ear and died almost immediately. The choir boys, forty in number, under the care of the Rev. Mr. Guion, assistant minister of the Good Shepherd, had just begun their joyous outing under delightful circumstances, when this very sad catastrophe spread a pall of gloom over the camp, and brought heart-breaking sorrow to the parents of the little twelve-year-old son, their only child. The remains of the young singer were brought home to Washington for interment.

The Rev. James A. Barnard, minister in charge of St. James' church, Indian Head, Maryland, who suddenly died at his home, on August 2, was a member of the Preparatory Department of the Virginia Theological Seminary, when the Civil War closed that institution. He studied for the ministry elsewhere, and spent the years of his ministry in the North, although a native of Norfolk, Va..

The Rev. Jacob Johnson Dimon, rector of St. Andrew's church, Washington, is off on vacation, and his church is kept open by the Rev. William J. Williams, rector of Queen Anne's parish, Prince George's county, Maryland.

The Rev. Henry Thomas, rector of Pinkney Memorial church, Hyattsville, Md., is spending his August vacation at "The Runnymede," Atlantic City, New Jersey, and his church is under the charge of the Rev. Edward Dolloway and the Rev. Neilson Falls, of Washington.

Because of the sudden illness of the Rev. Dr. Barr, Dean of Christ church cathedral, New Orleans, last Sunday, he could not officiate in Ascension church, Washington, at mid-day, and his place, as preacher at the open air service, at the Cathedral Close, at 4 p. m., was taken, at special call, by the Rev. Dr. Thomas J. Packard, of Christ church, Rockville, Md. The rector of Rockville preached a short and practical sermon to a large congregation, assembled on an ideal Lord's Day, at an ideal place of worship.

Hundreds of Esperantists are with us in Washington. Those sanguine people who profess to believe, and certainly warmly hope, their new language will become the international language of the world, in which people of all nations shall discourse wherever and whenever they meet. Men and women are here, speaking, singing, talking, rejoicing. Its sixth international congress convened Monday morning, August 15, in the Arlington Hotel, and was opened by Captian Josefo Perrogordo, personal representative of King Alfonso of Spain, and an officer of the Congress. An address was made by Dr. Ludwig L. Zamenhof, author of the language Esperanto, and a resident of Warsaw, Poland. He is accompanied by his wife.

The feature of this remarkable assemblage of deepest interest to Churchmen is the morning service and sermon, in Esperanto, in St. Paul's church, Washington, on Sunday, August 14, at 11 a. m. The ritual was printed in pamphlet form, arranged by the Rev. Paul F. Hoffman, assistant minister of Grace church, Baltimore, and approved by Bishop Harding. Each passage was printed in English, with an Esperanto translation opposite. The church was filled to its capacity of some seven hundred people, the great majority being adherents of the new cult, and the service was wonderfully well rendered, all things considered, including music.

The sermon at this service was preached in Esperanto by the Rev. James L. Smiley, assistant minister of St. Anne's church, Annapolis, Maryland, whose text was, "Go ye into all the world, and preach the gospel to every creature." Said the preacher: "As the Romans were reckless under a yearning for progress, enlarging their empire, building new roads, stretching their laws for education, so in the present era, the world is impatient to fly, to discover all hidden secrets, and to have a universal language all tending toward universal democracy and the ultimate brotherhood of man." W.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Church Work in Wyoming.

Bishop Thomas reached Cody on August 6, and preached at Christ church the following day in the morning, and at Powell in the afternoon. On Monday evening, at Cody, four young ladies were confirmed, and on Tuesday they made their first Communion at a service where the three orders of the ministry were represented by the Bishop; Rev. R. Beckett, of Jackson's Hole, and Rev. J. McV. Haight, the deacon in charge.

The lawn social given at the house of Mr. and Mrs. Walkins, was a great success, and the programme and refreshments were enjoyed by a large number of guests. Over $65 was realized as a result, to be paid into the new rectory fund.

The Bishop was delayed at Cody several days, as the team he is using needed a complete rest after the hard drives they have been compelled to make the last few weeks. They are the horses used in the Church wagon, which has been visiting the out-lying Districts of the State. The Bishop's itinerary in-

cludes the trip through Yellowstone Park, and a tour of the Jackson's Hole country, before he returns to Laramie by way of Lander.

VIRGINIA.

Rt. Rev. R. A. Gibson. D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Resignation of Rev. David Lewis.

The Rev. David H. Lewis has resigned the rectorship of St. Paul's church, Goochland, and Grace church, Bremo Bluff, to accept the chaplaincy of the Miller School, Albemarle county. Mr. Lewis is one of the most useful and aggressive of the younger clergy of the Church. He is an alumnus of the Virginia Theological Seminary. He has been in charge of the work in Goochland and Fluvanna for about three years, where he has been phenomenally successful and leaves them in a better condition than they have been for years.

Among his special undertakings which have proved successful and added much strength to the Church, was the organization of a congregation and building a church at Palmyra, the county seat of Fluvanna. The building is nearing completion, and will be the center of much usefulness.

The work at Miller School, where several hundred children will be under his care, is one to which Mr. Lewis is peculiarly fitted, and his usefulness as an earnest minister of Christ will be fully demonstrated there as in all of the other fields in which he has labored. Befor his ordination Mr. Lewis was one of the workers in the Mountain Missions, under Archdeacon Neve, and while at the Seminary he had charge of the mission at Dumfries, in Prince William county, doing excellent work in both fields.

Going to China.

The Rev. R. A. Goodwin, Jr., left last week for his work near Anking, in the Missionary District of Hankow, China. There was a farewell service for him and other missionaries held in New York City. Mr. Goodwin, who is one of our best young clergymen, graduated at the Virginia Theological Seminary last June, and was ordained with his class at that time. He is the son of the Rev. Robert A. Goodwin, rector of St. John's church, Richmond.

Resignation of a Rector.

By the resignation of the Rev. Thomas D. Lewis, rector of St. Anne's parish, Essex county, to accept a call to Norwood parish, Montgomery county, Md., in the Diocese of Washington, the Diocese loses one of its best ministers. Mr. Lewis is a graduate of the Virginia Theological Seminary. For some years he labored in the Diocese and in Texas with much success. In consequence of ill health some years ago, he came to Virginia to recuperate, and during his stay in his old home in Essex he was diligent, in accordance with his ability, and organized one of the most promising colored works in the South. His health returning, he accepted a call to St. Anne's parish, in the Western section of his native county, and his work there has been the very best. In addition to the complete organization at home, the parish under his leadership has been one of the most active in missionary efforts. He goes to a larger field in Washington, and his new parish is to be heartily congratulated on securing him. He will enter upon his new duties October 25.

Visitations by Bishop Lloyd.

On August 6 and 7 Bishop Lloyd visited Kingston parish, Mathews county, the Rev. Giles B. Cooke, rector. Services were held in each of the three churches (Christ, St. John's and Trinity), and six candidates were confirmed. All-day meetings were held at Christ and Trinity churches, and an evening service in St. John's church, Mathews Courthouse. The occasion was one of great enjoyment to the Church people of Mathews.

A very interesting parish mission was conducted by the Rev. David H. Lewis, at Emmanuel (Old Church), Hanover county, August 2 to 10.

Bishop Lloyd's appointment in Goochland and Fluvanna: August 29, St. Paul's, Goochland; 30, Bremo Bluff, Fluvanna; 31, Palmyra, Fluvanna.

The Rev. Robert A. Goodwin, rector of St. John's church, Richmond, is spending his vacation at Wytheville, Virginia.

The Rev. John J. Clopton, rector of St. Matthew's church, Sparrow's Point, Maryland, is spending his vacation at Hamilton, Virginia.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Bannister Parish, Pittsylvania.

The extent of this parish is thirty by fifty miles. The Rev. C. O. Pruden serves the congregations at Chatham and Franklin Junction and St. Luke's colored mission, besides managing the Chatham Episcopal Institute. The Rev. Chiswell Dabney has five churches and a mission, including Christ church, Camden parish, scattered on the outskirts of this large parish. He lives in Chatham and drives to his appointments each week from six to eighteen miles. The churches are in healthy condition. The two clergy are doing telling work in this large area. The Rev. Reuben Meredith held a successful mission at St. Paul's church the last of July.

The Rev. G. Otis Mead closed a good mission at St. John's, Mt. Airy, on the 5th of August. Each year Mr. Dabney holds a mission at each of his churches, either by himself or assisted by Mr. Pruden or some other clergyman. He is thereby able to keep the work in good condition, which otherwise would suffer from infrequent service.

The Chatham Episcopal Institute, now out of debt and doing a most excellent work, is a monument to the earnest zeal of the rector and his assistant, and the generosity of friends of the Church. The building is splendid—modern and well-equipped. Untold good is being done by this school. All the rooms was taken in the school for the coming session before the first of August, which shows the need of completing the plans by enlarging the accommodations.

The Church on the Eastern Shore.

There are five parishes and three rectors on the Eastern Shore—three parishes in Accomac county and two in Northampton. The Rev. John C. Cornick is at Onancock and is doing telling work at Holy Trinity and St. George's church.

The Rev. J. R. Taylor is rector at Accomac Courthouse, serving faithfully the good old church there. The parish in the North end of the county is vacant, but there is life in the churches; the faithful ones are keeping things together and hoping soon to have a rector to lead them. These are in good condition and there is a good rectory at Jenkins' Bridge. The town of Parksly is a promising point for a church, where there are fifteen families anxious for Church privileges and are ready to contribute liberally towards its erection.

The Rev. W. G. Pendleton is doing an excellent work at Eastville and old Hungars. These are splendid old Colonial churches, in a fine state of preservation, and their zealous, capable rector is meeting with much encouragement in his labors.

Cape Charles and the Southern part of the peninsula have been recently set apart as a separate parish, and they are waiting for a rector to develop that promising field. The whole peninsula is dotted with thrifty villages and towns from two to three miles apart. The people are prosperous and it seems the Church has a bright future there.

St. James', Southam and Genito Parishes.

Since the Rev. Frank Stringfellow left these churches they have been closed until recently, when the General Agent of the Extension Fund gave them services, and on the 31st of July the late rector returned to hold a mission at Emmanuel church. But the people are faithful to the Church and are doing all they can to secure a rector.

Emmanuel is a splendid old church, and St. James', Pineville, and Grace, Genito, are all in good repair.

Connected with these churches is All Saints', Cumberland. In these old parishes a great deal of latent power, is being shown and ready for the right man to develop. There are found many of the true old stock ready to lavish upon the visitor genuine hospitality and cheer him with signs and actions of culture and refinement.

Southwestern Convocation.

The Southwestern Convocation will meet in Pulaski September 5 to 9, being called earlier than usual because of the meeting of the General Convention in October. The Dean, the Rev. R. C. Jett, has made every preparation for a successful meeting, and no doubt it will be most profitable and delightful. The rector of the parish, the Rev. L. M. White, and his congregation extend a cordial welcome to the delegates and all others who may attend.

Personal.

The Rev. M. G. Cassell, of Carlowville, Ala., is visiting his family in Portsmouth.

The Rev. Dr. W. A. Barr, rector of Christ church cathedral, New Orleans, has been visiting his old friends in Norfolk, where he was formerly rector of St. Luke's church.

The Rev. C. E. Woodson, formerly rector of St. Peter's church, Norfolk, is visiting his many friends in that city, by whom he was warmly welcomed.

The Rev. George S. Vest, of Ascension church, Norfolk, is away on vacation. During his absence services will be held by Mr. L. A. Peatross, lay reader.

The Rev. H. K. Kloman, of Portland, Maine, has declined the call to St. Paul's church, Suffolk.

A familiar passage in the Old Testament suggests that in approaching the Lord with prayer for blessings we need, it is always in order to give thanks for benefits previously received. What was gracious and true under the Old Testament is just the same now.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Proposed Yearly Conference of Clergy and Laity.

The letter recently issued by the committee appointed for the purpose at St. Mary's conference, consisting of Rev. B. F. Huske, of East Carolina; Hon. J. C. Buxton, of North Carolina, and Col. P. T. Hayne, of South Carolina, is of more than local interest, inasmuch as it not only tells of the value of that which has taken place, and is projected for the future here, but is suggestive of what may be done elsewhere with the same excellent results:

"By action of the Conference held at St. Mary's School, Raleigh, N. C., June, 1910, the undersigned were appointed a committee to address a letter to the clergy and laity of the two Carolinas, in order to give our people a clear understanding of the value of such a conference and to ask their co-operation in making it an annual event.

"We believe that the Episcopal Church in the Carolinas would receive untold benefit if the clergy and a strong delegation of laymen from each Diocese and district would attend yearly conferences, similar to the one just ended. It is eminently fitting that we who are carrying on the Church's work in these two States should come together for mutual interchange of ideas and methods and that we might receive inspiration from association with one another and from the thought of our united efforts in the Master's service.

"We most heartily commend these conferences to our brethren of the clergy and laity. It is our belief that we shall derive pleasure and profit from these gatherings. First of all, the beautiful location and splendid equipment of St. Mary's School has recently been improved and enlarged and made entirely modern and convenient and those who attend can be sure of every comfort. It is a real privilege to be the guest of St. Mary's, to have a room in one of the comfortable dormitories, to enjoy generous meals in the large and spacious dining-room, and to learn more about one of the Church's noblest institutions.

"The new auditorium is a splendid place for meetings and discussions; the religious services are held in the beautiful chapel of the school; and all the while we walk through halls and grounds made sacred to us by the memories of old St. Mary's girls. Truly it is a privilege for men to gather together, as the workmen of God, in a place where successive generations have shed abroad the high, sweet spirit of Southern womanhood in its flower.

"We wish that we could convey to our brethren an adequate idea of the value of the broad and statesmanlike addresses of the Bishop of Delaware. The inspiring liberty of his thought, the clearness of his discussion of national and religious forces, and the charm of his personality will be a lasting benefit. The Rev. R. W. Patton was also there to inspire the clergy and laity alike to claim a share in the forward movements of the day.

"That the next conference may be of great value may be judged from Mr. Lay's plan to have Bishop Hall of Vermont, and Mr. George Wharton Pepper of Philadelphia, as the speakers.

"We cannot fail to mention the kindness of Mr. Lay, the rector, and his co-workers at the school, and of the good Bishop of North Carolina.

It will be well for clergy and laity alike to realize that Mr. Lay has begun, in these conferences, a movement that will be of great benefit to our Church.

"The undersigned committee is glad to record itself as most heartily endorsing these annual conferences at St. Mary's as a most worthy and excellent plan for the good of the Episcopal Church in North and South Carolina.

(Signed) B. F. HUSKE,
J. C. BUXTON,
P. T. HAYNE."

A generous citizen of Hamlet, to which the Rev. Mr. Ball goes once a month, has offered an eligible site for a church building there, and the members of the church are assiduously trying to secure funds for its erection.

Archdeacon Osborne is anxious to procure a young man for work at Rockingham and Laurinburg, each of which has a church, and the whole field offering an admirable opportunity for fine service.

A meeting of the Rowan District Conference was recently held at Christ church, Rowan.

The Rev. Thaddeus A. Cheatham preached to excellent congregations at both services, while Archdeacon Osborne celebrated the Holy Communion. Reports were made by those representing different congregations in the district, showing the progress of the Church work in every department.

St. Peter's Hospital, Charlotte, has been called "the pioneer hospital in North Carolina." It certainly is the evidence of the value of small things. Something like a third of acentury ago some good women of St. Peter's conceived the purpose of doing something in care of the sick and suffering who were not able to care for themselves. Miss Hattie Moore, who had a select school, inspired some of her children to think and work for others. The organization which she created secured the money which purchased the lot upon which this admirable institution now stands. Miss Moore recently died there in her eighty-fifth year, tenderly nursed and cared for.

From 1876 to 1906 the hospital records show that 318 Church-people were received and treated, and 1,612 others. No record of the varying faiths have been kept since then, but 20 per cent. of the patients have been charity. The hospital is well-equipped and modern in every way. Eleven of the rooms are memorial. The staff is an able one. The present excellent building was erected largely through the instrumentality of Mrs. Jane R. Wilkes and her loyal fellow-managers. A new pipe organ has recently been installed in St. Paul's, Winston-Salem. The organ was built by the Estey Organ Co., and has the tubular pneumatic action, with two manuals and pedals. It was used for the first time on July 17. In the afternoon a delightful and uplifting recital was given.

The church itself was completed in January, and consecrated at the recent gathering for the Convention of North Carolina. It is one of the most beautiful and churchly structures in the State. The rector, Rev. Henry Teller Cocke, held services in St. Peter's, Charlotte, Sunday, July 31. During the week he held a mission at Ascension chapel, Davie county. Great interest was shown, many coming six and eight miles in order to attend the services. The building was not only crowded, but many were unable to gain admittance, thronging the door and windows.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Greensboro Parishes United—Retreat of the Clergy—An Interesting and Helpful Meeting.

Your correspondent officiated in St. Barnabas' church, Greensboro, the Eleventh Sunday after Trinity. Although a very hot day, a large congregegation was in attendance. Recently the two parishes at Greensboro came together and formed one strong parish, which is to be known as Holy Trinity. The rector is the Rev. Thomas G. Faulkner, M. A., who has a strong hold upon his people, and who are loyally supporting him in all things pertaining to the upbuilding of that parish. With its aggressive vestry and a body of men who have the art of welcoming strangers and visitors to the services; with its devout and devoted Guild of laywomen, and its fine choir, that parish will ere long be one of the strongest in the Diocese.

The third annual "Retreat" of the Bishop and clergy of East Carolina was held at Wrightsville Beach again this year. The coming together of the clerical workers of the Diocese for this spiritual, mental and social uplift is looked forward to with no little pleasure by all the brethren of the Diocese. For a week we have the pleasure of praying, meditating, studying, discussing, reading, talking, sailing, bathing, fishing, walking, laughing and even playing together. As an outcome of these meetings, the Bishop and clergy have developed that reciprocal affection for each other, as exists between the shepherd and sheep on the bleak hillsides and downs of our sheep-raising country, where the shepherd knows his sheep and the sheep in turn know the shepherd.

The feeling of weakness and discouragement that sometimes creeps over the clergyman is dispelled when he finds that others have turned their stumbling blocks into stepping-stones. As some one has said, "the strong encourage the weak; the weak inspire the strong, while all go forward with renewed zeal and fresh enthusiasm, because of the unity of interest and of purpose and of work, that bind all together in the one great work of God, under the spiritual leadership of our Bishop."

If more of our Bishops would annually go apart with their clergy into some quiet place for mutual interest, how delightfully close would both Bishop and clergy feel to each other. I shall never forget hearing a senior clergyman in my early ministry say, that he always took pleasure in speeding his Bishop from his parish. Coming together as the clergy of East Carolina do, there is no such feeling in our midst towards our Diocesan. Our mingling together has created a network of sympathy and affection and attachment which is almost inconceivable. United we stand, divided we fall, is as true in the Church as it is in State and elsewhere. The literary work of the Retreat was a study of the English Reformation. Each clergyman preparing a paper on some phase of same suggested by the Bishop. As some one has said, "there was not a poor paper read in the whole series." Of equal if not greater interest was the vigorous, often spirited discussion that followed each paper. "Every man was on his mettle and held accountable not only for accidental inaccuracy or ambiguity of expression, but in due measure for the correctness of the facts and conclusions which he presented."

It is needless to say that the Retreats of East Carolina will long be continued.

Mr. Arthur H. Cherry, who for several years has been an active member of St. Mary's parish, Kinston, but who recently removed to Florida to engage in business, has been appointed by Bishop Weed a layreader, and to serve the Missions at Madison and Greenville. East Carolina's loss—Florida's gain.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Corner-Stone Laid for St. Stephen's Church, Latonia, Covington—Examination of Candidates—Bequest to St. Paul's, Newport.

Latonia is now a part of Covington. The church is to be situated on a triangular lot, like an island, each side bounded by a street. It is to front on Pike street, running back on Timberlake street, with Washington street on one side. At the corner-stone laying an address was made by the Bishop. Participating in the services were the Rev. Custis Fletcher, minister in charge; the Rev. Charles Clingman, and the Rev. J. Williamson; J. E. Thompson, a candidate for orders, now lay reader in charge, for the vacation of St. John's, Covington.

After the Church services, completed by the benediction, the Knights of Pythias, about 75 strong, had a dignified and appropriate service, with an admirable address by Col. Carter, of Latonia, an adherent of the Church of England.

The remarkable thing about it is that, some years before the erection of the Diocese of Lexington, Trinity, Covington, had a mission chapel within two or three squares of the site of the future St. Stephen's, where the corner-stone has just been laid. Discouraged over small results, the former mission chapel was sold to the Methodists, and the present St. John's, in Covington proper, was started out of the proceeds. Since then Latonia has become a large and constantly growing suburb. The Methodists are erecting a large and handsome brick church on the site of our former chapel; and we are returning to Latonia for a second effort, but on a site inferior to the former one. Meanwhile, of course, the compensation is that we have had all these years St. John's church, in an important and growing part of the main city of Covington, upon which Trinity, Covington, a loving foster mother, spent the strength which she withdrew from the former mission in Latonia.

Mr. Fletcher thus has two churches under way—one in Fort Thomas; the other in Latonia. His tact, industry, enterprise, good judgment and piety are worthy of high praise and hearty thanks.

The examining chaplains of the Diocese are holding summer sessions in order to accommodate those candidates who are too busily employed during the winter to avail themselves of the winter sessions. The Rev. W. G. McCready, D. D., rector of St. Peter's parish, has been appointed examining chaplain in place of the Very Rev. Theophilus Capers, dean of Christ church cathedral. The dean is spending his vacation in North Carolina.

Harry E. Perkins, a lay missionary at St. John's mission, Corbin, left for his home in Boston, Mass., last week. He will spend several weeks in New York City before returning to his work.

The late Charles E. Rennue, president of the American Watch-Case Co., of Cincinnati, Ohio, left by his will $1,000 to St. Paul's church, Newport, Ky. Mr. Rennue was for many years a parishioner of St. Paul's and the solo tener of its choir.

The Rev. Mr. Maxon, president of Margaret College, a school for girls located at Versailles, Ky., has been canvassing the State of Kentucky and the adjoining States in the interest of his school.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Diocesan News Notes.

The Rev. C. E. Haupt has been re-elected superintendent of the Wells' Memorial House, Minneapolis. Mr. Haupt's peculiar earnestness and efficiency in this capacity are well known throughout the Diocese, and St. Mark's parish is to be congratulated on his continuance at the head of their settlement house.

The beautiful new building of the Sheltering Arms on Riverside boulevard, Minneapolis, now shelters fifty-one children, and the management reports that in the autumn they expect it to be full to its capacity.

The Rev. F. L. Palmer, rector of Ascension church, Stillwater, has accepted his election as Instructor in Ethics and Apologetics at Seabury, and enters upon his duties September 1. He will be missed at Stillwater, where he has done a splendid work.

The Rev. Robert C. Ten Broeck has resigned as assistant rector of St. John the Evangelist's, St. Paul, and his place will be taken by the Rev. Messrs. J. A. Furrer and John F. Plummer, jointly, both this year's graduates at Seabury.

By virtue of this arrangement, St. John's will be enabled to extend its already very effective missionary enterprises and will have oversight of three missions, St. James' and the Epiphany, St. Paul and St. Barnabas, Lillydale.

The Rev. A. E. Fillmore, of Fairmont, is in charge of the services at Christ church, St. Paul, during the month of August.

Bishop Millspaugh took charge of the services at St. John the Evangelist's St. Paul, during July, while the rector was absent in Wyoming, and reports the attendance at the services gratifying.

The Rev. Edward J. d'Argent was ordained to the priesthood by Bishop Edsall, at St. Andrew's church, Minneapolis, on Monday, June 27.

St. Michael and all Angels' Day, Sept. 29, has been appointed a day for prayer and consecration for the women of the Sixth Missionary Department.

The Summer School of Missions which met in the Olivet Congregational Church, Merriam Park, during the week of June 22-28, was full of interest and eminently successful. Our Church was represented among the clergy by the Rev. Theodore Sedgwick. Mrs. G. Kingsland gave a series of talks on "The Bible as the Authoritative Missionary Message." The Home Missions course was taught by Miss Kendall and dealt with the work in Cuba and Porto Rico.

Mr. A. McCallum, of Red Wing, of the class of 1911, Seabury Divinity School, is taking the services at St. Mark's, Lake City, the three last Sundays in August, during the absence of the rector in the East.

The Minneapolis Local Assembly Daughters of the King, held a picnic at Lake Como, July 23.

The choir boys of Gethsemane church, Minneapolis, have been in camp near Orono, Lake Minnetonka, under the charge of the choirmaster.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

A Teacher Training Class in Connection With Sunday School—Effort Being Made to Pay Louisiana's Apportionment this Year—Personal Notes.

Rev. W. S. Slack, rector of Mount Olivet church (Algiers), New Orleans, has organized a teacher-training class in connection with the Sunday School, which meets weekly. Work in this parish never stops in summer. A large number of the teachers attend, and some of the parents as well have shown interest. Work at Mt. Olivet Sunday School has always been of a high grade of excellence, the exhibit sent from this school to the Diocesan Sunday School exhibit being by far the best in many particulars. Mr. Slack is a progressive Sunday School worker, being State Superintendent of Mission Work in the Louisiana Branch of the International Sunday School Association.

The Bishop and the Diocesan Board of Missions, with the committee on apportionment appointed by the Council, are making a determined effort to pay Louisiana's apportionment this year. The report of the Board of Missions of July 1, shows that the Diocese has this year paid $1,519.89, which is a larger amount than before in some years, at this date. Six parishes and mission stations have paid the full amount of their apportionment already, and others will be recorded as having done so in the August report of the Board. St. Paul's church, New Orleans, has overpaid its apportionment by $100, and St. John's church, Thibodaux, though without a rector and weakened by heavy losses, has overpaid its apportionment by over 100 per cent.

Rev. Byron Holley, of St. George's, New Orleans, is spending his vacation in Blowing Rock, N. C.

Rev. J. Orson Miller, of St. Andrew's, New Orleans, made the sea trip to New York in July.

The Bishop confirmed a class of four in Christ church, Napoleonville, on Sunday, August 8. Rev. Quincy Ewing is the rector.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

News of the Diocese.

The Bishop is spending his summer in Wytheville, Va., where his son-in-law, the Rev. Mr. Craighill, is rector.

The Rev. S. B. McGlohon, of St. Paul's, Savannah, is recuperating from an operation for appendicitis, at the Diocesan Clergy House at Saluda, N. C.

The Rev. R. E. Boykin has been spending several weeks at his cottage at St. Simon's Beach.

The Rev. W. H. Heigham, rector of Waycross, is also, with his family, sojourning at the same place. Both of these clergymen return to their cures for each Sunday, thus no churches are closed.

The rector of St. John's, Savannah, Dr. Strong, follows the same plan. The Rev. G. S. Whitney, of St. Paul's, Augusta, is away for three weeks, but services are supplied by other clergy of the city and visiting clergy. So far as I have been able to learn, not a single church in the Diocese has been closed this summer by reason of vacations.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Church Work at Sparrow's Point.

The Rev. John J. Clopton, late of Casanova, Virginia, now of Sparrow's Point, Maryland, is doing much good at that place. His work, in addition to Sparrow's Point and St. Helena, is varied and unique. During the summer he has organized a colored mission; also a mission to seamen—to the many foreign steamers entering Sparrow's Point; care of a National Army Post—Fort Howard—where there are many Church people, and no army chaplain—and finds time to preach twice at a week night service at a nearby village. The chapel of the Incarnation has recently received a beautiful brass processional cross, donated by a member of St. Matthew's, Sparrow's Point.

Personal and News Notes.

The address of the Bishop of Oklahoma during the month of August is Gambier, Ohio.

The Rev. T. T. Walsh, of Yorkville, S. C., is spending his vacation in Walterboro, S. C.

Bishop Murray of Maryland is taking a much-needed rest at his summer home at Emmitsburg, Md.

The Rev. P. W. Reed, formerly at Wallace, Idaho, is now in residence as the rector of St. Paul's church, Berkley.

The address of the Rev. W. Fred Allen has been changed from Tamaqua, Pa., to Church street, Snow Hill, Worcester county, Md.

Bishop Horner of Asheville has been in a hospital at Biltmore, N. C., where he is convalescing after an operation made necessary by excessive work in the mountains of his District.

The Rev. John D. Wing has been appointed by the Bishop of the Diocese priest in charge of the Church of the Holy Comforter and of St. Andrew's chapel, Atlanta, Ga.

Ground has been broken for a new cathedral at Indianapolis, Ind. The first sod was turned on August 4, by Miss Howland, a devoted member of the Cathedral Building Association.

The rector of St. Paul's church, Harrisburg, Pa., and his family are spending the month of August in Phelps, N. Y. During the month Mr. Gilbert is supplying services at St. John's church, Buffalo, N. Y.

The Rev. J. W. Areson, rector of Grace church - in - the - mountains, Waynesville, N. C., has accepted the call to Holy Cross church, Tryon, also in the District of Asheville, and will take charge Sept. 1.

Mr. Francis T. Beehler, an active worker in the Brotherhood of St. Andrew, in Baltimore, died on July 30, at his home in that city, in which he had lived for forty years. He was 66 years of age at the time of his death.

The Rev. L. W. Rose, rector of St. John's church, Laurel, Miss., has been appointed to the editorship of the Church News, the diocesan organ of Mississippi. Mr. Rose is well qualified for the work, and we have no doubt he will supply the Diocese with a live and interesting paper.

Mr. Caltor Lewis Bretz, a prominent citizen of Western Maryland, died at his home in Cumberland July 31, aged 63 years. His funeral took place Tuesday, August 2, from Emmanuel church, Cumberland, the Rev. William C. Hicks, rector, officiating.

A "church wagon" has been traveling through Wyoming, carrying the Rev. Theodore Sedgwick, the Rev. Robert Beckett, and Messrs. Smith and Sutcliffe, who hold services at various places, as they journey through the country.

The Rev. E. B. Andrews, of Greenville, S. C., has taken charge of Seneca and Walhalla, in addition to his work in Greenville, thereby relieving the Rev. L. E. Hubard, who will devote his entire time to Clemson and Pendleton.

During a severe storm in Abbeville, S. C., on July 7, lightning struck a large cedar tree in the church yard of Trinity church, tearing the tree from top to bottom and breaking out two of the windows of the church. One of these was of handsome stained glass.

The congregation of Grace church, Baltimore, gave their rector, the Rev. Arthur Chilton Powell, a nine months' leave of absence, last January, for rest and recreation. He spent six months in the Orient and Europe, and will spend the remaining three months at North Hatley, Quebec.

The Rev. William B. Guion has been holding open air services, during the summer, at 7 p. m., on the lawn in front of the Church of the Good Shepherd, Washington, D. C. Large congregations have been in attendance. Mr. Guion's themes have been the Parables in the New Testament.

The chancel chapter of St. James' parish, Marietta, Ga., has purchased a handsome Communion set for the sick and the aged. It is a memorial to the Rev. T. M. Nelson George, rector of the parish from 1905 to 1908, and an inscription to this effect is engraved upon the paten.

The Rev. Clarence E. Ball, formerly rector of St. George's church, Mount Savage, Md., has accepted a call to the rectorship of St. Luke's church, Delaware, and will enter upon his duties there on September 1. For several months Mr. Ball has been officiating at St. Stephen's church, East New Market, Md.

The Rev. R. H. Murphy, rector of St. John's church, Glyndon, Md., has organized a mission at Freeland, Baltimore county, where the work is very promising. An auxiliary has been organized with Miss L. Hedricks, president; Miss Hattie Leason, secretary, and Mrs. L. J. Routson, treasurer. Services are being held in a railroad freight house until a chapel can be built.

The children of Mrs. Caroline Shaw Woodcock, mother of the Bishop of Kentucky, have had a carved oak pulpit erected in the Church of Our Saviour, Plainville, Conn., in memory of their mother, who was for years a communicant of that parish and deeply interested in its work. She gave in memory of her husband the handsome brass cross which adorns the altar. The pulpit was made by a former rector, the Rev. C. W. Kelly. It was dedicated on Sunday, July 31, by the Rev. Dr. Samuel Hart, Dean of Berkeley Divinity School. He was assisted in the service by the minister in charge of the parish, the Rev. R. H. Burton.

The Rev. Roberts P. Johnson, who has been in charge of the work at Graniteville and North Augusta, S. C., has gone to Winnsboro to succeed the Rev. Mr. Chace. Mr. James M. Stoney, a theological student, has charge of the work around Graniteville during the summer.

The Ministerial Union of Columbia, S. C., are planning to hold a three weeks' mission, beginning October 2. An Advisory Board has been formed, consisting of the pastor of each congregation and one layman. Trinity church is represented by the rector, the Rev. K. G. Finlay, and D. A. H. Knowlton; the Good Shepherd by its rector, the Rev. C. E. Woodson, and W. L. Bennett, the other two congregations by the city missionary, the Rev. W. S. Poyner, and Mr. J. S. Hare.

The Rev. Francis W. Hilliard, a well-known and faithful clergyman, died on July 24, at the home of his son, Captain Foster H. Hilliard, in Memphis, Tenn., in the 79th year of his age. He had served at the altar of the Church for forty-four years. From 1855 until 1870, and from 1893 until recently, his work was in the Diocese of North Carolina. From 1878 to 1879, he served in the Diocese of Easton. He was a deputy to the General Convention in 1883, 1886 and 1889.

The corner-stone for the new Church of the Redeemer, at St. Louis, was laid on July 30, by the Masonic body. This church will be used by the united congregations of St. James' and the Church of the Redeemer. The former, after a prosperous life of ten years, became hampered by the settlement of colored people within its boundaries, and the consequent removal of many of its members. The other congregation have been worshipping in their parish house, corner of Washington and Euclid avenues, where the new church will be built. The entire cost of taking down St. James' church and rebuilding at the corner of Washington and Euclid avenues, will be borne by Mr. and Mrs. E. C. Simmons, who built St. James' church as a memorial to their daughter, Miss Lulie Simmons. The union of the congregations, it is believed, will be beneficial to both.

Test of Life.

The true test of life is character. All else is extraneous, belonging only to the husk, which shall fall off in the day of ripening character is the kernel, the wheat, that which is true and enduring. Nothing is worth while save that which we can carry with us through death into eternity. St. Paul puts it in a sentence when he says, "The things which are seen are temporal; but the things which are not seen are eternal." It is altogether possible that a man may fail in winning any earthly greatness, any distinction among men, anything that will immortalize him in this world's calendars, and yet be richly and nobly successful in moral things, in character, in a ministry of usefulness, in things which shall abide when mountains have crumbled. It is possible for one to fall behind in the race for wealth, for honor, for distinction in art or literature, and yet all the while to be building up in himself a fabric of beauty and strength which angels shall admire. —J. R. Miller.

Sometimes God permits His best servants to suffer the fiercest temptation, as the most valued metals are worked in the hottest fires.—Wells.

Only a Cat.

A poor sick old cat, covered with sores, doubtless chased away from home by master or mistress, had made for himself a temporary lodging on the sidewalk in front of our house, where the November sun could still give him a little warmth. It is the practice of certain people whose pity and compassion are expended mostly upon themselves, to send away as far as possible such pets as they neither value nor wish to see suffer, so as to get them "lost."

All day this poor old fellow crouched in the embrasure of one of the windows, with such a sad and humble air! He was an object of aversion to all who passed by; was threatened by children, by dogs, by continual dangers of all kinds; he grew sicker and sicker as hours passed on; he was living on whatever fragments could be gathered from the gutters. But he still made a single-handed fight for existence; prolonged his life as well as he could; and strove with all his strength to postpone the death that was inevitable.

His poor sore-eaten head had scarcely a hair left upon it; but his eyes, still handsome, seemed to be in deep thought. Perhaps he felt, amid all his sufferings, this one most, that he was able no longer to make his toilet—to smooth his fur—to groom himself, as all cats love to do.

It pained me so to see this poor cat in his desolation that, after having sent him something to eat, I approached him one day, speaking softly to him. (The lower animals learn very easily to understand kind words, and to get comfort out of them.)

From having been kicked and chased about so much, he at first showed fear at seeing me stop in front of him; his first glance was mistrustful, full of reproach and entreaty: as if to say: "Would you also send me away from this last bit of sun?"

Then, comprehending all at once that my visit was one of sympathy, and surprised at such an unusual and happy event, he addressed me in a very low tone, with his little cat-response: "Trr Trr! Trr!" He lifted himself politely, and tried, notwithstanding his ailments, to present his back to be petted.

No, my poor fellow!—not even from me, your only friend in the world, can you expect this now! You will perhaps never again know the joy of being caressed. But instead, I feel that I must give you a merciful death by my own tender hand; quickly, and in as easy a manner as possible.

An hour later, the poor beast found himself in the stable; where my servant, Sylvester, who meanwhile had gone to buy some chloroform, had arranged him comfortably. The cat had decided to lie on some warm hay at the bottom of a wicker basket, which was destined to become his death-chamber.

Our preparations did not disquiet him; we had rolled a card into the form of a cone, as we had seen surgeons do in an ambulance; and the cat looked at us with a happy and complacent air, thinking that he had at last found a home, and people who had compassion; a new master, who would receive him hospitably and treat him kindly.

Meanwhile I had stooped to caress him, notwithstanding the fear of disease—having already taken from the hand of Sylvester the cone of card, full of the death-liquid. In petting him, I tried continually to keep him at ease, and to bring nearer and nearer his nose to the card; he, a little surprised meanwhile, sniffing with a vague fright this unwonted odor. But at last he allowed it to come nearer and nearer to him, with such pathetic submission that I hesitated to continue my work.

The destruction of a beast, as well as that of a man, has in it something that puzzles and confuses us, when one reflects upon it, it is always the same repellent mystery.

At this moment, I seemed to myself to be some dark magician, claiming to himself the right of bearing to a suffering creature that which I believed to be the greatest relief; the right to open to some one who had not yet asked it, the doors of the great illimitable Night!

Once he raised his poor, half-lifeless head, to look fixedly at me. Our eyes met, his own, interrogative, expressive, with extreme intensity demanded of me:

"What are you doing with me? You, to whom I trusted myself, although I knew so little of you—what are you doing to me?"

I hoped that he would not look at me again.

But, after all, one last time—the cats as is said, have the soul pinned to the body! In a last flash of life he fixed me anew, in the midst of his half death sleep. He seemed all at once to have understood.

'Then this was to kill me, after all, And I allowed it? Well, it is too late now to resist; I will sleep.

See! his gaze, infinitely sad, continued to follow me, as if with this reproach.

"Why were you in a hurry for me to meet my fate? If it had not been for you, I would have been able to drag out life a little longer to have still had certain little thoughts, cares, and fancies, of my own, at least for a week. I had at least strength enough left to spring to the sills of the windows, where the dogs would not trouble me too much, where I would not be too cold; in the mrning, especially, when the sun shone there, I could have passed a few hours quite comfortably; I could have looked around me and seen life; I could have interested myself in the goings and comings of other cats. Instead of which I am about to be dissolved into I know not what, but at present I will be no more."

I remember that the most wretched love dearly to preserve life by every means up to the most miserable limits, preferring anything in the world no matter what—to the terror of being nothing—of not being.

When I came back at night to see him I found him stiff and cold in the same position that I had left him sleeping.

PIERRE LOTI.

"I hope I shall meet that old cat in heaven," Ruskin is said to have exclaimed, after reading the account of a mother cat who rushed through fierce flames and stiffling smoke to save her kittens, three of which she rescued perishing however, in her attempt to save the fourth.—

When you move for the summer, don't forget your cat.

Which Would She Sell?

The barn folk were somewhat excited over the news which one of the Fantails had just brought in. He had been walking the piazza rail when he had heard Lady Rose say to a strange man that she would raise the money to pay his claim, even if she had to sell some of her property to do it.

"We are not afraid," whinnied the Carriage Horses. "Lady Rose likes us better than anybody else. Havent't we taken her to ride ever since we were in harness? Why, she can't get along without us!"

"Don't be too sure!" mooed the Cow-with-a-pedigree. "Lady Rose can walk, but she cannot live without milk and butter, I have heard her say, many a time, that there never was such butter as comes from my cream. I know she likes me best."

"Fiddlesticks!" cackled the Prize Hen. "Think of the money I bring her from all the fairs and shoys! Look at the big, beautiful egg I give her almost every day. I'm not afraid of her selling me."

"I'm glad I'm not in your feathers, though, retorted the Cow-with-a-pedigree. "My great-great-grandmother was —"

"Oh, don't flounder through that again" mewed the Double-pawed kitten. "There isn't anybody so sure to stay here as I."

"Because you're not worth selling!" scornfully whinnied the Carriage horses.

"Now let me tell you," pertly returned the Double-pawed Kitten, "I am no ordinary cat! Besides my beautiful paws, I have the loveliest stripes! I heard somebody tell Lady Rose the other day that she'd give ten dollars for such a sweet little thing as I am."

"That would be an easy way to get some money," mooed the Cow-with-a-pedigree.

"She won't sell me!" purred the Kitten. "Why she wouldn't have anybody to play with! I'm not afraid!" and she ended with a saucy "Me-e-ew!"

"She'd have Bruno to play with, answered the Cow-with-a-pedigree. "Why don't you speak up for yourself, Bruno?" We haven't heard from you."

"I don't know anything about it," softly moaned Bruno the Collie. "For some days I have feared that Lady Rose was in sorrow, and I have done my best to comfort her. I cannot tell which of us she likes best, or which she would be most apt to let go; I only know that I love her so much it would break my heart to leave her—I love her better than the whole world!"

"He can't take her to ride," murmured the Carriage Horses to the Cow-with-a-

"Nor give her milk and butter," crooned the Cow.

"Nor eggs!" squawked the Prize Hen.

"No," crooned Bruno, "I can only love her. But I would fight for her to the death!"

"Lady Rose!" was breathed around the circle; then quiet fell, as the beautiful young woman passed in at the great doorway.

She stooped to fondle the Double-pawed Kitten; then she walked over to the stalls, her fingers stroking Bruno's head. She fed the Carriage Horses a measure of oats, patting their glossy necks. She gave a wisp of hay to the Cow-with-a-pedigree, and threw a handful of corn to the Prize Hen. Then, with a sigh, she turned to the Collie, whose wistful eyes were fastened on her face. She took his head in her slim white hands.

"Oh, Bruno," she said, "I believe you are the best friend I have! We'll always keep together; won't we? Dear Bruno!"

The Double-pawed Kitten frisked in her path, but she did not stop for a caress. She walked away toward the big house under the trees, the Collie close at her side.

"She does love him best!" whinnied the Carriage Horses. "And he can give her nothing!"

"Nothing but love!" mooed the Cow-with-a-pedigree.—Emma C. Dowd, in S. S. Times.

No man comes to the Father but by the Son, and no man long keeps to the Father who does not keep to his faith in the Son.

The soul that is true cannot lose or miss its compensations, no matter through what trials it may pass or however stony a way its weary feet must go.

Family Department.

Travelling With God.

"My plans were made—I thought my path
all bright and clear;
My heart with songs o'erflowed—the world
seemed full of cheer,
My Lord I wished to serve—to take Him for
my guide,
To keep so close that I could feel Him by
my side,
And so I traveled on.

But suddenly in skies so clear and full of
light
The clouds fell thick and fast, the days
seemed changed to night.
Instead of paths so clear, and full of things
so sweet,
Rough things and thorns and stones seemed
all about my feet,
I scarce could travel on,

I bowed my head and wondered why this
change should come,
And murmured, "Lord, is this because of
aught I've done?
Has not the past been full enough of pain
and care?
Why should my path again be changed to
dark from fair?"
But still I traveled on.

I listened—quiet and still there came a
voice—
"This path is mine, not thine—I made the
choice;
Dear child, this service will be best for thee
and me,
If thou wilt simply trust and leave the rest
to me."
And so we travel on.

His Last Shot.

Two men, guests of a rural hotel, had just come from the dining room and seated themselves at the further end of the veranda. The day was fast drawing to its close, the golden sunset foretelling fine weather for the morrow.

The elder of the two was commonly known among the patrons of the house as "The Colonel,' probably because of his military appearance, as no one knew of his ever having been connected with any military organization.

The other man, a recent arrival, had manifested a desire to get together a hunting party, for the neighborhood was known to afford plenty of sport at that season of the year for the hunting of small game.

Colonel Poole thanked his companion for the invitation to be one of the number, at the same time intimating that such sport did not appeal to him.

"Well, Colonel, you don't seem to be much interested in hunting? Surely, you have at some time or other indulged in it?"

At this juncture they were joined by a third gentleman, who evidently had overheard some of the conversation, as he drew up a chair and addressed the younger man.

"It is evident that you don't know that the Colonel used to be a fine shot. I well remember when hunting was about the only recreation he had. It has of late been a matter of some surprise to those who have known him from away back, that he is no longer an enthusiast."

"Well, I'll tell you," rejoined Colonel Poole. "It is some years since I last went hunting, and it is now my intention never to go again. I'll relate a little experience if you would like to hear it. You will then understand why it is that I consider the wanton shooting of game most inhuman and therefore unbecoming in a man."

The speaker paused a moment, noticing the look of curiosity on their faces.

"And you would really like to hear my story, the story of my last shot? I assure you, gentlemen, to me it was a most impressive incident, and one that would touch the heart of any man, providing he had a heart not entirely insensible to pity and remorse."

"By all means," said one, "let's hear it. I don't mind shedding a tear or two on occasion."

Colonel Poole waved his hand before his face, seemingly to lift the veil from his memory.

"Ten years ago," he resumed, "I was in a southern city on some business that did not require all my time So I had plenty of opportunity to get out in the open with my rifle. I was not at that time a confirmed hunter, but I will confess that I enjoyed the sport as well as anyone else. And all the hunting I ever did was merely for the pleasure of killing something. The shooting of a bird, a fox, or a rabbit had enough of the adventure in it to pay for the physical exertion and the money expended on such trips.

"One bright afternoon with my gun on my shoulder, I started for the woods. I walked about for some time without seeing anything in the shape of a live target. I finally gave up all hope of getting a shot. Retracing my steps I came out into an open space and immediately heard a bird call.

"Looking in the direction of the noise, I saw two wild doves flying about in the most playful manner, happy and fearless. Quite mechanically I raised my gun and shot one of the birds. It fell to the ground within twenty feet of where I stood. The broken wing and a crimson spot on the breast told too well that my shot had been fatal. I immediately took aim to bring down the remaining bird. I had scarcely got a bead on him when he suddenly flew to the side of his dead mate, crying in such a piteous manner that I was actually sickened it so touched my heart. I never heard such sounds come from any creature but children in great fear or distress.

"I placed the stock of my gun on the ground and meditated upon the scene. The male bird fluttered close by the dead body of his dear mate in a futile attempt to arouse her. I was conscious of a sense of condemnation, really feeling guilty of having caused this tragedy. The efforts and continual crying of the bird trying so hard to coo notes of encouragement and assistance—excuse my emotion, but, honest, it was a most pitiful sight. A thousand thoughts ran through my mind, and I asked myself how I would like to have someone shoot my dear companion at home, and thus deprive me of her for the rest of my life.

"Feeling a lump in my throat growing larger and larger, I turned to leave the spot. As I walked away the continual and piercing cries of the widowed bird rang unpleasantly in my ears. I stopped I could not help it. I returned to the opening, walking directly to within a few feet of the birds, but my presence did not seem to be at all noticed by the male, who with bill and claws was trying to lift up the dead body. Tears, I could not suppress, trickled down my cheeks.

"I realized that the all-seeing eye that notices the fall of the sparrow was at that moment looking down upon us, and an unseen finger seemed to be pointing to me as murderer. I had committed a crime in the sight of heaven; I had broken one of God's commandments and killed one of His creatures.

"What was I to do? The agony of the situation became unbearable and in desperation I resolved to put the remaining bird out of misery. Taking up my gun, I gently poked the live bird with the end of the barrel, wishing to frighten him into flight before shooting him. But the bird actually seemed to invite death, for he persisted to clinging to his dead mate. I did not prolong the agony of the hero of this affair, nor my own discomfiture, I pulled the trigger and shot him dead.

"In the great beyond, if there are animals and birds in eternal paradise, as Martin Luther told his children once when they cried over the loss of a kitten, I trust those two doves are reunited, safe from the heartless wretch who shoots and kills for the fun of it."

For many minutes after the Colonel had finished his story, the silence was broken only by the songs of the dis whippoorwills.—John L. Stanyan, in Our Dumb Animals.

Peculiar Customs in Korea.

The first thing that one observes on coming in contact with the Koreans is that all of them, both men and women, are dressed in white cotton. This white dress is a badge of national mourning. In former years, when any member of the royal family died, the nation was required to wear white for twelve months. In later and more troublous times the occasion for the white dress came so often, and the expense and trouble of changing to it was so burdensome, that they adopted it as the permanent national costume, so as to be in readiness for the emergency as it might arise.

When any member of a family dies, the family is expected to go into mourning from one to three years, according to the nearness of the relationship. The badge of this family mourning for the men is an enormous bamboo hat, of conical shape, coming down over the face and shoulders like an umbrella, and signifying that "Heaven is angry with the mourner, and does not wish to look upon his face."—Children's Missionary.

Obedience to Law.

The laws of our commonwealth are a sacred heritage and ought to be kept inviolate. Without law there could be no safeguards of life. What is it that makes it possible for the womanhood of our cities to appear on the streets without molestation? It is the law. What power is it that protects a man of refined instincts from the ruffian? The law. What secures a man in his property rights, what makes it worth his while to work and save to pay for the little home that has made the consequent self-sacrificice a pleasure, and giving the keenest thrill of exultation known to a civilized man, the unencumbered possession of a dwelling place and a home? It is the law. The law is the bulwark of property rights, of personal liberty, of the right of a man to live up to the best that is in him. It is the law which makes both civil and religious liberty and all the institutions of the Church possible. It makes the very comforts which seem possible to the existence of home life, realities. It certainly is true, then, that the laws are a sacred heritage and men are bound to keep them inviolate. Therefore, if one be allowed to break a law because it is not to his liking, and another violate one because he has for it no sympathy, there would soon be an end of government, and confusion and anarchy would rule the day everywhere. The only safe conclusion, then, is that all law should be enforced as long as it is a law.

The Other Side.

I dreamed I had a plot of ground,
Once on a time, as story saith,
All closed in and closed round
With a great wall, as black as death.

I saw a hundred mornings break,
So far a little dream may reach,
And, like a blush on some fair cheek,
The springtime mantling over each.

Sweet vines o'erhung, like vernal floods,
The wall, I thought, and, though I spied
The glorious promise of the buds,
They only bloomed the other side.

Tears, torments, darkened all my ground,
Yet heaven, by starts, above me gleamed;
I saw, with senses strangely bound,
And in my dreaming knew I dreamed.

Saying to my heart, these things are signs
Sent to instruct us that 'tis ours
Duly to dress and keep our vines,
Waiting in patience for the flowers.

But when the angel, feared by all,
Across my hearth his shadow spread,
"The rose that climbed my garden wall
Has bloomed the other side,"—I said.

—Alice Cary.

A Bird That Sews.

Would you not like to see a bird sewing? But that is impossible, as you are in the United States and the little tailor in India, Africa, or Australia; so the best I can do is to bring the pretty spectacle before your mind's eye.

Imagine, then, that you are in India, which, with the Indian Archipelago, is the home of the genus "orthotomus," or tailor bird.

You have retired to the grateful shade of a grove of strange foreign trees—figs, palms, and mangoes, All around you stretch fields of rice, dotted with the white turbans of the husbandmen. The buzz of myriads of insects rises and falls like the waves of the sea washing a distant strand.

A succession of loud, not very sweet notes breaks in on the monotone, and a little brown-and-black bird runs nimbly out of the long grass, and seeing you, stops to reconnoiter. He is not in the least shy, for his kind like best to haunt cultivated regions, and consequently are accustomed to man's presence. He cocks his bright eye inquiringly at you for a minute, then resumes his wonderfully smooth, quick run, tilting his long, slender tail over his back in a very comical manner.

Another halt, this time to inspect a lance leaved plant. Snip! goes his sharp beak, and one of the leaves falls. He plants a claw on it and strips the midrib clean in a thrice.

Then off he flies, the vegetable string dangling from his beak, to an adjacent fig tree, where his mate is at work. She greets him with a cheerful note, and snaps the fiber from his beak as if she had been waiting for it ever so long, but knew how to excuse the idle ways of such a beautiful bird as her lord.

And she resumes her labor, delighted to have him perch near by and encourage her by his warbling.

My lady has selected two leaves about nine inches in length, and growing from the tip of a slender bough. She is now actually sewing the edges together. Her beak is the needle, and the fiber brought by her mate is the thread. How deftly the polished spike drives tiny holes just far enough from the edge for strength and draws the thread in and out just tightly enough for elasticity!

When the green pouch is finished, both Lord and Lady Tailor-Bird will hurry off and bring down of the whitest and silkiest kind from yonder cotten fields and from countless nameless plants. Gradually the pouch will fill up and plump out until it will not hold another beakful. Then my lady will hop in on top and stamp down the fluff and pack it close with her breast, turning round and round till she has shaped a cavity commodious enough to hold her own small body and the eggs she immediately begins to lay.

And here is one of nature's quiet riddles: How does she know the e
when the nest must be ready for the first egg? She never makes a mistake. As soon as the nest is ready for the egg, the egg is produced.

She knows, too, that she and her brood are safe from the monkeys and snakes, which fain would make a meal of them, as long as the nest is hung from the tip of a slender outer birch, for there is no support for them.

There are many species belonging to the genus "orthotomus," all having similer habits.

There is the pinc-pinc, which builds a gourd-shaped nest of vegetable fibres, having an entrance like a spout and several knobs below it for the male bird to perch on while the female is nesting.

The color of the pinc-pinc's nest depends on the materials used. Sometimes cotton down has been the only substance at hand, and then the nest is snow-white and presents a beautiful appearance. The pretty little emu wren of Australia builds its nest on the ground. It resembles a big ball of grass with a hole in the side. It is lined with down, feathers, and moss felted together to a texture of exquisite softness.

Dogs of Tibet.

Like everything else in that queer land, the great dog of Tibet is queer—very queer, indeed. Even when a puppy—so young that his eyes have never looked upon the world, he presents a countenance that seems aged enough to belong to the Methuselah of dogdom. This venerable appearance is caused by the deep wrinkles of his face and the bunch of tucks he has between his eyes. These same eyes appear to be both fierce and stern at first glance, so deeply are they placed beneath the frowning brows. Like many other things, however, they partake in some measure the nature of their surroundings, and, in reality, are very soft and intelligent.

Life is not a thing of sunshine and beef bones to the great dog of Tibet. It is to him as to many of his kind, so stern a reality it often becomes a tragedy.

He eats no idle bread. In Tibet many things are beasts of burden— sheep, and goats, and dogs, and women, and little children. All these bear heavy loads, and frequently in winter the great dogs stagger along beneath burdens far too heavy for even their sturdy strength. Like all dogs, though, they are faithful workers and make no complaint, but pull as long as they can stand, their cut and bleeding feet often leaving bloody tracks along the frozen ground.

Aside from being the devoted friend and faithful servant of his master as well as his patient beast of burden, the great dog of Tibet is self-appointed guardian of the villages. Whenever a stranger approaches a native settlement he is met by a battalion of these grim-looking dogs. They advance, growling and barking fiercely, which they keep up until some of the women come leisurely forth to call off their grim protectors.

Besides the duties already cited, and to which he attends faithfully, the great dog of Tibet is the trusted guardian of his master's flock. In the region of Ladak, Tibet, both wild dogs and wolves abound, and the stout-hearted defender of the timid sheep often saves his charges lives by giving up his own.

He is a strong fellow, sometimes fierce, and always honest and true to the trust placed in him. And, like so many of his relatives, he is faithful unto death to his master, despite treatment that the dog would never condescend to give, but is gentleman enough to accept without a word.—Canadian Churchman.

The Man in the Moon.

Many quaint ideas about the moon exist in different parts of the world, and among them the traditions regarding that remarkable phenomenon known as "the man in the moon" play the chief part.

In England the story runs that the "man in the moon" once lived on earth, but was found one day by Moses gathering sticks on the Sabbath, and as a punishment was sent to the moon, where he can now be seen with his bundle of faggots on his back.

The Chinese believe the figure in the moon to be an ancient belle, who, drinking the liquor of immortality, straightway ascended to the moon, where she still remains.

In Swabia, the story is that a man and woman stand in the moon—the man for hindering the people from attending church by strewing thorns on their road; the woman because she churned on Sunday. The man still carries his thorns and the woman her butter-tub.

To the Italians the "man in the moon" is none other than Cain; while the Jews believe it to be the figure of Isaac bearing on his shoulders the wood for his own sacrifice.

Curious ideas are prevalent concerning lunar eclipses. The Hindus believe that when the moon is eclipsed, a snake is trying to swallow it. This belief is shared by the Chinese. When an eclipse happens in Mexico, it is believed that the sun is devouring the moon; while the Tonga islanders attribute it to a thick cloud passing over the moon.

The American Indians say the moon is tired when it is eclipsed. When they see a eclipse of the moon, the Indians of the Orinoco redouble their labors on their growing crops, believing the moon is hiding herself in anger at their laziness.

In England, superstitions concerning the moon are still strong. For instance, who likes to see the new moon through glass? Is it not a sign of ill-luck through the ensuing month? In Lincolnshire, the farmers will not, if they can help it, kill their pigs during the wane of the moon, for if they do the lard will shrink.—The Scottish American.

The Useful Barn Owl.

A family of barn owls will number from three to seven birds. It is hard to believe what an amount of vermin a family of owls will consume. An old owl will capture as much or more food than a dozen cats in a night. The owlets are always hungry. They will eat their own weight in food every night, and more, if they can get it. A case is on record where a half-grown owl was given all the mice it could eat. It swallowed eight, one after the other. The rapid digestion of birds of prey is shown by the fact that in three hours the little glutton was ready for a second meal, and swallowed four more mice. If this can be done by a single bird, what effect must a whole family of owls have on the vermin of a community?

It would be difficult to point out a more useful bird than the barn owl in any farming country. Like many other birds, it deserves the fullest protection, but man is often its worst enemy.—American Birds.

From the Twenfth Selection of Psalms.

Lord, who's the happy man that may
To Thy blest courts repair;
Not, stranger like, to visit them,
But to inhabit there?

'Tis he who walketh uprightly,
Whom righteousness directs;
Whose generous tongue disdains to speak
The things his heart rejects.

Who never did a slander forge,
His neighbor's fame to wound;
Nor hearken to a false report
By malice whispered round.

Who to his plighted vows and trust
Has ever firmly stood;
And though he promise to his loss,
He makes his promise good.

The man, who by this righteous course
Has happiness insured.
When earth's foundation shakes, shall stand;
By Providence secured.

—From the Old Episcopal Book of Common Prayer.

For the Southern Churchman.

Single or Double.

They say that when poverty comes in at the door, love flies out at the window—a very discreditable saying. For when love is so easily scared off he was a very light sort of a Cupid. It was, perhaps, that sort that Hercules recognized in the Temple of Venus, when he exclaimed: Nil sacri es: There's nothing sacred about you. It is bearing poverty and trials together that consecrates mutual love; refines it as gold is refined and makes it perpetual;

With hearts never changing and brows never cold,
Loving on through all ills and loving on forever.

The kind of love that is easily frightened and easily consumed by a light flame doesn't deserve the name.

The love that ennobles and consecrates the holy estate of matrimony is the same in nature that binds the soul to the Heavenly Father, and constitutes pure devotion to the good and true and beautiful in all their manifestations. The dross of selfishness is consumed in its holy fire. To the Almighty it claims all the heart and soul and mind and strength. In matrimony it forsakes all others, and endows its objects with all its possessions.

The Lord's Prayer is the life and soul of His devotees. It addresses God on His throne; and before every other thought, it prays that His name and righteousness may be hallowed and His Kingdom be established. All that we ask for ourselves is pardon and life. Our highest interest and happiness is that God may be all in all. Divine self-sacrifice accomplishes everlasting righteousness: peace and assurance for ever.

The common-place world smiles at such thoughts as these, and calls them idealism, sentimentalism, as unpractical and unreal. And yet the conclusion of all human life and history is that the ideal is the real; and the world and flesh the real devil. God manifest in the flesh was crucified; and Barabbas the Robber was the people's choice.

The preference and popularity of the fraud over simple truth and honesty; of the cheap over the valuable; of the imitation over the sterling, is the way of the world. The purchase of the pearl of great price forever involves the giving up of all that the common world makes most of.

The crowd is satisfied with the merchantable article. And it is only the very few and "over-particular" who will have nothing to do with the adulteration, the mixed, the imitation, the compromise and the popular.

The young man with "great possessions" declined the terms offered by the Saviour. The Apostles indignantly rejected Simon Magus and his great offerings.

Our age is very amiable and compromising. It is fashionable to abolish the lower regions and deny the very existence of the Devil. Both are unpleasant to think about. There is hardly a teaching of our Lord from the first blessing to the poor and unambitious to the Last Judgment that is not compromised, explained away, or adapted to the popular taste and demand.

Preachers must live; churches must be supported, and the whole business of religion will suffer—if we are too particular! Christianity must be adapted to the times! At Rome we must do as the Romans. In heathendom we must be heathens. So, profitable business occupied the people of Sodom. The "next thing" was "something else." History repeats itself. Adulterations, imitations and substitutes, labor-savers, pain killers, easy honors are found in all departments of life. Presently the Great Day will be upon us! W.

If You Are Well-Bred.

You will not use a toothpick in the presence of others. The time has passed when its use in public was countenanced.

You will not, if you are a young woman who knows the most elemental rules of good manners, hum or sing as though for your own amusement in a place where strangers are present, who have the same right to be there as yourself. This rudeness is not infrequent.

Any one—man or woman—who does anything so as to attract the attention of strangers, betrays vulgarity. The word is ugly, but not more severe than that form of vanity requires.

It is not required that a call be made upon one's hostess after having attended a reception. If one were not present, then, indeed, an after-call is incumbent.

If a woman is the recipient of some attention in the form of hospitality from a man, she does not thank him upon taking leave, but expresses enthusiastically as truth will permit the pleasure that she has enjoyed. Chivalric traditions impose the possibly apocryphal idea that the man is always the one under obligations when a woman accepts his attentions.

It is extremely ill-bred for a woman, at the theatre, after removing her hat—or anywhere else in public, to take out her side-combs and arrange her hair with them. Her hands must do what they may. All matters of the toilet, including the attention to one's finger-nails, should be performed in private.

In street cars, manners leave much to be desired. If some one notifies the conductor to stop the car, it is not polite for another to rise and go out before that person. He or she should be given precedence.

Let it be written in italics on the mind of every woman, that the attentions of a married man are compromising, always. A reputation smirched is the hardest thing to clean in this world.

An invitation for a church wedding that does not include a card for the reception or breakfast requires no acknowledgment. It is little more than an announcement. Since no address of the residence is given, evidently no answer is expected.

The question of the gift of wedding presents is determined by one's intimacy with the bride or the bridegroom, or with their families, upon one's wishes, and upon the fact of whether or not one has been included among the friends invited to the reception. If invited to a small reception or a sit-down breakfast, a present of some kind should be made.

It is a breach of good manners to look over the shoulder of a person who is reading a book or paper. One should say, "May I look at your paper for just a moment?" and be careful not to exceed the self-imposed limit.

It is said in France, that no woman puts on her gloves in the street except a "femme de chambre."

Ignorance.

Sir William Hamilton has said, that the highest reach of human science is the scientific recognition of human ignorance. Be this as it may, ignorance is always to be deplored, ofttimes pitied, and sometimes despised. Yet, in spite of this, ignorance has been the horrible nightmare of history, the ghost of generations along the trail of time. Probably the greatest ignorance is to be ignorant of one's own ignorance. The statement of Plato, that "it is better to be unborn than untaught," is an exaggeration in the right direction. To say the least, ignorance is never bliss, and it is always wise, to be wise.

Even God, in times past, winked at a certain kind of ignorance, but in the abstract, it can no longer be excusable, in the sight of God or man. The multiplied facilities for learning; the endless opportunities for knowledge, render ignorance a reproach, and the ignorant reprehensible. The age not only asks, but demands that the shadows of ignorance be lifted from our land. The pleading of the public school for patronage; the call of the college to culture, the request of the university to a larger learning, make a mighty plea for knowledge and a pathetic protest against ignorance.

The race for knowledge was never so exciting, the quest for enlightenment never so alluring as now. The young man who misses his opportunity for an education, not only crucifies his chance for success, but must pay the tragic price of voluntary ignorance.

The real miracle of mankind has been its slowness to learn; its quickness to forget. For four thousand years man looked the sun in the face before he realized that it neither rises nor sets, but to the contrary, is circled by the world in which we live. For nearly six thousand years man stumbled thoughtlessly along, to find at last, that it was just as easy to harness lightning as it was an ox.

The stupidity of mankind is, however, less surprising when we consider the fact that knowledge cannot be inherited. The father may leave his children a bank account, but he cannot endow them with learning. Every man must master the multiplication table for himself. In the mighty battle between knowledge and ignorance, it is only the inquiring mind and warrior heart that wins.

The perverse shirkers, as well as the evil doers, try the faithful in these days of ours. The exhortation offered in a friendly spirit is: Fret not thyself because of either class. Keep thyself from the errors thou dost deplore.

Children's Department.

Along the Way.

There are so many helpful things to do
Along life's way
(Helps to the helper, if we but knew)
From day to day!
So many troubled hearts to soothe,
So many pathways rough to smoothe,
So many comforting words to say
To hearts that falter along the way.

Here is a lamp of hope gone out
Along the way.
Some one stumbled and fell, no doubt—
But, brother, stay!
Out of thy store of oil refill;
Kindle the courage that smoulders still;
Think what Jesus would do today
For one who has fallen beside the way.

How many uplifted hands still plead
Along life's way!
The old, sad story of human need
Reads on for aye,
But let us follow the Saviour's plan—
Love unstinted to every man.
Content if, at most, the world should say:
"He helped his brother along the way."
—James Buckham.

The Lady In Gray.

"Very small, tremendously dirty, and, above all things, alive," that is Tim, as he was on the Christmas eve, when he found the little silver purse that the Lady in Gray dropped just as she was about to board her car. But I am going to tell you about Tim and his little lame sister Sue, in a new life that came to them through Tim's honesty in returning the purse.

Would you like to know what Tim enjoyed most about the bright rooms in which he and Sue found themselves before the New Year had come? I'm sure you can't tell, for you would have to live in a garret, up six flights of stairs in a room with only one small window, and that opening into an inside court, and that room not having one single water faucet—before you could guess what Tim liked the best about their new home. You would say the bright window with the sunshine pouring into the room, lighting the pale face of the little crippled sister; or the ferns and blossoms at the window opening to the South, or the tiny dining room and kitchen which the woman across the hall kept for them so neatly, or—well you couldn't guess, so you must be told.

It was the water. Water enough to wash in, and drink; think of it! If you were told how many times a day Tim washed his face and hands that first day after the Lady in Gray had gone home, after seeing that the two little people were nicely settled, you would not believe it. At least you will understand that the description you first had of Tim would have to be changed, and he has become a year later, although still very small, and just as much alive, a tremendously clean little boy, for the water faucet held unfailing fascination for him. It really helped him to bear Sue's absence, for after they had been in their new home about six months, when he got home one afternoon he found the Lady in Gray there, as often happened. Tim did not wonder that she seemed to love Sue. Upon this particular afternoon the lady was not alone. With her was a gentleman who was introduced as Dr. Wilmot, and when they went away they took Sue with them. At first Tim thought he never could bear the thought of Sue being away and in a hospital, but when they explained that there was a possibility of her being much stronger at the end of a few months if she had the care they were planning, he roused his courage and bore it as he had always borne things during his few and strenuous years. Then, there was his work—and plenty of water.

Then how kind the Lady in Gray was! When he came home from work aften he would find her there, and she would sit with him while he ate his supper, and tell him all about Sue, and how she was gaining, and that they were sure, if all went well, that she could be brought home the day before Christmas. Next to Sue, Tim came to love the Lady in Gray; that was always what he called her to himself long after he knew that her name was Miss Selden. She would talk to him about his studies—he was standing school half a day, working mornings as errand boy. She found that the child was hungry for knowledge; that the alert little body was matched by a mind equally alert, and comparing his progress in his few weeks of school, with that of the advancement made by the children of her acquaintance who had been carefully trained since babyhood after the most approved methods, she came to the conclusion that here was material for a new plan—a plan into which a boy hungry for knowledge fitted finely. Some time you may hear of it, but now we must return to Tim and his anticipations for Christmas Eve, when there was a possibility that he might have his sister with him once more.

Do you know what it is to miss one figure from one particular chair? Just one week of that missing is hard on the courage, but when month after month goes by, and all you can do is to go and stroke the back of the chair where the head had rested, or the arms where the little hands have lain, can you wonder that Tim had a hard time to keep happy, and that he kept a calendar up on the wall over the water faucet and put a red pencil mark through every day as it passed. Then a time came when the Lady in Gray ceased her visits, and there was never a word of Sue to comfort him.

Finally twenty-three of the December days had heavy red marks through them. Tim awoke early the morning of the twenty-fourth. He had been dreaming that the Lady in Gray was standing beside his bed; about her head was a halo, in her hands were lilies of the valley, and she was reading something he always loved to hear about the lame being made whole.

What a busy day that was! At last his errands were all done—for errands do end at last, even on Christmas eve—and now he was free to get things in readiness for Sue, for he bravely kept on expecting her, though he still had no more tidings of her.

Again he stops at the florist's window where Christmas eve a year ago found him. Again there are lilies of the valley and the same girl at the counter smiles down at him as he takes out his purse proudly to buy flowers to put by Sue's chair. One must have known the inconvenience of carrying money tied up in a handkerchief to know the full luxury of possessing a purse. This purchase made, Tim hastened home to finish his preparations.

And now everything is in readiness, even to the crutches by Sue's chair. The lilies of the valley are on the other side. He has just decided on the best possible place for them on the table when the door opens. A bright little figure with flying hair stands there—stands for pust one moment; the next moment Sue is across the room with her arms around Tim's neck.

And the beautiful part of it all was this: some of Tim's preparations were unnecessary; the crutches by Sue's chair she would never need again.—Janet Remington, in N. Y. Observer.

Sally's Spring Gown.

Such a clatter of tongues at the breakfast table! Alma and Phoebe and Katherine and even Baby Bess talked excitedly of pink and blue and white and stripes and rosebuds and violets. The boys were strangely silent, and with reason. Mamma was going to the city to get material for the girls' summer gowns, and boys, at least when they get to be real boys, and wear trousers, never have gay cloth bought for them. Nevertheless, Lawrence does occasionally wish that men dressed as gayly as when George Washington wore silken hose and diamond buckles.

But the girls! Such lovely stuffs as are made for them each season. For days the four had spent many happy moments poring over the bunches of samples, and each had chosen for her own the piece she thought prettiest. Now, with all the final discussions and directions to mama do you wonder there was a clatter?

Only Sally said nothing. No one had asked her what she wanted. So she just kept still, though I suspect she thought about dresses.

After breakfast and the directions had been finished, mamma walked to the window to see Sally, for she was a great pet. For a moment she paused in astonishment. Then she cried, "O children, come quick! Sally will have a new dress first of all!"

How the children all crowded around the fernery. Even papa came to see what could be meant.

There was Sally, one of the pet newts the children had brought in foom the woods, evidently changing her dress. She had taken off the sleeves and rolled the dres, or rather her old skin juest below her arms, when mamma first saw her.

Such struggles she had to get that old dress off! She crawled along where the ground was rough, and in between tiny clods, so that the roughness should help to pull it off. Very slowly it slipped down till it reached her hind legs. Then how she tugged and pulled. Finally one leg was free. Then bracing against a tuft of moss, she gave a mighty tug, and out came the other. This seemed to tire her, and she rested a little. Suddenly she put her head around, gave a vicious snap with her tiny jaws and seized the dress, which was now rolled down to her tail. With both pairs of feet firmly braced, she held the roll in her jaws, while she pulled and wriggled and twisted her tail out of it.

And wasn't her dress a beauty. The softest shade of apricot yellow, shaded with darker and beautifully embroidered with blackbordered gold dots. And such a perfect fit! Not a wrinkle anywhere..

Sally sat still for a moment to let us admire her new gown, then, with a snap of her jaws, what did she do but swallow the old one. It was a rather large morsel, but she choked it down, then looked at Lizzie, her woodland sister, who had anxiously watched the proceeding with us, as if to say, "Dear me, Lizzy, how shabby your gown is getting! Why don't you change it as I have mine," Then they wandered off together under their favorite fern-bed, and Baby Bess spoke, "She took off she's 'kin and ate she up."

The Naughty Kitten.

I once had a kitten called Silver-paws,
And oft I was scratched by her wee, sharp claws;
She'd climb to my shoulders and pull my hair;
I'd scold and I'd scold, but she'd only stare.
The naughtiest Kit in the country, she,
As naughty as ever a Kit could be.
She jumped for the birds, and was cruel to mice,
And wouldn't drink milk that was sweet and nice.
She wanted the things that were bad for her,
And kept on mewing, with never a purr.
She climbed on the table, one day, unseen,
And nearly was drowned in the soup tureen.
I ladled her out, and I shook my head,
"O Kit, will you never be good?" I said.
There was soup in her eyes, and her whiskers, too;
She looked as if covered with pea-green glue.
She looked so sad, and she seemed to say:
"I wish that I hadn't been bad to-day!"

—John M. Waring.

The Locked Door.

"We should fill the hours with sweetest things if we had but a day."

Mary repeated the lines as she looked up from the paper she was reading.

"There's more to it," she said. "All about the things we should do or wouldn't do if we knew that we had only one more day to live."

"What's the good of thinking about it, or writing about it?" said her brother Tom, who sat near her on the porch. "We can't say of us know when we are going to live a day more. Or if we can, it will be when we are so sick we can't do anything—or even think about it, likely."

"Still as long as we don't any of us really know how much longer we are going to live," said Mary, "It seems to me it would be a good thing to think of it sometimes. If we felt angry with somebody and were going to say unkind words, and then should think that perhaps they were the last words we should ever say to that person. Or, if there were something we ought to do, and we neglected it and never would have another chance to do it and then, O dear!—to think of having such things remembered of us when we were gone—'

"Don't think of it if it distresses you," laughed Tom. "For it isn't likely you'll ever get to where you'll only see a day ahead of you. People don't you know.

"I did once."

Grandfather had come near the two speakers and heard what they were saying.

"Why, grandfather!" Tom exclaimed in surprise. You?"

"Yes, I."

"—Were fixed so you thought you had only one day to live?"

"Less than that. I thought it might be only a few hours, though I could not know just how many."

"Well!" Tom gave a little gasp. "Do tell us about it, grandfather."

"It was when I was not much older than you, Tom. When you are as old as I am, you will find that some of the things that have taken place in your earlier years will stand out very distinctly in your memory. And this experience of mine has stayed by me through all the years since

I was clerking in a city jewelry store, very proud to have got in so young. Things are different in those days to what they are now. There were no electric lights burning all night to show whether. rogues were prowling about People depended more on their good locks and bars. Mr. Strong, my employer, had had a safe built in the wall at the back of the store, and the more valuable articles in the stock were put into it at night.

"One afternoon towards closing time a messenger came to say that Mr. Strong was wanted at his home— one of the family had been suddenly taken ill, if I remember rightly. The other clerk had already gone, and Mr. Strong turned to me.

"'I shall have to leave you to close up' he said. 'You have often helped me to put the goods in the safe. Do it just as you have seen me.'

"I felt gratified at being trusted with such valuables, and listened carefully while he gave me full directions. The safe door closed with a spring, and no one but Mr. Strong could open it."

"After he was gone I put in the precious stones and watches thinking all the time how very difficult it would be for any thief to get in.

"Just as I removed the prop that held back the heavy door I saw that I had forgotten to turn out the gas inside, and took a step back to do it. And then—the heavy door swung, gave me a bang and a shove, and slammed to. I was in the blackest darkness, shut in a four-by-six airtight space.'

"Phew!" exclaimed Tom.

"O, grandfather," Mary opened her eyes in dismay, shaking her head as she slid her hand into the wrinkled one which lay on the arm of the chair.

"Why, what is the good of getting excited?" said Tom. "He's here, don't you see? We know he must have got out somehow." But he listened eagerly as grandfather went on.

"I sprang against the door in the vain hope that it might not have entirely closed. But there it was—as firm as the the four walls of my prison. For a few moments I felt dazed at this sudden dreadful thing. Then I resolutely set myself to calculate my chances.

"No need to tell me that I could not live long in that shut-up place. But how long—before the precious air would be exhausted? That I could not know. Was there any hope of help coming, and when. The more I thought, the more I saw how faint that hope was. If I did not reach home by a certain time I should be missed, but real anxiety would not be felt until the evening was advanced. Then, when search was made for me would anyone think of the safe? You see things looked doubtful for me.

"I thought and thought until my brain seemed to get into a whirl. And then a kind of wild desperation seized me. I beat on the solidity of that cruel door, shrieking for help, until I was exhausted, and threw myself on the floor. Was this the end for me? O, life, life, how beautiful it seemed now that it was slipping from me. I had not definitely rejoiced in it, never had realized the sweetness of blessed fresh air, of sights and sounds of happiness, of dear home ties. And as I lay there your 'one more day' thought, Mary, came to me as it certainly can come to few boys.

"Before me came the crowding thought of all I might have been and had not been. Life seemed to rise before me as a precious gift, to be highly valued and made the most of. How poorly I had used it. They seemed to glare on me—those opportunities I had neglected. How they rose to mock me, one thing after another. Times when I might have been kind and had been cruel. Times when I might have been generous and had been selfish. In the light of the fact that I might now be saying farewell to it, my past life loomed up as a long failure.

"One of the bitterest thoughts in that fearful hour was of a boy who lived near me. He had been accused of a wrongdoing, and I had by the merest accident come to know that he was innocent of it. It would have taken a little trouble on my part to set the matter right—I did not like the boy and had not been in haste about it. He had not been a good boy, but was, I know, trying to do better. Now this added burden of lost opportunity was laid upon me. I tried to pray, but could only again cry out in my agony as, all of a sudden, I realized that I was breathing with difficulty. I sprang up, remembering what I had read of bad air sinking to the floor. I could not feel much difference though, as I stood on a box, then climbed on a shelf in hopes of prolonging this struggle for life."

"Go on, please, grandfather," said Tom, gently, as the old gentleman paused for a few mofents.

"That was about all I knew of it until I found myself on the floor of the store and Mr. Strong and one or two others shaking me and throwing water on my face and pouring things down my throat. They took me home and in a day or two I was none the worse for my unpleasant experience."

"But—how did it happen?" asked Tom breathlessly.

"My life was given back to me for another trial simply through the kind Providence which has ordered it from first to last. It seems that Mr. Strong had decided early in the evening to go back to the store to look over some accounts. And remembering that he had left the care of the safe to raw hands, he went to take a look at it. There was nothing in the appearance of the outside of that door to show that it had pitilessly closed on me, but something else was there to tell its story.

"When I, with the other clerks, or sometimes Mr. Strong, had formerly put away the goods together, one of us had always stood inside to stow away as the other brought them. As I was doing it alone, I had brought the trays and boxes and set them on a chair outside the door, then taking them in. With the last journey I had brought my hat and overcoat and left them on the chair, which chanced to be—only I could never call it chance—just near enough the door to be turned over as the door swung on me. It did not take long for a bright-witted man to conclude that he had better open that door."

Tom drew a long breath.

"Well," he said, "it isn't likely that many of us will get right face to face with it as you did, grandpa. But any way, I believe it would be a good thing to keep a little of the 'one more day' in mind for every day's use."

Peter's Fairy Story.

"You must pick some berries before noon," said Peter's mamma one bright summer morning.

"It's always pick berries!" said the boy as he went to find his hat. "It's work, work! An' nobody has to work but me!"

As he walked down the narrow lane his cross face was not a pleasant sight.

It was a pretty place, this berry pasture back of the house, where the birds sang as they got their babies' breakfast, and the big yellow bumble-bees buzzed cheerfully as they hurried from flower to flower.

The ants were busy, too, running back and forth, laying up food in the sandy anthills, and a great berry spider was spinning his web as fast as ever he could.

Peter noticed all these things as he walked along, and it made him think a great deal.

"I wonder if bugs, and birds, and ants have to work,' he thought, as he looked at his bright tin pail.

It didn't seem nearly so large now, and he saw the blackberries peeping out from beneath their green leaves everywhere as the sun shone on them.

Peter knew away down in his heart that he could pick two quarts of berries in a half hour if he tried.

"I wonder if everything has to work," he said soberly, as he commenced to pick the berries with a will.

Tumety-tum they went faster and faster into his pail. The shining bottom was covered in a hurry.

Very soon the pail was half full, and then it was full to overflowing almost before Peter realized that he had been picking at all.

Back he trudged to the house.

"I'm going to tell you a fairy story, mamma" h said.

"Once upon a time there was a boy who was lazy. He believed that nobody had to work, only just himself. One day he went to pick some berries, and he didn't want to one little bit.

"When he got to the field he saw that birds were working and the ants were working, and the spiders were spinning, and he was s'prised that he forgot all about being lazy, and picked his berries just ever so fast."

Peter stopped and looked up into his mamma's face with his brown eyes.

"And he's never going to be lazy again" he said solemnly. "Do you know who that lazy boy was in my fairy story?" he asked eagerly.

"I shouldn't wonder if his name was Peter," answered mamma smiling.—F. Margaret Bremner in Youths' Companion.

Our Troubles.

The birds, when they get up at dawn,
Give their feathers a jolly good shake;
The cat, with a stretch and a yawn,
Runs outdoors, for she's quite wide awake.

But we have to wash and then dress,
Brush our hair and our teeth and the rest;
While all Nature's other live things
Wake up, in the morning, all dressed.

Ten Pennies.

Once upon a time there was a little boy who went to buy some nails for his father, and while he was waiting for the storekeeper to wrap them up he saw in the window a little red hatchet.

"If I had a little red hatchet," thought the little boy, "I could pound nails and split boards, and perhaps I could build myself a little house," and he asked the storekeeper the price of the hatchet.

"Just as many pennies as you have fingers on your hands or toes on your feet," said the man.

"O!" said the little boy; and as soon as he went out of the store he counted his fingers: "One, two, three, four, five, six, seven, eight, nine, ten." He could not count his toes then, for he had on his shoes and stockings; but he remembered to do it when he undressed that night, and he had just as many toes as he had fingers. The little red hatchet cost ten pennies. "If I had ten pennies," he said to his mother, "I know what I should do. I should buy me a little red hatchet."

"How nice that would be?" said his mother. "And where would you get it?"

"From the storekeeper," said he; "and I could pound nails and split boards and build houses. I wish I had one."

"So do I," said his mother, "but now you must go to sleep, for to-morrow is your birthday, and you will want to be up with the sun."

The sun was up before the little boy, though, and so was his mother. She was sitting on the bed when he waked up; and on the table, close by the bed, were —what do you think? Ten pennies, all in a row!

"Now you can buy the little red hatchet,' said his mother, giving him a birthday kiss.

"Yes, now I can buy the little red hatchet," said the little boy; and he could scarcely wait to dress and eat his breakfast before he started out to the store.

The ten pennies were in his pocket, and they jingled merrily as the little boy ran down the road. "Ten of us are here! Ten of us are here!"—this is what they seemed to say, and the little boy laughed to hear them. "Perhaps I'll cut down a tree with my little red hatchet he thought as he ran.

It was early in the morning when he reached the town. but the stores were open, and the men who sold things on the street were already calling their wares. One was a ragman. "Rags, rags!" he called. Another was a pieman. He had his good things in a cart that he pushed before him. There were fresh raspberry tarts in his cart that day, and every now and then he called: "Tarts, tarts, raspberry tarts! A tart for a penny, and a penny for a tart! Tarts, tarts! raspberry tarts!" The little boy stopped to listen. "Tarts! tarts! raspberry tarts."

O how sweet they looked in the pieman's cart! "Will you have a tart, little mister?" asked the piema.

The little boy put his hand in his pocket and drew it out; then he put it back and drew it out again. This time a penny came with it. "Yes, if yu please," he said to the pieman. "I want a raspberry tart."

A nice, sweet, juicy, three-cornered raspberry tart! The little boy had eaten every crumb of it when he came to the store where the hatchet lay in the window.

As soon as he saw the hatchet, he put his hand into his pocket again and jingled his pennies. "One of us is gone! One of us is gone!" said the pennies as plainly as they could.

But the little boy sat down on the edge of the sidewalk and counted them: "One, two, three, four, five, six, seven, eight, nine." Then he went into the store. The man who told him the price of the hatchet was not there, but a clerk came to wait on him. "Are there any nine-penny hatchets?" asked the little boy.

"No." said the clerk; "all the little hatchets are ten cents and cheap at that. Would you like one to-day?"

But the little boy shook his head and went out of the store. The pennies did not jingle in his pocket, and his eyes were full of tears. He was just getting his handkerchiey out to wipe them away when he met an old woman. "Why are you crying little boy?" said she, and her voice was so kind and her smile so pleasant that the little boy told her all about it. "Dear me?" said she when he had finished: "I should not be surprised if you were the little boy for whom I am looking."

"Were you looking for a little boy six years old?" asked the child.

"O, yes, indeed!" said the woman. "And I want him to pick up a pennyworth of chips for me."

When the little boy heard this, he knew that he must be the boy she wanted. "I am six years old to-day," he said, "and I can pick up chips. I pick them up for my mother, and when I get my little red hatchet I am going to split kindling for her too."

Then the old woman led the way to her house and gave the little boy a basket and showed him where the wood pile was. The woodchopper had been there with his sharp ax, and the chips were strewn about the yard. The little boy set to work with a will; and when he had filled the basket so full that not another chip would stay in, he took it to the old woman. "Is this a pennyworth of chips?" he asked.

"Yes, and good measure," answered the old woman, and she took a bright new penny out of her bag and gave it to the little boy. "Good-by and good fortune," she said, and the little boy wished her the same before he ran through the gate to town.

O, how his feet pattered down the road! and O how the pennies jingled in his pocket as he ran past the rag man with his bag, past the pieman with his tarts, straight to the store where the little red hatchet lay in the window. "If your please, I want a little red hatchet," he said; and he counted his pennies out on the counter—ten of them in a row.

"Just as many as you have fingers on your hands or toes on your feet," said the man who had come into the store again; and he wrapped the little red hatchet in a piece of brown paper and gave it to the child.

It was a good little hatchet, and the little boy pounded nails and split boards and cut his mother's kindling with it; but if he ever built a house or cut down a tree, I cannot tell you, for I do not know myself.—Maud Lindsey in Kindergarten Review.

Cured of Lying.

The Rev. Dr. Kinsley Twining, when he was pastor of the Congegational church in Hinsdale, Mass., told of the paradoxial way in which the habit he had when a little boy of telling startling stories to his mother was once for all and completely broken up. He had prevailed on his mother, after much earnest entreaty, he said, to buy him half a dozen Shanghai hens—Kinsley giving as a reason for the purchase that the Shanghai was a vastly better layer than the ordinary hen. After waiting a good while for some evidence of this greater fecundity, his mother said to him one day: "How about your big Shanghais Kinsley? Instead of laying better they don't seem to have laid at all." "Yes; they are laying, I tell you, mother; there's a nest now under the cow's crib with twenty-three eggs in it." "Well, Bridget, go and get Kinsley to show you where they are and bring them in." "Well," said the Doctor, "I did not even know for certain that there was a nest there, much less that there were any eggs in it. However, as I was in for it, I went to the barn with Bridget, put my arm down into the hole in the corner of the cow's crib, felt and took out an egg and put it in the basket. Then I reached in and took out another until I took out in all just twenty-three eggs. Outwardly" continued the Doctor, "I was triumphant; but I was soon smitten not only with remorse, but terror—terror because I thought that Satan was encouraging me to cast in my lot with him by helping me out with my lying. That was the last of my wrong story-telling."—Independent.

We talk about God remembering us, as if it were a special effort. But if we could only know how truly we belong to God, it would be different. God's remembrance of us is the natural claiming of our own life by His as true part of His own.—Phillips Brooks.

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The Guest.

One answered on the day when Christ went by,
"Lord, I am rich; pause not for such as I,
My work, my home, my strength, my frugal store,
The sun and rain—what need have I of more?
Go to the sinful who have need of Thee,
Go to the poor, but tarry not for me.
What is there Thou shouldst do for such as I?"
And He went by.
Long years thereafter, by a palace door,
The footsteps of the Master paused once more,
From whence the old voice answered piteously;
"Lord, I am poor, my house unfit for Thee;
Nor peace, nor pleasure bless my princely board,
Nor love, nor health; what could I give Thee, Lord?
Lord, I am poor, unworthy, stained with sin."
Yet He went in.

—Mabel Earle in The Outlook.

Calling up Bugs.

It is a known fact that nearly everything in nature likes music; snakes have danced to it, mice have come from their holes and listened with rapt attention, and even bugs are not insensible.

"We call up the doodle bugs any time we have a mind," said some little girls to me one day.

"Doodle bugs?" said I. "I never heard of such things."

"Would you like to see them?" asked one.

"Most assuredly," I answered.

Then the little girls led the way to the ruins of an old log school house, roofless and floorless, and joining hands, they squatted upon the ground, forming a ring and began chanting in the most musical tones they could command:

"Uncle Doodle, Uncle Doodle, Uncle Do-o-dle Bug."

I looked on in astonishment, for I could see nothing but hard-baked earth. There seemed not a living thing visible; but the children kept up their chant some three or four minutes, when I noticed the ground began to heave in little spots, and tiny heads peeped out, soon followed by half or the whole body of a dirt-colored beetle.

When the children stopped singing the little things scampered back into their holes. This struck me as very singular. But then we are constantly meeting strange things in bugdom. It is fairy land if we only become interested.

An Original Fable.

As life wears on, one often fails to see the benefits which are the outcome of present drudgery.

"Put the young horse in plough," said the farmer, and very much pleased he was to be in a team with Dobbin and the gray mare. It was a long field, and gaily he walked across it, his nose upon Dobbin's haunches, having hard work to keep at so slow a pace.

"Where are we going now?" he said, when he got to the top. "This is very pleasant."

"Back again," said Dobbin.

"What for?" said the young horse, rather surprised; but Dobbin had gone to sleep, for he could plough as well asleep as awake.

"What are we going back for?" he asked, turning to the old gray mare.

"Keep on," said the gray mare, "or we shall never get to the bottom, and you'll have the whip at your heels."

"Very odd, indeed," said the young horse, who thought he had had enough of it, and was not sorry he was coming to the bottom of the field. Great was his astonishment when Dobbin, just opening his eyes, turned, and proceeded at the same pace up the field again.

"How long is this going on?" asked the young horse.

Dobbin just glanced across the field as his eyes closed, and fell asleep again, as he began to calculate how long it would take to plough it.

"How long will this go on?" he asked, turning to the gray mare.

"Keep up, I tell you," she said, "or you will have me on your heels."

When the top came, and another turn, and the bottom, and another turn, the poor young horse was in despair; he grew quite dizzy, and was glad, like Dobbin, to shut his eyes, that he might get rid of the sight of the same ground so continually.

"Well," he said, when the gears were taken off, "if this is your ploughing, I hope I shall have no more of it." But his hopes were vain; for many days he ploughed, till he got—not reconciled to it—but tired of complaining of the weary, monotonous work.

In the hard winter, when comfortably housed in the warm stable, he cried out to Dobbin, as he was eating some delicious oats, "I say, Dobbin, this is better than ploughing; do you remember that field? I hope I shall never have anything to do with that business again. What in the world could be the use of walking up a field just for the sake of walking down again? Its enough to make one laugh to think of it."

"How do you like your oats?" said Dobbin.

"Delicious?" said the young horse.

"Then please to remember, if there were no ploughing, there would be no oats."

Bray's Snemy.

Please, Mr. Joynes, there's a little boy at the back gate to see you.'

"At the back gate? Bring him in, Peter."

"He won't come in, sir; he says he is busy, and hasn't got time."

"How big is he?"

"About as big as my fist, sir" said Peter.

The good natured gentleman went out to the back gate. "Well, countryman," he said, pleasantly, "what can I do for you?"

The small boy—for he was a very small boy,—took off his soft, soiled hat, and held it behind him. "I've come to tell you sir, that Bray's got to be killed."

"Bray, my big Newfoundaland dog? And who sent you here with that information?" asked the gentleman, losing all his pleasant looks.

"Nobody sent me," the boy answered stoutly. "I've come by myself. Bray has runned my sheep for three days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joynes.

"My sheep are Mr. Rasom's. He gives me fifteen cents a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"'No, sir, I telled you."

"Ah, that's well. I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head he scornfully rejected it. "That'd be paying me for a lie!" he said indignantly, "I wouldn't tell lies for all the money in the world."

When he said this Mr. Joynes took off his own hat and reaching down took the small soiled hand in his, "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he is afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that if he doesn't raise your wages, I shall offer you twice fifteen cents and take you into my service. Meantime, Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right then, Good morning, countryman!" said he. "I beg your pardon for

Two Brave Boys.

Every boy who reads this magazine has heard the story of the sinking of the Republic and of how the lad who was the operator of the wireless telegraph stood at his post for hours until he had brought help to passengers and crew.

But here was a little sequel to the story which they may not have heard.

A week after the disaster, the manager of a vaudeville company offered this lad no less than a thousand dollars a month if he would appear on the stage.

"Me?" he said, bewildered. "A thousand dollars? Why, I'm no actor! I'm only a telegraph operator."

This reminds me of a similar story which is also true.

A few years ago there stood in Penn Square, in Philadelphia, a high old building filled with offices and in a ruinous condition. When a neighboring house was taken down, its foundations were weakened and its walls began to fall. Some of the occupants of the upper stories escaped; then the stairways fell. But the frame of the elevator remained standing and the engine continued to work.

A great crowd assembled in the streets, watching the lift as it jogged slowly up and down, bringing a dozen men out of the jaws of death. As it started up again the frame of the elevator shook.

The police interfered. "Stop!" they shouted to the boy whose hand was on the lever.

"But there are two women up there," he said.

"The walls are going!" they cried. "Come out!" dragging at him.

"There are women up there, and I'm the elevator boy," he repeated doggedly.

He went to the top story, took on the women, and came down slowly. When the floor of the elevator touched the earth there was a great shout of triumph. They caught the lad, calling him a hero, and praying God to bless him; but he shook himself free from them.

"Somebody had to go, and I'm the elevator boy," he replied, all unconscious of his bravery and unselfishness. —Rebecca Harding Davis in July St. Nicholas.

Forgive and forget if you can, but forgive anyway; and pray heartily and kindly for all men, for thus only shall we be the children of our Father, who maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—H. Van Dyke.

The love that "suffereth long and is kind" is not the love of self.

Temptation is a magnet, the nearer you get to it, the harder it pulls."

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Many are valuable, and I will pay highest prices for scarce varieties. I buy all kinds within above dates; common, as well as rare. Rare varieties bring more if left on the original envelope or letter. Collections bought and sold. THOS. SEMMES, JR., 206 Cherry St., Richmond, Va.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

MARRIED.

ANCELL—CATTELL. — At Yokohoma, Japan, on July 30th, by the Rev. H. St. G. Tucker, Miss FRANCES FENTON CATTELL, M. D., daughter of the late Rev. Thomas W. Cattell, of New Jersey, to the Rev. BENJAMIN L. ANCELL, son of the late Capt. John J. Ancell, of Fluvanna county, Virginia, now of the Episcopal Church Mission, Yangchow, China.

DIED.

ROGERS.—In St. Joseph's Hospital, Bloomington, Illinois, August 3, 1910, at 6 a. m., after a brief illness, in the 38th year of his age, WILLIAM PENDLETON ROGERS, son of Ellen McCance Rogers and the late James Pendleton Rogers, of Richmond, Va. He leaves a widow and two children, besides his mother, one sister, Mrs. Fairlie Patton Cooke, and one brother, Robert E. Rogers. The interment took place August 6, in Spring Grove, Cincinnati, Ohio.

NEWTON.—Suddenly, at his summer residence, "Rosemont," Albemarle county, Va., August 11, 1910, Doctor WILLOUGHBY T. NEWTON, beloved husband of Ann Catherine, and son of the late Judge W. M. Newton, formerly of Westmoreland county, Va., in the sixty-ninth year of his age.

AMBLER.—Entered into rest, Tuesday, August 9, 1910, from her home in Baltimore, Maryland, ELIZA LLEWELLYN RANDOLPH, daughter of the Right Reverend Alfred Magill Randolph, and wife of James Murray Ambler.

OBITUARY.

IN MEMORIAM.

Robert Clayton Shield.

Entered into life eternal, at the Sarah Leigh Hospital, Norfolk, March 4, 1910, ROBERT CLAYTON SHIELD, aged 13 years, 3 months and 2 days.

This simple notice carries its own story; but it is incomplete without a partial recital of sad associations and some account of the life of him who is gone.

His death was due to a distressing accident—the unexpected discharge of a gun in his own hand. Hurried from his home in Onancock to the hospital; everything was done to save life and alleviate suffering, but without avail.

Robert was the son, and only child of Mr. and Mrs. Robert L. Shield. Subject always to careful and Christian training, he early developed manly traits and characteristics of sterling worth. From babyhood he was of a sunny, cheerful disposition; looking always at the bright side of everything. His presence as he grew into boyhood cast its own ray of light. Bubbling over with cheer he could see no reason for depression or despondency; and his lesson was "look up, not down."

Among his school mates, some were wont to think him almost mischievous, but none expected anything but truthfulness and honor from him. For the school-boy pranks no denial was ever made to escape punishment. Frankly admitting his part of disobedience of school rules, he would never implicate or name those associated with him.

At thirteen he was a subscriber to the salary of the rector of the parish, and a few days before his death he denied himself a bat, ball and glove (things so prized by a boy) that he might increase the offering of his Lenten mite box.

With his life of sunshine and hope must be mentioned his patience under great suffering, his heroic fortitude and the sublime resignation with which he met the nearing summons.

When, on account of his wounds, he could not articulate distinctly, the tone of kindness and his faith in the world's brightness still remained.

We recall with gratitude the lesson of your life, little friend. Its impress is still here and we would fain have it ever with us.

To have shared your friendship and affection is one of life's cherished memories. While in the home of father and mother there is much of darkness, it is not a little to have been the parents of such a boy.

F. L. T.

Onancock, Va., Aug. 1, 1910.

APPEALS.

$75,000

invested at 4 per cent. will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS,

as the Church's agent, now holds general and special Trust Funds amounting to $2,473,074.59.

It has never lost a dollar of its invested funds.

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The National, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five Dioceses and Missionary Jurisdictions.

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ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia.

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A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N Broad street, Elizabeth, N. J

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WANTED—BY A FAMILY LIVING IN the country, a governess to teach five children. Ages ranging from five to twelve. Music and usual English branches are to be taught. State terms. Address Mrs. H. C Grubb, Linwood, N. C. 1t

WANTED—AN EXPERIENCED TEACHER, desires a position, for the ensuing session. Music, a specialty. Conservatory methods. References exchanged. Address A. B., Box 19, Crozet, Va. 20aug3t*

WANTED—A POSITION AS CHAPERON, companion or teacher, by a cultured lady and experienced teacher. Branches: English, Latin, French and Music. Highest references. Address 120, care Southern Churchman. 1*

WANTED—BY AN A. B. GRADUATE leading university, position as tutor for coming winter. Experience. Best of references. Address 121, care Southern Churchman. 1t*

WANTED—BY A YOUNG LADY A POSITION; usual English branches. Latin, French, and Music. References exchanged. Address A. B. E., Box 103, Tappahannock, Va. 13aug3t

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WANTED—A POSITION TO TEACH BY A young lady of some experience. Can teach advanced classes in Latin, French, German, Mathematics and the usual English branches, also beginners in Music. Refers to Rev. Wm. B. Lee, Gloucester, Va., and Mr. John Tabb, Gloucester, Va. Address Miss Mary Lee Tabb, Gloucester Academy, Gloucester, Va. 13aug3t

WANTED—POSITION AS GOVERNESS IN private family. Small children preferred. References exchanged. Address 118, care Southern Churchman. 6aug4t*

WANTED—BY A LADY OF LONG EXPErience in teaching English, Mathematics, Latin, French, German, and Music, position in private family or school. Highest testimonials. Address, TEACHER, care Carrier, 273, Washington, D. C. 6aug3t

WANTED—EXPERIENCED LADY, EDUcated at Peabody, desires position to teach instrumental and vocal music. School or private class. Address Teacher, 711 St. Paul street, Baltimore, Md. 6aug3t*

WANTED—BY A YOUNG LADY A POSITion as governess. Have had two years experience. Good references. Address Miss E. Richardson, Village, Va. 6aug4t

WANTED—A CURATE IN A VIRGINIA city. Salary $1,200. Address City Rector, care Southern Churchman. 6aug2t

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For any form of an ice is the nicest, the easiest, and the most surely pleasing finish to any meal, elaborate or simple, as it may be.

It can be made at home with but little trouble, and it is by far better and much less expensive. The best ice cream, of course, is made with pure cream and sugar as required with any kind of flavoring you desire. But another way that makes very nearly as nice a cream is two-thirds milk with sugar as desired.

These two recipes require no eggs and no cooking. If it is frozen smoothly it is perfect. However, if cream is not available, then use eggs to one quart of milk. This requires cooking like an ordinary custard. Sugar to taste, but omit any flour or cornstarch. This is not necessary.

When the fresh fruits like strawberries, peaches and pineapples are to be used for flavoring, they should not be cooked, but be added to the cream after it is frozen and just before it is packed.

Coffee ice cream is vouched for by an expect cook to be delicious if made in the following way: Have one pint of very strong coffee, a gill of brandy, one quart of cream, and three pints rich milk. Then freeze.

Musk melon ice cream is rather new, a delicacy, and consequently expensive if you order it. But make it just like any other cream, and it takes but a small quantity of the fruit.

Sherbets are light and tempting ices that many people favor more They are more fussy to make, but not nearly so rich, and just right for summer weather. A milk sherbet that is nearly perfect as sherbets go is made like this: Two quarts of milk, four cups of sugar, and the juice of six lemons. Also the whites whipped well of two or three or more eggs, as you feel inclined to use them.

For a strawberry sherbet, sprinkle over one quart of strawberries half a pound of sugar; let it stand three hours, then strain through a cloth, squeezing hard. To this juice add three pints of water, as much sugar as it seems to you to need, the juice of a lemon, and freeze.

A pineapple and peach sherbet are made in the same way, though not as much sugar will be required for the pineapple.—Cleveland Plain Dealer.

Stuffed Baked Tomatoes.

Twelve large smooth tomatoes, one teaspoonful of salt, a little pepper, one tablespoonful of butter, one tablespoonful of sugar, one cupful of bread crumbs, one teaspoonful of onion juice, or one small onion chopped fine. Cut a thin slice from the smooth end of each tomato. With a small spoon scoop out as much of the pulp and juice as possible without injuring the shape. When all have been treated in this way, mix the pulp and juice with the other ingredients and fill the tomatoes with this mixture. Put on the tops, arrange in baking pan, and bake slowly three quarters of an hour. When done slide the cake turner under the tomatoes and lift gently on to a flat dish. Garnish with parsley and serve.

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Thoughts for the Thoughtful.

Have faith in God, 'twill give sweet cheer,
God's good, just trust and live,
He'll comfort give, and wipe each tear;
So trust. His peace he'll give.

Kindle, O Lord, our hearts with light and life by the holy fire of Thy love and blessing!

God hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth.

"Nothing sits so gracefully upon children as habitual respect and dutiful deportment toward their parents."

We ought as naturally to seek after the Lord from day to day as the spark seeks the sun, or the river the ocean, or the sheep its pasture, or the bird its nest.

God-haunted our lives are until they give themselves to God, as the brain of a sleeper is haunted by daylight until he opens his eyes and gives himself a willing servant to the morning.—Phillips Brooks.

Nothing else is so contagious as enthusiasm. It is the real allegory of the lute of Orpheus. It moves stones. It charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it.—Bulwer Lytton.

We should train ourselves to be ever encouragers of others, never discouragers. To discourage another is treason against love. No matter how hopeless anyone's circumstances may be, we should ever be a helper, a lightener of the load.—From Westminister Teacher.

We do not understand in the least the perfection of God's self-surrender until we know that it is absolute. God has given His worlds away and cannot take them back again. He has given to us, His children, real eminent domain over the things He has made.—Samuel R. Calthrop.

I believe that love reigns, and that love will prevail. I believe that he says to me every morning, "Begin again thy journey and thy life; thy sins, which are many, are not only forgiven thee, but they shall be made, by the wisdom of God, the basis on which he will build blessings."—Thos. Erskine.

As soon as anything presents itself to your mind as a suffering and you feel a repugnance to it, resign yourself immediately to God with respect to it; give yourself up to Him in sacrifice, and you will find that, when the cross arrives, it will not be so very burdensome, because you had disposed yourself to a willing reception of it.—Mme. Guion.

The last and greatest wonder of that Gospel is, that the great Model does not leave us to copy Him at a distance, but actually enters our souls and remodels us. And faith is only the closing of the soul with Christ, by which this living Redeemer, with His self-sacrificing and yet his victorious spirit, becomes ours.—Augustus H. Strong.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them.—Lutheran.

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., AUGUST 27, 1910 No. 35

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D. D., EDITOR.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

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CHRISTIAN UNITY.

In view of the great evangelistic and missionary movements in connection with the Christian religion, which are occupying men's thoughts all over the world, the subject of Christian Unity is rapidly assuming a place of primary importance in the Christian world. In the face of such a gathering as the great Edinburgh Conference, for instance, Unity ceases to be an academic question, and passes into the realm of practical propositions.

For much more than a generation a scattering few in our own Church and a still smaller number in other bodies had been discussing this great subject in a rather tentative, desultory and impractical manner. Utterance had been given to a large and varied assortment of pleasing platitudes; but nothing tangible had been proposed.

But an over-ruling Providence works without regard, at times, to human limitations, and certainly far above the sphere of human prejudices and preconceptions. And while General Conventions, and Synods, and Assemblies were debating and discussing, the Christian consciousness suddenly awakened, and the Christian world moved. The first tremendous impulse came through the Laymen's Missionary Movement, which came nearer than any modern movement to making men of one mind in one household. In almost all Christian lands men awoke to the tremendous meaning of missionary work, and the vital importance of world evangelization. The splendor of the conception and the vastness of the enterprise laid hold on men's imaginations, and drew all Christian men together as nothing had drawn them since the sad divisions of two or three hundred years ago set in.

On the heels of this Movement—possibly, in some sort, as the outcome of this movement—came the great World Conference in Edinburgh. Possibly there has not been, for centuries, so amazing an exhibition of the power of Unity, and the futility and disaster—yes, and sin—of disunity—as was furnished by the Conference. Suppose the men there gathered, and the wisdom and wealth there represented, had been at the command of one great consolidated organization! One almost gasps at the majesty of the thought and the splendor of the opportunity. What was there to prevent that assembly from taking possession of the "World for Christ"? Nothing—save a divided Christendom. One single year of answer to Christ's prayer, that "they all may be one," and the knowledge of Christ would literally have covered the earth.

The shock of this knowledge—the realization of this pitiful part of the paralysis of disunity, has been brought home to thousands and tens of thousands of minds as never before.

Ont or two vivid and striking illustrations of what "might be," have shown men the horror of "what is."

And the result of these movements is that at last men have been compelled to think and ask questions, and face the real, vital issues, as never before since the great Reformation; and because men have been thus awakened, the question of Christian Unity has at last, let us hope and pray, passed from the realm of academic discussion into the sphere of practical possibilities.

But who will lead in this great movement? Who will go before the hosts of divided Christendom and show the way?

Probably there is no loyal Churchman who does not hope and pray that this great Church, with its history and catholic creeds, and ancient lineage and splendid opportunities and apostolic order may be found in the forefront of the movement for Unity.

But will it be there? Will she see her chance and seize it, and do notable service for God and man? Or will she be satisfied with futile Preambles, and platitudinous Quadrilaterals and empty claims and boastful assertions, and leave the place of honor to others? Possibly the General Convention in Cincinnati may answer these questions for good or ill.

That we have men capable of leading is proved by the "Christian Unity Foundation" which was incorporated in Albany last month:

The incorporators in the order in which their names appear in the certificate are Bishop Courtney, the Bishop of Chicago, the Bishop of Albany, the Bishop of New York, the Bishop of Newark, the Bishop of Southern Ohio, Dr. Alsop, Dr. Douglas, the Rev. H. R. Gummey, Jr., the Rev. R. T. Homans, Dr. R. E. Jones, Dr. Arthur Lowndes, Mr. R. F. Cutting, Mr. J. M. Glenn, secretary of the Sage Foundation, Rear Admiral Goodrich, Mr. F. C. Huntington, son of the late Dr. Huntington, Mr. George Gordon King, Treasurer of the Board of Missions, Colonel C. W. Larned, Mr. W. F. Morgan, Mr. George Wharton Pepper, Mr. Lawson Purdy, Mr. C. G. Saunders, Dr. W. J. Schieffelin and Judge Stiness. Bishop Courtney is president, Dr. Lowndes secretary, Mr. King treasurer.

What this Corporation purposes to do, is set forth in its own charter thus:

"The purpose for which this Corporation is formed is:—To promote Christian Unity at home and throughout the world. To this end: To gather and disseminate accurate information relative to the faith and works of all Christian bodies: To set forth the great danger of our unhappy divisions and the waste of spiritual energy due thereto: To devise and suggest practical methods of co-operation, substituting comity for rivalry in the propagation of the common faith: To bring together all who are labering in the same field, and this in the belief that full knowledge of one another will emphasize our actual membership in the one body of Christ and our common agreement in the essentials of faith.

"That, finally, by the operation of the Spirit of God, the various Christian bodies may be knit together in more evident unity in the essentials of faith and practice and in one organic life.

"'So we, being many, are one body in Christ, and everyone members one of another.'"

Concerning the origin and conception and work of this Corporation, one who has full knowledge and is in full sympathy says:—

"The initial steps toward forming this "foundation," which, it will be seen, is on similar lines to the Sage Foundation, as is suggested by the presence among its incorporators of the latter's secretary, were taken last February at a meeting in St. Thomas' parish house, at which Bishop Courtney presided. Gradually the movement has reached the stage where it was thought wise to seek incorporation. It is hoped to work through unoffi-

cial conferences with leaders of other Christian bodies, probably at first especially with the Presbyterians. The incorporators think the work may be long and a considerable endowment will be sought. A lay member of the Foundation has undertaken to bear all initial expenses to the extent of $10,000. The Foundation wishes to make clear its difference from the Federal Council of Churches, which aims at co-operative work on points of agreement, while the aim of the Foundation is organic union embracing all Protestant bodies and all Catholic Churches. Incorporators of the Foundation who are also members of the Commission on Christian Unity are Bishop Anderson and Mr. George Wharton Pepper."

The Southern Churchman believes that this is the wisest step that has so far been taken towards bringing together the disrupted and divided parts of the Christian Church. For the first time, men of prayerful spirit have approached the subject from the right view point.

Here is no "platform"; no notification of the world that we will concede just so much and no more, and that concession a purely illusive one—but an honest invitation to reason together and look each other in the face, and know and understand one another, and see in what matters we agree and in what matters we disagree, and try to find a common standing ground.

If this plan be carried out in the spirit in which it seems to be conceived, then, for the first time, there is possibility of finding the common ground of divided Christianity, and coming together on that ground.

Possibly, the General Convention can do very little that is positive, in the way of legislation, to help this movement, but it can do a vast deal to avoid putting hindrances in the way. Resolutions will not count for much; they are so easily passed, and so soon and easily forgotten and ignored.

But a spirit of Christlike self-forgetfulness and Apostolic leadership; a manifestation of the spirit of Unity, may do a vast deal to convince the world that we really desire the Unity about which we talk so much, and for which we have so far done so little; and may further convince that we are not trying to "swallow up" all others, but are really trying to bring together the broken fragments in the One Great Church of the Living God.

Certainly, there is a great opportunity before us. What will we do with it? Fritter away our time discussing Preambles, and Quadrilateral and Change of Name, and tinkering on Canons? Or sound some note to convince divided Christendom that there is some common standing ground for all who name the Name of Christ in sincerity?

It is noble to be able to ignore criticism, to crucify vanity, and to consider the good of our fellow man. It requires a heart full of grace to do these things. Criticism cuts deep into a sensitive soul, vanity clings tenaciously to the human heart, and selfishness sits snug in the soul, until a mighty Power, higher than ourselves, releases us from their dominion.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Suffragan Bishops.

Mr. Editor: Judging from letters that have appeared of late, in various Church papers, I am led to believe that there is a very wide spread misunderstanding of what may be called the Suffragan Bishop question.

The misapprehension seems to be, that all that is involved in providing for Suffragan Bishops is to get either white or colored Suffragans for the negroes.

Whether this solution of the negro question be a proper or an improper one, I have no means of knowing, and if called upon to express an opinion, would necessarily be guided by the views of the Southern deputies, who know more about this matter than either I or any other Northern man can ever expect to know.

On page 296 of the Journal of 1907 appears the Report of the Joint Committee on Suffragan Bishops. Inter alia the committee has had in mind four special kinds of need for additional Episcopal ministration: 1. The needs of very large cities, which if not actually pressing at the present time may soon become urgent. 2. The needs of very large Dioceses, where division or the provision of a coadjutor is deemed impracticable, or where more than a single coadjutor (which is all that the Canons allow), is needed. 3. The needs of special races in our country. 4. Or of populations like the Swedes or Poles, speaking a foreign language.

As to Nos. 3 and 4, I propose to say nothing, because not possessing any knowledge, I have no desire to take up space with idle words.

Nos. 1 and 2 I think I know something about, and to what I shall have to say I ask the careful attention of the Deputies who do not happen to be up against the same problem, and therefore, possibly, have not considered it very carefully.

I am perfectly convinced that there is a great opportunity for growth, in what I may call, for want of a better name, the urban Dioceses, provided we can get sufficient Episcopal administration. I make bold to say that we are not now getting it—not through any fault of the Episcopate at all, but because the business is too big for one or even two men to handle.

For a great corporation to insist upon getting along with a President and possibly one Vice President, would be absurd; and exactly so it is with the Church.

So acute has the situation become in New York that that Diocese will ask the General Convention for permission to elect Suffragans—and the Bishop of New York has frequently told me that what he needs more than anything else is at least two Suffragans, and if he had them our Church in that Diocese could do a wonderful work.

I know that the same thing is needed in my own Diocese.

Both these large Dioceses are hampered and crippled for lack of sufficient Episcopal administration. They have plenty of money wherewith to pay for it, but the law will not allow them to have it.

Now some one will inquire, and very properly, why not elect a coadjutor. I propose to answer this question with perfect frankness, for the time has passed for mincing words. There are certainly three, perhaps more, reasons.

First. The law only permits one coadjutor, and that is not enough. If it be suggested that two be allowed, the answer is that if A is Bishop and B Coadjutor, No. 1 with right of succession to A, and Coadjutor No 2 with right of succession to B, we should have an impossible situation, with friction every day in the year.

Second. A Coadjutor has the right of succession, and herein lies the great trouble. Originally and up to comparatively recent times, Coadjutor was usually elected to assist an aged or infirm Bishop, and in electing him it was known that he would shortly succeed. At the present time assistance is needed, because of "extent of diocesan work," entirely irrespective of the age of the Bishop; and a Diocese is compelled to elect the successor of one whom he may not succeed for 25 years. I submit that this is an absurdity. The time to fill a vacancy is when the vacancy arises, not before. No secular body would think of electing a vice president with the right of succession ten or twenty years hence.

Third. The Canon requires that prior to the election of a Coadjutor his duties must be assigned to him by the Bishop. There is no way of altering these duties save with the Coadjutor's consent.

A Bishop may require one kind of assistance this year and another kind of assistance next year; but he is bound hand and foot in the pre-election assignment. What is wanted in certain Dioceses is not one vice president, but more than one assistant to the president. What sort of a mess would our parishes get in if the assistant had the right of succession to the rector?

It has been objected that this will give us two kinds of bishops. A suffragan is just as much a bishop as is the diocesan or missionary bishop. He simply has no jurisdiction. A clergyman is none the less a presbyter because he happens to be an assistant to the rector. Some day he may become a rector. Some day the suffragan may become Bishop of his own or of some other Diocese.

The Suffragan system has worked well in England; and in this country the Roman Catholic Church uses auxiliary bishops in the large centers; and Auxiliary is but another name for Suffragan.

I am perfectly aware that there are certain objections to Suffragans, and no human scheme can ever be devised which is not open to objections. What I now claim is that the merits of the proposition heavily out-weigh the demerits.

There is nothing mandatory about the pending constitutional amendment. It forces no Suffragans upon an unwilling Diocese.

My thesis is, that a Diocese is the best judge of its own special needs as to how it shall be most effectively administered, and that the General Convention should grant the very largest liberty to each Diocese, to proceed along the lines which in its judgment

conduces to its most successful development. FRANCIS A. LEWIS.

North East Harbor, Maine, August 17, 1910.

St. Paul's Memorial Church, University of Virginia.

Mr. Editor: Many of your readers will doubtless be interested in an important change which has just become necessary in our plans for establishing a church at the University of Virginia.

In spite of the frequent appeals from parents of the students and others to do something at once to provide services and other Church privileges for the nearly 300 men here from Episcopal families, I have been very careful not to do anything that would in any way interfere with the services as conducted at the University chapel until our church should be completed. The situation, however, has been radically altered by the recent decision of the Faculty Committee on Religious Exercises, for reasons which need not be here enumerated, to have next session only a vesper service on Sundays, instead of the morning and evening services as heretofore conducted. As the University community will thus be left without regular Church services, it becomes necessary for us to attempt something to meet the need.

After consultation with the Bishop and Bishop-Coadjutor of the Diocese, and with other friends of this movement, we have decided to erect a temporary church for immediate use. It will be as inexpensive as possible, costing about $1,500, and will be built in such a way that most of the materials will be serviceable later on for other purposes. It will stand inside the nave and crossing of the future church, so as not to interfere with building operations. The seating capacity will be about 300. We hope to have it ready for services on September 18, the opening Sunday of next session.

It will be necessary for me, as minister in charge of this work, under the direction of the Bishop, to arrange for the services from Sunday to Sunday; but as I shall have to be away a great deal of the time soliciting funds for the future church, I shall have to depend upon the clergy of the neighboring Dioceses to give us a Sunday occasionally, and thus help us carry forward this important work.

Of course it will be impossible for me to do any satisfactory pastoral work under the circumstances, but I shall be grateful if the pastors and parents whose boys are coming to the University next month will let me know where they will be located and when they will arrive. Above all, tell them of our work, and urge them to attend these services regularly and to do all in their power to help make them as helpful as possible to others.

We are undertaking this additional financial burden, believing that those who appreciate its necessity will come to our aid at once and help us meet the payments when the building is completed. One gentleman of the Diocese has just sent $250 for this special object. Any contribution—small or large—will be gratefully received, as funds are very badly needed.

HUGH M. MCILHANY, JR.

University of Virginia, Aug. 22, 1910.

Change of Name.

Mr. Editor: As you have pointed out so clearly in a recent editorial, "Protestant" by its connotations has a meaning quite as positive as "Catholic." Then why eliminate the term Protestant from our standards? To do so would cause grief and heart-burnings on the part of a multitude of devoted Church people who would feel, as the late Bishop Hare said, "That we had pulled down the flag under which we have sailed so long and run up some other flag."

For us to drop the historic term "Protestant" would be to alienate from ourselves the people of the great Evangelical Churches who are of our own race and kindred; who are fundamentally at one with us, and who share with us the same great traditions, and the same hopes and labors for the future.

To think of reunion with Rome is to indulge in what the late Senator Ingalls would call "an iridescent dream." Rome has only scorn and contempt for us; she has not abated one whit of her monstrous claims, and her teachings and practices to-day are even more unevangelical than when the martyrs of our Church died because of their protest against them.

Why, then, this persistent agitation for change of name? There are half a dozen religious bodies in this country that claim the title "Catholic." The Catholic Apostolic Church is as "positive" as name and teachings can make it, but people are not crowding into it on account of the name. We have reason to entertain more than a suspicion that the agitation for change of name comes largely from those who dislike not only the name but the thing, and who would, if they could, bring back into this Reformed Church the false teachings and superstitions, from which the Great Reformation freed us.

The most emphatic condemnation of the religio-political institution known as the Church of Rome, comes from the fact that in the countries where she has for so long been supreme she has lost the confidence of the more enlightened of the people. The Latin nations have become very tired of the ways and teachings of the Church of Rome, and it seems now to be her policy to make her last stand in the lands of the Anglo-Saxon. Here she is meeting with a measure of success. Specious arguments and smooth promises are made. They have all been made before. In the coming struggle our rightful place is by the side of our brethren and kindred of the common Protestant tradition.

Cazenovia, N. Y. JOHN T. ROSE.

A Christian is to love all men, even the worst of heathens and of unbelievers, his own enemies and the enemies of God; whoever they are, he is to wish them well and pray for them always, and when they come in his way to do them as much good as he can. But towards those who are Christians like himself he owes something more than this, he must love them with somewhat of that partial kindness which all men naturally feel towards their brethren and near relations. He must not wait till the opportunity of doing good to them presents itself, but must go out of his way to find it, must make it one of the chief businesses and employments of his life to advance their interests in all ways; especially that interest which the great Father of the family he knows has most at heart—the holiness and salvation of their immortal souls.—Keble.

The Supreme Sacrifice.

Every surgeon on the staff was interested in the case of a young man in the hospital attached to one of the great medical schools. It was not the ailment from which he was suffering that attracted them so much as the spirit of the sufferer.

The young man was a student for the ministry from the theological school of a small university. He came from a Christian home, and had been brought up to a devout and earnest life. With simple faith, he accepted the teachings of the Church, and when the time came for him to decide what he was to do with his life, he gave it to the Church, and set about preparing himself for the ministry. After studying a while at home, he set out for the theological school.

The letter from his pastor, which he took with him, was brief, setting forth simply the earnestness and sincerity of the young man. The experienced officers of the school could read between the lines that, although the pastor doubted the ability of the young man to qualify himself as a Christian leader, he would not set himself up to judge another who felt impelled to take up the Christian ministry. He knew that no man can decide that his instrument or that, even though it appear weak, may not be effective in God's service.

The young man was allowed to stay, for the officers of the school were no more inclined than the pastor to say that the promptings of the student's heart were not divine; but they declined to give financial assistance to him.

This did not deter him. His purpose was strong enough to survive the hardships of earning his way. He took such lectures as he could and worked at whatever he found to do. It was discovered that he could be helpful to the wives of the professors when they gave dinner parties, and they employed him frequently. He gave himself to this service as if it were of the greatest importance, forgetting himself in his efforts to carry out the wishes of his employers. The contrast between his intellectual equipment and his spiritual endowment was so great that the pathos of his efforts to qualify himself to preach were a frequent subject of conversation among those who knew him.

One morning a professor stopped at his lodgings to engage him for service at a dinner-party that night. There was no response to his knock, but instead he heard groans, as if from some one in great distress. He opened the door and found the young man on the floor, writhing in agony. He was suffering from an ailment that could be relieved only by a surgical operation. The youth had kept it to himself, and his affliction was discovered now only by chance.

Immediate action was imperative, and he was hurried to the nearest hospital. The surgeons did what they could to relieve him, but said, "This is a case for New York."

He was hurried to New York, and the surgeons who saw him there said, "He must go to the medical-school hospital. The surgeons there know more about such cases than we do." And he was sent to that hospital.

Operation after operation was performed upon him, but the trouble had been neglected so long that it could not be cured. This was told the young man after a time. He had been patient through all the previous operations, and his cheerfulness and good spirits had won the affections of every one.

"So I can't get well?" he asked, when they told him.

"No," said the surgeon, briefly.

The young man closed his eyes and was silent for a few moments. When he opened them again there was such an expression of content in them as it is seldom given to men to behold.

"I wanted to preach," he said, "but God has denied me that privilege. I can't give my life to His service; but I am thankful that I can lie here and give my body to my fellow men, so that you may learn from it how to prevent others from suffering."

He said it so simply and honestly that every man in the room was touched and warmed by the flame of his consecrated spirit.—The Youth's Companion.

Going to See Mother.

Vacation season is here. The time to go back to the old home and enjoy what remains of those ever dear to us. As long as mother is back at home it continues an attractive place. The old well sweep may give way to more recent methods of drawing the colorless liquid up out of the earth; the old tree may have fallen by the ax laid at its root; the fences may have gone the way of all the earth, but if mother still remains, home continues a "thing of beauty and a joy forever." "Who can fathom the depths of a mother's love?" All those who have gone forth to battle with life's problems will testify that no friendship is so pure, so devoted. The sons and daughters who have gone out to make their way in the world sometimes return bearing trophies of their successes and triumphs; and sometimes they return with the picture of despair upon their faces of failure to make good in the world. But the successful and unsuccessful receive the same joyful greeting when they are once again in mother's arms. "The wild storm of adversity and the bright sunshine of prosperity are all alike to her;" however unworthy we may be of that affection, a mother never ceases to love her erring child. As long as mother lingers at the old home she is the brightest angel in it; and when her voice is heard no more in the home, her silver tongue speaks to us out of the spiritland, singing some sweet melody, or telling in simple language "that sweet story of old," till all our sorrows take wings and fly away. And often, when all alone, as we gaze up to the starry heaven, can we in imagination catch a glimpse of the angels around the "great white throne," and among the brightest and fairest of them all is our sweet mother, ever beckoning us onward and upward to her celestial home.—Rev. J. P. Hicks.

"I Shall Not Want."

"Green pastures!" Green pastures in which God "makes us to lie down!"

I have learned myself this year the foolishness of the sheep who will not lie down, but whom God has to make lie down. Sheep herders will tell you very often that the reason they go in front of the great flock of sheep we have in this Western country is because the sheep feed too fast. The great thing is not to drive the sheep, but to hold them back, to keep on the same pasture until it is time for new.

So God holds us back and makes us to lie down in the pastures of his refreshing. Refreshing and peace and rest—thta is the type of God's mercies. There is always enough to go round and plenty left over.

When a man puts a meter on his water pipe, he is careful to turn on only a small stream of water and to shut it off before dark. But when God makes a fountain he turns a Niagara over its great, beetling cliffs and lets it pour for unnumbered centuries.

When the good Lord fed the hungry people in the wilderness, there was more left over than they had to start with. When Paul went to him, asking to be relieved from his "thorn in the flesh," his answer was: "My grace is sufficient for thee." We eat of his manna by day, and then we pillow our heads upon his tender mercies at night and waken to his renewed blessings in the morning.

That nation is poor and that family is poor tha raise only enough corn and wheat for its own use. God himself would be poor if, when I asked him for something, he gave me only just what I asked for. I never had a prayer answered in that way in my life. He gives me more than I ask or can ever think of.

God's beautiful pastures are always green when everything is bare and brown.

We have only to lift our faces and ask for our daily bread, and, lo! all the world is his granary. And the bountiful God is bending over us, and all the fields of the world and all the storehouses of heaven are emptied to feed his hungry children.—Robert J. Burdette.

Andrew Jackson.

Andrew Jackson was born on the 15th of March, 1767. When five or six years of age he was sent to what was called a school in a wretched log pen about twenty feet square. Here he learned to read. When he was nine years of age the Declaration of Independence was signed. The billows of war soon swept down into the Carolinas, bringing terror, blood and desolation to the humble cabins of the Waxhaws. The log meeting house was used as a hospital. In August, 1780, the victorious army of Cornwallis rushed upon Waxhaw, and Mrs. Jackson and her two boys, with others, fled before them. Andrew was placed in the family of Mrs. Wilson, in Charlotte, where he paid for his board by being a servant of all work. He remained in this place for about six months, and then the family returned to their ravaged home at Waxhaw. Andrew was now fourteen, tall as a man, but slender and weak. A band of Tories made a midnight attack upon the house of a Whig. Andrew Jackson was there as one of the guard. Quite a battle ensued, in which he behaved gallantly, and the Tories were repulsed. Cornwallis sent a body of dragoons to aid the Tories. They surrounded the patriots, routed them with slaughter, and Andrew and his brother were taken prisoners. The two boys, one fourteen and the other sixteen, with twenty other prisoners, were hurried off to Camden, in South Carolina. The smallpox broke out and Mrs. Jackson, hearing of it, went after her two boys and took them home. Robert died and Andrew, after some time, got well. It was but a short time until his omther died, and then he was left alone in the world without one dollar which he could call his own. When Andrew was eighteen years of age he decided to study law. With a slender purse and on the back of a fine horse, he set out for Salisbury, N. C., a distance of about seventy-five miles, where he entered the law office of Mr. McCay. Here he remained for two years. Then he went to Martinsville, N. C., where he spent a year as a clerk in a country store. He went to Tennessee and married Rachel Robards in the fall of 1791. He was elected President of the United States in 1828. In 1829, just before he assumed the reins of government, he met with the most terrible affliction of his life in the death of his wife. From the shock of her death he never recovered. He ever afterwards appeared like a changed man. It is said that every night until his own death he read a prayer from his wife's Prayer Book. Andrew Jackson was the most popular President, with possibly the exception of Washington, who ever occupied the presidential chair. At the expiration of his two terms of office he retired in 1837 to the Hermitage, near Nashville, Tenn. In his home family prayers were always conducted by General Jackson himself, however numerous might be his guests. He read Scott's Family Bible through twice before he died. On Sunday, May 24, 1840, he partook of the communion. "Death," said he, "has no terrors for me. When I have suffered sufficiently the Lord will take me to Himself. But what are my sufferings compared wtih those of the blessed Saviour who died on the accursed tree for me? Mine are nothing."—Miss Lillian Hobson in Home and Farm.

Following Christ.

I believe that persecuted ones have more blessedness than any other saints. There were never such sweet revelations of the love of Christ in Scotland as when the Covenanters met in the mosses and on the hillsides. No sermons ever seemed to be so sweet as those which were preached when Claverhouse's dragoons were out, and the minister read his text by the lightning's flash. The saints never sang so sweetly as when they let loose those wild bird notes among the heather. The flock of slaughter, the people of God that were hunted down by the foe, these were they who saw the Lord. I warrant you that in Lambeth Palace there were happier hearts in the Lollard's dungeon than there were in the archbishop's hall. Down there where men have lain to rot, as did Bunyan in Bedford jail, there have been more dreams of heaven, and more visions of celestial things, than in the courts of princes. The Lord Jesus loves to reveal himself to those of his saints who dare take the bleak side of the hill with him. If you are willing to follow him when the wind blows in your teeth, and the snowflakes come thickly till you are almost blinded, and if you can say, "Through floods and flames, if Jesus lead, I'll follow where he goes," you shall have such unveilings of his love to your soul as shall make you forget the sneers of men and the sufferings of the flesh. God shall make you triumph in all places.—C. H. Spurgeon.

Bach's Piano.

The Museum of Munish has just had bulit a magnificent copy of the grand piano of J, S. Bach, of which the original figures in the collection of ancient instruments at Berlin. The piano of Bach which had been built according to his directions for his personal use, is a veritable masterpiece of keyboard technique. It is a piano with a double keyboard, in which there is for each touch four strings, which can, at the will of the executant, play or be silent, as in the organ. The replica of the Munish Museum reproduces faithfully the sonorous effects of the original, and it is to be regretted that it had not been placed where the public could hear Bach's music just as he played it.—London Globe.

It seems to us likely that the New Testament admonition "not to be unequally yoked with unbelievers" is not often disregarded. Spiritual affinities, where they truly exist, are very potent.

Church Intelligence.

CALENDAR.

August.

1—Monday.
6—Transfiguration.
7—Eleventh Sunday after Trinity.
14—Twelfth Sunday after Trinity.
21—Thirteenth Sunday after Trinity.
24—St. Bartholomew's Day.
28—Fourteenth Sunday after Trinity.

Collect for Fourteenth Sunday After Trinity.

Almighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord. Amen.

Foreign.

Spain and the Vatican.

The significance of the anti-Roman movement in Spain must not be exaggerated or misunderstood. The "Spanish Liberal" who offers in the Times an explanation of the crisis holds that "It would be an error to believe that in Spain the wish has been simply to establish religious liberty for the benefit of non-Catholic religious communities," although he admits that the decree of Senor Canalejas, the head of the Spanish Government, permitting non-Roman churches to manifest their existence by exterior signs "no doubt re-establishes a certain equality between the different confessions." The real purpose of the decree is "far more ambitious. What the leaders of the present campaign desire is to deal a mortal blow at the Roman Church in the Peninsula." The "Spanish Liberal" is also at pains to assure us that "Protestantism has never prospered in Spain." "All efforts made by Biblical Societies," he adds, "have been fruitless;" and according to the most trustworthy statistics "there are hardly 8,000 Evangelists (sic), Calvinists, and Lutherans in the Peninsula." But he omits to point out that Evangelical work has never had a fair chance in Spain. The work that has been done has been accomplished in the teeth of the most violent and despotic opposition and persecution, which until quite recently have been able to rely upon the strong arm of the law to back them up. With the dawn of religious freedom and toleration, a new departure may be expected, and greater results will be achieved. To those who know the internal condition of Spain it is not a matter of surprise that so little, but rather that so much, has been accomplished. The Spanish Reformed Church has struggled bravely against overwhelming difficulties, and it has become a power in the land.

One other passage from the letter of the "Spanish Liberal" we will quote: "Spaniards who have lost the Catholic faith have not adopted Protestantism in any of its forms; in one leap they have passed to Rationalism and Agnosticism. No small share of the blame for this rests upon the national clergy, who have converted Catholicism into an empty rite devoid of spiritual meaning, and have made themselves the instruments of absolutism, treating as enemies all the friends of constitutional liberty." The assertion is too sweeping. Not all who have turned their backs upon Rome have become Agnostics. There are many—very many—who have embraced Evangelical truth and have shown by their consistency and zeal that the Gospel of Christ is a power in their lives. But what a condemnation of Roman methods the correspondent's words imply! "The national clergy * * * have converted Catholicism into an empty rite devoid of spiritual meaning." In this crisis of the nation's history the cry from Spain is surely sounding in Evangelical ears: "Come over and help us." The rebound from Romanism to Agnosticism will be prevented when the people have presented to them not "an empty rite," but a living faith.

An Inspiring Work.

Nothing in the annals of modern Church work is so calculated to grip the imagination and strengthen the faith than the remarkable story of the world-wide efforts of the Bible society. Steadily, persistently and with indomitable faith the Society pursues its course in providing the Scriptures in all languages, as the call comes from some far-off mission station where the ambassadors of the Cross have taken the good news of light and love to those sitting in darkness. The 106th annual report of the Society has been published this week, and abundantly testifies to the gratifying progress of the work. Although statistics are not everything, yet a few figures in this connection will be interesting. The languages in which the whole Bible, or portions, is now printed number 424; six new languages having been added during the year. The total issues for twelve months were: Bibles, 834,784; New Testaments, 1,198,226; portions, 4,578,014; totals, 6,620,024. This result is 685,000 in excess of the output in the previous year, and constitutes a record. In portions last year's issue was no fewer than 644,000 above the record figures of the previous year. Of every 24 volumes about three are Bibles, four Testaments and 17 are portions. The marked increase in the issues during the year just ended is chiefly due to the advance of Christianity in the Far East. More than 1,500,000 copies of the Scriptures went to China, and of these nearly 99 per cent. were sold; while 356,000 books were circulated in Korea and 305,000 in Japan. In India, including Burma and Ceylon, the circulation rose to 780,000. In South America 155,000 copies, and in Canada 148,000 copies, were put into the hands of the people, while 1,115,000 copies were distributed in the continent of Europe.

Queen Alexandra and the Choristers.

Yet another illustration of Queen Alexandra's kindly thought! At the close of the service on Sunday morning at the private chapel in Buckingham Palace, Queen Alexandra presented a gold watch, engraved with the crown and Royal monogram, to Dr. Alcock, organist and composer to His Majesty's Chapel, and to each of the boys of the choir. To the gentlemen of the choir Her Majesty presented an autograph photograph of herself with the late King. The presentations, which came as a surprise to the recipients, were a mark of Queen Alexandra's appreciation of the services of Dr. Alcock and the members of the choir during the ceremonies after the death of King Edward. Her Majesty first received the boys of the choir (or "children" as they are called), ten in number, and handed them the watches. Dr. Alcock and the gentlemen were afterwards received, and Quen Alexandra cordially shook hands with each, thanking them for their services and expressing her appreciation of their efforts.

August 11 was the anniversary of the deaths of two writers of hymns which will be sung for generations in all lands where the English tongue is known. Augustus Montague Toplady, Vicar of Broadhembury, Doven, the author of "Rock of Ages, cleft for me," died on August 11, 1778, aged thirty-seven. John Henry Newman, author of "Lead, Kindly Light," died on August 11 1890—just twenty years ago—aged eighty-nine.

American.

Church Summer Conferences.

Summer Conferences in the Church have now reached a successful stage. They have proven their usefulness, and have come to stay. Patterned largely upon Northfield, they have been compelled to demonstrate their worth by those who preferred union conferences. While sympathizing with the aims of others, and co-operating with them wherever possible, it has been shown that a larger measure of usefulness, even co-operation, follows if distinctively church meetings are planned and held.

The honor of starting the first Summer Conference belongs to the American Church Missionary Society, that organization which made possible the Brazil and Cuba missions. Turning over its work to the Board in the interest of unity and strength, its work has gone on until now there are three summer conferences on missionary lines, and the Brotherhood of St. Andrew, pattering after it, has started at Biloxi, Miss., one conference on lines of personal work. It is likely that other summer meetings will be started in other sections, for it is found that patronage is local to a given area, and that it is not wise to expect people to travel too long distances.

For some years the missionary conferences suffered in being unable to afford advanced instruction in pedagogy. Even yet the number of instructors is extremely limited. But at Cambridge this last July, a Church Conference offered, for the first time, normal instruction that was equal to any Summer Conference. The Church has, in this important respect, attained the standard of meetings by other bodies, and hopes to improve upon it. Much credit is due to the Rev. Philip M. Rhinelander, of Cambridge; the Rev. W. E. Gardner, First Department Secretary, and Deaconess Knapp, of the New York Deaconess School, for this splendid advance.

In point of date the earliest Church Summer Conference this year was that at St. Mary's School, Raleigh, in June, for the men of the two Carolinas. It was the initial attempt, and was successful. Great credit is due to the Bishop of North Carolina; the Bishop of Delaware; the Rev. R. W. Patton, Fourth Department Secretary, and the Rev. George W. Lay, head master of St. Mary's. The school is admittedly equipped not alone for purposes of a school for girls, but also for these summer conferences. Missions, Bible and personal work were studied, acquaintance of workers was made, and much inspiration gained. Plans for larger things next year are in hand.

The Cambridge Conference, held in July, taxed the refectory of the Theological School to its limit. The Bible classes filled the nave of St. John's chapel, and the night conferences filled Christ church parish hall. The mission study classes, especially for teachers, were the feature of the Confer-

...ce, unless there be added the Department Day, when, under the leadership of the Department Secretary, co-ordination of all work in the Department was talked over and recommended. The using of Summer Conferences by Department Secretaries is likely to increase. Indeed, conferences might well be started if for no other purpose than that such secretaries may make use of them. It is understood that application will be made to use the School at Cambridge again next year, but present growth points to the necessity for larger quarters, so excellent is the instruction offered, and so popular is this form of vacation plan.

At Richfield Springs, in July and August this year, a small attempt was made at Sunday School and mission work. The attendance was local, save for visitors from the hotels, but the interest was considerable, and laid the foundation for larger things next year. It will be remembered that the Conference now at Cambridge started at Richfield Springs. It has now obtained a New England constituency, and will, it is thought, remain in New England. The Richfield Springs Conference fills a new and different field, that of the Empire State, with some support from New Jersey and Pennsylvania, and will and the Rev. Dr. W. W. Smith, of the Second Department, the Rev. Dr. John R. Harding, by placing its facilities at his disposal. At Richfield Springs this year were Bishop Olmsted, of Central New York; the Rev. Canon Harrower and the Rev. Dr. W. W. Smith, of the New York Commission; the Rev. Dr. W. H. Van Allen, of Boston; the Rev. Sydney N. Ussher, of the Orient Circle, St. Bartholomew's, New York, and others. Plans are already under consideration for a marked advance next year.

Leaders in missionary and Sunday School work in other parts of the country may well consider the value of these summer meetings. Older conferences are ready to give counsel, if desired, but it can be said that with proper management self-support can readily be attained, a programme can easily be made out, and with a little patience over small numbers at the beginning a permanent support will certainly be built up. Of the value to missions, to Bible study, to personal acquaintance, to the whole life of the Church, there is no sort of doubt. Those who are interested especially in interesting men in missions may well give the question of summer vacation meetings consideration.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Farewell Dinner to a Faithful Parish Treasurer.

In these days of change and removal so that communicant lists and vestries are seldom the same for two sucessive years, it is a matter refreshing to the soul of a priest to find a parish which is distinguished by permanency of membership and of office. Such an one is St. Mark's, Brunswick. The first serious break in many years has come with the retirement of the treasurer, Mr. Albert C. Banks, who for a period of nearly thirty years has administered the finances of the parish, and who is now constrained by the exigencies of business to remove from the city.

On the eve of his removal the vestry with the rector assembled, at the invitation of the junior warden, Mr. C. Downing, for a farewell dinner, in the cafe of the Oglethrope Hotel. It was an interesting group—men the most prominent in business and social circles of this old town, who for many years have worked together in harmony for the interests of the Church in this parish. After the discussion of the menu, the rector, the Rev. R. Elliott Boykin, presented, on behalf of the vestry, a token of their esteem, in the form of a handsome piece of silver plate, suitably inscribed, to the retiring treasurer. The presentation was made in singularly happy and witty speech, which was echoed by the various members of the vestry in turn.

The vicar of St. Jude's, the only "outsider" present, closed with a brief address congratulating the rector on the happy lot of having a vestry so harmonious and zealous, and the vestry on their possession of so faithful a pastor and so genial a friend as was combined in the person of their rector.

Rev. Mr. Boykin left early the same evening for a brief holiday in the mountains of North Carolina.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Accident to Mrs. Newsom, a Noted Confederate Nurse—Important Appointment of a Son of the Rev. Dr. Glazebrook.

Several days ago a lady known as Mrs. Ella K. Trader was knocked down by a horse and wagon, in a Washington street, and badly hurt, and now lies at her home, 1110 13th street, Northwest, in a serious condition. Later information, given in the Washington Post of August 22, reveals the fact that she was formerly Mrs. Ella K. Newsome, who, it is claimed, was the pioneer nurse of the Confederate Army, inspired by the great work and example of Florence Nightingale, the English "Angel" to the English army in the Crimean war, who, last week, entered into rest at the great age of ninety years.

For many years Mrs. Newsom has been a resident of Washington; but, so quiet and unobtrusive, has been her manner of life, that, although now seventy years of age, few of us knew of her history.

The daughter of a Mississippi Baptist minister, the widow of a young Arkansas physician, endowed with health and wealth, at the age of twenty-one years she, one of a group of Southern women, devoted to the Confederacy, was morally bold enough to follow in the steps of Florence Nightingale, and take up the arduous and dangerous work of nursing the Confederate soldiers. To-day, wounded and suffering from injuries received in our Capitol City street, scarcely known of by those of "the Lost Cause," who, in Washington, annually pay loving honor to the memory of the "men in gray," Mrs. Trader may be passing away to that "sweet and blessed country" where the true heroine will receive the welcome of "well done! Enter thou!"

Says the Washington Post:

"From the text of a paper on Life of the Confederate Nurse, Mrs. Ella K. Newsom, the Florence Nightingale of the Southern Army, the following comparison between her and the English heroine is made: It may be interesting to institute a brief comparison between the two heroine Nightingales, Miss Florence and Miss Ella. The notable feature of both Nightingales is the highly endowed moral nature of each. This, considering the humane mission selected by each, was essentially fundamental. Strong faith in God and love for Him; love for suffering and distress in humankind on the field of conflict; alleviation of pain and sincere sympathy for beings in distress—these constituted the foundation on which the whole superstructure rested.

"Both kindled in their patients the most intense admiration and retained it tenaciously as long as the patients lived.

"Both had the capacity to organize and manage a corps of workers, and to inspire them individually with the same devotion and zeal which they themselves felt.

"Each labored from the standpoint of entire consecration and devotion to the work in hand, taking no account of the lapse of time or inconvenience encountered.

"Both counted financial means of no consequence except as those means inured to the well-being of the unfortunate sufferers.

"Both endured bodily infirmities patiently and uninterruptedly; and in this manner they became successful teachers of their fellow-mortals in the great lessons of endurance and sacrifice for others.

"Each inspired, during her active career in the field of war and suffering, the most intense regard and admiration. This comparison may be closed with the observation that Florence Nightingale, of England, became the model and ideal of Mrs. Ella K. Newsom, the 'Florence Nightingale of the Southern army.'"

On a day of last week the appointment of Chief Surgeon of the Washington Electric Railway Company, of Washington, was conferred upon Dr. Larkin W. Glazebrook, of Washington.

Dr. Glazebrook, who has lived and practised medicine in Washington a number of years, and also held the office of Deputy Coroner of the District of Columbia for several years, is the eldest of the four sons of the Rev. Otis A. Glazebrook, D. D., rector of the great St. John's church of Elizabeth, New Jersey, and grand-son of Mr. Larkin W. Glazebrook, a well known citizen of Richmond, in ante-bellum days, and of General Smith, the founder and, for fifty years the Superintendent of the Virginia Military Institute, his mother being Virginia, the daughter of that veteran educator and Virginia Churchman, Dr. George Glazebrook.

The Rev. John W. Chesley and Mrs. Chesley make their home at St. Michael's, on the Eastern Shore of Maryland, where they enjoy "the abundance of the seas and of treasures hid in the sand."

The Rev. John C. Tennent, M. D., and Mrs. Tennent, reside at Falls church, Virginia, with their son-in-law, Mr. Thomas C. Rich, and wife.

The Rev. William B. Everett, M. D., for many years the rector of churches in Virginia, lives with his children, near Chevy Chase, Maryland.

The Rev. Dr. Thomas Duncan and Mrs. Duncan live in Washington, making their home at "The Sherman," 15th and L streets, N. W.

The Rev. Walter A. Mitchell makes his home in Washington, during the winter, and in summer lives near Mechanicsvile, St. Mary's county, Maryland. He is Canon Mitchell, I believe, of the National Cathedral staff.

The Rev. Dr. Randolph W. Lowrie, well remembered as the writer of strikingly pointed Church tracts, lives in Washington. W.

The Rev. T. F. Bowen, rector of St. Paul's church, Oregon City, Ore., has accepted a call to the rectorship of St. John's Memorial church, Portland, Ore., and will begin work there September 1. Address 1650 East Fifteenth street, Portland.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

The Diocesan Journal—New Church Buildings—Services at White Sulphur Springs—Kanawha Convention.

The Journal of the annual Council, held at Fairmont in June, has just been published. The size is one hundred pages less than for several years past, due to the adoption of a method of printing the matter in the Parochial Reports, by which what occupied 122 pages in the Journal of 1909, takes but 16 in that of 1910. It represents a saving of nearly one-half of the expense of printing and puts the desired data in convenient form for consulting and comparing.

The erection of Church buildings in two towns where we have hitherto had no building, was begun last month, one in the old town of Keyser, and one in the new town of Follansbee. Rev. James L. Fish reports the beginning at Keyser of a commodious and attractive church, to cost about $3,800, which, it is hoped, to open for services by November.

The Church at Follansbee, instead of being frame, is to be a brick structure, a gentleman engaged in brick manufacture at New Cumberland, West Virginia, having given the minister at Follansbee, the Rev. James D. Gibson, 50,000 bricks for it.

The new ownership of the White Sulphur Springs, and the new status of St. Thomas' church, which has ceased to be a private chapel under the Bishop, and is now a part of Greenbier parish, has not changed the manner of the conduct of the services at St. Thomas' during the summer months, and several of the clergy have enjoyed the privilege of officiating there while taking a vacation at this delightful resort.

Rev. Dr. Moore and his family occupied the rectory at Berkeley Springs during July, the Doctor officiating on Sundays in St. Mark's church, the rectorship of which is vacant. Rev. and Mrs. J. S. Douglas followed Dr. Moore and spent the month of August there.

Bishop Peterkin gave the Sundays of July to Trinity church, Parkersburg, officiating in the absence of Dr. Moore.

Mr. Thurber, a graduate of Trinity College, Hartford, Conn., is in charge of the Church of the Ascension during the vacancy in the rectorship, and is rendering most acceptable service; and Mr. Barrow, of Harvard, whose vacation is teaching, is serving missions along the Kanawha. Welch and Hedgesville are, it is understood, being supplied through the summer by students of theology at the Virginia Seminary.

The Kanawha Convocation will meet in the Church of the Heavenly Rest, Princeton, West Va., September 13-15. The programme, as arranged, is as follows:

Tuesday, September 13—7:30 p. m., preliminary service, sermon by the Rev. A. M. Lewis, on the Sunday School.

Wednesday, September 14—9:30 a. m., business session; 11:00 a. m., Holy Communion and Convocation sermon by the Rev. J. S. Gibson; 2:30 p. m., business session; 7:30 p. m., Evening Prayer and sermon by the Rev. J. T. Crowe, on The Duties of Laymen.

Thursday, September 15—9:30 a. m., business session; 11:00 a. m., Morning Prayer and sermon by the Rev. G. H. Crook; 2:30 p. m., business session; essay by Rev. Hunter Davidson; 7:30 p. m., missionary service; addresses by Rev. Dr. Roller, on Foreign Missions; Rev. E. P. Dandridge on Domestic Missions, the Bishop on Diocesan Missions.

J. S. G.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Death of Professor Hayes—Vacation Schools Closed—Marked Progress at St. Ann's Church, Bronx—Work Proceeding on New St. Thomas' Church. Bishop Woodcock at St. Paul's, New York.

Prof. Charles H. Hayes, of the General Seminary, is dead at the early age of forty-two, after a very brief illness at his home in Madison, New Jersey. The funeral took place from St. Paul's church, Newark. He was educated in Newark, and at Columbia University and had studied at Oxford and Halle. Only a few months ago he returned from a tour of the world, which he made in part to study Christian Missions, and upon the results of his studies of missions abroad, he was one of the speakers at the recent Church Conference at Cambridge. He had just taken his Sabbatical year vacation from the General, and expected to return to his work as lecturer on Christian Evidence there this fall. For a time he was assistant at St. Mark's, Washington, and also at Trinity College. He was one of the most popular of the General instructors, and came largely into touch with Church affairs in New York and Newark.

The New York vacation schools, both those maintained by the city and those supported by private funds, of the latter of which the Rev. Dr. Leighton Parks is the official head, have closed for the season, having had an enrollment far in excess of last year. The number of schools was forty-five, and one school had a membership of more than one thousand. To indicate the extent and character of the work done, pupils in the thirty city schools used up 3,500 pounds of twine making hammocks. Children get some of the things they make. They also get instruction in healthy sports, in personal conduct and character both in sports and work, in many lines of handiwork, and in the privately supported vacation schools Bible stories that have moral point to them. The vacation school idea, taking children off the streets in July and August, and giving them help such as they do not receive during the rest of the year nor yet in their own homes, is spreading to many cities, and has now a national federation for further extension of it.

Historic St. Ann's church, Bronx, located in as much down town district as the Ascension or Grace church, Manhattan, has made marked progress under its young and vigorous rector, the Rev. C. C. Harriman. Many improvements have been made in the fabric, and a second curate is now supported for the work. Built many years ago, the church is small, it is true, but it has a waiting list for pews, and its fine parish building is filled to its capacity with children. A feature of its Sunday School is a graduate department, which holds children, even young men. Its chief function, after holding its members, is to supply trained teachers for the main school, and its success last year in so doing was considerable. There is being worked out a plan for graduate work, especially for young men, that may have influence in the whole work of the Church.

Work on the new St. Thomas' church has advanced to a point of demolishing the rear buildings, which escaped the fire of five years ago, leaving the working plant of the parish hardly more than the temporary frame structure inside of the old walls. As soon as possible the rear portion of the new edifice will be built, in order that it may be used while construction proceeds on the front. It is stated that there is likely to be no further delay in construction.

The Rev. J. Stuart Holden, rector of St. Paul's, Portman Square, London, concluded a series of six sermons in St. Bartholomew's church on August 14, and last Sunday Bishop Woodcock of Kentucky preached the first of two sermons in the summer series. During the entire season the church has been filled, chairs having to be brought in during Mr. Holden's term. The Bishop gave a sermon that was filled with striking aphorisms. He explained that a dream is never twice the same, and when it disappears there is no residuum, while a vision is a revelation, and stands permanently. A large part of our salvation is to be safe from ourself. Failure with a new attempt is not failure at all but merely learning how. Men have no right to be unless to do; they are responsible for ability, born and acquired. We must justify God for having created us. Knowledge is not power. The saying is untrue. Knowledge is power only when it produces something. Speaking of some men who are educated in modern colleges, angles rounded off and polished so that there is no individuality left, and whose every want has been so met in advance that the ideal is no higher than to be no worse than other men, the Bishop remarked that such "never enter heaven on their own shields."

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

The Northern Convocation.

The Northern Convocation of the Diocese met in Shrewsbury parish, Kent county, on Tuesday and Wednesday, August 16 and 17. Services were held in the parish church on Tuesday evening and on Wednesday morning and afternoon, and in St. Andrwe's chapel, Galena, on Wednesday evening. The preachers were the Rev. Messrs. Stehl, Huff and Schouler. The special topic, "The Country Parish and its Work," was treated by the Rev. Wm. A. Coale, Dean of the Convocation, and by the Rev. Messrs. Hepburn, Birnbach, Stehl and Robinson, rector of the parish. The attendance on the part of the people was notably good and encouraging.

Mr. Robert Treat Paine, a prominent and active Churchman of Boston, died at his summer home in Waltham, Mass., on August 11, aged 75 years. He was junior warden of Trinity church, Boston and well known in the councils of the Church. Mr. Paine was a great-grandson of Robert Treat Paine, one of the signers of the Declaration of Independence.

The Rev. I. M. Merlinjones, D. D., rector of the Church of St. John the Divine, Syracuse, N. Y., was presented with a beautiful badge and medal, on behalf of the 38th Annual Convention of the International Association of Fire Engineers, which met in Syracuse August 22, 23, 24, 25 and 26. Dr. Merlinjones was selected chaplain of the Convention.

VIRGINIA.

Rt. Rev. R. A. Gibson. D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

A Little Child Shall Lead Them.

During the Sunday School exercises recently at St. Luke's mission church, Richmond, a little boy placed in the hands of the rector, the Rev. Philip A. Arthur, an envelope containing a sum of money. It proved to be the weekly contributions, during a lingering illness of one of the pupils of the school, a member of Miss Blair's class who, lying upon a bed of suffering, put aside each Sunday the amount she was prevented from placing upon the plate. During this illness little Helen was made, in Baptism a "child of God, and an inheritor of the Kingdom of Heaven," and we trust and earnestly believe that she is now happy in the blessed Paradise of God.

A sum so sacred as this legacy could scarcely be merged into the general contingent fund, and at the close of the exercises it was suggested by a teacher of the school that it be made the nucleus of a sum for the purchase of a pair of vases to hold the flowers which another faithful teacher provides regularly for the altar.

The vases are to be inscribed with Helen's name and are to be a memorial to her; and good deeds being so eloquent, we doubt not that the memorial of this one, having a special unction as coming from the hands of a little child, will continue to be an inspiration. not simply to the officers and pupils of the school, but to the rector of the church and those who assemble within its walls for worship, thus fulfilling the prophesy: "A little child shall lead them."

Parish Day at Old Fork Church.

On August 11 there was an event of much interest at the Old Fork Church, Hanover county. The occasion was known as Parish Day, and is now to be of annual occurrence. The first of these was held one year ago. People came from all sections of the county, and the crowd was one of the largest which has ever assembled even at this very interesting church. It was a matter of much regret that the Rev. Dr. Frank Page, of Brooklyn, who was to preach the sermon and who went from this parish to study for the ministry, was unavoidably detained away.

At the general meeting the Rev. J. F. Burks, who until recently was rector of the church, presided, and conducted the services. Addresses, which were greatly enjoyed, were made by the Rev. Messrs. Stephen O. Southall, David H. Lewis, Wm. E. Evans, D. D., Everard Meade, D. D., Captain Meade, Mr. Rosewell Page and others.

Letters of regret were received from many friends and former parishioners, some of whom reside in distant sections. Much praise is due the committee on arrangements, of which Mr. Rosewell Page was chairman, for the complete success of the day, and all who attended will anticipate with much pleasure the recurrence of Parish Day.

The Brotherhood of St. Andrew in the South.

Mr. B. F. Finney, Southern Field Secretary of the Brotherhood of St. Andrew, was a visitor in Richmond this week. He has been visiting different points in the South in the interest of the Brotherhood, his itinerary including Bristol, Wytheville, Pulaski City, Roanoke, Norfolk, Bedford City, Lynchburg and Alexandria, Virginia.

During July he attended the Gulf Coast Conference of Lay Workers at Biloxi, Mississippi. This was a gathering of much interest, and most helpful in its effects. It is hoped to make it an annual affair; also to organize like movements in other Southern cities, to interest laymen in Church work, such as Bible class and Sunday School teaching.

Mr. Finney is stirring up interest in the coming Convention of the Brotherhood of St. Andrew, to be held in Nashville, Tennessee, beginning September 28, which promises to be one of the largest gatherings of Christian men of any one denomination ever held in this country.

During the last eighteen months Mr. Finney has visited 503 parishes in the Southern Dioceses, and travelled 47,000 miles, and is deeply impressed with the awakening and the rapid growth of the Church wherever he has gone.

As an illustration the Diocese of Mississippi has shown a growth, during the past year, of nearly one-fifth as large as that of the last 100 years.

The Church is alive to her opportunities, and the future is bright.

In the spring Mr. Finney visited the City of Mexico, as the bearer to the one chapter of the Brotherhood of St. Andrew of the greetings of the brethren of the United States. He was much interested and encouraged, finding in that old city a splendid body of Churchmen alive to their great responsibilities.

Will Travel in Europe.

The Rev. Ernest Earl Osgood, rector of Emmanuel church, Henrico county, left on Monday, August 22, for his vacation. He will spend a brief time at Harper's Ferry, West Virginia, after which he will leave for a trip abroad, with his family, sailing on the American Line Steamer Haverford, from Philadelphia. Mr. Osgood will visit England and different points on the Continent, returning to his parish about November 1.

Diocesan Notes.

The Rev. Henry Gardiner Lane, rector of St. John's church, Warsaw, and Emmanuel, Emerton, in Richmond county, has had charge of the services at Monumental church, Richmond, during August, the rector, the Rev. James W. Morris, D. D., being absent on vacation.

The congregation of the Church of St. James the Less, Ashland, the Rev. John F. Coleman, rector, have been making some improvements on their property. New plumbing is being put in the rectory, and the church is to be wired for electric lighting.

The services in St. George's church, Fredericksburg, on the last Sunday in August and the first Sunday in September, will be in charge of the Rev. John F. Coleman, of Ashland

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

New Church in a Mississippi College Centre.

On Wednesday morning, August 10, on the building site, ground was broken by the priest-in-charge, the Rev. J. Lundy Sykes, for the foundation of the proposed Church of the Resurrection, the first Church building of our Communion to be erected in the college town of Starkville.

In the course of the priest-in-charge's address, he recalled the fact that the Diocesan Journals testify to Bishop Thompson's appreciation of the importance of the work just begun, and of his plea for its commencement in the early days of his Episcopate. Adverse circumstances denied the late Bishop the privilege of realizing the fruition of his hopes. Bishop Bratton, shortly after assuming the Episcopal office, repeated his illustrious predecessor's recommendation.

Four years ago the Rev. Mr. Sykes was assigned to a group of associate missions, of which the Starkville mission is one; and it is under his leadership that a lot has been purchased and sufficient building funds raised to justify the laying of the foundation. It is hoped to carry the walls to the floor line. Work will then be suspended and will progress in proportion to the augmentation of the building fund.

The new church is a replica of Grace church, Okolona, with necessary enlargement to provide sittings for college students. It will be of the red brick. The seating capacity is about 250 and the estimated cost, $7,000.

In his address, the priest-in-charge, said: "Here in Starkville is presented an opportunity that is no where else to be had in the Diocese, viz., the opportunity of bringing the Church to hundreds of college students, residents of Mississippi counties wherein her ways are not known, and she is viewed with a prejudice begotten of ignorance. Several reasons might be advanced in justification of our undertaking, but I conceive the chief to be the one just mentioned.

"We inaugurate this sacred task in the faith and fear of God. We address ourselves to it with a Christian optimism which, while not failing to take account of its difficulties, constrains us to love it for its difficulties. This is no mere parochial work, but a trust we receive at the hands of the Diocese, whose agents we are."

Contributions are earnestly requested of Churchmen of the Diocese and of those beyond its bounds. They should be sent to the Rev. J. Lundy Sykes, priest-in-charge, West Point, Miss.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Junior Brotherhood Organized—Children's Playground Needed—Apportionments Overpaid—Fifty-fifth Anniversary Celebrated.

The Junior Brotherhood Convention, held in Louisville, June 18-19, was a success. Mr. W. A. Haberstro, field secretary of the Middle West, gave four addresses on "Fundamental Principles." A Louisville Junior Local Assembly was organized. It consisted of "all the clergy, the directors of all Junior chapters and a boy from each parish and mission. Mr. Haberstro, talking to the boys on the subject of "Loyalty," showed how many things a boy should be loyal to, all beginning with a "C": Country, City, Christ, Church, Chapter, Chum and Companions. That was the first meeting of the kind ever held in Kentucky. The Rev. A. E. Whatham, rector of Trinity Mission, is still working hard for the Children's Playgrounds. It is a great need in the crowded neighborhood where the mission is situated, and Mr. Whatham thinks good work will result.

Many ministers are away for a rest and to gain fresh vigor in cooler climates. Most of them occupy the pulpits of other churches on Sundays, but it is where the heat is not so enervating. Our churches are not closed, however, during these vacations. Others take the place of the absent ones for the time being.

The Rev. R. L. McCready's assistant at St. Mark's church has recently brought his bride to that parish from Virginia. During Mr. McCready's absence he has full charge of St. Mark's and St. Thomas' mission at Lyndon.

Grace church, of which the Rev. Lloyd E. Johnson is rector, has not only paid its apportionment in full for General Missions, but fifty dollars over the amount. The congregation of that parish have signified their intention of sending to New York a sum even beyond twice as much as is expected of them and take pride in the fact that all obligations to the Diocese and to the General Fund have been fully met.

The Church of the Advent, of which the Rev. H. S. Musson is the rector, also has a report most gratifying and of which it may well feel proud. Its missionary work for the past year resulted in the sum of four hundred and sixteen dollars; and its mission, St. Thomas', has given nearly four times its own apportionment and the Church of the Advent has greatly exceeded the amount of its own apportionment. The Men's Club is busy devising means to raise funds for needed improvements about the parish house. The Girls' Friendly continue their meetings during the summer, and the fields of their own State, Kentucky, is their mission study for this year.

Sunday, June 26, St. James' church, Peewee Valley, of which the Rev. Clinton Quinn is the rector, celebrated the fifty-fifth anniversary of the parish, the fortieth anniversary of St. James' church and the second anniversary of the rector taking charge. Started in 1855, with three families and three communicants, services were held in one of the homes by various ministers, occasionally. By degrees the mission grew. It had many ups and downs, as is the history of Missions, but the good seed sown have borne fruit, until now it is a parish with a pretty church building and a nice new rectory and an energetic young minister in charge, assisted by a wife who is an untiring Church worker, as the result of the faithfulness and perseverance of a handful of Christian people at the start.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Death of Col. Wm. L. DeRosset—Virginia Clergymen Called to the Diocese.

Col. Wm. L. DeRosset, of whom mention was made in the Southern Churchman several weeks ago, as being very seriously ill, passed to his heavenly reward and rest, Sunday morning, August 14, at his late home in Wilmington. Col. DeRosset was born in the See City in 1832, and save for a few years in his young manhood, he always resided there. He was always prominent in Church affairs, a life-long communicant, long time vestryman and senior warden of St. James' church; a member of the Standing Committee of the old Diocese of North Carolina, and after its organization, of the Diocese of East Carolina; its efficient treasurer for many years.

It is eulogy enough to say that in every position he ever held, military or civil or Church, he was faithful, honorable, brave and true. A gentleman of high character, frank and manly in his intercourse with the world, sincere and upright in all his actions. His strict adherence to his duties, his promptitude, his systematic methods, his strict integrity in all transactions were notable characteristics.

The burial office was said by his rector, the Rev. Dr. William H. Milton, of St. James' church, and his remains were tenderly and lovingly borne to Oakdale Cemetary where the dust will abide until that happy Resurrection morn comes.

The DeRosset family has been represented on the vestry of St. James' church for 125 years. The Very Rev. F. A. DeRosset, of Springfield, Ill., is a brother of the deceased.

The Rev. W. G. Pendleton, of Hungar's parish, Northampton county, Diocese of Southern Virginia, has been called to St. Paul's parish, Greenville. Mr. Pendleton has not as yet announced his decision.

The Rev. F. R. Lee, of Christ church, Smithfield, another Southern Virginian, has been offered St. Stephen's, Goldsboro. Goldsboro, with its remodeled church, attractive parish house and comfortable rectory, coupled with its aggressive congregation, are great inducements.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt Rev. A. Mackay-Smith, D. D., Coadjutor.

Memorial Placed in Valley Forge Chapel to Col. John Nixon—Work Among Colored People at the Chapel of St. Augustine—Memorial to an Organist. The Rev. A. G. Baker's Work Among Foreigners—Benevolent Work by the City Mission.

Mrs. Charles Custis Harrison, wife of Provost Harrison, of the University of Pennsylvania, has just placed in the Washington Memorial chapel, at Valley Forge, a Pew of the Patriots, in memory of her great-grand father, Col. John Nixon. It was he who was selected for the honor of reading the Declaration of Independence, which he did on July 8, 1776, standing on the platform erected in the State House yard to observe the transit of Venus. It is of the finest quartered oak, handsomely carved, and bears the following inscription: "To the Glory of God and in Memory of Colonel John Nixon, 1733—December 21, 1808—who first publicly read the Declaration of Independence, July 8, 1776. Commanded the Third Battalion Philadelphia Associators in the Battle of Princeton; shared the sufferings at Valley Forge and served this country as soldier, statesman and financier. This pew is the gift of his great-grand daughter, Ellen Waln Harrison, 1909." There is now on exhibition in the Museum connected with the chapel Washington's flag. It is placed beside Washington's tent.

The colored chapel of St. Augustine is doing a splendid work among those people in the upper portion of Philadelphia, where it is located. It is having, this summer, a Bible Vacation School, with one hundred and thirty-seven boys and girls enrolled, and an average attendance of eighty-seven. It is teaching the young practical industrial work.

Several rooms are being renovated in the parish house of the Memorial Church of the Holy Comforter. A cruet, in memory of Mrs. Katharine King, who was organist from 1888 to 1898, has been given, and a green burse and veil are being made.

For a number of years the Rev. A. G. Baker, M. D., has been doing splendid volunteer work among the Chinese, Polish, Lithuanians and Italians. This he has kept up during the past year with remarkably good results, doing among them the work of a medical missionary as well as that of a priest of the Church.

The Rev. J. Herbert Cook, D. D., who with his daughter made an extensive tour of Europe this summer, has returned to his Philadelphia home.

It is now fourteen years since the fine mansion of the late James C. Smith, so beautifully located at Oakbourne, near West Chester, came into the possession of the Philadelphia City Mission as a home for convalescent white women over twenty-one years of age. It is one of the greatest boons under the care of the City Mission, as it affords to large numbers much-needed rest after illness, in a section of country where the best results can be obtained. During the past year 359 patients were admitted.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Year Book of Christ Church, Nashville.

The Year Book of Christ church, Nashville, the Rev. Henry J. Mikell, B. D., rector, is the record of a busy parish, well organized and well managed. The treasurer reports that the finances of the church have never been in better condition. Many pews have been taken during the year and many are contributing through envelopes. Large sums were spent on rebuilding the organ and repairing the church, but the parish was entirely free from debt when the year closed last Easter. More than $14,000 passed through the treasurer's books during the year—a much larger sum than ever before.

The mission work of the church received a great impetus by the organization of a Laymen's Movement, the result of which will be that by the end of the mission year in September Christ church will pay double the amount of the apportionment made on it by the General Board of Missions.

The Sunday School and the various organizations of the parish have done efficient work during the year, but the Sunday School has outgrown the capacity of the chapel in which it is held, and a parish building is needed for its work and for institutional work. A rectory is also a prime necessity.

The parochial reports shows: Baptisms—3 adults, 11 infants; confirmations, 42; services, 298; celebrations of Holy Communion, 108; marriages, 5; burials, 20. The communicants have increased from 772 to 862. The Sunday School has 30 teachers and 253 pupils.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

New Parish House Blessed—Summer Home for the Girls' Friendly Society.

The rural parish of the Good Shepard, Oriskany Falls, opened its new parish house on August 17. The Bishop gave his blessing, not only upon the building, but upon the assembled villagers, who attended the function in large numbers. The Bishop also held a reception at 7 p. m., when all had an opportunity to meet him and his wife personally. A sale of articles was held afterwards, to defray the expenses of furnishing the building. The use of it is not to be confined to the parish only, but also as a centre of social work in the hamlet.

The energetic officials of the Girls' Friendly Society have provided a fine summer house on a lake at the foot hills of the Adirondacks. It is well-equipped and provides a pleasant retreat for members during the summer. The Bishop blessed this building also, recently, many people from neighboring cottages on the lake attending. Both of these events have helped to impress upon both tourist and natives the efforts of the Church in a practical way.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Dinwiddie County—Church Extension in the Diocese.

Frequently people think little aggressive Church work is done in the country parishes, and seem to be justified in such a conclusion when told that many old churches have but fifty or sixty communicants. This is, indeed, a mistake, and is shown by the work the Rev. Reuben Meredith is doing in Dinwiddie.

Old Sapony church, eighteen miles off in the woods from the courthouse, where the rector lives, is one of the Colonial churches. It is a frame building, in a splendid state of preservation In it is a monument of Parson Deborah Jarratt, who died in 1800, which reminds us of the days when the church was flourishing, for in the palmy days of Rev. Mr. Jarratt's ministry, there were 800 communiacnts of Old Sapony; now there are but 50. Reverses came, the people fell away and the church declined in strength and influence. But the people of that region love and revere the old church and attend the services in great numbers. Grand children and great-grand children of former communicants are seeking admission in the Church of their forefathers. Under Mr. Meredith's wise and faithful ministry her dawn is brightening, and the former glory bids fair to return in due time.

The Church of the Good Shepherd, twelve miles from the Court House, was started by a faithful layman, Mr. Thomas Rieves, opening and maintaining regularly and efficiently a Sunday School. He has gone to his reward, but his sons and many others are carrying on the work. Here are splendid congregations, well trained in Church ways and doing good work.

Mr. Meredith is maintaining a mission at McKenney, a station on the Seaboard R. R., which promises to do well.

At the Court House, Calvary church has been greatly beautified. Recently stained glass windows have been put in and the building freshly painted and carpeted. Here the Church stands strong in the community, wielding a splendid influence. The rector and people are to be congratulated on the healthy state of the Church in this parish. The work is hard and distances are great; but as a faithful soldier and servant, this man of God turns a deaf ear to the enticing calls which come to him; is doing a work blessed in present results and with brighter prospects for future good.

Why do these country parishes continue small as to number of communicants? Because chiefly of removals. But the tide is beginning to turn and men are seeking the farm. In Dinwiddie a young college graduate was found to choose the farm instead of a position in the city which he was fully competent to fill.

With the coming of good roads, telephone, railroads and trolley lines, the vast undeveloped areas of country throughout Southern Virginia is bound to be settled up, and the large farms divided. Men of intelligence and refinement will find in the country ample opportunity to make a good living, and enjoy the liberty and privilege of being in God's out-of-doors.

Intensive farming is no longer an experiment. It has been found to pay, and pay large dividends. These things tell us the tide will soon turn to the country and not away, as in the last half century; and turning to the country will be to the Church. This is the day for aggressive work for Church Extension—the planting of chapels and churches at every advantageous place; also holding on to every piece of property, for the day is near when all will be needed. The movement for Church Extension, as it exists in Southern Virginia, is as timely as it is successful. People are willingly giving of their money and time to extend the Church and take advantage of this rare opportunity of sowing for future reaping.

Corner Stone Laid.

The corner stone for the new St. Paul's church, in Salem, was laid on Sunday afternoon, August 21, by the rector, the Rev. J. Scott Meredith, assisted in the services by the Rev. E. W. Hubard, of Salem, the Rev. J. W. C. Johnson, of Lake Charles, La., and the Rev. Archer Boogher, rector of Christ church, Roanoke. Archdeacon George Gordon Smeade, of Mississippi, delivered an address. Excellent music was rendered by the choir of St. John's church, Roanoke.

Great disappointment is felt at the declination by the Rev. Dr. Walter D. Buckner, of Pine Bluff, Arkansas, of the unanimous call to the rectorship of St. Peter's church, Norfolk. Dr. Buckner has also been invited to become Dean of the Cathedral in Little Rock, Ark.

The Rev. Francis R. Lee, rector of Christ church, Smithfield, has been called to St. Stephen's church, Goldsboro, Diocese of East Carolina.

The Rev. C. E. Woodson is filling acceptably the pulpit of St. Paul's church, Norfolk, during the absence of the rector, the Rev. J. M. Owens.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Bishop Burgess' Interest in Diocesan Missions—Dr. Lacey's Week's Trip Through Pennsylvania and Maryland. Mayor Gaynor a Churchman.

The Bishop of the Diocese is taking a deep interest in securing a general and generous response from every parish and mission in the Diocese for General Missions. He has asked that the apportionment shall be met in full and if possible that an additional contribution shall be made. Thus far about sixty per cent. of the apportionment on the Diocese has been paid, and it is hoped that there will be no disappointment to the Bishop in his hopes in this matter.

At the Church of the Redeemer, Brooklyn, the rector, the Rev. Dr. Lacey, preached an interesting sermon on Sunday, July 31. He told them of a week's trip by trolley and on foot that he had taken through Pennsylvania and Maryland. Wearing the St. Andrew's Brotherhood button on his coat and with a staff in his hand, he journeyed incognito, studying the religious conditions of the country, going first to the center of the steel industry at Bethlehem, Pennsylvania. He followed the line of the early Moravian settlements, inspired by religion and named after the Bible sites—Bethlehem, Nazareth, Emmaus, and Ephrata—where old cloister and the "saal" still witness to the debt that these communities owe to the piety and faith of their founders. He also visited a number of the mining towns in the Diocese of Bishop Darlington, one of Brooklyn's former clergymen, who is now doing so much for the practical uplift of the men and boys who work in the mines. He also visited a Bulgarian settlement at Steelton, where he found some four hundred men employed in the steel works. He had a letter to the priest, who showed him, with great pride, their church, recently built. Through the long dark ages of Moslem domination, the Church fostered the sense of nationality, preserved the precious things of the language and traditions, and kept alive the national spirit. This National Church points back to Cyril and Methodius.

Leaving the mining region of Pennsylvania, he visited the agricultural regions of the Eastern Shore of Maryland, so rich in its traditions and glories, in its scenes of quiet, prosperous, peaceful rural life. He found a number of old Colonial churches, and ended his trip in the quaint old historic Chestertown, beautiful in its location, on the Chester River, in close communication with Baltimore and in touch with the spirit of city life, combining the features of a college town, a summer resort, a charming and cultured society. The old city, with its Custom House dating back to the seventeenth century, is a veritable garden spot, a delightful haunt for both tourist and antiquarian. Its College bears the name of George Washington, the Father of our Country, being interested in its foundation.

The speedy recovery of Mayor Gaynor, which is now assured, is not only a cause of congratulation to Churchmen, but to all religious people. The Mayor has a pew in St. John's church, Brooklyn, the Rev. Dr. Frank Page, rector, and at his country parish, St. James', Archdeacon Holden, rector.

Bishop Partridge, of Kyoto, who is sojourning in the country and who recently officiated in Brooklyn, was baptized in infancy in St. Peter's church, Brooklyn.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Good Missionary Work in Wyoming.

The Rev. L. K. Smith, who is in charge of the Saratoga district, recently received a call to visit the little village of Elk Mountain, a settlement on the Medicine Bow river, eighteen miles off the railroad, where the people, chiefly Scandinavians, about a year ago built a village church, without denominational connection, but have no services except as a minister of one denomination or another happens to drop in—perhaps once in three months. At the service he held in response to the invitation, nearly the whole population of the town, men, women and children, and some from ranches a mile or two away, turned out for service, filled all the available seats (the church is as yet without pews), and Mr. Smith had the unusual experience of preaching while some of his hearers stood. The people took kindly to the service (Prayer Books were brought from Hanna); made an offering a little larger than the rather heavy expense bill; urged the clergyman to come again, and seemed inclined to go vigorously to work to make it possible for him to come regularly.

At Hanna, served by the same missionary, arrangements have been made with the Finns, who constitute the bulk of the population, to use their church, which, with its chancel, Lord's Table and rail, makes a reverent celebration of the Holy Communion not only feasible, but convenient. The first celebration for some years will be held

August 24. Here there are more than forty nominal communicants, who have drifted away from the Church through lack of the sacraments and regular services. Heretofore, our missionary (when there has been one in this particular field), has used the Union church, the rostrum of which does not conveniently serve as a chancel. Through the devoted interest of one loyal Churchman and his equally loyal wife, a choir and guild have been organized, plans for the early opening of a Sunday School are practically complete, and a regular pledge list is being circulated, while at the fortnightly service, held on a week night, congregations now average twenty-five people, most of whom are regular attendants. There is material enough in the town to double this attendance before long, if all go well, in spite of the fact that the missionary lives sixty miles away, and serves three other posts. The Church people at Hanna are manifesting a decided disposition to do something for themselves.

SOUTH CAROLINA.

Rt Rev. W. A. Guerry, D. D., Bishop.

Death of a Faithful Missionary—Summer Work in Charleston Churches. Improvements at St. Luke's, Charleston.

The Rev. R. J. Walker died in Charleston on August 17. For many years Mr. Walker has done effective work as a missionary in the coast region of the Diocese. He was a native of Mississippi, taking orders soon after the Civil War, in which he served as a faithful and brave soldier. The funeral was conducted by the Rev. Mr. Cameron, his successor in many of his mission stations. The burial place was the far-famed Magnolia, close by the resting place of another faithful servant of the Master, the late Rev. Mr. Welsh.

The Rev. T. S. Baker has been taking the service at St. Michael's during Dr. Kershaw's absence.

The Rev. Harold Thomas and the Rev. McNeely Dubose will take Grace church, while the rector, Mr. Way, is taking vacation in North Carolina.

Mr. Beckwith, rector of St. Philip's, leaves next week for his summer home at Cedar Mountain, N. C., where his family now are.

Mr. Harding, of the Church of the Holy Communion, is officiating at Grace church, Baltimore, during August.

There is a general cessation of active Church work during the hot weather. Very many of our people are at the mountain and sea shore resorts, yet there is always more or less of steady pastoral work for the clergy who remain at their posts.

Mr. Wood, of St. Luke's, is in Canada with his family. Extension improvements are in progress in the church edifice. St. Luke's has a fine interior, capable of ornate decoration. The funds are in hand to carry out the designs of the rector and vestry. In some respects the parish of St. Luke's is the most active in Charleston, the indefatigable rector never sparing time and labor in doing the work at hand and meeting the demands which his own activity creates.

Dr. Whaley looks after the occasional calls in St. Luke's, Grace and the Holy Communion, while the rectors are away.

Dr. Kershaw will return September 2.

No rector has been called as yet to St. Paul's. It is also undecided, so far, whether Dr. Johnston will become rector emeritus of Prince George's, Georgetown. The Diocese is tolerably well manned just now, though wider developments are largely curtailed by a lack of means.

Death of Rev. Charles F. Walker.

The Rev. Charles F. Walker, rector of the Church of the Good Shepherd, Buffalo, N. Y., died of typhoid fever at East Orange, N. J., on August 14. Mr. Walker was graduated at Kenyon College in 1903, with the degree of B. S., and received the degree of M. A. in 1904, upon graduating from Bexley Hall. He was ordained deacon and also priest by Bishop Leonard of Ohio in 1904. He was rector of Calvary church, Sandusky, Ohio, from 1904 to 1907; assistant at St. Paul's church, Cleveland, Ohio, 1907 to 1909. In 1909 he became rector of the Church of the Good Shepherd. He was exceedingly active and efficient in Sunday School work, and his usefulness in the ministry indicated a life of great promise.

The Late Rev. Francis J. C. Moran.

Rev. Francis J. Clay Moran, B. D. Cantua, who died at Westhampton Beach, Friday, August 12, was a son of the late Rev. John Henry Moran, rector of St. Thomas' church, "Liberty of the Roll," London, England; was educated at Kings College, ordained 1863, and served for several years as vicar of St. Stephen's church, Twickenham, during which time the present beautiful edifice was built. He was also secretary of the Colonial and Continental Church Society. In 1880 he became the Embassy Chaplain of the English Church in Rue de'Aguessau, Paris. In the United States he was rector of St. Paul's church, Columbia, Pa., which he also built. And served as Archdeacon of Annapolis and Maryland. For several years past he has resided in New York City, serving various parishes, Westhampton among them, where he has officiated for the last three years. During this time he has taken much interest in the social questions of the city, being an active member of the Actors' Church Alliance, the C. A. I. L., and the People's Club. Mr. Moran was one of the most ready and affable of men; full of zeal and enthusiasm, an entertaining preacher, welcomed wherever he went. The love and affection of the Westhampton people, where he last served and where he has been laid to rest, will indicate the way he won the hearts of those among whom he worked.

Hymn in Yiddish and Esperanto.

The well-known hymn "Abide With Me" has been translated from English into Yiddish and Esperanto, and both of the translators are Baltimoreans. The translator of the hymn into Yiddish is Mr. Philip Sidersky, superintendent of Emmanuel Christian Mission to the Jews, Eden and Mullikin streets, while the Esperanto translator is Rev. Paul H. Hoffman, of Grace church.

Perhaps the first time the hymn was used at church service in Esperanto was at Washington, a few days ago, in connection with the Esperanto Congress being held in that city.

Dr. Edward Galbraith having resigned his election as one of the lay deputies from West Texas to the General Convention, his place will be filled by the first alternate from that Diocese, Mr. Jacob Theis, of Boerne, who has signified his intention to attend.

The Holy Angels.

We do not think of the angels as we ought. Before the Reformation, if we may judge by the pictures of the time, the angels were a constant source of interest. We see them on almost every religious canvas. Now the Seraphim, now the Cherubim appear; but more frequently the archangels, Michael and Gabriel and the whole lesser order of visitants in the office of the ministering spirits, sometimes guarding and sometimes praising, but always accompanying the saints of God.

Now, the angels seem to be imprisoned in leaded glass. They memorialize our dead, as does the brazen tablet, or sculptured stone, but they have ceased to be a vitalizing force for the living.

And yet how beautiful and helpful is the thought that the angels, our good friends, are ever with us, even if we seldom give them thought. They guard us and guide us here on earth, and bear our souls to Paradise when we die. Not some angel or angels, but our angels. Those to whom we have been assigned. At least, this seems to me, the simple and natural meaning of that passage, which speaks of the children's angels always beholding the face of God. The specific phrase is, their angels, i. e., angels belonging to them, not angels in general. Though infinitely higher than we in power and dignity, their joys and sorrows are not only like ours, but are wondrously conditioned by our welfare. We are told that "there is joy in the presence of the angels of God, over one sinner that repenteth." What is the reason for this joy? Surely because they are in sympathetic accord with our Lord. He came to earth to suffer and die for the souls of men, and each repentant sinner is a victory for Him. This is sufficient, and no other reason need be sought; and yet it seems to me that they have reason on their own account to rejoice in every spiritual victory of earth. Are they not God's "Ministering spirits sent forth to do service for them that shall inherit salvation?" "To do service;" and this service contributes to the result. But for that service, who shall say that the result would be obtained? And so the angels are fellow-workers with us in the great struggle for our salvation, struggling for us so much harder than we struggle for ourselves, as their knowledge and godliness are superior to ours. And still we are indifferent to them! May God give us grace to be duly grateful for their loving service, and also grant us opportunity to show our gratitude, not only with our lips, but in our lives.

This lesson from the angels, I would bring home to each of you. They rejoice over our spiritual welfare, because they are concerned in it. Are we rejoicing in the spiritual welfare of our neighbor, because we are personally concerned in it? If not, may it not be that that part of the joy of heaven will be denied us, which we have in common with the angels, and which is born of the "one sinner that repenteth?"

"The Lord preserve thy going out,
The Lord preserve thy coming in,
God send His angels round about,
To keep thy soul from sin.

"And when thy going out is done,
And when the coming in is o'er,
When in death's darkness all alone,
Thy feet can come and go no more,

"The Lord preserve thy going out,
From this dark world of grief and sin,
While angels standing round about
Sing 'God preserve thy coming in.'"

—Bishop Thomas.

Family Department.

"Be Near Me, Lord."

Be with me, Lord! My house is growing still
As one by one the guests go out the door;
And some who helped me once to do thy will,
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at the labor cease to sing,
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me thy light! Let not my wearied eyes
Miss the fresh glory of life's passing day,
But keep the light of morn, the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew
The best of gifts thy best of saints have had!
With the great joy of Christ my heart endue
To share the whole world's tears and still be glad.

—T. C. Williams, in Literary Digest.

For the Southern Churchman.

What We Mean or Stand For.

No one of us is identified with one single idea; no one of us can be taken as a perfect type or standard of any style of manhood. But all along through life, from babyhood to extreme age, we are representatives of ideas and identified with them. We mean something special and impress images, and we give tone and color to the minds of those about us. We influence more or less.

Our identification with ideas and the thoughts and feelings that we awaken in others are dependent on our association or on our own tone and flavor. If we keep idle or vicious company we are identified with that sort of people and their ideas. If we keep good and decent and sensible company, our presence suggests decency and sense. If we keep the company of proud, selfish and misanthropic people, we catch their color and manners, and are identified with them.

A dealer in drugs and chemicals and fertilizers or flowers or pickles advertises himself, and is apt to suggest or make conversation. And the same thing is true of every business, profession and pursuit. So, too, we may become forever identified in the minds of people with some incident or occasion. The sight or name often declares it. There's philosophy in the warning: "Fresh Paint." Keep off, or you'll get painted and bedaubed.

It is unlucky to become identified before the general world with certain ideas even if they are creditable. It is not "nice" to talk or suggest shop; and it is bad taste to introduce business in company.

All thoughts and studies that make for the comfort, enlightenment, welfare and happiness of mankind are honorable. But there is nothing so honorable that may not be abused, and dishonored, or overdone. The desirable thing is to be identified and associated with the honorable view of everything, and to be timely and moderate. Narrowness, selfishness, fraud and ambition will taint and dishonor the highest. And it is unlucky to be identified with that sort. The law is of universal application: "Them that honor me, I will honor; and they that despise me shall be lightly esteemed." The motive and inspiration gives character. It is a principle of English nobility not to bt identified with any pursuit, a mere professional or tradesman. The greatest of poets gives us one comprehensive picture worth studying:

His life was gentle and the elements
So mixed in him, that nature might stand up
And say to all the world, "This was a man."

It is honor enough to be a full developed man.

The success or failure of life, the balance-sheet of our business and sojourn here is not to be seen in our obituaries, or epitaphs or estates. It is in the idea with which we are identified in our generation—the general result; the mark and memory that we have left. Obituaries and epitaphs are proverbially unreliable, and stir surprise as often as admiration; and great accumulations are often monuments of greed and selfishness.

"The mere word's a slave,
Debauched on every tomb; on every grave;
A lying trophy, and as oft is dumb
When dust and damned oblivion is the tomb
Of honored bones, indeed."

Heaps often destroy those on whom they fall.

A name or a face in the Hall of Fame or in the newspaper, that is identified with nothing honorable, means nothing but the idle ambition of an individual or family; is an absurdity to be laughed at.

The good name that is the afterglow and never failing influence of a life of devotion to the Supreme Being and honorable manhood is the highest achievement and reward of humanity, after the divine standard, before which every knee shall bow and every tongue swear; is a heritage to children's children and to mankind.

The wisest petition of man is, "Hallowed be Thy Name." W..

Feed My Sheep.

On a certain Sunday morning two young men were slowly making their way out of a crowded church and on reaching the street, one of them was overheard to say to the other: "Nothing in that service interested me or did me the least good except the reading of a few passages of Scripture from the New Testament."

"But it was a brilliant sermon," his friend remarked in some surprise.

"Yes," returned the other, "I suppose it was; but it did not touch my case."

"And what may your case be?"

"I am hungry; I want to be fed. I suppose I have a spiritual nature, for it often gives me trouble and it cries out for food that will nourish it."

"And you seek that food in the churches without finding it there?"

"I seek it everywhere, for the churches have no monopoly of the bread of life. I seek it in old religions, in philosophy, in poetry—sacred and profane—even in novels and current literature and the talk of men and women. It is what Jesus meant when he said: 'Feed my sheep.' He recognized the universal want, the universal hunger and aspiration."

"O," said his friend, after musing a moment, "I never thought of those words as pertaining to a real sustenance for the soul. I have regarded them as a figure of speech."

"To me," said his friend sadly, "they mean the satisfaction of a real need. Everywhere I find people filling themselves with husks and swine's food or running after brilliance or eloquence or sensationalism and new cults; but I would like to be taught by a real believer, however humble, who would satisfy this insatiable appetite I feel for truth and reality and give me rest on firm ground where questioning ceases and trust begins."

There was something unspeakably pathetic yet hopeful in the attitude of this sincere young Galahad searching for the cup of salvation and the bread of life; for he was an epitome of this restless, unquiet, yet eminently spiritual age—an age not to be put off with shams and incantations, but which sternly demands truth and reality for the satisfaction of its soul as probably no other age ever has; pathetic because the old founts of inspiration and hope seem to have dried for him and left only stony places; hopeful because hunger is a sign of healthfulness and growth, and sooner or later is sure to meet with satisfaction. Jesus recognized this lofty ideal, ennobling hunger and thirst after righteousness when he said to his disciples, "Feed my sheep, feed my lambs." The food he referred to was the transmission of his spirit and the knowledge of the indwelling God. Those who have misunderstood and perverted his message have fed the sheep bearing his name with strange, repellant and not infrequently poisonous nourishment; and it seems oftentimes as if he must stand by in solemn rebuke of the chaff and wind and old morsels of dry creeds and bitter roots of doctrine that so often have been put forth as the viands with which he would satisfy the soul's hunger.

Doubtless the unsatisfied cravings of the higher nature in many are driving them to the excitement and temporary palliatives of the external life, to the shallows rather than to the depths of being; but if the craving is strong and healthy, it is a symptom of growth, and is sure to find its satisfaction in unselfish action, in simple goodness, and the love of serving others, which, though it cannot furnish an answer to all questions, a quietness to all longing, still may bring such peace and respite that the answers can be awaited until God's good time.

The craving that thousands feel for reality and assurance on some new basis of faith and reason has its phases of deep sadness and discouragement; but it is infinitely more hopeful than life service that has no heart in it, than the shouting of "Lord! Lord!" where the Lord seems only an abstraction or a myth. It is better to deny all sincerely than to affirm all hypocritically. If this is a hungry age, that seeks its spiritual food near and far, not always to find it, so all ages have been hungry except one or two, perhaps, so drugged with superstition, so buried in materialism that the craving for growth was nearly extinguished. It means growth; and though its pangs may cause suffering, they will not cause despair so long as the universe is an open road for the couriers of truth.

What Jesus meant precisely by his commandment, "Feed my sheep," we do not know; for he was not an expounder of abstruse doctrine, but a direct channel for the transmission of God's living Word. The shepherd, he knew, was sometimes a ravening wolf clad in sheep's clothing; and of all the sins he denounced, hypocrisy was the one he perhaps most abhorred. He did not claim that all spiritual desires and yearnings can be quenched by ministrations, however pure and good, because this hunger is an immortal longing for perfection, for the vision of the divine, the earnest of a deathless soul. In the secret chamber of all hearts, however perverted, there is a shrine where aspiration still lives in some dim and shadowy way. The fact that spiritual hunger is so widespread, so many fine minds and loving hearts are seeking deeper satisfactions than can be found in old forms and creeds, old formulas and authoritative declarations, shows how acutely alive is the religious consciousness of to-day—how many are seeking the

bread of life through quickened desires to find the only reality, the only value in existence. There is unrest, there is doubt, there is struggle, there is sometimes despair; but through it all sounds the voice of hope, the word of good cheer. Try as he may, man shall not live by material bread alone, but by every word that proceedeth out of the mouth of God.—Christian Register.

A Prayer.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs ove wrong:

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

A Church Blessing.

"But, mother, a fellow doesn't get much good going to church when the whole business bores him."

"My son," said Mr. Stevens, laying down his fork," I have something to tell you."

Mr. Stevens was a man of few words, often sitting silent through the entire meal; and at his earnest voice we all stopped eating.

"When I went to college," he continued, "I promised my mother to attend church every Sunday morning; and I did. For several months it was a trial and bore, but it brought me one of the greatest blessings of my life. A young man can gain nothing but good from regular attendance at church; and I expect it from you so long as you have respect for my authority, whether you like it or not."

This sounded very stern, but Mary touched her father's arm. "Won't you tell us about it?" she asked.

"There's not much to tell. I went to church when it rained and when it snowed. The boys were amazed, and then they ridiculed. I suppose it did seem queer to them, for I was not a Christian."

"You were a lover of your mother," said Mrs. Stevens.

Her husband flashed her a grateful look. "I was," he said briefly.

"But, father," persisted Mary, "you have not told us the blessing it brought you."

I caught my breath. Mr. Stevens was not given to retailing his emotions, and should not have dared the remark; but he took no offense.

"I had a room mate after Christmas, and he went to church with me. I don't know why I was so foolish as to go all alone that first term. I could have found some one to accompany me, I'm sure."

I did not wonder at his going alone. Mr. Stevens was that sort of a man.

"When you don't like to attend church," he continued, "take some one with you. It helps matters wondrously."

There was silence for a minute.

"But about the blessing," said Mary.

Mr. Stevens smiled. "You'd call it a very commonplace blessing," he said; "but it made me over again, and gave me a new purpose in life. My son, do you know of one instance where your influence has made a man better—drawn him from evil ways?"

"No, father," said the young man in a low tone.

"Then don't quit churchgoing yet for a while. You have not go your eyes open."

"But how about the blessing?" inquired Mary.

"H'm! I found out that I had been recommended by the secretary of the Y. M. C. A. to my roommate as a companion who would help him to quit his evil ways." Mr. Stevens was transformed. His eyes flashed, and his voice trembled; his face was all aglow. "Think of it! I was not even a Christian, and yet that young man, who had fallen among wild companions, and sought help, was sent to me, and I knew nothing of it. I thank God and my mother that I lived straight and steady in those days."

"And your roommate reformed?" asked Mary.

"He did, and he and I joined the Church together the following Easter. That's what came of church attendance even though I took no pleasure in it. The Y. M. C. A. secretary told me that all he knew of me was that for three months I had attended church every Sunday morning with no one to urge it, nor even any one to accompany me."

Mr. Stevens arose and pushed back his chair. "My son," he said, "stick to the Church. Some day it will surely bring you a heart blessing, which will sweeten the hard places of your life."

Usefulness of Solitude.

When an Algonquin Indian is in deep trouble, when he wishes to renew his strength of purpose or cleanse his heart, he appeals to the Great Mystery. Alone he seeks the pinnacle of a mountain or some far secluded spot where none can see; and there, with the wilderness at his feet and the wide, free heavens above, surrounded by Silence and Solitude, he offers an unspoken prayer to the Mystery. His appeal is not for material things; for Solitude knows nothing of the material; but for a cleaner heart, that he may be made more generous, noble, and brave.

Just as truly as the Indian may the white man find strength in the solitude of the wilderness. Man is a social animal, to be sure; but there is such a thing as too much sociability. Our congested cities, with their rush and roar, their unnatural, stinted life, governed by the conventional and artificial, are abnormal. Happily, we are not all constituted alike; but there is not a man living who has not within him a germ of the primitive. Give this germ an opportunity to develop—one or two good camping experiences will start it growing—and he will turn to the wilderness as naturally as a duck takes to water.

It is not alone the sweet, damp earth, the perfume of the pine forest, the tonic atmosphere free from smoke and dust of civilization that the experienced camper seeks. Even the desolate barrens and ice fields of the polar regions draw like a magnet those who have once tasted their seclusion. Men have found here a strengthening of soul and body such as they can find nowhere else on earth, and the primitive in their nature calls them back again and again, sometimes against their will. Here no man can fail to think great and noble thoughts, and these thoughts leave a lasting impression upon him. Here human contention and strife are forgotten. Gradually the old conventional life he has lived fades into the misty half remembrance of a dream, trouble falls from his shoulders, and he feels himself a free man. He is no longer a molecule, but a thing—a whole.

I have felt this sensation many times. When I pitch my tent in the wilderness, I always experience a sense of having come again into my own. In my travels in Western Mexico, it was not in the towns or the more or less populated districts, but on top of the Sierra Madres, when I looked down upon the great wide world at my feet and plunged into the boundless pine forests, that a feeling of exaltation possessed me and I knew that life was really worth while.

The open camp in the wide-open wilderness will take a man nearer to heaven than anything else on earth. The work of the trail, the privations, the hardships—they fade into insignificance. Ask any old time camper, and he will tell you Solitude and the Great Mystery are the secrets that draw men to the wilderness. —Outing Magazine.

Have Charity.

Jesus is the great example for us in recognizing the good that is in bad people. He gave no encouragement to the idea that "sinners" are altogether bad and saints in undisputed possession of all good. For that very reason he was not always pleasing to the leading saints of his time. And in that trait he is by no means always imitated by those who claim to be his followers. It is much simpler, of course, to divide men into the two great classes of sheep and goats, and allow for no gradations. The saints especially are tempted to do this, and—whether to their credit or discredit, we are not sure—the sinners accept the verdict. The result is to make the sinner humble and honest, which are themsedves excellent traits. It was this that made publicans and sinners so ready for our Lord's ministry, while the Pharisees did not exactly crowd into his kingdom. Let Christians be like their Master and see and appeal to the good in whomsoever it may be found. Proud, cold, selfish saints are a parody on the name. They neither enter the kingdom nor suffer others to get in.—Nashville Christian Advocate.

Love in the Household.

Lohve is the wind, the tide, the wave, the sunshine. Its power is incalculable; it is many horsepower. It never ceases, it never slacks; it can move with the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart, is sooner or later more or less made to feel it, yet how little is actually applied to social ends. True, it is the power of all successful social machinery; but as in physics we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand mills; as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied, as yet.—Henry D. Thoreau.

For the Blind.

One of the latest inventions for the blind is a watch, by means of which a blind person can tell the time of day to the very minute, and as easily and quickly as one who can see. The watch was recently exhibited in Paris (the inventor is Monsieur Georges Meyer) and many similar watches are now being manufactured. On the face of this watch the hours are indicated by movable buttons. A strong pointer shows the minutes. A blind person desiring to know the ime runs his finger tips over the face of the watch; the button that tells the hour he will find depressed, while the position of the hand proclaims the minutes.

My Church.

(Republished by Request.)

My Church! My Church! My dear old Church!
I love her ancient name,
And God forbid a child of hers
Should ever do her shame!
Her mother care I'll ever share;
Her child am I alone,
Till He who gave me to her arms
Shall call me to His own.

My Church! My Church! My dear old Church!
I've heard the tale of blood,
Of hearts that loved her to the death,
The great, the wise, the good.
Our martyred sires defied the fires
For Christ the Crucified;
The "once-delivered" faith to keep,
They burned, they bled, they died.

My Church! My Church! I love my Church,
For she exalts my Lord;
She speaks, she breathes, she teaches not
But from His written word;
And if her voice bids me rejoice,
From all my sins released,
'Tis through atoning sacrifice,
And Jesus is the Priest.

My Church! My Church! I love my Church,
For she doth lead me on
To Zion's Palace Beautiful,
Where Christ my Lord hath gone.
From all below she bids me go
To Him, "The Life," "The Way,"
The "Truth," to guide my erring feet
From darkness into day.

Then here, My Church! My dear old Church!
Thy child would add a vow
To that whose token once was signed
Upon my infant brow.
Assault who may—kiss and betray,
Dishonored or disowned—
My Church shall yet be dear to me,
My fathers' and my own.

Death-Boards.

The Bohemian or Bavarian Forest is not often visited by tourists, and yet it deserves to be seen, not only on account of the scenery, which is fine—granite peaks and small lakes lying in basin like volcanic craters, though they are not of volcanic origin—but also because of the peculiar customs of the people. I have seen there at Mass the whole congregation rise and walk, the men first and then the women, in single file up to the chancel and round the altar from north to south and lay their offerings on the altar at the south-west corner, where the priest laid his stole over them in benediction. I saw there in a little village a pretty scene—a child's funeral. Every one who attended carried a lighted taper, and when the grave had been filled each mourner placed his cradle on the ground, forming a ring about the grave, and leaving the tapers to burn out, forming a circle of stars. But one of the most peculiar usages is that of death-boards. The dying man is moved on to a board and left there to expire. After that the board is painted. Where his head lay is a circular picture representing the deceased kneeling upright in prayer, in his best Sunday suit, and in the sky is a representation of the Trinity. Sometimes, instead of a picture, the circle is painted to look like a clock-dial, with the hands indicating the hour and minute of death. Below, where the body rested, an inscription is painted, recording the name, date of death, and dignities and virtues of the deceased, and often an address to the living to remember him in their prayers. Sometimes, however, the address is of a different nature, as this:

"Weine nicht, lieber Mann;
Nimm dir eine andre an."

That is to say, "Dear husband, weep not; take another wife." Here is a quaint inscription on a child. I give it in English.

"My baby was a rosebud sweet,
Soon would blossom to a rose;
Then came Death and smelt at her,
No more was she then a rose."

The following is pathetic:

"Last year I lost my husband dear,
Oh, how I wept and made my moan!
And now is gone my only child,
And I am left alone—alone."

Very often a common-place moral observation is inscribed on the shortness of life and the certainty of death.

After the funeral the death-board is set up by the wayside. It has usually a protection against rain in the form of a gable, and the appearance of a cluster of these boards, some upright and some reeling, is, especially in the dusk, very much like that of human beings in a state of intoxication. One comes upon these death-boards not only near the churchyard, but at cross-roads, in the depth of a forest beside the path. At Neukirchen, in the Oberpfalz, under the Hohenbogen, where the church is a mile from the village, the whole way is lined on both sides with these lurching, staggering death-boards. Between Straubing and Cham they are in hundreds, and the effect is not cheerful, when one is walking in the dusk through the wood, and one sees between the trees a crowd of these death-boards with their round, white faces (the clocks) and their peaked hats, silent and apparently watching the passers-by. A writer named Gruber, living at Hohenwarth, near Kotzting, says: "Nowhere will one see elsewhere such long ranges of these death-boards set up as hereabouts, in the Bavarian Forest. They are a token of piety towards the deceased, to whom these boards, on which they were laid in the last hour, carry back the thoughts. In the midst of a whole swarm of them stands erect the Sign of Salvation, the Cross, with the Conqueror over Death. There are so-called Holy Ways, where are several crosses. As to the preparation of these death-boards, that is committed to the village carpenter, who not only cuts them out, but paints them in glaring colors and furnishes them with the requisite inscriptions. An unusual feature on them is an angel extinguishing a torch in the earth, an exhausted hour-glass lying broken on the ground. But sometimes one sees an angel leading the deceased heavenwards; a maiden, always dressed in white."

It is certainly an odd caprice placing these death-boards in out-of-the-way places, so as to come on the wayfarer as a surprise. Possibly it was thought that by startling him there was a greater likelihood of his putting up a prayer for the deceased. On the way from Jagershof to Warzennes, on a height from which a magnificent prospect is obtained, stands an ancient linden-tree, and its trunk, not only to where the branches break out, but high up, wherever possible, is encased as in an armor of death-boards. These boards are not confined to the Bohemian Forest or Bayrischer Wald, but they are also found near Salzburg; but nowhere, in my experience, are they so numerous or so striking as where mentioned—Rev. S. Baring-Gould.

Are you seeking to be your best to those nearest you? If not, you may be quite sure you are missing some of life's purest joy and highest service. How often the teaching of the Christian home is discounted by the want was dusting the sitting room.

"I want to dust, too," said three-year-of earnest effort to please and gladden and serve in the family circle! To those nearest to us, God has given a stronger claim upon us than any others in the world.

Faith ever spreads its angel wings,
To bear the soul to better things.

Friendship.

Friendship is the unselfish will to serve. A friend is one who has this will. No one was ever such a friend as Christ. Paul tells us in the first verses of the second chapter of the Epistle to the Philippians how far-reaching Christ's friendship was. There was no sacrifice too great for it. He laid aside his kingship. In some wonderful way he emptied himself of his rights in God, that he might come down to them and serve them. He was the greatest friend humanity ever had. He did not only feel for it; he worked and died for it.

Friendship stops at nothing but falsehood. A friend is one who will meet and bear anything for others. Christ was such a friend. He entered humanity. It must have been as a charnel-house to his pure soul. It was full of hate and lust and sin. All about him, as he went to and fro on earth, he saw what was repellent and shameful. Men showed him their worst. What he saw was enough to have convinced any one else that humanity was not worth saving. But it did not convince him. He was a friend, and therefore he loved the more, the more he saw the need of love.

Friendship sees the good that does not exist, but that love can create. A friend is one who believes and whose belief makes the impossible possible. This was Christ. "Simon," he said, "Thou art. Thou shalt be." He saw in the fickle fisherman the possibility of the steadfast Apostle. Simon did not see it. It was not there. But Christ saw it, and that produced it. Again and again his love detected non-existent beauties and created them. Love believeth all things. Christ's love believes in us when we are utterly unworthy and unreliable, and that is our first ray of hope. We believe that he can do anything, and he believes that he can do something with us. Such a friend is the maker of a new character in us.

Friendship never breaks or dies. "He was my friend once, but not now," we say of this one or that one. So? Never in the world. If he ever was, he is.

The friendship of Christ was to the end and the uttermost. It is so still. We may have grieved him much and often. We surely have. But that has not made him less a friend. He is there still just where he was. His is the love that will not let us go. It is so because his love is not make-believe or imitation, but love. No love decays. All the waters cannot quench it. It is stronger than all deaths.

How do we treat such a friendship as this? As we ought, or as we treat no other friend?

"Lord, make me coy and tender to offend.
In friendship first, I think, if that agree
Which I intend,
Unto my friend's intent and end,
I would not use a friend as I use Thee.

"If any touch my friend or his good name,
It is my honor and my love to free
His blasted fame
From the least spot or thought of blame,
I could not use a friend as I use Thee.

"When that my friend pretendeth to a place,
I quit my interest and leave it free;
But when thy grace
Sues for my heart, I thee displace;
Nor would I use a friend as I use Thee."

—S. S. Times.

After sixty years of public life, I hold stronger to the conviction, deepened and strengthened by long experience, of the reality, the nearness, and the personality of God.—Gladstone.

Children's Department.

A Song.

There is ever a song somewhere, my dear;
There is ever something sings alway:
There's the song of the lark when the skies are clear,
And the song of the thrush when the skies are gray.
The sunshine showers across the grain,
And the bluebird thrills in the orchard tree;
And in and out, when the eaves drip rain,
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
Be the skies above dark or fair,
There is ever a song that our hearts may hear,
There is ever a song somewhere, my dear—
There is ever a song somewnere!

There is ever a song somewhere, my dear,
In the midnight black, or the mid-day blue;
The robin pipes when the sun is here,
And the cricket chirrups the whole night through.
The buds may blow and the fruit may grow,
And the autumn leaves drop crisp and sere;
But whether the sun, or the rain, or the snow,
There is ever a song somewhere, my dear.

—James Whitcomb Riley.

How the Woodpecker Got His Name.

Long, long ago, when King Elephant ruled the animal kingdom, Sir Squirrel, who held at court the high office of Purveyor of Peanuts to His Royal Highness, was found by his king dining upon some choice nuts which the king had intended to eat. For this offense the king banished Sir Squirrel.

King Elephant, however, soon missed Sir Squirrel, for none of his subjects filled the office of Purveyor to his liking; so at last he decided to place him again in office. Then the king's heralds went forth to bear to Sir Squirrel this news, but they could not find him.

Sir Fox, the king's sly councilor, then approached his king.

"Sire," he advised, "let His Highness Whale, King of Fish, search under his waters for Sir Squirrel."

"'Tis good advice!" cried King Elephant, and he at once asked King Whale to do this. But Sir Squirrel was not found.

Sir Fox again came forward.

"Sire, let Her Highness Owl, Queen of Birds, search the air," he now advised. Again the king praised him and did what he said. Queen Owl was as willing to help as King Whale had been, and sent her subjects to seek Sir Squirrel, but none found him.

At this moment, a bird, Bigbeak by name, flew towards them: "I saw Sir Squirrel a league from here, peeping from a hole in a hollow tree." So all the animals and birds set out, with King Elephant, carrying Queen Owl upon one tusk and Bigbeak on the other, in the lead.

The king at last reached Sir Squirrel's tree, and Bigbeak, jealous of his honors, flew from his perch and poked his head theough the hole in which he had seen Sir Squirrel. He kept his beak in the hole so long a time that Queen Owl grew worried, fearing that Sir Squirrel had bitten it off. At last she seized Bigbeak by his tail feathers and pulled him from the hole. Poor Bigbeak, upon this, confessed that Sir Squirrel was not in the hole, and that he must have made a mistake. He had not, however. Sir Squirrel had spied the king coming, and, thinking that he meant to slay him, fled.

A great uproar followed. King Elephant loudly trumpeted his sorrow, while his subjects roared and howled their grief. Queen Owl and her subjects, now angry at Bigbeak, for bringing shame upon their tribe, flew at him, and left him almost bare of feathers. To add to his trouble, as he flew from them, Bigbeak heard his queen hooting after him: "Not until you have found Sir Squirrel can you return to my court!"

* * * * * * * * *

Men in after years saw a bird pecking at trees, and named him Woodpecker; but that bird was none other than Bigbeak. Unto this day he is pecking on trees which seem likely to be the hiding place of Sir Squirrel, making this appeal:

"Sir Squirrel, listen pray, to me!
No longer excited need you be.
Your lonely life, pray live no more;
Your king your office would restore.
And since no happiness I'll know
Till to your king with me you'll go,
If you are in this tree, pray speak,
Make glad the heart of poor Bigbeak."

But Sir Squirrel does not understand Bigbeak's appeal, and remains quiet, for he thinks that the king's jailer is knocking at his door; so it seems likely that Bigbeak will be a woodpecker forever.—Sunday School Times.

Jacko Is a Great Pet.

Jacko was an alien; that is, he came from the far-away country of Africa. He wore a beautiful soft gray feather coat, the sleeves or wings, tipped with brilliant red. He had dark, mysterious eyes and a short yellow beak. Likewise his feet were yellow and highly polished, like russet shoes. As he arrived young and traveled with well-bred companions on the voyage, he did not acquire any "swear words" or slang phrases.

A very quiet but observing individual was Jacko, so when, at the end of his journey, he entered into private family life, he at once began to learn to speak in well-chosen words, and to laugh and sing when anyone else did. He soon had many sentences at his command, and would adapt them with startling intelligence. He was taught to count up to ten correctly, but, to make his hearers laugh, would skip about, and, if corrected, begin to sing in a jolly, don't-care kind of a way, "Captain Jinks of the Horse Marines," the words and tune perfectly.

If a late member of the family silently passed his cage at night on the way to his room, Jacko would ask with much feeling, "Aren't you going to say good-night to Jacko?" When the waitress, whose cap seemed to displease him, was studiously waiting on guests at table, he would snicker and whisper like a child, then all at once inquire teasingly, "Sophie, have you got a beau?" never repeating it parrot-like, but always with a very impressive manner. If any change about the furniture or house was made during the absence of any of the family, Jacko ventured to say, "They would be surprised."

Like a spoiled child he wished to be noticed and made much of: if not, he would make a harsh noise which was forbidden and call out, "Jacko needs the stick," preferring to be punished rather than neglected. In all he had at his command about fifty phrases and sentences, so changeable by his clever wit as to be most amusing. At one time a canary named Jenny was kept in an adjoining room. After a two years' absence he heard another canary in another house, and at once inquired, "Is that Jenny?" the family having almost forgotten about Jenny.

Jacko's conversation was not tiresome through repetition, like that of most parrots; for he had not been taught by having a word or sentence constantly repeated to him, but with great care and by one person only. He seemed to adapt himself to the place and society he was in, knowing when fun and frolic were becoming and when giggling was out of place. Strangers were always subject to a long, quiet observation before he would venture on the inquiry, "Why, who are you?" or "Jacko knows you," after he had whispered many words as if to select the most proper and polite.

Parrots are long-lived, and Jacko will ever be recognized from his vocabulary and the similarity of his voice to that of his first owner and teacher by anyone who ever knew him. Such a pet as Jacko is always precious and much coveted and courted by visitors, especially when perched outside the cage on a fine brass stand made expressly for him. Contrary to most birds of his kind, he liked to be "ducked" and bathed, and was neat in all his habits. He will probably live to be thirty or forty years old.—Christian Register.

Bird That Never Flies.

The ostrich, because of its resemblance to the camel, has been said to be the connecting link between beasts and birds. There is a horny excrescence on the breast of both the dromedary and the ostrich, on which they lean while resting; they have similarly formed feet; the same muscular neck; their food is much the same, and both can go an incredibly long time without water.

Moreover, an ostrich never flies; nor is it possible for it to lift itself from the ground in the slightest degree by the use of its wings; but, like the camel, it is very swift-footed. In its native country the shells of the eggs afford almost the only household utensils used. An egg will weigh from three to four pounds, and is equal to two dozen hen's eggs. It requires thirty-five minutes to boil one, and longer if required hard. A fresh egg is worth twenty-five dollars.

The keeper of an ostrich farm says the birds are the only thing he ever tried that he has not succeeded in taming. They are known to live to be seventy-five years old, and some think they will reach a hundred. They are about eight feet in height. Their hearing and sight are very acute, and these seem to be about all the sense they are blessed with. Their legs are very powerful, and are the only weapon of defense; when they attack an enemy they do so by kicking, but always strike forward and never backward.

The choice "ostrich feathers" are found only in the wings. The undressed feathers vary in price, having been as low as twenty-five dollars per pound and as high as three hundred dollars, and there are from seventy to ninety feathers in a pound. A single bird rarely furnishes more than a dozen fine feathers; and the birds themselves, if fine ones, are valued at one thousand dollars per pair.—Our Dumb Animals.

It is assumed in the New Testament that the genuine believer will practice the habit of praying in secret. That this ought to be so is as evident as that the body must be fed.

The Children Up In Heaven.

"And the streets of the city shall be full of boys and girls playing in the streets thereof." (Zech. 8:5.)

"O, what do you think the angels say?"
Said the children up in heaven.
"There's a dear little girl coming home to-day;
She's almost ready to fly away
From the earth we used to live in.
Let's go and open the gates of pearl—
Open them wide for the new little girl,"
Said the children up in heaven.

"God wanted her rere where his little ones meet,"
Said the children up in heaven.
"She shall play with us in the golden street;
She has grown too fair, she has grown too sweet;
For the earth we used to live in.
She needed the sunshine, this dear little girl,
That gilds this side of the gates of pearl,"
Said the children up in heaven.

"So the King called down from the angels' dome,"
Said the children up in heaven:
"'My little darling, arise and come
To the place prepared in the Father's home—
The home the children live in.'
Let's go and watch the gates of pearl,
Ready to welcome the new little girl?"
Said the children up in heaven.

""Far down on the earth do you hear them weep?"
Said the children up in heaven.
"For the dear little girl has gone to sleep;
The shadows fall, and the night clouds sweep
O'er the earth we used to live in;
But we'll go and open the gates of pearl—
O, why do they weep for their dear little girl?"
Said the children up in heaven.

"Fly with her quickly, O angels dear!"
Said the children up in heaven.
"See! she is coming! Look there, look there
At the jasper light on her sunny hair
Where the veiling clouds are riven!"
Ah, hush, hush, hush! All the swift wings furl!
For the King Himself at the gates of pearl
Is taking her hand—dear, tired little girl—
And is leading her into heaven.

The Box for Brown's Gulch.

The missionary drove into his yard at five o'clock, tired and cold and hungry. It was growing dusky, and he was glad of that, because the wife and Little Woman, watching from the dining-room window, could not see how disappointment had stamped itself on his face.

"Papa!" It was Little Woman's voice, from the kitchen steps. "Oh, Papa! Did the bokkus comed?"

"I'll be there in just a minute, dearie," he called back. "Don't stand out here in the cold! Run!"

Little Woman skipped back into the warm kitchen, dancing with hope and excitement, and her father looked up at the frosty stars and drew a long breath.

"If I can only keep from blaming anybody!" he said. "It would have been here a week ago if somebody hadn't been shamefully careless."

"Where is it?" Little Woman demanded, as he stepped into the kitchen. "Why didn't you bringed it here?" But his wife looked up at his face, and said, "Oh, Ralph!"

Nobody said anything else for a minute. Little woman stood looking from her father to her mother, with wide eyes of wonder and dawning sorrow.

"Never mind, sweetheart," of course it was the mother who found her voice first, stooping to straighten the red bows on Little Woman's yellow pigtails. "We'll have Christmas without it, just the same. It will come by and by, and the pretty things will be just as pretty then. I suppose there isn't any use hoping that they might get it here to-morrow, Ralph?"

"Not a bit," the missionary answered. "There won't be any more trains to bring it, you see, since the 'local accommodation' runs only three days in the week."

Mrs. Sayres had not forgotten, but it was hard to realize that she must give up hope absolutely now of having the gifts with which she had expected to brighten Christmas Day for the children of Brown's Gulch. A deferred Christmas-tree doesn't mean much of disappointment in a parish where all the little people are sure of full stockings and big dinners at home; it may mean sore heartache in a place like Brown's Gulch.

For a week past the missionary had been expecting this promised remembrance from his old home parish in the East; and when the queer little local train had come puffing up the Gulch that afternoon, he had pointed out the smoke of the engine to Little Woman, telling her that surely the box would be at the station this time when he drove over to ask for it. You see, Little Woman's papa had been a missionary only about six months; those who have been in the business longer learn more about delays and disappointments—and learn, too, that sometimes they mean blessing and happiness.

"We must tell the children about it to-night," Mrs. Sayres remarked, beginning to slice the potatoes for supper. "They are coming to finish the wreaths—it will be so hard to tell them they must wait until next week for their tree! Annie Peterson and Claude and Dick couldn't talk of anything else Tuesday night; and I almost promised Annie the little work-box she wants so much!"

The children of Brown's Gulch descended upon the rectory before the supper dishes were washed and put away. There was a great stamping of feet on the porch, and much giggling before a little rap at the door formally announced the arrival of the first detachment. After that they came in twos and threes, until every chair in the sitting-room was full, and the floor covered with bits of sweet-smelling evergreen, and fragments of twine, and snippings of pasteboard.

The missionary could not bear to tell them the doleful news in pieces, repeating it over and over as each new arrival came in. He waited in the kitchen until he was sure that they were all come, and the moment he entered the room, Dick Meyer cried out, "Oh, say, Mr. Sayres, I saw you drive over to the station just after the train got in to-day!"

"Did the box come?" twenty-two voices demanded in chorus; and the missionary shook his head.

There was an awful silence. They all knew what it meant, or thought they did and it was only too plain that Mr. Sayres was feeling very badly about it.

"Well—what're we going to do?" Claude Peterson asked, after half a minute. "Give it all up, for to-morrow night!"

"Oh, dear!" sighed seven little girls. Annie Peterson, tying the ends of her twine with capable elder-sisterly fingers, didn't sigh, but her small face was very grave.

"No, we won't give it all up," Mr. Sayres said. "You must come to the church, just as we had planned, and we will sing our carols, and have our service exactly as if the box were here. And I think we can have some candy. I don't want you to wait until after Christmas for everything.

"And I'll have my dolly," Little Woman said, perched on the hassock at her mother's feet. She had said that so often in the last few weeks—poor kitten—looking forward to the joy of it as a fixed and certain part of her Christmas Day; and she had not realized at all that the general disappointment meant this one specially bitter disappointment for her.

"No, dearie, I'm afraid not," her father began; and then he stopped short, and went back into the kitchen. If only somebody in that far-away Eastern parish had been thoughtful enough to start the box in time!

Little Woman did not cry. Her lip was trembling, but Annie Peterson came over and picked her up, and gave her a big squeeze.

"Don't you worry!" she said. Annie was only twelve, but really she knew more about little girls and boys and their ways than Little Woman's own mother, for Annie had been assistant-mother to five of them in her own house. "Don't you cry! I'll bring you a live dolly to play with on Christmas! I'll bring you my own little brother, and you can hold him in your arms, and he'll try to play with your beads! That's better than a store dolly!"

The children all laughed, and Little Woman laughed with them. Somehow the big black cloud of disappointment seemed to have revealed a rift of brightness, when Annie took matters in hand; but it was Dick Meyer who called a meeting of his co-parishioners and fellow-sufferers on the way home from the rectory that night.

"You kids stop right here!" he proclaimed, at the corner, by Thompson's store, where they were about to separate. "Every last one of you wait a minute, and say what's going to be done!"

"About that box?" Claude Peterson inquired. "What is there to do? We can't go and do things to the railroad company for not getting it here."

"No, but we've got to see to it that—that Mr. Sayres won't be all put out, and—and upset—and things he's wanted—say, when that baby talked about her doll!"

"I reckon there was things in that box they all wanted," Clivey Saunders remarked. "They send clothes in mish'nary boxes—my mother said so. They'll get the clothes after a while, but it's too bad for 'em not to have anything for Christmas."

Actually, these children of Brown's Gulch, with only a few months of Christian training, had somehow learned the divinest secret of Christmas joy—the happiness of others. They were not thinking now about their own disappointment and the lack and sadness in their own pinched little lives. They were thinking how Mr. Sayres was feeling to have his plans upset, and how Little Woman must go without her doll.

"We'll fix it some way," Dick pronounced. "We'll just divide this town up, and have a hold-up. We'll make a box for them! I don't s'pose we can scrape up a dollar if we all turn our pockets inside out, but we can talk to folks at home and folks in the stores, and the ranchers that come in, and the station agent and the section men, and just make them put up their hands and—and pay!"

Everybody was immensely interested, but Annie protested. "It isn't a hold-up at all," she insisted. "That's when people don't want to; and this is when they do, if you just tell them. I know my papa'll help. Maybe he can't give any money, but he can give a load of wood."

"Everybody talk to their folks at home," Dick commanded. "There's just one day to do it, but it's going to be done. And you fellows get a move on, and fly around before school in the morning, and see the men at the stores.

Tom, you and Claude take Main Street north of the creek; and Billy, you go south; and I'll go down to the station. Now, no fooling! This is dead earnest, and you've got to make everybody feel it!"—Mabel Earle.

Prayer.

Not supplication, but communion,
And love, the shrine;
Not telling beads, but childlike union
With the Divine.

'Tis feeling what no words can capture,
Though music-shod;
It is the spirit's holy rapture
That God is God.

—Gottfried Hult.

Alice's Stitching.

"I am going across to Mayville on an errand for father, and want company."

Alice glanced up from her work at the face of the speaker, who stood in the door of the sitting-room, the April sunshine lighting up his bright brown hair.

"Do you?" she replied roguishly, pretending not to understand.

"I do, and I am quite certain that you want exercise—at least, you need it. I notice that your roses are of the white variety."

"There speaks the embryo physician!" laughed the girl. "But, seriously, I can't go, Harry; I wish I could!"

"Why?"

"I have some work that must be finished."

"It seems to me that you spend every minute sewing; you have been at it ever since I came home. The vanity of you girls!" and he lifted the airy, filmy, "lace arrangement" between his thumb and finger, and viewed it with perplexity.

"It beats me to understand how you can like to sit in the house such weather as this, stitching things together for hours at a time! How you must love sewing! It's all vanity, as I said before," teasingly.

"It isn't vanity, and I simply hate sewing, so there!" cried Alice, impulsively. "This isn't for myself at all! It's—well, it's an order which must be finished by Saturday morning, and it won't be, unless I keep at it every possible moment."

"An order! Since when have you taken in sewing for a living? But, really, Alice, what do you mean?"

For a moment the girl did not reply, but they were not "white roses" in her cheeks now, as she sat with her eyes fixed on the pretty work in her hands. But presently she looked up straight into the eyes of her companion.

"Well, if you must know, I'll tell you. I wanted money for Easter, more than I had to give, and so, when I heard Mrs. Rawlston wishing that she knew some one who could make thin dresses for her little daughter, I offered to take the work—and the pay. So now you understand that I must keep to my engagement, shine the sun ever so brightly. That's business, isn't it?" glancing up at him with a bright smile.

"And how many hours have you spent over this work—that you hate?" he asked, taking no notice of the little sally.

But she only shook her head and smiled again.

For a moment the boy stood regarding her with an expression on his frank young face which would have puzzled her had her eyes not been otherwise engaged. It was mingling of perplexity and respect, with a question thrown in. Then he took up his cap, and departed.

"I'll see you this evening," he remarked.

Two hours later, when the April sun was near its setting, Harry Walton, back from his six-mile tramp, perched upon the stone wall which bounded his father's meadow, sat pondering various things, one being girls' ways, in particular. Almost unconsciously his eyes wandered over the landscape, just waking to the touch of spring, and presently their expression indicated the fact that something had attracted his attention. A child, a little girl in the quaint costume of a "Home" not far from the village, seemed searching for something in the dry grass of last year.

"Whatever is she after?" thought Harry; "certainly not nuts or berries at this season. Halloo! she seems to have found something!"

For at that moment the child began to gather something, and, crouched close to the ground, sat regarding her "find" somewhat doubtfully. Just a few glossy wintergreen leaves, and a bit of a partridge vine, though Harry was too far off to discover this.

The child shook her head, as though not entirely satisfied, but rose to her feet, and strolled across the meadow in the direction of the "Home"—and Harry. She did not notice him till she had come quite close; then she looked up with a start when he addressed her.

"Halloo! little one, what have you there?" he asked.

One quick glance into the kindly face seemed to satisfy her, for she replied at once: "I wanted to find something to send to church for Easter. Some people have money to give, you know, but I haven't any. Do you think that they would like these? They are very shiny. If they do I could get more, you know." And she looked wistfully up at him.

Harry smothered an exclamation in a low whistle, then answered promptly:

"Of course they will;" after which for a time, a silence fell.

"Thoughts" had suddenly filled his mind—thoughts of another girl's example—thoughts of a crisp, new five dollar bill which was—which had been—going to be exchanged to-morrow for a new tennis bat. He glanced down at the child, and again his mental vision saw that other girl stitching away the long, lovely afternoon on work she "hated."

"I 'spose they're not very nice," the little thing began: "I wish they had flowers on them!"

Harry jumped down from the wall.

"Suppose you come with me; I believe I can find you something with flowers on them."

"Real ones, for me to give? Oh, goodie."

It was a short walk across to the green-houses just beyond the village, but the head gardener shook his head doubtfully.

"Every pot and bud is due in the city on Saturday morning," he said. "However, I suppose that I can't refuse the doctor's son! So take your pick, Master Harry."

Harry glanced down at the child. She was biting her lips to keep from speaking, but her eyes were fixed on a pot in full bud, all its pink loveliness ready to burst into bloom.

"I'll take that, Mr. Knight;" he said, indicating the plant, and, laying down his precious bill, put the pot into the child's eager, outstretched arms. "Run along home with it, and keep it watered till Sunday," he said. And taking up his change, he turned homeward himself. But when he reached his room he went straight to his desk, wrote a note, and slipped the remaining bills into the envelope, and directed it to the Matron of the "Home."

The evening before his return to college, at the close of the Easter holidays, Harry went to bid Alice "Goodbye."

"Sir Knight," she said, as he was leaving, "a little bird has told me all about a certain pot of Easter flowers, and the delightful treat provided for the children at the "Home". Their gratitude is something pretty to see."

"Nonsense!" exclaimed the boy, blushing. Then, turning the tables on her: "They have you to thank for it!"

"Me!" cried Alice; "me to thank for your flowers, and your ice-cream!"

"You and nobody else. It was, as grandpa's colored man says, your ''fluence.' Yes, your 'stitching' is responsible for it all—and more." And with a warm clasp of the hand he was gone.

"Oh!" cried the girl, her eyes full of happy tears. "Oh, how lovely!"—Annie L. Hannah.

Maisie's First Errand.

It was Saturday morning, and Muriel old Maisie.

"Well, you can't! Do run away and play! You only get in my way and hinder."

So Maisie trotted upstairs to find Dolly. On her way she passed the room where her sister slept. Grace was making the bed.

"I help you!" she cried eagerly. Once Grace had let her stand on one side and smooth out the sheets and spread; but now she was in a hurry, and answered sharply:

"No, no! I'd rather do it myself! You are too little to help. Run away."

Maisie's lip dropped, but she went obediently. "Wish I was big," she muttered.

An hour afterwards mamma was calling for Muriel and Grace, but neither was to be found.

"I guess they forgot to go up to Mrs. Lane's," mamma said. "Run out on the walk, Maisie, and see, if they are anywhere about."

Mamma baked for Mrs. Lane, and every Saturday morning one of the girls went to see what kind of bread, pie and cake she would have; but to-day Muriel had been too eager to ride her wheel, and Grace, too full of the new game she had promised to play with the other girls, to remember the customary errand to Mrs. Lane's.

Maisie looked up and down the street, but saw nothing of her sisters.

"Somebody's gotter go," the little girl said to herself. "Guess I am not too little."

So up the sidewalk she trotted to the next block. She climbed the high steps, and by standing on tip-toes found she could just reach the bell.

Mrs. Lane was surprised to see only the tiny girl, and she gave her order, wondering whether it would be remembered.

But Maisie kept saying it over and over all the way home. "B'ueberry pie, 'tire wheat bread, an' choc'late layer cake." They got a little mixed up after a few times' saying, reaching mamma in this shape: "B'ueberry bread, choc'late layer pie, an' 'tire wheat cake"; but mamma understood and kissed little girl, and said she had done nicely for her first errand.

Muriel and Grace were somewhat ashamed when they found that Maisie had done the errand which they had neglected, recollecting how they had repulsed her offers to help, and the next time she wanted to dust or to smooth the bedclothes they did not send her away or tell he she was too little to be of use.—Emma C. Dowd.

Actual facts are almost never procurable from a Christian Scientist. There was "nothing" troubling the patient in the first place; he was cured of "nothing," so there is "nothing" to relate.—H. W. Dresser, "Methods and Problems of Spiritual Healing."

Personal and News Notes.

A rectory, in mission style of architecture, has been completed at Decatur, Ga.

The Rev. D. A. Sanford has taken charge of the Church of St. Mary the Virgin, Big Springs, Texas.

The late Mrs. Amelia B. Gwynn, of Buffalo, N. Y., by her will, left $5,000 to Grace church in that city.

The Rev. John D. Wing, lately ordained priest, is in charge of Holy Comforter and St. Andrew's churches, Atlanta, Ga.

Mr. Clarence Riggs, a student at St. Stephen's College, Annandale, N. Y., is engaged in lay missionary work in South Dakota.

The Rev. N. B. Clinch, of Emmanuel church, Rockford, Ill., has been called to the rectorship of St. Thomas' church, Thomasville, Ga.

The Rev. A. A. V. Binnington, rector of the Church of the Ascension, St. Louis, Mo., is spending the month of August at Narragansett Pier.

The Rev. Walter C. Roberts has resigned his rectorship at Corning, N. Y., and entered upon a similar post at St. Mark's church, Mauch Chunk, Pa.

The Rev. W. B. Suthern, Jr., rector of St. Joseph's church, Fayetteville, N. C., has been called to the rectorship of St. Mark's church, Wilmington, N. C.

Tthe Rev. N. W. Stephens, rector of Grace church, Lake Providence, La., has charge of St. George's church, New Orleans, La., during the month of August.

Bishop Edsall, of Minnesota, is spending the last three weeks of August with his family at Pelican Lake, but hopes to return to his Diocese early in September.

The Rev. William Hall Williams has accepted an invitation to work in the Missionary District of South Dakota and will take charge in September of St. Paul's church, Brookings.

A sum of money has been given by Mrs. Chandler and Miss Lamb as the nucleus of a fund for the erection of a reredos in St. Paul's church, San Antonio, Diocese of West Texas.

The Rev. H. Page Dyer, rector of the Church of the Ascension, Philadelphia, will spend the month of September traveling in Newfoundland and the Maritime Provinces. It will, therefore, be impracticable for him to attend to any correspondence until after October 1.

The Rev. J. Hollister Lynch, D. D., formerly rector of the Church of the Redeemer, St. Louis, Mo., has declined a call to the rectorship of St. Paul's church, Springfield, Ill. Dr. Lynch has ben in charge of the services at Christ church cathedral during the absence in Colorado of Dean Davis.

The Rev. F. W. G. Gilby, M. A., vicar of St. Saviour's church, 419 Oxford street, London, W., writes as follows to the Rev. Austin W. Mann: "Very many thanks for your letter and the prayer for Church Unity for deaf-mutes. It is a good one, to which we can all say Amen. The Rev. Mr. Gilby is a hearing man, although his father and mother were deaf. He uses the sign language with the ease that a deaf-mute does.

The Rev. Charles W. Cook, rector of St. Andrew's church, Algonac, Diocese of Michigan, has accepted a call to the pastoral charge of Calhoun county, Diocese of West Texas.

A remarkably handsome church is in course of construction at Evanston, Ill., for St. Luke's congregation, the Rev. G. Craig Stewart, rector. It is the gift of Mr. George G. Wilcox, in memory of his son. The chapel, just completed, cost $33,000. The entire church, completed, will cost $250,000.

At the Ninth National Convention of Deaf-Mutes, held in the second week of August at Colorado Springs, the Rev. Austin W. Mann was made a life member of the National Association. Of this Association he has been a member since the first Convention, held at Cincinnati twenty-five years ago.

The Rev. W. P. Browne has resigned his charge at Tarpon Springs, Brookville and Dade City, Florida, on account of disabilities. He will undertake such work as his condition will admit, relieving him of parochial responsibilities. His present address is 207 Westland avenue, Tampa, Florida.

A handsome Communion set for the sick and aged were blessed on Sunday morning, August 7, in St. James' church, Marietta, Ga., by the rector, the Rev. Edward S. Doan. The articles were given by the Chancel Chapter and are a memorial to their late rector, the Rev. T. M. Nelson George, who served the parish from 1905 to 1908.

Convention reports show an encouraging state of affairs in the Diocese of Vermont. The apportionment for General Missions has been met and that for Diocesan very nearly met. Parish and other offerings shown an increase —all of which, it is believed, will result in larger appropriations for missions next year.

The Rt. Rev. John McKim, D. D., Bishop of Tokyo, and Mrs. McKim, after spending some weeks in Manchuria, expected to sail for the United States, with their two daughters, on August 20. They will be accompanied by Mrs. McKim's sister, Mrs. George Wallace, and will bring the body of their mother, Mrs. A. D. Cole, to Nashotah for interment.

God's Plan.

God has a plan for every human life. Years ago Horace Bushnell preached one of the most wonderful sermons ever preached in America on this very theme "Every Man's Life a Plan of God."

There are three possibilities open to each one of us. We may do our own will, we may do the will of some one else, we may do God's will. Many of us make plans for ourselves and seek to carry them out to what we regard as success. But how foolish this is! We cannot predict what will happen in five minutes which may indicate that our plan must be widely changed, and yet it may be too late then to change it and our whole life will be twisted in consequence. And the same thing will happen a thousand times over, for we shall never know enough to be able to make out a plan for ourselves which will be adjusted to the millions of circumstances which we cannot foresee.

The only right and reasonable and safe and strong way to live is in accordance with the plan of God. His will for us is the best will. No other principle can guide us so surely and so easily as that. "I had other plans in view," said Hugh Beaver in 1895 about his plans for his life work, "but for about three years I have been calling for hymn No. 107 of Gospel Hymns No. 5, in about all the meetings I have attended—'My Jesus, as thou wilt,' and it seemed that the spirit of the hymn should be a guide to me in this the first call that has cost me very much to obey. So you will find me next year, if God permits, doing what I can, with his help, in our Pennsylvania colleges."

And a few months later he wrote the following deed of consecration on the back of a White Cross Pledge:

"Kutztown, Pa., Nov. 16, '95.

"'Just as I am,—Thy love unknown
Has broken every barrier down;
Now to be Thine, yea Thine alone
O Lamb of God, I come, I come."

"This 16th day of November, 1895, I, Hugh McA. Beaver, do of my own free will, give myself, all that I am and have, entirely, unreservedly and unqualifiedly to him, whom having not seen I love, on whom, though now I see him not, I believe. Bought with a price, I give myself to him who at the cost of his own blood purchased me. Now committing myself to him who is able to guard me from stumbling and to set me before the presence of his glory without blemish in exceeding joy, I trust myself to him, for all things, to be used as he shall see fit, where he shall see fit. Sealed by the Holy Spirit, filled with the peace of God that passeth understanding, to Him be all glory, world without end. Amen. 'Hugh McA. Beaver.

"Jan. 19, '96, Phil. 4:19."

Only as we surrender thus to God's plan shall we know the life of victory and success. Only those can prevail who are on God's side. And there is no failure with those who follow him. S. S. Times.

The Sin of Postponed Duties.

Deferred duties usually mean neglected duties. In this field, accumulation is the enemy of accomplishment. Accumulated dividends may be a very good thing, but they are never earned by allowing unfinished tasks to pile up on us. When we have to admit that there are a score of duties that have been awaiting our attention for days or weeks, or months, and that ought to have had our attention long ago, we may at the same time safely admit that something is wrong with our plan of life. The whole trouble probably lies in our not doing to-day what we ought to do to-day; and that results from two sins; misusing some of our time, and wasting some of our time. The right selection of our tasks, and then intense concentration on our tasks, will put a stop to the fatal accumulation. No one has any right to stagger along under the burden of unfinished tasks that ought long ago to have been put out of the way.

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Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

DIED.

HARRISON.—Entered into rest, on August 18, 1910, at Highland Park, Richmond, Virginia, in the seventieth year of her age, Mrs. HELEN ELIZABETH HARRISON, daughter of James B. Macmurdo, granddaughter of Bishop Richard Channing Moore, and widow of Colonel Walter Harrison, of Pickett's staff.

"Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

THOME.—At the C. & O. Hospital, Huntington, W. Va., August 7, 1910, in the nineteenth year of his age, WILLIAM FREDERICK THOME, Jr., eldest son of William F. and Louise M. Thome. He was a member of Christ Episcopal church, Schuyler. The funeral services were conducted August 20, at the home in Schuyler; the interment was at Elizabeth City, N. J.

OBITUARY.

Edwina W. Scott.

Entered into rest, at Spring Forest, the home of her parents, near Somerset, Orange county, Virginia, June 8, 1910, EDWINA W. SCOTT, youngest daughter of Edmund Willis and Eudora C. Scott.

The life on earth of this dear girl, as measured by years, was all too short; but its impress on those who were privileged to know her best will be long and lasting. While yet but a child the force and strength of her character was felt and recognized by all her associates, and as her young life developed into girlhood and womanhood, her forceful influence extended into the broader fields of life. And this force and strength of character, so marked in one so young, was joined with a gentleness and softness of manner most winning and lovable.

Trained in one of the best of our Church schools she early went forth to exercise her gifts as a teacher, but after a session or two it was seen that her health was not strong enough for such exacting work, and from that time on she remained at home to be her mother's constant helper and companion.

Tried at the last in the furnace of a long and wasting illness, her high qualities shone conspicuous through it all. As with unwearying affection her loved ones ministered to her, her one thought was to save them pain and anxiety. In utter forgetfulness of self, through all her weakness and suffering she bore up patiently and bravely and cheerfully to the end.

Strong she was, with a strength higher than her own, and brave and unafraid of death; for she had given her young life into her Saviour's keeping and, with the apostle of old, was persuaded that He would guard it unto that day. "Faithful is He that promised."

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WANTED—AN ACCOMPLISHED MIDDLE-aged teacher desires an engagement in a refined family, to instruct in the usual English branches, Music, Latin, French and German. References exchanged. Address 124, Southern Churchman, Richmond, Va. 27aug4t

WANTED—A MALE COMPANION FOR nervous man, in private family in the country. Good references given and required. Address Box 19, Route 2, The Plains, Va. 27aug1t

WANTED—POSITION AS GOVERNESS for small children, or as companion for invalid or elderly person. (Have had some experience in nursing); or as matron in private family or small institution. References given. Address Box 60, J. H. C., White Sulphur Springs, W. Va. 27aug2t*

WANTED—A VIRGINIA LADY OF EXperience wishes a position to teach in a pleasant family—English, Latin and Music. Miss B, Sharps, Va. 27aug4t

WANTED—BY A YOUNG LADY POSITION to teach in family or school, English, Latin, German, mathematics, and beginners in French, music and drawing. Holds diploma from two schools. References. Address 122, care Southern Churchman. 20aug3t

WANTED—TO BOARD TWO LITTLE girls (10 years) to attend school with my niece. Healthy location and climate. Church training. Board and tuition reasonable. Address 123, care Southern Churchman. 1t

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WANTED—AN ELDERLY LADY OF REfinement wishes a position as housekeeper and companion to lady. Address Miss P., Box 268, Roanoke, Va. 27aug3t*

WANTED—A LADY OF REFINEMENT wishes a position as companion or to keep house. References exchanged. Address Miss Upshaw, 917 Second avenue, Address Park, Richmond, Va. 27aug3t

WANTED—BY A YOUNG LADY OF EXperience a position to teach small children in private family; English and Music. References given and required. Miss X., care Postmaster, Ottoman, Va. 27aug3t

WANTED—BY EXPERIENCED LADY POsition as governess or companion. References. (Miss) Drue Wiglesworth, Neabsco, Va. 1t*

WANTED—BY AN A. B. OF WILLIAM and Mary a position to teach. References and testimonials given. Address Teacher, Vinita, Va. 20au2t*

WANTED—AN EXPERIENCED TEACHER, desires a position, for the ensuing session. Music, a specialty. Conservatory methods. References exchanged. Address A. B., Box 19, Crozet, Va. 20aug3t*

WANTED—BY A YOUNG LADY A POSITION; usual English branches. Latin, French, and Music. References exchanged. Address A. B. E., Box 103, Tappahannock, Va. 13aug3t

WANTED—POSITION TO TEACH CHILdren from five to twelve years, or companion for an invalid lady. Miss Catherine Gover, Round Hill, Va. 13aug3t*

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Bird's Nest Pudding.—Pare and quarter three apples, lay in well-buttered deep dish. Make a batter of two eggs, one cupful of flour, three-quarters of a cupful of milk, a little salt, no sugar; pour over the apples. Bake forty-five minutes in a moderate oven. Serve with sweet sauce.

Pineapple Tapioca.—Take one-half cup of flake tapioca, soak it in one and one-half cups of water. When the tapioca is soft have a pineapple ready, shredded very fine. Put this with the tapioca, one-half cup of sugar and the juice of one-half a lemon into the double boiler and cook, until the whole is the consistency of jelly. Pour into a mold and serve ice cold with cream. It is said to be equally good made with peaches. Pour into a mould.

Chocolate Macaroons.—Put three ounces of plain chocolate in a pan and melt on a slow fire; then work it to a thick paste with one pound of powdered sugar and the whites of three eggs; roll the mixture down to the thickness of about one-quarter of an inch; cut it in small, round pieces with a paste cutter, either plain or scalloped; butter a pan slightly, and dust it with flour and sugar in equal quantities; place in it the pieces of paste mixture, and bake in a hot but not quick oven.

Banana Rolls. — Ingredients — A piece of short crust, some ripe, firm bananas, lemon-juice, castor-sugar. Peel the bananas, and roll each first in lemon-juice, and then in castor-sugar. Roll out the pastry, and stamp it into rounds with a cutter; put a banana on each piece of pastry, and close securely so that the syrup cannot escape Brush over the tops with beaten egg and bake in a moderate oven, having the rolls nicely browned on top.

Banana Sauce—Rub four ripe bananas through a sieve, and put hem into a saucepan. Add to them a little salt and 2oz. of granulated sugar, and cook until just on boiling point; then add four tablespoonfuls of orange-juice, and serve.

Potato Salad.

Pare and boil four good-sized potatoes. Cut them into slices and add one onion, cut as thin as possible. Put into a bowl one-half of a teaspoonful of salt, add a saltspoonful of pepper, and then one tablespoonful of olive oil. Rub with a wooden spoon until the salt is dissolved; then add another tablespoonful of oil; mix; add two more, and then two of vinegar, a little at a time; mix until the whole looks white and is well blended. Pour this over the potatoes while they are hot, dish them, sprinkle with chopped parsley, and stand aside until cold.



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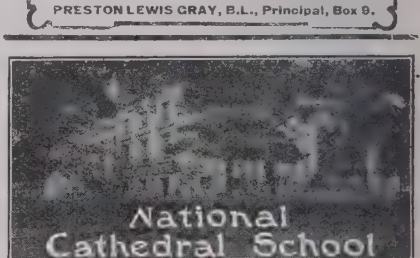
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., SEPTEMBER 3, 1910 No. 36

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 804 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Churchman mailed.

A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Entered at the Post-Office in Richmond as second-class mail matter.

MISTAKEN SYMPATHY.

European nations charge the American people, as a whole, with being sadly wanting in respect for law, and with being badly over-lenient in the infliction of legal penalties. And in view of a long series of events in the more or less distant past—and of such events frequently occurring in the present—it is sadly to be feared that our European cities have very fair justification for their charge.

With much more than pleasant frequency, our daily press gives us instances either of disregard of law, or of escape from its penalties, which makes the thoughtful man ponder seriously over the conditions, and wonder what the ultimate outcome will be.

Somehow, there seems to have grown up in our land a maudlin and fatuous sentimentalism, which leads us to expend our mistaken sympathies on the law-breaker, rather than on the innocent victim of his lawlessness. A criminal, of more or less high degree or good circumstances, violates the plain law of the land—and indeed, the law of all civilized decency—and by some curious process of miscalled "reasoning" or of maudlin feeling, a large part of the community becomes at once profoundly interested—not in the execution of the law of the land and in sustaining the majesty of the law—but in the utterly wrong-headed and wrong-minded question as to the suffering of the criminal.

In view of certain recent and flagrant occurences in the city of New York, and of the misplaced sympathy of a certain class, the Richmond Times-Dispatch makes this admirable editorial utterance:

"'Ye shall not steal, neither deal falsely, neither lie one to another.

"'Thou shalt not defraud thy neighbor, neither rob him.'

"'Just balances, just weights, a just ephah, and a just hin, shall ye have.'

"That was the law a very long time ago when a false balance was abominated to the Lord; but, of course, in the development of our higher civilization, we have outgrown it, it being held now in some quarters that it is perfectly legitimate to cheat so long as the persons cheated do not find it out. The Commissioner of Weights and Measures in New York has been making himself quite unpopular with a certain class of tradesmen in that town by requiring them to give full measure.

"According to the New York World, vigorous protest has been made against this interference on the ground that it is a 'trade custom' to use short barrels; would cause 'great inconvenience' to throw away old barrels and get new ones; would cause potato-growers to stop shipping potatoes to New York; would interfere with trade at this the busiest season of the year, and, by forcing the seller to give full weight to the buyer, would interfere with Interstate Commerce. There is something almost admirable in the effrontery of the people who plead their rascality as a defence for their rascality. They have been stealing for years, and now that they have been caught at it, they insist they shall be permitted to keep it up until they have worked up all their stock of stealing machinery. The World indulges in this very severe sarcasm:

"'Some day shrewd counsel for an enterprising burglar will plead that to discourage burglary would be very unwise, because, first, burglary has become an established institution and many innocent citizens employed as policemen, prosecuting officers and judges, not to mention those engaged in the business of burglary insurance, would be thrown out of employment if it did not exist; second, as burglary has become established it would be unfair to enforce the law too strictly—some delay should be accorded to the second-story man who has served a long apprenticeship to his trade and has invested considerable capital in jimmies and other tools; third, it is often necessary for the burglar to travel from State to State—here is an interference with interstate commerce; fourth, civilization breeds mollycoddles—the burglar, being a man of nerve and sinew, should be encouraged; fifth, statutes against burglary are paternal legislation pure and simple, thus transgressing the elementary principle that individualism should be fostered; sixth, every man has a right to make a living.

"Why not? If a commission merchant who steals should be excused because he is overstocked with short barrels and lights weights, and not only excused, but authorized to go on with his stealing, why should not a burglar be justified in prosecuting his business of cracking safes and forcing doors and climbing porches because he has laid in a supply of jimmies and combinations of one sort and another that will enable him to make a living? Our sympathies are with the burglars rather than with the higher class thieves who have been robbing the poor all these years with their 'trade customs.'

How comes it to pass that such utterly bad and maudlin sentiments as these can exist in a civilized and Christian community? Yet they do prevail, and prevail very extensively, and in very many communities besides New York. In fact, there are very few communities in this land that have not had exhibitions of this type of reasoning in late years. It is this mistaken sympathy and maudlin sentimentalism that has lead to some of the verdicts of the juries in this country which have almost made our administration of criminal law a stench in the nostrils of the world. This it is, too, most probably, which has lead to a great number of executive "pardons" in various States, which sometimes make us wonder that the courts continue to do as well as they do; and also makes us wonder how long it will be before we take the pardoning power out of the hands of politicians temporarily elevated to responsibility as governors, and put it into the hands of non-political and unpartisan and responsible boards.

We see constantly this same maudlin sentimentalism when a criminal is brought to trial: the whole end and aim of many a miscalled "trial" seems to be to protect a poor, down-trodden sufferer from the harshness of the law; and judge and jury and bar seem to lose sight of the majesty of the law, the rights of the community, the injury inflicted by the criminal on some innocent sufferer, and the right of all good citizens to have the law enforced and respected, and to consecrate their powers and efforts on the protection of the criminal. Even the "instructions" of our judges is not always free from this demoralizing and destructive taint.

And all this is not confined to new communities, and States controlled by the "foreign element," and great cities, where the rowdy classes exert their tremendous might through the weapon

of their votes, but is only too frequently displayed in old, educated and conservative communities and States.

It is a state of affairs that calls for earnest thought by the best elements of our citizenship. If any one wants see how far the trouble has gone, let him try this little experiment: Concoct a little story of hardship and suffering on the part of some "poor" convict, and then go among our "best citizens" and ask signatures for pardon, and see how quickly these "good people" will ask the Executive to forget violated law and respect for law and the good of the community and the example to evil-doers and all else that law stands for, and for pure and unadulterated maudlinism, to set the convicted criminal free.

These things ought not so to be. Every good man who thus condones lawlessness, and allows weak sentimentalism to over-ride the ends of justice, and puts his mistaken sympathies on the side of the law-breaker has, for the time-being, unconsciously and unintentionally, let us charitably hope, put himself on the side of lawlessness, and is doing his much or little to bring the law into contempt. When a judge and jury, under solemn oath to administer the law and with all the evidence before them clearly explained and carefully and on oath pondered, have sentenced a criminal to suffer the penalty of the law, what right has any good man to ask a Governor, who heard no witnesses and weighed no evidence, to undo such verdict? When such things occur, is there any wonder the law is brought into contempt?

Law is God's representative on earth —the greatest conception of mortal mind; that on which the order and continuity of the material, mental and moral universe depends; the foundation of the social structure, and the conserving power of the State; and the man who lays his hand on law to bring it into contempt, has done the community, the State and society the ultimate wrong.

And every good man ought to set his face as flint against any act or sentiment in his community that would tend to lower the high standard of the law, or make men think it a matter of small consequence. And this type of feeling and of conduct is sadly needed in our own land just now.

Power of Attraction.

Verdi, the composer, when twenty years of age, was a candidate for the office of choirmaster at the cathedral of Bussetto. His rival, one Ferrari, being supported in his claims by the clergy, however, obtained the appointment, though an inferior musician. On a Sunday afternoon, when it was known that Verdi would play the organ at the Franciscan church, the cathedral would present a beggarly array of empty benches, while the rival house of prayer was crowded to overflowing.

SEPTEMBER MAGAZINES.

The Century.—The September number is full of interesting articles on many subjects. It has for a frontispiece a wood cut engraved by Timothy Cole, being a copy of "The Bathers," by Corot. Engraving on wood is almost a lost art, and the skill exhibited by Mr. Cole, particularly in his management of light and shade, is marvellous. There is another instalment of Mrs. Edith Wharton's latest work of fiction, "The Letters;" an article by Dr. Worcester on "The New Belief in Prayer," a review of Mayor Gaynor's work in New York; the Story of "John Carter," a former convict, who relates his experiences of prison life; "Dr. Cook in Copenhagen," and a number of other good articles. An especially interesting one, "Chameleons of the Sea," is a descriptive account of certain fishes which have the faculty of changing their color and markings at will. It is illustrated in colors copied from living specimens in the New York Aquarium; "The Peeress and the Cryptogram" is a clever story by W. T. Nichols, which will appeal to newspaper men. Indeed, the list of admirable articles is too long for publication. It is, as usual, handsomely illustrated.

St. Nicholas.—The September St. Nicholas will charm boys and girls, and even those of mature age will find interesting reading in its pages. Among the articles are "The Triple Play," by C. M. Relyea; "Out in the Big Game Country," by Clarence H. Rowe; "The Party of the Second Part," by Pearl Howard Campbell; the second part of Francis Arnold Collins' article, teaching boys "How to Make and Fly Model Aeroplanes;" another instalment of "The League of the Signet Ring," by Mary Constance DuBois; "The Last of the Freight Thieves;" an instalment of "The Refugee," by Capt. Charles Gibson," and "The Young Wizard of Morocco;" "United States Naval Scenes," an abundance of verse and many other good things, the interest of which is enhanced by beautiful illustrations.

McClure's.—Foremost among the articles in the September McClure's is the first instalment of the Reminiscences of Goldwin Smith, one of the greatest scholars and critics of public affairs of his time. This instalment deals with the American Civil War and with the important men of that period.

Burton J. Hendrick tells the story of Governor Hughes' struggle with the strongest and mostly highly organized political ring in any of our State governments.

Ange Galdemar contributes an account of the romantic literary career of Edmond Rostand, and gives the poet's own views concerning his much discussed "Chantecler."

Dr. Henry Smith Williams, who wrote the famous liquor series for McClure's, has made a thorough investigation of the causes of the greatly increased cost of living and presents an article on the subject.

Amos Pinchot, brother of the former Forester of the United States, contributes an important and timely article on "Two Revolts Against Oligarchy: The Insurgent Movement of the Fifties and of To-day."

"The Adventures of Miss Gregory, by Perceval Gibbon, heads the list of the September fiction. This is the first of a series of twelve short stories and starts with "The Adventure on a Portuguese Trader." Among the other stories in this number are "Paradisio," the droll story of a Japanese man-servant, by Octavia Roberts; "The Black Orchid," the adventures of an orchid-hunter in the South American wilderness, by Marjorie Pickthall; "The Road to St. Lizzy's," a soldier story by Will Adams; "The Hero," another story about the Caseys, by Clara E. Laughlin; and "The Kingdom of Joy," by Mary Stewart Cutting, a love story of the delightful old-fashioned kind.

Lippincott's.—The complete novel in this magazine for September is entitled "The Mischief of Time," by Dorothea Deakin. "Subiaco," by J. Orbaan, describes, interestingly, an automobile trip around Rome; and there are many good short stories, including "The Woman or the Spider," by Will Levington Comfort; "Flaherty's Promotions," by Burton E. Stevenson; "The Brown Paper Parcel," by Karl von Kraft; "The Inspiration," by Anne Peacock; "The Silly Things," by Frank Laurence; crisp sentences "From a Philosopher's Note-Book;" a department of Current Comment and Criticism; and last, but not least, "Walnuts and Wine," a humorous department, containing laugh-provoking matter in abundance.

Scribner's.—In the September number of Scribner's Magazine Theodore Roosevelt tells of the rarest and, from the naturalist's point of view, the most interesting of his hunting experiences in Africa. The so-called "White" rhino, which has the square nose of the hippopotamus and a hump on its shoulders like the sacred cow, is found in the Belgian Lado along the Nile, where Mr. Roosevelt was permitted to hunt by the Belgian Government. This strange rhino used to be found in South Africa, but it has practically disappeared.

A series of articles by General Frederick Funston begins in this number with "To Cuba as a Filibuster." General Funston writes with an enthusiasm and spirit of adventure, with touches of humor, which makes his narrative as absorbing as a novel. His account of teaching patriots how to use a Hotchkiss twelve-pounder over a Third Avenue saloon in New York; how they smuggled it and themselves away from the United States, and how they landed on a dangerous shore in Cuba—all this is the real material of romance, told by a participant in the events. There will be four papers in this series.

William Morton Fullerton, one of the correspondents of the London Times in Paris, writes a thoughtful and clever analysis of "Mr. Roosevelt and France."

William Harnden Foster recently went to Panama and made a series of striking pictures of the men actually at work on the great Canal, and these have been reproduced in color, with a number of sketches in black and white. It is the first presentation of the artistic side of the great work, and Mr. Foster accompanies it with a graphic account of the men who are running the big shovels and the dirt-trains and putting off the blasts.

John Fox, Jr., gives an account of a recent journey which he made "On the Road to Hell-fer-Sartin." The story with this title was his first venture in fiction. His account of the adventures by the way on his search for the characters and Hell-fer-Sartin creek is an amusing supplement to the original story, taken from real life. George Wright accompanied Mr. Fox and made the sketches.

Near Point Lobos in California there is a weird grove of twisted cypresses

where Ernest Peixotto, the artist, spent a season painting. He reproduces some of the pictures and describes his experiences while "Sketching in the Inferno."

"Rest Harrow," Mr. Hewlett's serial, which has been so widely read, is concluded in this number.

The short stories are: "The Blond Beast," by Edith Wharton—a subtle study of a masterful millionaire whose son has advanced ideas; "The Carrolls' Fortune," by Jesse Lynch Williams—describing one of the strokes of genius in the domestic prosperity of the Carroll family. The Field of Arts gives an account of "Contemporary Architectural Sculpture in Color."

The American Review of Reviews.—Among the noteworthy features of this number are a vividly written character sketch of Gov. Judson Harmon, of Ohio, by Sloane Gordon, with many striking illustrations; an impressive discussion of "The Moving Picture and the National Character," with illustrations; an informational article by Francis A. Collins, of the recent exposures of trickery in scales and measures in New York, by Commissioner Driscoll; and a sympathetic discussion of the "Peacekeepers of the Philippines," meaning the famous Philippine constabulary, by Judge Lobingier. The number also contains solid contributions to the economic discussions of the day in the form of articles on "Advertising the State of Colorado"; "The Relation of Capital to Agriculture;" and "Ought the Railroads to Advance Their Rates?" There is a noteworthy paper on "Federal Appropriations: Their Rapid Increase," by Congressman James A. Tawney, and a crisp review of the "Memoirs" of Captain-General Weyler, which have just appeared in Spain.

In the editorial department, the general national situation is discussed and the situation in the various States set forth. There is also an elaboration of the clerical situation in Spain and the usual discussion of other foreign affairs.

PAMPHLETS RECEIVED.

The Sewanee Review (Quarterly). Edited by John M. McBryde, Jr. This number contains a number of interesting articles, the titles of which are as follows: "Moliere's Don Juan," by Brander Matthews; "George Herbert," by Carl Holliday; "The Poetical Tastes of Thomas Jefferson," by John W. Wayland; "The American Woman Peril," by Alexander Harvey; "American Scenery in Cooper's Novels," by Edward Everett Hale, Jr.; "The South Carolina College in the Late Fifties," by Charles Woodward Hutson; "The Search for the Alabama," by Lew Allen Chase; "The Evolution and the Christian Doctrine of the Trinity," by William S. Bishop; "A New Book on Alaska," by Hudson Stuck, and Reviews of current literature.

From the Rev. C. I. Mills, Secretary, Journal of the Twenty-fourth Annual Council of the Diocese of Colorado.

From Mr. John J. Saunders, secretary, Journal of the Eighty-second Annual Council of the Diocese of Kentucky.

From the Rev. F. N. Skinner, secretary, Journal of the Twenty-seventh Annual Council of the Diocese of East Carolina.

From the Star-Independent, Harrisburg, Journal of the Sixth Annual Convention of the Diocese of Harrisburg.

From the Rev. Edward R. Rich, D. D., secretary, Journal of the Forty-second Annual Convention of the Diocese of Easton.

From the Rev. J. S. Moore, secretary of Convocation, Journal of the Eighteenth Annual Convocation of the Missionary District of New Mexico.

From the Rev. T. Jefferson Danner, secretary, Journal of the Forty-fifth Annual Convention of the Diocese of Pittsburgh.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Bishop Brent and Church Unity.

Mr. Editor: Among the various champions of and contributors to the cause of Church Unity, by tongue and pen, surely none is more worthy of reverential attention than our nobly self-sacrificing Bishop of the Philippines, the Right Reverend Dr. Charles Henry Brent. He verily speaks what he knows, and testifies what he has seen, for Unity under the missionary conditions with which he and Bishop Anson R. Graves of Kearney are familiar, is too real to be merely academic. Every word of his, both in thought and style, following what he said so thrillingly at the recent great Edinburgh meeting of the Laymen's Missionary Movement, is truly golden, and none more so than his two recent sermons in London on Fairness, delivered in Westminster Abbey, and on Glory through Suffering, in St. Margaret's church, near by.

Thoughts such as these should be the vade mecum of all Christians of every name, and surely Churchmen cannot lay them too deeply to heart. He is, indeed, a true Soldier of the Cross, and his clarion voice rings like a trumpet summoning to battle in the cause of the Prince of Peace.

EDWARD LOWE TEMPLE.

Washington, D. C.

Suffragan Bishops.

Mr. Editor: From the correspondence already printed anent the Suffragan Bishop proposal, two things are plain:

1. Negro Churchmen are opposed, on the whole, to a Suffragan (white or black), as an answer to their plea for a Bishop. It follows, in my judgment, that the white Churchmen ought not to think any longer of supporting the proposed amendment, as an attempted solution of the negro problem. It should stand or fall, as a proposition, on its own merits or demerits.

2. But this leaves the General Convention with no proposal whatever before it concerning the just contention of negro Churchmen that their needs should be considered.

The recent letter of Bishop Strange offers a ray of hope at last that some consensus of opinion may be reached among the Southern Bishops.

The Bishops and deputies of those Dioceses not disturbed by the Negro problem are ready to follow the leadership of the affected Dioceses. Hitherto there has been no such leadership.

Is it not feasible and proper that there should be a Conference of the Clerical and Lay Deputies of the interested Dioceses during the first two or three days of the approaching Convention? Might not the presiding Bishop, whose deep interest in the business has been demonstrated by his own proposal, call such a conference?

If a plan (however tentative, so that it is a working plan) can be agreed upon with tolerable unanimity, I am quite sure it would be agreed to by the General Convention. Surely it is worth trying.

As for myself, while in hearty accord with Dr. Grammar, and Dr. Clarke's endorsement of the old Missionary Bishop idea, I am quite willing to vote for anything that is constitutional, except a plan stamped beforehand with the protest and disapproval of the people for whom we are attempting to legislate. If such a Conference should be brought to pass, every Bishop and Deputy attending it, should carefully study beforehand the various propositions that have been advanced.

New Orleans. BEVERLEY WARNER.

Our Stumbling Blocks vs. Simple Obedience.

Mr. Editor: On Sunday, August 14, at the County Hospital, a lady of age, gray haired, wrinkled face, her whole nervous system worked up into a precarious state by the conflicting mental thoughts and intellectually doubting feelings, said to me in a despairing, hopeless way, "But what am I to do?"

I commenced to unfold the plan of salvation when she impatiently exclaimed, "I have heard that for forty years!"

"Well, then," I said, stop thinking. Stop the action of your mind; turn aside your intellectual faculties and look to Christ.

See the mothers, absorbed in their offspring, bringing their dear little children to our Saviour for His blessing, His disciples rebuking them.

"But when eJsus saw it He was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God."

"Then in the natural simplicity of a child's feelings and actions be simply obedient. Christ says, 'Come!' just come. Obedience is the mainspring of

If I was asked the question, "What Christian life.

is the most important word in the religious vocabulary?" I would promptly answer 'obedience.'"

A woman patient nearby spoke up, "You must first have faith." I explained, "that with obedience came the incipiency of faith." The woman again interrupted when the lady patient exclaimed, "Will you please stop and not interfere with this gentleman talking to me?"

I further explained that through obedience comes faith's conception, and God's work of grace in the heart to develop and produce a spiritual nature, as so 'born again,' out of our natural self into a new creature, we become God's adopted children, in harmony with and subject to His Holy Spirit, guidance and protecting companionship.

Then, seemingly to want to fix her impressions without any more ideas to gather in, she said, "Will you kindly now leave me to myself, as in my nervous condition I can not bear too much."

On last Sunday, August 21, I missed seeing her in her bed, but found her up and sitting by the window in the vestibule of the ward where she could have a quiet talk without any interruption. She appeared to have an easier

mind and feeling, and God's grace working in her heart unto the salvation of her soul.

After some conversation she suddenly spoke up, "I am praying with faith."

I immediately said, "Won't you pray for God's blessing upon my efforts for Him?"

She asked my name and gave me her name, with the request that I pray for her.

Then, she said again as the previous Sunday, "Will you kindly now leave me to myself on account of my nervous condition?"

I left her in God's presence, His Holy Spirit guiding and unfolding to her the simple truth as it is in Christ Jesus.

JOHN W. LUMSDEN.

Los Angeles, Cal., August 23, 1910.

Change of Name.

Mr. Editor: In reading the various letters on the Change of Name, one can not help being impressed with the differences in the spirit manifested. While we are so solicitous, concerning "charity" for other Christian people, would it not be well to extend that same charity among our own people. Surely the experiences of the Bishop of Mexico were very interesting and apropos, and his opinions should at least be treated with as much consideration as outsiders. I heartily agree with the Bishop of Pittsburg that the name of the Church should express the ideal that the Kingdom of God stands for, and not the carnal spirit of division. In all my parishes I have gladly co-operated with all my Christian brethren of whatever name in Sunday School Conventions, etc., and do not believe I have the spirit of unchurching any one, nor am I ashamed of the word Protestant, and do not believe a majority of those who desire a more Scriptural and historical name for our Church object to the word Protestant. We object and protest against all unscriptural teaching, and are emphatically Protestants, but why call the Church by that name. We are not the only Protestant Church, nor are we the only Episcopal Church. The Methodists call themselves Methodist Episcopalians. One of our priests who was for over twenty years a Roman priest, said to me, our ideal name is "The Holy Catholic Church in the United States of America," and a Churchman who was opposed to a change of name because of sentiment, said to me, "If the name of our Church is ever changed, I think it should be "The Holy Catholic Church in the United States of America, because we say: 'I believe in the Holy Catholic Church.'" I am opposed to "American Catholic," or "American." The ideal Scriptural name is: "The Church in the United States," because the only name used in the New Testament is "The Church," and "The Church of God."

The Primitive Church, however, seems to have adopted the name "Holy Catholic."

I can see nothing uncharitable or unchurching in adopting the name of the New Testament or the early name of the Creeds. From that standpoint our Lord and the Apostles were very uncharitable when they insisted there was only one God and one way of salvation, through Jesus Christ the Son of God. It can not be uncharitable to state a fact, and, we claim it is a fact that we have the Primitive Apostolic government of the Church. If we have not the original government of the Church, then we have no excuse for existing and should unite with the largest Protestant denomination.

In view of this discussion an interesting article apeared some time ago in the Ecclesiastical Review, a Roman Catholic journal published in Philadelphia, by the Rev. H. G. Hughes, B. D., of Sheffield. It shows how they changed the name of their Church and that some were dissatisfied with the name adopted. The Vatican Council met December 10, 1869, under the Supreme Pontiff Pius IX. Several months were spent in organizing the Council and in discussing the scheme.

The article says: "It was not until April 1, 1870, in the General Congregation that the Constitution de Fide was passed in the form in which we now know it. In the scheme at first submitted to the Fathers, the first words in the chapter were simply Sancta Romana Catholica Ecclesia. As it stands, the chapter opens, Sancta Catholica Apostolica Romana Ecclesia. Our Church really is The Holy Catholic Church in the United States. We should change our official title to be more in keeping with our claims.

HOWARD G. ENGLAND.

Washington, D. C., Aug. 18, 1910.

The Title Page of the Prayer Book.

Mr. Editor: Though I have written and published a good deal in the fifty-four years I have been in the ministry, this is the first time I have asked the hospitality of your conservative and excellent paper for an article of mine. I can scarcely expect that you will be in favor of what I propose, and yet I venture to request the privilege of submitting it to your judgment and that of your readers, as offering a solution of a question that is sure to come up at the General Convention in Cincinnati, in connection with the proposed Preamble and the effort to "change the name of the Church"—that of amending the title page of the Prayer Book. In the General Convention of 1886, when the revision of the Prayer Book was in progress, the writer of this, being a deputy from Central New York, offered the following preamble and resolution:

"Whereas, the Book of Common Prayer is the common heritage of all English-speaking people who have been baptized into the Church of Christ, and should express that fact upon its title page;

"And, whereas, it is according to the custom of the Church in all ages, as well as in the New Testament, that a branch of the Church Universal, by whatever name it may be convenient otherwise to distinguish it, be also designated by the name of the country in which it exists: therefore

"Resolved, the House of Bishops concurring, that the Joint Committee on the Revision of the Prayer Book be instructed to report an amendment to the title page of said book, setting forth that the Book of Common Prayer, in its American form, is 'according to the use of the Church in the United States of America.'"

When the vote was taken upon this Preamble and Resolution, the lay deputation of the Diocese of Virginia called for a vote by Dioceses and orders. Of the clergy there were 49 Dioceses represented—ayes 30; nays 13; divided 6—a majority in the affirmative of eleven (11). Of the laity there were 44 Dioceses represented—ayes 15; nays 21; divided 8—a majority failing to vote aye of 14. The vote was thus lost by a failure to agree; there being a clear majority of the clerical order, counted by Dioceses, for it.

But although this was lost on the vote by Dioceses and orders, I have always been proud to remember that there was an actual majority, as recorded by individual names, of 47 in favor of it.

Twenty-four years have elapsed since that vote was taken, and the question is still before us. As I am not a deputy to the General Convention this year, may I be permitted to offer, for the consideration of those who are, the following modification of the proposition of 1886, with such explanation as is needed:

Resolved, etc., etc. Amend the title page of the Book of Common Prayer so as to read as follows:

The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Holy Catholic Church, together with the Psalter or Psalms of David, according to the use of The Church in the United States of America, ministering in the English Tongue.

Upon the above these observations may be made:

1. "The Book of Common Prayer" is not set forth by our branch of the Church as our exclusive possession or form of worship. It is, with such variations as adapt it to our use, the Common Prayer Book of all branches of the Anglican Communion in all parts of the world, wherever the English language is spoken. It is, as the Preamble above reproduced affirms, the common heritage of the English-speaking race. But it is more than that. Overstepping the limitations of language, it is essentially at unity in prayer, (The Lord's Prayer, Litany and Collects), in confession of faith (the Creed), in praise (the Psalms and Catholic hymns), in instruction and meditation(the Holy Scriptures), with the common liturgical worship of the whole Church of Christ, in whatever language, and with whatever variety of uses it is offered. That is what we mean when we call it "The Book of Common Prayer."

2. In like manner, "The ments, and other Rites and Cere of the Church," which are ad tered according to this book, are and none other, of "the Holy C throughout the world," as we s the Te Deum, "The Church o (according to the present title they are the Sacraments, Rit Ceremonies, is the Holy Catholic C which we confess in the Creed. is to be feared that there is in quarters ignorance or forgetfuln this fundamental truth, it is w we state it distinctly in the ti

3. Moreover, as differences as well as other differences country and men's manners, duced variations of "Use"—t word in its technical liturgi ing—and such uses have exi times and countries without the essential unity of the w right that we define or de Church which follows this "Use," first, by the country we are citizens, differing th other branches of the An munion as being "The Ch United States of America," ly, the chief variation in uses being that of language— be distinguished from other existing in this country, being o ing to be of the Holy Catholic C by the evident and simple fact th minister our liturgy "in the Eng tongue."

Let me add in parenthesis, that "th English tongue" is the proper phrase. "Tongue is the Saxon term for the language of a particular people."—Webster's Dictionary).

In this way we assert our catholicity in its full extent, without denying it to others, or giving just cause of offence to any candid mind—as we should if

we made the arrogant assumption that we are "The American Catholic Church." And at the same time we offer to our separated brethren, under a title which they can claim as well as we, this priceless heritage and possession of the English-speaking race.

A word more. This proposition has not necessarily any connection with a change of name for "This Church." There would be no incongruity in having the title page read as above proposed, and continuing on the reverse side of the leaf, the "Ratification," as it now is.

JOHN H. EAGAR.

Utica, New York, August 23, 1910.

Missionary Districts and Negro Bishops.

Mr. Editor: Some time since, the Rt. Rev. Dr. Tucker, of Southern Virginia, in writing in opposition to "Missionary Districts and Negro Bishops," laid especial emphasis upon the supposed fact that the adoption of such a system "would abolish the only point of kindly and sympathetic contact between the races." It is because I know Dr. Tucker so well, and realize that he is absolutely sincere in his position, that I desire to say a word with respect to his contention. Certainly I can never forget Dr. Tucker in his relation to me as the presbyter under whom I served my diaconate in Norfolk, Va. It would be difficult for me to express the debt of gratitude I owe him for the truly sympathetic and brotherly help and guidance which he gave me in the very opening of my ministry. Every remembrance of the man is simply delightful. No man can be more sincere in this matter than Bishop Tucker. And yet, such a good, faithful and true man as is the Bishop Coadjutor of Southern Virginia is absolutely in error when he concludes that the Mission- District plan would destroy sympa- contact between the races. Cer- the if Bishop Tucker can speak with forth degree of knowledge from the the side of this question, the writer, using more than twenty years' experi- fairs. s a clergyman in vigorous con- ith the black side of the ques- d all the while in direct and ympathy and contact with the The est representatives of the white Edit ought to be able to throw some num upon the subject.

estin ight say that if any fair-minded as fo ill read the various petitions on Brand ject, and the special address by Car me years ago to the Bishops of Tho rn Dioceses by the Conference Wayland Workers, it will be evident Peril," at the most conspicuous fea- ican Sc ose addresses is the tone of Edward d good-will permeating them Carolina plan of Missionary Districts by Charl Bishops can not destroy or Search f pathetic contact between the Allen Ch ause the very life and suc- Christian scheme are interwoven with William of cordial relations. It is al- Alaska," nceivable how any Negro views of d hope for any success

From t ith the work intrusted to Journal were he not, in good faith, Council o industriously cultivate har-

From ace and good-will between the tary, J t is so perfectly plain that one nual f that reasonable men should tucky t.

F , one of the most surprising t gs to me is, the ability or "diplo- acy" with which many of the colored eople have successfully "pulled the wool" over the eyes of some of our white friends. One illustration will suffice. In no State in this Union are the colored people more industrious, intelligent and thrifty, than in the State of Virginia. The growth of St. Paul's School, Lawrenceville, has been wonderful. The proceedings of the "Farmers' Conference"; in the acquisition of real estate upon the part of the negroes; improved housing conditions, and many other like items read like romance. During the past twenty years in the State of Virginia the negroes have made most wonderful progress in the matter of education, in business pursuits and in the acquisition of homes. Now, with all this before us, we ask the question, how has all this advance affected Church extension among the colored people? Have negro Churchmen shared in that prosperity? If so, how is it evidenced in the material growth of our work? From 1880 to 1892, in that section of Virginia now constituting the Diocese of Southern Virginia, there was a growth from one Negro clergyman, and 196 colored communicants, to ten negro clergymen, 18 congregations and 1,156 colored communicants. Now, what advance have we made upon this showing seventeen years ago, in the same territory? From the minutes of the negro Convocation of Southern Virginia for 1909 we get the following statistics: Negro clergy, 8; colored missions, 30; colored communicants, 1,449. The total contributions from all the congregations, for current expenses, amount to $3,400. If we have a superior set of colored people in the Episcopal Church, ought they demonstrate their superiority by holding on to their money, giving only the most insignificant amounts, and because of the dependent position which they occupy permit the white people to support the work? How many self-supporting churches are there in Virginia? How many are on the way to self-support? The writer knows something of Virginia, and of the colored people of that State who are in the Episcopal Church, and they are not so poor as what they contribute towards the support of the Church would indicate. With even a superficial view, when we take into account the number of persons, colored clergymen, parochial and Normal School teachers, drawing salaries from the funds of the Church, and with the reasonable presumption that they all contribute according to their several abilities and, added to this list, a number of colored Churchmen in various communities, leaders in business and professional work among the race, the conclusion must be irresistible that our colored communicants are not measuring up to the standard of giving which the position they occupy demands. In other words, the dependent position which they sustain to the diocesan Church serves as an excuse for many of them doing their worst rather than their best. Is it then surprising, with our knowledge of human nature, both white and black, that some of them cry out, "We don't want negro Bishops?"

Let men criticize us and our plan as much as they will, but pray let them give us credit for having common sense. This being granted, it must at once be evident to a fair-minded person, that the work for a negro Bishop would not be along a bed of roses. It is to the credit of this Church of ours that despite the imputation of vanity, "ambition" and the like, that there are at least a few negro priests, with their eyes fixed upon Calvary and their feet struggling towards their "Jerusalem" who are willing to exclaim, "We are able," and following in the footsteps of Apostles and martyrs blaze the way for the redemption and salvation of their race.

GEORGE F. BRAGG, JR.

Baltimore, Md., Aug. 25, 1910.

"Protestant vs. Catholic."

Mr. Editor: I thank you for your position on the "Change of Name." So far the noise seems to be mostly among scholastics, the great body of laymen have not had their attention called to the matter, either from the pulpit or through the medium of parish meetings called for that purpose.

Give the laity a greater opportunity for discussion among themselves, that their delegates to their respective councils may have full information and elect Diocesan delegates to the General Convention accordingly.

I presume that a majority of the Laymen in each Diocese are like unto those in our own parish. No general meeting of the communicants has been held for an exchange of opinions, the vestry has never discussed the matter, and one of our delegates in attendance at the May Council informed me a day or so since that he had no idea the matter was under discussion. I fear a sinful waste of time will ensue should the General Convention take the matter seriously. They will not be about our Master's business to any great extent. That business is so pressing: Missions, and to us of the Southland the matter of our negro brethren in Christ. Must these things suffer because of quibbles?

Sentiment should not enter the discussion, we are told by the advocates of a change, yet I venture that you cannot eliminate that quality, even partially, from thhe layman's mind. Sentimentality is the basis of the call for a change. A statement proven by the wide divergences among those who have outgrown the old name, as to what the new one should be.

Those who dislike a change because of sentiment, have also the historic basis of an hundred and more years development under a good, if somewhat cumbersome title. I doubt if another century would show the same ratio of increase.

One would be saying, "I am of Paul," another, "I am of Apollos." Could Satan desire a more favorable opportunity for beginning "All his works?"

Most of those desiring a change seem to make the use of the word Catholic the crux of the argument. Now our Lord founded "The Church" not the holy Catholic Church, the adjectives are not of His speaking, and it might be nearer the real meaning of the Fathers did we say, in the Creed, the Holy Church, Catholic. This the Church herself uses in her Prayer for All Conditions of Men. "We pray for thy holy Church universal," i. e., Catholic. The teachings of the Church are the essentials, not the name. That the denominations are Protestant also, does not concern us; they are not Episcopal, and the learned House of Bishops themselves would labor long ere they formulated a name which so exactly describes what we are as does our present title.

Rome to-day possesses more error than she did an hundred years since, and in like degree we should be more protestant against her claims than were our fathers, exercising, perhaps, more charity toward her than did they who first felt the intolerable burden of her arrogance; yet never, in that charity, forgetting that we do protest.

As a Protestant Episcopalian, I am sure I am quite as American and quite as Catholic as I would or could be were I forced to repeat my Creed as belonging to the Holy American Catholic Church.

RICHARD B. BANCROFT.

Hot Springs, Ark.

Diocesan Missionary Societies.

Mr. Editor: From their vacation resorts, Bishop Greer of New York appeals for the law allowing Bishops Suffragan, and Secretary Hopkins, of the Fifth Missionary Department, wants the Cincinnati Convention to strengthen the Domestic and Foreign Missionary Society through laws relating to work in parishes in the Society's behalf.

Missionary societies in other religious bodies long ago encountered difficulties that now confront the Church. A few of them have successfully solved some of their problems. The directions in which their success, or most of it, has been attained and in strengthening their men, not their societies, and in taking off from the shoulders of their Bishops, superintendents and pastors the burdens of money raising.

It would be in line with plans found moderately successful by others, and help to meet the Bishop's needs, if there were created in a Diocese a Church Missionary Society that holds the same relation to the Diocesan Convention that the Domestic and Foreign Missionary Society holds to the General Convention, and to commit to it all missionary work of the Diocese. If it followed the lead of the Y. M. C. A., with its laymen trained in benevolence and assigned solely to benevolence cultivation and growth, it would have a small governing body, meeting once a month as the general Board of Missions now does, and provided, from its own appointing, with a large cooperating committee representative of all interests and all sections of the Diocese.

Benevolence is something that must be nurtured. The work of educating a parish to give must be divided among many agencies, not left to one general society. There is need to get close to the task. The Bishop Suffragan law may not pass the General Convention. Whether it does or not, some relief can be secured through a trained layman as fiscal agent. Besides, there are an increasing number who feel that Bishops Suffragan, not yet Bishops or Bishops-Coadjutor, ought not to be elected and consecrated to raise money.

A Church Missionary Society of a Diocese should do three things:

1. Help parishes and missions to meet apportionments to the Domestic and Foreign Missionary Society. We err in method when we strengthen the Society to go to the Church. We ought to strengthen the Church to go to the Society. The way to do so is through the men in the parishes, and the way to reach men in each parish is not through a Department Secretary, much less by the Domestic and Foreign Missionary Society direct, but through a Diocesan Society that is close to the task.

2. Co-ordinate missionary and educational work of the Diocese. There are altogether too many appeals. The pews are not objecting to give money. Indeed, they are ready to give more than they do. What they demand is system. Nobody who is interested in special forms of benevolence ought to be prevented from contributing to those forms, but to the men in the pews, interested solely in doing their duty, there ought to be presented one lump sum that shall cover, in the Diocese of New York for example, Archdeaconry, City Mission, Seamen, Sunday School Commission, Social Service Commission, Clergy Salary Fund, etc. There ought to be one treasurer, and one headquarters.

3. Strenghten existing parishes and missions. Rectors and people of most parishes not now contributing as some of us think they ought, are just as missionary as the rest of us. They have local difficulties. They have poor equipment of buildings, are heavily in debt, salaries inadequate, too much work and too few workers. The Diocesan Missionary Society, as the Board of Missions cannot, can and ought to put itself in position to help, and then to offer to assist such parishes with their burdens on condition that they help the Diocesan Society with its burdens. Such policy will soon dissipate missionary indifference, relieve the Bishop and even the rectors, and increase missionary gifts many fold. New York pays $48,000 a year in interest on mortgage debts. The removal of these debts is one step.

The official missionary society of the Diocese would have large sympathy for and make much use of volunteer lay work. There are many things which volunteer laymen can do, if trained and directed, and there are thousands of laymen who are ready to be used. There must be provided for them, however, specific plans of work, and no time must be lost in so doing if the present larger interest is to be harvested. But exactly what laymen may do is another story. The official machinery must first be provided.

EUGENE M. CAMP.

Church Laymen's Union, New York, August 25, 1910.

Churches for Deaf-Mutes.

Mr. Editor: Recently the following telegram was sent broadcast: "Announcement was made on July 31, by Father M. J. McCarty, to a congregation of 250 deaf-mutes of New York City, that, for the first time in American Church history, possibly for the first time in the history of the Christian religion, the deaf-mutes are to have a church building of their own, in which services and sermons are to be rendered in the sign language."

In the interest of historical truth, will you kindly publish the following facts, which all are very easily proved:

St. Ann's church for Deaf-Mutes was founded in the year 1850, in New York City. As many of your readers know, the Rev. Thomas Gallaudet, D. D., L. H. D., was the founder. The church stands in West 148th street, near Amsterdam avenue. Services in the sign language have been held in this, the first "silent parish" in America, every Sunday since the year named—and that is for sixty years.

In Philadelphia, about forty years ago, All Souls' church for deaf-mutes was founded. The first rector, the Rev. Henry Winter Syle, M. A., was the first deaf-mute admitted to Holy Orders since Apostolic times. He studied at Trinity, Oxford and Yale, receiving his Master's Degree from the latter institution. He wrote the article on the education of the deaf in the New American Cyclopaedia. His father graduated from Kenyon and Bexley and served as a missionary in China for thirty years.

For many years missions for deaf-mutes have been maintained by the Episcopal Church in the large American cities—east, west, north and south.

Oversea, spiritual work among the deaf has been maintained by the Church of England with great success many years. St. Saviour's church, Oxford street, London, was founded many years ago. The vicar, the Rev. F. W. G. Gilby, M. A., can hear and talk; and he can preach in the sign language, which he considers the only means of preaching the Gospel to the deaf. His father and mother were both deaf. There is a church for this silent people in Princess street, Liverpool. The writer has participated in services at these churches, and at long established "silent missions" in some of the other large cities of Great Britain and Ireland.

Within the present century a church for deaf-mutes has been built at Wheeling, West Virginia.

AUSTIN W. MANN,
Senior Deaf-Mute Presbyter.

Change of Name.

Mr. Editor: At the laying of the corner stone of the Bishop Atkinson Memorial Church at Charlotte, N. C., on the Feast of the Transfiguration, August 6, 1909, Bishop Cheshire delivered a notable address on the life and character of his great predecessor, Rt. Rev. Thomas Atkinson, D. D., LL. D., third Bishop of North Carolina.

In the course of his admirable sketch of the late Bishop, who will go down in history as the great harmonizer and pacificator of the Church at one of the most critical stages of her history in this land, Bishop Cheshire related an interesting incident, which has especial significance at this time, when so many souls are devoutly hoping that the Church will soon cast off her present title and adopt a name more adequately descriptive of her Catholic character and mission to all lands and to

At the meeting held in Columbia, S. C., in October, 1861, to consider the proposed Constitution of the Church in the Confederate States, a motion was made to substitute the words "Reformed Catholic" in place of the words "Protestant Episcopal" in the name of the Church. Although the alteration proposed was not made, it surely is not without significance that such far-seeing statesmen—ecclesiastics as Bishop Atkinson of North Carolina, Bishop Otey of Tennessee (both Virginians by birth and training), and Bishop Green of Mississippi were among those who advocated the change, casting their votes for the words "Reformed Catholic" as a fitter and more accurate designation for the Church.

It may be added, too, that the great Tennessee prelate, Bishop Otey, near the end of his career left behind written instructions that on his gravestone should be placed the inscription: "First Bishop of the Catholic Church in Tennessee."

Believing, Mr. Editor, that our present title is not only unsuitable, but misleading, and that one might as well attempt to describe Massachusetts by saying it was "Anti-Mormon, and Gubernatorial," and being of the opinion that our branch of the Church Catholic is sorely let and hindered in carrying on the work of the Master by our present appellation, it is the earnest hope of this writer that the next General Convention will in its wisdom find some designation that will more adequately identify her with the One Holy Catholic Apostolic Church of the ages, rather than continue a name which lends color to the charge so often brought against us that our right to exist dates only from that period in the history generally known as the Protestant Reformation.

In closing, may I ask if there have been wiser or saner leaders on the roll of the American Church than Atkinson, Otey and Green, and may not the Church in safety adopt legislation on this important subject, that nearly

a half century ago, with far-seeing prescience they seemingly approved.

Raleigh, N. C. F. P. Haywood.

The Proposed Canon on Suffragan Bishops.

Mr. Editor: There has been much discussion in our Church papers on the subject of Suffragan Bishops, involved in the proposed amendment to the Constitution, but little has been said about the proposed canon formulated by the Joint Committee appointed at the General Convention in 1907, to prepare a canon, to be presented in 1910, in anticipation of the adoption of the proposed amendment to the Constitution. I think it may be fairly assumed that the proposed amendment to the Constitution will be adopted, and therefore it is not out of place, at this time, to consider the proposed canon, under which the Church is to act in that case.

The Joint Committee seems to have had in view these objects, among others, in the proposed canon: 1. A limitation of the number of suffragans in any Diocese. 2. The acceptance by the Bishop of the Diocese of any person chosen as a suffragan. It seems to me, however, that in making the limitation there is some obscurity about the proposed canon, to which I wish to call attention, together wtih some other objections.

Section 1 provided that "There shall not be more than two Suffragan Bishops in any Diocese, unless by consent, previously given, of the General Convention."

What the committee intended by this provision was evidently that no Diocese should at any one time have more than two Suffragan Bishops in office, unless the consent of the General Convention shall have been previously given, but the language is, by fair construction, that not more than two Suffragan Bishops shall be in any Diocese, which might affect the status of a Suffragan Bishop from one Diocese visiting another Diocese, even though he might be invited to perform Episcopal functions, under Section 4 of the proposed Canon, if by so doing he increased the number of Suffragans in that Diocese beyond two. You may say this is a verbal criticism, hypercritical if you choose to call it so, but if you will examine Section 4, of the proposed canon, you will see that it provides that "A Suffragan Bishop shall not vacate his office on the death or removal of the Bishop of the Diocese," although Section 2 expressly provides that "the Bishop's acceptance of the person chosen shall be necessary." It is true that this clause occurs in Section 2, providing for the election of a Suffragan, and would seem to limit that acceptance to the then Bishop of the Diocese, so that once a Suffragan, the person chosen and accepted, would be always a Suffragan, in that Diocese, unless he should choose to resign his office, and upon the acceptance of his resignation by the Convention of his Diocese, should be remitted to exercise Episcopal functions only as called upon. But in such case would he not still be a Suffragan Bishop, and if two such persons should resign, and still remain in the Diocese, how would the case stand? It may be that the Bishop of a Diocese in which there are two Suffragans may die, and the Suffragans may feel, upon the election of a Bishop, that they should resign their special office; in such case, if they remained in the Diocese, could that Diocese elect another Suffragan under the proposed canon? They could still exercise Episcopal functions when called upon to do so.

Again, the Constitution, if adopted, will provide that any Diocese, with the consent of the Bishop thereof, may elect one or more Suffragan Bishops. Section 2 of the proposed canon provides, among other things, that the initiative shall always be taken by the Bishop of the Diocese, asking the Convention for the assistance of a Suffragan, and the Bishop's acceptance of the person chosen shall be necessary.

If this is to be the policy of the Church in the election of Suffragan Bishops, why not say that the Bishop of the Diocese shall not only ask the Convention of his Diocese for a Suffragan, but shall nominate him? Why provide for the election of a Suffragan "according to the canons enacted for the election of a Bishop or a Bishop-Coadjutor," and then provide, after all this has been done, in solemn manner and form, that the Bishop shall say "I will not accept the person chosen." This is a veto power, that will possibly and most probably lead to trouble between the Bishop and his Convention, and to the humiliation of some good and worthy man. Practically, I think this provision unnecessary, for it is not probable that any Convention will elect a Suffragan, not acceptable to its Bishop, or that any person, who was not assured of his acceptance, would allow his name to be used and voted for as Suffragan. I see no reason for going back to the Act of Parliament 25 Henry VIII, Chap. 20, 1 Black., Comm., Chitty's Ed., p. 379.

As I understand it, these Suffragans are to be consecrated as Bishops, after the consent of the Bishops and Standing Committees, or of the General Convention has been obtained, and it seems to me that it is adding too much to say that "the Bishop's acceptance of the person chosen shall be necessary," after an election; the Constitution, as proposed, does not require it, it only requires the consent of the Bishop, before his Diocese can, through its Convention, elect a Suffragan; and it is too much of a detraction from the dignity of an office already suffering by comparison.

I would suggest that the proposed canon be amended so as to read as follows:

I. The consent of the Bishop thereof having been first given in writing, any Diocese may elect one or more Suffragan Bishops, not exceeding two such Bishops for any one Diocese except as hereinafter provided, and in every such case a Suffragan Bishop shall be elected according to the canons of the Diocese electing him, enacted for the election of a Bishop thereof: But there shall not be more than two Suffragan Bishops in office in and for any Diocese, at the same time, except by consent of the General Convention previously obtained.

2. A Suffragan Bishop shall in all his Episcopal ministrations, act as the deputy of the Bishop of the Diocese and under his direction.

3. A Suffragan Bishop shall not vacate his office on the death or removal of the Bishop of the Diocese. He may at any time resign his special office, and upon the acceptance of his resignation by the Convention of his Diocese, he will thereafter exercise Episcopal functions only as he may be called upon and authorized so to act by the Ecclesiastical Authority of any Diocese or Missionary District.

Norfolk, Va. Wm. W. Old.

Church Intelligence.

CALENDAR.

September.

1—Thursday.
4—Fifteenth Sunday after Trinity.
11—Sixteenth Sunday after Trinity.
18—Seventeenth Sunday after Trinity.
21—St. Matthew's Day.
25—Eighteenth Sunday after Trinity.
29—St. Michael and All Angels' Day.

Collect for Fifteenth Sunday After Trinity.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

Foreign.

Florence Nightingale.

For over half a century no woman has been more truly enthroned in the hearts of British people than Florence Nightingale, whose death occurred on Saturday, in her 91st year. The story of her splendid heroism and glorious self-sacrificing labors on behalf of the soldiers during the Crimean War has often been told, but it will be reiterated as long as the history of our Empire is related. She was undoubtedly the heroine of the nineteenth century, not only because of what she accomplished directly and indirectly for the amelioration of suffering and the saving of life, but also because of her sterling Christian character and rare self-effacement. King George, in a gracious message of sympathy, truly says her "untiring and devoted services to the British soldiers in the Crimea will never be forgotten." It is almost impossible for us at the present day to realize what our wounded and dying soldiers were suffering when the sweet and gentle and highly cultured Florence Nightingale offered her services to organize a nursing staff. To recall the "opposition in high places" which she had to encounter would now serve no purpose. But the world knows how her gracious tact, indomitable courage, wonderful skill, and cool judgment soon won for her the commendation of those who had been her severest critics, and as for the private soldiers, they looked upon her with almost reverential awe. As Mrs. Tooley has so admirably said in her "Life of Florence Nightingale." "Anæsthetics were not administered as freely then as they are to-day, and many brave fellows craved death rather than meet the surgeon's knife. But when they felt the pitying eye of the Lady-in-Chief fixed upon them, saw her gentle face, heard her soothing words of comfort and hope for the future, and were conscious that she would set herself to bear the pain of witnessing pain, the men would obey her silent command, and submit and endure, strengthened by her presence."

Perhaps the most touching anecdote of "the Angel of the Crimea" came from her orderly, John Fineghan, who has just predeceased her at Camberley, although he was fourteen years her junior. A little trumpeter who was very seriously wounded was brought

into the Scutari Hospital. So distressed by the sight of the child's suffering was she, that she who had steeled herself to stand by the men and comfort them by her presence in that dreadful operating room where (it being before the days of chloroform) they had to suffer agony) broke down and sobbed bitterly.

East Wellow Church, where Miss Florence Nightingale was buried, dates from the thirteenth century, and a small side was added just prior to the Reformation. The walls are of flint, and the red-tiled roof is supported by rough oak beams. Until a few years ago a whitewashed interior seemed in harmony with the church's design, but during one of the spring-cleanings the accumulations of many whitewashings scaled off the wall, and unveiled what appeared to be a picture. The interesting find led to some research work, and the discovery of several well-executed frescoes was the result. One of these, portraying the martyrdom of St. Thomas of Canterbury, is believed to date about 1250 and in another is a painting of Edmund Archbishop of Canterbury, in 1235. Squares are painted on the walls, and in them are the red rose of England and the green lilies of France. The ancient font has gone, and the shaft of another supports a sundial in the churchyard. In front of the pulpit lies the lid of a stone coffin, carved with a fourteen-century floriated cross, in memory, probably, of some ecclesiastic. One of the bells, which has summoned parishioners to their duty for centuries, shows 1450 as the date of its birth, and a lion's head tells its origin. An old flint gun fastened to one of the chancel beams commemorates the accidental killing of a servant on a farm in the year of Trafalgar, and it affords a lesson to choir-boys and others upon the danger of playing with firearms.

An Approaching Bicentenary.

If "centenaries" are to be appropriately observed they must be prepared for several months beforehand. The city of Wells, which last year kept the millenary of the Diocese, has a bicentenary due next year of perhaps the most famous of all its Bishops during the thousand years of the see's existence. Dr. Thomas Ken, the saintly Nonjuror, who surrendered his see for conscience sake in 1691, survived his deprivation for twenty years, and died at Longleat on March 19, 1711. He wrote much sacred poetry, but he is best remembered by his morning and evening hymns, "Awake, my soul, and with the sun," and "Glory to Thee, my God, this night."

Almost a Centenarian.

By the death of Canon C. M. Turner, formerly rector of Alford, Cheshire, the oldest Church clergyman has passed away. Canon Turner, who died on Sunday, was within a day of completing his 100th year. He was ordained in 1837, and was rector of Alford from 1862 to 1896, and Hon. Canon of Chester since 1869. Latterly Canon Turner has resided at Southampton.

The Bishop of London's numerous engagements during his visit to Canada includes an address at Montreal at the opening of the Great Dominion Convention of the Brotherhood of St. Andrew in Canada on September 15. The gathering will be held in the Arena, which has accommodation for 10,000 people. Other British speakers at the Convention will be the Bishop of Glasgow, Bishop Taylor Smith, and the Rev. and Hon. E. Lyttelton, headmaster of Eton.

American.

Diocesan Apportionments Not Completed.

Mr. Editor: I enclose a copy of a letter which Mr. King is just sending to the clergy in regard to the financial situation, giving an opportunity for additional offerings to be received during September. We will be very glad indeed if you can give this publicity in the next Southern Churchman, for we wish to reach all Church people that may be possible with this message.

E. Walter Roberts,
Assistant Treasurer.

Reverend and Dear Sir: At this writing, one week before the closing of the books for the fiscal year on September 1, it is impossible to say just how the year will result financially, but that there will be a deficiency in the neighborhood of $150,000 there is little doubt. But $33,000 of this will be the deficiency of a year ago. As has been many times stated, the books must be closed on September 1, in order to have time to prepare the reports for the General Convention. If, however, parishes or individuals are still able to send us offerings during the month of September marked to apply on the year ending September 1, 1910, while they will be entered in the new year, they will be recorded as for 1909-1910, and their total will be mentioned by the treasurer in reading his report to the General Convention as reducing the deficiency stated for the fiscal year. If more of the Diocesan Apportionments are completed by these additional gifts, that will also be announced.

This deficiency is not because of reduced interest, but because the healthy growth of the work has compelled larger appropriations, and because the receipts from legacies at the disposal of the Board has been less than a year ago. A little less than half the Dioceses, and many parishes, have not completed their apportionments, but not only in these cases, but where the apportionments have been completed, we are sure both rectors and people will do all that they can along the line indicated above, to enable as good a report as possible to be made to the General Convention.

George Gordon King,
Treasurer.

Deaf-Mute Convention.

Rev. O. J. Whildin, General Missionary to the Deaf of the South, spent three days, August 25, 26, 27, in Durham, N. C., where a very pleasant and successful meeting of the North Carolina Association of the Deaf was held. Mr. Whildin addressed the Convention at the opening session and also said the invocation upon two subsequent occasions. On Friday morning, August 26, he held a service in St. Philip's church, when over one hundred deaf-mute members of the Association attended. In the evening a wedding in which two deaf-mutes were the contractors, was held in St. Philip's. Before arriving in Durham services for deaf-mutes were held in Richmond, Norfolk, and Washington.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Success of Summer Services—New Building for the Seamen's Institute.

Some years ago rectors and vestry were inclined to pessimism concerning summer services, especially in the Fifth Avenue district. Supporters of the parishes were willing longer to continue the expense, which is not a small sum, some of them costing $250 a Sunday, were they assured that people in any number would attend. Three summers ago St. Bartholomew's inaugurated such services in earnest, and the experiment has been signally successful. The series for the year closed last Sunday. The preachers have been Prof. Nash, of Cambridge; the Rev. J. Stuart Holden, of London, and Bishop Woodcock, of London. The largest numbers were attracted to hear Mr. Holden. He gave no new message. He was not in the remotest degree emotional or sensational. His message was Christ and His Gospel. Attendance compelled chairs to be brought in, and on some Sundays all could not get in even then. Last Sunday, to hear Bishop Woodcock, every seat had an occupant, and there was a sermon on temptation that upset the notions of some people, but convinced them in the end.

At Grace church the Rev. Cranston Brenton, professor of English at Trinity College, has made an excellent impression. While coming merely as summer supply, and not in the list of special summer services, he attracted numbers that put him into the latter class. Just before leaving last Monday, he said he had been looking into religious conditions in New York and was delighted to find so much more Christian work than he had been led to expect, and that done in such admirable way, that he felt the country ought to appreciate New York more than it does. He had exceptional facilities for studying conditions, not in Grace church alone, but in many churches and in many lines. He was prompt to say he thought not all had been done, but added that he felt encouraged, and that others ought to be by the vigorous campaign New York is waging for the Gospel in its own midst and in many forms.

The Presbyterian and Reformed churches of the Fifth Avenue district have this summer had experiences similar to those in St. Bartholomew's. Last Sunday at the Reformed Church so many could not get in that next Sunday a transfer is to be made to another church of the same denomination in Fifth Avenue, which is larger. The auto is being used this summer more than before for vacation uses, and it is found that many Church members are taking trips in their machines instead of going away permanently. Hence attendance of actual members has been larger on Sundays than usual. Of course the principal numbers are strangers. At one church on one Sunday, the minister was spoken to in succession, after the service, by a family from New Mexico, and a man and his wife from New Zealand, and later in the procession were members of an auto party that was making a tour of the world.

The Seamen's Institute owns a site in Coenties Slip for its building, to be the finest of its kind in New York. It acquired the same some years ago, paying $200,000. It secured about $250,000 towards the erection of a building upon it, and for a time was unable to secure more, about $400,000

being necessary. Now it has entered successfully upon a new campaign of money-raising, and hopes soon to begin construction. Part of its plan is to consolidate its various activities in this new building.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Mrs. Trader Recovering From Her Injuries—Death of a Well Known Physician—Other News.

Mrs. Ella K. Trader, known as Mrs. Ella K. Newsome, "the Florence Nightingale of the Confederacy," and who met with a serious accident in Washington, is improving and is, it is hoped, out of danger. She and her daughter, Miss Trader, live at 1112 13th street, N. W. She is the widow of Col. Trader, of the South, who left her with three daughters, two of whom have died; and the widow and remaining daughter are employees of the U. S. Government. Very deaf, and blind in one eye, it was while waiting near a street corner for a car to take her down to her office that, unconscious of impending danger, she was run over by the horse and wagon that so seriously injured her. Her advanced age of seventy years renders her case very grave.

Dr. John Wells Bulkley, said to be the oldest physician in Washington, as to number of years and establishment in his profession, died, on August 23, at his home, after a brief illness. Born in Massachusetts in 1823, he took his medical degree in 1843; and several years prior to the Civil War settled in Washington for the practice of medicine. During the War he was in charge of the Patent Office Hospital.

Dr. Bulkley is represented as a man of much dignity of character, of a strong personality, and of an unusually striking appearance—all which attached his friends to him. Descended from the Rev. Peter Bulkley, the founder of Concord, Mass., in 1636, he was of good lineage, and as a Christian he was a member of Trinity church, Washington, and a vestryman of that parish for many years. Although eighty-seven years of age when the last summons came, he was found still devoted to his noble profession.

In the absence of his rector, the Rev. Richard P. Williams, Dr. Bulkley was buried by the assistant minister of the parish, the Rev. C. W. Whitmore, interment taking place in Rock Creek Cemetery, D. C., after the Burial Office in Trinity church.

This venerable physician is survived by his widow, formerly Miss Virginia Johnston, the daughter of Robert Johnston, of Kentucky, assistant Postmaster General under President Jackson, and two sons, Robert W. and Barry.

Dr. Larkin W. Glazebrook, recently appointed Chief Surgeon of the Washington Railway and Electric Company, of Washington, is the eldest son of the Rev. Dr. Otis A. Glazebrook, of St. John's church, Elizabeth, New Jersey, and grandson of Mr. Larkin W. Glazebrook, a well known official of Richmond, Va., in ante-bellum days, and, also, of that veteran educator and Virginia Churchman, General Francis H. Smith, the founder and for fifty years the superintendent of the Old Dominion's great school, the Virginia Military Institute.

The Rev. Robert W. Patton, of Charlottesville, Va., was the preacher at the eleven a. m., service, Sunday, August 28, in the Church of the Ascension, Washington.

At the 4 p. m., open air service, Cathedral Close, Mt. St. Alban, Sunday, August 28, the preacher was the Rev. Professor Robert K. Massie, of the Virginia Theological Seminary.

W.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Home for Consumptives—An Old Church Window Discovered at Old St. David's Rectory, Radnor. Bishop Mackay-Smith to Sail for Home in September—Bequest to the Rector of Christ Church.

The Philadelphia City Mission and those connected with it have been the pioneers in this country in the study of tuberculosis and the care of those who are infected with it. The Church Dispensary of Southwark has, from the inception, been closely allied with it. It was here that Dr. W. H. Hutt began his study of the disease and took steps for the aid and comfort of such, by starting there a sick diet kitchen. He with the Rev. Samuel Durborow, who was the superintendent of the City Mission, opened in the House of Mercy, the first Hospital for Consumptives exclusively in the United States and its sick diet kitchen. So important was this branch of the work esteemed that very shortly afterwards the Home for Consumptives at Chestnut Hill, was begun and has grown until now there is a large administration building, with quarters for the nurses and help, dining room, kitchen and laundry, and four spacious cottages, fitted up with broad porches and several sun parlors, which with tents on the lawn, affords accommodations for nearly eighty patients. All practically live in the open air, even in the bitterest winter weather, though every precaution is taken to prevent their being chilled. Beside the 238 who were cared for during the past year, 379 have received aid in their own homes. It is a home where the minimum stay to six months and where the best of care is given by the physician and others in charge. The consumptive department, which was begun in 1887, is watched over by a special committee of the board of council. Great comfort and benefit has been brought by this branch of the City Mission's work to the 5,916 patients who have come under its care at the House of Mercy and at Chestnut Hill, as well as in their own homes. There is the greatest need of a proper chapel, as the chaplain is obliged to hold the services in a portion of the dining room.

The tearing down of an old barn connected with old St. David's rectory, at Radnor, the interesting discovery was made of a gothic window that had once been in the church when first built in 1714. During the Revolution this with another was taken down, but the lead of the other was melted to make bullets during an attack of Indians. After the war of the Revolution, the local carpenter, not being able to frame Gothic windows, made those with round heads and had the spaces above built in. Recently there have been many improvements made in the old church and rectory. The old baptismal font has been restored, an altar table has been made from an old oak tree after the pattern of the first one used in the church, and also a lectern. On the first Sunday in September the 196th anniversary of the present building will be held. The rector, the Rev. James H. Lamb, received the degree of Doctor of Divinity at the 125th anniversary of the University of Pittsburg.

Bishop Mackay-Smith, who went abroad for his health last fall, has been enjoying good health all this spring. He will sail for home in the latter part of September, with his wife and family.

The will of the late Anne Flower Paul, who recently died at Newport, has just been filed in Philadelphia. Under it the rector of Christ church, Philadelphia, is to receive $1,000, and an annuity of $600 is to be given to the Rev. Charles F. Beattie, of Newport.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Conference of Church Workers Among Colored People—New Mission Station—Marriage Announcement.

The Conference of Church Workers among colored people will meet at Cleveland, September 27 to 30. The opening session on the 27th will be preceded by a celebration of the Holy Communion at the Cathedral at 8 a. m., at which it is expected that both the Bishop of the Diocese and the Dean of the Cathedral will be present. On the last day of the Conference there is to be a meeting of women workers. Headquarters will be at St. Andrew's mission, the Rev. R. W. Bagnall, rector.

A new station has been opened at Tiltonville, on the Ohio river, under the proposed name of Mission of the Holy Cross, the present place of worship being a room rented and fitted for chapel purposes. The mission has the tender of a lot and hopes to erect a modest chapel. At the services on the Thirteenth Sunday after Trinity, conducted by the Archdeacon of the Diocese, one of the two children brought for baptism from a near-by mining village was a child of four years, the youngest of seventeen children, the daughter of a father only fifty-two and a mother only forty-eight years of age.

Dean and Mrs. DuMoulin, of Cleveland, have gone on a three weeks' tour in Northwest Canada.

Upon nomination of the Bishop of the Diocese, the Rev. Alvah I. E. Boss, of Muscatine, Ia., has been called to Grace parish, Galion, and in the event of his acceptance, he will also be priest in charge at Shelby, St. Mark's mission.

Cards have been sent out announcing the approaching marriage of the Rev. Claude Soares, to Miss Margaret Nanette Haight, at St. Lukes, Matteawan, N. Y., September 7. Rev. Mr. Soares is deacon in charge of the missions of St. Philip's and St. Matthew's, Cleveland.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Celebration of the Birth and Baptism of Virginia Dare.

Under the auspices of the Roanoke Colony Memorial Association, on the 18th of August, Bishop Cheshire delivered the principal address, in commemoration of the birth, on August 18th, 1587, and Baptism, on August 20, 1587, of Virginia Dare.

There was a large gathering of people from the neighboring town of Manteo and from other parts of Roanoke

Island, N. C., and of the summer residents of Nag's Head.

The meeting was held in the open, under the trees, on the property of the Association, near Old Fort, Raleigh. This is where Virginia Dare was born and was baptized, and where the friendly Indian Chief, Manteo, was baptized, on Sunday, August 13, 1587.

This is significant evidence that the English Church came to settle in this land with the first English Colonists.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Bishop Lloyd at St. Mary's, Goochland.

On Friday, August 26, Bishop Lloyd visited St. Mary's church, Goochland, the Rev. Martin Johnson, rector. Before the regular service began, at the request of the rector the Bishop baptized four young girls, who had been taught during the summer by a devoted member of the congregation. After the Ante-Communion service was said he confirmed one young man, and later preached an excellent sermon on the Holy Sacrament, to a most attentive and interested congregation who, in spite of its being a week-day, very nearly filled the church. After this service was over the Bishop and Mr. Johnson went further on up the country to fulfill other engagements.

The Bishop's visit to St. Mary's was much enjoyed, and will not soon be forgotten.

Falls Church Notes.

The Rev. Edward Callender, rector of Falls church, Fairfax county, has just returned from his vacation, which he spent at Virginia Beach, and reports having spent a very pleasant and restful time. He had charge of Galilee chapel for the month and was very much pleased at the large attendance at service. On the request of some Churchmen at Cape Henry, about seven miles from the Beach, he held services there on Sunday afternoons and had good congregations, reverent and attentive. The Methodists very kindly gave him the use of their chapel, and he was glad to be able to reciprocate by giving them the offertories to buy a bookcase for their library, which was very much needed.

It is not, perhaps, generally known that one of the best institutions in Virginia is located at Virginia Beach, namely, "The Infant Sanitarium," to which sick children are brought and cared for during the heated term, no questions being asked as to creed, etc. There is no doubt that numbers of lives are saved to the State every year by this institution, and as statistics show that every child two years old and over is worth $400 to the State, on that ground alone it is worthy of better support from the people of the country. Whilst at Virginia Beach Mr. Callender gave his reading from "The Bonnie Brier Bush," and made an appeal for the institution, resulting in $85 being turned over to the matron.

Mr. J. L. Gibbs, of Lexington, Va., has accepted the curacy of Falls church parish, and entered on his work August 1. He is to be ordained deacon immediately after the close of the General Convention. We look forward to the work of this parish being doubled within the next two or three years.

The rector has leased a large hall at east end of Falls Church, for a parish hall, where he hopes to have a Girls' Friendly Society, a Boys' Club, etc., and where the various guilds and societies can meet. During the winter months, night services will be held in the hall (which is steam heated), so as to give those living some distance from the parish church, a chance to go to night service.

Proposed Industrial School Near Millwood.

An Industrial Church School is in process of building near Millwood, Clarke county. It will be in a section where much good may be accomplished by the Church, and its prospects for such usefulness are most promising. It is part of the work of the Rev. J. M. Robeson, rector of Christ church, Millwood, and the church at Boyce, to whose active interest, principally, it will owe its existence.

Woman's Auxiliary United Offering.

Mrs. Randolph, custodian of the United Offering, sends the following to the Virginia branches of the Woman's Auxiliary:

Casanova, Va., Aug. 23, 1910.

My Dear Friends: I beg leave to remind you that our Triennial Offering will be made at Cincinnati October 8, and to urge every branch in the Diocese to send contributions promptly, as our Offering must be ready by September 15. Hoping for a liberal response to this appeal, I am,

Faithfully yours,
MRS. M. B. RANDOLPH.
Custodian United Offering Virginia Branch Woman's Auxiliary.

Call Accepted.

The Rev. John London, rector of St. Paul's church, Louisburg, N. C., has accepted a call to the Church of the Incarnation, Mineral City, and St. James', Louisa county, in succession to the Rev. Morris S. Eagle, now in charge of Christ church, Richmond. Mr. London will enter upon his new work on October 1. He comes well recommended for good work done in other Dioceses, especially in St. Mary's county, Maryland, (Diocese of Washington), and in North Carolina.

Parish Missions.

The Rev. A. Vaughan Colston will conduct two parish missions during September in the field under the supervision of the Rev. W. Roy Mason. The first will be from September 5 to 9, and the second from September 2 to 17.

Mr. Colston has been in charge of services at the Church of the Incarnation, Mineral, which has been without a rector since March.

Parish Mission.

A parish mission at old Aquia church, Stafford county, was announced for this week. The dates were August 30 and 31, and the preacher was the Rev. Ivan M. Green, rector of St. Andrew's church, Clifton Forge, Va.

The Rev. Landon R. Mason, rector of Grace church, Richmond, is spending his vacation during August at Orkney Springs, Virginia.

Canon Austin, formerly of Jamaica, now of Washington, D. C., preached to a large and appreciatice congregation, in St. Thomas' church, Orange, Sunday morning, August 28, and again in the evening, at Woodberry Forest. At the invitation of the D. A. R., of Orange, Canon Austin will deliver a lecture on "Jamaica," on Tuesday evening, August 30.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The New Church at Basic City.

The new church at Basic City is nearly completed, and services were held in it for the first time on Sunday evening, August 21. Evening Prayer was said by the Rev. R. C. Jett, the sermon being preached by the Rev. W. Q. Hullihen—both of Staunton. Mr. Jett has charge of the work. The erection of this church is the outcome of the earnest labors of Mr. William H. Page, of Basic City, and other Church people, begun in 1907, and now brought to a happy fruition. The congregation entirely filled the church.

The Rev. W. D. Buckner, D. D., who has been rector of Trinity parish, Pine Bluff, Arkansas, for the past twelve years, has accepted a call to become dean of Trinity Cathedral, Little Rock, in succession to the Rev. John Hartley, Ph. D. Dr. Buckner will assume his duties at Little Rock the first Sunday in November.

Death of Rev. Charles H. Hayes, D. D.

The Rev. Dr. Charles H. Hayes, professor of apologetics at the General Theological Seminary, New York, died of a complication of diseases at his home in Madison, N. J., on August 17, after an illness of only six days. Dr. Hayes was born in Newark, N. J., in 1868, and after taking a preparatory course at the Newark Academy, was graduated from Columbia University in 1890. He was a graduate of the General Seminary in the class of 1894, and also studied at Berlin and Halle, Germany, and at Oxford. He was ordained to the diaconate in 1894, and in 1896 was advanced to the priesthood by Bishop Starkey. He became assistant minister at St. Mark's, Washington, D. C., and four years later went to Portland to be the chaplain of the Bishop of Maine. In 1901 he assumed the associate professorship of philosophy at Trinity College, Hartford, Conn., and the following year became professor of Christian apologetics at the General Seminary, which chair he held at the time of his death. Among his publications are "Bible Lessons on the Creed," and "Bible Lessons on Christian Duty."

The Rev. Alexis W. Stein died at Saranac Lake, N. Y., on August 16. He was a graduate of Columbia and of the General Theological Seminary; was ordained to the diaconate in 1893, by Bishop Potter, and to the priesthood by Bishop Capers, in 1897. As deacon he served in St. Peter's church, Baltimore, and in 1895 became a member of the staff of St. George's church, New York. After five years of work under Dr. Rainsford, Mr. Stein became rector of Christ church, Cincinnati, where during the short period of thirteen months he accomplished great things by his enthusiasm and devotion. His health failing he removed to Colorado, where he spent several years, after which he returned to New York and became curate of St. George's and afterwards rector of Christ church, Fitchburg, Mass.

The Rev. E. A. Neville, of Muncie, Ind., spent part of August in charge of St. Luke's church, St. Martin's, on the Bay of Fundy, before proceeding to England.

Personal and News Notes.

The Rev. W. W. Memminger, rector of All Saints' church, Atlanta, will spend his vacation in September, at Flat Rock, N. C.

The late Mr. C. E. Rennie, for many years a member of the choir of St. Paul's church, Newport, Ky., left by his will $1,000 to that church.

The Rev. Timon E. Owens, rector of St. John's church, Seattle, Wash., has accepted a call to the rectorship of the Church of the Ascension, Los Angeles, Cal.

The twenty-first annual convocation of the district of Kearney will meet in St. Elizabeth's church, Holdrege, Neb., on Tuesday and Wednesday, September 6 and 7.

One thousand dollars has been bequeathed to old St. John's church, Kingsville, Baltimore county, Md., by the will of John C. King, who died in Baltimore city August 11.

The Rev. Walter North, L. H. D., an alternate for the Diocese of Western New York, will take the place of the Rev. G. B. Richards, who is unable to attend the General Convention.

The Rev. John W. Nott, D. D., rector emeritus of St. George's church, Mount Savage, Allegany county, Md., and now in his ninetieth year, is critically ill at his home in that place.

The Rev. Campbell Gray, rector of Grace church, Fla., spent the month of August with his family at Lake Weir, one of his mission stations. Meantime he kept up his services at Ocala.

The Rev. Arthur T. Cornwell, Jr., of Christ church, Bradentown, Diocese of Southern Florida, has accepted a call to Holy Innocents' church, Key West, in succession to the Rev. Charles F. Sontag.

The Rev. William C. Hicks, rector of St. Paul's church, Michigan, has accepted the position of Dean of All Saints' Cathedral, Spokane, Wash., and will assume his new duties the latter part of September.

Bishop Gray of Southern Florida has appointed the Rev. C. P. Jackson, M. D., of Jupiter, Fla., to the charge of the colored missions at Christ church, Cocoanut Grove, and St. Agnes' church, Miami, Southern Florida.

An enthusiastic Laymen's Missionary meeting took place lately at Lancaster, S. C. Mr. John T. Green made the address, his subject being, "What should be the Attitude of the Churches Toward the Laymen's Movement?"

Bishop Rowe has appointed as deputies to the General Convention, the Rev. Charles E. Betticher, Jr., of Fairbanks, and Hon. John H. Cobb, of Juneau, as it was impracticable to hold a convocation in that District this year.

The Anglican and Eastern Orthodox Churches Union will hold its annual meeting at Cincinnati, Ohio, at a date to be announced later, during the first two weeks of the sessions of the General Convention. The date and further details will be sent to each member and announced in the Church papers as soon as arrangements are completed.

Miss Louise Winthrop Koues, president of the Church League of the Baptized, who has been an invalid, spent the summer in the mountains of Northern Vermont, and is now under treatment in a private sanitarium at Waterbury, Vt., hoping to regain her health.

Rev. Wesley David Adams, for the past year successfully engaged in mission work in Western Maryland, has accepted an invitation to become the assistant at Trinity church, Towson, the Rev. W. H. H. Powers, rector, and will assume his new duties early in September.

The Rev. Edmund A. Neville, rector of Grace church, Muncie, Ind., has been holding successful services in a park in that city. His remarks upon the Church's history and claims appear to have been well received. Mr. Neville was formerly rector of St. Saviour's church, Cincinnati.

The Rev. G. H. Johnston, D. D., rector of Prince George church, Winyah, S. C., has resigned the rectorship of that church and has been made rector emeritus. Dr. Johnston was ordered deacon in 1893 and priest in 1894, by Bishop Paret. During 1893 he was assistant at Epiphany, Washington, and at Calvary church, in the same Diocese; and later at Takoma Park, D. C.

The Rev. Dr. Robert Jefferson Walker, for many years a missionary in the Diocese of South Carolina, died on August 13. Dr. Walker was a native of Mississippi. He received his education at Cumberland University, Northwestern University, and Century College. In 1880 he was ordained to the diaconate by Bishop Burgess, and was advanced to the priesthood by the same Bishop two years later. His first charges were at Kewanee and Monmouth, Ill. He afterwards served parishes at Fort Dodge, Emmetsburg and Spirit Lake, Ia., at Elizabeth and Burlington, N. C., and at Kavenna and Niles, O. Since 1894 his ministry has been spent in the Diocese of South Carolina. Dr. Walker is survived by his wife and one son.

Aim High.

D. L. Moody, speaking on one occasion of the kind of men that are most needed in the world to-day, said: "Some men are afraid of being too religious. What we need to-day is men who believe deep down in their souls what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be his ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross, but you must be filled with the Holy Spirit. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say? 'One shall chase a thousand, and two shall put ten thousand to flight.' It takes about a thousand to chase one now. Why? Because they are afraid of being too religious. What does this world want to-day? Men—men that are out and out for God and not half-hearted in their allegiance and service."

For the Southern Churchman.

Real History.

The assumption made by scholars of the rationalistic type that the first few chapters of Genesis are not actually historical, involves several questions which cannot well be answered in harmony with the theory that is advanced by those critics. Notice what an editorial writer on the staff of Christian Work and Evangelist stated some time ago, as follows:

"The fact is, all over the world, in scholarly and scientific circles, Adam is regarded as a type or figure; the garden, the tree with its fruit, the loquacious serpent—these representations are not taken literally, nor is there any occasion why they should be."

If the first several chapters of Genesis be not real history, then we must conclude that there was some man of gigantic intellect and of extraordinary inventiveness who concocted the whole story of creation, and all of the incidental features which are given with it. Such a man would be a marvel in any age of the world. Moses, with all of his great ability, learning and ingenuity, was not able to produce such a story as is contained in the first chapters of Genesis. Will the critics tell us the name of the wonderful prodigy who conceived and wrote that part of the Bible? Then the critics say that there was no actual Adam. If this be so, then how shall we account for the fact that, in the fifth chapter of Genesis, the statement is made that Adam "begat a son in his own likeness, after his image, and called his name Seth? If Adam were a "myth," as the critics say that he was, then Seth must have also been a myth; and so we have the theory that a myth begat a myth. Of course, if there were no Adam there was no Seth, and certainly there was no real woman, named Eve, and therefore no sons of hers, called Cain and Abel. Really, who was the first actual man and what name do the critics give to him? Moreover, in the fifth chapter of Genesis it is stated that Adam lived to the age of 930 years, and it is added, "he died." Does a myth ever die? And why did the great genius who wrote Genesis say that Adam was 930 years old when he died? Why did he not make his age an even thousand years? Well, it requires far less strain on one's faith to accept all of Genesis as being real history than it does to believe that the first chapters are only figurative representations of certain things.

C. H. WETHERBE.

Resignation.

Resignation is the courage of old age; it will grow in its own season and it is a good day when it comes to us. Then there are no more disappointments, for we have learned that it is even better to desire the things that we have than to have the things that we desire. And is not the best of all our hopes—the hope of immortality—always before us? How can we be dull or heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. But there is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can.—Dr. Henry Van Dyke.

One need not run to and fro to seek out God. He is not far away. He stands before our door and waits. To him who is ready and opens to Him, He enters in. He delays not.—John Tauler.

Family Department.

Be Still.

Be still, my heart! God's hands are strong
To hold Thee, though the years be long
And nights be crying emptiness and gnawing want.

Be still, my heart! God knoweth best,
And He would have thy life at rest
In Him, though tempests surge around and foes assail.

Be still, my heart! Thou canst not see
To what great goal God leadeth thee;
He goes before and asks thee but to follow Him.

Be still, my heart! God whispers peace
And cause all thy pain to cease,
And round thy life He casts the mantle of His care.

Rest thus, and know that God is good;
Beneath thy feet His changeless word,
And all His will concerning thee shall be fulfilled.

"Gemma."

Willow trees, a small island and a white house-boat, it seemed an ideal spot to dream away a summer holiday.

The silver Thames divided "The Water-Wagtail," with its cool green awning and rustic decorations, from a quaint old house, bordered by sloping lawns and shady river frontage.

Under the awning sat a man, looking strangely miserable. He was young and handsome, yet his set lips and knitted brows spoke of worry. He tried to read, but forgot to turn the pages of the book, finding his eyes had followed the same lines again and again without discerning their meaning.

Every few minutes, half unwillingly, his anxious gaze travelled across the river to fix itself upon the lawn. Though the sight of the shady garden pained him, he felt he must look.

A girl dressed in white came from under the trees, and wandered towards the landing stage where a punt lay moored.

She was not alone, and the sight of the man at her side sent the blood flying to Jack Hastings' face.

He watched the girlish figure as she sprang into the punt, followed by her companion, and dimly realized they were coming towards the house-boat. Jack tried to look unconcerned, to tell himself it was quite natural Daisy should be out on the river with Baron Castler, whose attentions had been so marked of late. What matter that Baron Castler was one of the richest men of the day, when Jack's ring blazed defiantly upon Daisy's pretty white hand?

A terrible foreboding warned him that it did matter. In the present time a broken engagement was a common occurrence. Jealousy gnawed at his heart strings, making him sullen and morose.

His frown grew darker as the punt advanced. He had been openly slighted for the past two days, and bitterness entered his soul.

"She was always too good for me," he told himself. "How could I ever have really believed she would throw herself away on just an ordinary fellow? The Baron can give her anything in the world she wants!"

The splash of the pole in the water warned him that they were drawing near; he braced himself to try and appear pleasant. Daisy looked paler than usual, and her eyes were unnaturally large, like stars set in her white face.

Jack's manner chilled her, as she smiled at him from under her white frilled hat. She felt it was an artificial smile.

The Baron bowed stiffly. All three were conscious it was an awkward moment.

"I came to tell you we are having a lot of people to dinner to-night, quite a big party, so don't be late. We shall dine at eight o'clock," said Daisy.

"I did not know you expected me to dinner this evening," replied Jack.

"Why, of course," she said reproachfully; "we always expect you."

Jack was well aware of the fact, but determined he would avoid the house during the Baron's stay. If Daisy preferred another man, better know it at once.

"I am sorry," he murmered conventionally, "I shall not be able to come. I have to be busy this evening."

His tone was so repellant that the exclamation of disappointment died on Daisy's lips. She just raised her eyebrows, and answered, "Very well," in a far away voice which faltered, despite an effort at self-control.

The Baron did not allude to Jack, but he breathed more freely as the current wafted them away.

Daisy could not see Jack as she returned to the house; she glanced across at the white boat in vain.

A little girl seated on the stone as against a background of ivy awaited them. She had curly brown hair, and big brown eyes, her face was prettily sunburnt, and she wore a very short holland smock, under which a pair of brown, bare legs and sandalled feet gave a delightful sense of coolness and freedom.

"Gemma is a study in brown!" said the Baron, as the slight, childish figure bent to fasten the punt for them.

"I suppose you feel quite at home on the water, eh, little jewel?"

Gemma laughed; she thought the Baron's honeyed expressions a great joke.

"Both on it and in it," answered Daisy, lightly. "Gemma swins like a fish, you know; we call her "the water-rat!' "

Gemma followed her sister into the house; something told her all was not well with Daisy.

No sooner were they alone in Daisy's room, than a bitter outburst showed Gemma she had not been mistaken.

"I can't think what I've done," cried the elder girl, the passionate tears welling into her sorrowful eyes. "Jack is furious with me about something, and I have been simply on the rack for the past two days. Tuesday, when the Baron arrived, and we drove to the picnic—you remember—I wrote imploring him to come, as otherwise I knew it would be my fate to drive alone with the Baron. Jack absolutely ignored my request. You are quite sure" (pausing, and looking suddenly alarmed) "that you gave my letter to William?"

"Yes," replied Gemma. "There were lots of notes to go by hand. I took them all to the stable together, and told William they were very special."

"Wednesday," continued Daisy, "Jack called, as I supposed, to apologize. He looked for me in the garden. I was in the hammock, and the Baron happened to be standing by swinging me. Jack just turned on his heel and bolted! To-day, Thursday, he refused to dine with us. Do you wonder, Gemma, I am miserable?"

"Perhaps," said Gemma, thoughtfully, "he doesn't like you as much as he did."

She spoke with all a child's candor, unconscious of the wound her words inflicted.

"That is just what I fear," answered Daisy, brokenly.

"Would it matter to you so very much?" queried Gemma.

She fixed her large eyes inquiringly upon her sister's pathetic face, and read the answer even before Daisy spoke.

"It matters all the world—you will understand some day. If it did not matter should I lie awake the whole night crying, and have those horrid black lines under my eyes?"

Gemma put her soft little arms around Daisy's neck.

"Oh! I wish I could do something to help you," she whispered.

"But you can't," answered Daisy, with decision, "so it's no good wishing; things must just take their course. I shall have to laugh and talk to-night and pretend to be happy. Be glad you are not at the age yet when you have to pretend."

Gemma went thoughtfully to bed. She could not quite see the advantages of childhood as she leant out of her window listening to the merry voices below.

Opposite, the lights from Jack's house-boat, reflected in the water, were making quite a little illumination. She wondered if he were lonely, for she knew it was not an agreeable sensation to feel cross.

"I hope it was all right about the letter I gave William," she said to herself. "I did not notice it especially amongst the others."

The thought recurred as she tumbled into bed.

"I had better, perhaps, tie a knot in my handkerchief, to remember to ask him to-morrow."

The moonlight streamed in through the open window; her room was nearly as light as day. She sprang up to find a handkerchief, and ransacked the pocket of her pinafore. An exclamation of surprise broke the silence, as Gemma drew forth a small grey envelope, which she recognized as Daisy's. A guilty feeling turned Gemma hot and cold in turns; she realized this was her doing, and thought of the sleepless nights and the black lines under Daisy's eyes.

As the culprit sat staring at the letter upon which the moonbeams played, she asked herself how she could atone.

Sharply she exercised her self-control, crushing down the sudden desire to "let things slide" until the morning. Daisy must not cry again to-night—yet, how could she get the letter to Jack?

If she crept down and jumped into one of the boats, she would certainly be heard and discovered, for the party were dining out of doors, and Japanese lanterns hung by the landing stage.

There was only one way, a way which, while it excited, brought an involuntary shiver, a little creepy feeling of terror to Gemma's usually dauntless soul.

"It could be done," she said, and her eyes stared out at the night; "of course it could be done!"

She took a colored scarf and bound it over her bright curls. Between the handkerchief and the brown locks there nestled a letter. Quickly the slight little figure garbed itself in a dark blue cotton bathing dress, with embroidered

anchors on the wide sailor collar. Her heart beat furiously as she ran swiftly down stairs, impelled to do the bidding of her generous young nature. Something urged her on—the true spirit of courage rather than any thirst for adventure—the longing to make amends, to put matters right, at the sacrifice of personal comfort, perhaps the risk of life itself. No one saw the strange, small form flit like a will-o'-the-wisp under the shrubbery trees, towards the end of the garden. Intense silence reigned there, where the talk and laughter could not reach. Only the white light from the moon and the twinkling stars reflected in the river, gave Gemma a vague sense of a city under the water with many lights and milky paths. It would be easy to slip in, just by the willow tree, and strike out for the houseboat, the stream was not strong. Gemma looked at Jack's lights, and gauged her strength. A moment later the sound of a slight splash, and the gentle agitation of the calm water told the still night that an unusual journey was being taken through the noiseless highway.

Jack came out to breathe the air; he could not keep his eyes off the garden, his head ached, and his heart felt very weary. He wished there was someone he could speak to, just to break the monotony of those miserable hours; it did not appear that he was very busy! He hoped Daisy might notice the outline of his figure, and know he had only made an excuse. He strained his ears to catch the laughter and the talk. It seemed so strange a contrast to his solitude.

Suddenly a little spirit voice, as he thought, said:—"Jack!" very softly.

He looked round but saw no one.

"Who's there?" he asked bewildered.

"Jack, it's me—down here in the water."

He bent quickly over the side of the houseboat. A tiny white arm—looking ghostlike in the moonbeams, caught his eye upon the steps, and a face brimful of expression, peeped up at him from the pale water.

"Good gracious, Gemma! what are you doing in the river this time of night?" he cried, stretching out his hand to pull her in. "I thought you were really a water-rat for once! I heard something splashing just before you spoke."

She took a seat on the topmost step, and shook herself like a terrier.

"You ought to be very angry with me," she said; "its all my fault, just read this!"

She unfastened the scarf from her hair and let the letter fall at his feet.

Her lips were smiling, she looked like a little fairy bringing brightness to the dark earth; he tore open the envelope, quickly reading its contents.

"Dated Tuesday," he said; "what a brute she must have thought me!"

His arm fell to his side, and a deep, quivering sigh shook his words.

He went quickly into the cabin and brought a great rug which he wrapped round Gemma.

"Child," he said, "you don't know how happy this has made me."

"But Daisy is not happy," said Gemma. "She still thinks you do not like her any more. It was all my fault about the letter; it somehow got into my pocket when I thought I had given it to William—things happen like that, don't they? Of course I could not go to sleep when I found it out, and there was no other way but to swim over."

Jack stared at the childish visitor admiringly. He was thinking how wonderful childhood could be, with its complex moods and strange tangled thoughts, its innocent reasonings, glorious simplicity, and absolutely pure desires.

"Were you not frightened?" he asked. "It looks so dark and cold in the water."

"Oh! no; I watched that long flat piece of moonlight which stretches right across from the garden to your island. I had an idea" (lowering her voice) "that God put it there on purpose, so that I shouldn't lose my way."

Jack stroked the bright hair, and a very tender expression beautified his face, which earlier in the evening looked so hard.

"No doubt, Gemma," he said. "God would be sure to look after you because you have troubled to look after other people."

"I spoke to Him about it, just before I started, under the willow tree," she confided, looking up at the stars, and nestling into the great rug which enveloped her, with a sense of warmth and comfort. "I said I should perhaps be a little frightened, and then I tried to feel that I was not alone, and it all seemed easy. I sha'n't mind going back a bit, because you have the letter safely now, and it will be all right for Daisy."

She turned a smiling face to Jack which sent a wave of emotion over him. He remembered feeling just such a sensation when listening to exquisite singing at a cathedral. Some special note in his being thrilled at the sudden realization of sweetness, beauty and light, of the immense possibilities in this little creature who sat at his feet, unconsciously revealing to him her unselfish love. New thoughts came to his mind, through avenues he had never voluntarily opened; they changed the sombre common reasonings of life into poetry which blended with the stars.

"I shall call you a star-child," he said. "Do you like the name?"

"Yes," she replied. "I don't quite know what it means, but it sounds nice."

She stood up as she spoke, and looked down at the water.

"I think I ought to go back to bed now. The others may be out in the boats after dinner, and it might startle them if they met me!"

Jack laughed.

"You don't really imagine I am going to let you swim home?" he asked.

"Please you won't stop me," she cried, springing to the steps. The wide brown eyes looked frightened now. She wanted to go as she had come, silently, unobserved! The water way held a strange fascination of its own, and she no longer feared the cold, deep stream, but dreaded a public home-coming. Jack held a detaining hand upon her shoulder.

"Gemma," he said, "you must never swim again at night without your people's knowledge; it's very dangerous. This time you must be forgiven, because it was in a good cause, and you did not realize the rashness. I will row you back to the willow tree, and wait in the garden till they have finished dinner. Then I must go and ask Daisy to forgive me for misjudging her."

"And shall you kiss her and make her happy again?" asked the child.

"That depends," sighed Jack; "if she is willing to kiss me."

The boat glided swiftly across the water, the moonbeams playing on Gemma's hair. Jack fancifully imagined the little figure especially attracted them.

"Run in just as quickly as ever you can," he said, as she sprang on shore. "I do hope you won't catch cold."

"Good night," she whispered, pulling his face down to hers; "good-night, dear old Jack."

She left him standing under the willow tree, staring at the stars.

As Gemma scampered back across the grass, her heart was filled with wild exultation. "Daisy said it mattered all the world," she told herself. "So I've given the world back to her, and perhaps a little bit of heaven, too! Daisy thought I couldn't help; I'm glad she wasn't right in that. I shall say my prayers again to-night, because I don't often go twice to bed in the same evening."

Daisy's watchful eye had seen Jack's boat glide towards the weeping willow, though she failed to discern his small passenger in the bows.

She slipped away, unobserved, as they rose from their alfresco meal, and ran towards the well known trysting-place with pulses beating furiously.

He saw the glimmer of her white dress, and a great wave of joy swept over him.

He went forward to meet her, with eyes glowing and arms outstretched.

"Oh! Jack," she whispered, "I'm so glad you've come after all."—Winifred Graham.

Sunday.

We have the institution of the Lord's Day, of which there are traces within a week of the Resurrection, and which no one will dream of denying was expressly designed to commemorate that event. Surely there must have been a depth of conviction as well as an amount of power difficult to estimate, in a belief that could lead to such an institution.

Nor do we see the full force of this until we remember the totally different conceptions which the Sabbath and the Lord's Day expressed—the one the last day of the week, when man, weary of the work of the world, desired a rest; the other, the first day of the week, when, about to enter upon the work of the world, he sought the joyful strength of God in which to face it; the one commemorating the close of the old creation, the other the beginning of the new. A whole world of the most divine ideas lies in our drawing aright the distinction between the Sabbath and the Lord's Day, and yet that great distinction came in a moment.

How? Because it was believed that Jesus rose from the grave on that first morning of the week. It was this fact that made the difference, and a more powerful testimony to men's conviction of the truth of the event within a week after it is said to have happened, it would be impossible to produce. —The Church Times, Diocese of Milwaukee.

Don't Worry.

Why shadow the beauty of sea or of land
With doubt or a fear—
God holds all the swift-rolling world
in His hand,
And sees what no man can as yet understand,
That out of life here,
With its smile and its tear,
Comes forth into light, from Eternity planned,
The soul of good cheer,
Don't worry—
The end shall appear,
—Elizabeth P. Gould.

At Dawn on Galilee.

The seven went into the night
Upon the quiet sea;
But empty was the sagging net.
And thoughts were there they'd fain forget.
At dawn on Galilee.

Alone He came across the hills
Unto the quiet sea,
And, pitying, watched them from the shore,
Then called to them the waters o'er.
At dawn on Galilee.

But they who toiled, they knew Him not
Beside the quiet sea,
As on the right the net they threw
And in the draught of fishes drew
At dawn on Galilee.

Ah, then it was they knew their Lord
Beside the quiet sea!
'Twas John, the loved, the Master spied;
And night, despair, and sorrow died
At dawn on Galilee.

—Wm. O. Renscher in Nashville Christian Observer.

August Analogies.

It was John Burroughs who pointed out the blunder of a poet who sang of August "coming with daisies in her hair." Daisies deck the vernal months, the months of delicate tints and fragile immaturity. But by August the year is buxom, matronly, not to say blowsy. Mass and intensity take the place of delicacy and furtiveness. Asters, golden rod, dahlias, blue-weed, sun-flowers, these are the suspicious signs of an autumn that is making its way along our roads. It is the top of the year, and the season slopes westward from now on.

I wonder what odors of fruits will be abroad during the month? Will there be plenty of peaches and apples, of pears and melons and grapes? Mid-season, like middle-age, is the time for fruits, but the answer was written and hidden away last spring in the sowing and planting; the pruning and care and cultivation. Too late now to make a new start. These are not the days for the plough and harrow. Nature begins to dream and meditate now; her veins no longer thrill with frenzied sap; grapes, if there are any, are purpling in the vineyards, apples and pears are coloring in the orchards, corn is glazing in the fields; the oats are ripe for the cradle; grasshoppers poise and shuffle above the dry road; "yellow butterflies mount upward face to face; thistledown drifts by on the breeze; a sparrow sings but fitfully now and then; and on every hand the stress and surge of life are abated."

Of course, there are plenty of mushrooms sprung up over-night, those horrid night-mare flowers of Nature, bloodless, fibreless, sickly, hinting the libidinous, the unclean. They are often of rare beauty, but they are flabby and unwholesome, like superstitious occultism or like an impure man or woman. They are not vegetables, but vegetable spectres; they are not August fruits, they are freaks, abnormalities, monsters, invoked from darkness and decay as the summer begins to wane. To touch them is to touch something like a corpse; they repel as a false Christian repels; they suggest the sudden and spasmodic piety that springs up in a day and disappears over night.

In August, Nature begins to get ready for winter. The buds for next year are being formed this month and her bulbs and nuts and seeds finish storing up food for the future plant. Day by day the resurrection body is being shaped. Against the desolateness of winter when the year grows old, everything is already making preparation.

Here are some lessons from the drowsy days of mid-summer. Yours, young man or young woman, yours is the May-time now, and the promise of baskets of ripe summer fruit is yours, if you sow and plant and water aright. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season." Yours, too, O ye of the mid-summer of life, ye matron and master, with two score years and ten at your back. These should be the days of rich fruitage in your Christian life. The autumn comes on apace, with leaves fluttering to the ground, and leanness entering into the soul. Barns must be filled and storehouses crowded against the barren days. When He cometh seeking grapes, will He find thistles? When He looks for fruit, will He find nothing but leaves? Will any of us come to the end of our earthly calendar with nothing better to say than "The summer is over, the harvest is ended and we are not saved?"—Diocese of Chicago.

For the Southern Churchman.

Salt and Light.

Salt and Light teach their own lessons very beautifully and irresistibly, to any one at all given to thinking. Maybe, it is for that reason, that Doctors of Theology never take them as "Something to preach about," and prefer to spend their time in the "High Science" and metaphysics of their calling.

It does seem strange. For there is nothing in nature more full and suggestive of divine truth than those two words. The sun stands for the Lord our Righteousness, and gives light and life to the world as He does. It is salt that keeps the water of the seas and oceans sound and wholesome in their universal service.

And what would this whole world of humanity be without the enlightening and purifying operation of the religion of our Lord and Saviour? And it is the Spirit of the Living God with its mysterious influences and operations that is our life: the Light of the World.

As the salt of the earth, and the light of the world, the little ones of our Lord—as sheep among wolves—are to accomplish the redemption of the world and the establishment of the Kingdom of Heaven on earth. Not by power or might; gently and tenderly and quietly caring for the bruised reed and smoking flax, and what they stand for.

Our Lord triumphed gloriously, because He had done no violence, nor allowed any compromises.

Light and Salt operate divinely, gently and lovingly and irresistibly. But, in the hands of men, they are over done. The light blazes and dazzles and blinds the eyes. When the salt becomes a brine it offends, corrodes and kills. And the devil and his angels can use the Word of God for our destruction.

The Apostles Peter and James and John were in daily intercourse with the Saviour; heard Him talk about the lilies, and the birds and the good seed and the wheat and the tares; saw Him still the raging waves; and were with Him in His exaltation with Moses and Elias on the Holy Mount. Their teachings were gentle and loving: as to new-born babes; the sincere milk of the Word, nourishing and cheering; commending things good and true and beautiful; with little or nothing of logic or metaphysics,, or fault-finding. They commend the lessons of salt and light. Salt and light are "Something to preach about."

The lessons of unselfishness and self-sacrifice are most beautifully learned in the study of light and salt. Their presence and influence is most wholesome and life-giving in their modesty and unselfishness. Beyond the limit of their natural service, as brine or brilliancy, they lose their divineness and get to be a bore.

All through nature selfishness becomes offensive; and self-sacrifice divine wisdom. The little fellow's composition is: "Salt is the thing that makes potatoes taste so bad, when you don't put any on them." Piety without sincere kindness, tastes as bad as the potatoes; and too much show of religion repels honest natures.

It doesn't work well to be too impressively good; or too splendidly pious. It makes poor sinners feel badly.

The outgoing of the morning and evening that praise God, are glorious in softness and gentleness and modesty. "Modest as morning" is proverbial. W.

The Touch of Sympathy.

She was not a brilliant woman, but one of those sweet, loving natures that go singing their way through all the burdens and sorrows of life, cheering up everybody they meet. This is the story that a successful young man of business with a brilliant prospect before him told me of her on the day of her funeral. Said he: "Three years ago I was out of work, out of money, and tired nearly to death. I came into town, and, hungry and worn out, I lay down in a yard in front of the village church. While I lay there resting in the shade, a sweet-faced, motherly-looking woman came out on the porch of a little house across the street to water her flowers. Hungry as I was, I was hungrier yet to have some one to speak kindly to me, and to come into friendly relations with some one. Obeying a sudden impulse, I got up, went across the street, and asked for a drink of water. She brought it to me in the most gracious manner possible, and then evidently seeing how tired I looked, asked me to take a seat. With great delicacy she drew out my story until I told her all that was in my heart. She took me into her dining room, gave me a meal as gently as she would have served her own son, and then, after praying with me, and encouraging me, she made me take a little help, and I went on my way like a new man. All that I am and hope to be I owe to that hour's kindness received from that good woman."—Sunday School Times.

Sufficient Strength.

Remember that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come, only do not look forward an hour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagle's wings." Do not worry yourself with misgivings; take each thing quietly.—Dr. Maurice.

To be willing to take trouble is the great condition of being useful to others. —Bishop Thorold.

Children's Department.

Poor Old Sport.

No more he'll lie upon the rug.
Before the fire so warm and snug,
Poor old Sport!
And watch the sparks, with dreamy eye,
As up the chimney's throat they fly
To join their sisters in the sky.
Poor old Sport!

And in the hour before the day,
When all the world is silver gray,
Poor old Sport!
No more I'll hear, down in the hall
His careful footsteps softly fall,
As there he listens for my call.
Poor old Sport!

No more he'll steadfast watch and wait,
If so it chance my sleep be late—
Poor old Sport!
Then up the stair, in breathless race,
He'll come no more to his old place,
And poke his cold nose in my face.
Poor old Sport!

No more he'll climb into a chair
To sit in solemn grandeur there.
Poor old Sport!
No more he'll give his paw to shake
No more on guard his stand he'll take,
A sentinel for love's own sake.
Poor old Sport!

His soft brown eyes will never shine
Again into these eyes of mine—
Poor old Sport!
He is away, his race is run—
His long, long rest is now begun,
No more he'll greet the morning sun.
Poor old Sport!

We loved him so, we mourn his end,
We could have spared no better friend.
Poor old Sport!
In some far land, it may yet be
Our dog will bear us company.
If this be true, sometime we'll see
Poor old Sport!

—Eva Scott Foster.

Some Ancient Stories.

Just imagine a story six thousand years old! How many times it must have been told since the days the pyramids were young, or perhaps even earlier. No one knows just how old the oldest story is, but there is no doubt that many so-called modern stories are a great deal older than we have suspected.

All people seem to love stories, and the same stories have often pleased successive generations of listeners. The ancient Egyptians were famous story tellers, and several of their stories have come down to us. The most singular thing about them is their similarity to the stories with which we are familiar. Some of these stories can be traced to about four thousand years before Christ.

One of these stories is called "The Eagle and the Slipper." A beautiful girl by the name of Rhodope used to go every day to bathe in the Nile. One day, while she was in the water, an eagle swooped down and seized one of her slippers, which he carried away through the air and let fall at the feet of the Egyptian king in his palace at Memphis. The slipper was so small and beautiful that the king was interested in finding its owner. He sent out his messengers in all directions, and when they had found her, the king made Rhodope his queen. Does this remind one strikingly of the story of "Cinderella and the Little Glass Slipper?"

Another story called "The Tale of the Two Brothers" recalls one of Grimm's fairy tales. In this story a lock of gold-colored hair from the head of a lovely young princess is carried down the river Nile to the palace of old King Snefur. The princess' hair exhaled a ravishing perfume which charmed the king, and he sent all over the world to find the maiden who had locks so wonderful. Of course, she was found at last, and, as you may suppose, there was another wedding.

The story called the "Taking of Joppa," is interesting on account of its similarity to one of the tales of the Arabian Nights. A general by the name of Tahiti was sent by Thotmes III to besiege the city of Joppa, in Palestine. After a long siege, the Egyptian general at last resorted to strategy to capture the place. He concealed two hundred of his soldiers in the same number of big jars filled three hundred other jars with arms and fetters, loaded five hundred other soldiers with these five hundred jars and sent them into the city in the character of deserters. As soon as they were inside the gates, the bearers liberated and armed their comrades and captured the place. Are not the big jars with their human cargoes clearly the forefathers of those other jars which house the "Forty Thieves" in the "Story of Ali Baba?"

Then there is the story of "The Doomed Prince," which may be considered the ancient version of "Prince Agib and the Loadstone Mountain." A certain king and queen were blessed, after many years, with a handsome son. The seven Hathors, who act the part of fairy godmothers in these old Egyptian stories, predicted that the prince would die from the bite of a crocodile, a serpent, or a dog. The king, hoping to defeat their predictions, built a castle in a remote and inaccessible part of his dominion, where he kept his son as a sort of State prisoner. His precautions were vain, however. The prince escaped from his durance and married a lovely young princess, who owned a noble and faithful dog. As the story moves on, the princess slew the serpent, and the dog killed the crocodile. The end is unfortunately lost, but evidently the prince fulfilled his doom, through some accident, by his dog, in the same way as the fate of Agib is brought around by his friend.

One of the most singular stories is ascribed to the reign of one of the early Egyptian kings, called Rhampsinitus. In this romance the wealth of the king is stolen from his treasury by the sons of the architect, who, on his deathbed, reveals to them the method by which he had retained the power of entering it without the owner's knowledge. Finding his stores dwindling away, the king places a trap within the house. Being caught in the trap, the younger brother prevails on the elder to cut off his head, and Rhampsinitus, on entering the chamber, is astounded at finding a headless body, as well as terrified by the knowledge that one of the spoilers is still at large.

As custom demanded the bodies of the dead to be duly mourned and buried, the king counted on discovering the thief by having the headless body impaled on the wall, and ordering his guards to arrest whoever they found mourning it. He was defeated in his plans by the shrewdness of the brother, who loaded two asses with wine-skins and drove them under the wall where the guards were keeping watch.

Here, loosening the strings of the wine skins, he allowed the liquor to escape. His frantic calls for help caused the soldiers to hasten to the rescue, but they were more intent upon catching the wine in their cups and drinking it than on fastening the strings. They drank enough to produce insensibility at last, as he had calculated they would, and the thief successfully carried away the body and buried it.

The king was more perplexed than ever, and made use of his daughter to discover the criminal. But all was in vain, and as a last resort, the king m[illegible] the public crier proclaim that he would pardon the robber and give him his daughter in marriage if he would reveal himself. Of course, it was not long before the haughty Pharaoh knew who the "master robber" was.—Fred Myron Colby, in the Circle.

For the Southern Churchman.

Little Content.

By Helen Elizabeth Coolidge.

"Was Content her real name, Aunt Alice? It seems such a queer one, like the Faiths, and Patiences, and Hopes in the Sunday School storybooks."

"I can't tell you her real name, but it was dear, old Grandma Lewis who gave her Content for a pet-name, because she said, "I always feel so contented when she is near, and of all the little girls I know she is the only one who does not often wish for something. One says: "I wish I had as pretty a dress as Mabel's," or "a hat like Florence's." "I wish I didn't have to go to school," says another, "it is such a bore," while still another lassie wishes there were no buttons to sew on, no rooms to be dusted, no old grannies to lose their specs; and once only once, I am glad to say, a little girl came to see me and when I asked her why she had her forehead all in a knot, answered "I wish I could have my own way, and didn't have to mind anybody."

"Are you thinking about me, Aunt Alice, because I wished I had an allowance like Marjorie, and a pony-cart to match the one she drove last summer, and I believe I did wish for a good many more things," and, as the memory of those added wishes came to her, she asked beseechingly: "Couldn't you ask Content to pass a week with me? Maybe her goodness would be catching like the measles."

"I've invited her over and over again, and she promises to come, but she never does; I have had the spare room all ready for her several times, and gone to the station to meet her, but, on the platform, I could see only one little girl and I knew she was not Content, for she had pouting lips, wrinkles in her forehead, and once, when I asked her if she had met a little girl on the train, who was called Content, as I was afraid she might have missed the way, she jerked away from me and answered impatiently: 'No, I didn't and—'"

"O Auntie! don't repeat those hateful words I said to you. I am so ashamed. Is Content the little girl I used to be, and do you think she is lost? I'll begin this very minute to help you find her."

Washington, D. C.

Life is made up of golden chances—opportunities to do good. One lost is lost forever. If we miss doing a kindness to a playmate, we can never do that kindness again. If we might speak a pleasant word and we do not, we can never have just that word to speak again. Every opportunity that passes is past forever, and takes with it something that cannot be called back. Our character is either better or worse for every chance of good we take or neglect; and when we are grown, we will find that we cannot make ourselves over, try as we will. For this reason we should watch for and carefully utilize every opportunity to do good.

Nuts to Crack.

In autumn there are nuts to crack
  Of every size and kind,
Hazelnuts and hickory,
  And chestnuts you will find.
And if around the blazing fire
  You sit and crack and eat,
And joke and spin a merry yarn,
  'Tis happiness complete.

But there are other nuts to crack,
  Quite different, you'll find,
From hazelnuts or hickory,
  Or any other kind.
Geography, Arithmetic,
  These nuts are hard indeed,
And spelling is another nut,
  And there's to write and read.

And History and Grammar, all
  These nuts are good to eat;
Though hard to crack, you'll find in each
  A kernel sound and sweet.
Indeed a bag of nuts is hid
  Behind each schoolroom door;
Be sure you've cracked them every one,
  Before you ask for more.

A Boy and a Woodchuck.

Teddy was sick in bed. The doctor had just come. Teddy could hear him talking with mamma in the next room.

"I can't persuade him to touch the milk," his mother was saying. "He never drinks it when he is well. What shall I do?"

Teddy listened eagerly for an answer. Dr. Huntington was such a kind, jolly man.

"Starve him to it!"

Teddy could hardly believe he heard aright. He trusted his ears still less when the doctor walked in smiling, up to the bedside.

"How do you feel this morning?" he asked, taking Teddy's wrist in his cool hand.

"I haven't had anything to eat," whined the little boy. "I can't drink milk."

"You'd better try," said the doctor.

"I can't! Mayn't I have a cooky?"

"No."

"Or some bread and butter?"

"No."

"Why not?"

"Because milk is better for you."

"But I can't drink it."

The doctor was preparing a powder and did not reply.

Teddy wondered if he heard.

"Did you ever hear the story of the little woodchuck?" Dr. Huntington looked up with merry eyes.

"No, sir," said Teddy. What is it?"

"Well, it was this way," and the doctor seated himself comfortably in his chair. "There was once a little woodchuck that lived in a nice, deep hole with his mother. There was nothing he liked to do quite so well as to run around in the sunshine. At the other end of the lot there was a tall tree, and one morning the little woodchuck's mother said: 'To-day you must learn to climb that tree. I cannot always be here to protect you, and, if a dog should catch you away from home, you'd be in a fine plight.

"But the little woodchuck looked up the steep trunk, and said, 'Oh, I can't.'

"The next morning his mother said to him again, 'Today you must certainly learn to climb that tree!' But once more the little woodchuck answered, "I can't.' and ran off to play in the sunshine.

"It was not long before the mother went to visit a neighbor. The little woodchuck was having a glorious time, when all of a sudden he heard a yelp, and there was a dog rushing toward him! He looked longingly at his home across the lot; but the dog was between—and he was coming nearer every second! The little woodchuck ran as hard as he could make his feet fly, but the dog ran faster. Just as he thought he couldn't run much farther, he came to the big tree. 'Dear me!' he gasped, 'I can't climb it!' And then, because the dog was almost upon him, and because there wasn't anything else to do, the little woodchuck just scrambled up that tree—up, up, till he was out of the dog's reach! You see, he had to, and so he did.

"I hope to-morrow I shall find you a great deal better." And the doctor smiled a kind goodbye.

Teddy lay thinking, after his mother and Dr. Huntington had gone out.

"I wonder if I could," he thought. "I'm awfully hungry!" and he reached for the glass of milk on the table by his bed.

When his mother came back the glass was empty, and Teddy was smiling contentedly among the pillows.—Emma C. Dowd, in Sunday School Times.

Mother Goose.

That was her real name, and not a fictitious one as many people believe. Elizabeth Foster was born in Charlestown, Mass., a town near Boston, in 1665.

Her family being Puritans, she was reared as other little maidens then were, "to be industrious." She was also taught to cook and sew and spin. On Sundays she went to the meeting house and sat demurely quiet through the long sermon, and on week days went to the free school and learned to read, write and count.

Little Elizabeth was, nevertheless, a mirth-loving child and greatly beloved by her playmates. Some of her rhymes are sly little jokes. You remember she tells us that

"Dr. Foster went to Gloucester
  In a shower of rain;
He stepped in a puddle
  Up to his middle,
And he never went that way again."

Dr. Foster was evidently some member of her family, her uncle, perhaps, whom the saucy Elizabeth was poking fun at.

History does not tell us how early she began to produce her little rhymes.

At the age of twenty-seven she was wooed by a widower named Isaac Goose, who had ten little motherless goslings.

Her family, and indeed Elizabeth herself opposed the match, but at length her kind heart was softened by the pitiful plight of Father Goose and his little goslings, and she finally married him.

Then six children of her own were added to the number, making sixteen in all.

No wonder poor Mother Goose tells us that "she had so many children she did not know what to do."

She probably sung them to sleep at night to "Rock-a-bye, baby, on the tree top," or to "Bye-o-baby bunting, father's gone a-hunting," and on wash days they merrily rubbed to "Rub-a-dub-dub, three maids in a tub."

When Joshua and Gilfilian took the pails and went to the top of the hill behind the house for water and disaster befell them, she probably made them laugh, even while the tears stood in their eyes and they were being plastered up with vinegar and brown paper, by singing: "Jack and Jill went up the hill."

She also put into rhymes the tragedies that occurred in the neighborhood, telling of the children that were drowned, "sliding on the ice, upon a summer's day." and about the poor pussy that the naughty Johnny Green put in the well.

But finally the flock were all scattered. Father Goose departed this life and poor Mother Goose was left all alone. Then her favorite daughter, Elizabeth, who had married Thomas Fleet, a printer, prevailed upon her to make her home henceforth with them, and to this fortunate circumstance we owe it, that thousands of children all over this land have been made happy by her simple little jingles.

Dear, merry Grandmother Goose thus came to live among another flock of little ones in Pudding Lane, Boston.

Thomas Fleet had a printing office of his own, and to his wise head came the thought that if his own children were so pleased by his mother-in-law's fun, why might not others be also? So he began to write down her jingles whenever he got a chance to do so, following her about the house and even asking for more as the children did.

One day Mr. Fleet laid before Mother Goose's amused and astonished eyes the first volume of the now famous book. How she laughed when she turned to the title page and found pictured thereon a goose with its mouth wide open? It bore this title: "Songs for the Nursery, or, Mother Goose's Melodies for Children, printed by T. Fleet, at his Printing House Pudding Lane, 719. Price two coppers." Her historian tells us that for thirty-eight years she lived to add new rhymes to each new edition, and died in 1757, at the age of ninety-two, her name a household word, dear to children; her memory blessed by mothers in many lands."—Clara A. Williams, in Our Companion.

Polly and the Pebbles.

Near Polly's house there is a beautiful brook. It is clear as glass and as it runs along its bed it sings a little laughing song. Polly often plays by the brook; she likes to wade in summer in the cool water. At the bottom of the brook lie pretty round pebbles—some are white like milk, some are red and others are brown. Polly picks up many of them, but they are never so pretty out of the water. They soon dry and lose their brightness. She puts them in little assorted piles by the brookside. The white stones she calls diamonds, the red ones rubies and the brown stones are her copper.

One day Polly's Uncle Rob watched her as she played. He was just home from college, and he spent much time hammering at the rocks and stones about and examining the pieces he broke off. He called it studying geology.

"Do you want to know the names of your pebbles?" Polly's uncle asked her.

"Oh, yes!" Polly answered, gathering up a handful and running to him.

He looked at one after the other and said: "They are all quartz, little girl."

Polly looked disappointed. "But surely there are three kinds, Uncle Rob," she said. "See, the colors are not the same!"

"That doesn't make any difference. Suppose you stood in a row with a little brown Eskimo and a little yellow Chinese and a red Indian papoose, you'd all be children, wouldn't you, no matter if you were different colors?"

"Yes," said Polly, doubtfully.

"This white stone," Uncle Rob went on, "is pure quartz, and the red one is colored all through with iron rust. You know if you spill water on the stove, and it does not dry quickly the spot turns red with rust. The water and air have turned this stone rusty, as there is a little iron in it. The brown stone has so much iron in it that it is quite dark. Now, Pollykins, can you tell me why these pebbles are rounded?"

Polly could not tell, so her uncle explained how the water pushed the stones against each other until all the sharp edges were worn smooth and round.

"I think I like stones," said Polly.

"Then why don't you make a collection of them?" asked her uncle.

Polly breathed hard. "Oh, I'd like to," she said, "but I couldn't, not here!" she said. She was thinking of the beautiful

collection her Uncle Rob had, the fern impression on pieces of coal, the bright garnet and amethyst crystals and the gold ore.

"There are very interesting stones right near here," her uncle answered. "There is one lying at my feet."

Polly looked, then picked up a flat gray stone with queer marks on it. "Why, it looks as if it was full of little shells!" she said.

Her uncle laughed. "Long, long years ago, all the fields and hills were covered by the sea, and this is a piece of the old seashore hardened into stone." He hit the stone with his hammer and it fell apart.

Polly exclaimed over the pretty shell impressions. "What shall we call the stone shells?" she said.

"They are fossils," answered her uncle. "You had better keep them for your collection."

"What next?" asked Polly.

"Rub your fingers on this stone where I am sitting."

"Oh!" she cried, "It feels like velvet. How very soft it is!"

"That is because there is lime in the rock. If I should pour acid on it, little bubbles would form. Now feel this piece of stone I have in my pocket."

"Polly reached her hand down and drew it out quickly. "That isn't soft at all," she said. "It's all prickly and rough."

"Yes, that is made of tiny grains of sand and so we call it sandstone."

"Please tell me more about the stones," said Polly.

"Not to day," her uncle answered. "You must use your eyes and find out things for yourself, for then you will be discovering things, and that's like Christopher Columbus."—Frances Kirkland in N. Y. Churchman.

Jack's Good Name.

"And I can't do anything for him—not one single thing!" Jack shook his head mournfully as he arrived at this sorrowful conclusion. I can't go and see him and sit with him because I haven't got the time. I can't send him fruit and books and things, like well-off folks does when their folks has to go to the hospital, because I haven't got the money. I can't earn a cent more 'n mother and the young ones need. No help for Billy from me."

Billy was an orphan boy younger than Jack. He had recently, with some relatives with whom he made his home, moved into Jack's neighborhood. Going on an errand, he had fallen from a street car and broken his leg.

As we have seen, all Jack's sympathy went out toward the boy to whom life seemed to have turned its harder, rougher side. Jack was office boy in a place which made large demands on his time and, indeed, on every other thing which might be said to belong with a growing boy. His duties were many, and his master exacting. But it never occurred to Jack to question the reasonableness or otherwise of anything which was required of him. He was nothing more than a good, plodding boy, having very fixed notions on the subject of his duty which notions were expressed in few words: "I'm going to do the best I can." And Jack's best was a very wide best. A great many words might be written on the true meaning of it. Indeed, it may be said that many large books have been written without exhausting the subject. If Jack had enlarged on it a little, he might have seen that his best meant something like this: "Always tell what's so, no matter what; never touch what ain't mine; always be on time or a little ahead; always go quick when you're sent, and remember what you're sent for; sweep clean, and keep things fixed up; keep myself clean, and my hair brushed; take my hat off and speak polite." Which, take it altogether, was a very good code for an office boy, or, perhaps, a good many other boys.

There came a day when Jack stood face to face with a hard question. Stealing a moment on his way home to run in and see how Billy was getting along, he found him with a cloud over his unusually cheerful face.

"What's the matter, Billy?"

"They've been telling me"—Billy shook his head despairingly—"that I won't get well till no telling when, unless I go to some place in the country when I go away from here."

"Phew, Billy!" said Jack in dismay.

"I thought, you know," said Billy, "that I could get to work right off. I ain't any right to be a burden on the folks. But the folks here are telling me of a real nice place where I could go for twenty-five dollars, where I'd get good treatment and stay as long as I needed. They think that's awfully cheap, but"—poor Billy sighed woefully—"twenty-five dollars is a lot of money, ain't it, Jack?"

"It is that!"

"So I'll be back near you the beginning of the week, and then I'll be with you evenings. And"—hopefully—"I guess I'll get well without any twenty-five dollars."

Jack talked about it with his mother. "I wish the poor boy could go," she said. "It might be the settling of his health for years to come."

"But how can he?" said Jack in a discouraged tone.

"If it could be paid a dollar at a time"—she said, half questioningly, "You might be able to put by a dollar a week for it."

"I don't see how you will spare it, mother?"

"We might pinch a little closer."

After a little more talk Jack made his plans.

He went the next morning to his employer and asked if he could advance the twenty-five dollars, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy as with much hesitation he pressed his request, telling of Billy and his needs. "How do I really know you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No, sir," and Jack dropped his head forlornly.

"You might, you know, leave me before the twenty-five weeks were up."

"I'd promise not to," said Jack earnestly, "But I haven't a thing to give you for security."

"Your promise will be enough." Mr. Strong's manner changed as he went on: "I'd take your word, Jack, for more than twenty-five dollars. You have worked for me a good while, and I know what you are. Your good name makes your promise all the security I want." As Jack was turning away, his face crimsoned with gratification at the kind words, Mr. Strong added: "I'll speak more about it tomorrow."

"If—if"—Jack strove to stammer out his thanks—"if there's a thing more about the place that I can do that—I don't do, I'd be glad, sir"—

"There isn't," said Mr. Strong kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, on going home that evening, spoke to his grown-up daughter: "Bertha, haven't you to do with some of these fresh-air businesses?"

"Yes, father; you have given me money for them."

"Where they send poor little lads into the country and feed them up and brace them up and return them as good as new?"

"Exactly that kind of thing," said Bertha smiling.

"Well, I have a boy for you—one for whom I want a top seat."

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in his footsteps in showing loving kindness to his little ones. Jack's heart gave a bound when he learned that Miss Bertha Strong was to see to Billy's outing, for surely it must be something better than could be offered by any one else. Looking into his pay envelope at the end of the week, he turned back with it to Mr. Strong. "You've given me a dollar too much, sir. There's the expense for Billy, you remember."

"I remember; but that goes in on the account of your good name. There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back; if he is your kind of boy, he can have the place."—Youth's Companion.

Jesus Loves Me, This I Know.

Sweet and clear rang out the childish treble. It was on a trolley car. A little girl between three and four years of age, had been out visiting with her mother. Being shy among strangers she kept quiet, till her little prattling tongue could stand it no longer, so as soon as the bell jingled and the car started, she began:

"Jesus loves me, this I konw,
For the Bible tells me so.
Little ones to him belong;
They are weak, but——"

The car stopped; so did the singer. Two or three passengers got in. "Ding! Ding!" went the bell. Away went the car. Away went the singer:

"They are weak, but He is strong."

A smile went around the car, but the little one, kneeling on the seat and looking out of the window, and therefore quite unconscious of it all, sang on:

"My strength is as the strength of ten
Because my heart is pure."

I do not know how many hearts were touched during that ride, which was quite a long one, and many passengers came and went. I do not know how many burdens were lifted; but I know that while the song lasted every one on the car heard the gospel message. Everybody listened; everybody smiled; there was not a frown; there was not a troubled look on any face. The simple story of Jesus and His love had driven them all away. At length the song ceased, the mother turned, the little head was resting against the window. The little girl was fast asleep. She had "done what she could."

How to be a Gentleman.

Let no boy think he can be made a gentleman by the clothes he wears, horse he rides, the stick he carries, the dog that trots after him, the house that he lives in, or the money that he spends. Not one, or all, of these things do it, and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By keeping himself neat, and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how, and, finally, and above all, by fearing God and keeping His commandments.

No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.—Jeremy Taylor.

Going to Church in Norway.

Every visitor to Western Norway must have been struck with the piety of the people. Perhaps he has been on a steamer where the delegates are gathering in their hundreds and, indeed, thousands, to the annual meeting of the Home and Foreign Missions of the Church. Perhaps he has read in the local papers of Bergen of the nightly meetings in connection with the same Home Missions. Better still, he has noticed how readily men likeminded break out in sacred song, how crowded are those isolated churches, how evidently real the devotion. Some of Spurgeon's sermons I found to be the most treasured literature of some sailors on the Vanelvs Fiord; inner sincerity behind all outward religion is a thing I found well understood in many homes. The Church that feeds this piety is a State Church indeed. To prove how close this connection is one may instance the facts that the clergy have to see that babies are vaccinated, that those who are unconfirmed cannot be married in church, that the date of the first Communion appears in the certificate before a wedding, and that the clergy are bound to preach from certain portions of Scripture on certain days. There is indeed, a movement among certain Christians in Norway to free the Church from her many bonds. It is felt, for instance, that Confirmation ought not to be compulsory in these days, but the people as a whole desire no change; and, as to Confirmation, the preparation of six months, week by week, is rather long and does interrupt work, but is not the day itself one endeared to all hearts by the sober festivities—the first pipe, the first workbox, all the customs that have gathered round it?

But the connection with the State has not meant frost. As the people themselves determined to be sober, and established the Samlag system to control the sale of spirits, so in the movement called Haugianism the national mysticism made its protest against the rationalism of the eighteenth century. The services in church are "hearty," and on the Sundays when the Missioner visits a parish those whose souls are convicted are not ashamed to stand forth and give testimony. Yet an evangelical Churchman would find himself puzzled by certain things. Old words like "priest," "High Mass," "shriving" survive; the chasuble remains for the celebration; the lights are burning; in some churches there is an elaborate altarpiece. The service is too long for average modern taste. At half-past ten, perhaps, there will be preparation for Communion with an address, followed by words of absolution pronounced to each at the rails. Then comes the main part of the service—certain hymns, Collect, Epistle and Gospel, and the sermon. We sit to pray and sing, standing only for the hearing of God's Word and the Benediction, kneeling only for the reception of the Sacrament. Before the pastor begins the verger or schoolmaster says a word and offers prayer, and one or the other of them begins the hymns (for probably there is no organ), the congregation joining in the second line. It is generally considered that thirty-five or forty minutes is the right length for the sermon, while the pastor strives to awaken souls and to bring the reality of the Cross to mind and heart. Extempore prayer finds place at beginning and end, intercessions and the Blessing follow, and then, if there are no Baptisms, the pastor puts off his long black gown and ruff, in which he has so far ministered, and assumes the chasuble. There is scarcely any Liturgy. After an exhortation and "Our Father" comes the Words of Institution with manual acts; in the administration the hands of the communicant have no part, and each row remains until the celebrant says, "The crucified and risen Christ Jesus, who now has "fed and filled you with His Holy Body and Blood, wherewith He has made satisfaction for all your sins, strengthen and sustain you therewith in a true faith to eternal life!" Meanwhile the Agnus Dei is being sung. Then the kiss of peace is given in word; a Collect and the Blessing follow. The ceremony of Baptism is much like our own, only that before the sprinkling a cross is made over the face and breast of the little one; the Lord's Prayer, divided into parts according to the number of infants, is spoken by the priest with his hand on each head. Afterwards, also, absolution from original sin is given with the hand again resting on each child.

The one thing in present-day English theology for which the Scandinavians as a whole have no care is Apostolical Succession. There are, of course, Bishops, and they ordain. The priests "confirm," but the Bishops ordain, and go on tour also, examining the schools. These Bishops, and their clergy, too, are mostly men of the people, and genuinely respected by the people. Many follow the colonists to the United States; and a Norwegian pastor is found in most of our own great seaports.—Exchange.

A Patriot in Bronze.

The best preacher in New York is a silent man. You may see him standing on the corner of Broadway and facing the multitudes that hurry past, preaching without a word or gesture. His hands are bound behind his back; his lips are sealed. It is only his attitude that speaks. But what a sermon! "Men and women of the jostling crowd, what seek ye? Wealth is yellow dust that will presently sift through your stiff fingers. Pleasure is like a snowflake in the river—'a moment white, then gone forever.' Honor is a wreath of laurel which fades with the setting sun. Pause and consider the things that are worth while because they endure. Live to-day that ye may live forever."

It is a bronze figure of Nathan Hale, the patriot spy. He entered Yale College at sixteen to study for the ministry. Five years later, while teaching at New London, he heard of the firing on the minute-men of Lexington. The blood of the young schoolmaster leaped into a flame, and he marched out of New London with a cockade in his hat A little later he earned promotion by rowing down the North River with a few comrades and seizing a supply ship from under the guns of a British man-of-war. Salute him now as Captain Nathan Hale.

Presently a call was issued for volunteers to man a forlorn hope. The British had seized the lower part of Manhattan Island. It was evident that they were meditating a further advance. Washington greatly desired to know their plans and purposes. The choice fell upon Nathan Hale. He entered the British lines in the guise of a countryman, visited all their camps, making drawings and memoranda. He knew his life was in peril. The service required of him was one which in case of discovery, would lead to ignominious death; but the mettle of patriotism was in him. The young spy on his way back to camp was captured. Proofs of his guilt—the diagrams of the British camp—were found in his shoes. He was bound hand and foot and kept all night under guard and sentenced without trial to die. Thus his mission ended in apparent failure. But was it failure? In the early morning he was led out to die. A scaffold had been reared in Rutgers' Orchard, not far from where the statue stands. The youth was as brave as a lion. He faced death without a tremor. His last words were: "I regret only that I have but one life to lose for my country." Thus he passed at the early age of twenty-one. It looks like an untimely death, but his work was done. He had finished a rounded life. The fulfillment of his dream of entering the ministry could not have bettered it. Life is not to be measured in years. There is more carbon in the Koh-i-noor than in a wagonload of charcoal.

It is not growing, like a tree,
In bulk doth make a man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sere;
A lily of the day
Is fairer far in May,
Although it fall and die that night;
It was the plant and flower of light.
In small proportions we just beauties see,
And in short measure life may perfect be.

So stands the young preacher in bronze, a knight, like Bayard, "without fear and without reproach," cut short of his canonicals in life, but ever preaching to the passing throng his silent sermon on "Patriotic Duty:" "Be ready at thy country's call. Be instant at the behest of truth and justice. He never fails who dies in a just cause. 'We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial.' Live while you live, for God and for your fellow-men!" —Pittsburg Christian Advocate.

Memory and Hope.

Memory and Hope met each other one day as they were going along life's highway, and stopped to exchange greetings. Hope was walking with elastic step and serene brow. Memory had her eyes pensively fixed upon the ground, and walked slowly and with frequent pauses.

"Good morning," said Hope, cheerfully. "Whither art thou going?"

"Back over the way I came," replied Memory.

"Art thou not weary going over the old path?"

"At times I am, but there are many scenes I love to revisit."

"On the whole, however," said Hope, "it seems to me thy traveling companions are, many of them, at best troublesome and even exceedingly sorrowful. I wish thou wert not going the backward way. Wilt thou not join us? All the saints are going our way. All the army of the redeemed who have washed their robes white in the blood of the Lamb are going with me over the road. It is good company—the best in life."

But I saw Memory shake her head and continue sadly on her way; and regrets, prepared to advance.

Then I, who had been hesitating between Memory and Hope, came up to Hope and said: "May I join thee? Hast thou room for me in thy company?"

"And who art thou?" asked Hope gently.

"A human soul," I answered sadly: "one buffeted with trouble, beset by doubts, cast down by loss, terrified at the thought of death, and in great need of comfort."

Then Hope held out the hand and drew me along the way with her, saying joyously: "Welcome, O soul of humanity! Come! Thou shalt walk with me up to the pearly gates. Forget thou the things that are behind, and stretch forward with me unto the things that are before."

So I let Hope lead me along the way; and when night came, Faith and Love joined us, and we journeyed on through the night, which shone, even in the darkness, with the star lamps of heaven. And in the darkest places of all I heard Hope singing—singing as if God had taught her, singing in an undertone: "It is better farther on!"—Charles M. Sheldon.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helped in His plans. Every man is glad to have God's help; only now and then is found a man whose first thought is how we can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal you your spirit and purpose in life.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

DIED.

DERBY.—At the Rectory, at Lawrenceville, Va., in the early morning of the 26th of August, 1910, in the 73d year of her age, Mrs. CHARLOTTE DERBY, widow of the Rev. Henry L. Derby, late rector of Grammer Parish. She was laid to rest by her husband's side, in the Lawrenceville Cemetery.

UPSHUR.—Entered into life everlasting, August 29, 1910, Mrs. SARAH A. P. UPSHUR, in the 88th year of her age, widow of Dr. George L. Upshur, of Norfolk, Va., and mother of Dr. J. N. Upshur and Mrs. T. C. Walston, of Richmond, Va., and Henry L. Upshur, of Northampton county, Va.

"Father, in Thy gracious keeping
Leave me now Thy servant sleeping."

HANNAHAN.—In Charleston, S. C., August 17, 1910, JOSEPH S. HANNAHAN, aged 72, a faithful communicant of the Church and a brave Confederate soldier.

DENTON.—Miss M. SAVILLA DENTON, born January 14, 1818, died at Culpeper, Virginia, Monday morning, August 15, 1910. She was nearly ninety-three.

"Forever with the Lord!
Amen! so let it be!"

OWENS.—JOHN S. OWENS, aged 84, died on August 25, of the infirmities of old age, at his home in Fauquier county, Va. He is survived by three sons and two daughters.

OWENS.—SIMON KENTON OWENS, Jr., grandson of the late John S. Owens, died on August 26, after a short illness of infantile paralysis, at the home of his late grandfather, and was interred in the family cemetery just twenty-four hours later than his grandfather.

PETERS.—Miss NANNIE HUDSON PETERS died Friday, August 12, 1910, at St. Alban's, West Virginia.
"Blessed are the dead who die in the Lord."

STEPHENSON.—JOHN ALEXANDER STEPHENSON died Thursday, August 18, 1910, at St. Alban's, West Virginia.
"Peace, perfect peace."

WATT.—LAVINIA JOSEPHINE WATT died Thursday, August 25, 1910, in her 76th year, at St. Alban's, West Virginia.
"He giveth His beloved sleep."

The above-named had been members of St. Mark's church, St. Alban's, West Virginia, for many years.

APPEALS.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS,

for investment, aid permanently to maintain the Church's work at home and abroad.

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WANTED—TEACHER AND MOTHER'S helper; would like sisters. Give age, experience, salary required, and references. Mrs. Edward M. Yates, Huntly P. O., Rappahannock county, Va. 1t*

WANTED—A LADY LIVING IN THE country desires a companion and housekeeper. Prefers a person between 28 and 30 years of age. References exchanged. Address Box 2, Barboursville, Va. 1t

WANTED—GENTLEMAN AND WIFE OR daughter for Nona Institute. Tuition to be salary. Buildings rent free. Apply to Maj. W. A. Smith, Ansonville, N. C. 3sep2t

WANTED — A POSITION TO TEACH small children, or to be a companion. References given and required. Address Miss E. L. Keim, 503 Hanover St., Fredericksburg, Va. 3sep4t*

WANTED—AT ONCE, A NURSE FOR AN old lady who is an invalid. Will pay $25 per month and board. Address Box No. 12, Gatesville, N. C. 3sep2t

WANTED—A LADY OF REFINEMENT desires position as housekeeper or companion. Highest recommendation. A. B. L., P. O. Box 553, Richmond, Va. 3sep-2t

WANTED—BY YOUNG MAN, POSITION to teach children between the ages of six and twelve. Willing to help in store, or on farm, after school hours. "T. E." care General Delivery, Tappahannock, Va. 3sep-2t*

WANTED—AN ACCOMPLISHED MIDDLE-aged teacher desires an engagement in a refined family, to instruct in the usual English branches, Music, Latin, French and German. References exchanged. Address 124, Southern Churchman, Richmond, Va. 27aug4t

WANTED—POSITION AS GOVERNESS for small children, or as companion for invalid or elderly person. (Have had some experience in nursing); or as matron in private family or small institution. References given. Address Box 60, J. H. C., White Sulphur Springs, W. Va. 27aug2t*

WANTED—A VIRGINIA LADY OF EXperience wishes a position to teach in a pleasant family—English, Latin and Music. Miss B, Sharps, Va. 27aug4t

WANTED—BY A YOUNG LADY POSITION to teach in family or school, English, Latin, German, mathematics, and beginners in French, music and drawing. Holds diploma from two schools. References. Address 122, care Southern Churchman. 20aug3t

WANTED—AN ELDERLY LADY OF REfinement wishes a position as housekeeper and companion to lady. Address Miss P., Box 268, Roanoke, Va. 27aug3t*

WANTED—A LADY OF REFINEMENT wishes a position as companion or to keep house. References exchanged. Address Miss Upshaw, 917 Second avenue, Address Highland Park, Richmond, Va. 3sep-3t

WANTED—BY A YOUNG LADY OF EXperience a position to teach small children in private family; English and Music. References given and required. Miss X., care Postmaster, Ottoman, Va. 27aug3t

WANTED—AN EXPERIENCED TEACHER, desires a position, for the ensuing session. Music, a specialty. Conservatory methods. References exchanged. Address A. B., Box 19, Crozet, Va. 20aug3t*

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Cottage cheese must be eaten the day it is mixed in hot water, as it quickly sours. Double or whipped cream improves it.

Cut cucumbers in half lengthwise, peel and put in ice water unsalted for twenty minutes. Place flat side down on platter on which they are to be served, slice, keeping shape. Garnish with button radishes or larger ones cut into sections, or thin, round slices. Cover with thick French dressing.

Cucumbers are better to eat and look at if the rinds are cut in two lengthwise, hollowed, and filled with the mixture finely shredded and mixed with French dressing.

Have you ever tried making French dressing over a big lump of ice? The ingredients are put in a bowl around the ice and thoroughly mixed by lifting it up over the lump until it becomes a thick, chilled emulsion.

Banana Pudding.

Ingredients.—Some ripe, firm bananas, a loaf of stale milk bread, a little butter, some apricot jam, lemon juice, castor sugar. Method.—Well butter a plain pudding dish. Cut some thin slices of bread, free them from crust, and spread them both sides with butter. With these line the bottom and sides of the pudding-dish. Peel the bananas, cut each one in two lengthwise, and then once across. Arrange a thick layer of these in the lined dish, sprinkle them well with castor-sugar and lemon-juice, and next put a layer of apricot jam; then some more slices of bread buttered both sides. Repeat this until the dish is full, being careful to have a layer of buttered bread on the top. Bake in a moderate oven until well browned then turn out and serve.

Lemon Pickle.

Lemon pickle can be made when lemons are cheap. Take six fresh lemons, wipe them clean, then with a sharp knife make four cuts in each lemon from the stalk downwards, cutting nearly to the middle of the lemon. Into each incision put as much salt as you can, and set the lemons in a dish in a sunny window. Turn them often for a week. Then put the fruit in a jar with their juice, twelve small onions, and a teaspoonful of chillies. Boil three pints of white vinegar with a quarter of a pound whole ginger, two ounces whole black pepper, twelve cloves, and a quarter of a pound of mustard seed. Pour this over the lemons when boiling, cover with a plate, and next day tie down.

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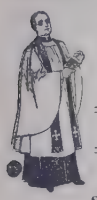
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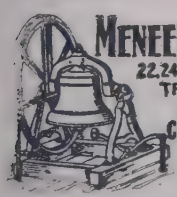
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Thoughts for the Thoughtful.

"O day of rest! How beautiful, how fair,
How welcome to the weary and the old!
Day of the Lord! And truce to earthly care!
Day of the Lord, as all our days should be!"

Be content to do the work God gives you to do.

What time daily do I spend in seeking to know God better?

Courage is always greatest when blended with meekness.—Chapin.

If the heart does not bow down, the bent knee counts for naught.

No fountain is so small but that heaven can be mirrored in its bosom.—Hawthorne.

An unsympathetic Christian is an un-Christlike Christianity. Can there be a more sorrowful contradiction in terms than that?

Why will some people stop going to church because somebody has slighted or ruffled them, and not stop attending the theater for the same reason?

Thanks to God for the victories of faith will be forthcoming wherever and whenever there is actual exercise of that grace. Read your New Testament and catch this tune.

"That man may last, but never lives,
Who much receives but nothing gives;
Whom none can love, whom none can thank;
Creation's blot, creation's blank."

Blessings on the preacher and all his belongings whose more rapid improvement dated from his matrimonial venture! Look around you, and you will recognize him.

It is the æsthetic side of holiness, not the holy side of æsthetics, that we are taught to seek. When men in the pulpit or out of it lose this distinction, they begin to flounder.

When the apostle said (James i. 4), "Let patience have her perfect work, that ye may be perfect and entire," he said what was said elsewhere in fewer words: "Grow in grace."

Get, go, give are the three great words that indicate the Christian's duties. Christ calls us to get right with God, to go to the whole world and give the gospel to every creature.

Prayer is the pitcher that fetches water from the brook wherewith to water the herbs. Break the pitcher and it will fetch no water; and for want of water the garden will wither.—John Bunyan.

Enduring power is the great need of every Christian life. Good impulses come frequently, but are forgotten or we fail to follow them. Fortitude, endurance, is necessary to make them effective for good.

If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it—you must work for it. And to work for it you must know what it is. We have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And, being within us, it is not a thing to be seen, but to be felt, and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." Joy, that is to say, in the holy, healthful and helpful Spirit.—John Ruskin.

Some Christians seem to be more concerned about being happy in heaven than in being holy on earth. The way to happiness in heaven is holiness in the world. Do not let Satan rob you of the joy which is rightly yours in your striving for your happiness hereafter. Holiness is the true road to happiness, both here and hereafter.

True sympathy is never inquisitive. It reverences the divine in human nature too much to think to tear away the veil from the secrets of a troubled heart. There is a delicacy and a reticence which all self-respecting men feel and reverence in the most intimate associations with their fellow men. There are rare and sweet moments between kindred souls when barriers appear spontaneously to fall away and mutual utterance is granted without words.—R. J. Campbell.

The present day is crowded with opportunities of service for Christ, and there are none so humble or so poor but that they may render to Christ deeds of love that shall exhale as fragrant an odor as the perfume which Mary poured on the Master whom she adored. In the field of missions, in social circles, in philanthropic endeavor, and in evangelistic efforts we may all display the same qualities of mind and heart that consecrated Mary's act of devotion, and has made her deed a perpetual memorial.

We who have believed can hurt Christ more than can the unbeliever. Enemies within the fort are more dangerous than enemies without. God's worst enemies when he sought the world through his Son were not the unbelieving Romans, but the Jews, who believed in God and had worshipped him for centuries. What a responsibility this truth puts upon those who bear Christ's name! For the damage is just as severe from unintentional disloyalty as from open enmity. Every lowering of our standard is a worse stab at our best Friend and Saviour than can be dealt by scoffers or unbelievers.

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Vol. LXXV. RICHMOND, VA., SEPTEMBER 10, 1910. No. 37

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., SEPTEMBER 10, 1910 No. 37

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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THE GENERAL CONVENTION AND MISSIONS.

During the last week in August Mr. George Gordon King, the admirable Treasurer of the Board of Missions, issued this statement to the Clergy of the Church:

At this writing, one week before the closing of the books for the fiscal year on September 1, it is impossible to say just how the year will result financially, but that there will be a deficiency in the neighborhood of $150,000 there is little doubt. But $33,000 of this will be the deficiency of a year ago. As has been many times stated, the books must be closed on September 1, in order to have time to prepare the reports for the General Convention. If, however, parishes or individuals are still able to send us offerings during the month of September marked to apply on the year ending September 1, 1910, while they will be entered in the new year, they will be recorded as for 1909-10, and their total will be mentioned by the treasurer in reading his his report to the General Convention as reducing the deficiency stated for the fiscal year. If more of the Diocesan Apportionments are completed by these additional gifts, that will also be announced.

This deficiency is not because of reduced interest, but because the healthy growth of the work has compelled larger appropriations, and because the receipts from legacies at the disposal of the Board have been less than a year ago. A little less than half the Dioceses, and many parishes, have not completed their apportionments, but not only in these cases, but where the apportionments have been completed, we are sure both rectors and people will do all that they can along the line indicated above, to enable as good a report as possible to be made to the General Convention.

Coming just at this time, this letter is of more than usual importance, and is entitled to the serious consideration of every Churchman.

In the first place, it calls attention to a state of affairs hard to understand, and which just now, of all times, ought not to exist. If appearances amount to anything, the year just closing has been a prosperous one. It is true that hard times and high cost of living are favorite topics of discussion; but on the contrary, the actions of our people speak very differently. Automobiles, summer travel, full and overflowing summer resorts, European trips and a hundred other forms of pleasure and indulgence sadly discount all that is said of hard times and high cost of living; and force the conviction that either it has been a very prosperous year, or that people are living in reckless extravagance. The Southern Churchman is unable to say which is true.

If these evidences of prosperity be real, surely some part of the prosperity ought to find its way into the treasury of the Board of Missions.

Again—this has been a notable year for missionary effort and missionary gatherings, and this effort and these gatherings have been almost universal. The Laymen's Missionary Movement and the Edinburgh Conference mark this year as one of the most notable in the history of Missions. Probably no year in the history of the Christian Church has witnessed as great an exhibition of zeal or as great a dissemination of information, or as marked a progress in intelligence as the one now drawing to a close. And this surely ought to have had a marked effect on missionary gifts, and ought to have showed its effect on the treasury of the Board of Missions.

These and other facts make it difficult to understand why the conditions referred to in Mr. King's letter should exist just now.

Mr. King kindly says: "This deficiency is not because of reduced interest, but because the healthy growth of the work has compelled larger appropirations," etc. But has the work grown any faster than the Church? And if a growing work is outgrowing a growing Church, does it not argue a "reduced interest?" Normally, ought not the "interest" to keep pace in growth with the Church and with the work? If a man's wealth increases, and his opportunities for work increase, and his gifts remain just what they were when his means and obligations were less, does it not argue "reduced interest?" It certainly seems so to the Southern Churchman.

In the face of these conditions, what is to be done?

The answer seems so plain that it would appear almost needless to state it.

It is just this: The General Convention is primarily and absolutely responsible for the missionary work of the Church; it elects the Board of Missions and the two chief executive officers of the Board; it erects missionary jurisdictions and appoints their chief workers—the missionary Bishops; it has paramount authority as to what fields are to be entered; it directs how funds are to be apportioned on the Dioceses and parishes, and can direct the expenditure of these funds. In a word, it is the supreme authority in the realm of the Church's missionary work.

Now, if the General Convention could only be made to see the importance of Missions—their paramount place in the Church's thought, prayer and work—then the rest of the Church would promptly reflect the sentiment of this body, and give missions the chief place. But as long as Missions are patently secondary, in the estimation of Bishops and clerical and lay deputies, to Canon-tinkering, and Preamble and Change of Name, and a dozen other lesser matters, it is against all reason to expect the Church at large to think and act differently.

Is there not some leader among our Bishops or deputies who is equal to the occasion; who can call the General Convention from the consideration of lesser matters and fix attention upon the great paramount work of the Christian Church?

Is there not some man of "light and leading," in all this number, who can induce these representatives of the Church to put "first things first?"

It would be an unspeakable blessing to the Church at large, and to the General Convention itself—and surely such a leader would find many and earnest and zealous followers: possibly, he and others would be greatly surprised at the following he would have.

And the good that would follow would be a splendid Eirenicon; it would kinds. In addition to the fact that the great work of Missions would prosper in our hands as never before, the reactionary effect on all other forms of Church work and Christian liberality would be surprising.

But chiefest of all, such a move would be a splendid Eirenicon; it make men of one mind in a household; it would wipe out the lines of demarcation among Churchmen themselves; it would turn our minds from minor differences and fix them on the supreme fundamentals, about which, after all, we are of one mind and one heart; it would still the voice of discord and inharmonious discussion, and turn our thoughts to the master demands which the Church lays on all her children.

Is there any leader? Is there any "Voice in the Wilderness" that can call us from the lesser to the greater: that can help to turn the Church's face absolutely to the light?

Those who love the Church and want to see her do her Master's work in His own chosen way, may well pray now for the leader equal to the occasion and the opportunity.

ST. ANDREW'S BROTHERHOOD AND COLLEGE STUDENTS.

It is with pleasure that the Southern Churchman calls attention to the following letter from Mr. Randall. It is a matter of profound importance and is entitled to the attention and co-operaiton of every clergyman and parent in the land. Hundreds of boys are lost to the Church's work by neglect of just such a precaution as this during their college and boarding school days.

Mr. Randall writes:

Mr. Editor: May we again, through your columns, ask parents and rectors to send us the names and new addresses of young men and boys who are entering college and boarding school this fall. It is the desire of the Brotherhood of St. Andrew to help these young men to keep in touch with the Church amid their new surroundings. Every name received by us will be referred to the nearest chapter or rector, with a request that the young man be called upon and made to feel at home and among good friends. We shall try conscientiously to surround every young man whose name we receive with such stimulating influences as shall help him in the new life upon which he is entering. Through our Follow Up Department rectors and Brotherhood men have been brought in touch with many such young men, and have been enabled to help them. Do you know of one such young man? Will you send us his name and college or school address?

GEORGE H. RANDALL,
Associate Secretary.
88 Broad St., Boston, Mass.

What is it that promotes the most and the deepest thought in the human race? It is not learning; it is not the conduct of business; it is not even the impulse of the affections. It is suffering; and that, perhaps, is the reason why there is so much suffering in the world.

The great lesson to be drawn from the anointing of Jesus in Bethany, is the lesson of service. The presence of Jesus is always an invitation to service, and the example of Mary should stimulate us all to more faithful, generous and loving devotion to our divine Master.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Duty of Parents.

Mr. Editor: Will you permit me to supplement the fine article in your isiue of August 13, upon "Duty of Parents," by a suggestive incident?

When living in Brooklyn, N. Y., one mild spring evening, I was walking down Fulton street without an overcoat, and I suddenly felt prompted to go to New York City. I thought of the risk that by a sudden change of the mind, I might be chilled through, but I was obedient to the prompting.

One of the incidents in result of my going was a talk with a young man who had arrived on a schooner in New York City that day. His father and mother had cautioned him about the temptations of the city, "but,' he said, "while they were both Christians, they never spoke to me about the interests of my soul, you are really the first man who has ever talked to me about my soul's interests."

While he was spiritually considered "dead in trespasses and sins," how about his parents and each Christian member of his immediate family; and, too, the great brotherhood family in the faith of Christ, the greatest living power, they to be alive and active to quicken the young man's feelings some time, somewhere, but surely done, that by God's grace he became alive in Christ with a new-born hope?

"Am I my brother's keeper?" Yes, and responsible for my influence and opportunities. JOHN W. LUMSDON.
Los Angeles, Cal., Aug. 21, 1910.

Unity Among Christians.

Mr. Editor: Any contribution to the cause of Unity among Christians is welcome in these pacific days, and consequently the pamphlet on Practical Catholicity, by the Rev. Thomas J. Packard, D. D., sent to me and presumably to all deputies to General Convention, is worthy of considerate study. Bearing the imprimatur of the Bishop of Southern Virginia and delivered as an essay before the Alumni Association of the Alexandria Seminary, it would seem to be an "Eirenicon" of Virginia Churchmanship by one of the illuminated. Regarding it as such, perhaps you will, of your courtesy, grant space to a layman who takes issue lovingly but squarely with what seems to him a view of our Church ultimately destructive of her whole historic position, nay, of her life itself. I shall confine myself to a gentle criticism of Virginia Churchmanship as portrayed by its sympathetic champion, Dr. Packard.

There is in Virginians an unquestioned loyalty to the Church, most practical in character, for they frequent her sanctuaries, and show in their lives what they profess with their lips. One who runs may read their magnificent record in the mission-field. Their praise is in all the churches. But is not their loyalty, is not their interest in this Protestant Episcopal Church, their very love for this "dear old name," indicative of merely denominational zeal? That is, is it not exactly the sort of loyalty and love and zeal that distinguishes an ardent Presbyterian, a Methodist, a Baptist? No better, no worse?

We are not discussing love to a common Lord and Master. All Christian folk obviously share in this and are brothers in Christ Jesus. The closer in spirit to Christ the more need they see of unity.

But the point to be considered is what determines our relation to Christ's body, the Church? As we are constituted, says Dr. Packard, there must necessarily be differences of administration, and therefore it would seem to be from the Virginia conception of Catholicity essentially immaterial whether we join ourselves to one or other of the multifarious Protestant Churches. Dr. Packard rules out of court the Roman Church (in that very same dogmatic manner of which he disapproves in his brothers, what he would call, the "Oxford School") by assuming that "there can be no true Church unity in or with the Roman Church until she returns to primitive trust and primitive practice." While most of us would consider this pronouncement warranted, there seems to be evidence here of the exclusiveness which Dr. Packard elsewhere reprobates, for it is no light thing thus to excommunicate some 250,000 fellow Christians. Still curiously enough, from Dr. Packard's admission, the Romans have some earmarks of the kind of Christians he loves, for, he says: "there have been at one time and another as many schools of thought and codes of custom within the Roman Church as there are sects beyond its pale." From this it would seem that Rome has more nearly accomplished what Dr. Packard seeks as the ideal for his Protestant Churches—that is, she provides "open communion" for many more individual Christians than all Dr. Packard's Protestant friends combined; for, though disputes within her fold are rife, they worship interchangeably at the same altar the world over.

But, of course, from the Virginian view of Christian inclusiveness all Rome is barred, also the Eastern Orthodox Churches, and also all Anglican "Ritualists" and such. So we find ourselves standing with the Virginians amongst a congeries of sects, one of which is that known as "The Protestant Episcopal Church"—small but, shall we say select? It is true she is the somewhat shrunken Mother of them all. But for what does she stand to-day? Apparently her Virginian children consider that she stands for an ancient and desirable form of government, and, despite her lamentable rigidity, possesses in her "incomparable liturgy" many "noble collects" and other rites and ceremonies which are well ordered and dignified and expressed in a most cultured way, appealing to the aesthetic taste of people gently bred for generations. The Historic Episcopate (shorn of Apostolic Succession) is her proud possession. And this same Protestant Episcopal Church might conceivably be a leader amongst the people of the diaspora if she would only frankly throw open her pulpits to all Christian ministers and her altars to the un-confirmed, and level the barriers of a sacerdotalism, which is repulsive to Protestant Christians generally and to Virginian Churchmen particularly, and is subversive of the kind of wide-open breadth which would recognize officially the ("valid though irregular") ministries and sacramental acts of our separated brothers.

But, in all conscience, on a denomina-

tional basis, is this question of taste and culture, of ancient government and Episcopal ordination, warrant for us, as humble Christians, to continue to maintain a separate organization in the midst of other Christians (always excluding Roman Catholics) who outnumber us ten to one the country over and, if you please, have sufficient organization to get results putting us to shame and, beyond all, have, in addition to the Sacrament of initiation (which we all concede) the Blessed Sacrament of Holy Communion.

I am assuming that the Virginian conception of the Catholic Church is correct and that there is nothing but conceit and medieval nonsense in those conceptions of the Church and sacraments which many of us hold as our inheritance from the past and as fundamentals of Christ's Church militant here on earth.

Very good then, practically, as an American and simple Christian, what would one do if he were suddenly placed by good fortune in Dr. Packard's town of Rockville, Md., to live with its 1,111 inhabitants and its 13 denominations, among whom nevertheless there existed, in Dr. Packard's words, "a very general desire for Church Unity?" Supposing one held the Episcopalian denominational views which Dr. Packard so ably champions; of course, even if the Roman Christians were a majority of the population, he would flee that body as anti-Christ. Now let us suppose that, though the new comer were a Protestant Episcopalian, he was not attracted to the parish church with its 200 communicants but, being wholly unsentimental as to Episcopalian forms, discovered amongst the six varieties of Methodists a church which in numbers and loving spirit and good works far exceeded all the other twelve varieties of Protestant Churches combined? From Dr. Packard's own argument would there really be any cogent reason to advance against his "taking a letter" to the good Methodists? If the men were zealous perhaps he might induce the handful of Protestant Episcopalians to merge with the more successful and numerous Methodist Episcopalians.

What would be the attitude of a rector who held the Virginian views were his congregation to seek practical Church Unity in any locality by merging with any other Christian body? As the "denominational" idea ceases, then, inevitably the larger bodies of Christians will absorb the less. This is always the way in business—when trusts and syndicates are formed.

If we forsake officially that historic attitude of the Christian Society which is part of the genius of the Catholic Church and which we share with our Roman and Greek fellow-Catholics, then it will be vain to push our "Historic Episcopate" and our peculiar ways, our Book of Common Prayer, and our flowing vestments (which seem to many godly Protestants to savor of the scarlet woman), it will be vain to push these denominational peculiarities as points of vantage, as our contributions to undenominational unity —for, like Gallio, the Protestant world cares for none of these things at all.

If our gifts are gently repudiated by the friends whose love we woo, then it would seem to be natural for us to cast aside a heritage not esteemed by them.

For the sake of the larger good would it not follow that we should divest ourselves of those rags of popery and the past (which make both Roman and Protestant friends "simply smile") and stand erect in the naked guilelessness of an undenominational present? In which event, across the portal of the house of our forefathers, the home of our Mother Church—will be written "Ichabod."

HENRY LEVERETT CHASE.

St. Louis, Mo.

The Church and the Laboring Classes.

Mr. Editor: There are many readers of your paper who honor it for its effort to direct the attention of the delegates to the General Convention to the real issues that confront the Church, rather than wasting their energies in legislation, which is largely academic. They heartily endorse your plea for a more conscientious treatment of such subjects as missions, our work among the negroes and Church Unity. The loyalty of the Church to her Master will be proven in her treatment of these subjects rather than in the change of a name.

There is another subject which I feel demands the attention of the whole Church, and that is her attitude to the increasingly large numbers in our own land, especially among the working class, who are drifting away from her influence. The Church has not one message for the rich and another for the poor, but she is in danger to-day of identifying herself with the rich rather than the poor. She has no right to discriminate, but if such discrimination is made it should be in favor of the more helpless in life.

"They who tread the path of labor, follow
where Christ's feet have trod,
They who work without complaining, do the
holy will of God.
Where the weary toil together, there am I
among my own,
Where the tired workman sleepeth, there
am I with him alone."

Many thoughtful men regard the social question as the absorbing problem of our time. It is not one that can be solved along intellectual lines, but should call forth the consecrated energies and efforts of the Church. One deep thinker writes, "There is an increasing alienation between the working classes and the Church. This alienation is most complete where our industrial development has advanced farthest and created a distinct class of wage workers.

Because of local conditions this problem may not have presented itself to numbers of our clergy, but to ignore it is to confess that one has been caught in an eddy of the age and does not feel the main sweep of the current.

The Church should be the natural meeting ground for all sorts and conditions of men. As our Church appeals most to educated people she is in danger of aligning herself unconsciously with wealth as opposed to labor.

In the solution of this problem the Church has much that she might contribute, not through the passing of canons, but through a faithful interpreting to her children of the will of Jesus.

The Presbyterians have faced this matter in the right spirit. They have a department of "Church and Labor" and through the splendid man whom they have placed at the head of this work, have done much in the way of interpreting the needs of labor to the Church, and the message of Jesus to these who work with their hands.

There is a league in our Church which has for its avowed purpose "the presenting of Christ in practical life as the living Master, King; the enemy of wrong and selfishness, the power of righteousness and love." They have in a quiet way done a splendid work, but more of the Church should be filled with this spirit.

None of us desire to see the Church become a political institution, but an earnest effort should be made to cultivate among our people an intelligent knowledge of the conditions under which men toil, and a sympathetic appreciation of how the other half lives. We need men, thoroughly in touch with life, to keep the Church alive to her duty at her very doors.

The Church has a tremendous stake in the present social unrest. If she loses the loyalty and trust of the working class, if she blinds her eyes to her responsibilities and becomes a religion of the upper class, she condemns herself, and justly so, to a slow and comfortable death. P. N. MCDONALD.

Louisville, Ky.

"Historians and the English Reformation."

Mr. Editor: I am encouraged by the scholarly comment in the "Southern Churchman" of "Historians and the English Reformation," by Rev. J. S. Littell, to crave space in your columns to make a suggestion which I feel would meet with approval, owing to the many favorable criticisms of this book, coming from professors and periodicals of all creeds. E. g. I find The Outlook, the Hartford Globe, the Springfield Republican, the Providence Journal and others with most flattering reviews; as well as such noted men as W. H. Munro, Professor of History in Brown University; Prof. L. B. Ladd, Tuft's College; Rev. Prof. C. H. C. Dudley and Principal J. M. Rhodes, of N. H. State Normal School; Rev. J. Clayton Mitchell, rector of Calvary church, Germantown, Pa., and many others. I am therefore led to believe that all literary inclined persons would appreciate knowing this book and wish to suggest to the clergy that this might be accomplished if each one would secure circulars or other descriptive literature from the author and mail them to all the teachers and ministers in their locality. A perusal of the book will not only prove it to be worth while, but will well repay the time thus charitably spent. It would be well to get it in all public libraries and call attention to it there also.

REV. FRANK E. AITKINS.

Boston, Mass., Aug. 26.

Marriage of Cousins.

Mr. Editor: Are you not in error when you say in your edition of August 21 that the Church of England forbids the marriage of first cousins? I may be wrong, but it is my impression that such marriages are not forbidden by the English Church. Certainly I am personally acquainted with members of the Church of England who have married first cousins. Are not such marriages permitted on the ground that they lie beyond the prohibited degrees?

The law of consanguinity does not bar unless one of the parties is descended from the father or from the mother of the other. Thus uncle and niece may not marry, but first cousins may.

Is it not also true that in 1808 the House of Bishops, replying to a message from the House of Deputies, in regard to the Table of Degrees of the Church of England, said that "they considered that table as now obligatory on the Church, and as what will remain so, unless there should hereafter appear cause to alter it without departing from the Word of God, or endangering the peace and good order of this Church?"

In 1874 the Bishop of Maryland presented the following: "No minister of this Church shall marry persons related within two degrees of kindred forbidden in the table now obligatory in this Church, or declared in the General Convention of 1808." H. WRAGG.

Columbus, Ga.

The Word "Protestant."

Mr. Editor: I have noticed your fairness in this discussion, and ask you to allow me "a permitted say" as brief as I can make it.

"Protestant" is offensive to me, because I have been taught something of the technique of ecclesiastical thought and speech and believe the word and much that it stands for to be foreign to the Anglo-Saxon type of Christianity. The Church of England is "Reformed" not "Protestant."

In medicine, while there is much in common, there are vital differences between Homeopathy and Allopathy.

In law, while there is much in common, there are vital differences between the Common Law and the Code of Napoleon.

In theology, while there is much in common, there are vital differences between the "Reformed" and the "Protestant" types of Christianity.

I am afraid of the term "Protestant," because of its associations. Whether the word was deliberately put into the title of our Church, or whether it was dropped there accidentally, it came of a generation which threw out of the Prayer Book the great Hymn of the Incarnation, The Magnificat. It was a well-known word among the people who tried in vain, thank God, to cut out the references to the Holy Trinity in the opening petitions of the Litany. The word "Protestant" seemed to satisfy the ignorance and the semi-infidelity within the Church itself in those formative days.

In our own day there are other countries beside Mexico where "Protestant" spells "free-thinker" or "infidel."

When I was made deacon the locality was described as "in the Church of God." When I was ordained priest, it was "in the Church of God" again.

When my Bishop was consecrated to his holy office it was to be "a Bishop in the Church of God." I think it could be canonically maintained that any deposition from the ministry, when unhappily necessary, would not be valid or complete, unless the self-same words were used.

The above was written several days ago. Returning from a service in a country school-house, on last Sunday afternoon, I overtook an intelligent young white man, a stranger. After a little conversation I told him I was the rector of the Episcopal church in Oxford. He said quietly, "I am a Baptist." In a moment or so he turned and asked me, "Are you a Gentile?" Startled by such a ludicrous question, I cross-questioned him, and found that while he knew the fact of the existence of such a Church, the word "Episcopal" had no meaning whatsoever for him.

Since then I recall that years ago when the Roman Archbishop Hughes died, a lady of liberal education and large social life, but not a Churchwoman, came to me in perplexity, asking "How could it happen that the Archbishop should have died "in the Episcopal residence?" I could only answer that "Episcopal residence," did not mean "the residence of an Episcopalian," but simply the Bishop's House. Putting these incidents together, is it possible that the word "Episcopal" has not found a place in common speech? If so, our Church must labor heavily, as we know she does, freighted with such an obscure and misleading word.

The word "Baptist" suggests baptism, and is a good English Bible word, and is properly descriptive. I fear they would not have met with the same success as Antipoedo-Baptists.

"Presbyterian" is rather an uncouth word, but it does suggest the well-known Bible word "Presbytery," and in so far is properly descriptive.

In "Methodist Episcopal" the second name seems to be seldom referred to—and "Methodist" suggests easily the ordinary word "Method," a term particularly appropriate to a Church which enjoys such an admirable business management.

The word "Episcopal" is altogether a foreign word, and not found in our English Bible. It is a word belonging to the study and not the street. "Protestant Bishop Church," atrocious as it is, would at least be in line with the wisdom of our religious neighbors, in offering a descriptive word easily understood and Biblical.

I do not believe that our Church is prepared for any change of name, no matter how keenly the embarrassment may be felt. A generation or two must come and go before formal action be taken. "Protestant Episcopal" ought not to be legislated out of existence, because there does not seem to be a sufficiently instructed public opinion to give either force or dignity to the new title, whatever it may be. In the fulness of time the old name will slough off, and in the fulness of time a new name generally acceptable, properly descriptive, and readily comprehended will come into use. Without such a blessed solution, co-ordinate with a healthy public opinion, this Church of ours seems doomed to a dwarfed existence.

F. H. T. Horsfield.

Oxford, N. C.

Suffragan Bishops for the Negro.

Mr. Editor: While conversing in New England early in the summer with two honored presbyters of the Diocese of Connecticut, one of them said to me: "Bishop Strange, I suppose that Suffragan Bishops is just the thing you all want in the South; it will cut the Gordian knot of the negro problem, will it not?" "No," I answered," very few of us think it will help us. I think it will be a distinct disadvantage to the work."

I have lately written to the Southern Bishops this letter:

"Will you be good enough to answer the following questions with a brief yes or no, or more at length, whichever you prefer:

1. Do you think a Negro Suffragan Bishop will help you with the negro work?

2. Do you think that Negro Suffragan Bishops will simplify and make more effective our work among the negroes?

3. Do you not think it helpful to the negro to preserve the personal contact with the Diocesan Bishop, which confirmation and ordination necessitate?"

I have received answers from the Bishops of Virginia, West Virginia, Southern Virginia, North Carolina, South Carolina, Georgia, Atlanta, Florida, Southern Florida, Kentucky, Tennessee, Mississippi, and Northern Texas.

To question one, all but two answer "No." To question two, all but three answer "No." To question three, all answer "Yes." I have talked with Archdeacons Russell and Avant about this matter. They answer me that the negroes are well nigh unanimous in their opposition to Suffragan Bishops. I understand that the Conference of Colored Workers of the Church have declared their opposition to Suffragan Bishops. Many of the negroes say, "Let things stay as they are; we do not want any special Bishop for our race." The others say, "We want a Bishop, but we want a real Bishop, not a Suffragan Bishop."

My objection to Negro Suffragan Bishops are three, and in these objections, judging from their answers to the questions above, an overwhelming majority of the Southern Bishops agree with me:

1. No one of us needs a Suffragan Bishop; each one of us can guide the negro work either directly or through an Archdeacon, and can himself confirm and ordain; 2. The Suffragan Bishop in the Diocese will not help us in answering the question which is sorely perplexing us, namely: how can we give the negro proper representation, and how can we offer him fair opportunity for self-expression, for the assumption of responsibility with its development in strength and independence. The Suffragan Bishop with his convocation, is but little, if any, improvement in this respect over the Archdeacon. 3. The Suffragan Negro Bishop as against the present plan of the Negro Archdeacon will bring a distinct loss to the negro. It will tend to remove the personal contact of the white Diocesan Bishop with his negro members, and to lessen his interest in the negro work. The Suffragan Bishop will, thus, in a way, stand between the Bishop and his negro members and will widen the chasm between the races.

Under present conditions the Diocesan Bishop must go regularly to confirm the negroes and admit them into the Church through his personal touch. But if we give to the Archdeacon the right to confirm and to ordain—making him a Suffragan Bishop—many things in our busy life will prevent us from making unnecessary visitations to the negroes. What we can do at any time, we do at no time; and thus the negro work will drift further and further away from us.

Robert Strange,
Bishop of East Carolina.

The American Church—Usage.

Mr. Editor: The title "Protestant Episcopal" exists by usage and not by enactment. At no time has the General Convention from October 2, 1789, to the present day by any resolution, canon, or constitutional enactment adopted that title.

There is prefixed to the Provisional Constitution of the Constitutional Convention of 1785, these words: "A General Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America" (p. 13, Bishop Perry's Handbook of the General Convention). The same words appear prefixed to the Constitution, as adopted by the National Church, October 2, 1789.

This appearance of the descriptive title—Protestant Episcopal—is without any record of enactment, and by this assumption this descriptive title, Protestant Episcopal, has by this confirmation of usage borne the title of the Church.

By usage, also, the terms "Protestant Episcopal" appear to be dropping away from the name of the Church. The August issue of the Spirit of Missions will serve as an illustration:

In the one hundred pages of this issue, the title "Protestant Episcopal" does not appear, neither in title page nor in text.

On page 619 in a commemoration of "William Neilson McVickar, Bishop and Doctor of Laws, it is said: "The third Bishop of Rhode Island was an impressive figure and a real power in the American Church." And, "To him it was in some measure due that the American Church has been able to write into her history the story of Bishop Rowe." The commemoration is unsigned, but concludes by quoting "the Standing Committee of Rhode Island" as saying: "Called from a wide and conspicuous field of parochial experience to the exalted stage of the Episcopate, Dr. McVickar was amply and eminently prepared to maintain the work and traditions of one of the oldest Dioceses of the American Church."

This issue of the Spirit of Missions is admirably illustrated with photographs of the Bishops and other attendants on

the sessions of the World Missionary Conference at Edinburg. The series begins with four photographs of "Leaders of the American, English and Scottish Churches," the first representing "the Right Rev. William Lawrence, D. D., Bishop of Massachusetts and Chairman of the House of Bishops of the American Church" (p. 630).

On page 638 is the photograph of "the Rev. Reese F. Alsop, D. D., of the Board of Missions of the American Church." On page 646 "the Rev. J. De Wolf Perry, D. D.," is described with the same phrase. Both these clergymen contribute articles upon the Conference to this issue—on pages 657 and 663, where each is entitled a "Member of the Board of Missions of the American Episcopal Church."

This usage, "The American Church," would be quite natural from the pen of a foreigner, as in the article by Mr. Eugene Stock, "Sometime editorial secretary of the Church Missionary Society," where he suggests (p. 657) that, "The S. P. G. and C. M. S., for instance, should be in more frequent communication with each other, and both of them with the Board of Missions of the American Church." Mr. Stock is a British subject, but the Spirit of Missions is the official or semi-official organ of the Church; and this literary usage may be regarded, therefore, as characteristic of the mind of the Church, and as illustrative of that process of usage whereby the title "Protestant Episcopal" came into being, and whereby, also, it appears to be going out. P. H. HICKMAN.

San Pedro, Calif., August 24, 1910.

"Protestant."

Mr. Editor: It may not be without interest, just now, to note the attitude of the Church and the people of England toward the word which seems such an offence to many contributors to the Church papers.

The London Spectator gives Mr. Aisquith's view as follows: "After tracing the history of the Declaration, he dealt with the objections to the use of the word Protestant."

"The sensitiveness as to its use was undoubtedly of modern growth. The great Anglicans of the Seventeenth Century, people like Bishop Andrewes, Bishop Jeremy Taylor, and Archbishop Laud himself, gloried in the name of "Protestant," and were not ashamed or reluctant to use the term as descriptive of the Church of England. It is no part, and never was a part, of the tradition even of the High Church party to object to the word. Here, of course, Mr. Aisquith was on absolutely firm ground. The word "Protestant" is nothing more than "a report on the facts" of the Reformation." JOSEPH WILMER.

"Evangelical Churches" and Change of Name.

Mr. Editor: Is there such a sin as heresy? And is there such a sin as schism? If there is such a sin in existence now, as either or both, I should like very much to learn: Where is it? Why is it? And when is it? In a word I should like to have a full definition of such sin or sins.

Why I ask these questions is because I read so much from those writers who oppose the change, or rather the correction of the name of the Church in this country, about the various "Evangelical Churches," meaning, I presume, the various religious organizations commonly called Churches in our midst who have no Apostolic Succession; and the tender solicitude of these writers lest we offend these "Evangelical Churches," in correcting the name of our own religious organization. If the so-called "Evangelical Churches" are not in heresy and schism, why in the name of all that is consistent, great and good and true don't we join with them and be one?

Some writers seem to be more afraid of offending these "great Evangelical Churches" than they are of offending the truth and the Lord of Truth by correcting the untrue name of the Church.

I. M. MERLINJONES.

Syracuse, N. Y., August 27, 1910.

The Weightier Matters.

Mr. Editor: As a reader of the Southern Churchman I feel misgivings about the time and space given to Constitutions, Prefaces, Names, etc. Whether the Kingdom of Our Lord and His righteousness is helped by these discussions, and the importance given them, I profoundly doubt.

If such matters are to occupy the time of the great gathering of our General Convention, as a business man, I question whether it will pay.

This age of ours is atheist for the living God. And whenever our Lord Jesus Christ is preached about the people eagerly listen. When "The Christ" is discoursed about, as an abstraction and "The Church" is magnified above the knowledge of God and commendation of His truth and righteousness, the people get mad. They are tired of professionalism. JOHN L. WILLIAMS.

Richmond, Va.

World-Famous Hymns.

"Nearer, My God, to Thee," was written by a woman of England, Sarah Flower Adams, whose great literary labors were done in the first half of the last century, and whose life closed in 1849.

"Safe in the Arms of Jesus" was written by Mrs. Venelstyne, known as the Blind Poet, after a day's jostling through the crowded streets, guided by a loving hand.

"Abide with Me" was the work of Henry Francis Lyte, curate of Lower Brixham, England, in the year 1847, when he found himself, with his ambition gone, his heart heavy with a failure in love, and in broken spirits.

John Henry Newman, in 1835, during the great crisis of his life, and after a severe illness, was traveling from Italy on his way to England, when he was becalmed for a week between Corsica and Sardinia. Then he wrote "Lead, Kindly Light," and called it "The Pillar of Cloud."

One day Charles Wesley was sitting by an open window, looking over the beautiful fields, when he saw a little bird pursued by a hawk. The poor thing, weak and frightened seeking to escape from its enemy, flew into the room and found refuge in Wesley's bosom. As the poet was then in great trouble, the incident inspired him to write the famous hymn, the second line of which is "Let me to Thy bosom fly."

The Rev. William Williams, born in 1717, was a Welsh clergyman, and gave to the Church that beautiful hymn whose opening lines breathe a prayer and acknowledge human weakness, "Guide me, O Thou great Jehovah."

Charlotte Elliot, an invalid whose father was host to Dr. Caesar Malan, on his visit to England, was by his words, inspired to write the beautiful words, "Just as I am," first published anonymously fourteen years later, in 1836. Some time after its appearance, a friend handed her a leaflet containing the hymn, saying he was sure she would like it. Then, for the first time, she acknowledged its authorship.

Religious Education.

The report of the Sunday School Commission of the Diocese of Tennessee, read at the meeting in Nashville, last June, the Rev. Dr. M. P. Logan, chairman, contained the following, relative to Religious Education:

"We are under the conviction that the Sunday School is more important to-day than ever before. Not only are we called in the Sunday School to give instruction in matters which pertain directly to the Church, but in those qualities of character which are necessary for the upbuilding of the citizenship of our land. Most children receive very little religious teaching in their homes and in their secular schools, and so the responsibility upon the Sunday Schools for instruction is very great.

"The time has come when there should be great emphasis placed upon the proper material for instruction and upon the training of teachers.

"Not long since a paper was read at a great gathering of educators in the city of Nashville, which was so replete with sound instruction on the subject before us that we are constrained to reproduce it in part:

" 'All the changes which have taken place and the demands of the present situation indicate a new appreciation of the teaching opportunity and a new sense of the importance of adequate training for the teacher. It must be confessed that the supply of properly equipped leaders is appallingly small.

"Does this note point toward a new profession for which there will be a great demand in the near future—the expert in religious education? Here is a large and varied field, offering to the young men or women great usefulness and influence. It may be expected that the colleges, the theological seminaries, and the universities will soon perceive their opportunity and will prepare for it by founding and strengthening departments of Biblical literature, comparative religion, pedagogy and kindred subjects; by establishing experimental Sunday Schools; and by themselves conducting winter institutes, correspondence courses, and summer schools for the better training of Sunday School teachers and the discussion with the churches of their common problem of religious and moral education. Perhaps in this way the standards of Sunday School instruction may be raised and established.

" 'It is inevitable that the movement for better lesson material, and the movement toward a higher quality of teaching, should result in a broadening of the whole conception of the aim and scope of the Sunday School. And there are signs that this is taking place.' "

"But in the meantime, and while we are waiting for developments, we should seek every opportunity to understand better the real object of the Sunday School, and also to put forth every energy to prepare ourselves the better for the great work of instructing the youth of our land in the fundamental principles of the Christian religion, and of impressing upon their minds the absolute necessity of giving the proper expression of such principles in every relation of life."

Our work must be done to-day. There may be no to-morrow. The future is wholly in God's hands. Waste not talents nor strength in worry and anxiety for the future. Leave God's work to Him, and faithfully and prayerfully perform the work assigned you—today.

Triumph of Christianity.

In a somewhat remote part of the Ceded Districts there is an important village, V, attached to which is a large Panchama Christian community. To this place there came, comparatively recently, a severe epidemic of cholera. The usual panic ensued. All who could fled, but of those who remained many died. Only those who understood something of the Indian village from within know the unutterable horror with which cholera is regarded by the people. Fear of death is not the uppermost thought, not that, but the unshakable belief that cholera is not a disease but an enraged, bloodthirsty deity. A generation of Sanitary Inspectors and well disinfections have affected the superstitions hardly at all. What can the foreigners know of the ways of Kali the awful?

At these times of acute fear things strange, and often horrible, emerge. Cattle innumerable are slaughtered in sacrifice and many weird rites that date back to Dravidian days are performed. Amongst them all, however, there is nothing more striking than the phenomenon which, known in any Indian village at most times, is specially prominent on these occasions of mortal terror. Some poor, ignorant person, usually a woman, becomes, as it is called, a "Shivashakthi," that is, becomes possessed, to the complete alteration of her character, by, as the people believe, some demon-goddess. In ordinary life she is probably a quiet, inoffensive individual and lives unnoticed, but in times of superstitious panic she is seized, apparently, by some evil power that transforms her, in a moment, into a raving witch, an object of terrible importance. She rises, suddenly rushes for the nearest neem tree, crams her mouth with its leaves; these she proceeds to chew and to spit as she runs shrieking frightfully up and down the village streets predicting death of its inhabitants:—"To-morrow by sundown the wife of Bala Reddi will die," she screams. In due time the doomed woman dies. "The second son of Chinappa will go to-morrow morning," and whether from fear or infection, or more probably from a combination of both, the word comes true. This extraordinary phenomenon, explain it how you may, is known in every village in the Ceded Districts and probably also all over India. It would be impossible to conceive anything better calculated to foster the spirit of hopeless terror that contributes so greatly to the fatality of the disease.

The epidemic in V. was unusually severe and lasted long. As the days passed a striking circumstance became daily more marked. Though in the Sudra and Chuckler houses the disease daily claimed its victims, the Christians —though the houses all closely adjoined—remained unaffected. This, too, again, explain as you may, is quite a usual circumstance, so common, indeed, that it is remarked upon by the other caste. Now in the village there lived a person of much wealth and evil influence, called Venkata Reddi, in many senses a wicked man, a tyrant, a drunkard and a brute, feared and hated alike by all. To this man it seemed a matter of grave injustice that Christians should escape the fate that was afflicting so heavily all the others. So he bethought himself and laid his plans. He called the Shivashakthi of the place—in this instance a poor shepherd woman—and induced her on the promise that he would build a temple with a handsome gopuram to her goddess, to exert her supposed malignant powers against the Christians, to pass on to them the dread disease that the other castes might go free. This kind of inverted philanthropy is well understood in the Indian villages and crops up in many curious places. A time was fixed and all arrangements made.

The plot was, of course, soon known to the Christians. Their state of mind may be imagined. That they should treat the whole matter with contempt was too much to be expected. Superstition that has been bred into the bones of a thousand generations and pervades the whole country like a subtle atmosphere, cannot be risen above so easily. They did, however, what probably Elijah would have done. They determined to meet spiritual forces, as they conceived them, with yet stronger spiritual forces. On the dreaded evening the community divided into four bands and under trees in the four corners of their hamlets, all night prayer meetings were held—not prayer meetings for quiet devotion by any means. For hours they made their part of the village sound with loud singing and strong praying. The excitement grew as the hours passed. All rites like that about to be performed are recognized as works of darkness, and it is not till the moon hides its kindly face that they may begin, so it was long after midnight before the procession started.

The Shivashakthi went first, closely followed by Venkata Reddi and his friends. Next came the Madigas, the Chucklers, making the narrow village street resound intolerably with their ear-splitting tom-toming, their maddening Chindu dancings and wild shriekings. Close behind them crowded half the village. Torches were carried, whose flickering, smoky flame made the strange scene yet more gruesome. The woman—an awful figure—staggered ahead, as one possessed. Her black hair tumbled loosely over her starting eyes, her face horribly contorted, her fingers clutching like claws. Her blood-curdling yells were clearly heard above the din of the drums. As she went, she stuffed her mouth with the leaves that she meant to spit across the entrance to the Christian house. Slowly the procession pushed its way toward the boundary. Inside the Christians were singing hymns and praying.

All at once the wretched woman stops, rigid with terror. The crowd, too, halts, for it feels that something strange is happening. Even the toddy-filled Madigas drop their tom-toms and cease their frenzied dancing. "See," screams the Shivashakathi, "there he stands! The God Jesus, with hands out-stretched—protecting His people, as a shepherd does his lamb! Back! back! He is a great God, I dare go no further; if I do, I die! And in abject fear she turns and wildly tries to force her way through the crowd.

But Venkata Reddi is in no mood to accept defeat. Far too drunk, probably, to understand, he blocks her way, catching hold of her roughly. She struggles frantically. Then he pushes her and eventually, in tipsy desperation, beats her with his fist. The people tremble. Has not the goddess been insulted by the blows? What will happen next? There is no time left to wonder. With the fury of a tigress the woman turns upon him, shrieking madly. "The curse of Kali be upon you. It is not she you struck, but her. By to-morrow evening she will have gripped you." When the words of the curse reached the stupefied brain, the great, brutal fellow collapsed. He had to be helped to his home; spent the night in deadly fear, and by sundown the next day the curse had come true.

This happened substantially as it is here related, and there is no word in it that would appear the least improbable to the Indian peasant. Needless to say, the triumph of the Christians was as complete as it was dramatic, and the impression in the village proportionately great.—J. I. M. in Madras Mail.

For the Southern Churchman.

Spiritual Nourishment.

A great many Christians are neglecting some very essential means of spiritual nourishment. It is a mistake to suppose that one can become stronger in spiritual life by merely engaging in some form of Church activity. One may be very busy in such an occupation, yet remain in a comparatively weak spiritual condition. What is most needed is the devotion of some time every day to the express purpose of thoughtful meditation on divine things, including the reading of a portion of Scripture, and silent prayer. Nothing can be successfully substituted for such a course. In some quiet place, with the mind centered upon the great truths of Divine revelation, and with the heart open to the voice of God, the Christian may receive a nourishment of spirit which will add strength to his inner life, and the better fit him for the duties that may come to him.

The celebrated Dr. Maclaren, formerly of Manchester, England, but lately deceased, in a letter written to a pastor in Edinburgh, Scotland, in 1876, said: "I observe that you are actively engaged in Christian effort. That is right. But do not let it fill up the time that should be given to quiet reflection, to solitary communion with God, and to private study of Scripture. It is the temptation of all of us Christian workers at present, and a very dangerous temptation it is. You remember that the Church at Ephesus is rebuked because, though its work was abundant, it had left its first love."

Dr. Maclaren would not have been the tower of strength that he was, had he not daily drawn spiritual nourishment from the sources which he mentioned in that letter. Those seasons of holy retirement, when he concentrated his whole soul in communion with, and meditation upon God and His Word, gave him a preparation for great work, such as he could not have had in any other way. And we, too, need such seasons, whether we be engaged in some conspicuous work, or are occupying some humble station in life. It is a sin for us to remain in a feeble and stunted state, when we might be making good progress in Bible knowledge and attaining a larger spiritual stature. A decided gain may be made, if only ten minutes a day were devoted to quiet meditation, Scripture reading, and ardent prayer.

C. H. Wetherbe.

The Bishop of New York has a word of exhortation for parents. He says: "Your child must learn French and German and drawing; but he may learn his catechism and his Bible lesson and a reverent observance of the Lord's Day if he chooses, and not otherwise. A more dismal and irrational folly is not easy to conceive of. I plead with you who are parents to train your children to ways of reverent familiarity with God's Word, God's House, and God's Day. And that they may do this the more effectually, give them that mightiest teaching, which consists in your own consistent and devout example."

Church Intelligence.

CALENDAR.

September.

1—Thursday.
4—Fifteenth Sunday after Trinity.
11—Sixteenth Sunday after Trinity.
18—Seventeenth Sunday after Trinity.
21—St. Matthew's Day.
25—Eighteenth Sunday after Trinity.
29—St. Michael and All Angels' Day.

Collect for Sixteenth Sunday After Trinity.

O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord. Amen.

Foreign.

Death of the Dean of Lincoln.

The Very Rev. Edward Charles Wickham, D. D., Dean of Lincoln, died on August 18, at Sierre, Switzerland, of pneumonia following an attack of bronchitis. He was in the 76th year of his age.

Intellectually Dean Lincoln was essentially a scholar, with excellent critical taste, a genuine love of the Classics, and a thorough command of his own language. During many years of a busy life he devoted his spare hours to preparing an edition of Horace, probably the most complete that has ever appeared of that much annotated poet. Not content with this, he went on to translate him for English readers. Although for four separate periods he was select preacher at Oxford, it cannot be said that he was distinguished as an orator or a philosopher. His sermons were, however, always carefully prepared, delivered in polished language, and full of earnest exhortation regarding the importance of personal religion.

The Times describes the late Dean as "a devout Churchman," and perhaps no better designation could be given him. He was not a party man in the strict sense of the word, and his influence was always on the side of moderation. Although at first sight he might have been thought cold and reserved, he was in reality one of the kindliest of men, with wide sympathies. For sixteen years he was a familiar figure in the Lower House of Canterbury Convocation. Although by no means a skilled debater, his speeches always contained food for thought; they were frequently illuminated by flashes of quiet and unexpected humor, and he was always listened to with attention and respect. He naturally took the keenest interest in all educational matters, and both in Convocation and on the Settlement Commitee he labored most strenuously to promote educational peace.

The funeral took place on Monday morning at Sierre. Many English people staying at Sierre, Montana, Vermala, and the environs followed the coffin. The mourners included the Archbishop of Canterbury, who is staying at Simplon. The funeral service was conducted by the pastor of Sierre.

Bishop Farrar (late Bishop of Antigua), has sailed in the steamship Laurentic for Quebec, where he is to take up the duties of assistant Bishop.

Pan-Anglican Congress.

At the last meeting of the committee whose task it is to deal with the allocation of the Pan-Anglican Congress Thankoffering, it was reported that about 184,000l. had now been paid to the various Dioceses in the colonies and abroad, and that the interest upon the remainder had now brought the total of the Thankoffering almost exactly to 250,000l.

The Synod of Bishops, clergy and laymen of the South African Church submitted a scheme, which was approved, for dealing with the 24,000l. allocated to South Africa. The Synod held that this was an opportunity for establishing a provincial education fund, which may serve for all time to develop Church educational establishments both amongst European and colored native people. It was, therefore, agreed that the 24,000l. should be invested by the provincial trustees of South Africa, to be used as to one-half to make grants out of interest towards the upkeep of various colleges and schools, providing scholarships, etc., and as to the other half to make loans, to be gradually repaid, towards buildings or whatever may be necessary to make schools more efficient. In either case one-half of the total sum is to be applied for the benefit of colored persons, natives and Asiatics. It is hoped that in this way a fund will be established to which Churchpeople might be fairly asked to contribute, so that in future the present grant may become a source of even greater strength than it is at present.

Schemes for the expenditure of 50,000l. granted to India and 10,000l. granted to Australia were under consideration. Both cases were, however, deferred for further information.

Other grants made by the committee were as follows: 3,000l. for educational work in the Diocese of Korea, 1,000l. for the Diocese of Moosonee for the purchase of a boarding school at Moose Fort for Indian children, 443l. (which had been especially given for training men and women for service abroad), now granted to Melanesia, and 813l., (which had been specially given for women's work), now granted to the Zenana Missionary Society.

St. Paul's Cross.

St. Paul's Preaching Cross, which has been erected on the northeast angle of St. Paul's Cathedral, is now practicany completed, and will be unveiled in the autumn. It may be remembered that the late Mr. H. C. Richards, K. C., M. P., bequeathed £5,000 for the purpose of erecting the Cross near the one built by Bishop Kempe in 1450, and from which Ridley, Latimer and others preached. Mr. Reginald Blomfield prepared the design for the Cross, which consists of a column of Portland stone 60 feet high and surmounted by a bronze figure of St. Paul in the attitude of preaching, with a cross in his left hand.

The Lion and the Lamb.

Mr. Lloyd George, Chancellor of the Exchequer, is to be minister in attendance on His Majesty at Balmoral, from September 5 to 12. After that he hopes to attend the Welsh National Eisteddfod, and will be the guest of the Bishop of St. Asaph. To an outsider this may appear to be a case of the lion and the lamb lying down together, but Mr. Lloyd George is a close friend of the Bishop of St. Asaph, and has frequently stayed at the Palace.

Bishop Montgomery's Missionary Tour.

Bishop Montgomery, secretary of the S. P. G., is about to make his extended tour of the mission fields of the Far East. He will leave London on September 5, and will travel by way of Berlin and Warsaw to Moscow, whence he will journey by the Trans-Siberian Railway to Pekin. His itinerary will include visits to Manchuria, the Shantung Diocese, the North China Diocese, Hankow, Shanghai, Japan, Korea, Borneo, Singapore, and Burma. He expects to return to England at the end of March, next year. The object of Bishop Montgomery's tour is to gain first-hand knowledge of the conditions in which the missionaries are working, knowledge which will be very valuable to him in his work. He will stay with the Bishop in each Diocese, and will inspect the training colleges and schools, and familiarize himself with all the different spheres of activity in each mission district.

The Increase of the Episcopate.

The scheme for the increase of the Episcopate as advocated by the Additional Bishoprics Committee is making considerable progress. Great interest has been aroused in the proposals in all parts of the world, and the question is to be discussed before the General Convention of the American Episcopal Church on October 5. In America the question of appointing Suffragan Bishops is to the fore at present, and a good deal of opposition is being offered to the introduction of Suffragan Bishops into the States. The Bishop of Duluth has published a pamphlet in opposition to the proposals. He states: "The many adverse criticisms of the Suffragan system that we now hear from English Churchmen seem to indicate that time has not changed the essential characteristics of the system," and he goes on to suggest that the matter should be left over "until the next Lambeth Conference in 1918." Whatever the Church in America may do, the feeling in this country is growing that the increase of Suffragans does not really meet the need for Episcopal supervision, which can only be attained by the subdivision of the large Dioceses. That many Suffragans are doing an admirable work is undoubted, but with full episcopal authority and jurisdiction their services would be looked upon by the clergy and laity in a different light.

The Test of Greatness.

The Bishop of Carlisle, in his vigorous and unconventional way, has uttered a much-needed protest against sensationalism. Preaching at Carlisle Cathedral on Sunday, Dr. Diggle said sensationalism was like dram drinking; the more folk had the more they wanted. He wondered how many of them would take a ticket to Blackpool to see a swallow fly, but they would take a ticket to see a man at any rate try to fly in an aeroplane, although the flight of an aeroplane was not so wonderful nor so beautiful as that of a swallow. People went to the theatre to see overdressed, bedizened performers in bad paint, but they never stopped to look at a daffodil in the valley. Any sort of pigmy-brained creature could see an aeroplane fly or a farce on the music hall stage, but the test of greatness was the comprehension of little things. One of the reasons why religion had so little hold on people was that it had been dramatized too much, and had got away from the simplicities of the Gospel.

Oxford Campaigners at Nottingham.

Encouraged by their successful efforts in previous years at Bristol, Leeds, South London and Manchester, the "Oxford Campaigners" have made arrangements to visit Nottingham next month for the purpose of furthering the cause of Foreign Missions. The Bishop of Southwell has expressed his hearty approval of the venture, and the Rural Dean of Nottingham has extended, on behalf of the local clergy in Chapter assembled, their warm welcome. The campaigners will consist of ordained and unordained men, of dons, fellows and undergraduates who are prepared to give up a part of their long vacation to further the cause they have at heart.

American.

School for Indian Girls Destroyed by Fire.

A telegram has just been received at the Church Missions House, telling of the total destruction by fire of St. Mary's Boarding School for Indian Girls on the Rosebud Reservation, South Dakota. The loss of building and contents is complete. Fortunately no one was injured.

St. Mary's School was one of the things which the late Bishop Hare had most at heart. Begun by him immediately after his arrival at his new field of Niobrara in 1873, it has ever since done a steadily increasing work for good among Indian girls. Its help in bringing about the transformation of the Sioux from a life of savagery to Christian civilization has been great. Last year 75 pupils were enrolled under the charge of Mr. L. K. Travis and five assistants. In addition to the embarrassment which this catastrophe will cause Bishop Johnson, who has so ably taken up the work laid down by Bishop Hare, we fear that the personal loss sustained by Mr. Travis and his helpers will be serious.

JOHN W. WOOD.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

New Church Opened at Macagua.

Sunday, August 7, was a day of joy and gladness in the little pueblo of Macagua-Arabos, for it witnessed the opening of the beautiful chapel which the generosity of the Sunday School of Trinity church, New Haven, Conn., made possible, and from which church this chapel takes its name. The completion of this edifice is the coronation of the large work which has been in progress in this neighborhood for some years.

During the Spanish domination in Cuba, and indeed until the arrival of our branch of the Church in Macagua, for various reasons the religious sentiment here as in most parts of the Island of Cuba had been steadily on the decrease, with the natural result that the moral conditions also had become lamentable. The arrival of our missionaries and the ministrations of the Church, "Without money and without price," made at once a change for the better which was very manifest everywhere, and here in particular. The work at Macagua began in the country, and the services were held for a time in a small house, but it soon was apparent that it would be well to transfer them to the pueblo of Macagua. The Rev. Francisco Diaz-Volero was the first missionary, beginning the work in the country, and at his first visitation he baptized 13 children, and he solemnized 16 marriages. After the transference of the work to the pueblo a deacon, the Rev. Sergio Ledo, was appointed to its charge, and at first the services were held in the private house in which he and his family lived. The sala or parlor was fitted up in a churchly manner and a small bell was hung above the entrance. The congregations, very large from the first, soon outgrew the sala, and it was imperative that a chapel be built. This was made possible by the noble offering of the Sunday School above named. Work was begun in April of this year, and the corner stone was laid on the 21st of that month.

On August 7 the first service was held in the building, the Rev. Mr. Diaz being the officiant, assisted by Mr. Ledo. Mr. Diaz was also the preacher. From early dawn the pueblo took on the air of a festival. From every direction all the lanes and roads were filled with the country people, some on horseback and some on foot, all in festal attire, in white linen, with their great sombreros, or broad brimmed Panama hats, and with their machetes or broad swords at their belts. In accordance with the custom of the country, the manes of the little Cuban horses were cut short, and their tales were plaited and tied with colored ribbons, and brought around and fastened to the skirts of the saddles. It was a brave sight, and one seeing them might have thought that another "Revolution" was in progress. Another "Revolution" was indeed beginning, but it was that of a new religious life, and the re-awakening of this neglected people. The whole town turned out, and there was not room for the great congregation in the chapel, so that they were compelled to crowd about the doors and windows, if happly they might hear the hymns and some of the "Words of Life." The chief officials of the pueblo were to be seen in the congregation. Fifty-one persons received the Blessed Sacrament. After the recessional hymn the national hymn of Cuba was sung.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Diocesan Statistics.

The Journal of the Diocese for the current year, has just been issued. It evidences careful auditing and much painstaking work upon the part of the Secretary of the Convention, Rev. George P. Atwater. Comparing statistics with those of last year, gratifiying gains, upon the whole, are noted. The total number of clergy is, 93, a gain of one. Ordinations the same as last year with the exception of a gain of one in the diaconate. Candidates for orders, 15, the same as last year. Baptisms—infants and adults, 1,134, a decrease of 41. Baptised persons, 40,848, a gain of 3,982. Communicants, 24,093, a gain of 1,078. Confirmations, 1,084, a decrease of 28. Offerings for General Missions, domestic, foreign and general, $10,942, an increase of $1,723.

One of the most interesting single reports is that of the Financial Agent of the Bishop Leonard Fund Committee. This committee, charged with the duty of raising a fund supplementary to the Episcopate Endowment Fund of the diocese, commemorative of the twentieth anniversary of the present Bishop's consecration, Oct. 12th. last, set as its object $20,000, but succeeded, as shown by the report, in securing something more than double that sum, $40,604.

The Girls' Friendly Society of the Diocese has just closed an excellent season in its vacation home work. Three years ago at a cost of $4,000, the Society purchased, at Salida Beach, an acre of land, on which is located a commodious hotel, affording accommodations for something more than fifty persons, since which time the plant has been entirely paid for and an improved equipment. Working women spend their vacations here at a minimun expense.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Benefit to the Church from the New Subway—Christian Churches and the Census—Resignation of the Rev. Dr. J. Lewis Parks—Labor Sunday.

After long delays and when transportation conditions are almost unendurable, advertisements are out for bidders for the construction of a new subway. The old one, built to carry 400,000 passengers a day, is carrying 800,000, and the new one is to be constructed to carry 1,000,000, with the expectation that within five years it will carry 1,500,000 daily. The new line extends from Pelham Bay Park, at the extreme eastern end of the Bronx, to Coney Island, is to cost $125,000,000, and be nearly twice as many miles long as the earlier subway.

The immediate effect upon the Church in New York is not to be denied. The line runs directly in the rear of Trinity church and St. Paul's chapel, and because it will bring people from both Brooklyn and the Bronx will have marked effect upon the attendence, especially on Sundays. The first survey ran under Grace church and buildings at Tenth street. Upon protest of the late Dr. Huntington, it is understood the route was changed slightly. Going up Lexington Avenue the line will have effect upon Incarnation, and Ephipany parishes, St. Thomas' and Holy Trinity chapels, and in the Bronx. Because the line happens to be elevated instead of subway, it will have somewhat disastrous effect upon historic St. Peter's, Westchester, and St. James', Fordham. The line passes directly in front of these churches, much to their injury in appearance if not in inconvenience from noise.

Land values will be tremendously affected, and this will be felt by the churches, not alone in increasing values, but also in changes of population. Subways have their advantages, but to the churches they also have disadvantages through upsets of almost everything that has gone before.

The census just published gives New Yord a population of 4,766,883. While it makes no report on the subject as yet, it is known that Christian Churches have more than kept pace with this great advance in population in ten years. The proportion of members, Protestant and Roman Catholic, to population in 1900 was 35.9 and in 1910 it was 37.2. When it is remembered that Jews have multiplied enormously, and there is now a population of them in New York of at least 700,000, the remarkable proportion of Christians to population, which is at least 4 per cent. higher than for the whole country, will be appreciated. While both have grown, the Roman Catholic growth has been slightly in excess of the Protestant, due to enormous immigration of Italians. New York contains more Italians than any city in Italy save only Napies.

The Rev. Dr. J. Lewis Parks has resigned as rector of Calvary church after a service there of fourteen years. He succeeded the late Bishop of Washington in the parish. He will attend the

General Convention, to which he is a deputy, and may go abroad for a short time. He has been elected rector emeritus at a salary of $3,500 a year. He retires because of differences of judgment with the vestry over certain policies of the parish, but he leaves the parish harmonious, with a large endowment, and with plans to secure another rector and proceed with new and larger work.

Labor Sunday, the day before Labor Day, was observed throughout the Diocese by many addresses on the subject of one day's rest in seven for workingmen. That it was so generally observed was due to the new activity of the Social Service Commission, the Rev. A. G. Cummins of Poughkeepsie chairman. Sermons in Trinity, Calvary, St. Thomas', Holy Trinity and other principal parishes were on this topic.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Growth of Missions—Improvements at Epiphany, Louisville—New Parish House at Church of the Advent. Clerical Changes—Proposed Rectory for Trinity, Russellville—Christ Church Cathedral Redecorated—Children's Play Ground at Trinity Mission, Louisville—Interest in the Brotherhood Convention.

Reports from outlying missions in the Diocese of Kentucky are most encouraging, and their steady growth is a live proof of the adaptation of our beloved Church's ministrations in rural districts as well as in the city's populous sections. This fact is disputed or overlooked by many of our pessimistic Church people. "O, ye of little faith," may be our Master's rebuke to them, for they refrain from giving the interest and help that would promote the more rapid increase of the Lord's Kingdom in their very midst.

The Rev. Wm. H. Mockridge is improving in health. His resignation as rector of the Church of the Epiphany, Louisville, will take effect September 1. Services have been held during his absence. The church was closed in June for several weeks, as the interior was redecorated, a hardwood floor laid in the sanctuary and a new brass altar rail put up. The Girls' Friendly Society meets once a month during the summer and has had a delightful outing in one of the city's parks.

The Rev. John K. Mason, D. D., of St. Andrew's church, has been absent, taking a much-needed rest, and the assistant rector, the Rev. Frank W. Hardy, has returned from his month's vacation. Regular services have been held, though the attendance, as is usual during the warm summer months, has been greatly reduced in numbers.

The Church of the Advent is enjoying the advantages given by a splendid new parish house. The Men's Club, the Juniors and the Girls' Friendly have all had delightful summer outings. The Rev. Joseph W. O'Donnell has resigned as the assistant rector to the Rev. H. S. Musson, and has gone abroad.

The Rev. Irvine Goddard, of Trinity church, Owensboro, has also tendered his resignation and has accepted a call to St. John's church, Gloversville, New York, Diocese of Albany. Mr. Goddard was the assistant secretary of the Diocese.

Trinity church, Russellville, of which the Rev. Denham H. Quinn has been in charge since April, is planning for the building of a rectory, and it is hoped that the plans will materialize in the near future.

Christ church cathedral, Louisville, is having the whole of its interior redecorated and the organ put in thorough order.

The "Mother's Society" of St. Stephen's, of which the Rev. Frank W. Hardy is the rector, had an enjoyable lawn fete, August 3.

The Rev. A. E. Whatham, of Trinity Mission, Louisville, who has worked so indefatigably for a play-ground in Trinity yard, at last sees the full fruition of his hopes and labors. Seeing the future outcome for the mission in the establishment of a Childrens' Playground in that vicinity, he interested the City's Park Commissioners and the Out-Door Art League in his plan, and secured the co-operation of parents for blocks around in the neighborhood; and the result is a well-equipped playyard, where the children and their parents congregate from early morning until nine at night. A play-ground director is on hand each day. The plan was a wise and a well-devised one, placing in use ground that otherwise would have lain idle and probably illkept, and which now is most pleasing in appearance and affords happiness to many who otherwise enjoy few of the pleasures of life. The benefits to them too, will be great, for religious and refining influences daily surround them. The Church could have no finer diocesan work than that originated by the rector of Trinity.

The members of the Brotherhood of St. Andrew, in Louisville, are trying to arrange for a large delegation to represent them at the twenty-fifth annual Convention of the Brotherhood, to be held in Nashville, Tenn., from September 28 to October 2..

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker. D. D., Bishop.
Rt. Rev. A. Mackay-Smith. D. D., Coadjutor

Episcopal Hospital—Summer School for Sunday School Teachers.

For fifty-eight years the Episcopal Hospital has been doing its noble work in the congested mill district of Northeast Philadelphia. The first permanent building was opened early in the Civil War to admit many of the wounded which were then reaching the city in large numbers. Since then its growth has been gradual until now there is the main building, with its medical and surgical wards for men, women and children, the spacious and completely appointed Ingersoll Receiving Ward, the Harrison Memorial House for Incurables, the Aspinwall Ward, the Nurses' House, the Isolation Building, the Dispensary Building and the Superintendent's residence. The vast amount of work done there may be judged by the fact that 3,720 patients were treated in the Hospital last year, and 26,376 were treated in the dispensaries. The average daily number of patients in the hospital was 280.6. The average duration of treatment of patients, not including those in the Harrison Memorial House, was 20¾ days. The number of visits made by old and new patients to the dispensaries during the year was 94,203. The expenses were household, $147,740.68; improvements and repairs, $17,863.93; medial, $16,-604.27. Total, $182,208.88. Many improvements have been made which have added materially to the efficiency of the Hospital. While it is doing its special work so well and ministers to so many, its accommodations need enlargement to meet the demands which are constantly increasing. A building is wanted where all the children could be treated with provision for proper orthopaedic appliances. A most pressing demand is for a new building for the Surgical Dispensary, the present accommodations being entirely inadequate. The importance of this may be judged from the fact that about 13,000 surgical cases are treated annually, each one necessitating at least four visits. Such a building would accommodate the Pathological Library and accommodate a Dental Dispensary. Beside all this there is the splendid work of the faithful chaplain who ministers daily to the spiritual needs of the patients and resident workers. There is also a fine board of lady visitors who bring much good cheer to the Hospital.

In co-operation with the Sunday School Commissions of the Dioceses of Bethlehem and Harrisburg the third annual Summer School for Sunday School Teachers was held in the Pocono Pines, Pa., under the auspices of the Sunday School Association of the Diocese of Pennsylvania, August 21 to 28 inclusive. Bishop Darlington was the preacher on the first Sunday. The carefully prepared programme of important topics was carried out entirely. The greatest enthusiasm was shown in the subject of Missions, which was most ably presented by the Dean of the School, Mr. Franklin S. Edmunds; the Rev. William E. Gardner, secretary of the First Missionary Department; the Rev. Thomas J. Garland, secretary of the Third Missionary Department, and the Rev. Hugh L. Burleson, assistant secretary of the Board of Missions. These Summer Schools begun three years ago with some uncertainty, have gained an important place in the Sunday School work in the eastern part of Pennsylvania and the near-by States. New York and New Jersey, besides Pennsylvania, Behlehem and Harrisburg Dioceses were represented at this meeting. It was determined that it should hereafter be the joint work of the three last named Dioceses and that the meetings should be held in them alternately. A committee having the matter in charge will hold conferences and perfect plans during the coming winter. Between 200 and 300 were present at the illustrated lectures in the evening, when it was remarked that there were many connected with the outside religious bodies present.

One of the most versatile of the clergy in the Diocese of Pennsylvania is the Rev. A. George Baker, M. D., who has long carried on his quiet work among the Italian, Polish and Lithuanian Old Catholics with much success. He has had in his Bible Class Arabs, Syrians, and Egyptians and other Orientals.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Apportionments for Diocesan and General Missions.

The apportionment for the Diocese for Diocesan and General Missions, to April 30, 1911, is $7,257.98. Of this sum $4,101.86 is for Diocesan Missions, of which there has been paid $1,332.33, leaving a balance due before April 30, 1911, of $2,769.53.

The apportionment for General Missions is $3,151.12. Of this there has been paid $1,016.01, the balance due before September 1, 1910, being $2,-135.11.

The churches in the Diocese which have paid their apportionments for Diocesan Missions in full are: Atonement, Augusta, $100; Baxley, $1.66; All Saines', Blackshear, $1.33; St. Jude's, Brunswick, $3.33; Holy Rest, Grovetown, $4.75; St. Luke's, Hawkinsville,

$20.87; Grace, Sandersville, $16.71; Messiah, St. Mary, $4; Good Shepherd, Thomasville, $6.66; St. Michael's, Waynesboro, $8. Total of overpayments, $2.87.

The following churches have paid in full for General Missions to August 27: St. John's, Albany, $3; Calvary, Americus, $83; Atonement, Augusta, $75; St. John's, Bainbridge, $32; Epiphany, Augusta, $3.27; Union chapel, Belfast, $10; St. Bartholomew's, Burrough, $1; Christ church, Cordele, $35.10; Christ church, Dublin, $5; St. Luke's, Hawkinsville, $25; Good Shepherd, Pennick, $2; Christ church, Savannah, $629.41; St. Thomas', Thomasville, $19.50; St. Michael's, Waynesboro, $6. Total of overpayments for General Missions, $102.87.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. Peter's School and Emmanuel Church, Franklin County—Work of the Church Extension Fund.

The work that is being done near the summit of the Blue Ridge Mountains, in Franklin county, is simply magnificent. The congregations fill the church. There are from fifty to seventy five children in the day school now in the month of August, and every day, for the school runs the year around.

The Sunday School is vigorous and as a result of the school every day and Sunday, too, the young mountain people are making fine progress in the very fundamentals of Christianity and the Church.

There are 150 children on the rolls of the day school and as many at the Sunday School. They know intelligently much of the Prayer Book and have clear ideas of the Church Catechism,

To appreciate this we must remember that these people have had no educational advantages for generations and their religious instruction has been confined to a certain sect, who claim it a sin to teach children anything, and the women should not interest themselves at all in religion, only they may be immersed.

As for the men, if they have had a vision and have heard sounds and mysterious voices they may "join" and may become a preacher. They said the work at the school was to teach the worship of the Golden Calf. After six years of close watching, an old woman told the mission teacher that "she had come to ruckognize (recognize) that this here was a Christian Church." It is through the children that the work is to be done.

The mountain section is very thickly populated when we understand that the cabins are on small patches or farms, and very large families live in those small houses. They are honest, and they have a high code for the home and the protection of the women, and for loyalty to their people and enterprises. For example, making blockade whiskey and brandy is the source of obtaining needed cash. So it means death to the informer, but they respect the revenue officer, yet do their best to keep out of his way. To these people, and especially the young, the Church is ministering.

The Rev. W. T. Roberts has shown wisdom and economy in all the work which has been done. His lines are well laid, and the plant at St. Peter's is the centre of operations, not only along the Blue Ridge in Franklin county, but for Floyd and Patrick. The plant consists of a church, school house and Home. The Church was in course of construction eight years ago, when Mr. Roberts became rector of the parish and moved to Rocky Mount, fifteen miles off. It was the outcome of a few mountain people being attracted to Ascension church at Bleak Hill, the home of the late Peter Saunders and of Judge E. W. Saunders. They realized that the Church was what was needed in the mountains. So, encouraged by the rector, they commenced the church and Mr. Roberts built the school and secured the services of Miss Cary Etta Davis. She lived in the school house and taught for three years. Now a splendid Home has been erected; substantial, roomy and comfortable. A Home worthy of the name and yet not one bit too large or too fine. The people love to come and sit on the broad piazzas. They are proud of it. The buildings and the manner of keeping them have already had visible effects upon the improved conditions of the mountains.

The basement and attic will be used for storage; practical instruction in domestic science; a clothing bureau, etc. The comfortable rooms will be a true home for the workers at St. Peter's and those who must take up the work elsewhere in Franklin and in Floyd and Patrick.

The rector and the general agent of the Church Extension Movement made a tour of inspection into Floyd. There that glorious land, lying on top of the Blue Ridge—for Floyd is on a vast plateau—is most inviting. An influential man welcomed the visitors cordially and assured for himself and others sympathy, aid and co-operation in a plant in that county, which boasts that they have no railroads, no Episcopalians. Little religious teaching of any kind is done in Floyd.

A trip was made to the north boundary of Patrick, where a like welcome was accorded and earnest hope expressed that a church and school be built at once.

The St. Peter's plant of church, school and Home has cost only $3,300, and it is run at a cost of only $700 a year, which is the salary of Miss Davis and her assistant, Miss Lucy Bloxton. Then a proportionate part of the rector's salary may be added to this. As a result of the teaching in the school and church, a mission recently held brought out fourteen persons, who have been baptized, and there are others now awaiting confirmation. This is a part of the work of the Church Extension Fund, which is to do aggressive work in Southern Virginia.

Grace Church, Lynchburg.

Grace church, Lynchburg, was never in a more healthy condition than at the present time. This church, under Dr. John Lloyd's pastorate of fourteen or more years, did wonders. Dr. Lloyd resigned to become Archdeacon of Southwest Virginia. The Rev. Edwin Carter succeeded him and has proved himself an able leader. His church is verily a hive of activity.

The chancel of Grace church has been tiled, this summer, and greatly improved. The church has grown in numbers, the communicants now amounting to two hundred. The congregation are deeply attached to their rector.

The Rev. Frank Lee, of Smithfield, Isle of Wight county, has returned from his vacation, spent in Astoria, New York, looking vigorous and strong. His decision with regard to the call extended to him of the rectorship of the church in Goldsboro, N. C., has not been announced.

The Rev. Dr. William H. Milton, rector of St. James' church, Wilmington, N. C., has been visiting his old parishioners in Roanoke.

The Rev. John S. Meredith, rector of St. Paul's church, Salem, is absent on his vacation. The new St. Paul's church is steadily going up, and it is hoped it will be ready for occupation before the winter season begins in earnest.

The Rev. Joseph B. Dunn, of St. Paul's church, Lynchburg, has returned from his vacation and occupied his pulpit last Sunday.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Old Trinity Church, Constantia, to be Restored—Year's Leave of Absence to Rev. F. N. Westcott—Rev. Dr. Harding, of Utica, Preaches His Farewell Sermon.

Efforts are being made to restore Trinity church, Constantia, by the Rev. George Wadsworth, rector of Zion church, Fulton, under the warm approval and help of the Bishop. This old parish, organized in 1830, and the building erected in 1833, was brought into being by a devout Churchwoman of old Trinity, New York, who married a German nobleman, George von Scriba, and emigrated with him to the then wilds of interior New York. On the death of the old supporters of the parish, the work was gradually given up, and the church began to fall into decay. Now, however, there is a demand for the services of the Church, and it is hoped to completely restore the fabric. A slate roof has been put on and with the erection of new windows and repairs to the interior, the old temple will be ready for use.

Rev. F. N. Westcott, of St. James', Skaneateles, has been given a year's leave of absence, because of ill health. This is particularly regretted by his many friends who worked and voted for him as deputy to the General Convention. The Bishop has appointed Rev. William B. Clark, of Seneca Falls, as deputy in his place.

The Rev. John R. Harding, D. D., preached his farewell sermon as rector of Trinity church, Utica, on August 28. He has been rector of Trinity sixteen years, and most successful. He takes up his duties as secretary of the Second Department at once. He will continue to live in Utica.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

News of the Diocese.

The Teachers' Institute of Newport, Covington, Ludlow, Bellevue, Dayton and Fort Thomas held their annual session during the week past in St. Paul's church, Newport, Ky. Prof. Charles McMurry, of Chicago, and Mrs. Frances Richards, of Oxford, Ohio, were the instructors.

The Rev. W. G. McCready, D. D., rector of St. Peter's church, Brooklyn, N. Y., preached in the Christian church, Winchester, Ky., last Sunday. His sermon was based upon the text, "I have kept the faith."—II Timothy, 4:7. Dr. McCready presented his theme from a strictly evangelical point of view and a catholic foundation. The sermon produced a remarkably favorable impression upon the large congregation present, composed of representative people from most of the churches of the town, where Dr. McCready has many friends.

Rev. John S. Banks, who has been appointed deacon-in-charge of the Advent and Cynthiana, Emmanuel and Trinity

Missions, Winchester, has taken up his residence in Winchester, coming from Corbin, Ky., where he has done efficient work as Principal of St. John's Collegiate Institute.

The Very Rev. W. T. Capers, Dean of Christ Cathedral, Lexington, who has been quite ill at Asheville, N. C., is much improved and expects to return to his work at Lexington within a few days.

Dr. J. W. Jackson, secretary of the vestry of Trinity church, Danville, Ky., leaves for California the first of November, where he will make his future home. Dr. Jackson and family are widely known and highly esteemed in Kentucky, and their removal is a great loss to Danville and vicinity as well as to the church in which he was an active and efficient worker.

Mr. William S. Banks, brother of the Rev. John S. Banks, has accepted the principalship of St. John's Collegiate Institute, Corbin, Ky., and will take charge September 1.

LONG ISLAND.

Rt Rev. F. Burgess, D. D., Bishop.

Labor Sunday—Movements of Clergymen.

Sunday, September 4, was designated by the Labor Union executive committee as the most fitting time, as it immediately precedes Labor Day, September 5, for the ministers of Greater New York to preach on the subject of the "Reciprocal Relations Between Capital and Labor," and the "Employer and Employee." A notable service was held in Holy Trinity church, the Heights, at 4 o'clock Sunday afternoon, when the rector preached an able sermon before a large congregation. Doctor Mellish is most cordially and intimately identified with the Labor Unions and their work. Two other rectors preached on this subject —the Rev. Dr. Lacey, of the Church of the Redeemer, and Dr. McCready, the rector of St. Peter's church. These two clergymen, together with Dr. Mellish, are members of the Diocesan Social Service Commission.

Fire Chaplain, the Rev. Harry A. Handel, also a curate of St. Paul's, Brooklyn, has been called to an account by the Bishop of the Diocese, for recently performing a marriage ceremony between Mr. F. Augustus Heinze and Mrs. Bernia Golden Henderson, one of the parties being divorced. The matter has caused some interest and it is hoped will be speedily and satisfactorily adjusted.

The Bishop of the Diocese has shown his deep interest in the services in the Union chapel at Sea Gate, by officiating there several Sundays during the summer, to the great satisfaction of the residents.

The Rev. George C. Groves, the efficient and beloved General Missionary of Brooklyn, has been sojourning at Sag Harbor, and is greatly improved in health.

The following local clergymen are abroad: The Rev. Canon Chase, of Christ church, Bedford avenue; the Rev. Dr. Henry C. Swentzel, rector of St. Luke's church, and the Rev. Charles W. Nauman, rector of St. James' church.

The Rev. Lawrence A. Harkness, ordained on Trinity Sunday, by Bishop Burgess, has become the curate of the Rev. Dr. St. Clair Hester, of the Church of the Messiah.

The Rev. George T. Baker, recently of the Diocese of Sacramento, has become rector of the Church of the Epiphany, Ozoni Park.

The Rev. A. W. Merrick has accepted a call to Trinity church, in succession to the Rev. Charles E. Cragg, who went to St. John's, Huntington, L. I.

The congregation of St. Philip's church, Dean street, held their last service in the old building in July. At 3 p. m. the Rev. Dr. J. Clarence Jones preached, and at night the Rev. Dr. T. G. Jackson, St. Paul's, Flatbush, preached.

The Rev. Andrew Fleming, D. D., of the Church of the Nativity, Flatbush, took the services at St. Peter's during the rector's vacation in July and August.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Death of a Valued Churchman.

Mr. William Eagle, the oldest member of Christ church, Lucket's, Loudoun county, died of paralysis at his home in that county, on August 26. Mr. Eagle was nearly eighty years of age, at the time of his death, and had been a vestryman of Christ church for forty-four years and senior warden for nearly the same period. He was, also, the oldest member of the Masonic lodge at Leesburg. A widow, one son, the Rev. Morris S. Eagle, rector of Christ church, Richmond, and one daughter, Miss Carrie Loretta Eagle, survive him. Mr. Eagle was highly esteemed and respected for his upright character, devotion to the Church and his charitable disposition.

The Rev. Roberts Coles Called to Virginia.

The Rev. Roberts Coles, rector of the Church of the Saviour, Jenkintown, Pa., has accepted a call to St. Paul's church, Hamilton, Loudoun county, Va., in succession to the Rev. Samuel Roger Tyler, now rector of St. Mark's church, Richmond. Mr. Coles has been in charge of the church at Jenkintown for a number of years, and his work there has been of the very best.

Confirmations by Bishop Lloyd.

On September 1, Bishop Lloyd visited St. John's church, Scottsville, Albemarle county, and confirmed a class of seven. He held two services, the congregations at each being large.

The Rev. W. H. Burkhardt, rector of St. James' church, Leesburg, left on Monday, August 29, for the Catskills, where he will spend his vacation.

The Rev. R. W. Forsyth, who has been spending his vacation at Clifton Springs, New York; the Rev. John J. Gravatt, D. D., who visited Orkney Springs, Va., and the Rev. Robert A. Goodwin, who was at Wytheville, Va., will return to Richmond this week, and have charge of the services in their respective churches on Sunday, September 11.

The Rev. Wm. M. Clark, D. D., who has been absent during the month of August on his vacation, returned home last week, and occupied his pulpit at St. James' church, Richmond, on Sunday, September 4.

The Richmond Clericus will resume its meetings for the coming year on Monday, September 12, in the vestry room of St. James' church, Fifth and Marshall streets, at 10 o'clock, a. m.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Clergymen Returning to Their Duties.

The Bishop and his family have spent the summer in the far Northeast, and are expected in Washington about October 1. He will visit the Canadian Church Congress, this month.

Dr. Devries, of St. Mark's church, is in Europe, and will return at the close of September.

Dr. McKim and his first assastant minister, the Rev. G. Freeland Peter, have moved among the Eastern States for some time, finding rest. Mr. Peter is about now due at his post and Dr. McKim will return for a short stay, before General Convention, which will meet in October in Cincinnati, Ohio.

The Rev. Dr. Pettis, formerly honorary curate at St. Andrew's, Washington, has returned from his summer outing, and became curate at St. Andrew's, the Rev. Jay Johnson Dimon, rector, who has also returned from vacation.

The Rev. Willard G. Davenport, the rector of Emmanuel church, Anacostia, where he has served as pastor for more than twenty years, has returned from Colorado, where he spent the summer with his daughters. He has improved in health.

The Rev. Karl Block, who has had charge of Emmanuel parish services in the absence of Mr. Davenport, from Anacostia, will soon assume the charge of his position as chaplain of Woodberry School, Va.

The Rev. Mr. Nelms, of Ascension church, Washington, making the European tour with his wife and son, will return for the beginning of active fall work.

The Rev. Dr. Roland Cotton Smith, of St. John's, Washington, spending the summer in Europe, will return for General Convention, of which is a member-elect from this Diocese.

The Rev. Richard P. Williams, also a member-elect of the General Convention, will, after a restful outing, be ready for the opening in Cincinnati.

The Rev. Arthur S. Johns, of Christ church, Navy Yard, the other member of the General Convention, usually takes vacation in winter time, when he goes on a gunning tour to the "happy hunting grounds of the South."

Some assistant ministers have had their outings and rest from their oft-burdensome labors; and others will go when their rectors return to duty.

W.

The 26th annual Conference of the Church Workers Among Colored People will be held in St. Andrew's church, Cleveland, Ohio, the Rev. Robert M. Bagnall, rector, September 27-30. Addresses of welcome will be delivered by Bishop Leonard of Ohio, and the Very Rev. Frank Du Moulin, Dean of Trinity cathedral, Cleveland. The annual sermon will be preached by the Ven. James S. Russell, B. D., of Laurenceville, Va. A variety of topics will be discussed, all bearing upon subjects of vital interest in the Church's work among the colored people.

Mrs. Caroline McLean Worthington died at Charleston, West Va., August 16, aged 72. Mrs. Worthington for many years was greatly interested in old St. John's church, Worthington Valley, Baltimore county, Md., and was one of its most liberal and faithful supporters. She was buried at St. John's on August 17, the rector, the Rev. R. W. Murphy, officiating.

Family Department.

Why He Takes Them.

The flock stood waiting by the rapid river,
And would not cross,
Although the shepherd kindly called them thither,
And banks of moss,
And fields of green, and verdant hills surrounded
The further shore;
The danger all their narrow vision bounded,
Of crossing o'er.

He stretched his kindly arms, and gently called them:
They would not heed;
The deep broad river's rapid stream appalled them:
Though pleasant mead,
And mountain fair, beyond the darkling river,
Rose to their view,
And in the distance, bright, unfading ever,
Were pastures new.
The shepherd took a lamb, and safely bore it
Within his arms
To where the pastures brightly gleamed before it,
And all alarms
Were hushed. The mother heard its voice of pleading,
And crossing o'er,
The flock behind her followed in her leading,
Unto the shore.

O, stricken hearts, all torn with grief, and bleeding,
A Saviour's voice
Ye would not hear, nor follow in His leading
Of your own choice!
And so He takes your lambs into His keeping,
That eyes all dim
And dark with sorrow's clouds, and sad with weeping
May look to Him,
And see, beyond the dark-rolling river
Those gone before.
And to the fields with verdure green forever,
Cross safely o'er.

For the Southern Churchman.

A Popular Error.

According to the Psalter, King David says A man full of words shall not prosper in the earth. His son, King Solomon, propounds: A fool is known by his multitude of words.

The general world does not agree with the two great kings. They estimate writings and speeches, not by weight or matter, but by long measure; particularly in dealing with their own products. This observation applies to letters, articles for newspapers or magazines, addresses, sermons, conversations and even prayers.

A great authority says that eloquence consists of timeliness, clearness and brevity. Truth and decency are taken for granted. It is agreeable and wholesome, when one says or writes what the case requires, and puts off everything else for some other time. Teachable and patient hearers or readers readily apprehend clear and simple and brief statements and remember them. A little more than a little is by much too much, and surfeiting sickens and oppresses. Moreover, people often deceive themselves; think they are thinking or talking sense when they are doing nothing of the sort. They are bewildered and bewilder.

It is just wonderful to think how much time, impatience, bewilderment and plain misery would be saved if all writers, speakers and conversationalists would take the pains to understand themselves before they use words.

The by-products and incidental teachings and good breeding of our Book of Common Prayer are very great. Its selections and methods are divinely wise. Its collects and teachings are the perfection of language. It is the maturity of Anglo-Saxon growth and civilization. It manifests the divine wisdom of the Heavenly Father, who is wonderful in counsel and excellent in working; of His Providence in nature, that doeth nothing in vain. In King Solomon's time it was the same as now: Man disquieteth himself in vain—as well as other people. W.

"Brethren."

Two men paced together slowly, under the trees in a secluded part of Kensington Gardens, on a summer evening, talking earnestly. One wore the garb of a clergyman, and was a young man, not much over thirty years of age. He had the pale, somewhat meagre face of the ascetic, and the fire of renunciation seemed to burn in his eyes. His eager spirit, indeed, seemed too large and fine for the body it inhabited. His companion was a middle-aged man of the world, whose presence and bearing seemed to speak of influence and power. He had a strong, fine face, somewhat marred by a certain hardness of outline, a complacency of expression difficult to disturb. They were types of their class, and might be said to represent in their personalities the world which is, and the world which is to come. They talked of the things of the spirit, of the old, old yet ever new conflict of the soul, with the world, the flesh and the devil.

"The moment you gave out your text the words arrested me," said the elder man. "I have heard many sermons, but never one from these words. Where are they to be found? I have hunted for them, but to the man who is not a student of the Bible, it is an elusive book."

"In the first epistle of John, the third chapter, the fourteenth verse. 'We know that we have passed from death unto life, because we love the brethren,'" replied Trenwith quietly.

"And you insist that it is the test," pursued the older man. "That we only know that we have passed from death unto life, because we love the brethren."

"Generally speaking, yes. When the Lord Christ lays hold of a man He leaves him in no doubt. His way is so clear. His call so insistent, there is no need to hesitate. Nor can there be any desire to hesitate. He is as eager to follow in the way as the Lord Himself is to lead him."

"There might be cause for hesitation," suggested Lambert quietly. "Take my case, for instance. Up till yesterday I called myself a Christian man, and I lived according to my light, the Christian life. But it never hindered my acquisitiveness, nor did it involve the smallest sacrifice on my part."

Trenwith bowed his head. He knew, and had for the last five years thundered against the type of Christianity of which Lambert spoke in the language of familiarity, not untinged with regret.

"Listen, while I tell you a little about myself. I was the child of poor parents, born in a slum on the Surrey side. My childhood was a nightmare and a horror, upon which I cannot even now trust myself to look back without a shudder. I had five brothers and sisters. I have none now."

"Are they dead?" inquired Trenwith, deeply interested.

"There is no reason why they should be dead. The probability is that they are all very much alive. I was in some essential of my being different from them. I was wretched in my environment from the very moment when I realized myself, and could grasp what that environment was. Even when I was a very little chap, I had vague glimmerings of the discontent which drove me from that unspeakable slum into a cleaner place. I was about thirteen, I think, when I finally made up my mind to leave it, to get beyond it, and all its influences for ever and ever. Curiously enough," he added, with a small dry smile, "it was the teaching in an evening Socialist school which determined my action and really laid the foundations of my present life. Nobody sent me to the school. I went of my own accord, because I quickly saw that a lad who is ignorant of even the elements of education has not the ghost of a chance to get on. When I was fifteen, I got a post at the other side of London, a mere boy clerkship, and from that day I hid myself. I cut myself off forever, as I thought, from all that had been. I even changed my name."

Trenwith, more and more amazed at the depths that had been stirred, intently studying the man, saw how much he was moved.

"I changed my name and dedicated myself to one solitary shrine, self-advancement, and I have succeeded beyond the dreams of avarice. I am the head of a vast concern. I rule individuals and organizations, and if I took the trouble I might help to rule nations. Indeed, I have been keeping that in view as the fitting crown of my life, and now you have crossed my path, and I am brought up sharply. You have been the messenger; to be true to your message you must tell me what to do."

Trenwith's tremulous eyes shone. He was in no way afraid. Here was one more soul for his hire.

"I am a married man with a family," continued Lambert. "I have the best of wives, who has devoted herself entirely to the furtherance of my ambitions. We have reared our children fittingly to the position they now occupy, and incidentally tried to prepare them for the greater positions they may occupy by and by. Nothing has been spared, and the result, on the whole, is excellent. I am very proud of my achievement; and until yesterday, I accounted myself a fairly happy man."

"But at the back of your mind?" began Trenwith; but his companion interrupted him with a slight wave of the hand.

"I did not permit anything to lurk at the back of my mind. My motto has been to push on. I am a rich man. My riches have been achieved by the methods usual to the financial schemer, who hauls all fish to his net. If we go down to the bedrock, as you understand it, I should say only about two-thirds of it is clean. Do you follow me?"

"Perfectly, of course."

"I have crushed some who stood in my way. I have suffered others to die of inanition, which I might have prevented. It was no concern of mine. Each man for himself has been my motto through life. Just of late I have had a heavy sorrow. My eldest

son, a boy of fine and brilliant parts, has disappointed us. Perhaps some taint of the slum had lingered in spite of me. Anyhow, he seemed to have some affinity with it. After many humiliations and heartaches, we shipped him off where the rest of the derelicts are shipped. When I could do that to my own son, you see the brethren could not count. And, if your text is true. I am a dead man."

"No, you are a living one, because you admit it," said Trenwith quietly, his eyes still aglow.

"I have done all this," continued Lambert, "but there has been a canker at the root of all."

"Of course. The life built upon pure selfishness could not give satisfaction. It would be an outrage on our common humanity if it did," put in Trenwith.

"But I have not been an ungenerous man. I have given away large sums of money, and, when it did not interfere with other things, helped people, as I could. I do not, for instance, throw out old servants when they are past work. We are suffering now at London Wall from a plethora of such appendages. But I don't take any particular credit for that. Personally, I hate the sight of misery. It was that which drove me from the slum. Now tell me what to do. If I'm to make love for the brethren the test, where am I to begin? I haven't any to start with, you understand, but if your God has chosen to arrest me on the way to Damascus, I'm ready to follow the lead."

Then Trenwith found his voice. They walked to and fro, oblivious of all that was passing around them, themselves the object of some speculation to passers-by, and, incidentally, of interest to one policeman. It was dusk when they parted at the entrance to Palace Gardens, where Lambert lived.

"You are leaving town to-morrow, you say, and can't see me again," he said as he offered his hand. "But you will promise to come if I need you. It's going to be a difficult road I've set my face to. There is my wife first, a woman of the world, her face set far enough from the pearly gates you were talking of a moment ago. The brethren wouldn't interest her. She is charitable only after the fashion of her time and set."

"You will win her," said Trenwith cheerfully. "The heart of a woman is more easily touched. Perhaps you are partly to blame for her attitude towards life."

"You don't spare me, friend, but it's the truth I want, and will have; goodbye. You don't know the depth of the muddy waters you have stirred."

"They will be cleared presently," said Trenwith with his sunny smile, "and run sparkling to the sea."

They shook hands silently then, and Lambert walked on to the door of the beautiful house, which stood back, sheltered and environed by its blossoming trees. The scent of the lilac and the may was in his nostrils as he let himself in. It was now eight o'clock; as he passed up the wide staircase he heard the silvered chimes of the clocks which rang simultaneously in every part of that well-ordered house.

He found his wife in her dressing room, making preparations for going down to dinner.

"Edmund, I was beginning to wonder about you. You are seldom so late as this."

"We haven't any people dining to-night, have we?" he asked, blankly looking at the shimmering robe lying across the chair.

"No, and the children have all gone to Cecilia's dinner, don't you remember? She has one for Lady Binglow's Cinderella dance, and we promised to look in later."

"Do you mind if we don't, to-night, Louise? I'm not in the mood. I want to talk to you."

"What is it, Edmund?" she asked with an air of wifely solicitude. She was a tall, fair, comely woman, with a faintly aristocratic air, which had been of immense use to her. But she was not really nobly born.

"I hardly know how to begin, Louise. I feel like a man who has been walking along in the dark, so to speak, but who was unconscious even of the fact of darkness. Then suddenly he came into a flood of light, which showed him everything very clearly. You've heard of that chap Trenwith that has been preaching to city men at St. Mary Magdalene's? Northwich persuaded me to go yesterday at noon, that was what was the matter with me last night that I could not sleep."

Louise Lambert leaned slightly against the marble slab of her dressing table, the mirror making a background for her face and figure, and there was a very still look on her face. But neither wonder nor fear. Rather there was the look of a woman who, having waited long for some desired good, beholds its unexpected approach.

"He preached a sermon from a text I don't remember to have heard before. Do you know it? 'We know that we have passed from death unto life, because we love the brethren.' Well, he got a hold on me. I've heard of conversion; I suppose that's what has happened to me. Anyway, it's changed my life. It's taken away the props, the excrescences, shaken the foundations. It will mean complete reorganization, and—and a good deal of change."

He looked at her half wistfully, but was neither repelled nor drawn by the expression on her face. It was merely as yet the waiting look.

"I've never hidden much from you, Louise, and you know what our ambition has been, to make money at all costs. At least two-thirds of that money will have to be refunded, if I'm to follow the lead, and—and I'll have to do that. I'm constrained, don't you understand? The forces I've never reckoned with have laid hold on me. God has spoken to me, and I daren't refuse to answer."

He leaned his head a trifle wearily on his hand, and his eyes fell from her face.

"I think I am glad, on the whole, for of late there has been a sort of coldness creeping over my spirit. I can't describe it. And it is not only the financial part of my life that will have to be rearranged: there are other things. I've been all wrong with people all my life. I've used them, or let them drop, just as it suited my purpose. My own family, for instance; I have brothers and sisters perhaps starving on the Surrey side. Louise, I shall have to go there. Then there's Bertie. Oh, I was wrong and hard with the boy. I thought of nothing but to get him out of the country before there was an open scandal. He must come home, Louise. Together, we must win him to something better. I shall have to try, though I'm only a blind guide. My—my dear, what is it?"

She was on her knees at his side. The lace of her wrap fell back from her white throat as it was pressed against his shoulder.

"Oh, Edmund, Edmund; thank God! thank God!"

"For what, my dear?" he asked wonderingly, as he lifted up the face from which the mask had fallen. "Have you been miserable too?"

There was a light in his eyes, a sudden joy that almost overwhelmed him. The way in front, the difficult way, was suddenly illumined by love, both human and divine. He need not walk alone therein. He fell upon his knees. —Evelyn Orchard in British Weekly.

Do You Remember?

Do you remember? That's the phrase
Which links two hearts together.
No matter if the bygone days
Were dark December, golden Mays
Or April's showery weather.

Do you remember? That's the key
To all the secret places;
It is the open sesame
To our most precious treasury
Of long-lost forms and faces.

Do you remember? That's the clue
No stranger can unravel,
It leads by paths he never knew
To sacred haunts: And there be few
Who on that road may travel.

Do you remember? That refrain
In which emotions mingle,
Old pleasures, or forgotten pain,
The hopes and fears you fancied slain
Can make each fibre tingle.

Do you remember? That's the cry
Which wakens friendship sleeping,
An echo from the years gone by—
Perhaps a voice, a smile, a sigh,
Light laughter or past weeping.

Do you remember? Countersign
By which true hearts discover
They worship at a common shrine;
A test by which we all divine
A constant, faithful lover.

Do you remember? That's the word
Of welcome and of greeting
Within the courts of heaven heard,
When parted lives and hopes deferred
Have their eternal meeting.

—Gertrude Darlow.

The Lady With a Lamp.

The rough soldier men who profited by her devotion almost worshipped Miss Nightingale. One of them, in a letter home, after telling how she used to "speak to some and smile at many more," though she could not do it to all the hundreds in the hospital, wrote the memorable words: "But we could kiss her shadow as it fell, and lay our heads upon the pillow again content." Those words inspired Longfellow to write his beautiful "Santa Filomena," in which occur the lines:

"A lady with a lamp shall stand
In the great history of the land;
A noble type of good
Heroic womanhood."

Miss Nightingale's labors were not confined to the great barrack hospital at Scutari, however, for, many more nurses having been sent out, she at length had eight hospitals containing 5,000 sick and wounded men under her supervision, as well as the camp hospitals. Fever had carried off four of the nurses who went out with Miss Nightingale, and during a visit to Balaclava she too was stricken down. On her recovery from what proved to be a very dangerous illness she was urged to come home, but insisted upon going back to her work at Scutari, where she started the scheme which resulted in the erection of the great marble monument to the 4,000 British soldiers who lost their lives in that great war. Sebastopol fell in September 1855, but the English soldiers had to pass another winter in the Crimea; so Miss Nightingale, while still attending to the sick, had a

coffee room erected at her own expense at Inkerman, and in other ways sought to improve the life of the soldiers. Soon her great task was done, and the entire British nation looked eagerly forward to the return of the heroine of the Crimea, whom they sought to receive with public rejoicings. In this they were disappointed, however, for a certain "Miss Smith" crossed France at night, and was at her quiet home in Derbyshire some days before even the newspapers knew that Florence Nightingale had returned, all England ringing with her praises.

Come to Jesus.

Men need a Saviour. We need one. Each one of us needs a salvation. We are lost to what is highest and best. We are out of the way. We have ruptured our right relationships. We have failed and are continually failing. How any one can be lost if we are not, it is hard to see. Our greatest need is for a Saviour.

Nowadays we hear a great deal about salvation of character. Where is the man, we reply, who has a character who entitles him to salvation or whose character represents the restoration of the highest and best, the perfect recovery of the right way, the fulfilment of all the right relationships of the soul and a career of perfect moral and spiritual success? Where is this man? Is there any man in the world so blind and infatuated that he is prepared to advance his character as a self-saved character or as an instrument of salvation for himself or others? The very vanity and conceit of such a man would itself disprove his Pharisaic folly. There never has been and there never will be any self-salvation by character.

We are sinners. That is not theology. It is fact. That is just what we are. We have done wrong. And what is far bigger, we have neglected right. We have thought and imagined sinful things. Our desires could not be exposed. Our whole life is small and unworthy. The more we come, at any hour of special uplift and consecration, to a true view and experience of life, the keener is our sense of shame in failure.

The best men realize most deeply this need of a Saviour. They war against their sin but they never think of denying their sin, and the whole agony of their life is a struggle against it. As Myers' St. Paul says:

"What was their tale of some one on a summit,
Looking I think upon the endless sea,—
One with a fate and sworn to overcome it,
One who was fettered and who should be free?

"Round him. a robe, for shaming and for searing,
Ate with empoisonment and stung with fire,
He through it all was to his Lord uprearing
Desperate patience of a brave desire.

"Ay, and for me there shot from the beginning
Pulses of passion broken with my breath;
Oh thou poor soul, enwrapped in such a sinning,
Bound in the shameful body of thy death!

"Well let me sin, but not with my consenting,
Well let me die, but willing to be whole:
Never, O Christ,—so stay me from relenting,—
Shall there be truce betwixt my flesh and soul."

This Saviour for whom we are seeking is Christ. He is the only Saviour. No one else can care for the guilt and shame of sin. No one else can break its power and set us free from its thraldom. We get deliverance only as we come to him. In him we find it.

"Out of my bondage, sorrow and night,
Jesus, I come, Jesus, I come;
Into Thy freedom, gladness and light,
Jesus, I come to Thee.

Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee.

"Out of my shameful failure and loss,
Jesus, I come, Jesus, I come;
Into the glorious gain of Thy cross,
Jesus, I come to Thee."

And all this is to be had for the taking. It means such a warfare as those who talk easily of salvation of character never dream of. It is the sole road of the cross. But it is a warfare under a Conqueror. It is a journey with the one Guide, and the Conqueror and the Guide are waiting to be accepted.

But we say we don't know what sin is. We are young and unacquainted with it. Not so. We may not have been calling it sin. But we know it. It is any transgression of or want of conformity to the law of God. We know these wants. They are things from which we need a Saviour. Do we have him?—S. S. Times.

A Royal Nursery.

The little heir to the Spanish throne began his babyhood in a suite of rooms arranged entirely after the fancy of his royal mother. Spanish etiquette requires her to conform to ideas other than her own on most points, but in the fitting of the nursery her word is law. The furnishings, decorating and entire arrangement are English, and offer everything that could possibly conduce to a baby's health and happiness.

The suite, directly over the queen's apartments, on the sunny side of the palace, consists of living room, dining room, bedroom for the baby and head nurse, bath and sewing room.

The living room is decorated in green and white, with showers of little pink rosettes. The vaulted ceiling is enameled in white, and round the walls runs a frieze of animals in Noah's ark-like procession. Light green shades temper the sunshine.

The angles of the furniture and walls are all softly rounded, so the approved method of standing a naughty child in the corner face to the wall could hardly be adopted in this case. With the exception of the rose-colored English carpets, everything in the suite is washable.

The wide window sills are cosily cushioned; an iron lattice, light and lace-like, but very strong, secures the windows from without.

In the bedroom three large paintings represent "Morning," "Noon," and "Night." The first is a sunshiny picture of a baby awakening in his little bed. "Noon" shows him busy with porringer and spoon, and in "Night" he has folded his chubby arms in prayer before going to sleep.

The woodwork is white enameled and round the ceiling a frieze of dancing children charms the eye, as does the exquisite tint and design of the blue and white tiling of the fireplace.

This little prince sleeps in the cradle that rocked father and grandfather before him. It is a stately affair, resting on four Corinthian supports. It was formerly curtained in the richest lace, flowing from beneath a Spanish crown; but the young queen mother had the crown removed lest it fall and injure the royal sleeper below; and the lace curtains were suppressed to allow freer access of air.

The cradle linen shows embroidery of fairy-like fineness, the outer coverlets sown with butterflies and roses in white silk.

The dining room furniture is white mahogany, with the royal arms of Spain skillfully inlaid in each piece. Throughout, simplicity and good taste distinguish this ideal dwelling place for a young child.

The rooms are considered the best-ventilated in all Madrid, for the young queen inherits her love for fresh air from her illustrious grandmother, the late Queen Victoria of England.—Presbyterian.

Comfort Ye One Another.

The doctrine of Christ's resurrection is the most inspiring, consoling and magnificent of all the New Testament's revelations. Death claims universal dominion over our fallen race. Jesus breaks the bars of death. He triumphs over the king of terrors and opens the gateway of eternal blessedness. Without the comfortings that come to us by virtue of Christ's resurrection, we would be of all men most miserable. This blessed fact comforts us in all our distresses and soothes us in all our sorrows, for while in the body pent we are subject to innumerable ills. Accidents and disease compass us about. We live every day in the shadow of death. We know not what awaits us on the morrow. Our fondest hopes may be blasted, our brightest dreams may mock us; and so far as our worldly desires are concerned, we have sadly learned that "disappointment ever treads upon the heels of expectation." All we have may slip from our grasp, sometimes by fire or flood, at other times by base deceivers, who rob us of all we call our own. Truly, this earthly life is transitory. It is like a cloudlet that flits across the sky and as quickly disappears. All the affairs of every day life, are conducted upon its uncertainties. Notes, bonds, insurance, are required to protect against our possible dissolution. Every possible forecast as to the contingencies that might arise is taken into account. We know that we must die. This fact and the things of which we speak fret and worry the unsaved, but we who on Christ believe and feel His resurrection power have His sure word of promise. We know that our troubles and trials here below will only make us richer there, when we arrive at home. Our souls are buoyed above the fiercest waves of earthly trouble. None of these things move us. Our anchor is cast within the veil whither our Forerunner hath entered, and we are kept steadfast, immovable, always abounding in the love of God.

Our risen and ascended Lord guides, guards and defends us with more than a mother's loving care, or a father's strong arm. So long as we heed His counsels and obey His commands, no harm can come to us. We have the promise of an hundred fold of interest while in this life, and at its close life eternal. Peace, plenty and piety are assured. Godliness tendeth to life, and length of days is for those who love and serve the risen Christ. All along the journey we hear the loving voice of Jesus saying, "Certainly I will be with thee. I will guide thee by My counsels. I will lead thee in the way everlasting."

"When through the deep waters I call thee to go,
The rivers of sorrow shall not thee overflow;
For I will be with thee thy trials to bless,
And sanctify to thee thy deepest distress."

And when we stand upon the brink of Jordan's cold flood, our Divine, all-sufficient, everpresent, adorable Redeemer will say, "Fear not, I am the first and the last. I am He that liveth and was dead, and, behold, I am alive for evermore, Amen, and have the keys of hell and of death."

Children's Department.

An Unwritten Avenger.

The proud Miss Elnora Evangeline Small
Was making Miss Maude Montmorency a call
In formal and properest way;
Her dress was a wonder
Of hand-broidered linen,
Her feet, peeping under,
Such shoes had ne'er been in;
The hour was quite right for a call to begin in,
And she knew to a minute just how long to stay;
Her stylish lorgnette
And gold vinaigrette
Both served to complete an esthetic array.

She chatted away quite at ease as she sat,
And saw in the mirror the bird on her hat—
Her milliner's costly "creation;"
Just then old Hodge Johnson,
Who dozed near the fender,
Cast envious glance on
The bird in its splendor;
It seemed to his fancy young, juicy and tender;
So he sprang up and seized it without hesitation,
And, nothing wrong deeming,
In spite of their screaming,
Reduced the whole head-gear to dilapidation.

The moral of which is (no doubt about that)
The place for a bird is not on a hat.

—Adele Barney Wilson, in Ladies' World.

Do as You Please Day.

"If I could have my wish," Jack was saying as Mrs. Porter came out on the porch, "I'd wish that I could do as I pleased all one day—just have a good time. I wouldn't wish for a doll with real hair or a toy piano," and he looked at the girls as if to say their wishes were very foolish. It was a rainy day and the children were playing quiet games after getting tired of the toys and dolls.

"That would be nice," agreed Emily. "Mama, we are playing the Wishing Game. Cousin Florence wants a toy piano and I wished for a doll with real hair. What is your wish?"

"I'll think about it and tell you later" said Mrs. Porter threading her needle. "You go on with your game while I think.'

"I only have one wish to-day," went on Jack. "If I could do as I pleased a whole 'Jack don't' and 'You mustn't do that, Jack,' from morning till night."

"Well, it seems to me it wouldn't be so very hard to manage a Do-as-you-please day" said Mrs. Porter. "Of course it would depend upon whether you wanted to get into mischief or not. I think tomorrow you may all try doing as you please, if you will promise not to want to do things that will injure you or any one else."

The children were all excited and promised very readily to keep out of mischief. Then they began to plan what they would do the next day, and the rainy afternoon passed very quickly.

"I shall stay in bed till 'way late," said Emily, "and then get up to play the rest of the day. I won't have to do a single thing all day, will I, mama?"

"Nothing but the things you want to do",

"And I shall wear my best dress and my white shoes," said Florence. "I think I'll take my new pink parasol and go walking, or maybe play with Geraldine Mignonette where folks can see me. I don't like to save my best dresses. I like to wear them all the time."

"Pooh! Such ways to have good times!" cried Jack. "I'm going to have a lot of fun."

The next day Emily stayed in bed till ten o'clock, but Jack and Florence were down early. Jack ate his breakfast without washing his hands or face and then ran away to play with his chum Fred by the river. Florence came daintily down the stairs in her pretty new dress, holding her pink parasol carefully over her best hat, and started out for a walk, wheeling her best doll in the new carriage Uncle James had given her.

"Auntie, did you think it was going to rain?" asked Florence, coming home wet and bedraggled an hour later. "Why didn't you tell me?"

"But, my dear, the other day when I told you it was going to rain you cried and pouted, and, besides this is do-as-you-please day, you know.

Jack came in tired and warm and dirty after a very happy morning, but when he saw Aunt Molly at the table in her white dress he said he would eat in the kitchen rather than wash his hands. He left his dinner for a moment and the cat upset his ice cream, so that he thought he had better go to the table the next time. Emily fared better than any of the rest, for she had a long happy day with her dolls and her books and her little friend from next door, but she was glad when evening came.

"Well, how did you all like it? Shall we try it again?" asked Mrs. Porter as they gathered about her chair in the twilight.

"I don't want to," said Jack quickly. "It's no fun doing as you please."

"I don't want to try it again," said Emily. "I had a good time to-day, but I'm sorry I didn't help mama. It's all right in the day time, but when evening comes, and mama is very tired, I'm sorry I did not do a thing but please myself. Don't let us do it again, mama."

"I don't want to do as I please, either," said Florence. "I spoiled my parasol and my new dress, and Geraldine Mignonette looks like a fright. I'm not going to pout after this when Auntie wants me to stay at home."

"Well, we won't try it to-morrow," said Mrs. Porter, 'but the next time you are naughty and must be punished we might try another do-as-you-please day."

That was last summer, but none of the children have ever asked for another whole day to please themselves. Of course they often want their own way in many things, but when somebody says, "do-as-you-please," there is a general laugh, and everything gets straightened out in a hurry.—Hilda Richmond in S. S. Times.

Origin of Hobson's Choice.

"It is a case of Hobson's choice" is a phrase that is used by many people without knowing exactly what it means. As a matter of fact, this adage has been handed down to us from the seventeenth century, and had its origin in the eccentricities of one Tobias Hobson. This worthy was a carrier of Cambridge, who died in the year 1630. In addition to his ordinary business, he kept a stable and let out horses to the students at the university. He made it an unalterable rule, however, that each animal should have an equal period of work and rest, and would never let one out of its turn. Consequently, instead of being allowed to select the steed they most fancied, his customers had to take the one that stood next to the door. If it did not meet with their approval, they had to do without a ride. Hence the proverbial expression, "Hobson's choice," used to signify a choice without an alternative. —Strand Magazine.

Building.

I have been visiting a friend who has two dear little step-daughters, Lillian and Helen. They are usually sweet and obedient, loving and gentle, but occasionally disputes will arise. One afternoon while we sat talking in the dainty upstairs sitting room, cries arose from the library and presently swift feet were heard on the stairs and Lillian, eight years of age, flew in like a whirlwind and threw herself on my lap.

"Helen pinched me!" she explained.

"It is very strange that she should be screaming instead of you," I said, looking straight into the blue eyes raised to mine.

Instantly the white lids dropped, a pink flush o'erspread the fair face and a low voice said:

"I did something to her!"

Before I could say anything more, my friend called Helen to come upstairs to her. In a few minutes a sorry little figure stood before us, with red eyes, tear-stained cheeks and tumbled hair. Taking the child in her arms and calling Lillian to sit beside her, Mrs. Cunningham asked,

"What did I say to you about building, a few days ago?"

"You told us we must say kind words and do loving deeds every day; 'cause those were the blocks to build our character with," returned Lillian, quickly.

"That is right, dear: now suppose you sing a little song which will explain to Miss Fenton just what you mean, you and Helen together."

And with the mother's help, the childish voices sang.

"We are building every day
In a good or evil way
And the structure, as it grows,
Will our inmost self disclose.

"Till, in every arch and line,
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

"Build it well, whate'er you do;
Build it straight, and strong, and true;
Build it clean, and strong, and broad,
Build it for the eye of God."

"That is it, dearies, build every day for God. When you hurt each other and say unkind words, you are not building to please Him. These blocks will not stand for eternity. Whatsoever kind of blocks you use when you are children, so will your character be. I wish my little daughters would remember, always, that the heavenly Father is grieved every time you place one crumbling block upon your structure."

"You must have builded with good blocks when you were little, mamma," and four-year-old Helen looked up into the sweet, true face bent upon her.

The baby mind had grasped the teaching of that Christian mother, for, truly, our daily lives show what kind of blocks we have used in the building of character.—M. Fielder in Young Churchman.

The crosses which we make for ourselves by restless anxiety as to the future are not the crosses that come from God. We show want of faith in Him by our false wisdom, wishing to forestall His arrangements, and struggling to supplement His providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes, it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us, and keeps in reserve in the treasures of His deep counsels. Let us worship without seeing; let us be silent; let us abide in peace.—Fenelon.

Talking in Their Sleep.

"You think I'm dead,"
The apple tree said,
"Because I have never a leaf to show,
Because I stoop,
And my branches droop,
And the dull, gray mosses over me grow;
But I'm alive in trunk and shoot,
The buds of next May
I fold away,
But I pity the withered grass at my root."

"You think I'm dead,"
The quick grass said,
"Because I have parted with stem and blade.
But under the ground
I'm safe and sound,
With the snow's thick blanket over me laid.
I'm all alive and ready to shoot
Should the spring of the year
Come dancing here,
But I pity the flower without branch or root."

"You think I'm dead,"
A soft voice said,
"Because not a branch or root I own.
I never have died
But close I hide
In a plump seed that the wind has sown,
Patient I wait through the long winter hours.
You will see me again,
I shall laugh at you then
Out of the eyes of a hundred flowers."

—Edith M. Thomas.

Boys and Boys.

One day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the schoolhouse. It was about as bad looking an old horse as you ever saw. The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight the bell rang for the noon hour, and a crowd of jolly, noisy boys rushed out of the schoolhouse. The air in a moment was full of their shouts and laughter.

"Halloa! see that horse!"

"Ho! ho! ho! Who ever saw such a looking old thing."

"As thin as a rail,"

"You can count all his ribs."

"He looks as if he hadn't spirit to hold his head up."

"Looks half starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse, and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come they'll think he's run away."

"He run away!"

"Say boys," put in one boy, who loved all animals, "there's no fun in tormenting such a poor fellow. He does look half starved—yes, more than half, I should say. And we all know it isn't good to feel that way since the day we got lost in the woods nutting."

Have you ever noticed how easily boys —and men, too, for that matter—are led either into kindness or cruelty? One word in either direction and all follow like a flock of sheep. Wouldn't it be good for boys to remember this, and to reflect upon how far they may be called on to answer for the influence they may exert over others?

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Let's tie him under that tree," proposed a second; "the sun's too hot here."

"Look here, boys, I wish we could give him something to eat while he's standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him."

"Let's do it. I've got a nickel."

"I've got two cents."

"I'll give another nickel if you'll come

"I've got two cents."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of oats.

By the time he had finished it the old woman came back, her basket filled with groceries, for which she had exchanged her eggs. The cord of sympathy and kindness once touched in the careless yet well-meaning hearts continued to vibrate. We all know how one taste of a kind act makes us long to taste more. "I'll lift your basket in," said one respectfully.

"See, here's a lot of oats left. We'll put 'em in the wagon."

"She looks pretty near as starved as the horse," came in a suggestive whisper.

A few small contributions from lunch baskets were hastily wrapped in a piece of paper and laid on top of the basket.

"Now I'll untie."

The old woman was helped in as if she had been a queen. And every boy's heart glowed as the quavering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were every-day schoolboys. There are millions and millions like them only they do not quite realize what a spirit of loving kindness dwells in their hearts. Let it out, boys and girls; for it is you who are to lift this whole world into an atmosphere higher, sweeter, and brighter than it has known before.—Sunday School Advocate.

Sir Garahad.

Many of you have seen the picture of Sir Galahad, one of the Knights of King Arthur's Round Table, in which he is represented as standing by the head of his horse. Like other knights, he was strong, brave and ever ready to battle with sword, or spear; but above most of them was he famous for his noble spirit and pure life. Tennyson puts into his lips these words in the poem bearing the knight's name:

"Yes, Jesus loves me! Yes, Jesus loves me!
Yes, Jesus loves me! The Bible tells me so."

It is a splendid experience to be strong and purity helps make us strong. This is true of the body. Great athletes are very careful about bathing. They can not do their best unless they keep clean. Of course, in work and play, dust and dirt will get on our bodies, but if left on they will take away some of our strength.

The same is true of character. You will not have so strong a nature if you look at impure pictures, listen to impure words, and indulge in impure acts. No temptations come to schoolboys and girls more dangerous than those which try to interest them in what is not nice and clean.

Remember Sir Galahad. The next time anybody starts to show you a bad picture or tell an unclean story, turn away, saying to yourself, "Sir Galahad." When an unclean temptation appeals to you, or an evil thought comes into your heart, drive it away. Like Sir Galahad, be strong and pure; be pure and you will be strong.—Rev. E. H. Byington, in the Congregationalist.

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. No man or woman of the humbliest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

Skylarks.

John Burroughs relates that a number of years ago a friend in England sent him a score of skylarks in a cage. He gave them their liberty in a field near where he lived. They drifted away, and he never heard or saw them again. But one Sunday a Scotchman from a neighboring city called on him and declared, with visible excitement, that on his way along the road he had heard a skylark. He was not dreaming, he knew it was a skylark, though he had not heard one since he had left the banks of the Doon, a quarter of a century or more before. The song had given him infinitely more pleasure than it would have given to the naturalist himself. Many years ago some skylarks were liberated on Long Island, and they became established there, and may now occasionally be heard in certain localities. One summer day a lover of birds journeyed out from the city in order to observe them. A lark was soaring and singing in the sky above him. An old Irishman came along and suddenly stopped as if transfixed to the spot. A look of mingled delight and incredulity came into his face. Was he indeed hearing the bird of his youth? He took off his hat and turned his face skyward, and with moving lips and streaming eyes stood a long time regarding the bird. "Ah," thought the student of nature, "if I could only hear the bird as he hears that song with his ears!" To the man of science it was only a bird-song to be critically compared to a score of others, but to the other it brought back his youth and all those long-gone days on his native hills!

Legend of the Dandelion.

Once upon a time, in a tiny, green camp by the roadside, lived a soldier all alone. He had traveled a long way from a dark, underground country, and meant to see something of the world. The first thing that he saw was a broad field, full of waving banners, and he thought what a beautiful place he had discovered, and pitched his tent among the green grasses.

Soon the raindrop elves saw how tired and dusty he was from his journey, and they soothed him with their musical stories, and gave him a refreshing shower bath. Through the clouds came the sunbeam fairies, bringing him a beautiful uniform of green and gold, and a quiver of golden arrows. Then the soldier was very happy, and smiled out at passers-by and cheered many a weary traveler with a glimpse of his sunny face. By and by spring went away over the hilltops, the birds had finished their nesting, and the butterflies came to herald summer. Then the soldier began to feel tired, and knew he was growing old. His gray uniform had faded, and the golden arrows had turned to silver, and the wind brownies shot them far away. So the old soldier crept down among the grasses, and his green camp was left vacant. But everywhere his silvery arrows fell there blossomed bright, golden flowers, and the little children loved them, and called them dandelions.—Kindergarten News.

Nothing is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure,—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—Frederick W. Robertson.

Undressing.

Sometimes, when father's out of town,
At bedtime mother brings my gown,
And says to me:
"The fireplace is warm and bright,
You may undress down here to-night,
Where I can see."

So then I sit upon the floor,
And mother closes every door.
Then in her chair
She rocks and watches me undress,
And I go just as slow. I guess
She doesn't care.

And then I stand up in my gown,
And watch the flames go up and down
As tall as me!
But soon I climb on mother's lap,
And listen to the fire snap,
So comf'r'bly.

Then mother rocks and cuddles me
Close in her arms, where I can see
The coals shine red.
I don't feel sleepy, but some way,
When I wake up, then it's next day,
And I'm in bed!

—May Kelly, in the Century.

A Pretty and Curious Custom.

In the old city of Hamburg in Germany, we are told, a beautiful and striking custom is observed every year to celebrate a famous victory which was won by little children more than four hundred years ago.

A great army of soldiers surrounded the city; for there was war in the country, and the enemy were trying very hard to capture the city. The siege had lasted a long time, and the people in the city were almost ready to die for want of food.

At last, some one suggested that all the children in Hamburg should be sent out unprotected into the enemy's camp, hoping that thus the hearts of the rough soldiers might be touched as they saw these helpless and innocent children.

The plan was carried out as it had been suggested. The soldiers in the besieging army, to their surprise and astonishment saw a long procession of little ones, clad in white, come out of the city, and march boldly into their camp. This strange and unexpected sight melted their hearts. They threw down their arms, and plucking branches of fruit from the neighboring cherry orchards, they gave them to the children to take back to the city as a token of peace. Thus a great victory was won by the children, and ever since that time the day has been celebrated in the city of Hamburg by procession of boys and girls dressed in white, and carrying branches of the cherry tree in their hands.—Apples of Gold.

Snow-Bound Sparrows.

An unreasonable snow-storm, which fell in Northern Wisconsin last April, caused a good deal of discomfort, but incidentally demonstrated the parental devotion of the ground-sparrow, and the humanity of the laborers at the Superior coal docks. The story is told by a writer in the Superior Telegram:

"The sparrows appeared in March and built their nests in an open field adjoining the coal docks. Four eggs were laid, and four young sparrows shortly afterward made their appearance. There was, of course, no shelter for the nest, and when the snow came down in big flakes one night, the mother bird refused to leave her young ones, and the whole family was showed under.

"Some of the men on the dock had found the nest several days before, and watched the progress of the prospective family with much interest. When they crossed the fields to go to work Wednesday morning, they noticed that the snow completely covered the ground in the vicinity of the nest, and immediately hastened to the spot to see what had happened to the birds.

"Seven inches of snow covered the nest, and when the men reached down through the mantle to see if the birds were still alive, the mother flew out and watched the excavating operations with much interest, but from a safe distance.

"When the nest had been cleared of snow, she returned, and the next day, when they had dug her out again, she was quite tame and obviously thankful.

"The little fellows, with their thick, warm coats of down, appeared not in the least distressed, and opened their mouths for food when the snow was removed."—Youth's Companion.

Sir Reynard.

Sir Reynard is the slyest and the wisest of all the forest people. When the hunt is up and the pack is in full cry after him, he will spring to a rail fence and run a few rods, or leap into a stream and swim a few yards, to break the scent; or he will confuse the dogs by crossing and recrossing his own tracks. Circling the hill, he drops panting onto a flat rock to rest, while he watches the puzzled pack far below trying to smell out his latest track.

The fox is a liberal provider, and keeps his table bountifully supplied for Lady Reynard and the children. In the season of migrating ducks he and his wife will spend a day at some woodland pool. While the lady hides in the reeds her lord careers about on the bank, chasing his tail round and round or rolling over and leaping into the air. The ducks are filled with curiosity at so strange a sight, and swim up to get a nearer view. Then the two foxes spring into their midst, and throw a number of them into the air, breaking their necks. Partridges are a great favorite with the foxes, and they kill quantities of field mice, rabbits and woodchucks. This, of course, helps the farmer, as those little fellows are often very destructive to his crops. But Reynard does not work for nothing. Ah, no! He takes his pay from the poultry roost in the form of a tender pullet or a plump goose.

There are a number of fox farms in America where these beautiful animals are raised for their skins. Maine has some very successful farms, and on Prince Edward Island the rare black foxes are raised for the exclusive use of the English royal family. During a year there will be sent down from the Canadian wilds by trappers perhaps five perfect skins of the wild black fox, and these are valued at from $800 to $1,500 each.—Margaret W. Leighton in Boys and Girls.

There is no surer sign of a noble character than the spirit of forgiveness. "To err is human, to forgive divine." God's greatness is seen as truly in his willingness to forgive as in the grandest works of his hand. What exalted nobility was there in Jesus, when he said to the sinful woman: "Neither do I condemn thee: go thy way: from henceforth sin no more!" Can anything nobler be conceived than the spirit which he showed when, dying on the cross, he prayed for his enemies, "Father, forgive them, for they know not what they do"? A spiteful and revengeful spirit is always most ignoble. Keep the highest ideals before you if you would rise high.

About Dictionaries.

There is a very great variety of dictionaries in the English language, and many of them of a high degree of excellence. John Wesley published a dictionary in 1753. On the title page he modestly assures the reader that it explains most of those hard words which are found in the best English writers. He adds that it is the best English in the world. "Incredible as it may appear, I must avow that this dictionary is not published to get money, but to assist persons of common sense and of no learning, to understand the best English autnors, with as little expense of time and money as the nature of the thing would allow. To this end it contains, not a heap of Greek and Latin words, just tagged with English terminations (for no good writers, none but vain and senseless pedants, give these any place in their writings); not a scroll of barbarous law expressions which are neither Greek, Latin or good English; not a crowd of technical terms, the meaning of which is to be found in books expressly written on the subjects to which they belong; not such words as "the," "and," "of," "but," such as are in other dictionaries, but hard words that are found in the best English writers.' To publish a worthy dictionary demands immense resources and large capital and much time. Happily, good dictionaries are numerous; but no year passes without need for a new authority to explain to us the usage and derivation of many words. One who is observant will remember and easily recall the birth of words whose use is required by new dictionaries, inventions and combinations. Boycott is not an old word, and a great majority of present day readers will easily recall the period of its birth. The newest dictionaries cannot keep pace with polonium, radium, becquerel and words of the same type. Not even the newest editions of the Standard or of Webster can keep pace with all words. But the attentive student of current events will seldom allow a strange word to slip out of sight unquestioned. A good dictionary furnishes abundant material for thought. It is a vast gathering of the materials of human learning, history and experience. Not less wonderful are the great store houses of human learning and history gathered into lexicons, encyclopedias, dictionaries that are now within reach of the careful student. Such a vast store of books is of great value to the diligent student. It is impossible to keep abreast of all the literature of the time as the years move swiftly away; and there may be some relief in the sadly-pleasing thought that like ourselves our books die and are forgotten:

Those who wrote them, those who read,
Soon are mingled with the dead.
And never will appeal again
To human joy or human pain.

Even dictionaries and precious encyclopedias vanish in a few years. Not even the best of them outlive a quarter of a century. The Assyrian, Babylonian, Hittite and Egyptian writings have lasted and will last far longer than any of our markings on the pages of our papers and our books in which we invest ceaseless toil. Perhaps after all the living word is means by which we make most impression on the hearts of our brother men, impression more lasting than brass or marble or aught, but the human spirit so surely akin to God Himself.—Presbyterian Standard.

The Father never hides His face from His child. Sin hides it, and unbelief hides it.—Andrew Murray.

Personal and News Notes.

St. Michael's church, Charleston, S. C., will soon have a new organ.

The new St. Luke's church, San Francisco, will be ready for occupancy about the middle of October.

The Rev. George E. Remson, of San Francisco, Cal., has accepted work under Bishop Rowe, in Alaska.

Bishop Paret of Maryland, with his family, expected to sail from Cherbourg, France, the latter part of August.

St. Stephen's church, Goldsboro, Diocese of East Carolina, has been much improved, and the parish is in excellent condition.

Work is progressing on the new Grace cathedral, San Francisco, Cal., excavation for the foundation being almost completed.

During the absence on vacation, of the Rev. F. W. Ambler, rector of St. Paul's church, Summerville, S. C., services have been given by a lay reader.

The Rev. F. W. Pratt, minister in charge of the Church of the Holy Faith, Santa Fe, N. M., will on September 1 take charge of Grace church, Carlsbad, N. M.

The Rev. K. G. Finlay, rector of Trinity church, Columbia, S. C., will have charge of St. John's-in-the-Wilderness, Flat Rock, N. C., during the month of September.

The Rev. Harold Thomas, rector of St. John's church, Florence, S. C., has been giving lectures at St. John's mission chapel, Charleston, S. C., the Rev. Maynard Marshall, rector.

A special session of the Diocesan Convention of Rhode Island will be held in Providence, on Wednesday, September 21, for the election of a successor to the late Bishop McVickar.

Mr. W. C. Bissell, lay reader, is conducting the services in St. Luke's church, Charleston, during the absence of the rector, the Rev. L. G. Wood, who is spending his vacation in Canada.

The Rev. James S. Holland has resigned his position as assistant minister of St. George's church, New York City, and has accepted a call to become pastor of St. Bartholomew's parish house chapel, New York City.

St. Luke's church, Charleston, S. C., is being completely renovated, the work being in charge of Mr. H. M. Batchelder. An East window will be given as a memorial. While these changes are in progress, services are being held in the parish house.

The Rev. C. Morton Murray, rector of St. Peter's church, Springfield, Mass., who was seriously ill last April, returned to active duty in his parish on September 1. The Rev. R. Alan Russell, who has been in charge, will resume his work in the Diocese of Harrisburg.

On Sunday morning, August 21, a handsome window in memory of the Rev. William R. Huntington, D. D., of New York City, was unveiled in the Church of St. Mary-by-the-Sea, Northeast Harbor, Maine, by the Bishop of Albany, who for many years has made the place his summer home. A sermon most appropriate to the occasion was preached by Bishop Greer, of New York.

The corner stone of a new parish house for Trinity church, Newark, N. J., was laid on August 25, by the Rev. Albert W. H. Thompson, curate of the parish, in the absence of the rector, the Rev. Louis S. Osborne. The building will cost about $30,000 and will be ready for use early in January next.

The Rev. George Woodward Lamb, having fully recovered his health, while doing mission work at St. Paul's, Fairview, and St. Luke's, Georgetown, Diocese of Pittsburgh, has accepted a call to become rector of Trinity parish, Rochester, in the same Diocese, and beginning September 1 may be addressed at 444 Clay street, Rochester, Pa.

A handsome stained glass window has been placed in St. Luke's church, Charleston, S. C., in memory of Mrs. Hulda Witte Mazyck, wife of St. Pierre de St. Julian Mazyck and daughter of George W. and Rosa Glen Witte. It was received and blessed at the evening service on Sunday, July 31, by the Rev. Mr. Sams, acting rector.

The Bishop of Central New York and Mrs. Olmsted expect to attend the bicentenary of the Church of England in Canada, to be held at Halifax, the Bishop having been appointed to preach in St. Matthew's church in that city, Sept. 4. During the session of the General Convention, the Bishop's address will be at the Burnet House, Cincinnati, O.

Mrs. Sarah Titus Zabriskie, an earnest and generous member of the Church of the Transfiguration, New York, died at her summer home in Newport, R. I., on the morning of August 25. She was a devout Churchwoman and a generous supported of the church, among her many gifts being the parish house, the new chancel, and the reredos of the Church of the Transfiguration, and the present brown stone building of St. John the Evangelist's church, Newport, which was erected in 1893-4, in memory of her mother and is known as Zabriskie Memorial.

An undenominational conference on Christian Unity was held at St. Saviour's rectory, Bar Harbor, on August 20, upon the invitation of the Rev. Stephen H. Green, chairman of the Bar Harbor Clericus. The Rev. J. Sanders Reed, D. D., a secretary of the Church Unity Society, read twenty-three propositions looking to the unification of Christendom. These have been submitted to conferences in different places. A general discussion took place. Among those taking part in the discussion, which was informal, were Drs. Reed, Schauffler, Kinsolving and Washburn, and Messrs. Garland, McCoy and McDonald.

Dr. Bonar once said that everything before the true believer is "glorious." The kingdom we are going to inherit is glorious; our crown is to be a "crown of glory;" the city we are to inhabit is the city of the glorified; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty;" our society will be the society of the glorified; our rest is to be glorious;" the country to which we are going is to be full of the glory of God and the Lamb. There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep hugging the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?—D. L. Moody.

Children and the Church.

The child and the Church belong together. The Church of Jesus Christ is made up of children—for it is said that unless a man becomes converted, as a little child, he cannot enter into the Kingdom of Heaven. The docile, the tender-hearted, the simple-minded, the loving and obedient are the proper objects of the divine grace and benediction, and "of such" is God's kingdom. It is the child's quality which God looks for and honors in all questions of candidacy for spiritual blessing.

A gentleman met a bright boy on a city street and asked him, "Do you go to Sunday School?" "No," said the boy, "I go to church." He had made his choice between the two, and if the choice had to be made he chose the better part—but it would be well if he went to both.

If the children are not found in the churches it is largely the fault of their parents who do not send them or better bring them to the services. The carelessness of the average parents on this point is appalling. Even parents who were brought up in church-going ways are indifferent to the church-going of their children. Part of the fault is to be laid at the door of the church people themselves, pastors included, in not providing attractive and helpful exercises suited to the capacity of the children for instruction and worship. There is also, of course, a difference in children, and the hearts of some turn away from good things almost instinctively, so that they are very hard to reach and hold, but no effort should be spared to win the youthful humanity that surges around the churches, and which should be in the church.

Why do not the children go to church? That question is constantly being asked by correspondents and others, and should be answered. It can only partly be answered by saying, "They do not go to church," for many children not only of the poor and neglected, but also of the rich and pampered classes, go anywhere but to the sanctuary on the Lord's Day. What is needed is a general revival of worship both for old and young. "Neglect not the assembling of yourselves together, as the manner of some is"—so the old ever timely admonition runs. Some way must be found to draw the young folks into the churches of Jesus Christ—He expects that, and we must do it.—N. Y. Observer.

The Family and Family Pew.

The drift of much of the thinking of our day is toward the substitution of the unit of the individual for the unit of the family. In Christian civilization, there should be no need for us to say, the family is the unit. A perverse idea of democracy would bring the individual into the completed relation with the whole body politic. This, it is argued, is the way for the possession of the largest freedom. But to employ an old illustration, the dissolution of the molecule into its atoms gives as a result elements, but does not give us a substance. Dissolve a family into its several parts and we get individuals, but we are left no unifying force with which to build the social structure. This abstract way of presenting a great scriptural truth is our way of recalling the beauty and power of the family pew to conserve the unit out of which civilization is built up. It should be admitted that the individual is not the practicable basis of unity. There is too much diversity in the individual for a basis in such building. The family furnishes the working unit of the Church, of the State, of society. It is easy to see the significance of the family pew as a power to intensify

the sanctity and integrity of the family as the real integer of the Church of God and the foundation of the ideal State.

Who can estimate the debt owed to the family pew of the past? How much respect for authority, how much of loyalty to the Church, how much of love of home, how much respect for parents, how much reverence for the ordinances of the Kingdom of God, how much of regard for the virtues of private and public life, how much of wise reference in everything to the life everlasting awaits the re-establishment of the family pew of other and better days! Let us revive it again.—Presbyterian Standard.

Religion.

Religion is not simply feeling well, but doing well. The main object is not to escape hell and gain heaven, but to obey and glorify God and help men. Obedience and trust are better than ecstacy. Singing hymns of praise, bending the knee in adoration, is one side; performing life's work, however lowly the toil, speaking kind words, helping the needy, is the other. Saying and doing, hearing and acting, faith and works, these go together in a blessed harmony. We do not get religion as we do a railroad ticket, thus insuring a passage to the "portals of peace." A vile sinner is not made a full-fledged saint in a moment. Habits are not broken without a struggle, nor evils without effort. Character takes time for construction. Help is assured. The Church with its sacraments affords divinely appointed helps, but your co-operation is essential. "Sure we must fight if we would reign."—Living Church.

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ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society during August:

St. Anne's, Essex	$ 3 05
Trinity, Washington	2 36
St. Paul's, Woodville	1 47
Rev. R. E. Browning	200 00
Grace, Massie's Mills	2 60

P. P. PHILLIPS, Treasurer.

Alexandria, Va., Sept. 1, 1910.

DIED.

SMITH.—Entered into rest, at her home near Scotland Neck, N. C., on Wednesday, August 31, 1910, Miss ADELAIDE EVANS SMITH, in the 68th year of her age.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

APPEALS.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS,

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WANTED—A LADY OF REFINEMENT and education desires a position as governess. Teaches English branches and music. Several years' experience. Children from 5 to 12 preferred. Reference exchanged. Miss L. B. Powell, R. F. D. No. 4, Leesburg, Va. 10sep4t

WANTED—SITUATION WANTED AS COMpanion or care of invalid. Address Miss S. Jean Hart, Waterloo, Va. 10sep2t*

WANTED—POSITION BY AN EXPERIenced teacher. English, Latin, French, Music and Art. Would accept any position of trust. Highest references. Address 126, care Southern Churchman. 1t*

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WANTED—BY AN EXPERIENCED teacher, a graduate of William and Mary College, a position to teach. References and testimonials given. Address Tutor, Huguenot, Va. 10sep2t

WANTED—BY A LADY OF MATURE EXperience and results, position as teacher, chaperon or housekeeper. Higher English, French and German classics; instrumental music; careful methods. Address Rosamund Wardwell, Township D, care Southern Churchman. 1t*

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WANTED—BY YOUNG LADY OF REfinement, experienced in the care of children, position as nursery governess or to assist with small children. References exchanged. Address Miss Lilla Marvin Bradbury, Nason's, Orange Co., Va. 1t*

WANTED—AT ONCE, AN EXPERIENCED house-keeper. In applying please submit references. Address Box 7, Hampton, Virginia. 3sep2t

WANTED—GENTLEMAN AND WIFE OR daughter for Nona Institute. Tuition to be salary. Buildings rent free. Apply to Maj. W. A. Smith, Ansonville, N. C. 3sep2t

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WANTED—AT ONCE, A NURSE FOR AN old lady who is an invalid. Will pay $25 per month and board. Address Box No. 12, Gatesville, N. C. 3sep2t

WANTED—A LADY OF REFINEMENT desires position as housekeeper or companion. Highest recommendation. A. B. L., P. O. Box 553, Richmond, Va. 3sep-2t

WANTED—BY YOUNG MAN, POSITION to teach children between the ages of six and twelve. Willing to help in store, or on farm, after school hours. "F. E." care General Delivery, Tappahannock, Va. 3sep-2t*

WANTED—AN ACCOMPLISHED MIDDLEaged teacher desires an engagement in a refined family, to instruct in the usual English branches, Music, Latin, French and German. References exchanged. Address 124, Southern Churchman, Richmond, Va. 27aug4t

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The Household.

Banana Blancmange.

Ingredients—1 pine of milk, 2 firm, ripe bananas, cut into thin slices crosswise, one-half teaspoonful of vanilla essence, 1 ounce of corn flour, 1 ounce of caster sugar, the yolk of one egg. Blend the corn flour with a little of the milk. Put the remainder of the milk and the sugar into a sauce pan, and bring to the boil; then add the blended corn flour and cook for six or seven minutes, stirring all the time. Draw the saucepan to the side of the stove, add the beaten yolk and the flavoring essence to the corn flour mixture, and cook for another minute; then turn into a basin and stir until it begins to cool. When the mixture begins to thicken add the banana slices to it, pour into a wetted mould, and put in a cold place to set. Turn out, and serve with sweetened whipped cream.

Cocoa Angel Cake.

Ingredients—The white of six eggs, 3 ounces of fine Vienna flour, 6 ounces of caster sugar, 1 saltspoonful of cream-of-tartar, 2 desertspoonfuls of cocoa. Dry the flour, mix with it the cocoa and cream-of-tartar, and then sift. Whisk the whites of the eggs to a froth as stiff as when making meringues, and then add gradually and lightly the sugar and the flour, etc. Put the mixture into a ring tin, and bake for about forty minutes in quite a moderate oven. When baked turn it upside down on a sieve and let it go cold before attempting to take the cake out of the tin. During the time of baking the oven door should be opened as little as possible, and the cake tin should not be moved about. When quite cold ice over the cake with plain white sugar icing.

Ladies' Fingers.

Ingredients—4 ounces of caster-sugar, 2½ ounces of flour, 4 eggs, the grated rind of half a lemon, a pinch of salt. Dry the flour, and put it through a sieve. Put the sugar, the yolks of the eggs, and the grated lemon-rind into a basin, and beat until the mixture is thick and white. Whisk the whites of the eggs to a stiff froth and fold them, and the sieved flour, lightly into the mixture. Have ready a shallow baking-sheet, buttered and lined with buttered paper. Put the mixture into a forcing-bag with a plain pipe, and press through on to the prepared tin in fingers about three inches in length, allowing plenty of space between.

Lexington Cakes.

Ingredients—2 large eggs, 4 ounces of sugar, 4 ounces of flour, one-half teaspoonful of good baking-powder, 4 ounces of powdered chocolate, 8 ounces of freshly grated cocoanut, 1 teaspoonful of vanilla essence, some glace cherries. Mix together and then sift the flour and the baking-powder. Beat the eggs and sugar together until light, then add the vanilla and the powdered chocolate and beat again. Add the cocoanut, and lastly the flour and baking-powder and form into a stiff dough. Drop a spoonful at a time on to a buttered baking tin, and put a glace cherry on the top of each. Bake in a quick oven.

Habit and Sin.

When we look at a landscape from the top of some high mountain and get an opportunity to study its water shed, we are struck with two things. All water courses, following the law of gravity, descend from the higher to the lower levels. And the second thing to be observed is that all water courses everywhere follow the path of least resistance. Thus in the formation of habits which by reason of our sinful state are apt to be in the nature of, or to develop into sins, we usually descend from the higher to the lower; and a habit, which becomes a sin, always follows the path of the least resistance.

Xavier, the great Jesuit missionary, used to say—"Give me a child till it is seven years old and I will let you have it thereafter." Why? Because the seeds of habits are formed very early in life and our habitual attitude to sin and righteousness, to right and wrong, to high or low ideals, is early determined. A thing once done may shock us; done again and again the shock passes unheeded and our nature adapting itself to the commission of the act, a habit is formed, and habits confirmed constitute the basis of what we call character. A few miles north of Jerusalem the water shed of the highlands of Judea turns in two different directions. Almost within reaching distance part of the waters, falling on the mountain slopes, turn towards the west, towards the Mediterranean Sea, towards life; and in part they follow the decline first southward and then eastward through the valley of the Kedron and the rocky defiles of the wilderness of Judea till at last they pour into the Dead Sea.

This is a parable of youth and its possibilities. Right habits formed in youth, a right conception of life and eternity and eternal responsibility formed, and behold the whole of later life has received its stamp and individuality. Wrong habits formed, a wrong view obtained of what may and may not be done, sin indulged in, and lo! a burden is laid on all later life which even the grace of God cannot wholly remove.

Many a Christian finds in these habits of early life a lifelong Nemesis. At unexpected moments the old flame flares up again and the inexpressible agony of shame and contrition is faced, which always follows the commission of sin against better knowledge. What a warning for Christian parents to lay the foundations rightly in the training of their children! What a warning to young men and young women to resist incipient temptation, to keep their hearts pure in the fear of God, and to beware of every wrong step in the plastic period of life when character is established.—Christian Observer.

How the Gargle was Taken.

The Rev. J. A. Sharock, in "South Indian Missions," relates the following incident illustrating the difficulties of medical missionaries:—"An old woman came with a relaxed throat to Mrs. Caldwell (wife of Bishop Caldwell), who gave her a gargle in a bottle, and told her to go home, throw her head well back, put it in her mouth and keep it there as long as possible. After a day or two she returned, complaining that she was no better, and that her neck ached terribly. When if she had strictly carried out the inasked if she had strictly carried out the instructions, she said: 'Yes, I threw my my mouth and held it there till my neck was almost ready to break!' "

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A Personal Testimony.

At a meeting of one of our local assemblies, one of the Brotherhood men who read a short paper on "Prayer" not only described very briefly and very clearly, the theory of prayer, but backed it up by the following personal testimony, which is an evidence of what is happening in the Brotherhood all the time. It is often said that we Churchmen are unable to give personal testimony, and there are some who assert that in the absence of such public testimony there is very little work done in our Church which leads to the possibility of such testimony. It is a difficult thing for any man publicly to acknowledge the transgressions of his past life and to speak personally of himself in such an open way, but we are quite convinced there should be a great deal more of it. We know of hardly anything which does more to strengthen other men, all of whom are weak themselves, than for a man to give his personal evidence as to the power of God and the efficacy of prayer in such a way as has this Brotherhood man. The extract from this paper follows:

"I have cause to be very thankful that we have a prayer hearing and a prayer answering God or I should not be here to-night. There was a time in my life when I had no use for prayer, Church, or anything else of a religious nature. I began to go down the downward course at a rapid pace. I was getting pretty 'rocky' as the boys call it. I saw my danger, or rather I felt it, but I seemed powerless to stop, as my strength and will power were too weak to resist. My wife at that time took to going to a little mission that had been started not far away. After a good deal of persuasion she got me to go with her; after going once I went frequently. I heard things there that set me thinking. The desire to throw off the old life and begin a new life came to me very strongly, and I tried again in my own strength, but temptation came and I utterly failed once more. I realized my weakness. I went to God in prayer. I cried to Him from the very depths of my heart and soul. God just reached down and picked me up. He took all the old desire for the wrong things of the world out of my heart. From that time on I have not had the least desire for alcoholic drinks or cards or tobacco and I was an inveterate smoker and generally used the strongest tobacco I could get. And now when I look back I cannot help but think what a big nuisance I was to my own family and everyone else. This happened several years ago and I have been thanking God and endeavoring to do what good I could ever since by speaking out and testifying to the fact that I know that God answers prayer."

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A friend once showed John Ruskin a costly handkerchief on which a blot of ink had been made. "Nothing can be done with it now; it is absolutely worthless."

Ruskin made no reply, but carried it away with him. After a time he sent it back, to the great surprise of his friend, who could scarcely recognize it. In a most skillful and artistic way he had made a fine design in India ink, using the blot as a basis, making the handkerchief more valuable than ever.

A blotted life is not necessarily a useless life. Jesus can make a life beautiful though it has been marred by sin.

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What helps am I using toward a better knowledge of God?

Though the past is irrevocable, it is not irreparable.—F. B. Myer.

When Christ is the aim, every step of the way will prove a blessing.

Where God hath promised, the prayer of unwavering faith is the only rational sort.

We don't want the faith that comes by seeing, but the seeing that comes by faith. Goreh.

In the secret of His presence how my soul delights to hide!—Ellen Lakshimi Goreh .

There is no action so slight but it may be done to a great purpose and ennobled thereby —John Ruskin.

Lack of joy in the worship of the Lord is not a strange thing when found associated with lack of enthusiasm in his work.

"Do the duty which lies nearest thee," which thou knowest to be a duty. Thy second duty will already have become clearer.

A life which fails in the eye of the world is often the most successful in the eye of God. Heaven judges by a different standard.

The Christian man or woman whose mind is stored with Scripture texts judiciously selected possesses a treasure invaluable and imperishable.

I hardly can conceive of a better way of achieving saintliness than every night to sit still and let God say to you whatever He has to say.—F. B. Myer.

Give, if thou canst, an alms; if not afford
Instead of that, a sweet and gentle word. —Robert Herrick.

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing better either in heaven or earth, because love is born of God, and, rising above all created things, can find its rest in Him alone.—Thomas a Kempis.

The fear that hath torment is the fear that lacks that consciousness of the presence and love of God which it is the privilege of every believer to possess. The perfect love that casts out fear is the goal of all believers who go on as they are led.

Our work must be done today. There may be no tomorrow. The future is wholly in God's hands. Waste not talents nor strength in work and anxiety for the future. Leave God's work to Him, and faithfully and prayerfully perform the work assigned you—today.

The greatest thing in the world is the realization of the presence of God. To own this kind and tender care, His power and goodness every where. To cling right hold of the arm stretched out to save. To feel its strength and power to aid. To see the light when the shadows fall and the Glory of the Risen Lord above it all. —Caroline B. Ely.

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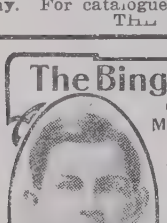
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., SEPTEMBER 17, 1910 No. 38

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 804 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

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A SUGGESTED CORRECTION.

The attention of the editor of the Southern Churchman has just been called to an editorial utterance in the Living Church of August 20. In the absence from home of the editor of the Southern Churchman, that issue of our contemporary was not seen.

The editorials in the Living Church referred to an editorial of the Southern Churchman of July 23, and also to a letter from Mr. Robert H. Gardiner, in the same issue. In commenting on that letter, after having made one or two very harsh references to this paper, our contemporary uses this language:

"Surely, however ignoble, however small, however unworthy, however partizan, we of the Living Church may be in the eyes of our contemporary, whom we have never referred to otherwise than in terms of courtesy and respect, an appeal from such a source as Mr. Gardiner cannot fall on deaf ears."

The distinct inference from that language, to any one who is not a reader of this paper, is that the Southern Churchman had referred to the Living Church in terms other than those of courtesy and respect, and had characterized it as "ignoble, small, unworthy, or partizan."

It would be impossible for any suggestion to be farther from the facts. If there has, at any time, been an editorial line in this paper reflecting in the most remote way, directly or indirectly, on our contemporary, that line said something, or appeared to say something, not in the mind of the writer, and utterly alien to his meaning.

So completely is this true that the whole spirit of the two editorial utterances in the Living Church was incomprehensible, and so all the greater shock.

Will our contemporary pardon us for saying, the only explanation apparent of its utterances was a paragraph in its same editorials:

"In writing hastily, particularly in hot weather, it is very easy to be unfair, even when one has no intention of being so. Our contemporary cannot possibly have intended the unfairness that is actually embraced in the article."

HIDDEN FAULTS.

When the Psalmist prays to be cleansed from his secret faults, he does not mean from those faults of which he is aware, and of which others are not aware, but from the faults which are hidden even from himself. How common it is to find people who might be charming and delightful companions, but whose behavior is overshadowed and disfigured by some seemingly superficial characteristic, some fault of manner, some irritating trick of behavior, some tiresome fussiness about unimportant things! I used at one time to stay in a house which was full of all sorts of pleasant comforts and conveniences, and where our host was a really genial and hospitable man, sincerely anxious that his guests should enjoy themselves. But the whole thing was spoilt by a fretful precision about details. There were so many rules about punctuality, and shutting doors, and not moving chairs, and not taking books out of the library—all in a way reasonable rules—that the result was a perpetual anxiety, and an entire absence of the sense of ease and enjoyment. The owner used sometimes pathetically to deplore the fact that it was so hard to get people to come and stay with him; but it was impossible to tell him the reason why they excused themselves. And, to go deeper, there are people whom one knows, who are conscientious, active, benevolent, sincerely anxious to do their duty, who are yet hampered by some petty fault of character, a recurring meanness, a harshness of judgment, a fretful temper, a rigidity of outlook, which pains and distresses their friends and sorely hampers their effectiveness.

In both cases, whether the fault be trivial or serious, it may generally be taken for granted that the man himself is wholly unaware of the deficiency; or, if he is aware of it, he disguises it to himself under the name of a virtue. If he is fussy and overprecise, he thinks to himself that it is right to disapprove of sloppy and heedless ways. If he is mean, he thinks that he is careful. If he is harsh and fretful and rigid, he believes that he is not afraid of speaking his mind and of checking other people's carelessness. Censoriousness is indeed one of the most difficult of faults to realize, because it is so often the reverse side of real and estimable virtues. The censorious man is so conscious of his own rectitude, so firmly convinced of the duty of correcting other people, that he not only indulges his critical faculty freely, but is extremely resentful if he is himself criticized.

However humbly anxious we may be to do right and to improve, it is a most difficult thing to discover faults which are part of one's natural constitution—the defects of quality, as the French say. They grow up as naturally as the weeds among the wheat, and one has a tenderness even for one's own weeds. It is of little use asking one's friends to point out faults; it is a great strain to put upon a friendship, and many people dislike being unpleasant, and value friendly relations too much to be wholly candid. And, on the other hand, it is easy to become morbid and scrupulous, if we analyze our motives and actions too closely, and are perpetually digging at the roots of the soul. It is true that sometimes an ebullition of unreasonable and spontaneous wrath on the part of some opponent may teach us the bitter truth about ourselves; and sometimes we are taught, by the miserable consequences of our complacent perversity, that we have been living and acting on the wrong lines. But even so we are very apt to comfort ourselves by thinking that the particular word or deed which drew forth the denunciation or caused the catastrophe was exceptional rather than typical. A fault is like some strong and obstinate plant which insinuates itself into the most secret crevices. And just as one cannot extirpate a plant by cutting off its leaves, so one cannot root out a fault by avoiding occasions for stumbling.

The mind has a lamentable habit of

finding excellent reasons for not doing disagreeable things. It is very easy to detect the sophistry of others when engaged in justifying themselves for inaction, and how pitiful a pretence it all appears! But our own reasons appear to us so solid and conclusive. Indeed, reason plays a much smaller part in determining actions than we often suppose. What really decides us is a sort of inner self, and the impulse which we are apt to call instinct in animals. The ordinary man makes up his mind first, and then finds such reasons for pursuing his aims as he can; and just as we cover up carrion by heaping earth over it, so we often tend to shovel specious reasons over our hidden sins. I remember once having to deal with the parent of a boy who had an inordinate degre of family pride, whom I will call Mr. Baker-Montagu, though that was not his name. If I said that the boy was quick at history, he used to say complacently that the Bakers were always very good at history. If I said that the boy had a very uncertain temper, he would say no less complacently that the Montagus were always passionate. A vice is generally the parody of a virtue, and in certain lights has a favorable aspect; we take care, most of us, only to look at our faults in good lights, and thus the prospect is not an unpleasing one. How, then, are we to see our patent faults in their native ugliness; and how, more difficult still, are we to detect the dangerous things that lie like snakes in the grass? It can only be done by candor and common-sense, and by frankly admitting to ourselves, when we have been betrayed into some disconcerting lapse of manners or morals, that we are not what our fancy paints us, and that we are as fallible as our fellows. But it is a great mistake to try to live on timid, anxious, and querulous lines. It is a happy moment, though a humiliating one, when we become aware that there is a Power behind and beside and above us, which is indeed chastising our faults and leading us higher by pain, when the leading of love fails through our ingratitude. But it is not good to meditate bitterly on our past mistakes, and on the great chances we have missed. We must be thankful to realize what self-indulgence, what lowness of aim it was that betrayed us, and we must set to work not to disguise the weakness, but to overcome it. There is nothing so unnerving as ineffectual regret, nothing so bracing as a courageous repentance. There is no clearer sign that we are limiting our hopes to one brief span of existence than if we mourn over a mistake as irreparable. What does a failure matter, if we have eternity to amend it in?

Of course, the danger of optimism is that it tends to be shallow; it triumphs by ignoring weakness; but pessimism is not less shallow, because it ignores possibilities. What we need is a temperate hopefulness. Like Jacob we may make the stones of the bare and wind-swept hill into pillows, so that in slumber we may renew our strength; and it is in the moment of our sorrow, if that sorrow is not merely a cowering and cringing deprecation of punishment, that the vision of the heavenly ladder comes. We most of us need to be emptied out, once at least in our lives; and we must rejoice to see go, together with the foul bilge-water, our old complacency and the facile self-confidence that led us wrong. But then, with lightened heart, we may set sail for the desired shore, happiest of all if in that moment of anguish we have seen our Pilot face to face.

A. C. B.

Gratifying Statement from the Treasurer of the Board of Missions.

It is a privilege as well as a duty to send out to the Church at the first opportunity, the good news that the deficiency when the Society's books were closed for the fiscal year, was not as large as it had been feared it would be, the final figures being about seventy-five thousand dollars.

On August twenty-fifth, when my letter was sent to the clergy and to the papers, we estimated it might be one hundred and fifty thousand dollars. Very much larger offerings than had been expected, however, were received. In the few remaining days some legacies came to hand that were at the disposal of the Board, and the total amount of certain appropriations was not required.

The deficiency at the closing in round figures was seventy-five thousand dollars, which included the deficiency on September first, a year ago, as stated, of thirty-three thousand dollars. Toward the apportionment, thirty thousand dollars more than last year was paid. Fifteen more Dioceses and districts and many more separate parishes and missions have completed their apportionments than ever before.

In accordance with the suggestion in my letter above referred to, quite a number of parishes are sending offerings marked to apply on the old year nineteen hundred and nine-ten, to reduce the deficiency. The total of these will be announced at the General Convention, and we hope the above deficiency will thereby be very much reduced.

GEORGE GORDON KING,
Treasurer.

New York, Sept. 12, 1910.

A discriminating description has been given of Christian Science by Rev. G. Campbell Morgan. He defines it as "a travesty on Christianity and an ignorance of science." Christian science deals with the unseen and affirms the reality of the spiritual. This is its only approach to truth. But it utterly ignores the existence of the material, and thus denies what consciousness confirms to every human being. A scheme like Christian Science, with a modicum of truth and a mountain of error, should not be tolerated by any right thinking mind.

The Triumph of Christ.

The Nazarene has achieved the greatest victory recorded by history; His ideas mastered both the learned Romans and the barbarous Goths. He is the vanquisher of the old and the maker of the modern world, the one fresh, unspent spiritual force in the world today. His religion is the remedy for all ills, and the inexhaustible source of healthy life. The world needs before all things a life-giving universal religion. But all these sages were essentially aristocratic, and their aristocracy embraced a very few privileged natures. They never dreamt of theocratic equality or of the sacredness of man as man. They felt that they would vulgarize both themselves and their knowledge by publishing it to the world. It was counted the greatest sin to divulge the secrets of the immortal gods to the mob. "Off, ye profane!" said the officiating priest to all but the initiated. The highest priest was a mystery monger, who, in his dark recess, closed to the many, muttered but did not proclaim the will of the gods to the few. To them a religion for mankind seemed contrary to Nature. "Whoever believes that a world-wide religion is possible is insane," wrote Celsus. Christ only is "the poor man's philosopher." He bids us "count no man common or unclean." The very genius of His gospel is "Come unto me, all ye that labour." He has established the universalism which the Court of the Gentiles in the Temple foreshadowed. He has carried the humblest as well as the most learned with Him, and His ideas are now world-wide axioms and proverbs.—Rev. James Wells, M. A.

He Kept No Sunday.

You may safely write this epitaph, "He Kept No Sunday," over hundreds of graves that will be dug this year for strong men cut down in their prime; for ambitious, prosperous, influential men, cut off in the midst of the race of life. The doctor will say: "Softening of the brain," "paralysis," "heart disease," "nervous exhaustion"—there are a dozen medical names for the cause of untimely death, but sifted to the bottom, the real fact was that the men killed themselves by breaking Sunday and depriving themselves of its rest and quietness.

Business men, statesmen, lawyers, students, are all going without a moment's warning, dropping dead as they stand, in a way that has never been known before. The probabilities that any prominent man, in any walk of life, will die in bed at a ripe old age in the United States are daily becoming rarer.

Now and then there is enough of toughness in the constitution of fibre, enough of steel and whalebone derived from hard-working parents, the children of the soil, to carry a man through this sort of life to a reasonable age. But these are exceptionable cases, and they are daily growing more exceptional. The children of these parents, whose nerves are raw to the touch, and whose brains are in a restless buzz all their lives, are showing themselves true to the inevitable.

It was to meet this sort of blunder in human life that the Lord gave his seventh day of rest—because it is absolutely essential to the well being of man that he should rest the tired hands and calm the fevered brain.—Bishop Thompson.

An exchange well says that talking people down behind their back is a far-reaching kind of sin, killing three birds with one stone, the one talked about, the one talking and the one talked to.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

High Church, Low Church and Broad Church in the General Convention; a Plea for Harmony.

Mr. Editor: There is a general feeling that the coming Convention will be of more than usual importance. Questions are to come up involving the very nature not only of the Church itself, but of the Christian faith. That being the case, a bird's eye view of the situation may be helpful.

It may be presumed that the Convention will be fairly representative of the Church itself; at any rate, that the same conflicting elements, as found in the different parties or schools of thought within the Church will all be found in the Convention; and these we may call, for convenience, by the old names, High Church, Low Church and Broad Church. These will assume different and conflicting attitudes towards such questions as the change of name of the Church, the Preamble, permissive use of the Revised Versions of the Scriptures and Canon XIX, not to mention other matters. The High Churchmen will want the name of the Church changed to The American Catholic Church. On the other hand, they will oppose the Preamble, on the ground, principally, that it omits things which they regard as essential. The Low Churchmen will oppose any change in the name of our Church, but they will join forces, probably, with the High Churchmen to defeat the Preamble. The Nicene Creed is not for them any more than for the others a "sufficient statement of the faith," although they would differ when it comes to what additions to make, desiring the retention of the XXXIX Articles. Probably both will oppose the permissive use of the Revised Version. The Broad Churchmen will want the permissive use of the Revised Version and probably oppose the Preamble, some of them at any rate, on the opposite ground from that of the other opponents, that it states, not too little theology but too much. Then, when it comes to Canon XIX, one set will want to repeal the amendment adopted at the last Convention, as having imperilled and even surrendered the doctrine of Apostolic Succession; while others may desire to so amend the Canon further as to make it, what it certainly is not now, an Open Pulpit Canon. On the question of the change of name, some will think "American Catholic" is presumptuous, while others will object, not only because they are attached to the present name and think it accurately defines our true position, but because they think the adoption of the proposed name will be the triumph of a party that has arrogated to itself the name of "Catholic" and also because its adoption will be, or will be understood to be, a repudiation of the Reformation and a surrender of the protestant character of our Church.

Now, independently of the particular merits of the positions of any or all of these, is it not a priori probable that each one of these several parties occupies a point of view from which some truth is seen not seen by the others? And as matter of fact, does not each —High Church, Low Church (or Evangelical, if the term be preferred), and Broad Church—stand, not merely for different temperaments, but for necessary principles, all of which are necessary for the completeness and richness of the Church's life? Speaking, in a large and general way, the High Churchman stands for, or at any rate is disposed to put much emphasis upon, the Church's historic continuity, its corporate authority, the sacraments, the necessity of the outward ratification of the inward call to the ministry, and so on. The Low Churchman, while not always denying sacramental grace, is disposed to emphasize the necessity of personal faith in our Lord Jesus Christ, without which the whole sacramental system is in danger of relapsing into the state of superstition that marked the middle ages; for the rights of the individual conscience and private judgment; for a wider recognition of the agency of the Holy Spirit wherever the fruits of the Spirit are to be found; and for a ministry whose authorization is to be found in the inward call and in the results of its work. Moreover, these believe that the Reformation stands for certain positive principles and not for mere negations; and that if these are ever surrendered, the battle of the Reformation will simply have to be fought all over again.

Who shall say that all the truth is with either of these two parties?

Then, there is the intellectual element in religion, for which especially the Broad Churchman stands; a recognition of the rights of reason; an open mind towards the discoveries of science and the results of Biblical scholarship as registered not only in improved translations, but in Textual and Literary Criticism; a recognition, moreover, of the old but now re-asserted doctrine of the immanence of God, with its corrollary of new truth to be assimilated which is taught us, if, only we have ears to hear, in the great world movements of thought and social life. It was a High Churchman in England who said, "Man longs to be both rational and religious; and he who is not both is neither."

Furthermore, as a simple matter of fact, no matter what General Conventions may do or fail to do, is not the actual position of our Church, as well as of the Church of England, the inclusion of all three of these points of view, and perhaps of others?

In this connection, it is a pleasure to read such words as the following, written by one whose Churchmanship is hardly open to suspicion. Canon T. T. Carter, of England, in his Preface to Staley's "The Catholic Religion," writes: "The English Church has learnt valuable lessons from the various outward circumstances, through which it has passed, it has retained the principle of dogmatic teaching of which Rome impressed upon it so great an example. At the revival of learning in the sixteenth century, it learned the value of free inquiry and the importance of truth on all questions, as against mere authority. It imbibed quickly the incalculable benefit of the opening of the Holy Scriptures to the people, through the invention of printing. It learnt tolerance through the terrible sufferings of persecution, itself having sorely suffered while unhappily for a time it joined in inflicting such suffering, sharing the public feeling that prevailed everywhere at the time, that such methods were the rightful means of suppressing dangerous error. It had impressed upon it with more than ordinary power the claims of the individual conscience through the Puritan movement, of which this truth formed the main groundwork. From the Evangelical revival it acquired a deepened sense of the doctrines of grace and of the soul's secret communion with God; and now the Oxford movement has brought home to us with unprecedented force the view of the Church as the mystical Body of Christ, and the consciousness of the life-giving grace of the Sacraments."

Now if all this be so—and I do not see how any Churchman of any sort can deny its truth—it follows that the triumph in legislation of any one of these parties or schools of thought, to the exclusion of the others, would be a colossal blunder; a calamity. Much better have no legislation at all. But, on the other hand, if we can succeed in adopting such legislation as will make this comprehensive position of ours plain to ourselves and to the outside world, then will we have succeeded in taking a step forward which will give us the leadership of the forces of Christendom. This would be true Catholicity. This would be following the example of the First Council of Jerusalem, which settled the question of differences of opinion not by enforced conformity, and not by division, but by laying upon the brethren only certain "necessary things."

There is but one remedy for differences of opinion that do not imperil the faith itself, and that is, true Catholicity. There is no place in legislation, in either Church or State for individualism and none for partisanship; however, these things have to be tolerated within the body corporate.

The duty is thus laid upon every member of the Convention of looking not upon his own things only, but also upon the things of others; of not thinking of himself more highly than he ought to think, remembering that we are members one of another.

Is it then possible to have a programme big enough to include these various points of view, making the various parties supplementary rather than contradictory? One can at least try to sketch such a programme and submit his efforts to the criticism of his brethren.

I will begin with the question of the change of name. I start there because it is rightly felt by all those who favor and those who oppose, that the question of name involves the question of fact, the question of what we actually are.

Now it can hardly be denied that our present name, while no doubt it admits of satisfactory explanation, fails to convey to others that which we all admit, or claim, that we are an historical branch of the one Holy Catholic and Apostolic Church. The word "Protestant," in this country, while no doubt it truly describes a phase of life through which we have passed and indicates a certain sympathy with the Reformation (that the word is only negative can not be successfully maintained except as a pure question of etymology), yet identifies us too completely in the popular mind with the religious bodies which originated in the sixteenth century and afterwards; while in other countries than ours, it is a serious obstacle to the Church's growth. The word "Episcopal" fails to distinguish us from any other reli-

gious body which has Bishops of its own manufacture. We may explain it as denoting historic continuity, but the explanation does not go along with the name. It means a form of government pure and simple. So much for objections to our present name.

In favor of the name "American Catholic," the only one that seems to have any chance of adoption, this much is to be said, that the name, if understood as meaning that branch of the one Holy, Catholic and Apostolic Church which is in this country and does not have its headquarters elsewhere, it tells the simple truth of history and of our position, and is so far, free from the objections which lie against the name Protestant Episcopal. But here is the rub. There is a party in the Church (I am compelled to speak in all frankness), that has pre-empted the name "Catholic" for itself; and it is felt not without reason, by the rest of the Church, that the adoption of the name American Catholic Church would be open to the two very serious objections already referred to that, first, its adoption would be the triumph of a party within the Church, and, secondly, that it would be understood by the whole Protestant world outside and people generally as a repudiation of all the Reformation stood for. The word "Catholic" moreover is so firmly fixed in the public mind as meaning at least in its ecclesiastical use, identification with a certain religious body which takes its orders from across the seas and by the river Tiber. There are those who will fight to the last ditch against the change of name, unless these objections can be met, because they feel that they are fundamental.

Is there, then, any way of bringing these two parties within the Church into harmony with each other? We are bound to do that very thing if it can be done; but how? I confess that I see nothing but an impassee in the situation, unless the word Catholic can be made to mean something broad enough to describe our Church as it is in essence and ought to be in fact.

Two things, it would seem, are necessary in order to accomplish that end. The first is the very simple thing of accompanying the resolution which proposes this change of name by clear statements of certain things that we do and certain that we do not mean by the change. The resolution can set forth that we mean to declare our position as a branch of the One Holy, Catholic and Apostolic Church which was built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner stone, and which had its beginning on the day of Pentecost in the city of Jerusalem. On the other hand, let us declare as explicity, that by this change we do not mean to repudiate or exclude but rather to include the permanent essence of the Reformation of the sixteenth century; the Holy Scriptures as the rule and standard of faith, and the rights of the individual conscience, which rights, we believe, can best be guarded, when brought into living and free communion with the whole Church.

The second step would be, by the adoption of some such statement as the Preamble, to live up to the declarations thus made. If Catholic is to mean comprehensive and not a more subtle and pernicious form of sectarianism, then we must put forth a statement that is confined to the essentials of faith and order, and which leaves room for theological liberty and theological progress.

It is idle to say that the Prayer Book is our Constitution. The Prayer Book contains 566 pages. What we need is a short summary of our position and of the limits of liberty. Practically considered, the adoption of the Preamble, with its ringing declaration of the Nicene Creed as the sufficient statement of the faith, would do far more to convince intelligent protestants that we are not a sect, than any change of name; and it is logically necessary in order to justify that change. What thousands are looking for is room to think, along with security for the faith.

A Preamble, as Dr. Eager has so illuminatingly said, "would not be an enacting document; it would simply be a declaration of what we are; and being what we are, why we adopt the constitution that follows."

As to Canon XIX.: Why not let that stand as it is?

One other measure, at least, should be adopted as part of this programme, and that is, the permissive use of the Revised Versions, English and American. No Church can rightly call itself Catholic that places itself in antagonism to Christian scholarship, and while garnishing the sepulchres of the scholars of the sixteenth century, throws stones at those of the nineteenth and twentieth. It is safe to say that the future lies not with the rationalists and not with the blind traditionalists, who, as of old, make the word of God of none effect; but with those who follow the early Fathers, in being both rational and religious; who follow the lead of the poet:

"Let knowledge grow from more to more
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."

C. B. Wilmer.

Atlanta, Ga., Sept. 6, 1910.

The Word "Protestant."

Mr. Editor: Three of your recent editorials, "Change of Name—What?" "Protestant," and "The Word 'Protestant' and Missions," are most timely and forceful. Captain Woods, of Charlottesville, thinks the first-named conclusive of the subject discussed. Even more, it seems to me, is the second, as to the true meaning of the word Protestant, and in refutation of the oft-repeated assaults upon it on the ground that it is purely "negative," "unhistorical," and the like.

In this connection it is interesting to note the reasons given by Dr. Juan Orts y Gonzales, for his recent conversion from Roman Catholicism to the Protestant faith. He says:

"I made investigation and found from the testimony of facts that during the 1st. 2d, and 3d centuries auricular confession did not exist. To my amazement I discovered that the Virgin Mary, to whom I had been deeply devoted and whom I had fully trusted, was not worshipped until the middle of the 4th century."

In other words, this learned theologian found that much of the boasted "Catholicism," against which our reformed historic Church protests and witnesses, is, in the light of history, only corrupt medievalism (ancient heathenism of the Romans and others made over when the Church had come to lean on the arm of the State); he therefore turns to the ministry and communion of the Southern Presbyterian Church, with all its bed-rock Protestantism, for true, primitive Christian doctrine and practice. And here (as you suggest in the third of the above named editorials), we may find the real reason for the strenuous objection of many to our Protestant name: they object not merely to the name, but to what it stands for, viz., protest against medieval corruptions and accretions; witness for primitive, evangelical Christianity. The Reformation was also a restoration, and they wish to do away again with what was then restored.

And on the subject of the sad, but exaggerated, divisions of Protestants, hear this former Roman Catholic and Franciscan:

"At first these differences (among Protestants), held me back, but after a careful and unprejudiced examination, I was convinced that the fundamental unity between the Protestant bodies is greater and more vital than that between the Roman Catholic orders. In other words, I found that the differences between, say, the Presbyterians and the Methodists or Episcopalians are less than between the Jesuits and the Franciscans or Dominicans."

He finds more unity, though less union, between Protestant Christians than between Roman Catholics with all their boasted solidity. (And, by the way, the Roman Church is only one of several branches of the Catholic Church as recognized by our change-of-name friends; there is scism between Rome, Moscow or Constantinople, and Canterbury, to say nothing of the Reformed Episcopal Church: "Protestantism" is not solely responsible for division; "Catholicism" not a guaranty against it). Dr. Orts has written a book with the significent title. "Roman Catholicism Capitulating before Protestantism." Lloyd T. Everett.

Lemmon, S. Dak.

Another Churchwoman on Change of Name.

Mr. Editor: Let another woman, a Churchwoman and a Protestant Episcopalian "bred in the bone," be allowed to join those who speak against a Change of Name.

In 1898, when our General Convention (not The American Church, but this well known Protestant Episcopal Church of ours), met in the city of Washington, I was in the cars going from the Convention and seated immediately behind our Presiding Bishop, Rt. Rev. Richard P. Wilmer. We were talking about the doings of the Convention, when I said, "Bishop, how about the changing of the name?" which was to come up before the two houses, when he immediately replied, as he was always quick at repartee, "Who ever heard of any good thing changing their name but a woman?" We know that this Church of ours is a good thing, when it has given to it such men as the sainted Bishop Johns and Bishop Whittle, the loving father to both clergy and laity; Bishop William Pinkney; the two stalwart Wilmers and a host of others we can call to mind, of our noble Bishops, and not them alone—for we turn to such men whose praises are in all the churches, Rev. Dr. Joshut Peterkin; Rev. Mr. Ingle, late of Frederick, Maryland, and his son, who too "has passed over the river;" Rt. Rev. Addison Ingle, of China—these all kept the faith and have gone to their reward. And could we say, and would we say, members of The Amerian Church? No, they would scorn such.

If the name is changed it will cause

an upheaval in the Church. I will not go into an argument of the pros and cons about the name; but we all know if it is not the best name we could have chosen, why disturb it at this late date? We know of those who are named Lily, and who were anything else but a lily; of the many Janes, Susans, Matildas, Kerenhappuchs, and they deplored such names; but it did not matter when we came to know them that they were lovely in their lives; and in admiring their sterling qualities we lost sight of the names they bore. Had their names been changed they would have lost their identity.

So is it not time to stop such nonsense, as I cannnot call it anything else, and let our coming Convention deal with weightier things that concern our spiritual welfare—things that make for our growth and the extension of God's Kingdom upon earth, the salvation of souls now hungering and thirsting for the waters of life?

"These ought you to do," and leave undone those things that do not make discord within this grand old Church for eternal peace; that will only bring discord within this grand old Church of ours.

In that notable Convention held in Baltimore just after the close of the Civil War, Bishop Johns delivered that well remembered sermon on the text, "For the love of Christ constraineth us," and which had such power to bring together all those who had been so widely separated, so now let the same love constrain us, and instead of separating from those who love the dear old name, join hands together and abide by it.

Brethren, be alive to your opportunities, and let not the closing of this Convention leave behind it a change of name to be deplored by those who love this time-honored and to them sacred name.

It would bring upon us the ridicule of all Christian bodies, cause the secular and religious papers to bring down upon us scorn, and we would lose the good will and respect of these people. Besides, we would be losers and not gainers, and have we the right to bring upon those who love this Church (and their name is legion), to have the name changed?

We pray our Father in heaven that our delegates may be wise in their day and generation, and not put a stumbling block in the way, as will more than likely be if the name is changed.

(Mrs.) JOHN JONES.

Poolesville, Md.

Names of College Students Wanted.

Mr. Editor: May I appeal through your columns to the rectors of all prospective freshmen of Cornell University to furnish these young men and young women with letters of introduction to the incumbent of the church in Ithaca? Experience has proved that such letters often save the faith of many who are liable among the distraction and absorptions of their new life to neglect the worshipping habits of home. These letters when presented in person enable me the sooner to become acquainted with students and to discover their need of counsel and help at this the most critical period of their collegiate career. Cornwell University has no dormitories, so that with the exception of the Sage College girls and the fraternity men whose lodges are situated on or near the campus, our five hundred Church students are distributed in rooming houses over an area two-thirds as large as the entire city of Ithaca; this, together with complications of University work and student activities, and the pressure of regular parochial duties make the question of personal acquaintance of rector and collegian an imperfect and, often, a long deferred thing.

Hence, my urgent appeal to all pastors of prospective Cornell Freshmen, to put me in immediate touch with them, so that Church-wise and humanwise whatever may be done shall be done until such time as some richly-endowed and large hearted philanthropist will be inspired to build and equip and endow a University Church House in this important educational centre, when we shall use means as well as prayers to keep our Church boys and girls Christian through four of the most valuable and perilous years of their lives.

W. HERBERT HUTCHINSON.

Ithaca, N. Y., Sept. 8, 1910.

Mr. Editor: Will you kindly find a place in your columns for the following notice:

The Student Committee of Trinity church, Boston, consisting of the clergy and certain ladies of the parish, will be glad to have sent them the names and school addresses of young women who are coming to Boston this fall, as students in the various colleges and schools of the city.

The committee is fortunate in having a graduate of Smith College as a student visitor, and desire to meet the new students and to make them welcome to the church during their stay in Boston.

The committee also stands ready to aid the students in the matter of selecting lodgings and to be of any other service that it can to them.

Every year some thousands of young women students come to Boston as strangers, and it is believed that many of them would be glad to know some of the clergy and Church women of the city.

Names and addresses should be sent to the Secretary of the Committee, Miss Bertha Louise Goldthwaite, Trinity church, Boston.

ALEXANDER MANN,
rector.

The Five Million Dollar Fund.

Mr. Editor: While the great questions to come before the next General Convention are being discussed with so much interest and ability in the Church press, is it not strange that so little is being said—nothing of late so far as I have observed—relative to that most vital subject, the Five Million Dollar General Clergy Relief Pension Fund? No engineering feat, such as the building of a great bridge or the digging of a great tunnel, has ever been accomplished without the loss of life. We are engaged in a tremendous undertaking, if not as interesting, certainly as important as the building of bridges and the digging of tunnels—the securing of a just and decent retiring fund for our aged and disabled clergy and their dependent families. And we are killing men, too, at least shortening lives, not however in what we have done or are doing in the direction of the fund, but by reason of what we have not done. The wisest generals have been known to change their tactics in the midst of campaigns from aggression to siege and from siege to aggression. For three years, under the leadership of no doubt the best man for the place in the American Church, Rev. Dr. Wilkins, we have been trying aggression; and at least one decided vantage ground has been gained. We have uncovered the location and strength of our enemy, that of indifference and, chiefly, I am thinking, among the clergy themselves. And does not this fact, assuming it to be fact, suggest the wisdom of a change in tactics from aggression to siege? Why not adopt the apportionment plan, and divide the five millions among the several Dioceses and missionary jurisdictions, and give them ten years in which to raise the fund, apportioning the sum, not on the manifestly unfair basis of the total expenditures of each Diocese, but on the total running expenses of the parishes of each, and on a sliding scale, that is the richer Dioceses assigned a larger per cent. than the poorer?

This plan would have three advantages over the present method:

1. It would assign to the whole Church the duty of raising the fund.
2. It would give the committee having the matter in hand, a definite point from which to work in each Diocese.
3. It would afford time for organization and education as to the needs of the fund, two requirements necessary to the raising of so large a sum of money.

A. A. ABBOTT.

Cleveland, Ohio.

For the Southern Churchman.

The General Convention—A Business View.

The coming Convention is going to involve a large expenditure of money. Railroad and steamboat fare; hotel bills and hack hire; printing and clerk hire; expert work; the time of business men; incidental expenditures; dangers incident to conflicting opinions and tastes.

On the contrary, are to be set:

Better understanding of important matters by Conference.

Mutual encouragement in good works and good feeling.

Co-operation for the service of God.

The blessing of God on those gathered together in His name.

Wisdom and earnestness in cultivation of Christian graces; the fruits of the Spirit in the individual.

Making our Lord Jesus Christ a familiar reality in daily life.

By Family Prayer consecrating and cultivating the family—the beginning of the Church.

Systematically impressing the walk and conversation of our Lord by the methods of the Prayer Book.

Fixing the Collects in the hearts and souls of the people.

What is going to be the outcome, the proceeds and inspirations of the great gathering?

Let us all pray for the guidance of God, for the presence of our Lord Jesus Christ.

W.

Ever judge of men by their professions. For though the bright moment of promising is but a moment, and cannot be prolonged, yet if sincere in its moment's extravagant goodness, why, trust it, and know the man by it, I say—not by his performance; which is half the world's work; interfere as the world needs must with its accidents and circumstances: the profession was purely the man's own. I judge people by what they might be—not are, or will be.—Robert Browning.

Church Intelligence.

CALENDAR.

September.

1—Thursday.
4—Fifteenth Sunday after Trinity.
11—Sixteenth Sunday after Trinity.
18—Seventeenth Sunday after Trinity.
21—St. Matthew's Day.
25—Eighteenth Sunday after Trinity.
29—St. Michael and All Angels' Day.

Collect for Seventeenth Sunday After Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

Collect for St. Matthew's Day.

O Almighty God, who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Foreign.

Church Congress Notes.

The Church Congress Evangelical Committee have made special arrangements on behalf of Evangelical Churchmen visiting Cambridge for the jubilee meeting of the congress. A limited number of bedrooms have been secured at the University Arms and the Blue Boar Hotels, at a special rate of 10s. 6d. per day inclusive, for not less than four days—September 27, 28, 29, and 30. Early application is necessary. On Tuesday, September 27, at 8 a. m., there will be a service, with an administration of the Holy Communion, at Holy Trinity, Cambridge. A short address will be given by the Rev. G. T. Manley. The C. M. S. breakfast will be held at 8:30 a. m., on Wednesday, September 28, at Queens' College, on the invitation of the President of Queens'. The speakers will be the Rev. Cyril Bardsley, the new Hon. Secretary of the C. M. S., and Dr. J. H. Cook. The invitations will be limited to 70. Applications should be made to the Rev. S. Symonds, St. Mark's Parsonage, Cambridge. The National Church League and the C. P. A. S., are arranging for a joint meeting to be held at Ridley Hall on Wednesday, September 28, at 3 p. m., to consider the question of the supply of ordination candidates. The Bishop of Sodor and Man has promised to preside, and the speakers will be the Rev. F. S. Guy Warman, B. D., the Rev. H. F. S. Adams, and Mr. Victor Buxton.

During the Congress week a Missionary Rendezvous will be open daily in the Henry Martyn Hall buildings, in Market street, Cambridge. Four Societies are taking part, viz., the C. M. S., the South American Missionary Society, the C. E. Z. M. S., and the British and Foreign Bible Society. On the ground floor will be a lounge and writing-room, which will be open from 10 a. m., until 6:30 p. m. In the hall there will be a reception at 5:15 p. m., each day during the week. Among the speakers will be the Bishop of Durham, Bishop Ingham, Chancellor P. V. Smith, Dr. J. H. Cook, the Rev. H. G. Grey, and Dr. Jessie Lamb. The Rev. E. Corfield, Willis Road, Cambridge, is in charge of the local arrangements.

Amongst new departures which will mark the Jubilee Church Congress it will be found that more than usual attention has been paid to bringing the subject of Church music into prominence. A small committee of the Diocesan Society, to which several leading musicians in the University have kindly lent their assistance, has arranged for an important lecture to be given in the large examination hall on the afternoon of Wednesday, September 28, and they have been fortunate enough to secure the valuable aid of Principal Hadow, of Armstrong College, Newcastle-on-Tyne, the subject being "The History of English Church Music since the Reformation," embracing the period from Tye and Byrde to Walmesley and S. S. Wesley. Musical illustrations will be given by the choirs of Trinity and St. John's Colleges, and the chair will be taken by the Bishop of Ely. The music each day at Evening Prayer in the respective College Chapels, under the direction of Dr. Mann at King's, Dr. Alan Gray at Trinity, and Dr. Rootham at St. John's, will be chosen for the most part from the works of those composers represented in the illustrations of Dr. Hadow's lecture. On the evening of Thursday, September 29, there will be a recital of English Church music in the Chapel of St. Catharine's College, with an address by the Bishop of Bristol.

The Parish Churches Bill.

The Council of the Incorporated Free and Open Church Association have of late received so many complaints from incumbents and parishioners of hindrance to the work of the Church caused by the appropriation of seats in parish churches which are legally for the free use of the community at large, that they have decided to make a strong effort to get the Parish Churches Bill passed into law. This Bill has been frequently before the House of Commons, and passed the second reading in 1882. It was introduced into the House of Lords by the Bishop of Petersborough (Dr. Magee), in 1886, passed the second reading, and was referred to a Select Committee. The object of the Bill is to restore the ancient Communion Law right of the whole body of the parishioners to the use of the parish church, and to correct the evil tendencies and practices which have gradually grown up in contravention of it. The Council are convinced that, until these rights are clearly defined and easily enforceable, the Church will never be successful in obtaining the allegiance of all classes.

The Best Church Defence.

No one during the present generation has rendered such splendid service in defence of the Church in Wales as the Bishop of St. David's. Speaking on Tuesday at Aberystwyth at the opening of a church bazaar, the Bishop said he thought Welsh Churchpeople were rather peculiar people. It was not everybody, he said, who would have gone on as calmly as the clergy and laity of the Church in Wales had gone on during the last thirty or forty years. They had been living more or less under very serious threats, and latterly more so. He had often thought that it showed there was grit in the Church in Wales for the clergy and laity had been quietly going on with their work all the time, when a good many people would have taken a panic and dropped it all. Threatened institutions lived long, and he believed the Church in Wales would outlive all those who wanted to wreck its work that day. They in Aberystwyth were going the right way to secure that result, for the best defence, after all, was steady Church work, such as was being accomplished in those parts.

The Bishop of Salisbury and Militarism.

The Bishop of Salisbury is evidently not afraid of the military spirit. Speaking on Saturday at the opening of an Institute in connection with the Church of England Soldiers and Sailors Institutes Association, the Bishop said they could not but feel that the military spirit was a necessity for the nation, and that if our nation was to hold its own and do the work to which God had called it, it must be by a revival of the spirit of self-sacrifice which was at the bottom of every true soldier's heart. We must have much more of that spirit in Church and State as well as in politics, and in every other branch of social and civil life, if the nation was to rise to the height of its great opportunity and to its manifest call from God.

Church Restored by Sexton's Son.

The old parish church at Chatteris, Cambridgeshire, which dates back to the fourteenth century, has been restored as a result of a legacy left by the son of a former sexton. Robert Wright, the sexton of the church during the first part of the last century, used to be helped in his duties by his son, William. About sixty years ago, however, the son went to America and become a gardener at the White House. By accepting other work Wright became well-to-do, and on retiring, settled at Walthamstow. In his first will he left 500l. to the Bishop of Ely to create a fund for the repair of Chatteris Church. Later he increased the sum, until now, six years after his death, the amount has accumulated to 5,000l., with which the church has been thoroughly restored.

Lord Hugh Cecil and Laymen's Work.

It is not often that Lord Hugh Cecil attends Church gatherings so far north as the Diocese of Carlisle, but on Saturday he addressed the layreaders of that Diocese and as usual had some very pertinent things to say, especially in view of the recent discussion on how the laity can help the clergy. While it was true, he said, that the Church did not make enough use of the laity, it was none the less true that the fault was as much that of the laity as of the clergy. It was imperative that the clergy should have sufficient leisure to enable them to be always at their best when they were at work. Therefore, they ought to take advantage of the lay worker.

American.

Social Service Commission.

Arrangements are nearing completion for the Conference on the Church and Social Service, which is to be held in Cincinnati, on Thursday, October 20, in connection with the General Convention. The Conference is under the auspices of the Standing Committee of the General Church on Capital and Labor, the Church Association for the Advancement of the Interests of Labor and the Christian Social Union.

The provisional programme of the Conference to be held during the morning and afternoon is as follows:

Morning session—Especially for members of Diocesan Social Service Organization: 1. The Diocesan Social Service Commission; Purpose and Scope of Work. 2. Co-ordination of the Social Work of the Church: i. e., Present Organizations; Social Service Secretary, the Work in Other Churches, etc.

Afternoon session—1. The parish and Social Service. 2. The Church and Existing Agencies for Social Service, i. e., Associated Charities, etc. 3. The Church and Labor.

A strong list of speakers is being secured. In the evening the mass meeting will be held in the great Music Hall. The general subject will be "The Social Responsibility of the Church,' and the speakers will be Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan, presiding; Rt. Rev. C. P. Anderson, Bishop of Chicago; Very Rev. George Hodges, D. D., and John B. Lennon, General Treasurer of the American Federation of Labor. It is hoped and expected that this mass meeting will be one of the great meetings of the Convention.

For further information concerning the Conference, address the Chairman of the Special Committee, Rev. Samuel Tyler, Church of the Advent, Cincinnati, Ohio.

Laymen's Meetings in Cincinnati.

The Church Laymen's Union, the federation of missionary societies of Church laymen in various cities, is to do all in its power to secure attendance of leaders among laymen at the mass meeting to be held in Cincinnati on October 16, under charge of the Committee of One Hundred of the Board of Missions. In addition the Union has arranged a series of conferences in Cincinnati during the preceding week, and it will furnish, in co-operation with the pulpit supply committee, speakers on Sunday evening, October 9, in Calvary church, Clifton, Cincinnati, and St. John's church, Covington.

On Sunday, October 9, at 3 p. m., in the Church of Our Saviour, Mt. Auburn, and at 4:30 at Grace church, Avondale, laymen's conferences have been arranged. In Conference Hall, South Annex, Music Hall, on Monday, Tuesday and Wednesday, October 10, 11 and 12, at 9 and at 5, or before Convention meets and after it adjourns, will be held informal conferences, and on Wednesday evening, October 12, at 8, there will be in Christ church parish hall, a public meeting on the subject, "The Laymen of the Church; What Are They Doing; What May they do for Missions?"

The aims of these meetings and conferences are to give information to members of Convention and others, and to laymen of Cincinnati, concerning Church Extension, Summer Conferences, Speakers, Bureaus, Localized Missionary Literature, Missionary Councils in Cities, the Group Plan in Parishes, and Schools to Train Laymen, now sucessfully maintained through the utilization by the Church authorities of the volunteer laymen of the Church; and, in response to general demand, to confer with leaders of missionary work in departments, Dioceses, cities and parishes concerning adaptation in their fields of plans and methods found successful elsewhere, the purpose being to bring to missions the tremendous resources of the volunteer laymen of the Church.

Those who have been asked to speak at these meetings and conferences include Bishops Whitehead and Woodcock, the Rev. Dr. Beverly Warner, and a score or more of laymen who have contributed specific plans through which results for missions have been attained. The Laymen's Union voices the sentiment of the Laymen's Missionary Movement in saying that exact methods of work, backed by organization and adequately supervised and directed, must be provided at once or the new missionary interest on the part of laymen will be lost.

A general committee representing the Church Laymen's Union, with members in many principal cities, and laymen of Cincinnati parishes, has been formed, and will assist attendance and interest in both meetings arranged by the Union and the one arranged by the Board's committee. Many Bishops, department secretaries, and the Cincinnati Convention committees have promised co-operation.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Open-Air Service—National Cathedral School for Boys—Death of a Virginian in Washington.

Although Sunday last was "an early fall day," brought to us by the prevailing East winds, the open-air service was held on the Cathedral Close, with a reduced congregation, as to numbers; and the Rev. Professor Massie, of the Virginia Theological Seminary was the special preacher.

The Rev. J. Henning Nelms, of Ascension church, Washington, returned last week, with his family, from their European summer tour, and, on Sunday last, the rector officiated, morning and evening, to encouraging congregations, which gave him and his family a cordial "welcome home again."

The Washington address of the Rev. Jay J. Dimon, rector of St. Andrew's church, Washington, is at 1737 Corcoran street, N. W., where, with Mrs. Dimon and their three young children, he has made his home.

The Rev. Dr. Pettis is, as formerly, with Mr. Carter, honorary curate at St. Andrew's church, to the Rev. Mr. Dimon.

The Year Book of "The National Cathedral School for Boys" is out, and is a choice product of the Washington printer's art. With its motto, "Pro Ecclesia et Pro Patria," as its watchword and inspiration, this fine school, under its head-master, Earl L. Gregg, B. A., of proven fitness and capacity for its guidance, is about to start on another year of work. The last year was a thoroughly successful test, and proof, as well, of its right to live, and to fill a waiting place in the Cathedral educational scheme.

On Saturday, September 10, at the family home, 2204 O street, N. W., Washington, and in the thirty-sixth year of his age, after a long and trying illness, William Crichton Finney passed away to rest. Mr. Finney was a member of a family of eight children, six sons and two daughters, raised in Old Virginia and her Church, in Powhatan and Richmond, of whom four sons and one daughter survive. He was the son of Mr. Lewis Harvie Finney, junior warden of St. Michael and All Angels' church, Washington, and Minna B. Finney, both of whom are living; and, also, the nephew of the late Col. William W. Finney, of Richmond, formerly a leading Churchman of Powhatan county, Va., and of Major Randolph Finney, deceased, of Richmond. An older brother of this young man was Lewis Harvie Finney, deceased, who was so much of a genius, as secretary of two secretaries of the Navy, that his death was a serious loss to the Navy Department.

The Burial Service was read at the home of Mr. Finney, by the Rev. Richard P. Williams, his former pastor at St. Paul's, Richmond, and now rector of Trinity church, Washington, and interment was in Oak Hill Cemetery, Georgetown. W.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop

Bishop Leonard Resumes His Duties. Clergyman's Marriage Deferred by Sudden Illness.

The Bishop and Mrs. Leonard have returned from their summer vacation at Portsmouth, N. H., both greatly benefitted by rest.

Rev. George John Sturgis, of the class of 1910, Bexley Hall, has been appointed by the Bishop of the Diocese, deacon in charge at Wellsville and Lisbon. Rev. Alfred Izon, of Greenville, Pa., has been invited by the rector of St. John's, Youngstown, to become curate of said parish.

Rev. Claude Soares, deacon in charge at the missions of St. Philip's and St. Matthew's, Cleveland, two days' prior to the date appointed for his marriage, September 7, was stricken with malarial fever, and was taken to the hospital, where he is now slowly recovering.

Rev. E. T. Mathison, rector of St. Timothy's, Massillon, has been called to Grace church, Oak Park, Diocese of Chicago.

SOUTHERN OHIO.

Rt. Rev. Boyd Vincent, D. D., Bishop

Reunion of the Deaf-Mute Alumni Association.

Early in September the fourteenth triennial reunion of the Ohio Deaf-Mute Alumni Association was held at the State Institution at Columbus, with an attendance of nearly 400 members, whose homes are scattered all over both Ohio Dioceses. The Rev. Austin W. Mann, who has attended reunions since 1876, was present, to represent the work of the "Church Mission to Deaf-Mutes." A service was held on Sunday morning, September 4. A visit was made to the Home for Aged and Infirm Deaf-Mutes, ten miles north of the city. It is owned by the Association. Thirty inmates are cared for. The Rev. Messrs. Flick, of the Chicago Mission, and Allabough, of the Pittsburgh Mission, were associated with the Rev. Mr. Mann.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Church Work in the Diocese the Past Year—Clergymen Returning to Duty. Parochial Missions—Memorial to Bishop Lee.

The Journal of the Diocesan Convention is just out. In the summary of its parochial reports there appear in the Diocese 2,780 families; 323 baptisms; 223 confirmations; 3,938 communicants; 157 marriages, and 184 burials. In the Sunday Schools 2,377 scholars are taught by 250 teachers. There are 567 members of the Woman's Auxiliary, 270 Junior members, and 75 Brotherhood members. The current expenses amount to $46,161.52; $1,622 have been removed from the current indebtedness; $7,378.72 was spent in the Diocese for various purposes, and $8,524.03 was given for Missions and objects outside the Diocese. The total of all expenditures and gifts for the year is $79,312.36. This is $3,356.79 more than last year. The amount given the Bishop was increased, and eight parishes or missions added to their rectors' salaries, six of them permanently. In the new form of Parochial Reports adopted, hereafter the present number of communicants resident, and the number actually enrolled, will be reported separately; and there will be a report as to how the title of each property is vested. A very full report on the welfare of the toilers was made, and the commission continued.

The Rev. H. B. Phelps is taking a well-earned vacation, this month, in New York State. With the return of Archdeacon Hall, on September 14, and H. A. Grantham, from Europe, all the clergymen will be back and at work in their respective parishes. The Bishop will return on September 13, to Wilmington, spending the close of his vacation in Cooperstown, N. Y., with friends.

The Rev. Mr. Arthurs accepted a call to St. Peter's, Smyrna, and will take charge shortly.

The Rev. J. Harry Chesley has accepted the rectorship of Grace church, Brandywine Hundred, with that he already holds in the Church of the Ascension, Claymont.

The Rev. William Homewood is deacon in charge of St. James', Newport.

The Rev. Henry Bedinger, rector of St. Peter's, Salem, Mass., will hold a parochial mission in Immanuel, New Castle, from October 16 to 27. Having held one in this parish nearly twenty years ago, he will be cordially welcomed. Very careful preparations have been made by the rector for it. The services will consist of a celebration of the Holy Communion every morning; a devotional service at 4 p. m., (on Sunday for men specially), a mission service each evening, and two celebrations of the Holy Communion on Sunday.

A mission will also be held in the Church of St. John Baptist, Milton, by the Rev. John R. Matthews, of Barnesville, Ohio, September 13 to 20, with daily services and Bible readings and celebration of the Holy Communion.

A memorial window was placed this summer in All Saints', Delmar, to the Rt. Rev. Alfred Lee, D. D., first Bishop of the Diocese.

At the close of the season of public playgrounds in Wilmington, the handicraft of the children was exhibited in the window of one of the principal stores, and afterwards sold at cost to the makers, when they desired it. The season closed with a swimming match for the boys, and some excursions to near-by points for the girls.

The Clerical Brotherhood will resume its sessions on October 11. The Rev. A. E. Clay is essayist.

The annual sale for the Hospital for Babies will be held in the New Century Club Building, Wilmington, October 13.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Church Work in New Orleans—Death of Mr. John L. Lobdell.

The New Orleans Times-Democrat, in its annual Trade Edition of September 1, reviews Church work in the city of New Orleans for the past year. Speaking of the progress made by the Episcopal Church it notes extensive repairs, improvements and additions to the plant of Trinity church. The building itself was transformed and beautified by the gift of parishioners, chief of whom was Frank T. Howard. Just in the rear of the church was opened the parish house, a substantial handsome building, the gift of another member of the parish, W. H. Howcott, in memory of his son. These two undertakings cost more than $80,000.

"Another event of deep importance was the arrival of the Rev. William Alexander Barr, D. D., from Virginia, to take charge of Christ Church Cathedral. Dr. Barr was known as a man of exceptional ability, and in the year in which he has been in New Orleans he has accomplished even more than was expected of him. He is a brilliant speaker, and fills the Cathedral every Sunday.

"The Episcopal Church took an interest in the Laymen's Missionary Movement with the result that it had the largest delegation. The Church Club established the precedent of holding their daily Lenten services in one of their downtown theatres, and met with such success that it is more than likely that such arrangements will be continued next year. The Church Council held a successful Sunday School Institute in connection with its meetings, an exhibit with a special instructor coming down from New York. The institute was held in the Howcott Memorial building of Trinity church.

"St. George's opened this year's club-rooms for the use of its young men, which made the church additionally attractive. Besides the club-rooms a small chapel, furnished by ladies of the church, has added to the convenience of worship, and the congregation is now preparing to add to its rectory."

The above notes indicate that the past year in New Orleans Church life has seen progressive work.

Rev. Walter Lennie-Smith and wife have arrived in Alexandria, where Mr. Lennie-Smith has accepted the charge of Christ Church Missions. The ladies of the congregation tendered to Mr. and Mrs. Lennie-Smith a delightful reception. For several days after their arrival, the new clergyman and his wife were guests in the home of the Rev. Dr. Duncan, rector of St. James' church, Alexandria.

The death of Mr. John L. Lobdell, of Wakefield, near St. Francisville, removes from this life a man whose devotion to the Church was lifelong. The family of Lobdell have been staunch Church folk for generations back. Mr. Lobdell lived for some years in Thibodaux, and served there as secretary of the vestry of St. John's church. He was buried in the cemetery of Baton Rouge, the funeral services being held in St. James' church, Baton Rouge, on Tuesday, August 16.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

Mission Church Completed.

A small church has been completed in North Wichita, for St. Augustine's (colored) mission, in St. John's parish, Wichita, the Rev. Dr. Percy T. Fenn, rector. Only about four hundred dollars are owing for the furnishings. The interior, and the furnishings are of weathered oak, and are as churchly as time and money could make them.

During the five and a half year's of the present rector's incumbency, three missions have been started, and with the help of generous Churchmen everywhere, three church buildings have been erected and furnished. These missions are now in a flourishing condition, and it is hoped that a fourth mission may soon be started in the South end of the city.

But best of all, eleven postulants have been secured for Holy Orders. One has already been ordained to the priesthood, and two to the diaconate. The others are pursuing their studies at Seabury, Sewanee, the General Theological Seminary, and the Kansas Theological School.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Convocation of Wilmington—Rectory for St. Paul's, Greenville—Thank Offering Given to St. Mary's, Kinston—Bishop Strange on Suffragan Bishops.

The fall meeting of the Convocation of Wilmington will be held at Red Springs, from Wednesday, September 28, through Friday, September 30. The special feature of the meeting will be the consecration of the new brick church, recently completed at this point, largely through the zeal and labor of the Rev. Isaac W. Hughes, former Dean of the Convocation, who ministered to the congregation at Red Springs while rector of St. John's, Fayetteville. The work is now under the care of the Rev. N. C. Duncan, deacon, who is doing excellent work there.

Hertford, Holy Trinity.—Miss Norcom's many friends will be pained to hear of her being hindered in Church duties and good works by a fracture of the arm near the shoulder. She is doing well, and we hope for the completeness of her recovery. No parish ever had a more faithful and consecrated worker. Her good deeds cannot be numbered.

St. Paul's vestry, Greenville, has decided to build a new, modern and convenient rectory. This fine old parish will now solve the problem of keeping a rector. Never before has it had a rectory. With its pretty church and devout and interested congregation of loyal Church people, the future cannot be otherwise than encouraging.

St. Mary's, Kinston, has just been presented with handsome stone steps and concrete walk, by Mr. and Mrs. Wait T. Hines, as a thank offering for the restoration to health of Mrs. Hines. The steps are in keeping with beautiful St. Mary's.

Mr. H. C. V. Peebles, St. Mary's, lay reader, while not on duty in his home parish, is frequently called on by the

clergy in the surrounding counties to help them keep open their mission stations.

Your readers in East Carolina are anxiously amaiting the favorable decisions of the Rev. Messrs. Lee and Pendleton, of the Diocese of Southern Virginia, who were recently called to parishes in this Diocese. "Come over and help us," brethren.

Bishop Strange's wise and sane letter in your last issue concerning Suffragan Bishops for the Negro was hailed with delight. We hope it will be widely read and discussed. Knowing the negro as he does, and in return having their loyal esteem and admiration, and studying to serve them as a true Shepherd for the uplifting of the whole race, we await with pleasurable anticipation further thoughts and suggestions from our Diocesan.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Grace Church, Lyons.

The Rev. A. O. Sykes, D. D., and his family returned from a six weeks' vacation the first of the month, and the rector again resumed the services of the Church. During his absence the vestry had installed into the rectory a hot water system of heating, had the hot air furnace removed and put in the parish house, and had the entire church thoroughly cleaned by vacuum cleaner.

Matters of the parish are opening nicely; the choir has been reorganized, six men having been added and four boys; Mrs. Chas. Hamilton who so efficiently had charge of the choir the past year, has been engaged for another year. The Sunday School has opened with a larger attendance than in many years, it being found necessary to engage four new teachers, and two assistants for the primary department.

A teacher has been employed to teach missionary matter and the rector instructs the teachers each Wednesday on the lesson for the following Sunday, and during the school hour gives a brief address on something pertaining to the Church and its customs and catechises the school on the Church Catechism. A class has also been introduced for candidates for confirmation, and a Bible school has been started, to which the rector gives addresses.

Grace church has never been in a more perfect condition, either as regards matters spiritual or temporal, all of which is due to the rector, who is a most indefatigable worker, a wonderful organizer, whose personality reaches and holds men and women. Twelve hundred dollars is being raised for church improvements. Last year the congregation raised seventeen hundred dollars, but the rector has now a plan, which works right successfully, for the raising of a hundred dollars a month for the period of five years, when we expect to have one of the most beautiful, convenient, and up to date church properties of any village or town, the size of ours, in the country.

The Knights of St. Paul opened their regular meetings with an attendance of thirty-five and were it not for the fact that limit of age for admission has been raised, the Club would now number more than fifty. There is some talk of organizing a society for the younger boys of the parish along the same line of the K. S. P.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Bishop Wordsworth of Salisbury Expected in New York—The Rev. John Mockridge, the New Vicar of Trinity—Outdoor Meetings Discontinued.

Bishop Wordsworth of Salisbury, England, will arrive in New York within a few days, and be the guest of the rector of Trinity parish. A dinner will be given by the rector in his honor, and he will preach in Trinity church on Sunday, September 25. He is a nephew of the poet Wordsworth and a son of Bishop Christopher Wordsworth, the great scholar and commentator. He has himself written and published much. The last English Bishop to speak in Trinity church was the Bishop of London.

The new vicar of Trinity chapel, the Rev. John Mockridge, comes on November 1, from St. Paul's church, Louisville. He is a deputy to the General Convention from the Diocese of Kentucky and will sit as such. He is a son of the Rev. Dr. Charles H. Mockridge, long prominent in the Church in Canada, having been secretary of its Missionary Society, and a brother of the Rev. Charles Mockridge, of Boston, who died a few months since. He takes the place of the Rev. Dr. W. H. Vibbert, who retires after fourteen years as vicar of Trinity chapel, under the provision made by Trinity parish.

The outdoor meetings, tent and shop campaign, came to an end last week, only a few of the park meetings continuing for a few weeks longer. Two agencies have been at work. One of these is the National Bible Institute, and the other the Evangelistic Committee. Their work and plans are the same. Apart from both is Trinity parish, which supports the Rev. William Wilkinson in work in Wall street. The Institute reports attendance of 11,000 weekly, almost all men, and 75 per cent. of them, by actual investigation, not members of churches. Most of the addresses are made by laymen, and the expense is very small indeed, the equipment consisting simply of a cornetist and a speaker who go, nearly all day, to various street corners and designated spots in the parks. Lately there has developed a permanent work in a building that has been rented. As close relation as possible is maintained with the churches. The Wall street work has not lessened in interest or attendance, although it has been frequently interrupted, so many other demands being made upon the time of Mr. Wilkinson. The Evangelistic Committee spends about $35,000 this year, with an attendance of about 15,000 weekly. It is more the work of Churches direct than is that of the Institute. At the converts' rally, held in Carnegie Hall, Mr. William Jay Schieffelin presided, and numbers of converts quite equalling last year were reported. The work is expensive, but its results are held to be warranted.

Trinity parish has so far progressed in its rebuilding of its real estate holdings as to have completed eight manufacturing structures and business blocks, at a cost of $1,500,000. More are contemplated, the year's record to be an investment of not far from $2,000,000. Most of these blocks are on the lower west side, below Canal street, and they are having the effect of shifting to some extent the small manufacturing centre—small in the sense of many minor concerns that make unusual articles. Trinity has now practically no tenements left on her hands, all of them having been torn down. The changes for the better have been tremendous; greater in eighteen months in sales, construction, rentals and improvements than for a century last past. The changes mean larger revenues, in spite of the fact that Trinity has been careful to keep rental prices low, while providing the very best in the way of buildings.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Church of the Redeemer, Bryn Mawr, to be Enlarged—Memorial to the Late Rev. Edgar Cope—Return of the Rev. Dr. Pierce—Convocation of Chester.

In looking over the work a short time after he had entered upon the rectorship of the Church of the Redeemer, Bryn Mawr, the Rev. George Calvert Carter announced that the parish needed an enlargement of the church. As the result of his statements over $30,000 was immediately contributed or subscribed. The vestry then decided upon lengthening the church to provide for 200 additional seats and a vestibule. Mr. Charles M. Burns, who thirty years ago designed the church, having retired from business, the plans prepared by Evans, Warner & Bigger were adopted. The work on the extension will be pushed rapidly to completion.

It was long the desire of the late Rev. Edgar Cope that there should be an appropriate window in the chancel of the Church of St. Simeon. A thank offering of the congregation for his escape from a serious railroad accident was made the beginning of the window fund. In his will he left sufficient money to complete it. It will be a distinct memorial of Mr. Cope's work in building up the parish and will illustrate the Presentation of Christ in the Temple. The vestrymen and church wardens have also decided to erect a road screen in his memory, designs for which are being prepared. It is hoped that both will be in place and be dedicated at the next annual festival of the church, February 2, 1910. The Rev. George John Walenta is priest in charge, under whom the work has been going on favorably all summer.

The Rev. C. C. Pierce, D. D., has returned to his parish after having spent two months in Europe.

The missions of the Convocation of Chester have been doing good work during the past year, despite the fact that some of them are located in hard fields. This is particularly true of Trinity, Swarthmore, and the Church of the Ascension, Parkesburg. They are both important fields and those in charge are earnest, faithful workers. At Trinity mission, Collingdale, where the Rev. A. W. Shick labored during the three years of his seminary course, there were 22 baptized and 14 confirmed. There is a decided increase in the attendance at St. James', Prospect Park, and at the chapel of the Holy Sacrament, at Highland Park, which is under the care of a lay reader, with the near-by clergy administering the sacraments. A large part of the mission work of the Convocation is carried on by the stronger parishes which maintain missions of their own.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Death of Mrs. Isobel Stewart Bryan.

In the death of Mrs. Isobel Stewart Bryan, which occurred at "Laburnum," her home, near Richmond, the Church and community have sustained an irreparable loss.

She was the widow of the late Joseph Bryan, whose death, less than two years ago, was mourned throughout the State and in other sections, and the daughter of Mr. and Mrs. John Stewart, of Brook Hill, Henrico county, Va.

Few people have been blessed with a greater career of usefulness than Mrs. Bryan, and few will be mourned by a larger number who have been helped in the great work of living. Her work in the Church, though unostentatious, was wide-spread. No movement for the spread of the Master's Kingdom that ever invoked her aid was refused; and her kindly sympathy with the worker as well as the work is written in many a heart, which is "Finding, following, keeping, and struggling" to carry out the principles of divine love.

In all works of philanthropic character, she was a helper. The Young Men's and Young Women's Christian Associations in Richmond owe a great part of their eminently successful history to her active interest. She was also energetic in other works looking to the advancement of that which was of sacred interest, such as the Society for the Preservation of Virginia Antiquities and the Daughters of the Confederacy, with which she was prominently identified.

In her death chose, indeed, "a shining mark."

Like her great husband and other sainted ones, however, she cannot die. "Death cannot destroy what death has never made."

Through her influence, she will live through coming years, thus exemplifying the beautiful and comforting words, "Blessed are the dead who die in the Lord, yea, even so saith the Spirit, for they rest from their labors and their works do follow them."

The burial of Mrs. Bryan took place from Emmanuel church, Henrico, on Tuesday afternoon, September 13, and was largely attended. Among those present were representatives of the organizations of which she was a member, a number of ministers and friends from a distance, as well as near by. The services were conducted by Bishops Gibson and Tucker, and the Rev. John Moncure, D. D., the benediction at the grave being pronounced by Bishop Randolph.

Call Accepted.

The Rev. Roberts Coles, of Pennsylvania, has accepted the call recently extended him to St. Paul's church, Hamilton. Mr. Coles is a Virginian, and a graduate of the Seabury Divinity School at Fairbault, Minnesota. Most of his ministry has been spent in Pennsylvania, where he has been rector of the Church of the Saviour, Jenkintown. During his incumbency the work there has grown wonderfully, four or five churches having been established through his influence. He will receive a warm welcome in the Diocese.

The Rev. John F. Coleman, rector of the Church of St. James the Less, Ashland, has accepted a call to St. Paul's church, Suffolk, in the Diocese of Southern Virginia, in succession to the Rev. Joseph B. Dunn, who resigned, last April, to accept a call to St. Paul's church, Lynchburg, Virginia. Mr. Coleman is a graduate of the Virginia Theological Seminary of the class of 1905. His first charge was Johns' parish, Loudoun county. Three years ago he accepted the call to Ashland, where his work has been phenomenally successful. He is a strong man and will do good work wherever he goes.

Confirmation at St. Margaret's, Orange.

On Sunday evening, September 4, Bishop Gibson preached at St. Margaret's (colored) church, Orange, confirming a class of five. This is the second confirmation at St. Margaret's since the mission was established, less than a year ago; and a membership now of twenty-two, with a flourishing Sunday School, bears witness to the faithful work of the Rev. Alonzo Morgan, the deacon in charge.

Brotherhood of St. Andrew.

The Richmond Assembly of the Brotherhood of St. Andrew met in the lecture room of Grace church, on Thursday, September 8. Devotional exercises were conducted by the Rev. Samuel Roger Tyler, rector of St. Mark's church, Richmond. Mr. Charles L. Cooke, the president, presided. The discussion of the coming National Convention of the Brotherhood, the annual service of the Local Assembly, on St. Andrew's Day, and the work at the Laurel Reformatory, occupied the principal part of the meeting.

Trinity Church, Manassas.

This church having been closed since early in May, a large congregation assembled on September 2, and heard an earnest and helpful sermon from the Rev. Arthur P. Gray, a former rector, who had charge of the work at Manassas from July 20, 1879, to June 30, 1888. During this period he did faithful and effectual work and made many friends. His name must always be closely and lovingly associated with the history of Trinity church during a period of great struggle in its existence.

The Rev. H. S. Osburn, of Loudoun county, has been called to St. Anne's parish, Essex county, to succeed the Rev. Thomas D. Lewis, who recently accepted a call to the Diocese of Washington. Mr. Osburn is a graduate of the Virginia Seminary of the class of 1910.

Bishop Gibson was in Richmond this week, in attendance on the funeral of Mrs. Joseph Bryan. He will return to his home with his family after the meeting of the General Convention.

The service of Holy Communion of the Richmond Clericus will be held in St. James' church, on Monday, September 19, at 10:30 a. m.

The Rev. Lewis Carter Harrison, rector of St. Stephen's and Wicomico churches, in Northumberland county, is spending the month of September traveling in Europe.

The Rt. Rev. James B. Funsten, Bishop of the Missionary District of Idaho, is visiting his brother, Mr. O. Herbert Funsten, in Richmond, and will remain East until the General Convention.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Southwestern Convocation.

The Southwestern Convocation met in Christ church, Pulaski, the Rev Luke M. White, rector, on Monday, September 5. The attendance was most gratifying, twenty-one members and three visiting clergymen being present. Each service showed an increase in attendance and interest. The opening service, on Monday night, at 8 o'clock, was conducted by the Rev. Messrs. White and Dunn. The preacher was the Rev. W. C. Bell, of Lexington, Va. His text was John 5:47, and his sermon made a deep impression.

On Tuesday morning, at 9:30, devotional exercises were conducted by the Rev. Joseph B. Dunn, whose subject was "Minister in Training." His remarks were helpful and inspiring.

At 11 o'clock the Convocation assembled for divine service. Morning Prayer was read by the Dean, the Rev. R. C. Jett, of Staunton, and the Rev. Messrs. Nelson and Boyd. The sermon was by the Rev. Archer Boogher, rector of Christ church, Roanoke. His text was, "Master we would see a sign from Thee." It was an excellent sermon, full of thought and earnestness.

At 3 o'clock the Convocation assembled in business session. The Rev. Mr. Jett was re-elected Dean; the Rev. Mr. Nelson, secretary, and the Rev. E. R. Carter, of Lynchburg, treasurer. The Convocation met again at 8 p. m., when Evening Prayer was read by the Dean, assisted by the Rev. G. Floyd Rogers, of Covington, and the Rev. Mr. Carter. The Rev. J. M. C. Johnson, rector of St. John's church, Roanoke, preached the sermon, his text being Acts 26:19, 20. His sermon was earnest, simple, direct and spiritual.

On Wednesday morning, at 9:30, services were conducted by the Rev. Mr. Dunn, who made an address on "The Minister as Pastor." At 11 o'clock the Ante-Communion service was read by the Rev. Messrs. Jett, White and Dr. John J. Lloyd. The sermon was by Bishop Reese of Georgia, whose text was, "We look not at the things that are seen." It was a logical, convincing and impressive discourse, full of thought and power. It was followed by the Holy Communion.

At 3 p. m., the Rev. E. R. Carter read an essay on "The Reorganization of the Theological Seminary." A lively discussion followed. The Rev. W. T. Roberts, of Rocky Mount, made a vigorous speech, and remarks were also made by other clergymen, including Bishop Reese.

The Rev. Arthur C. Thomson spoke on behalf of the Diocesan Journal.

At 8 o'clock, after Evening Prayer read by the Rev. C. C. Randolph and the Dean, the Rev. G. Otis Mead made an earnest appeal for the Church Extension Fund.

The Rev. W. E. Rollins made an address on the Edinburgh Conference. It was both interesting and comprehensive.

On Thursday morning, at 8 o'clock, devotional exercises were conducted by the Rev. Mr. Dunn, whose address was on "The Minister in his Relation to his Congregation." At 11 o'clock Morning Prayer was read by the Rev. Luke M. White, rector of Christ church; the Rev. Ivan M. Green, of Clifton Forge, and the Rev. Alfred W. Anson, of Martinsville. The sermon was by the

Rev. Frank Mezick, of Nelson county. His text was Joshua 1:9.

At 3 o'clock the Rev. Robert B. Nelson, of Blacksburg, read an essay on "The Churches Towards Civic Questions." It was followed by a lively debate.

At 8 o'clock devotional services were conducted by the Dean and the Rev. Mr. White. The Rev. C. W. Boyd, of Rock Hill, S. C., made an address on General Mission; Mr. Thomson, on Diocesan Missions, and Dr. Lloyd, in his characteristic way, on the work he is doing as Archdeacon.

The next meeting of Convocation will be held in Abingdon.

Resignation of Clergymen.

The Rev. Luke M. White has tendered his resignation of the churches in Pulaski and Radford, having accepted a call to St. Mark's church, Shreveport, La.

The Rev. Benjamin Dennis, rector of Meade Memorial church, Manchester, has resigned his charge, to take effect October 31. Mr. Dennis has been in charge of Meade Memorial for about fifteen years.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D. Bishop.

Delightful Meeting of the Junior Brotherhood—An Energetic and Capable Lay Reader—Archdeaconry of Suffolk—Improvements and Gift to Christ Church, Manhasset—Nurses' Home.

On Saturday afternoon, September 10, a delightful entertainment was held by the members of the Junior and Senior Chapters of the Brotherhood of St. Andrew of Greater New York, which includes Long Island, New York, New Jersey and Westchester. The beautiful residential grounds of Mrs. Elizabeth Ericcson Nichols were placed at the disposal of the members of the Brotherhood, through Mr. Franklin H. Spencer, the National District Secretary for the Metropolitan District. These grounds are located at Grymes Hill, Concord, Staten Island, and were easily accessible to Greater New York and New Jersey. About 250 members assembled; after a brief service, which was in charge of Mr. Percy J. Knapp, one of the Council members of the Brotherhood, from St. Andrew's, Yonkers, the claims of the coming National Convention at Nashville were presented by the District Secretary, who has just returned from that city. In the course of his remarks he urged every man and every boy to do his best to be at the Convention, or to have his parish represented.

At the conclusion of this address, Mr. John A. Ely, chairman of the Junior Work in Manhattan, offered a resolution of thanks to the hostess for use of her grounds and her unstinted her generosity and kindness for the hospitality, which was enthusiastically adopted by a rising vote. The members present, after these remarks, then proceeded to the field where numerous sports were entered into, and which were in charge of a committee, composed of William F. Leggo, president of the Long Island Junior Assembly, M. A. G. Christensen, president of the Newark Local Assembly, and John A. Ely, of the New York Juniors. The pretty pennant, which had been offered by council member Kidde, to the winning chapter in the various sports, was won by St. Andrew's Junior Chapter, Yonkers, New York, and the same was presented to the chapter by the hostess.

At the conclusion of the sports, a bountiful lunch was provided by the hostess, and greatly enjoyed by all who were present. The successful conduct of this delightful entertainment is due to the efforts and direction of Mr. Franklin H. Spencer, the National Secretary.

We often read of the long journeyings of our Bishops and missionaries in the great West. The Diocese of Long Island is not behind in the devotion of her clergymen and laymen. In spite of the broiling heat of the first Sunday in September, Mr. Robert Harold, the energetic lay reader in charge of Carona, traveled ninety miles in the course of the day, holding services at three different points. Mr. Harold is a splendid type of the Long Island Churchman (a Virginian by birth). He is in charge of the Diocesan House, 170 Remsen street, Brooklyn, and delights to give his spare time to the missionary development of the Diocese. He has gathered a prosperous congregation and built a church in one town at least. Mr. Harold's activities are well illustrated by the fact that on the first Sunday in August, he arranged for clerical supply for twenty different points in the Diocese. Like a train dispatcher sending forth trains from his place in the tower, so from his office Mr. Harold sent forth the Church's ambassadors.

The Rev. James H. Fielding, curate of St. John's church, Brooklyn, has received unanimous invitation to become rector of the Church of the Nativity, Maysville, Ky.

Grace Church, Riverhead.—The Rev. William Wasson resigned as rector on the last Sunday in August, and has gone upon his farm.

The autumn meeting of the Archdeaconry of Suffolk will be held in St. Luke's church, East Hampton, on Tuesday and Wednesday, September 13 and 14.

Christ church, Bellfort.—The Rev. Irving McElroy, rector, who for eight years' past has been the priest in charge, on the first of this month, entered upon his duties as priest in charge of the missions at Farmingdale and Hicksville.

Christ church, Manhasset, the Rev. Charles L. Newbold, rector.—During the past year a beautiful new organ, costing $2,500, has been placed in the church; also a new pulpit, the gift of Mrs. D. R. Porter, of Lexington, Mass. At Easter a new Communion service was presented to the church, the gift of Mrs. Geo. W. Skidmore. Repairs to the property are now being made at an estimated cost of $1,600, all of which it is hoped to have in hand before the close of the year. By the will of Harriet Coles, a member of St. Paul's church, Glen Cove, that parish has received $10,000 for the Endowment Fund—the income alone to be used for current expenses. Mrs. John Gammack, the wife of the rector, was left $10,000.

Brooklyn.—The Nurses' Home of the Church Charity Foundation.—The beautiful building to be used as a Nurses' Home for this great charity is now in process of construction and will be speedily pushed to completion. It will fill a very long felt want. The contributions thus far received to the Nurses' Home Fund amount to $42,151.76, contributed by 130 persons and associations. The sum necessary to make up the amount to be raised ($45,000), is $2,848.24—a splendid showing produced in a few months, and largely the result of the indefatigable efforts of the superintendent, the Rev. Paul F. Swett.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Missionary Services.

Rev. J. McVickar Haight, whose regular charge is at Cody, made his first missionary journey to Metestvee recently, holding service there on August 18, and also visiting several ranches for a like purpose.

During his absence Mr. Charles Baird conducted services at Powell, one of his stations, where a new church building is being erected and will soon be ready for use.

Rev. E. N. Schmuck, who has been taking charge of the services at Wheatland during August, has now returned to his parish at Owatonna, Min..

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Special Preachers in St. John's Church, Knoxville.

The Rev. Walter C. Whitaker, D. D., rector of St. John's church, Knoxville, will have special preachers at St. Johns, on the Sundays of October, as follows: 9, Bishop Anderson, of Chicago; 16, Bishop Tuttle, of St. Louis; 23, Bishop Partridge, of Kyoto, Japan; 30, Bishop Bratton, of Mississippi. This parish met its full apportionment for missions in the past year, and led in the amount of parish contributions to missionary work in Tennessee.

Deputies Chosen.

Deputies to the General Convention have been chosen, lately, as follows:

Kearney.—Rev. Lee H. Young and Mr. Charles B. Finch. Alternates.—Rev. John M. Bates and Mr. George G. Ware.

South Dakota.—Rev. E. Ashley and Mr. Alfred C. Smith. Alternates.—Rev. B. S. MacKenzie and Hon. J. E. Carland.

How to Learn.

When the world blames and slanders us, our business is not to be vexed at it, but rather, to consider whether there is any foundation for it, any truth at bottom, though there be exaggeration and mistake. I conceive a person may always gain good to his own soul, gain instruction and useful suggestion, by the mistakes of the world about him.—J. H. Newman.

A traveling man one day came across a fellow man in most pitiable plight of want and misery. He went to him and said: "My friend, I have $7 for my needs, but you are worse off than I; I will give you $6 of them to help you along." After a little the man, not satisfied with what had been given him, took a club and struck his generous friend and took the other dollar from him. What think you of such a man? Yet this is just what myriads of Christians are doing weekly. God has given them six days for their profit in business and pleasure, but, not satisfied with this, they rob Him of the seventh day and use it as their own.

Family Department.

O Sing.

O sing, in praise of Him above,
Whose mercies never fail,
Who hears and heeds His children's cry,
With whom their prayers avail.

His sceptered hand, in mercy, bends
The fallen soul to raise;
His loving-kindness calls for love
And everlasting praise.

Omnipotent, in righteousness,
He rules with loving sway;
And from His throne, the penitent
Is never turned away.

Forget not Him who succored thee
In time of thy distress,
Who clothed thy naked, sinful soul
In robes of righteousness.

From the abyssmal depths of sin,
His gracious hand divine
Hath led thee forth, to see the day
And Heaven's bright sunshine.

A crown of glory shall be thine,
When earthly days are done,
Amid the hosts redeemed, who taste
The joys of Heaven won.

Beyond the darkness and the tears,
Beyond the reach of pain,
The long-lost wealth of Paradise
He'll give to thee again.

Before the Throne, to plead for thee,
A Mediator stands,
With spear-pierced side, and thorn-pierced brow
And nail-pierced feet and hands.

Not for thy sake, but for His sake,
Thy wailing cry was heard;
Not for thy sake, but for His sake,
The depths of mercy stirred.

Hence thou hast found the gift of grace,
Which, like a river, flows
To wash thy soul from every stain,
And banish all thy woes.

Then lift thy voice, and raise thy hymn,
In accents loud and clear;
Let others hear what grace hath done—
Thy hymn let others hear.

Then other souls who hear may come
And seek the flood of grace,
The boundless flood, which flows to cleanse
The souls of all our race.

Seeing the Best in Others.

It is unfortunate for a child to be reared in an atmosphere of pessimism, of an unnatural lack of confidence in one's fellows, an atmosphere of doubt, of suspicion. Belief in men and a desire to see the good side of people rather than the bad, is splendid capital with which to start out in life. When we see only the man that God made, refuse to see the burlesque man which unfortunate training, wrong thinking, mistakes and sin have made, we help to bring out whatever is noblest in our fellow man as well as in ourselves.

What we see in others is a pretty good indication of what predominates in ourselves. If we are inclined to see crookedness, perverseness, dishonesty, malice and envy in our neighbors, it indicates that these very qualities are too prominent in ourselves. Others are mirrors in which we see ourselves. Beware of what you see in others. It is a tell-tale of what is in yourself. Look out for the person who is always condemning others, finding flaws, seeing the ugly, bad side. He is a dangerous man.

Don't allow yourself to be a cynic, a disapprover; don't go about with a microscope looking for other people's faults and failings. Learn to believe in people, to see the good in them.

We have a peculiar love and admiration for some people because they find good in us, they see the possibilities which others do not see. We love them because they do not see the bad, the ugly, the crooked in us.

I know a woman who has a genius for bringing out the best in others because she refuses to see anything but the good. In spite of the fact that she takes comparatively little pains in selecting her servants, she always has good ones and rarely has trouble with them. She has often taken those who have been discharged time and time again from other families and has made good servants of them.

The secret of her success is that she does not treat them as most people do—as hirelings or inferiors—but with great kindness and consideration. She has patience with their weaknesses and failings and by her treatment so wins their love and confidence that they try their best to please her. Although she never locks her jewelry, money or any other valuables from them, a servant rarely takes anything from her. She makes them understand that she trusts them, believes in them, relies upon their honor to deal as fairly with her as she does with them. It is really wonderful what she brings out of them by the Golden Rule, her philosophy. Yet it is perfectly natural and scientific. We do not misuse or take advantage of the friends who believe in us and see in us possibilities which others do not see.

Scolding, fault-finding, domineering, over-bearing methods bring the worst out of employees as the opposite methods bring out the best. Suspicion brings out suspicion, prejudice, prejudice, kindness, kindness.

Many men are always looking for the weak points in their employees; looking for some ugly thing, some unfortunate fault or habit. They are suspicious of them, taking it for granted that everybody who works for them would "do" them if they had a chance; would shirk and slight their work when out of their sight. The result is that these people always have trouble with their help.

Watched employees, those who are always suspected, will never give out their best. As a rule, you call out of employees the qualities which you recognize in them. They will give you back just about what you give them or expect of them. What you see in them they will come pretty near giving you. If you see good, they will give you their best. If you see the worst, they will give it to you in corresponding service.

A wrong mental attitude toward others, seeing the bad in them instead of the good, not only calls the same qualities out of these people but seriously injures ourselves. The habit of looking for the bad in others, of seeing only their failings and weaknesses, produces a habit of mind which is fatal to growth, to character-building.

It is just as important that we should see the best in ourselves as the best in others; that we should see the man or woman God intended, not the one created by false ideals and vicious suggestions.

Every time we think of ourselves we should insist upon seeing the ideal person, the God-created being which must be perfect, immortal. We should insist and persist in seeing the ideal self, which is the truth of our being, and not the mere scarred apology of a man or woman which wrong thinking or vicious living have made. There is everything in forming the habit of seeing the man or woman you long to be—the one you ought to be. Positively refuse to see anything else.

Many people make the mistake of trying to dig out the bad by the roots, instead of cultivating the good, the beautiful, and the true, the antidote for the ugly, the false, the bad. This is like trying to get the poison which is killing a person, out of the blood instead of quickly using the antidote, which will neutralize it. Cultivate the good and the bad will go. Opposites cannot exist in the same mind at the same time.

A large part of the divorces and the unhappiness in so many homes result from married people harping on the faults of their partners instead of on their virtues, from seeing the worst instead of the best, dwelling upon it, magnifying the bad. A married couple who see the best in each other, who try to bring out the best, realize that we all have our weaknesses and our faults, live happily enough. There is always discord in a home where married people are always talking about each other's faults, shortcomings and failures. This always arouses antagonism and develops the ugly side in them. The brute always comes out to answer brute treatment. The same is true in the treatment of children. They are extremely sensitive to the parents' mental attitude. Their little minds are like the photographer's sensitive plates which respond to the slightest variation or stimulus. How quickly the child feels our thought toward it, our mental attitude. Even infants are instinctively repulsed by people they have seen, while they will run with open arms to utter strangers whom they have never seen before. They feel our thought; they instinctively know our attitude of mind toward them. The child knows who loves children and who does not, at the first meeting.

Parents who are always harping upon the short omings of their children, scolding and nagging, finding fault with them, always develop the worst in them. They bring out just the qualities they appeal to and the thought which radiates through their own minds.

The mother who is always trying to eradicate the bad in her children, by plucking out vicious habits by the root, who is always hunting for the crooked and the ugly, and trying to remove it directly, does not have a tithe of the influence for good that the mother who does not see the defective child at all, but sees the ideal, beautiful child with the Christ-image. It is not the mothers who are always hunting for Satan in the child, but the mothers who hold the God-image, the Christ-likeness, who persist in seeing the best and noblest in the child, that develop noble qualities, and neutralize the opposite.—Success.

To live each day as though it were our last—our last to pay the debt we owe; to aid in making the world happier—by blending earth and heaven in His kingdom; to remember that the kingdom of God is righteousness, peace, and joy, and a joyful life is an expression of gratitude to God; that there are more mercies than ills, and ills are sometimes blessings in disguise; to help others to live nobly and beautifully, and so to emulate the Master; to be charitable in judgment and maintain a chivalrous honor in business relations; to crush out of the heart any tendency to a pharisaic spirit; to be calm in anger and repress the sarcastic retort, though it scintillate with brilliancy; to face men with a consciousness of perfect integrity and a heart filled with the love that thinketh no evil; to bear disappointment, weariness, and suffering without murmuring, and to recognize the good that is often the child of sorrow; this will make each day one glad, sweet song. —Cumberland Presbyterian.

Abide With Me.

And whither wilt Thou, Pilgrim dear?
The day's far spent and night is near.
Come hither, Lord; with me abide
And bless me now at eventide.

To my entreaty pray attend;
I do desire Thee, dearest Friend.
Thou knowest, too, that in my breast
Thou art a well beloved Guest.

The day is done; the shadows fall;
And darkness spreads its nightly pall.
Come, Light of Light, pervade my heart
And nevermore from me depart.

Enlight me, Lord, to find the way
That leads to heaven and endless day;
Nor let the dismal night of sin
Deceive or make me err therein.

Mid death's dread dangers succour me
That mine a peaceful death may be.
Abide with me as heretofore
Nor leave me, Saviour, evermore.

—Johann Scheffler (1657), translated for The Lutheran, by A. R.

The Sign of the Cross.

It is difficult for us to realize that throughout the ancient Roman world the word "cross" had the same horrible associations which surround our word "gibbet." It was the instrument of a shameful and lingering death which was reserved for criminals and slaves. It meant all, and more than all, that the gallows and the guillotine mean now. Can we imagine a new religious movement adopting the hangman's halter for a badge and blazon? And yet nothing less than this actually happened. Jesus Christ redeemed the very cross on which He was crucified, so that it has become the supreme token of His eternal sacrifice which embodies the agony and victory of Divine Love. Beyond any other symbol it sums up the heart and essence of our holy faith. We see the cross surmounting the spires and domes of Christendom. Nay, almost every Gothic church and cathedral is built on a cruciform foundation, and has the cross for its very ground-plan. Even unbelievers and persecutors still recognize this sign as the characteristic emblem of all that Christians believe and adore. A few years ago, during the Boxer outbreak in China, when any one was captured and suspected of being a convert, it was a common thing for the Boxers to trace a cross in the dust and then to order their prisoner to trample on it. Hundreds of humble Chinese Christians accepted martyrdom rather than commit that act of apostasy; for to trample on the cross was openly to deny their Redeemer.

In primitive times the sign of the cross may have been used by scattered disciples as a token by which they could recognize one another amid their heathen surroundings, perhaps in the same sort of way as Freemasons recognize each other by signs. Among the Churches of the Reformation the practice of crossing oneself was generally abandoned on account of the superstitions which had grown up and clustered round that habit. The cross was degraded into a fetish and employed as a magic spell. And there are regions in Europe today where the most depraved persons always cross themselves religiously before they commit some act of special wickedness. Such profanity warns us that even a sacred sign can be divorced from its moral and spiritual meaning, and reminds us that all signs and forms may become worse than useless except so far as they are the sincere expression of faith and character.

In Canada last year an Italian immigrant objected that there was no cross stamped on the cover of an Italian Bible which was offered him. "No," replied the colporteur, "but if you read the book, you will find the cross inside." How truly the colporteur answered, will appear from an illustration. Perhaps the noblest summary of the Gospel familiar to English ears has been given in Handel's Messiah. That wonderful work belongs to no special Church. Every syllable of its language is taken from the Bible. And it pierces and subdues us all not simply by its matchless music, but chiefly because this music recites the whole drama of our redemption from its earliest promise on to its final climax and triumph. If we were to blot out from the Messiah every bar of what can be called Passion Music, if we cancelled every word and note which sing of Christ crucified, we might judge from what remained how indelibly revelation is marked with the sign of the cross.

The dimensions of the cross—its length and breadth and height and depth—surpass man's measurement. The pages of the New Testament point towards a divine mystery which lies beyond all our explaining and understanding. God's eternal act of reparation and retrieval is mightier than any human theory of atonement. To all generations the cross stands as a sign rather than a definition Yet here, as nowhere else, we discern the very signature of faith; we recognize the hall-mark of the faithful.

One most certain test of our Christianity must be whether we carry in our habits and characters any corresponding seal. Those individuals and institutions which are set apart for Christian service must surely be marked with the sign of the cross. And the tokens of the true cross in our lives are precisely those acts and decisions of ours which transfix our common selfishness. Whenever we deny ourselves willingly for the sake of others who do not love us, whenever we spend pains and patience to understand those who have no sympathy with us, whenever we give up ease or profit or reputation for the unthankful and the evil, we are beginning to receive the sacred marks of likeness to the Crucified. His call still says, "If any man will come after Me, let him deny himself." And nothing carries any spiritual potency and fruitfulness except sacrifice. Some of our great public charities are carried on without costing any one much serious self-denial; they are maintained out of superfluities—and so they fail and grow mechanical because they lack the mysterious virtue which only personal sacrifice communicates. On the other hand, the sign of the cross is the death-blow to self-aggrandizement and self-advertisement, and self-display. The most absolute devotion will not strive or cry or lift up its voice in the streets. It is content to go hidden and unrecognized among men. But if we could search into the secrets of a saintly character, we should always find the cross itself within.—The Bible in the World.

Sleep and Beauty.

We have all had the necessity for beauty sleep impressed upon us from childhood up, but it is a need we neglect systematically as soon as we escape from the guidance of our parents. It seems a waste of time, but it is far from being so. Nerves, eyes, complexion, the entire system, fight for their rightful amount of sleep; not only sleep, but rest. The person who feels fagged out and over-wrought looks it, and to look that way is not to look beautiful. It affects not only the skin, eyes, carriage, etc., but leaves its indelible mark upon the expression, in the form of either discontent, depression, or irritation.

To be beautiful is to feel beautiful, well, content and happy.—Harper's Bazar.

The Grace of God.

The grace of Christ is his undeserved favor and love, which he freely lavishes upon us, not because of what we are but because of what he is. It is not our graces which draw the grace of Christ. It is the grace of Christ which creates any graces in us.

Forgiveness is where it all begins. "The gospel," says Dr. Horatius Bonar, "comes to the sinner at once with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, 'Go and sin no more and I will not condemn thee.' It says, 'Neither do I condemn thee. Go and sin no more.'" The grace of God begins by forgiving us. The graces of God begins by our forgiving others. If we do not, then God will no more forgive us. But if we have truly tasted God's forgiving love, we cannot but yield the fruit of forgiving love toward others.

Without the grace of purity the work of God cannot go on in us. For it is only in the presence of God that we shall unfold and attain, and none but the pure in heart can see him. And yet

"So vile I am, how dare I hope to stand
In the pure glory of that holy land?
Before the whiteness of that throne appear?
Yet there are hands stretched out to draw me near."

There is no pride where there is grace. Those who know, as Christ's disciples know, that in them, that is, in their flesh, dwelleth no good thing, that all the good in them is in Christ in them, have no ground for conceit or haughtiness. And this meekness brings them rest, and rest is gracious and beautifying.

There is no hospitality more gracious than that of the grace of God which opens a home for us in God now and prepares for us an eternal home in his bosom. If God then opens his life to us, there can be nothing too common on earth to be made room for in our lives. God's grace would yield like grace in us. And even in its narrower sense, of opening our houses to the children of God, hospitality is a Christian grace in which many of the poor and pagan peoples excel us. What they are ever ready to do for a stranger the grace of Christ, which welcomed our friendlessness, should lead us to do for strangers also as well as friends.

And the full grace would be godliness. He is all gracious. To be truly gracious would be to be like him. That would not remove us from life or make a strange and weird thing.

And yet the truly godly man knows best the unapproachableness of God and walks with humblest self distrust. The things in which he is meant to become like God teach him the more deeply the wonders of the divine grace which is above and beyond man, and the infinity of the things in which he can not be like God but can only worship and adore.

If man is at a loss ever as to what is within his reach and duty and what is beyond, he at least knows always that the greatest of all things is love and that the end of the grace of God in him is to bring him into the very being of God who is love. Out of love flows all the grace of God. It flows out that it may flow back again out of human hearts in a tide of love toward God and toward man.

"The grace of God hath appeared." Has it appeared to us? Is it apparent in us?—S. S. Times.

The Prayer-Book.

Republished by request.

We won't give up the Prayer Book,
Our holy Church's pride;
On every page of which we read,
Of Jesus crucified;
The blessed form of wholesome words,
To lead our minds away
From earthly thoughts and vanities,
And teach us how to pray.

We won't give up the Prayer Book,
With Martyr's life-drops wet;
In which the wisdom of the past
Like precious pearls is set;
And as rich perfumes sweetly rise,
From some fair garden's bed,
The fragrance there of Scripture truth,
O'er every leaf is spread.

We won't give up the Prayer Book,
It is our charter bond;
And still we'll hold it to our hearts,
With feelings warm and fond;
We'll cling to it as something dear,
Devotion's cheering aid;
The Bible first, and then the prayers
Our holy fathers made.

Christ Our Pilot.

"Jesus, Saviour, pilot me!" is one of the most beautiful contributions to hymnology by any American hand during this generation. Its author was Rev. Edward Hopper, at that time the beloved pastor of the Church of the Sea and Land, on Market street, New York. The same title is given to our Divine Master in Tennyson's exquisite lines, "Crossing the Bar."

All through our experience in life we need to have Jesus at the helm. He knows where the shoals and the sunken rocks are, and where the safe deep water is also; if we are wise we will let the Omniscient Pilot do the steering. His disciples had a rough night of it while He was asleep in the stern of the boat.

He was teaching them a lesson, and when in their extremity they called upon the Pilot, the storm lulled, and their fishing smack floated safe into the harbor.

It is a good thing for us that we cannot foresee tempests or trials, for then we might be frightened out of undertaking many a voyage at the call of duty. When Paul set off for Rome, he could not discern a prison or a blood-stained axe of martyrdom waiting for him in the imperial city. When Clarkson, Wilberforce and Sharp set in motion their noble enterprise of overthrowing the African slave-trade, they could not anticipate the long years of ferocious opposition that they were doomed to encounter. They tugged at the oars, and left the helm in the Pilot's hands.

The five praying college students beside the haystack at Williamstown were launching a little boat in simple faith; what headwinds it might have to face, they did not know or care. The Master took the helm, and lo! their tiny craft was the pioneer of all the vast fleet of American missions to heathendom. No penitent soul who comes to Jesus can foresee all the obstacles, all the temptations or trials, that lie before him. It is well that he cannot. He might be frightened back, or be hamstrung with discouragements. There are too many "Pliables" who get bemired in the Slough of Despond and sneak back into a life of worldliness; the genuine "Christian" gets out on the side towards heaven.

Let us all learn to thank God for difficulties; they are a part of our discipline. Canaan lies on the other side of the Red Sea and the Jordan River; we need not cross either of them till we come to them. God can divide the big sea as easily as He can dry up the little river. When we come to the sea, the voice of Providence is, "Go Forward!" and the waters part asunder. When we reach the flowing Jordan, and our feet touch the stream, behold, it has vanished, and we go through dry-shod!

The story of Christian faith and its frequent deliverances is often like a postscript to the eleventh chapter of the Hebrews. When we voyagers get safely into the desired haven up yonder, we may take great delight in looking over our log-books, and in discovering how wonderfully our Pilot brought us through dark nights and dangerous channels. Pastors often discover very dense fogs lying over their churches; let them never forget that there is One to whom the darkness shineth as the day.

Faith's real office, and faith's real victory is in trusting the helm to Jesus in the fogs and through the dark hours. Everybody can trust God in the sunshine and over smooth water. It is easy to commit our way to the Lord when the clouds have extinguished day. Faith's inspiring command is: commit the helm to the Pilot when you cannot see your hand before your face, when the clouds have entinguished every star, and no lighthouse of human guidance is in sight. Jesus can see in the dark if we cannot. That is a cheering truth to many a minister who is laboring under numerous discouragements.

Take the Pilot on board, brother! Call all hands in the church to the oars, commit the helm to Him, and may the Holy Spirit send you "favoring gales" of blessing! The winds and the waves obey the Son of God. He who has promised, "Lo! I am with you always," never forgets His disciples now, any more than He forgot His disciples on the tempestuous night when He came to them walking on the billows. John Newton recalled his own experience as a sailor when he wrote the cheering lines:

"By prayer let me wrestle,
And He will perform;
With Christ in the vessel
I smile at the storm."

—Rev. Dr. Cuyler.

Patient Faithfulness.

"Ah!" once said a brave painter to Emerson, "if a man has failed, it is because he has dreamed instead of working. There is no way to success in our art but to take off your coat, grind paint and work like a digger on the railroad, all day and every day.

"The way to learn German is to read the same dozen pages over and over a hundred times, till you know every word in them and can repeat them by heart. No genius can recite a ballad at first reading so well as mediocrity can at the fifteenth or twentieth reading. To have learned the use of tools by thousands of manipulations; to have learned the arts of reckoning by endless adding and dividing, is the power of the mechanic and the clerk.

"And well the primal pioneer
Knew the strong task to it assigned.
Patient through heaven's enormous year,
To build in matters home for mind.
From air the creeping centuries drew
The matted thicket low and wide;
This must the leaves of ages strew:
The granite slab to clothe and hide.
Ere wheat can wave its golden pride."

Thus our great poet-philosopher shows us by powerful figures the work of patience in producing great results. It is especially necessary at this time to emphasize the need and beauty of this cardinal virtue. The age is swift and impatient. Telephones, telegraphs and automobiles annihilate time and space, and the aeroplane seems likely to quicken the pace still further.

Men are no longer willing to wait the slow processes which are necessary to great achievement, and which seem likely never to be superseded. "Art is long," and no royal road to profound learning or deep culture has ever been discovered. Line upon line, precept upon precept, forms character, and the growth must forever be slow.

In the moral world, it must be even slower. The soul comes not into its own by accident. The ways are long and winding and thorny. Infinite patience, utter faithfulness, are all that will convoy one to the end. A great one has said: "We aim at a swift and petty benefit, to such a sudden sweetness. We snatch at the slowest fruit in the whole garden of God, which many summers and winters must ripen." It is far harder to wait quietly than it would be to fight; to struggle, to do almost anything; but not seldom the passive waiting is set for us as a duty.

A physician had prepared a certain medicine and had caused to be printed on the bottle, "Shake hard for two hour." The nurse in charge took minutes." The nurse in charge took the instruction literally, and shook the bottle two minutes by the clock once every hour before administering the dose.

One day she said to the doctor, "I find the hardest part of my duty the two-minute shaking of that medicine." "Oh," cried the doctor, "that direction is for the unfaithful ones. The faithful ones need give the bottle only a shaking like this"—and he shook it powerfully for less than half a minute.

The whole scheme of life seems sometimes to be designed in this same manner—for the unfaithful ones. All the great operations of nature and of art are calculated to develop and strengthen patience and faithfulness. We are shown that human nature is defective in these great virtues. Let us take up our burdens cheerfully. They are good for our souls.

Pain's furnace heat within me quivers:
God's breath upon the fire doth blow;
And all the heart within me shivers
And trembles in the fiery glow.
And yet I whisper, "As God will"
And in his fiercest fires hold still.

—Christian Herald.

A Child's Motives.

The more a parent or teacher believes in a child's purity of motive, the purer that child's motive will be. Nothing is more disheartening to a child than to be charged with an unworthy motive that never occurred to him. If a boy is scolded for quarreling, when he has simply interfered to stop a quarrel, he is less likely to be a peacemaker at the next opportunity. If he is taken to task for being late at school before the teacher finds out why he is late, his sense of justice may be outraged if his lateness is of a kind that the teacher would approve with knowledge of the cause. The light-hearted, generous, forgiving spirit of the child makes a teacher or parent careless about giving offence. But if we would set up pure motives in abiding power in the life of the child, we must check our blundering suspicions, believe in the child's purity of motive, and keep that belief plainly to the fore in every issue.—S. S. Times.

Children's Department.

"Did the Children All Pass."

The long term is ended, the "finals" are o'er;
I'm watching the little folks passing my door,
As fresh as the snowflakes on midwinter day,
Or apple blossoms scattered by breezes of May,
Like sparrows they chatter, like honeybees hum;
Were I blind, I should know that vacation had come,
As far as I see them, adown the long street,
They call out to schoolmates wherever they meet;
From his school, from grammar, from primary class;
One question floats backward, "O say, did you pass?"

In fancy to-night I can enter the door
Of the homes of the wealthy, of the homes of the poor;
The children are hungry, but supper must wait
For one who from store, or from office, comes late;
And O, what rushing when voices shall call,
"There's papa! his step you can hear in the hall!"
They scamper with this thing; they take away that;
They hand him his slippers, they hang up his hat.
He's brushing his hair, but he turns from the glass.
To mamma and asks, "Did the children all pass?".

There's kissing and praising, and such an ado;
There's chaffing and laughing, to think they got through;
But heavy the shadow on homes where instead
A little child, sobbing, is taken to bed.
None cruelly censure, or whisper of shame,
For love fain would carry the burden of blame,
And soberly asks, "Did we do all we could,
Or see that each lesson was well understood?
What pains we'd have taken with lad or with lass
To save all this sorrow of failing to pass."

To-night I am thinking of years that shall come,
When under the coffin-lid lips shall be dumb;
When angels shall lean from the battlements high,
Unheeding the glory that reigns in the sky—
Ther're watching their children and loving them yet,
For love is immortal and cannot forget.
The days have been many, the years have been long;
Temptation has met them, and some were not strong;
And harps shall be hushed by the answer, alas!
To the question they ask, "Did the children all pass?"

—L. U. Case in Christian Herald.

A Human Cork.

Bathing in Great Salt Lake is a unique experience. Flights of steps lead down into the water from the interminable platform along which the bath-houses are situated. The water is quite shallow at first, and you find rare enjoyment for a time in wriggling your toes about in the salt that forms the bottom in place of accustomed sand. You are obliged to wade out some distance before you experience the peculiar buoyancy of the lake. First, you feel your feet trying to swim out from under you. You find it more and more difficult to walk. You begin to float in spite of yourself. Then you realize that you are nonsinkable. You can't sink if you want to. Throw yourself on your back or sit down or try to swim, and you bob about like a rocking-chair in a freshet. You feel as though you had been turned to cork. You can't help looking at the phenomenon subjectively. You don't see that there is anything peculiar about the water. It looks and feels like other bathing water—until you get some of it in your eyes or in your mouth. Then you wish you hadn't come. Ocean water is sweet in comparison. In fact, the chemists tell us it is eight times less salty.

You can't drown in the lake by sinking, but you can be suffocated to death, which is just about as uncomfortable and undesirable. We found signs everywhere warning us against being too talkative or too frolicsome in the water.

When we came out we brought with us large deposits of salt on our skin. As the water evaporated we found ourselves covered with white crystals. Only a strong shower bath of fresh water or a good clothes brush can put you into fit condition to dress.—The Travel Magazine.

The Little Princess' Flower Garden.

Once upon a time in a foreign country, there lived a great and wise king in a beautiful palace by the sea.

And there was sorrow in that royal household, because God had never sent any little children to bless that home; no little pattering feet, no sweet childish voices had ever sounded in the stately halls and galleries of the beautiful palace.

The good king was greatly troubled about a ruler to succeed him, the only heir to the throne being a brother, who was a wicked, bad man, totally unfit to wear the crown and rule over the kingdom. Now the king loved his country and the welfare of his people almost as dearly as his own life, so he carried it all to the Lord in prayer without ceasing.

At last God heard him and answered his prayers. Then one bright sunshiny day all the joy bells in that vast city pealed out their sweetest chimes far over the sea. "Oh! the beautiful, musical bells! What has happened?" inquired the throng. "Why don't you know? The king and queen have a little princess daughter, the throne has an heir, and the wicked prince will never be our king now; when the old king is gone, we will have a young queen to rule over us.

"God bless and keep the little princess," shouts the multitude.

And God did bless and keep her, for she grew, and waxed strong in body and spirit, just like the good king, her father, who taught her when she was old enough to understand, that she would one day have to take his place, and rule over the kingdom and his people. He told her that they would be her people, that she would have charge of their welfare, and must rule them wisely and well. So she had instilled in her love for her people, and pride for her country.

But a princess cannot have the companionship and training of her parents, like the dear children of our own beloved country; the king and queen were too busy with affairs of State to spend much time with their only child. So nurses, maids, and governesses were the constant companions of our little princess.

As none of them dared contradict a princess, she grew up willful, disobedient, and high-tempered, and the king was greatly troubled about it, for he well knew if she could not control herself, she would be unfit to control others.

So like as before, he carried it to the Lord in prayer, and God gave him a plan. There were the most beautiful gardens surrounding the palace, with every kind of flower and shrub, and it was the delight of the princess to walk in them with the king, her father.

So he had the head gardener to lay off a tiny garden for the princess, and plant in it the flowers she loved best, then he called her to see it, and told her it was all her own to care for, that she must cultivate the beautiful flowers in it, and pull up all the ugly, noxious weeds, that came to choke out the pretty flowers. The little princess was delighted, and promised that she would do so, and did for a time, but after awhile she neglected her little garden and one day her father walking over the grounds with her came to it. It was over-run with ugly weeds and the flowers were drooping for lack of care.

"Little princess daughter," said the good, kind king, "Look here at the ugly bad weeds growing among the beautiful flowers, they are trying to kill them, like the ugly weeds growing in the garden of your soul. They are choking the flowers there and trying to kill them too."

"Oh little princess, if you do not pull up the weeds in your gardens, the flowers will die, and you cannot be a good queen and rule your people wisely with the ugly weeds of selfishness, disobedience and anger growing in the garden of your heart and life."

The little princess was sad and thoughtful when she heard those words, for she was very proud of her future possessions, and really wanted to make a good and wise queen like her father was a king.

She looked down a moment then up at the king and her sweet face brightened as she said:

"I will begin right now to pull up the ugly weeds in both of my gardens, and every day I will pull them up until the gardens are clean, then I will cultivate the flowers in both until they bloom beautifully."

"Yes, little daughter, as you cultivate the red rose in one, cultivate its emblem, love in the other. As you cultivate the white rose in one, cultivate its emblem, purity in the other. The emblem of the sweet violet is modesty, be sure you cultivate that; the pansy is fidelity, do not neglect that, for a queen must be faithful and true to her country and people, or she is not fit to be a ruler over any thing."

It took a long time, but the little princess persevered in her task, and at last her patience was rewarded with success, and both of her gardens were clear of weeds. Then when the princess came to womanhood and ascended the throne of her father, she made a good and wise queen,

"A perfect woman, nobly planned,
To warn, to comfort, and command."

—Mrs. W. D. Hardy in Christian Observer.

When Jesus commanded His disciples to let their "light shine," He did not mean that they should seek to "shine" for their own glory, but that men may glorify God. The light of a Christian life differs from the self-praise, or self-consciousness of the egoist as truly as the brilliant noonday sun differs from the flickering flame of the candle. God's glory must be the purpose in letting our light shine, or else the light will pale and become worthless.

Home.

Home is a place to lay one's head,
A quiet room and a simple bed,
And the God of Comfort overhead;

A place of peace and a place of rest,
With cozy corner for friend or guest,
And love and hope in the human breast.

For, be it palace, or be it cot,
That is not home where love is not,
And where God's mercies are forgot.

The patient's heart a home will find
Where'er it dwells among mankind,
Remembering, too, the ties that bind;

More dear, perchance, for absent hours
The tender thought of vines and flowers
That bloom and twine in homestead bowers.

O world, how lonely wouldst thou be,
But for the gentle ministry
Of sweet home hearts that dwell in thee:

Sweet hearts, that take the stranger in,
That pity those in want and sin,
And strive for good their world to win.

Some day the universe will be
A glorious home for all who see
The Lord in love's eternity.

—Bessie Bland.

Honk, Honk.

A Wild Goose Story.

One evening about two years ago, while I was returning home from an unsuccessful shooting excursion along the Atlantic shore, I observed a flock of wild geese coming toward me, but sailing high. I stood perfectly still, and when the flock was directly overhead I aimed and fired. In the twilight I could see the flock scattering at the report, and a bird wheeling downward with one wing limp and useless. He landed on a patch of plowed ground with a thud and lay half stunned. In a moment I had secured my prize.

It was a large gander in prime condition, with a full, deep body, and healthy, lustrous feathers, and I determined to spare his life. I quickly tied his legs and fastened the uninjured wing. Then, carefully lifting the bird and getting the broken limb into as comfortable a position as possible, I carried him home. I soon had the broken member bandaged with splints and strips of cotton and my captive resting comfortably, unbound, in a warm outhouse. In the morning when I went out to feed him he was walking around lively enough, and, although, of course, very shy and timid, he ate a hearty breakfast of corn as soon as he thought himself unobserved. In a few days he grew tame enough to allow me to stroke him with a bit of stick. It was not long before he would suffer himself to be touched by the human hand.

After some months the bird would answer to his name, Michael, would eat out of my hand, and when I let him out into the yard after clipping his wings would follow me around like a dog. He invariably fled at the approach of a stranger, but he never "hissed" like a domestic goose. Strange to say, although a flock of domestic geese was kept by a neighbor, he never paid the slightest attention to their cries and calls.

After a time I allowed him to roam the fields at will. At night he returned without fail to his pen. I became much attached to the bird; so much so that goose shooting became distasteful to me and I discontinued the practice.

Last spring I received a letter from a particular friend requesting me to secure a wild goose for him. For various reasons I could not well refuse, so I at once made arrangements for a shooting excursion. In the midst of my preparation it occurred to me that I might employ Michael as a decoy to lure the geese within gunshot.

In a secluded bight some miles down the coast I moored a small raft near shore and tethered Michael to it by a stout string fastened to his leg. His wings by this time had grown to the length they possessed before being clipped, and the injured limb was as strong as ever. Michael seemed well pleased with the situation, stretched his wings a few times as if the salt breath of the ocean stirred half-buried memories, but on finding himself secured settled down comfortably on the raft and calmly preened his gray feathers.

I carefully screened myself behind a clump of scrub spruce and placed some spare cartridges conveniently near. I thought that if a passing flock should approach fairly near I might be able to fire a successful second shot if the first proved a miss.

After a wait of perhaps an hour I heard in the distance a faint "honk" that quickened the heart-beats. Michael also heard it, and ceasing to arrange his feathers, raised his head to listen eagerly. I watched him closely. His neck was proudly arched and his eyes glistened with excitement as he stepped as near the edge of the raft as his tether would allow.

Presently another "honk" dropped from the distant blue, and away to the south I could descry a large V-shaped flock flying fairly low, but altogether too much to the left of my position to render possible a successful shot. It was now time for Michael to make himself heard, and I was beginning to grow somewhat uneasy at his silence, when all at once—"honk! honk!" his joyous invitation sped to the ears of the watchful leader of the air-travelers. "Honk?" queried that wary veteran suspiciously, but at once he slackened his pace somewhat. "Honk! honk!" called Michael reassuringly; "honk!" honk!" he repeated coaxingly. For a moment the old leader seemed to hesitate, then slowly he turned in my direction and presently the flock was sailing directly toward me.

My rifle was ready and in position. I was well screened by the bushes. The light was admirable. Everything was favorable to a good shot. In five minutes the flock was within range. Michael had uttered several invitations during this time in reply to short interrogations from the leader, but he had suddenly relapsed into silence. He could see the approaching birds and was gazing at them with intense eagerness. My finger was on the trigger when all at once to my amazement Michael pealed out a strange cry, loud and shrill, utterly unlike any sound that I had ever heard him utter. It was the note of danger, the alarm signal of the wild goose. The effect on the approaching flock was electrical. The leader instantly turned and sped away with arrow-like swiftness, closely followed by his feathered retinue, leaving me motionless with surprise.

Michael knew that red death lurked behind the seemingly innocent shrubbery close at hand. Perhaps the memory of his own sharp wound sprang into his mind. At all events, although he knew that to utter the warning cry would debar himself from the companionship of his kind, he unhesitatingly gave that warning with no uncertain sound.

I laid down my rifle and pulled the raft in to the shore. Michael stood at the limit of his tether gazing after his retreating friends. When the raft moved he sprang into the air, only to be jerked back by the restraining cord. I untied the string from the raft and drew the bird toward me. He submitted to my caresses, but I guessed how earnestly he longed to soar away after his kindred. He had saved some of them from death or captivity; they en free to roam the clear air of heaven while he—

I quickly untied the string from Michael's leg and gently pushed the bird from me. Instantly he spread his wings and sprang upward. With eager neck outstretched he swept rapidly after the vanishing flock uttering hearty "honks" of jubilation.

I felt that he was worthy of liberty.
—A. J. Campbell in American Boy.

Nicknames of States.

The nicknames of States are: Alabama, Land of Flowers; Arkansas, Bear State; California, Golden State; Colorado, Centennial State; Connecticut, Nutmeg State; Delaware, Blue Hen State; Florida, Penisular State; Georgia, Cracker State; Illinois, Sucker State; Indiana, Hoosier State, Iowa, Hawkeye State; Kansas, Sunflower State; Kentucky, Blue Grass State; Louisiana, Pelican State; Maine, Pine Tree State; Maryland, Old Line State; Massachusetts, Old Bay State; Michigan, Wolverine State; Minnesota, Gopher State; Mississippi, Bayou State; Missouri, Bullion State; Montana, Singed Cat State; Nevada, Silver State; New Hampshire, Granite State; New Jersey, Garden State; New York, Empire State; North Carolina, Tarheel State; Ohio, Buckeye State; Oregon, Webfoot State; Pennsylvania, Keystone State; Rhode Island, Little Rhody; South Carolina, Palmetto State; Tennessee, Volunteer State; Texas, Lone Star State; Utah, Honey Bee State; Vermont, Green Mountain State; Virginia, Old Dominion; West Virginia, Panhandle State; Wisconsin, Badger State.—Washington Herald.

Vegetables Immigrants.

Celery originated in Germany.
The chestnut came from Italy.
The onion originated in Egypt.
Tobacco is a native of Virginia.
The nettle is a native of Europe.
The citron is a native of Greece.
Oats originated in North Africa.
The poppy originated in the East.
Rye came originally from Liberia.
Parsley was first known in Sardinia.
The pear and apple are from Europe.
Spinach came from Arabia.
The sunflower was brought from Peru.
The mulberry tree originated in Persia.
The gourd is probably an Eastern plant.
Walnuts and peaches came from Persia.
The horse chestnut is a native of Thibet.
Cucumbers came from the East Indies.
The quince came from Crete.
The radish is a native of China and Japan.
Peas are of Egyptian origin.
Horseradish is from Southern Europe.—John Hancock Satchell.

Commandments in Verse.

In the old days the Church used memory rhymes for the days in the months, the kings of England, and the Ten Commandments. This is perhaps the best of several forms that have been preserved:

"Thou no God shalt have but Me;
Before no idol bow the knee;
Take not the name of God in vain;
Nor dare the Seventh day profane;
Give both thy parents honor due;
Take heed that thou no murder do;
Abstain from words and deeds unclean;
Nor steal, though thou art poor and mean;
Nor make a wilful lie, nor love it:
What is thy neighbor's, do not covet."

—Ontario Churchman.

His Task.

"Father," said Tommy Harris, one day in June, "if I earn some money this summer, may I have it for myself, to do what I want with?"

"Why, yes, I think so," said his father. "But what are you going to do? How are you going to earn any money?"

"I'm going to mow Mr. Webster's lawn. I heard him say he wished he knew of some boy he could trust to keep the lawn mowed all summer. I'm going to ask him to let me do it. May I have the use of your lawn mower if he gives me the work?"

"Yes, if you will take good care of it and put it back where it belongs when you are done." Tom promised, and the next day, when Mr. Webster had come from the city, he went over and asked him.

The lawn was a large one, and there were some trees and shrubs on it. Mr. Webster got up from his piazza chair and took Tom down on the lawn. He showed him how he wanted it cut, and how the boy who got the job must be careful not to break the shrubs, and must not knock the bark off any of the young trees, and must trim the borders with the grass shears and rake up and carry away the grass.

"Do you think you can do that, and do it right, all summer?" Mr. Webster asked.

Tom thought he could.

"Well," said Mr. Webster, "I want it cut once a week. I don't care what day you cut it, because some weeks, when it rains a good deal, it grows faster than others; but I want it always to look neat on Sunday. You must watch it and cut it whenever it needs it. I will give you fifty cents each time."

Tom went home well pleased. He watched the lawn, and the next Wednesday he cut it very nicely, taking care to trim the edges and to carry away the grass, and not to break any of the shrubbery.

The next week on Wednesday he was going to mow the lawn again, but there was a ball game that afternoon, and the boys wanted him to play first base. The grass did not look so very long, anyway, so he played ball, and was going to cut the lawn on Thursday.

But Thursday it rained hard, and he could not work outdoors, so he had to wait till Friday. He cut the grass then, but it was much longer than it had been the week before, and so it did not cut so smooth. When he had finished it there were some rough places where the tall grass had been pressed down by the lawn mower, but had not been cut off. Still, he thought it would not be noticed.

The next time the grass needed cutting, Tom went at it bright and early in the morning. He had got about a quarter of it done when Eddie Ives came along with a bat over his shoulder and a catcher's mitt on one hand. He stopped at the fence and called, "Come on, Tom! We're going to play the White Stars."

"I can't," said Tom. "I must work."

"Oh, you can do that in half an hour. Let it go till afternoon. We want you in the game."

Tom left the lawn mower just where it stood, and went off with his friend Eddie. The boys all said they were glad he was there, too, because in the second inning he caught a high fly that put out the third runner of the Stars.

Just before the end of the game, in trying to stop a hot grounder, he hurt his hand so badly that he had to go home and have it bandaged. It made him forget about Mr. Webster's lawn and where he had left the lawn mower.

He thought of it the next morning and tried to finish the work, but the mower, being out in the dew all night, had rusted, so that it ran hard—and he could not find the oil can. Besides, his hand hurt him. After a while he called in Jimmy Russell who was passing, and got him to help. But Jimmy was small and could not handle the mower very well. In going round one of the shrubs he broke off a big branch, and he also knocked a piece of bark from the trunk of a small white birch tree, and the bark scar showed very plainly.

By the time they had finished it was too late to rake up the grass and carry it off. Tom kicked it around a little where it was thickest, so that it would not look quite so bad. He said to himself that next time he would begin early and stick to it and do better. His hand would be well by that time.

But the next time never came. When the grass was long enough to mow again, and Tom went over to Mr. Webster's place, pushing the lawn mower ahead of him, he found the grass all nicely cut, and a short, red-headed boy raking it up.

"Here, Sam Casey!" cried Tom. "What are you doing on my lawn?"

"It isn't your lawn any more. It's my lawn."

"What do you mean?" asked Tom.

"I mean that I'm going to cut it once a week all summer for fifty cents a time."

"Who told you so?"

"Mr. Webster did—the man who lives here. He said he was tired of having it half done or not done at all and so I'm going to do it."

There was nothing more to be said. Tom went slowly home and put away his lawn mower. The chance to earn some money during the summer was gone, but he had learned a lesson that in the end was worth a good deal more than money, and the next summer, when he got other lawns to mow, he did his work well and faithfully.—Youth's Compainion.

The lamp had been put out, and a little girl was afraid in the dark. Presently she saw the bright moon out of the window, and asked her mother, "Is the moon God's light?" "Yes," the mother replied, the moon and the stars are both God's lights. "Will God blow out His lights and go to sleep after awhile, mother," she asked again. "No, my child," replied the mother, "God never goes to sleep, and His lights are always burning." "Well, mother," said the child, "as long as God is awake I shall not be afraid."

The Profoundest Reality.

The relation of Christ and believers in Him, as presented in the Gospel of John, has a mythical character which is hard to understand and may seem merely imaginary. But it has reality, and a more permanent and higher reality than that of the visible vine. It does not follow that because things are invisible they are less real than those which can be easily tested by the senses. In this day of closer observation of the secrets of nature it is found that the more permanent things with positive reality are those which lie back of things that appear. Though we may not grasp at first thought and in early spiritual experience all that there is in the relation of Christ to believers, increasing thought and experience bring stronger and clearer knowledge of its reality and profoundness.

The believer has himself a personal conviction of the reality of this union and communion because it affords him a deep and complete satisfaction in his own soul which nothing else has done. There must be a reality where there is practical power to satisfy. Something cannot come out of nothing. The learned philosopher may attempt to analyze such an experience and resolve it into the mere projection of one's own conceptions of the surging up of one's subconscious self, as though it were earthborn and not divinely bestowed; but its universal character among believers, its positive influence on thought and life, and its own evidence of reality in experience give reassurance that there is a relation between the invisible Christ and his believing disciples in which one can confidently trust for time and eternity.

The Christian experience which began in a simple attachment of self to Christ in faith and love proves to be more and more a profound union with a common divine life; and there is gained an increasing power of perceiving this relation and of entering into it until there comes the full consciousness of common life which was expressed by Paul in saying: "I live; and yet no longer I, but Christ liveth in me." The Christian experience unfolds in itself this marvelous mystery of divine and human union, which is felt if not understood at first, and gradually discovered by study and meditation.

Let men say what they will about this being of the "stuff that dreams are made of"—and it is natural that they should esteem it lightly—but they have not given proper personal attention of mind to it and have not made a genuine trial of its reality and power. No one is qualified to pass judgment who has failed "to come and see." A cool, scientific spirit cannot penetrate this reality without experience. One must be in life to know life. Only the spirit of man can know what is in man, and the reality of Christian experience cannot be tested except by personal trial. Love to Christ is the golden key that unlocks the inner chamber of relationship of the soul to him.

In all intimate relationship there is very sweet and delightful experience. The pure and perfect peace and the fullness of joy found in Christian experience from the first take their rise from personal union with Christ. As further experience of this relation is gained it adds bliss and rapture which the perfect life of Christ affords to his intimate believers. They find in Him the profoundest reality on earth.—The Watchman.

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Personal and News Notes.

The address of the Rev. James Gilmer Buskie is changed from Goldsboro, N. C., to The Rectory, St. James' parish, Baton Rouge, La.

Chaplain Brander, recently at Fort Myer, Va., expected to sail for Europe August 31, on the Mauretania, visiting Oberammergau while aboard.

The Rev. W. W. Steel, Archdeacon of Havana, Cuba, may be addressed during the month of October, at Ardmore, Pa., care of Mr. Effingham Perot.

The address of Bishop McKim, of Tokyo, is care of Church Missions House, 281 Fourth Avenue, New York City, until after General Convention.

The Rev. Edmund T. Simpson, formerly of St. Andrew's church, Honolulu, has accepted the charge of St. Mark's Mission, Hood River, Eastern Oregon.

The Rev. Clarence Ernest Ball, having accepted a call to become rector of St. Luke's church, Seaford, Delaware, entered upon his duties the first of September.

A new church for Grace Mission, West Bay City, Mich., has been commenced. It will cost $15,000. The Rev. E. B. Jermin is in charge of the mission.

The Vacation School at Trinity mission House, Columbia, S. C., has completed its course, about twenty children having been benefited by its instructions.

Upon invitation of the Alumni Association of the Kentucky State School for the Deaf the Rev. J. H. Cloud, Missionary to Deaf Mutes in Missouri, officiated at the recent reunion of the Association at Danville.

The Rev. Mercer P. Logan, D. D., rector of St. Ann's church, Nashville, Tenn., who spent his vacation pleasantly at Sewanee, has returned to his home. He expects to attend the Brotherhood Convention in Nashville, Sept. 28 to Oct. 2.

The new parish house of St. John's church, College Park, Ga. was opened on August 27. It is not yet fully completed, but the cost of the work already done is $4,500. It consists of a kindergarten, a gymnasium for boys and a swimming pool.

Bishop Osborne of Springfield will have completed the fortieth year of his priesthood on September 25. He was ordained by the Bishop of Gloucester and Bristol, in Gloucester Cathedral, England. He was ordained Bishop of Springfield October 23, 1904.

The Rev. E. V. Shayler, rector of St. Mark's church, Seattle, narrowly escaped serious injury from an automobile at a street crossing. The car ran over one foot, crushing it slightly, and the body of the car struck the arm and shoulder, causing severe bruises and straining of the shoulder.

The Rev. John Wilkinson, an aged clergyman, fell on the sidewalk in Bloomington, Ill., on August 31, fracturing a hip. He was removed to a hospital in Peoria, and his condition is serious. It is feared he will not be able to walk again, without the aid of crutches. Mr. Wilkinson is canonically connected with the Diocese of Missouri. He is nearly eighty years of age. Forty years ago he was the rector of St. James' church, Milwaukee.

The Rev. William H. Hardin, priest-in-charge of the Gaston County Missions, with headquarters at Gastonia, N. C., has been called to the rectorship of St. John's church, Covington, Ky., Diocese of Lexington.

Dean Capers, of Christ Church cathedral, Lexington, Ky., who has been ill at Asheville, N. C., is improving in health, and will soon, it is hoped, be able to resume his duties with his usual earnestness and ability.

Rev. Dr. F. J. Mallet of Sharon, Pa., recently returned from his vacation spent in England. While there he addressed a mass meeting for men only at All Saints' church, King's Lynn, under the auspices of the Brotherhood of St. Andrew and the Church of England Men's Society. He also lectured and officiated in several other parishes.

Mrs. Helen H. McPherson, daughter of Mrs. William Paret, who has been in Europe during the past year with her mother and Bishop Paret, was married on August 31 to Professor David Moore Robinson, professor of archaeology at Johns Hopkins University at Baltimore. The marriage took place in London, Bishop Paret officiating.

The Church of St. Johns' in the wilderness, Eaglesmere, Pa., has been greatly improved. A new roof has been placed upon it, the walls have been frescoed and the interior otherwise adorned. A handsome window has been placed over the altar by the Clay family of Philadelphia, in memory of Mrs. Margaret Yates Clay, who died July 28, 1908, and who was a generous supporter of the church.

How Grape Fruit Was "Discovered."

We owe a debt of thanks to Mrs. Frank Leslie for "disovering" that breakfast table joy and quickener of jaded appetites—the grape fruit.

Mrs. Leslie, writes Frances Frear in Leslie's Weekly, was on a visit to Henry Plant, builder of the East Coast railway, in Florida. On reaching the home of Mr. Plant, the travelers were first introduced to the delights of the citric fruit, which hung in clusters on the trees, bending the branches down almost to the ground. Thousands of bushels lay on the ground under the trees, from which they had fallen. There was no market for them. Only a few of the native Floridians liked them, so the fruit that could not be eaten by Mr. Plant's immediate friends was left where it fell.

Nearly every plantation in lower Florida had numbers of the grape fruit trees, and under each one was the same display of golden-yellow balls which had fallen from the branches. Passing one of these plantations, Mrs. Leslie asked the planter what he would take for his crop. "Why, madam, there is no market. Nobody wants grape fruit. Help yourself." The party helped itself, and grape fruit was thenceforth a regular part of the daily menu.

So much did Mrs. Leslie appreciate the fruit that she decided to introduce it to her friends up North. She carried home several boxes, and later Mr. Ingraham, president of the railway, sent her forty barrels, which she distributed among her friends, with instructions how to prepare them for the table. Encouraged by the unanimous praise which issued from each recipient of the fruit, Mr. Ingraham had a famous New York physician make an analysis of it and certify to its remarkable qualities as a tonic, especially in the spring.

As a result of this combined effort of Mr. Ingraham and Mrs. Leslie, a demand for grape fruit grew rapidly, and in a few years after the first introduction in the North, the Florida planters began to ship their crops and to realize a handsome return. Now Florida is generally known as "the grape fruit garden of the world."

If the dullest preacher who ever lived would give a real demonstration of what he has actually thought and experienced, he would glow into a kind of interest, and be listened to with respect. Once discover, however, that he only renders the thoughts and experiences of others, and his influence is gone. If this is preaching the graphophone may well supersede it.

Improvements at Bingham School, Mebane, N. C.

Opening Postponed to September 15.

On account of extensive improvements now being made, The Bingham School, Mebane, N. C., will postpone opening till September fifteenth. The barracks are being thoroughly renovated and painted, and a complete pneumatic water supply system installed with new hot and cold shower baths and sanitary toilets.

A new tennis court is being made on the athletic field, and a part of the grove has been ploughed and sowed in peas, preparatory to sowing lawn grass. The large farm has been put in good condition, and the plentiful crops of vegetables and fruit will supply the Boarding Department. The Jersey Herd have been examined by the State authorities and pronounced free from disease, thus insuring a pure milk supply. Quantities of beans, tomatoes, cucumbers, peaches, pears, apples, etc., have been canned and preserved for winter use, and barrels of apple vinegar made.

Among the additions that have been made to the equipment are five new L. C. Smith Visible Typewriters, of the latest model, and a complete outfit of Edison Business Phonographs.

A large faculty of efficient and scholarly men have been engaged.

Twelve States are already represented in the enrollment, although the session has not yet opened. The term will be the same length as usual.

The Grove Home School for Girls.

Reopens September 22, 1910. An ideal home near Blue Ridge Mountains. Terms moderate. Instruction thorough. Special attention to backward or deficient pupils. The Misses Pendleton, Delaplane, Fauquier Co., Va. 1t

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

ACKNOWLEDGMENTS.

Retreat for the Sick, Richmond, Va.

Acknowledgment is made of a check for $8, from "A Friend," for the Room for Sick Working Girls at the Retreat for the Sick, Richmond, Va.

ANNA F. RAHM,
Treasurer.

MARRIED.

SYDNOR—MEADE.—LIZZIE BROCKENBROUGH MEADE, daughter of Rev. Everard Meade, D. D., was married to the Rev. CHARLES WILLIAM SYDNOR, of Pocahontas, Va., on September 1, 1910, at old Pohick church, Fairfax Co., Va.

DIED.

HALL.—Departed this life, in the village of Woodville, Prince George's Co., Maryland, on Sunday, September 4, 1910, Miss SARAH MARGARET HALL, in her 78th year. Interment was in St. Mary's churchyard, Woodville, and the service was conducted by Rev. Frederick Towers, assisted by Rev. Henry Thomas.

BLEIGHT.—Entered into rest, August 12, 1910, at the home of S. R. Bleight, near Haymarket, Prince William Co., Va., Mrs. GEORGIANNA A. BLEIGHT, the daughter of George and Susan Pearson Alexander Chapman, and the wife of Dr. Samuel R. Bleight, of Philadelphia, in the 89th year of her age.

"Blessed are the dead who die in the Lord."

GRAY—At Fredericksburg, Virginia, August 29, 1910, JOHN GRAY, son of Robert A. and Adelaide G. Gray, and grandson of the late William and Juliana Hayman, of Georgetown, D. C.

OBITUARY.

Charles Manning Crutchfield.

Died in Hamilton, Mont., August 24, 1910, CHARLES MANSON CRUTCHFIELD, son of George Crutchfield and the late Virginia Denoon Crutchfield, of Richmond, Va., in his 48th year. Interment at Hamilton.

Mr. Crutchfield graduated in Law at Washington and Lee University in 1886, moved to Montana in 1888, continuing the practice of law, attaining an enviable reputation. He married Miss Lena R. Payne, of Warrenton, Va., who survives him with five children.

Charles M. Crutchfield honored the name of gentleman. His life, which ended with the visit of the dark angel yesterday, was singularly sweet. He was by instinct and by breeding a loyal, loving friend to all who knew him well. His family life was beautiful: he was a devoted husband and father. In his relations with his fellow citizens, it was given him to serve his State upon occasions when conditions called out all that was best or worst in a man; Charles Crutchfield always stood up and was counted on the right side; he was of those who never doubted. He was a Democrat, but a Democrat who was patriotic before he was partisan. His service to his State and to his county richly entitled him to the high esteem in which he was held. Missoula, which was Mr. Crutchfield's home for years, shares with Ravalli the sense of personal loss which his death brings.—Daily Missoulian, (Mont.), August 26, 1910.

In Charles M. Crutchfield, high ability as a lawyer was united to a high sense of honor. He scorned chicanery and subterfuge. His character was upright, his professional methods were clean, his career at the bar above reproach. A member of the State legislature on four separate occasions, he stood every test of a worthy and well-qualified representative. Every question involving a moral issue found him ready to declare himself—his voice and vote were ever on the side of right and justice. Not a brilliant orator, he spoke forcefully, clearly, logically and to the point. His mind was cultivated and well-ordered. His views on economic questions, while not radical, were penetrating and progressive.—Anaconda, (Mont.), Standard, August 26, 1910.

APPEALS.

THE APPROPRIATION OF THE BOARD OF MISSIONS.

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The American Church Institute for Negroes now stands officially endorsed by practically the whole body of Southern Bishops as the representative of six important Church Schools. It is in immediate and urgent need of money. It should have at once $125,000 for the operating expenses of the schools. St. Paul's School, in particular, needs $500 for a rock crusher; $60 for a plow; $2,000 for a sales building, necessitated by the destruction of the old sales building. One of the most important adjuncts of such a school as St. Paul's is a sales-room, from which the students can get supplies much more reasonably than elsewhere, and by which their purchases may be wisely regulated. Will not some one give us these sums at once?

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WANTED—A LADY OF MIDDLE AGE, TO fill position of nursery governess and mother's helper. References given and required. Mrs. G. W. Holland, Eastville, Va. 17sep2t

WANTED—A WORKING HOUSEKEEPER for Episcopal Home. Address 649 College street, Macon, Georgia. 17sep3t*

WANTED—POSITION AS TRAINED nurse, in school or college. Several years' experience; well recommended. Address 129, care Southern Churchman. 1t*

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WANTED—EDUCATED, EXPERIENCED lady wishes re-engagement, to superintend widower's household, chaperone, or companion to lady. References. Mrs. A. Jones, Louisa, Va. 1t

WANTED—POSITION AS GOVERNESS, or in good private school, by experienced M. A. of W. F. I., who is also graduate in piano music. Latin, German, French and Mathematics, besides usual English Course. Languages and Mathematics specialty. Would tutor advanced class for college or university. Testimonials from well known families. Write at once, giving references, describing work and naming salary per month. Miss A. L. Phillips, Pleasant View, Amherst Co., Virginia.

WANTED—A LADY OF REFINEMENT and education desires a position as governess. Teaches English branches and music. Several years' experience. Children from 5 to 12 preferred. Reference exchanged. Miss L. B. Powell, R. F. D. No. 4, Leesburg, Va. 10sep4t

WANTED—SITUATION WANTED AS COMpanion or care of invalid. Address Miss S. Jean Hart, Waterloo, Va. 10sep2t*

WANTED—REFINED YOUNG LADY, holding certificate in force, desires position to teach. References. Apply to Miss Shackelford, Saluda, Va. 10sep4t

WANTED—BY AN EXPERIENCED teacher, a graduate of William and Mary College, a position to teach. References and testimonials given. Address Tutor, Huguenot, Va. 10sep2t

WANTED—POSITION BY YOUNG LADY as companion or governess for small children. References exchanged. Address Miss F. B. Walker, Marshall, Va. tf

WANTED—AT ONCE, AN EXPERIENCED house-keeper. In applying please submit references. Address Box 7, Hampton, Virginia. 3sep3t

WANTED — A POSITION TO TEACH small children, or to be a companion. References given and required. Address Miss E. L. Keim, 503 Hanover St., Fredericksburg, Va. 3sep4t*

WANTED—AN ACCOMPLISHED MIDDLE-aged teacher desires an engagement in a refined family, to instruct in the usual English branches, Music, Latin, French and German. References exchanged. Address 124, Southern Churchman, Richmond, Va. 27aug4t

WANTED—A VIRGINIA LADY OF EXperience wishes a position to teach in a pleasant family—English, Latin and Music. Miss B, Sharps, Va. 27aug4t

WANTED—A LADY OF REFINEMENT wishes a position as companion or to keep house. References exchanged. Address Miss Upshaw, 917 Second avenue. Address Highland Park, Richmond, Va. 3sep-3t

The Household.

COOKERY FOR CONVALESCENTS.

While invalid cookery requires great care and precision in the preparation and serving, convalescent cookery in addition calls for more imagination on the part of the cook. Only the freshest and best materials should be used, as these contain the maximum of flavor and nourishment. The method of cooking is also a point of importance. Frying should be avoided; but steaming is highly to be recommended as the method above all others by which food loses less of its nutritive value. Here are a few suggestions which may prove useful to those who have care of convalescents:

Stewed Fillets of Chicken.—Cut some meat slices from the breast of a chicken, lay them on a buttered plate, and sprinkle over them a little lemon-juice and salt, and put them into a steamer. Cook gently for twenty minutes, and serve with a little plain sauce.

Steamed Egg.—Ingredients: 1 fresh egg, ½ oz. of butter, 1 tablespoonful of cream, salt, some crushed grape-nuts. Well butter a cup, and then line it with a layer of the crushed grape-nuts; break in the egg gently, being careful to keep the yolk unbroken, sprinkle with a little salt, and add the cream. Place the cup in a saucepan with enough boiling water to come half-way up, and steam gently for ten minutes. Serve on a neat slice of toast.

Invalid's Chop.—Ingredients: 1 mutton loin chop, ½ oz. of rice, a small piece of celery, some good stock, salt. Remove all fat from the chop, and cut the celery into small dice; put the chop, rice and celery into a stewpan, add a little salt and about a pint of good stock. Cover the stewpan, and allow all to simmer very gently for about an hour.

Raw Beef Sandwich.—Ingredient: 3 oz. of beef, 1 gill of thick cream, a little salt, ½ oz. of isinglass, a little water. Scrape all the pulp from a piece of lean fresh steak. A very sharp knife will be required for this. Put the isinglass into a stewpan with about a tablespoonful of cold water, and allow it to dissolve over a mild heat. When cool mix in the cream, the meat pulp, and the salt, and turn on to a plate to get quite cold. Put the mixture between thin slices of bread and butter, and stamp into rounds.

Arrowroot Pudding.—Ingredients: 1 dessertspoonful of arrowroot, 2 tablespoonfuls of milk, ½ pint of boiling water, 2 eggs, a dessertspoonful of sugar, a little grated lemon-rind. Blend the arrowroot and milk together, and then pour the boiling water over it. Add the sugar and grated lemon-rind. Beat the yolks of the eggs and add them to the mixture, and lastly stir in lightly the stiffly-whisked whites. Turn the mixture into a buttered dish, and bake in a moderate oven.

Apple Snow.—Ingredients: 3 large apples, 2 eggs, ¼ pint of milk, 2 oz. of sugar. Bake the apples, remove the skin, and pass the pulp through a sieve. Beat the whites of the eggs to a stiff froth, add the apple pulp and sugar, whisk until the mixture is light and frothy. Serve with custard made with the yolks of the eggs and the milk.

"Treasures in Heaven."

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is there will your heart be also." How are we obeying this direct command of our Master? What of the treasures we are laying up either on earth or in heaven; on earth, where moth and rust doth corrupt, or in heaven, in His safekeeping? What of the crown of righteousness laid up for us if we truly look forward and love His appearing? Does each day add to the store of our treasures? What is the test of their worth? We need to remember the solemn warning: "Now if every man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." What, then, is the test?

In one of the old fairy tales, the story is told of a poor woodcutter bemoaning his hard fate while at work in the forest. A fairy suddenly appeared and told him that he might fill his basket with leaves, which on the morrow would turn into gold if until then he had been absolutely unselfish in all his thoughts. Rejoicing, he went home to plan what he would do with his riches, but the next day the leaves were unchanged, for he had forgotten to be thankful, as the fairy told him. Subdued by the thought of his first failure and recognizing the justice of the accusation, he then planned to build a beautiful church for the village as a thank offering, lavishing gold and precious stones on its altar; but the leaves remained leaves and he was told by the fairy to remember how much he had thought of what people would think of him, yes, had even hoped they would consider him a saint. A third and last trial was granted to him. Thoroughly humbled by his two failures, he went home thinking of his poor old mother, whom he might have made so happy and comfortable had it not been for that selfishness of his, resolving to do his best for her, casting all thoughts of treasures aside, counting only on his own work and love for her; when lo and behold! the next day, when he took the leaves to throw them away, they turned into gold under his touch. He had found the magic word, the magic touch: Love, pure, unselfish love.

Is not the allegory a true one? Is not love the greatest magician? Does it not transform the simplest duty into a golden opportunity to add to our treasure in heaven? Love, then, must be our watchword—love of God, love of our fellow-men; for love alone will be ours still, when faith and hope have vanished into sight.—Marie J. Bois in The Living Church.

It is a curious circumstance that Bonaparte and Wellington were born in the same year, and that Burns and Hogg, the Scotch poets, were born on January 25; but it is more remarkable that the two greatest dramatic poets, Shakespeare and Cervantes, both died on the same day and in the same year, April 23, 1616. It is also remarkable that Shakespeare, as in the case of Raphael and Sobieski, died on the anniversary of his birth.

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For the Southern Churchman.

The Inconvenience of Ambition.

Commonplace selfishness is bad enough. It is against the order of nature, and accepted as bad breeding. But when it takes the form of self-assertion or parade it indicates very positively its diabolic source. It deprived our first parents of the delights of Paradise; and in its mighty efforts to lift our race, scattered them in the confusion of Bael. It was the absolute humiliation and self-sacrifice of our divine Lord that has given the world one language and understanding, and made us all members one of another, and children of one common Father. The great seal of the Kingdom is—the Lord's Prayer.

It is to the honor of modern genteel society that personal ambition is regarded as a great deal worse than not "nice." The practical Apostle denounces it as the source of wars and fightings. We know it in society as making cat and dog life, and in history as robbing and murder on a grand scale. The whole world is filled with monuments of diabolism. Its least odius form is Quixotism: its most offensive is snobbery.

From the least flavoring or existence to its highest operation the whole thing is all pervasive and inconvenient and taints. The most self-sacrificing saint can't be sure of its absence. The most solemn and devout prayer extempore in approved form may suggest It. And the most irresistible and soul-stirring appeal may not be free of it. All human words and deeds are liable to its infection and flavoring. It is the very virus of original sin. It is the germ of corruption within us. The only antitoxine is the "Mind of our Lord Jesus Christ," who made Himself of no reputation and took on Him the form of a servant. In all our life and experience, it is exceeding inconvenient. The name of Saint is the favorite and most successful bait of the old Devil. The key-note of piety is lowliness. But just allow a little ambition—so as not to be too pious—and there is no hiding it. All the more it seeks to hide itself, the greater bulk it shows. W.

For the Southern Churchman.

Beloved By God.

No greater honor can come to a man or woman than the fact that he or she is beloved by God. An ordinary person esteems it to be a high honor to be beloved by a good man who occupies an exalted office, either in State government or in the Christian kingdom. But such an honor is far below that of one's being beloved by the God of all men. The latter means vastly more to one than all of the advantages and favors which can come to him from human sources. There is much impressiveness in Nehemiah's words concerning Solomon: "Among many nations was there no king like him, and he was beloved of his God." I had many times read those words, but not until recently did their significance especially arrest my attention. The fact that Solomon was beloved by God shows us that, notwithstanding his imperfections and sins, he had in him certain qualities which God admired and was well pleased with. There are people who say that Solomon was not a real child of God, for he did not a few things which were contrary to such a character. But it is never stated in the Bible that an ungodly person is beloved by God. There is no intimation in the Bible that one whose heart is away from and against God is beloved by Him. Solomon was beloved by God because he was God's child. Notice that Nehemiah, after saying that Solomon was beloved by God, adds these words: "Nevertheless, even him did strange women cause to sin." In preceding sentences Nehemiah says that the King committed sin by taking strange wives, and that even yet God loved him. This fact does not mean that God approves of one's sinning; it only shows that, although His child commits some sins, He still loves him. A true father does not hate his son because of his sins, but he loves him notwithstanding his sins. And this is God's attitude toward His weak and erring children. It is a great encouragement to very imperfect Christians to know that they are beloved by God. Those who once loved them may have turned against them, even with hatred, yet God's love for them abides in fullness and with blessing. C. H. WETHERBE.

Kindle the light and the darkness will disperse.—Erasmus.

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Thoughts for the Thoughtful.

Let us believe the best; there are enough, you know,
Judging by what they see—wronging each other so.
Let us believe the best; there are enough to blame,
Numbers to think the worst—numbers to brand a name.

Many a man would rise out of his dark despair,
If there were only one, just to believe and care—
Out of the losing side, daring to take his stand—
Heedless of what men say, holding a brother's hand.

Recreation is unknown to the idle. Only exertion can make rest agreeable.

The praise of others may teach us not what we are, but what we ought to be.

The more we help others to bear their burdens the lighter our own will become.

If you would not have affliction visit you twice, heed at once the lesson which it teaches.

Those who seek to maintain appearances beyond their means, do it not only at a cost of money, but of character.

If you know any thing that will make a brother's heart glad, run quickly and tell it, but if it will cause a sigh, keep it to yourself.

Get out of the habit of idleness as fast as you can for it is one that grows amazingly. There is a proverb that the Devil tempts all men, but idle men tempt the Devil.

If you would be happy shun selfishness, do a kindly deed for this one, speak a kindly word to another. He who constantly gives pleasure constantly receives it.

Though our pillow may be hard only sin can plant a thorn in it. It was when Jacob lay upon a stone that he had the glorious vision of a ladder reaching to Heaven.

Bishop Herne, who was one of the most distinct speakers, declared that he made it a rule to do justice to every consonant, knowing that the vowels would take care of themselves.

We should watch our actions with a double vigilance for neither good nor bad ones are childless, and in both cases the offspring goes beyond the parent—every good begetting a better, every bad a worse.

The future lies so dark before us that we never know when we have real cause to rejoice or lament. The greatest trials lead often to the happiest consequences; while that which sems fortunate will work together for good.

The difficulties, hardships, and trials of life—the obstacles one encounters in the road, are positive blessings. They knit the muscles more firmly and teach us self-reliance, as by wrestling with an athlete we increase our strength and skill.

What a serious and awful thing our life is and how stupid as well as reckless and daring it is to idle or trifle it away. What a wretched, insignificant, worthless and contemptible creature any one becomes who does not with his whole strength do the duty which lies before him.

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It is an indisputable truth that the less one has to do, the less time one finds to do it in. We yawn, we procrastinate, we can do it when we will, and we end by not doing it at all. Those who have much to do, on the contrary, buckle to it, and always find time in which to accomplish it.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied.
And hearts in poorest huts admire,
How love has in their aid
(Love that not ever seems to tire),
Such rich provision made.
—Trench.

If we would be really happy and wisely guided, we must read our Bibles daily. Sometimes on a long voyage the loving forethought of friends at home provides a daily letter, which is laid on the breakfast table each morning by one of the ship's officers. The letter was written before the traveler left home, but it comes fresh and welcome as a reminder of the love which is unaffected by distance. And so each day, as we read God's word, we are helped by the thought of God's love which provided these letters from Heaven as comfort and wisdom for us on earth.

The Winning of Bridget Maloney.

"Thank you, Bridget," said Mrs. Williams, as the new girl slammed the tray on the table before her.

A faint glimmer of surprise came into the sullen face. "Huh?" she interrogated.

"I said, 'Thank you.' It was kind of you to climb those long stairs," responded Mrs. Williams pleasantly.

"'It's a new broom that sweeps clean,' but it won't last," muttered Bridget in her own domain.

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Southern Churchman

Vol. LXXV. RICHMOND, VA., SEPTEMBER 24, 1910. No. 39

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., SEPTEMBER 24, 1910 No. 39

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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SOME NEEDED LEGISLATION.

The majority of Churchmen just now seem, if the letters from correspondents in the Church press are to be taken as a fair index, chiefly concerned lest the General Convention should adopt some injurious legislation. And in view of the multiplicity of propositions so far suggested, of course there is more or less ground for this uneasiness. With the Preamble, Change of Name, Suffragans, Presiding Bishopric, and many other propositions to come before the next General Convention, there is certainly large field for mistakes and large ground for misgivings.

But the well-known conservatism of the House of Deputies is ground for consolation to all those who have these misgivings, and a source of great comfort. That body has rarely, in the past, failed to justify those who put confidence in its conservative judgment, and doubtless, in the future it will continue to live up to that worthy record. It is a difficult matter to sweep off its feet a body of men of such mature judgment and representative character, and it is hardly probable that this General Convention will suddenly or widely depart from the legislative landmarks of the past.

And in this fact conservative Churchmen may justly take great comfort, and from it derive much peaceful assurance.

In fact, the Southern Churchman feels that the danger is greater that needed legislation will fail than that injudicious and undigested legislation will pass.

For there is some legislation which the Church needs to-day, and which would meet with almost universal approval both within and without the General Convention, which is absolutely free from any taint or suggestion of partisanship, and yet which will possibly fail just because of the attention given to less important matters.

In importance from every point of view, as touching the present and future welfare of the Church, the very first of these subjects needing legislation, is the Missionary Work of the Church.

If this Church is to rise to her proper position and do her full duty in the great advance work of Christian Missions then, first of all, she needs to recast her whole missionary organization; to make over again, and make in keeping with present-day needs and demands and opportunities, the instrument with which she is administering her missionary work.

The Southern Churchman absolutely and positively means no single word of disrespect or criticism to any one when it unconditionally asserts that, in its opinion, the present machinery of the Board of Missions is cumbersome, antiquated, unrepresentative, out of touch with the General Church, local and sectional, and utterly unfit to meet the enlarging vision, and widening field, and splendid growing opportunities of present-day Missions. The missionary representative of the Church to-day, and whatever body stands behind him, ought to represent the whole Church, command the confidence of the whole Church, and hold the allegiance and following of the whole Church. The day for small things and small methods and makeshift devices in missionary work is past and gone, and the day for local boards and sectional "representatives," and for non-representative organizations is long past. What the Church needs to-day is a missionary representative who can demand and command the respect and loyalty of all Churchmen from Maine to California and from Florida to Oregon. There is no longer any reason for localizing the missionary work of the Church, or for assuming that the whole Church is not interested in it and capable of doing it. If there is to be a Board at all—and why a Board? Is there an esoteric virtue in a "Board" that makes it absolutely essential to all national or diocesan Church work? Cannot the Church be entrusted to do her own God-given work without the intervention of local boards and commissions? But—if there is to be a "Board" at all, then make it representative of this entire Church and not of a part. This missionary legislation—the magnifying and popularizing and nationalizing of the Church's missionary work, seems to us the paramount duty and call that lays before the General Convention in Cincinnati.

But second to this—and second in importance only to this—comes the absolute and entire recasting of the canons governing the preparation and studies of Candidates for Orders. This is a matter, not for hasty or makeshift or patchwork legislation, but for calm, cool, deliberate and judicious consideration. The General Convention ought to appoint a commission of well-equipped men to take the whole subject into consideration and report to the next General Convention. The present canons on this important subject are a response to conditions that have passed away, and the latter-day "patching" has done harm and not good. The requirements and studies of a candidate for orders have small—we had almost written, no—reference to present-day needs and conditions. They smack largely of a past that has so completely vanished as to leave hardly a memory to-day. They demand qualifications that the clergyman will never need, and they ignore qualifications that he will need every day of his ministry. And the result is that to-day scores of hard-working and successful clergymen are wondering just what return they received for three years in a theological seminary. And be it understood, this is not primarily the fault of the seminaries, but of the Canons under which they work. A man spends three valuable years earnestly striving to acquire the "learning" required by the Canons; then he is pitched headlong and all unprepared into conditions of which no one had warned him, and demanding requirements of which he had never heard; and then men stupidly wonder why there are "failures in the ministry!" Rather wonder, if you please why, under the circumstances, there are so many successes in the ministry! And the reason for the "successes" is not canonical training, but simply the splendid adaptability of the intelligent young American, and his native, inborn capacity to "learn as he goes" and be his own teacher in the exigencies and emergencies of life.

What the General Convention needs to do is to appoint a commission of

well-equipped men, who have learned from experience and worked their own way to a practical knowledge of present-day conditions and requirements; and let them suggest a plan of training for our candidates for orders. We have had enough and to spare of academic theories: what we want is a practical working plan.

And lastly (though by no means all the needed legislation) we would humbly suggest legislation permitting the use of the "Revised Version"?

Is Greek useful for a clergyman? Why? Is Hebrew useful for a clergyman? Why? Whatever reason is given for either or both these studies holds far stronger for the use of the "Revised Version." Why should the clergyman have every aid of translation for a correct understanding and interpretation of the Word of God, and the layman be deprived of it? Is the "King James" Version inspired? Has it any authority that does not inhere in the Victorian Version. Does not every man of intelligence know that the Victorian Revisers had every advantage in scholarship, scholarly aids, historical research, grammatical and exegetical growth over the King James' translators? Does not every such person know too that the Victorian Revision is a more thorough and scholarly work than the King James'? Why, then, the Church's present attitude?

It does seem simply a matter of progress in intelligence and development that the Church should allow her clergy to use the best possible means of teaching the Word of God.

And these three suggested subjects of legislation are, after all one, simply three parts of one whole. The Church's message is the Word of God, in its purest form and nearest to the very words of the inspired writers. This Word must be committee to and carried by men fully and thoroughly equipped for the work of a present-day minister; armed with the whole armor of God and provided with every possible advantage; and then the Church must prepare herself, as the accredited messenger of God, to carry Christ's whole message to the whole world.

If, in the good providence of God we can, in Cincinnati, turn our thoughts from lesser things, and put heart and mind into the deep things of the King, then will this General Convention be indeed and in truth a turning-point in the history of the Kingdom.

Life's true equivalence, its proper synonym, is Christ. For me to live, said Paul, is Christ. No other ideal so completely expresses the significance of existence, and no purpose so royally crowns it with honor, as a living for Christ while Christ lives in the believer. The world's titles and descriptions for life are misleading. Satan, who is a poor algebraist, lyingly tries to make out that the "x" of life equals the "y" of selfishness. But life's "x" is the Cross of Christ, and the Pauline view is the right one—For me to live is Christ, and to die is gain.—N. Y. Observer.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Dr. Wilmer's Plea for Harmony.

Mr. Editor: Please permit a constant reader of your paper to say that he thinks the Rev. C. B. Wilmer's letter, in the Southern Churchman of September 17, the most judicious contribution to the literature on the subject that has yet appeared. The writer fully agrees with him as to Canon XIX, and as to permissive use of the Revised Version. As to a Preamble, I am not prepared to speak and hardly feel competent to give an opinion.

As to Change of Name, Mr. Wilmer speaks most wisely. It will never do to change it in the interest of any one party—high, low, or broad. Unless some common ground can be found on which substantially all parties can agree, a change will be an unmitigated ill.

BERKELEY MINOR.

Staunton, Va.

Protestant Episcopal.

Mr. Editor: The instant iteration of the plea that the name of our Church must be changed, if we are to grow, and take our proper place in American civilization, which fills our Church periodicals in these months just before the General Convention, must not be taken too seriously. Some nine years ago the Dioceses throughout the country considered the question of a change of official title for our Church, and the negative vote was decisive.

It was then shown that there was little real support to the insistant and somewhat clamorous demand. I believe that the same situation still obtains, and doubt whether the Convention in Cincinnati will turn aside from its practical measures to devote any considerable time to the consideration of the visionary and speculative advantages of some other appellation for our Church.

Still the true protection for our present title is not behind the strong bastions with which our Constitution protects the status quo, but in showing, in the open field of argument, the superior reasons for the retention of our name, that has been hallowed for those who born in the fold by the memories and achievements of years. The repetition of some arguments may at times be tedious; but nevertheless, we must not from laziness or fastidiousness shirk the safe course. For this reason I inclose a copy of a sermon on this subject that was preached in the city of Derby, Connecticut, by the Rev. J. A. Biddle, and was published in the local paper. It is both interesting in form, and solid in substance, and is worthy of a wider circulation.

CARL E. GRAMMER.

Philadelphia, Pa.

Rev. Mr. Biddle spoke in part as follows:

"Why did the Fathers give this name to the Church of England in the new nation? Why should we keep it? Because she is Protestant in spirit, Episcopal in form and reconciling in her mission in the nation.

The Apostles built the Church upon four everlasting foundations, personal liberty, individual responsibility, social unity and social efficiency. In government she was an elective Episcopacy. Her law was charity. Her worship was sacramental, 'the outward visible sign revealing and imparting the inward spiritual grace.' Her work was to reconcile men to God and each other. Her rulers were kings without tyranny. Her ministers were priests without sacerdotalism, her sacraments effective without miracle. To her was given the name Catholic.

"In the ninth century she was divided into two rival Churches. The Eastern Christians under Greek influence took the name Orthodox. The Western Christians under Roman influence took the name Catholic.

"By the fourteenth century the Western Church had developed into a vast Roman System. Her government was despotic, her spirit Roman, her worship mechanical, her conceptions of the ministry sacerdotal. Social unity and efficiency she had, but no liberty or responsibility for the laity. They had no voice in government or worship. Everything was done for them by the clergy. The priests claimed miraculous power, and the Sacraments were supposed to be magical in their influence. Her teaching added to the natural mystery of the world, separated men from God and each other, and filled their minds with imaginary terrors.

"The Great Awakening called the Protestant Reformation was a universal protest of the Christian conscience of Europe against this revival of the Roman Empire in an ecclesiastical form. The demand for reform was almost universal. The laity revolted against the tyranny of the clergy and demanded their inalienable right of direct approach to God and the liberty and responsibility that Christ had given them as kings and priests in his Church.

"The Italian party successfully resisted reform. At the Council of Trent they attempted to impose the Roman System with its monastic ideals upon the whole Church. The result was the disruption of the Western Church. The Christian spirit of Europe could not realize its ideals in the System. It was compelled to break away and create a new age. The Latin race remained in the System and retained the name Catholic. The Germanic people broke away and were called Protestant.

"They are the creators of this new age of science, democracy and national life. To them we owe these wide reaching nations of liberty and justice, this illuminating scientific harmony, this marvellous industrial expansion and every thing that makes our modern age illustrious.

With this age the Roman System has and can have no sympathy. Her infallible head is a voluntary prisoner in the Vatican as a protest against the unity of Italy. He is at war with everything modern. His last word is 'the Roman system or nothing.'

"These were the religious conditions our fathers faced in the new nation. They were citizens of a Republic based upon personal liberty and individual responsibility. They were among a people who have still to learn in the furnace of affliction the necessity of national unity and efficiency. Around them were two hostile types of churches, Protestant and Catholic. The Pro-

testants had liberty and responsibility. The Catholics had unity and efficiency. The one had an extemporaneous worship, the other a worship both mechanical and magical.

"It was the high purpose of the Fathers to appropriate everything of value in both the types. They would have liberty and unity, efficiency and responsibility. They demanded for themselves a form of worship, as perfect as that of the Catholic and as intelligent and spiritual as the Protestant. They were successful because they invented nothing. They utilized only what had stood the test of centuries of experience.

"They called their church Protestant because it is Protestant in principle and spirit. It gives full liberty to the laity in government and worship and demands of them full responsibility in both.

"They called themselves Episcopals because in their historic Episcopate they secured unity and efficiency. Their conception of the Episcopate made them legitimate heirs of all the traditions and experiences of the Catholic Church. They had the courage to claim their birthright and take possession of this inheritance. At once the Protestant Episcopal churches became the Church of the Reconciliation. The name Protestant kept them in touch with that rapidly expanding body of Protestant Christians and with their age and surroundings. The name Episcopal kept them in vital relation with the historic churches and with all Christian history.

"To the liberty loving Protestant they could give of this unity. To the unity loving Catholic they could give of this liberty. To the one intent upon spirit in worship, they could offer a sacrament through which the spirit revealed and imparted himself to the believer. To the other bound by a mechanical routine they could give a beautiful form of worship freed from magic.

"Theirs was an Episcopacy that secured freedom, a priesthood without sacerdotalism, a sacramental system without magic and a rule of holy living without asceticism. She was perfectly equipped for her work of reconciliation.

"As her name Protestant Episcopal implies, she occupies a unique position of impregnable strength in the hearts of the republic. Her theory of church government, a combination of liberty and authority is eternally true. Her historic creeds express the highest conceptions of the race and will be confessed by men until the Lord comes 'to judge the quick and dead.' Her sacramental worship that combines the visible sign with the spiritual grace, satisfying both the senses and the mind, will always keep men in vital communion with God and in charity with each other. Her prayers, expressing the limit of human desire will satisfy the highest aspirations of all holy souls till 'God's will is done on earth as it is in heaven.'

"Her Christian Year, that holy cycle of fast and festival, in which her people walk with God in close companionship, which makes nature in her majestic order and beauty a constant witness to the supernatural will be more and more recognized as 'the path of life that leads to God's presence where there is fullness of joy.'

"Taine, in his English Literature, thus describes the Sunday worship: 'There is no mystic languor. No sickly sadness and gloomy monotony, which the middle age left in our chanting. It is not a religion of women who yearn and sigh, but for men who examine themselves. All is in agreement, place, time, text, ceremony, to set every man personally, and without a mediator in the presence of a just God, and to form a moral poetry which shall sustain and develop the moral sense.'

"The religious conditions in America are still much as they were in 1789. The Church of Christ is divided into hostile camps, Protestant and Cathonc. They do not yet fully recognize that they have much in common. But there is a growing feeling that they need each other. That one needs what the other has to complete itself. It would be a calamity if either would surrender to the other. They are only brothers at enmity. The Protestant Episcopal Church has the word of reconciliation, because she sees this. She recognizes the good in both and has made that good essential parts of her organization. She has no reason for existence except as the Church of the Reconciliation. So she must keep in sympathy with both parties and exhibit a conciliatory spirit. If we should call ourselves the Protestant Church we would antagonize all Protestant Churches who possess more of liberty and responsibility than we do. We would offend the old historic churches, cut ourselves off from the past and inevitably be swallowed up in the anarchy of Protestantism.

"If we should call ourselves the Catholic Church, we would antagonize that vast organization that has far more unity and efficiency than we, and to which the name Catholic has been attached from the beginning. We would offend all Protestant and Eastern Orthodox Christians in whose mind the name Catholic is associated with a despotic system that they justly abhor. We would separate ourselves from an age and nation, and finally be merged into the iron unity of the Roman System.

"If we invent a new name, like Universal, suggested by one theory of what the Church was or ought to be, or revive an ancient obsolete title like Apostolic, we become only a paper Church, swing loose from all reality and must degenerate into a sect.

"If we are to maintain a permanent existence and do our reconciling work in our age, generation and nation, we must be both Protestant and Catholic, ancient and modern. We must exhibit all the characteristics of the Church of the Apostles, her orthodox creeds, her episcopal government, her sacramental worship and her great life of charity.

"We must be the Protestant Episcopal Church in the United States of America. If we can realize her ideals we shall find ourselves in the Eternal City of Peace."

Church Unity.

Mr. Editor: I have just read in your issue of September 10 a criticism, by Mr. H. L. Chase, of a pamphlet by Rev. T. J. Packard, on "Practical Catholicity," in which it would appear certain concessions are recommended with a view to unity with the Protestant denominations. Inferentially Mr. Chase prefers union with the Roman Catholic Church.

The Roman Church will not abate one jot or tittle of its pretentions for any purpose. It is "infallible," "The One True Church," the great ecclesiastical stand-patter, and he who differs from it, even to a hair's-breadth, let him be anathema. I cannot imagine any one who has given the matter the least thought who believes that union with Rome means anything but for us all to become Roman Catholics.

Mr. Chase leaves the impression that it would be equally impossible for our Church to yield any of her distinctive features, except possibly those wherein we yet differ from Rome.

It is easy to find fault with any proposed method of unity, but if no method is acceptable, all our talk about it is a delusion and a false pretense. I would suggest, therefore, that common fairness requires Mr. Chase to give us specifically what he thinks should be done in the premises, if anything.

McKinney, Texas. JOHN CHURCH.

Change of Name of the Protestant Episcopal Church.

Mr. Editor: The discussion in the columns of your paper of the above subject, not only by your own pen, but by those of various members of the Protentant Episcopal Church—Bishops, priesbyters and laypeople, male and female, has thrown some light on quite a dark subject, and deserves the thanks of the Episcopal public, and I am sure receives it. We are all deeply interested, and I suppose all desire that our Convention may do what will be best for the promotion of our Lord and Master's kingdom. But so far we do not see that the question has yet been made sufficiently plain by the fountains of light, which through your efforts principally, and those of your coadjutors, have been opened upon it. Nor can we use the words of one of our great poets, that "it has been made dark by excess of light."

Still, we believe we can say of all the letters given us in your paper what the great Gladstone said of the sermons he had heard in his long religious career: "I have never listened to one from which I have not derived some benefit." And so, encouraged by this great man's words, may I not venture to add another letter to the great pile which looms up before us, that our Church legislators soon to assemble in the good Protestant Episcopal city of Cincinnati, may be aided in their work and to this end may not disregard the example of England's distinguished statesman.

Of course if the name "Protestant Episcopal Church" be given up, some other name that better describes it, or would serve a better purpose, should be selected. And the name, "The American Catholic Church" has been suggested, as the best, in the opinion of a large number of Churchmen of different styles and kinds of Churchmanship.

Now, if this name should be chosen then, we submit, the object of a name would be defeated, for the reasons which I shall proceed to give and which will at the same time recommend the present name of this Church.

We begin by asking what is the object of giving a name to a Church? Is it not the same as giving a name to anything else, viz., that it may be known what we are talking about, or writing about? Then will not the name that gives the most accurate description be the best? We ask then if the name "The American Catholic Church" would most accurately describe the now Protestant Episcopal Church of the United States?

We answer in the negative: First, because when you should speak of the "American Catholic Church," you would not be speaking of what now constitutes the Protestant Episcopal Church, but of something else which does not constitute it. Catholic means universal; and the Council which is soon to assemble is not seeking a name for the universal Church, but only for a small part of it. The Diocese of Washington could, with as much consistency and propriety and truth, claim to be the

"Catholic Church of America," as the little denomination known as "The Protestant Episcopal Church of the United States of America."

But how about Protestant in the present title of the Church? One of your correspondents is grieved to see this word in the title, and is almost ready to blush that the word is to be found in the Prayer Book. He is one of those, we think, who favor the title "American Catholic Church." We are almost ready to join his company of blushers, but not for the same reason. And this will lead me to speak for a moment of the general subject of the name of the Christian Church.

In the earliest times the Christian Church had no name. The great Saviour, the founder of the Church, did His work on earth, and established His Church, and appointed the leaders, and made arrangements for the resurrection, and made the road which led to heaven, and ascended to heaven, without giving a name to His Church. After His departure His apostles did not call an assembly or a council to supply this—shall we say great want? No. And why? Because we must think other matters were more important. They left this work to the heathen. For the writer of the Book of Arct tells us that the name originated in Antioch, and Church historians tell us that the work was done by the enemies of Christ, because they wished to injure the Christian work by associating it with one who was meek and lowly and condemned all evil and sin of which the heathen were guilty, and died on a shameful cross in His work of salvation; all of which were lowering in their eyes.

Further, when the early Christians spoke of themselves it was not as distinguished and honorable men in a great organization. The leading men were not referred to as "His Eminence," "His Holiness," "His Highness," "Most Reverend Father," "Venerable Doctor," and other distinguished names too numerous to mention. But they called themselves "Disciples," "Believers," (in reference to their relation to the Lord); "Saints," (with respect to their character—the great problem of their lives); "Brethren," (referring to their mutual fellowship). Still less was it given them by the Jews, who called them Galileans, and Nazarenes from the ocuntry of the despised Samaritans. But when the title "Christians," or "Followers of Christ," was given them by their enemies, they accepted and adopted it without the intervention of any council, or convention, or assemblage, that we have ever heard of—unless the Convention of Cincinnati should step in and adopt for themselves the title "The Christian Church of America." To which name we do not suppose any one would make any other objection than that which every one would make; namely, that if you were talking about any particular part of the Church of God on earth, no one would know what you were talking about.

But we must hurry on to speak of the effect, which this management of its name had on the Church. We notice that its members did not call together large meetings to discuss its importance, and point out to each other how this name would check its growth, as the drouth checks the grain and the fruit in the summer time; and that other name would be to it as the gentle rain on the parched plant. No; this would be to throw away its precious time.

But they went abroad everywhere, preaching the gospel, and teaching religious truth, and it was like the good seed sowed in a good soil and spread abroad far and wide. In the meantime its enemies and opponents gave it its name and took it in hand, and were in the early times advertisers of the Christian Church. The sailors, the lawyers, the merchants, the doctors, the soldiers talked of the Christian Church and of its great Founder, and prepared the way for its preachers. St. Paul, going forth to preach the gospel, found a congregation waiting for him at Athens, in the market place. At Philippi a number were gathered at the jail, to which place he was taken, nolens volens, by his enemies, where the jailer and his family—and we do not know how many more—were converted, and a Diocese was founded by the co-operation of St. Paul and his enemies, without any arrangement of their own. And in this strange way, by enemies and friends, heathens and Christians working together, was the gospel spread abroad in these early times, and a name given to the Church. But the Christian Church; though persecuted the more it grew; the more it was persecuted it continued to spread and extend, from city to city, and from country to country, owing to the curiosity of some, and the jealousy of others, and the fears of others conspiring, with the zeal and the energy and the devotion of its members, until all the feelings and faculties of human beings were brought into play, and so the Christian Religion covered the Roman Empire and ascended the throne of the Caesars.

Here we would have you to observe some great facts brought out in this early history.

It shows us that the name of the Christian Church is not an element of its growth. At first it had no particular name, and the name given it was given by its enemies to injure it; while the Christians, finding that it suited their purposes, adopted it. The purpose which it served appears plainly in the Bible and in history. It was what we have already mentioned that when they wished to speak of their Church they might have some name which all might know; which represented it.

Why, then, is not the name Christian Church still sufficient? Simply because of the divisions which have arisen, and which have led to separations. When we say the Christian Church, we are not speaking of any particular part, but of the whole body; and so when any division occurs, the part which separates must take some new name, so that the people may know what is meant when it is spoken of; although it may still retain in addition the original name.

You observe that by this arrangement this great purpose is conserved, viz., that when a division occurs, it is not from the Christian Church, which is the main body, but only from a denomination of the Christian Church. There thus remains in the world, no matter how many divisions may occur, one great Church, called the "Christian Church," which contains them all. This is a reminder of a duty which remains to be done, which is that it is to be one in fact as well as in name.

It is well known that the Church of Rome denies this fact, and contends that she alone is the Christian Church, and that every separation from her is a separation from the Christian Church. So she holds on to the name "The Catholic Church," whose meaning teaches this view. And it is proclaimed not only by this name but from the pulpits and platforms of all her cathedrals and churches, as well as from her papers and letters and messages. It therefore appears that for the Protestant Episcopal Church to adopt the name "The Catholic Church of America," would be to out-Herod Herod; for it would be not only to deny that the Roman Catholics are a part of the Christian Church as well as the Greek Church, which does not acknowledge us, and are very much like Rome; but also to unchurch all the Protestant denominations. The word "Protestant," on the other hand, joins all the protestant bodies together, and proclaims the need of separation from all the errors and evils which led to the separations which divide the Christian world, and will disappear when the errors and evils have been cast out of the churches.

THOMAS DUNCAN.

Washington, D. C.

Littell's "Historians and the English Reformation."

Mr. Editor: In the interest of the Church at large I ask the favor of a little space for the following statement: I have been asked to act as the treasurer of a fund for the purpose of calling the attention of Church people and the public at large, especially librarians of public institutions, heads of colleges and schools, to the very valuable and needful book, just published, by the Rev. J. S. Littell, entitled "The Historians and the English Reformation." I have not the pleasure of knowing Mr. Littell personally, and so my only purpose of undertaking this task is the belief that the book is the much desired correction of those gross misrepresentations, especially in school histories, from which the English-speaking Church has long suffered, through the ignorance, or worse, of some popular historians.

Out of a great chorus of commendatory reviews and notices perhaps you will allow me to quote just the closing sentences of two. The Springfield Republican of June 19, says: "The best verdict we can pass upon (the book) is that it has convinced the writer of this review of the justice of the Anglican claim to antiquity and continuity." The Outlook of July 2 speaks of it as "a complete dictionary of the misinformation current on the subject."

Mr. Littell's venture for the Church has cost him one-third of his annual income, in addition to years of patient and toilsome labor. It is only fair to him, as well as part of the debt we owe to the truth, that he should be spared farther outlay in bringing the book to the attention of the leaders of thought and of education. Two hundred dollars will accomplish much toward this end, and for this we confidently make our appeal. I have already received subscriptions to the amount of fifty dollars from the following persons: The Bishop of Central New York; the Rev. Dr. Manning, rector of Trinity church, New York; Dean Vernon, of Portland, Maine; the Rev. Dr. J. H. Hopkins, and the Rev. G. C. Stewart, of Evanston, Ill. In addition to small contributions for making the book known the clergy and laity can further help by seeing that a copy is placed in the public library of their town. The local committee will probably do this at their suggestion.

WALKER GWYNNE.

Calvary Rectory, Summit, N. J.

Dispel that prophetic gloom which dives into futurity, to extract sorrow from days and years to come, and which considers its own unhappy visions as the decrees of Providence. We know nothing of to-morrow: our business is to be good and happy to-day.—Sydney Smith.

Trials are blessed teachers. The peace and hope of maturity and age are often the fruits of trials borne in youth.

Church Intelligence.

CALENDAR.

September.

1—Thursday.
4—Fifteenth Sunday after Trinity.
11—Sixteenth Sunday after Trinity.
18—Seventeenth Sunday after Trinity.
21—St. Matthew's Day.
25—Eighteenth Sunday after Trinity.
29—St. Michael and All Angels' Day.

Collect for Eighteenth Sunday After Trinity.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ our Lord. Amen.

Collect for St. Michael and All Angels' Day.

O, everlasting God, who hast ordained the services of Angels and men in a wonderful order; mercifully grant that, as Thy holy Angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

Foreign.

"Letting the People Breathe."

"Why should not these great Sirs give up their parks some dozen times a year to let the people breathe?" says someone in the harmless, unnecessary epilogue to Tennyson's "Princess." The Marquis of Londonderry, not only a great "Sir" but also a great Churchman, stated at a cycling church parade at his northern seat, Seaham Hall, Sunderland, that he had brought up his children, and he hoped his children would bring up theirs to realize that while that property remained in their hands it should be their pleasure to welcome those living in the neighborhood. But he asked the public in return for the privilege accorded to help in the preservation of the beautiful grounds from depredations by the careless or mischievous. Recently he had had to close one of the entrance gates to his park on account of damage done by visitors. One wants visitors to noblemen's beautiful grounds to emulate the zeal of the tourist who in a famous ducal paradise saw a shabby, elderly gentleman walk across an ornamental lawn and ruthlessly pluck some show roses. "It is people like you," he said, "that cause these places to be closed to us; you ought to be ashamed of yourself." The depredator was the Duke himself.

New Canon of Norwich.

Dr. Bowers, Bishop Suffragan of Thetford, has accepted from the Lord Chancellor the residentiary canonry in Norwich Cathedral, vacant by the death of Canon Hervey. The announcement has been received with the utmost satisfaction in Norwich. Dr. Bowers, as Archdeacon of Lynn, and rector of North Creake, is exceedingly popular. He is a vigorous and able preacher, a splendid organizer, and a man of strong personality. He was consecrated Bishop of Thetford in 1903, and for twelve years prior to that was canon residentiary at Gloucester.

The Jubilee Church Congress.

The programme of the discussions at the Church Congress at Cambridge from September 26 to 30 is evidently exciting considerable interest, and it is now possible to present in greater detail than was done in the official programme the manner in which some of the topics will be treated. The discussion of the "Apocalyptic Element of our Lord's Teaching, and its Significance for Christian Faith and Ethics" will be opened by the Dean of St. Patrick's with a paper on "Questions Raised by Recent Criticism." The Bishop of Birmingham will follow with a paper on "The Original Meaning of Our Lord's Apocalyptic Teaching." Recent Studies in Apocalyptic Literature" will be the subject of the Rev. Dr. Charles' contribution, and Professor Stanton will deal with "The Significance of the Apocalyptic Element in the New Testament for Christian Faith and Ethics at the Present Day." The relation of Episcopal to non-Episcopal Bodies in the Colonies will be dealt with by Canon E. A. Welch, of Wakefield, whose long experience of work in Canada enables him to speak with authority, while the same problem, as it arises at home and in the mission field, will be treated by the Bishop of Hull and Bishop Ingham respectively. The topic with which Dr. Shuttleworth will deal more especially in the Wednesday morning discussion at the Examination Hall is "The Duty of Society Towards its Feeble-minded Children;" he will not confine himself to a discussion of the recommendations of the Royal Commission. The gathering is likely to be a large one, as more than fifteen hundred members' tickets were sold during August; but Cambridge is so well supplied with lodgings that visitors can still obtain good accommodation within easy reach of the Congress Halls.

The Bishop of Salisbury.

The Bishop of Salisbury is shortly to visit the United States and deliver a number of lectures. Dr. Wordsworth is a great nephew of the poet, and is one of the most accomplished scholars on the Episcopal Bench. He has long been in touch with the Old Catholic movement, and assisted in the revision of the Italian Reformers' Liturgy. A story is told of a country rector who was very nervous about having to entertain the Bishop, but was greatly relieved to find that the most absorbing topic for the Bishop after dinner was how best to soothe a fretful baby. The Bishop married as his second wife a daughter of his neighbor, Col. Robert Williams, M. P., treasurer of the Church Missionary Society.

Holman Hunt.

Mr. Holman Hunt, the great painter, who may be said to have given a new character and direction to the growth of religious art in this country, died in London on Wednesday in his eighty-fourth year. It is sixty-four years since his first picture was exhibited in the Royal Academy, and his early career was interesting for his association with Millais and Rossetti, who constituted, along with himself, what came to be known as the Pre-Raphaelite Brotherhood. It was many years before Holman Hunt found his true place in public estimation, but his fame was finally established by his masterly treatment of several subjects. Such paintings as "The Saviour in the Temple" and "The Triumph of the Innocents" are invested with a glowing wealth of poetry and dramatic suggestion which has reaped the admiration of the crowd no less than of the critics. His final position in English art was fitly recognized by his promotion to membership of the Order of Merit.

"Cleanse and Defend."

The work of the Church Defence organization, now named the Central Church Committee, is one for which the Church has reason to be profoundly grateful. We remember how it organized the successful resistance to the attempts on the Church in Wales in 1894-5. Unfortunately, most Church people are too apt to forget the need for Church defence except when the enemy is actually thundering at the gates. To stimulate interest in Church defence work and to increase the flow of necessary contributions to the Committee's funds, it has been the practice for some years to set apart one Sunday in the year as "Church Defence Sunday." A Sunday in October has generally been chosen, but this year it was thought well to select the 16th Sunday after Trinity. This Sunday is a very appropriate day in which to impress upon congregations the subject to Church defence and instruction, for in the collect we pray that God's continual pity may "cleanse and defend His Church."

A Bishop on Needless Sunday Labor.

The Bishop of Exeter, in commending the efforts of the Imperial Sunday Alliance, says: "The volume of Sunday labor employed (to say the least) with no 'proved necessity,' has grown alarmingly of late years, and is growing still. The 'forces of labor' have repeatedly declared themselves against this tendency, but so far with no decisive effect. The 'forces of religion' are bringing to the cause its indispensable basis, namely, that of Divine authority."

American.

Aggangements for the General Convention.

As far as possible arrangements have been made for the sessions of the General Convention and various meetings usually held coincident therewith.

The Convention will be opened on Wednesday, October 5. The first joint session will be held on Friday, October 7, in Music Hall. The report of the Auxiliaries will be read and the Bishop of Albany will read the report of the Board of Missions.

"A Review of the Progress of the Church's Missions at Home and Abroad" will be read by Secretary John W. Wood or some other officer of the Board.

Mr. George Gordon King, treasurer of the Board, will give "Some Facts about the Missionary Offering of the Church During the Past Three Years."

In the afternoon the subject, "How Can the Church Better Discharge Her Duty to the American People?" will be discussed. The subject will be sub-divided as follows:

"In the Agricultural States of the Central West," by Bishop Francis or Bishop Mann; "In the Southern Mountains," by Bishop Horner of Asheville; "In the Growing Communities of the Southwest," by Bishop Brooke of Oklahoma; "On the Pacific Coast," by Bishop Nichols of California.

The seventy-fifth anniversary of the consecration of Bishop Jackson Kemper as the first Missionary Bishop of the American Church will be commem-

orated on Sunday evening, October 9, at St. Paul's cathedral. The address will probably be made by Bishop Morrison of Iowa.

The second joint session will be held on Saturday, October 8, morning and evening, in Music Hall. The general subject, "Achievements and Opportunities in the Orient," will be divided as follows:

"In the District of Shanghai," by Bishop Graves; "In the District of Hankow," by Bishop Roots; "In the District of Tokyo," by Bishop Partridge.

On Saturday evening the first general missionary meeting will be held, Bishop Vincent of Southern Ohio presiding. At this meeting Bishop Robinson of Nevada will tell "What the Church Can do for the Mining Camp;" Bishop Kinsolving of Brazil will speak of "Brazil, the Land of Need and Opportunity;" and Bishop Rowe of Alaska will describe "A Day's Work on the Arctic Trail."

Bishop Tuttle will preside at the second general missionary meeting, to be held October 13, when Bishop Restarick of Honolulu will give an account of his experiences in "Home Missions in the Mid Pacific." Bishop Graves of Shanghai will speak on "The Orient's Open Doors: Will They Remain Open?" Bishop Strange of East Carolina will tell of "The Church's Service to the Nation Through the Moral and Industrial Training of the Negro People."

The third joint session will be held on Friday, October 14, in the afternoon, when addresses will be made on "Special Forms of Mission Work," as follows: "Among the Indians," by Bishop Johnson of South Dakota; "Among the Negroes," by Bishop Guerry of South Carolina; "In Alaska," by Bishop Rowe.

A mass meeting of laymen will be held on Sunday evening, October 16, under the direction of the Committee of One Hundred of the Board of Missions. Mr. Gifford Pinchot and Mr. Rathbone Gardner will speak of "The Church's Mission—An Enterprise for Busy Men;" Mr. George Wharton Pepper of "America's Religious Responsibility for the World," and Mr. W. R. Stirling on "What Will the Laymen Do About It?"

In addition the Church Laymen's Union has arranged a series of conferences in Cincinnati during the preceding week, and will furnish, in co-operation with the pulpit supply committee, speakers on Sunday evening, October 9, in Calvary church, Clifton, Cincinnati, and St. John's church, Covington.

Laymen's conferences will also be held on Sunday, October 9, at 3 o'clock, in the Church of Our Saviour, Mt. Auburn, and at 4:30 at Grace church, Avondale. In Conference Hall, South Annex, Music Hall, on Monday, Tuesday and Wednesday, October 10, 11, and 12, at 9 and at 5, or before Convention meets and after it adjourns, will be held informal conferences, and on Wednesday evening, October 12, at 8, there will be in Christ church parish hall a public meeting on the subject "The Laymen of the Church; What Are They Doing; What May They Do for Missions?"

Those who have been invited to speak at these laymen's meetings include Bishops Whitehead and Woodcock, the Rev. Dr. Beverley Warner, and many laymen who have contributed specific plans through which results for missions have been attained. The Laymen's Union voices the sentiment of the Laymen's Missionary Movement in saying that exact methods of work, backed by organization and adequately supervised and directed, must be provided at once or the new missionary interest on the part of laymen will be lost.

The two concluding joint sessions of the Convention will be held on the afternoons of October 17 and 19. "The Church's Outposts in the Island World" will be the general subject, with "Missions in the Hawaiian Islands," described by Bishop Restarick; "In Cuba and the Canal Zone," by Bishop Knight; "In the Philippines," by Bishop Brent.

The topic of the meeting on the afternoon of October 19 will be "The Church's Work in Mexico, Porto Rico and Brazil." Bishop Aves will tell of Mexico, Bishop Van Buren of Porto Rico, and Bishop Kinsolving of Brazil.

The Rev. Charles G. Reade, chairman of the committee of arrangements, states that arrangements have been made for a daily celebration of the Holy Communion during the General Convention at St. Paul's cathedral, corner of Seventh and Plum; Christ church, East Fourth street, between Sycamore and Broadway; St. Luke's church, corner of Findlay and Baymiller streets, and possibly at other city churches of Cincinnati.

It is believed that the attendance at this General Convention will be unusually large. Fifteen hundred persons have already secured rooms, and the choice of rooms is becoming limited. Hotels are said to be more desirable than rooming or boarding-houses. Those who have not yet secured accommodation should write to the Rev. Charles G. Reade, the general secretary, Baker Court, First National Bank Building, Cincinnati, Ohio, as soon as possible, expressing their wishes.

Those who have secured accommodations are asked to send their Cincinnati address to the committee for use in the Convention Directory. This will insure the completion of the Directory at an early date, and enable the committee to send to deputies tickets, invitations and announcements.

St. Paul's College, Tokyo.

Dr. Motoda has just come to this country to explain the great importance of equipping St. Paul's College, Tokyo, with larger buildings in order that it may more efficiently take advantage of the many opportunities of furthering the Church's Mission in Japan through educational work.

Bishop McKim and the Rev. H. St. George Tucker, M. A., president of St. Paul's, have urged and the Board of Missions has approved of a plan for securing an expansion fund of about $200,000. Half of this amount will be needed for land and half for buildings. Last spring a group of Philadelphia people undertook the help this enterprise and secured nearly $40,000. This, with money already at hand, made possible the purchase of property and the making of an initial payment. It is Dr. Motoda's hope that he may be able to do something towards completing the amount necessary to pay for the property.

Dr. Motoda was partly educated in St. Paul's Tokyo, then came to this country, took his B. A. degree at Kenyon College, his Ph. D. at the University of Pennsylvania, and his seminary course at the Philadelphia Divinity School. He speaks English well, and while not an orator is an effective speaker. He is a man of marked influence in Japan and has been entrusted by the government with important work in addition to his duties at St. Paul's.

A visit from Dr. Motoda for the purpose of presenting the need of St. Paul's College will not necessarily involve any financial obligations. If travel expenses can be paid or any contribution for them made such help will be most useful. An offering for the St. Paul's College Fund is not a condition of his coming, but if an offering can be made it will be appreciated. In any event Dr. Motoda would like to feel free to explain the need and ask for the help of individuals.

NORTH CAROLINA.

Rt Rev. J. B. Cheshire, D. D., Bishop

In Favor of Negro Bishops.

The Colored Convocation of the Diocese of North Carolina held its annual meeting in Charlotte, September 7-12. The meeting was well attended, every mission being represented. Bishop Cheshire was present part of the time. Archdeacon H. B. Delany presided.

Reports from the various missions were encouraging and showed improvement over last year. The Woman's Auxiliary has done very good work the past year, through the Woman's Branch, the Junior Auxiliary and the Baby Branch. They will send over $135 for the United Offering.

The Rev. Robert J. Johnson and the Rev. James K. Satterwhite were ordained to the priesthood.

The following resolutions were unanimously adopted, as to Negro Bishops:

"Whereas, The subject of Negro Bishops for Church work among colored people is now being widely discussed through the several Church papers, and

"Whereas, Archdeacon Russell has gone on record as opposed to the plan of Missionary Bishops for the colored work, and seems to have been taken seriously, by The Churchman (of New York) as the spokesman of the great majority of the colored people of the Church, and

"Whereas, The time of meeting of the General Convention is near at hand, when this great question will again come up for consideration, therefore, be it

"Resolved, That we, the colored Convocation of the Diocese of North Carolina, duly assembled in annual session, in the Church of St. Michael and All Angels, Charlotte, N. C., do declare that we are unequivocally in favor of a Missionary Jurisdiction or Districts, for the Negro race, with a Negro Bishop; and that we do not, in any sense, favor a Suffragan Bishop for the work among the Negroes.

"Resolved, That we will patiently bide the time, but we do earnestly appeal to the General Convention, particularly to our Right Reverend Fathers in God, that they will give this subject the prayerful and godly consideration which it deserves; as we are well assured that this plan only will meet the existing conditions of our people."

MISSISSIPPI.

Rt. Rev T. DuB. Bratton, D. D., Bishop

Foundations of New Church Completed.

Mention was made in a recent issue of this paper of the turning of the sod for the foundation of the Church of the Resurrection in the important college town of Starkville. The priest-in-charge is now able to announce that the foundations have been laid and the walls reared almost to the floor line. For the present lack of funds has necessitated a suspension of building operations.

Work will be resumed as soon as sufficient funds are available.

To date $2,020.42 have been paid in, of which amount $760 was expended for the building site, and the balance of $1,260.12 on the foundations and walls. Practically all of this amount

has been raised in the Diocese. It will require about $6,000 more to complete the building. Perhaps residents of other Dioceses whom God has blessed with an abundance of this world's goods, as well as Churchmen of moderate means, may be willing, for love of Holy Church, to contribute to the building fund of the church. The undertaking means much for the future of the Church in what is practically a missionary jurisdiction.

It has the hearty endorsement of Bishop Bratton, and was recommended by the late Bishop Thompson, in the early days of his Episcopate.

Contributions may be sent to Rt. Rev. T. D. Bratton, D. D., Jackson, Miss., or to the Rev. J. Lundy Sykes, priest-in-charge, West Point, Miss.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Death of James C. McGrew—Clergymen Returned—Infantile Paralysis. Bristol School Enlarged.

A dispatch from Kingwood, West Virginia, brings the information of the death, on Sunday, September 18, in that place, of James C. McGrew, at his home, "The Pines." Mr. McGrew bore the distinction of being the oldest former representative in Congress, having served from 1868 to 1872, from West Virginia, and celebrated his ninety-seventh birth-anniversary on Wednesday, September 14.

He is survived by three children, the Rev. Dr. George H. McGrew, rector of Silver Spring parish, Montgomery county, Maryland; Major W. C. McGrew, of Morgantown, West Va., and Mrs. Francis Heermans. The burial took place at Kingwood, on Tuesday, September 20.

The special preacher at the Cathedral Close open-air service, on Sunday afternoon, September 18, was the Rev. Frederick B. Howden, rector of St. John's church, Georgetown.

The Rev. Dr. R. H. McKim and the Rev. G. Freeland Peter, of Epiphany church, Washington, are at home again, and the wheels of the parish have begun moving in the winter's work.

The Rev. Mr. Blake, of Christ church, Georgetown, is again at his post.

The Rev. Dr. Smith, of St. Thomas' church, Washington, was in his pulpit, on Sunday last.

The Rev. Walter Williams, of Grace church, Georgetown, has returned from his summer vacation in the far Northeast, and officiated at his church on Sunday, September 18.

The Rev. Richard P. Williams, of Trinity church, Washington, is at home from his restful outing in the mountains, and is getting ready for General Convention, of which he is a member-elect from Washington.

Infantile paralysis, a mysterious disease, whose "germ" has successfully eluded the most skillful researches of the physicians, and which has prevailed extensively in Washington for several weeks, has alarmingly spread in Norwood parish, Montgomery county, Maryland, and caused much uneasiness. One of the sufferers there, suddenly seized a week ago, is Mr. Hardy J. Hunt, a member of the vestry of the parish, and a leading young citizen of the county. All of the other victims there have been, and are now, children, of which several were fatal cases.

Many chickens and ducks are dying in the country of paralysis, which causes some physicians to suspect that the malady is communicated from them to human beings.

Washington's fifty thousand children of public-school age, started to their various work-houses on Monday morning, September 19, and the Sunday Schools are also beginning their winter studies.

Bristol School for Young Ladies, Washington, Miss Alice A. Bristol, principal, is now being much enlarged to meet the demands of its popularity. One of its teachers is Miss Alice Joynes, a member of the eminent Virginia family of that name; and the important position of matron is occupied by a well-known and experienced lady of Staunton, Virginia, Miss Nettie Tams. Both of these ladies are our Churchwomen. W.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Kanawha Convocation — Consecration of St. Thomas' Church, White Sulphur Springs—New Church in Kanawha County—St. John's, Willow Island, to Be Rebuilt—Churches Repaired—Apportionment Paid—Eastern Convocation.

The Kanawha Convocation held its fall session on September 13-15 in the Church of the Heavenly Rest, Princeton, Mercer county, and was most cordially received and entertained by Rev. Edgar W. Halleck and his good people. There were sermons by the Rev. Messrs. P. D. Roller, D. D., John S. Gibson, John T. Crowe and Arthur M. Lewis; and missionary addresses by Bishop Gravatt, Rev. E. P. Dandridge, and Mr. Thurber, the layreader in charge at Hinton. Rev. Hunter Davidson was essayist and had for his subject "Cranmer's Influence on the English Language."

Convocation was in sincere sympathy with Bishop and Mrs. Peterkin in their bereavement, in the sudden death of the latter's sister, Mrs. Joseph Bryan, of Richmond, and sent through its secretary an expression of it to them.

The reports were made as usual, those upon the Missionary Apportionment, showing that the parishes and missions had generally paid in full, and that most of them had paid in addition the 50 per cent. increase for the foreign work pledged as a result of the Laymen's Missionary Momement meeting at Huntington. The next meeting is appointed for St. John's, Charleston, in February, 1911.

Rev. Professor Paca Kennedy has returned to the Theological Seminary at Alexandria, from Ansted, W. Va., where he spent the summer, ministering most helpfully in the churches at Ansted and Montgomery during his stay.

On August 14, the Twelfth Sunday after Trinity, Bishop Peterkin consecrated St. Thomas' church, White Sulphur Springs. Rev. E. P. Dandridge, the rector of Greenbrier parish, of which St. Thomas' is one of the churches, reading both the Instrument of Donation and the Sentence of Consecration. The Bishop preached.

Another new church is in process of erection in the mission field of Kanawha county, the foundation for it having been laid at Wake Forest. It is to be ready for consecration in November. There is also to be erected at this point a hall for assemblies of various kinds.

It is announced also, that St. John's, Willow Island, will be rebuilt at a point nearer the Ohio river, so that it will be more accessible to the population of the community, the center of which has shifted since the old church was erected.

Several parishes report important repairs as just finished or in progress: the Church of the Messiah, Alderson; Christ church, Bluefield, and the rectory, Christ church, Wellsburg, has been decorated tastefully for the meeting of Convocation, September 27.

The Diocese met in full the apportionment for General Missions for the year ending August 31, and has received from the Bishops notice that for the year beginning September 1, 1910, the apportionment to West Virginia is of a sum greater by 33 per cent. This brings what West Virginia pays for work in her own vast undeveloped missionary territory and what she is to give to work outside to exactly the same figure.

The Eastern Convocation was in session in Grace church, Nelson parish, Middleway, September 13-15, with the Rev. Messrs. George A. Gibbons, A. J. Willis, the rector of the parish; John S. Douglas, J. S. Alfriend, Mr. Cumpston, Mr. R. E. L. Strider, and Rev. A. Forsyth in attendance No report of its proceedings is at hand. J. S. G.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Festival of the Guild of the Holy Cross.

The annual festival of the Guild of the Holy Cross was observed at the Cathedral, Cleveland, on Holy Cross Day, September 14. The Bishop of Springfield, the chaplain of the Guild, was celebrant at the corporate Communion at 7 a. m., and the Bishop of Ohio the celebrant at the later service, at which the Bishop of Springfield preached. Following the second service luncheon was served, after which there was the annual meeting of the Council, the hearing of reports and the election of trustee.

The Rev. Thurlow W. Null, of the Diocese of Harrisburg, has been called to Trinity church, Fostoria, and will be priest in charge of Trinity mission, Upper Sandusky.

Rev. Alfred Izon, of the Diocese of Pittsburg, will become curate at St. John's, Youngstown, Rev. Abner L. Frazer, rector.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop

Recommended for Priest's Orders—New Parish House for Grace Church, Rutherford.

The Standing Committee have recommended Rev. A. Peter Tulp, curate at St. Paul's, Englewood, for ordination to the priesthood and the service will probably be held in October.

Rev. Victor M. Mori has taken duty as curate at St. Peter's, Morristown.

Rev. J. A. Weagle has taken charge of the Church of the Holy Communion, Norwood.

Work upon the new parish house of Grace church, Rutherford, has gone forward during the summer, so that the corner-stone will probably be laid on next Saturday afternoon. The rector, the Rev. Henry M. Ladd, was heartily welcomed home by his people on his return last week from his summer holiday in Europe.

Rev. Rollin Dodd is officiating at St. James' church, Ridgefield, N. J.

The congregation of St. Mary's church, Hillsboro, Texas, have had plans made for a new church, to cost $7,200. The plans provide for seating 200 people, with arrangements for enlarging the capacity of the building, if necessary. The Rev. Edwin Wickens is the present rector. He has been in charge for nearly ten years.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Encouraging Account of Church Work in the Diocese.

There is a note of encouragement and forward movement in the air. The Rev. Henry O. Nash, an English clergyman, late of Hollidaysburg, Pa., recently took formal charge of Pittsboro, Sanford, and Gulf, in the Convocation of Raleigh. It is indicated that Mr. Nash is a valuable addition to the working force of the Diocese.

But a short time since the Archdeacon of Raleigh Convocation held the first of the Church's services at Coats, a small and growing town on the Durham and Southern Railroad. The intention had been to hold the services at the school house. The Christian brethren of the Missionary Baptist church, who have only recently completed their house of worship, however, most courteously made offer of it. This was most cordially accepted in the fine spirit in which it was made, and with the growing consciousness that such fraternal acts lead to closer, deeper fraternal relationships.

The Archdeacon is hoping to provide regular monthly services for Lillington, where the outlook is inviting, and through the co-operation of the proper State authorities and many interested individuals, has been able to secure a young man who will serve as a sort of Chaplain for the Prisoners at the State Farm in Halifax county.

The work at Monroe and Hamlet goes forward earnestly, under the Rev. W. H. Ball. Committees have been appointed at both places to take proper action as to the building of a church in each, and encouraging and helpful service has been given to St. Timothy's mission, Olive Branch.

Christ church, Rowan county, is one of the Diocese's historic churches. It will soon be preparing to celebrate its centennial. The Rev. S. J. M. Brown is doing excellent work there. The Rev. Thomas L. Trott is to assist him in a mission this month.

The new church at Burlington is steadily nearing its completion. The roof is on and the tower finished, and work continues vigorously on the interior.

At a cost of twelve hundred dollars a building has been completed for use of the mission at the Tarboro Cotton Mills, within the parish of Calvary, Tarboro. It has an auditorium fifty by thirty feet, two class rooms ten by twelve, and two smaller rooms; so that besides the Sunday School and weekly services it can be used for night school, sewing classes, and similar work. Under the auspices of this parish two new missions have been started since the beginning of the year —Conetoe, a small town eight miles from Tarboro, and at Parker's Farm, twelve miles. An abandoned Baptist church has been secured at the latter place, and a new organ and comfortable pews have been installed. Notwithstanding this is far away from any settlement there is an average attendance at the Sunday School of a hundred each Sunday. The superintendent is Mr. S. S. Nash, the veteran Sunday School man and lay missionary. He is on hand every Sunday, besides going to two other points.

Messrs. E. D. and J. B. Pennington, of Tarboro, assisted by others in the village, have a Sunday School of more than twenty children at Conetoe, besides an adult Bible class. The rector, the Rev. Bertram E. Brown, preaches at each place once each month. A new redtory, costing some six thousand dollars, will soon be ready for occupancy in this parish. The Senior Chapter of the Brotherhood of St. Andrew, nineteen in number, is doing fine work. Largely through its members' efforts a Bible class was organized six months ago. The enrollment is thirty-nine, while there is an average attendance of between forty and fifty men.

It is well for men to know their own mind when questions of unusual gravity present themselves for decision. According to the Living Church's "Who's who in the General Convention," three of the clerical deputies of this Diocese are agreed as to three such questions pending in the approaching Council. They have expressed themselves as adverse to the Preamble and "Open Pulpit," and favorable to Suffragan Bishops.

The Rev. Henry Teller Cocke, rector of St. Paul's, Winston, accompanied by a number of communicants of that church, went to Kernersville, on Thursday, September 8, where a mission was planned and regular services begun. Kernersville, situated between Winston and Greensboro, has about fifteen hundred people. As there are members of the Church already living there, the work should grow. A large congregation was in attendance, and, with the addition of those from St. Paul's, the service was hearty and interesting. In the future there will be service every Thursday night.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

A Clergyman's Seventy-Ffth Birthday. Bishop Paret to Return September 28—Bishop Murray at Home—Clerical Acceptances and Resignations—Parish House for Trinity Church, Howard County.

The Rev. R. Heber Murphy, rector of St. John's church, in Worthington Valley, Baltimore county, Md., has just celebrated his seventy-fifth birthday. Mr. Murphy came to the Diocese of Maryland in 1859, and with the exception of seven years spent in Delaware and Easton, his name has been on the Diocesan list ever since.

Although in time of service, he is the second oldest clergyman in the Diocese, he is still hale and hearty, and thinks nothing of driving twenty or thirty miles a day; and he does nearly all the work in his own garden.

The anniversary passed off very happily, all of his six children being present and participating with father and mother in the happy dining feast. The whole number present, including daughter-in-law and grandchildren, was fourteen; and they did not forget to join in a happy Eucharistic service in the beautiful little stone church near by. Baltimore, Washington, Canada, Southern Maryland and Virginia were represented. One interesting feature of the occasion was the reading of a congratulatory poem, composed by one of the daughters and read by one of the sons.

It is expected that Bishop Paret, after nearly a year's absence, will return to Baltimore about September 28, whence he will proceed to the meeting of the General Convention. He has been greatly benefited by his complete rest during the past months. A pleasant incident of his trip was the marriage in London, in the last week of August, of Mrs. William B. Macpherson, Mrs. Paret's daughter, to Mr. David M. Robinson, Associate Professor of Archaeology in the Johns Hopkins University.

Bishop Murray and his family have returned to town after a pleasant summer at their home near Emmitsburg, Md.

The Rev. Thomas G. Hill has resigned the rectorship of Catoctin parish, Frederick county, to become assistant minister of Emmanuel parish, Cumberland; and Holy Cross chapel, Cumberland, has recently been taken under the care of the clergy of Emmanuel parish.

The Rev. Wesley D. Adams, deacon-in-charge of the missions at Clear Spring, Indian Spring and Williamsport, Washington county, is about to become assistant to the Rev. Wm. H. H. Powers, at Trinity church, Towson.

Two resignations are noted in Southern Maryland, those of the Rev. George F. Langdon, at St. Peter's, Solomons, and Middleham chapel, and the Rev. James L. Smiley, assistant of St. Anne's parish, Annapolis.

The parish house in course of erection by Trinity parish, Howard and Anne Arundel counties, is nearing completion and will be opened for use in the early fall. About $2,000 has been expended in the erection of this much needed adjunct to the parish work. The Rev. B. D. Chambers is rector of the parish, one of the many rural parishes in the Diocese which are making every effort to enlarge their usefulness by means of the parish hall.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt Rev. A Mackay-Smith, D. D., Coadjutor.

The Rev. G. A. Redles—Changes in General Convention Deputies—Apportionment Overpaid—The New Church for St. Nathanael's Mission—Parish House Needed.

The Rev. G. A. Redles, who arranged the American Church Sunday School exhibit, now in old St. Paul's church, Third street below Walnut, and who has been in charge of it ever since has, by appointment of Bishop Whitaker, taken temporary charge of the Church of St. John the Evangelist, Philadelphia. Already his ministrations are bearing fruit.

Two of the regularly-elected deputies from the Diocese of Pennsylvania to the General Convention will not be able to attend the sessions—the Rev. Dean Groton, by reason of illness, and Mr. Rowland Evans, from press of official duties. In their stead the Rev. Louis C. Washburn, S. T. D., and Mr. Arthur Newbold, who were elected at the Convention as alternates, have been appointed and will serve.

As usual the Diocese of Pennsylvania has paid more than was apportioned to it by the Board of Missions, the excess being about $1,300. It is worthy of note that nearly $4,000 came in on the last day, through the energy of the secretary of the Diocese, the Rev. Thomas J. Garland, and a few active workers.

The most important features of the work of the Convocation of Germantown, during the past year, was the completion and consecration of the new church for St. Nathanael's mission, a fine Gothic stone structure, thoroughly furnished. By a gift of $10,000 from a generous layman, St. Ambrose chapel was finished as originally designed, but not completed when built, because it was then thought unnecessary. The section has become so thickly inhabited as to demand the increased accommodations for both the congregation and the Sunday School. Between

$15,000 and $16,000 has been given in legacies to secure a resident minister at Trinity church, Buckingham, Bucks county. This, with the missions at Quakertown and Centre Hill, are more than holding their own in the midst of a population largely of German origin.

There is a need of a parish house for St. Andrew's, Yardley, for which the people are striving earnestly.

Good results are shown in St. Barnabas' mission for colored people in eGrmantown, where some $600 was spent in beautifying the church and chancel. Here there has been an increase in the congregation and Sunday School.

St. George's Richmond, is doing a good work also at its mission. They have purchased a bell at the cost of $700, and have reduced their appropriation from the Convocation from $600 to $400. During the past nine years considerably over $100,000 in property has been secured by the Convocation, against which there is only a mortgage on St. George's. A strong effort is being made to remove this.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Work at Schuyler, Nelson County.

Although with no regular pastor, active and efficient Church work is being done at Christ church, Schuyler, in Nelson county, under Deaconess Bertha R. Radford, appointed by Bishop Randolph, last November, to take charge of its affairs. Miss Radford has organized branches of the Woman's Auxiliary and the Brotherhood of St. Paul, and various other societies intended to awaken interest in the church; besides visiting the congregation and nursing the sick, thereby endearing himself to the people.

The Church Extension Fund appropriated $500, of which $400 was used to cancel the debt on the church, and with the remaining $100, funds in hand and contributions from friends, pews have been purchased and will soon be in place.

Bishop Randolph visited the church on August 28, when he preached, celebrated the Holy Communion, and baptized 13 children and 3 adults. At this service a beautiful silver Communion service was used for the first time. They were the gift of the Rev. Horace E. Hayden, Sr., of Wilkes Barre, Pa., as a memorial to a little sister, Mary Elizabeth Hayden, who died many years ago.

A set of exquisite linen for the Communion table has also been presented, and friends have promised a cross for the gable of the church, and tablets for the Commandments.

The Virginia Soapstone Company has given the congregation the use of a vacant room, which has been fitted up for a library and reading room, and supplied with electric lights, books, magazines and games, from the Church Periodical Club. These, with the Virginia State Travelling Libraries, have combined to make the room very attractive. The Company has also given the church a right-of-way for a driveway from the public road to the church yard, and the congregation will enclose the property by a wire fence.

The Sunday School has on its roll, 125 pupils, 6 teachers and a Cradle Roll of 46 members. The average attendance is good, but subject to fluctuation, owing to the shifting population. The membership list numbers sixty, including the twelve recently confirmed. Of these about forty or fifty are regular communicants.

The congregation is indebted for occasional services to the Rev. W. M. Cleaveland, the Rev. J. S. Hansbrough and Mr. Horace E. Hayden, Jr., of Wilkes Barre, Pa., who came regularly from the University of Virginia, twice a month, and held lay services, and to the Rev. Horace E. Hayden, Sr., of Wilkes Barre, Pa., who administered the Holy Communion, in May. Also to Mr. and Mrs. H. H. Young for their interest and kindly ministrations. Mr. Young, during August, held a daily noon service for workers in the mills and quarries, in which much interest was shown.

The outlook for aggressive and valuable Church work at Schuyler is encouraging, and the plea of the congregation for a resident minister cannot be made too strong.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Opening of General Seminary—Sunday School Work at Holy Trinity, Harlem—Early Morning Service for Night Workers — Bequests — The Floating Hospital.

The General Seminary, which opens September 28, expects 63 or 64 new men, a larger number than for many years. Of these 48 are entered as juniors, the others as specials and graduate work. West Hall, long undergoing changes, is now completed and provides apartments for Profs. Hatch and Blodgett. Prof. Jenks has accepted his election, and has arrived at the Seminary. Dean Robbins spent his vacation in New Hampshire, but has returned. It is said to be unlikely that a successor to the late Prof. Hayes will be chosen before next spring. He had been on vacation for a year and it is expected that those who took his work last year will continue to do so this coming one.

Holy Trinity church, Harlem, with its third member of clergy staff, is making advances in its Sunday School, introducing Boy Scouts and regrading its work. The Rev. W. B. Stevens is at the head of the new movements. The Rev. Robert Johnston, who spent six weeks abroad, will resume Sunday night services on a plan found successful last spring. The rector, the Rev. Dr. Nichols, spent vacation in New Hampshire. He has fully recovered and returns to work on October 1.

St. John the Evangelist, well down on the lower West Side of Manhattan, is counting on an extension of Seventh avenue that will come within eight feet of the church. Purchase of the eight feet will give the church a unique and very desirable position. The new rector, the Rev. John A. Wade, has entered upon his duties. Mr. Wade comes from All Angels', where he was assistant, and he is police chaplain.

St. Paul's chapel, Trinity parish, expects to observe the nine days of prayer for the work of the General Convention as recommended by the Order of the Holy Cross. The service held at 2:30 on Sunday mornings for night workers is attended by 20 to 50 men, with nearly twice the number when special music and addresses are provided. The chapel has an important work for Chinese, and is in great need of volunteer teachers.

St. Thomas' chapel and the Halsey Day Nursery, in East Fifty-Ninth street, are still unsettled in their work by rumors of forcible removal at the hands of the city to make room for the Queensboro bridge approach, and an extension of one of the elevated roads. The new vicar, the Rev. F. W. Cornell, formerly of the City Mission staff, enters upon his duties on September 25.

The Rev. J. W. Sutton, of St. Paul's, Baltimore, has become a member of Trinity church staff, and the Rev. E. A. Evans, formerly a member of the same staff, has gone to Garden City as chaplain of one of the Church schools there.

By the will of Mrs. Charlotte D. Ferry St. Luke's Hospital and the City Mission Society receive $5,000 each. By the will of Mrs. Sarah C. Zabriskie the Church of the Transfiguration, the Rev. Dr. G. C. Houghton, rector, receives $10,000; the General Board of Missions, $5,000; St. Mary's Hospital for Children, $1,000, and the House of Mercy, $1,000. The chapel of the Berkley Divinity School at Middletown, Conn., receives $1,000.

The Rev. Frederick S. Arnold, for three years assistant at Christ church Poughkeepsie, has accepted the rectorship of St. Thomas' church, Brandon, Diocese of Vermont, and will enter upon his new work on October 1.

The Rev. Horace E. Clute, just going to Holy Nativity, Bronx, as rector, utilized several members of the parish just returned from Europe as entertainers and story-tellers, at the fall reception and reunion. The occasion was delightful, the speakers enjoying telling of their trips quite as did those who listened. Refreshments followed. The plan might be followed each fall in other parishes.

St. John's Guild carried more mothers, children and sick babies on its floating hospital this summer than ever before. The number was 45,947, or practically one thousand a day. A very large proportion of the sick were returned home cured. The Sea Side Hospital had nearly 2,500 patients, and will be able to care for more next year through the opening of two new wings, both much needed. The New York Guild learns that a similar Guild will undertake Floating Hospital work in Baltimore next season.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Changes in Deputies—Clergymen Returning.

Two changes have been made in the deputation to the General Convention from this Diocese. The Rev. James Rolen Lawrence, of Americus, takes the place of the Rev. Chas. H. Strong, D. D., and Mr. William K. Miller, of Augusta, that of Capt. C. H. Cunningham. The Rev. Dr. Strong has been obliged to resign his position as head of the Georgia deputation to General Convention on account of his health—a nervous breakdown—and has been advised to take a sea voyage—a remedy which has heretofore proved thoroughly efficacious with him. He sailed from New York on September 14, by the S. S. Roma for Constantinople. He expects to be at home about the 1st of November. The Rev. W. H. Dakin is in charge of St. John's, Savannah, during his absence.

The Ven. Archdeacon Winn has returned from a stay of several weeks in Virginia, where he was called by the sudden death of a brother in Richmond.

The Rev. S. B. McGlohon, who has been spending several weeks in the mountains of North Carolina, returns October 1 to his duties at St. Paul's church, Savannah, thoroughly recovered in health and strength.

The Bishop is still sojourning in Wytheville, Va., where he will remain until the General Convention.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

A Rector's Tenth Anniversary Celebrated—$5,000 Bequeathed to St. Paul's, Winona—Death of a Faithful Church-Woman—Clergymen on Vacation.

The Rev. Theodore Sedgwick celebrated his tenth anniversary as rector of St. John the Evangelist's, St. Paul, upon the first Sunday in September.

The Rev. Elmer N. Schmuck, rector at Owatonna, has been taking his vacation in Wyoming, and has been doing missionary duty at Wheatland, under Bishop Thomas.

The rector of Gethsemane, Minneapolis, and his family are now installed in the new rectory. The ladies of theparish had the house in readiness upon the rector's return from his vacation.

The Rev. John A. Furrer and the Rev. John T. Plummer have entered upon their duties as curates at St. John the Evangelist's, St. Paul.

A bequest of $5,000 has been made by the will of the late Mary E. Wakefield to St. Paul's church, Winona, the income to be available for Church music.

Anna M. Shatzel, sister of the late John W. Shatzel, formerly rector of St. Mark's church, Lake City, died at her home in Lake City, on August 15. By her will she left her house and lot to St. Mark's church, of which she had long been a faithful member.

The Rev. Theodore Sedgwick, rector of St. John the Evangelist's, St. Paul, left with his family, on September 12, to spend a month in the mountain district of Virginia.

The Rev. Carroll L. Bates, rector of St. Mark's, Lake City, and his wife, were guest of Mr. and Mrs. N. C. Pike at their summer home, Pinehurst, on Long Lake, in Northern Minnesota, for ten days in September.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Improvements to Holy Trinity, Centralia—Services for the Deaf.

Hold Trinity church, Centralia, has lately undergone a thorough renovation and repair. Floors and pews have been refinished. The end walls have been newly plastered and the whole of the interior walls have been tastefully painted. Two new windows have been presented by the Bishop and located in the West end of the church. A number of ornaments were given, such as an altar desk, processional cross, and altar book. At a "Restoration" service recently held a vested choir was introduced for the first time. The sermon at this service was held by the Rev. Walter C. Pugh, of Sunbury. Addresses were made by Rev. Harry Hartman, of Shamokin, and Rev. Leroy F. Baker, General Missionary of the diocese.

The Rev. F. W. B. Dorset, late rector of St. Andrew's, Grenada, B. W. I., has been appointed to the rectorship of the Church of Our Saviour, Montoursville. Mr. Dorset, who was thirteen years in Grenada, rector of St. Andrew's church, is a student of Durham University and Fellow of the Royal Geographical Society, England.

On a recent tour through the diocese the Rev. Franklin C. Smielau, missionary to the deaf, held services in Lancaster, Steelton and York. At Lancaster and Steelton, there were celebrations of the Holy Communion, and at the three services there was an attendance of ninety-five deaf mutes. At the twenty fourth Convention of the Pennsylvania Society for the Advancement of the Deaf, Mr. Smielau was in charge of the devotional exercises and took a prominent part in the meeting. He was elected a member of the board of managers of the Society, to serve three years. The Society controls a home at Doylestown for the blind, aged and infirm deaf. It is entirely free from debt, and shelters thirteen inmates, five of whom are blind, deaf and dumb.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop

The Bishop Has Returned and Is Busy. The Charleston Churches and Missions—The First Bishop Never Confirmed Anyone—The Diocese Opposed to "Change of Name."

The Bishop has returned to the Diocese and is busy with his visitations in the central portion of the State. His appointments cover the whole of this month till he leaves for the General Convention.

Dr. Kershaw, and the Revs. Wood, Harding and Mitchell, of the Porter Academy, have returned to their several cures. The improvements at St. Luke's are still going on. St. Philip's has been closed during the rector's absence on his vacation. St. Paul's is also closed. It is not known for how long. Last year the Rev. Walter Mitchell, of the Porter Academy, supplied during the vacancy. It is possible that he may be asked to do so again till a rector is secured. Dr. Mitchell is to take Dr. Kershaw's place while he is at the General Convention.

The Rev. Dwight Cameron, who has been in charge of general missions on the Atlantic Coast R. R., the coast region, for almost two years, is leaving for Tennessee.

Dr. George Johnson has returned to Georgetown. There seems some doubt as to his giving up the charge of old Prince George's, Winyah, as the parish is named. As previously stated, he has been made rector emeritus, with a pension. We are not definitely informed whether he has accepted or not the proposal of the vestry.

Mr. McKeely Dubore, of North Carolina, has been taking the services at Grace church while the rector is resting on his vacation. Grace is an active parish with probably the largest congregation in Charleston. There are many varied organizations in the parish which reveal a wide scope of ministration. At the Holy Communion, Mr. Harding resumes his labors, after recuperating for six weeks in Baltimore. This parish, like the Porter Academy, is a monument of Dr. Porter. The parish is not a large one and the people are of only moderate means, so that the financial problem is serious and pressing. Mr. Harding is showing good executive ability by putting things on a systematic basis. His methods must eventually place the parish on a sound footing.

At St. John's mission there is a large population of poor people who are struggling heroically to get things into good shape. The Rev. Mr. Marshall is striving to satisfy the mission, which is older in order of establishment than St. Luke's, Grace, Christ and the Holy Communion.

At St. Stephen's, the Bishop has an able colored man who is conducting a fine Church school and lay-reading. This is one of four older churches started years ago by the Ladies' Missionary Society. It has now no clientele and after long deliberation the Bishop has decided to use it for the negroes. This will make three colored parishes here. There are several fine memorial mural tablets there to former clergy and benefactors.

Our first Bishop appears never to have confirmed anyone, though he did ordain several. So far, I have not been able to find out why, though I hope to discover something in the old records of the parish of which he was rector.

South Carolina seems to be opposed to any change of the Church's name and any tinkering with Canon 19. Quieta non movere.

LONG ISLAND.

Rt Rev. F. Burgess, D. D., Bishop.

Calvary Church, Brooklyn, Rebuilt. The Annual Kermiss.

Brooklyn, Calvary church, Rev. John Williams, rector, Bushwick avenue near Grove street—The destruction of this building last winter entailed a great loss and hardship on the rector and congregation; however, they were not prostrated by this calamity, but at once sought to raise the money to erect a building even more commodius than the one which was destroyed. Plans were selcted which had been prepared by a firm of local architects; the sum of $30,000 which was deemed necessary to construct and furnish the building was raised within three months after the fire. The building will be about 12 feet wider, it will also be set farther back from the street. The design is modern Gothic and the material is dark red brick with carved limestone trimmings. The building will be 104 feet long and 62 feet wide, with a large tower rising to a height of 54 feet in one corner. The belfry will be open on all sides and will contain the bell which was saved from the fire. The entrance will be reached by a broad flight of steps and opens into a spacious vestibule which will contain the stained glass windows saved from the fire. The entrance into the Sunday School in the basement will be a large Rose window. Provision has been made by the architects to reset the old corner-stone, and the cross of bricks from the old Calvary church. in Williamsburg, as considerable sentiment attaches to these things. The interior of the church will contain a wide nave, lighted by large windows. The wood work will be of light oak; the chancel will be 20 feet wide and 30 feet deep, and provisions will be made for a choir of 32 voices. Over the altar will be a beautiful stained glass memorial window.

The annual Kermiss for the benefit of the Church Charity Foundation, will be held at the Academy of Music, Brooklyn, on Tuesday and Wednesday, November 15 and 16. This annual effort to supplement the ordinary income of this great institution inspires a great deal of enthusiasm on the part of the Church people of the Diocese.

There are now in this institution in its various departments 58 patients in the hospital, 54 inmates in the Home for the Aged, 15 in the Home for the Blind, and 111 children in the orphanage.

St. Peter's church, State street, near Bond, Brooklyn, Rev. William G. McCready, D. D., rector.—Mr. Franklin H. Spencer, the Metropolitan District Secretary of the Brotherhood of St. Andrew, having removed to Brooklyn in order to be more centrally located, has identified himself with this parish. The Brotherhood headquarters in New York, at 416 Lafayette street, are, of course, still maintained.

SOUTHERN OHIO

Rt. Rev. Boyd Vincent, D. D., Bishop.

Services for Deaf-Mutes.

Of the thirty or more "silent folks" present on Sunday evening, September 18, at St. Clement's mission, Christ church, Dayton, three were from neighboring towns. The notices published in the daily papers had reached them all, and reminded their hearing friends of the Church's interest in the spiritual welfare of this class of the community living out of reach of the ministry of the voice. During the forty years of arduous and persevering missionary labor, the Rev. Austin W. Mann has made free use of printer's ink in advertising the Church mission to deaf-mutes all over the Middle West.

VIRGINIA.

Rt. Rev. R. A. Gibson. D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

St. Anne's School, Charlottesville, Opened.

St. Anne's Church School for Girls at Charlottesville, was formerly opened on Thursday, September 22. Its success is assured, more than one hundred students being enrolled, and there is an able and efficient corps of teachers.

This much-needed institution owes its origin and bright outlook to the interest and untiring energy of the Rev. H. B. Lee, rector of Christ church, Charlottesville.

The Bishop of the Diocese is president of the board of trustees, and has associated with him a number of leading Churchmen.

The school aims to furnish the best instruction, at a minimum cost, and richly deserves the co-operation of all members of the Church in Virginia and elsewhere.

First Services at the New Church at the University.

Sunday, the 18th of September, was a day long to be remembered by the Church people resident at the University of Virginia, for then were held the first services in the temporary structure of St. Paul's Memorial church.

The beautiful weather vouchsafed by a kind Providence during all the preceding week made it possible for the workmen to complete the roof and floor of the building by Saturday night. There were no doors hung, and the windows were only temporarily set in place; but when Sunday morning dawned bright and fair, there was no need for any of these things, and the people forgot the temporary chairs and benches and the unfinished condition of the building in the joy of knowing that the prayers and hopes of the many well-wishers of this work throughout the country were beginning to be fulfilled.

The first service at 8 a. m. was a celebration of the Holy Communion, the Rev. H. B. Lee, rector of Christ church, Charlottesville, officiating, assisted by the Rev. Hugh M. McIlhany, Jr., minister-in-charge of the new work at the University. Rev. William Alexander Barr, Dean of Christ church cathedral, New Orleans, read the ante-communion service, and the Rt. Rev. James Bowen Funsten, of Idaho, made a brief and very appropriate address upon the words of St. James, "What is your life?" and urged upon all the duty of faithful service in their most important field of work. Among the fifty communicants present were all the members of the University chapter of the Brotherhood of St. Andrew, with other students, and a large number of the members of Christ church who came up from Charlottesville to manifest their sympathy with the new work.

A beautiful silver service, made by the Gorham Company, and used for the first time at this celebration, was given by Dr. Bennett Wood Green, of Warwick county, who graduated at the University in 1855.

At 11 o'clock Morning Prayer and the Litany were read by Mr. McIlhany and the Rev. Dr. William H. Meade. Dr. Barr preached a beautiful and inspiring sermon on the text, "Come thou with us and we will do thee good." There was a splendid congregation present, almost filling the church, which has a seating capacity of 300.

It is expected that within the next week the church will be completed and the permanent chairs put in place. The prayers of God's people are requested, that His blessing may be graciously manifested in the work undertaken here among the students.

Memorial Service to Florence Nightingale.

There was a very interesting and impressive service in St. Paul's church, Richmond, on Sunday evening, September 18. It was a memorial service to Florence Nightingale, the far-famed foundress of the Red Cross Society, and celebrated by acts of tenderness and benevolence among the suffering. She was also the originator of the order of Trained Nurses, whose ministrations mean so much among the sick of our day.

Representatives from all of the Richmond hospitals were in attendance, and the congregation was large. The sermon was preached by the Rev. Robert W. Forsyth, rector of the church, his text being Proverbs 31:20, "She stretcheth out her hands to the poor, yea she reacheth out her hands to the needy."

It was an eloquent memorial and exhortation praise of Miss Nightingale, and a benediction to those who emulate her example.

St. Mary's Church, Colonial Beach.

St. Mary's Episcopal church in Colonial Beach, Va., is nearing completion. The architecture is of the most beautiful Gothic design. This church is a memorial of the late Rev. William C. Latane. There are many windows which are offered to the public for memorials, and it is earnestly desired that friends will avail themselves of this opportunity to beautify these windows as memorials to their departed loved ones. Colonial Beach is situated in Westmoreland county, Va., the birthplace of some distinguished men, of whom were Washington and Lee.

There will be a called meeting of the Richmond Convocation, in the vestry room of St. James' church, Richmond, on Monday, September 26.

By order of the Dean.

JOHN MONCURE, Secretary.

On September 10 and 11 Bishop Tucker visited Bath parish, Dinwiddie county. Eighteen candidates were presented for confirmation by the rector, Rev. Reuben Meredith, making a total of 28 confirmed since April 1. Large crowds attended each service, listening with eager attention to the splendid sermons of the Bishop.

The Two Hymns of the Two Bernards.

In those wild days of lawlessness in the mediaeval ages, there was no peace to be found anywhere, not even safe living. The forests and highways abounded in robbers, who fell upon every traveller by day or by night. Troops of reckless soldiers ravaged castle and peasant's hut alike, caring neither for God nor man. No one was safe from outrage and cruelty, and no one could be happy.

The only refuge of safety in those wicked days was the convents, of which there were many, and in them many God-fearing people took shelter. Sometimes there was only a little cell hidden far within some forest, where a lonely monk dwelt in solitude, and prayed to God for better times. Many large convents, too, were scattered here and there, where monks lived in community, and called to men and women to seek a peaceful life within the cloister.

In these times there lived two monks, and each one was called Bernard. One of these Bernards lived humbly in a poor cell at Cluny; the other was the abbot of the rich and famous convent at Clairvaux. Each of these monks was devout and holy, and looked beyond those troubled times, and tried to imagine what heaven would be like.

And it happened that each one wrote down his vision in a hymn, and these hymns are ours to-day. As we sing them we little dream that they are the expression of that vision of what heaven is like, as these monks saw it seven hundred years ago.

In his little cell at Cluny the poor monk Bernard saw heaven all golden and full of joyousness in the presence of Christ. And he wrote:

"Jerusalem, the golden!
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppressed.
I know not, oh, I know not
What joys await us there,
What radiancy of glory,
What light beyond compare."

But Bernard of Clairvaux saw not only the glory of heaven, but his soul was filled with the thought of the presence of Jesus Himself. So he wrote:

"Jesus, the very thought of Thee
With sweetness fills the breast:
But sweeter far Thy Face to see,
And in Thy Presence rest."

—Young Churchman.

Personalities in Conversation.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character go forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

There are men who regard their work as something to be escaped from at the slightest opportunity. Our Saviour looked at his work and there was anguish in it, and the stain of blood, but God had given it to him to do, and he would give him also the strength to accomplish it.

Family Department.

At the Hour of Evening Sacrifice.

What means the passing to and fro
Of Israel's sons in servitude?
What is required before they go
To serve their God in solitude?
'Tis to select the lamb for death
Whose life-blood only will suffice,
To save with its expiring breath,
At the hour of evening sacrifice.

Elijah, on the mountain peak,
Asked of the members of his race.
"Why halt ye now? Oh, why not speak,
And turn to God your recreant face?
If the Lord be God then follow him,
Turn from your ways of sin and vice,
Correct your faults, confess your sin,
At the hour of evening sacrifice."

David, the warrior, poet, king,
Of pattern after God's own heart,
In penitential strains did sing,
That from his life all sin should part:
"O let my prayer ascend to thee,
As incense of a costly price;
With lifted hand and bended knee,
At the hour of evening sacrifice."

The Paschal Lamb for sinners slain,
Nailed to the Cross on Calvary's hill,
Whose life-blood will remove each strain,
And with sweet peace the spirit fill,
With agonizing voice has cried,
While he for sinners paid the price,
Surrendered up his life and died,
At the hour of evening sacrifice.

O Christ! my Hope, my Lord, my All,
Whose sacrifice from sin sets free,
On thine atoning work I fall,
And to thy sheltering arms I flee.
To thee above, my thoughts repair,
From heart and soul there shall arise,
An earnest, grateful, loyal prayer,
At the hour of evening sacrifice.

—Henry T. Ireys in Christian Observer.

Self-Respect a Christian Virtue.

When an honest and sensible man takes account of his own short comings it is difficult for him to respect himself at all. There has been enough of failure and enough of moral obliquity in our lives, each and severally considered, to make each of us ashamed of himself in the sight of God and at the bar of his own conscience. Who among us could bring forth a registry of all his deeds and an open revelation of all his thoughts and yet hold up his hand? If we were cast wholly upon ourselves, taking account of all the noble and ignoble within us, of what is and what has been, we should hang our heads in shame.

Yet these words are intended to enter a plea for self-respect as a Christian virtue. It is the duty of every man to think of himself as being as above nobody, his duty to consider himself somebody and a somebody that is worth while. Not to do so is to abandon one's self to infamy and to —perdition.

But upon what shall we base our self-respect?

Human nature is within itself a thing to inspire it. It was made in the image of God. If that image has been, on the one hand, sadly marred, it has never, on the other hand, been wholly destroyed. The stamp of God is ever upon it. There is something terrible in the thought of human sovereignty, the sovereignty of each particular human will, whereby each man has power to resist his fellows, to defy all men, to dare the angels and fling defiance into the face of heaven itself —to do it though he be plunging through the billows of hell itself. Such is the ultimate and unfettered sovereignty of every man. And unsanctified human nature has accomplished much, has often builded its monuments of greatness in the face of right and goodness. Tyranny and oppression built the pyramids, built the walls of Babylon, and laid out its magnificent gardens. Much that men call great stands in history as the insignia of a hateful depotism and the badge of an accursed ambition. Napoleon with Europe reeling under the tread of his feet is a great figure! Attila the Hun sending a shiver of horror throughout the civilized world is another. A Caesar, gorged with gluttony, though he may have been, foul with the blood of innocent thousands though his throne may have been, yet with a scepter in his hand whose sway was the sorrow or the weal of the civilized world according as he willed—this also is a great figure. There have been, in one way or another, many of them in history. They testify, even in their wickedness, to the greatness of human nature.

Another class of men, men like Socrates, Plato, Seneca, who knew not our God, but who felt after him, have shown us what powers there are in our natures. Aristotle bore a torch whose light yet shines, and ever shall. He told us much that is ultimate in the philosophy of thought. Indeed all Greek civilization and all Roman civilization are monumental of the power of the human brain unaided by the light of revelation. There is power in the human will, in the human intellect, left alone to work out their own results. Human nature is not a spent force. Apart from the direct light of heaven, battling amid the fogs of sin, cursed by a thousand superstitions, and guilty of unnumbered wrongs, its triumphs do nevertheless mark the track of history. There is something in it for us to respect. And this nature, these potentialities belong to man as man, belong to us all. We instinctively feel that it is a shame that such a nature should be degraded, that such powers should be prostituted to low and base ends.

We have spoken of human nature apart from the knowledge and service of God. If the powers within us acting in their own natural way have made such glorious achievements as to inspire our respect, those same powers redeemed and vitalized by the Spirit of the living God have often shown us lives that compel our reverence. There is majesty in a life like that of St. Paul. The dauntless courage of a man like Martin Luther, of a man like John Knox, the ceaseless devotion of a man like John Wesley, the moral elevation of a man like Gladstone, and the triumphs which they all won by the grace of God, these make us all to uncover our heads in their presence. From "righteous Abel down to this present time there is a long line of saints, men of whom the world was not worthy. What they have endured and what they have done Paul has well told in the eleventh chapter of Hebrews.

But there are potentialities in human nature that have never been measured by anything which man has yet done. It doth not yet appear what we shall be. The high destiny to which God is conducting us, the infinite possibilities that lie out beyond, in the measureless ages yet to come, of these no man has yet dreamed. The sense of immortality within us brings an investiture of dignity that ought to make every man who has it reverence himself.

What we are here saying is not written for the purpose of merely glorifying human nature. We make a plea of self-respect, and for such self-respect as will help every one who reads these words to demand for himself and of himself an elevated plane of living. No man can debase himself and maintain his self-respect, and no man can maintain his self-respect and make a beast of himself. The powers that are within, the grace that has been given us and the possibilities that lie ahead of us, all alike call upon us to live nobly. A proper self-respect will therefore mean self-control—must mean that.

So also a man who properly respects himself will strive to do worthily what he is set to do. Life's tasks become invested with dignity. It is worth while to prepare thoroughly for them and to do them well. The result is a clean, pure and faithful life, elevated in its tone, aspiring in its aim, a life with a consciousness too lofty to stoop to the low and the base.—Western Methodist.

Oberammergau.

"Ten years ago Frau Lang was Mathilda Rutz, and had the leading part in the great chorus, singing the song of the bride, which begins with the pathetic wail, 'Whither is He gone, O whither? Fairest of the Sons of Men!" She is debarred this year, as no married woman is allowed to take part. Her part now is the care of her house and her three beautiful children, all of whom are in the play. I said to her, 'Frau Lang, you were in the play ten years ago; are you not sorry to be out of it this year?' 'No,' said she, as her lovely face lighted up, 'I would rather be the wife of Anton Lang.' Anton Lang is just now the great center of attraction in Oberammergau. He is the man who in 1900 toook the part of the Christus, and has the same part again this year. If any man now living has face and form for the part, Anton Lang would seem to be the man. As he goes about his home he actually looks more like the Christ than like an ordinary man. This fact is remarked by nearly every visitor who comes into the home. He has long waving hair of light brown parted from a fair brow, finely chiseled features, a delicate, sensitive mouth, and deep blue eyes of passionate tenderness. If Raphael could have seen Anton Lang, he would certainly have chosen him for a model.

"But Anton Lang is not the only attraction in Oberammergau. All is attractive. The place and the people are unique. They stand in a world by themselves. They have no counterpart anywhere. Time was, in the Middle Ages, and as late as the eighteenth century, when there were in South Germany at least fifty towns and villages not very unlike Oberammergau. All had their holy plays. But to-day Oberammergau stands alone. Surmounting all obstacles and freeing itself from all bans and prohibition, this village of wood-carvers has held on to its play in fulfillment of a sacred vow made nearly two centuries ago.

"My wanderings about the village after the play led me to feel more deeply than ever the religious life of the people, and their high purpose in giving the play. What the future will be it is difficult to tell. Great changes have come about the town within the past ten years. They have electric

lights now, and motor cars are admitted. The next step will be for the people to lose the simplicity of life and manner which has marked them heretofore. When this happens, and these wood-carvers become like other people, their play will be simply a play, and not a holy play. If this shall come to pass, the civilized world will no longer care to go to Oberammergau."—Dr. Wm. H. Crawford in Zion's Herald.

When I Go Home.

When I go home it will be evening,
And I shall hear my own dear people sing,
And see the lighted rooms, and take my place
As one of them, in that sweet time of grace.

When I go home I shall be very tired
Of struggling for the things that I desired;
But I shall be content to end my quest
Gaining the best things, peace, and love, and rest.

When I go home how sorry I shall be
Not to have brought more treasures back with me!
Yet, though I be a failure, worn and poor,
They will not turn me from my Father's door.

When I go home I shall be travel-stained,
For winds have beaten me, and storms have rained,
And earth has clung to me by vale and hill,
But they will take me in, and love me still.
When I go home—oh, will it not be Heaven
To be restored, accepted, loved, forgiven?
Sorrow and sighing are for those who roam;
I shall have found my bliss when I go home.

—Marianne Farningham.

For the Southern Churchman.

A Model Sunday School.

9:30 a. m.—Superintendent walks in smiling with a cheerful greeting for every one, calling all the children by name. The teachers are on hand, listening with great interest to the many varied experiences so eagerly narrated by the boys and girls clustered around their respective teachers. The rector enters and officers and teachers press forward to exchange greetings with him.

9:45 a. m.—The superintendent taps the bell. Instantly every voice is hushed—perfect silence ensues. Another tap; all rise with orderly precision and reverently bow their heads while the rector prays for the divine blessing on the session and on the school. After the prayer every member of the school joins in singing "Sweet Sabbath School, more dear to me than fairest palace dome, My heart ere turns with joy to thee, My own dear Sabbath home." As the fresh young childish voices rise in unison, filling the room with sweetest melody, one could almost see the Great White Throne and the thousands in their spotless robes, singing the song of "Moses and the Lamb."

After singing several songs the lesson was read in concert; the reading showing that the children had been thoroughly drilled and their careful precision and keeping in unison made listening to the visitor a pleasure instead of a pain. At the close of the reading exercise, the organist played a march, and the primary department, marching two by two, keeping perfect steps, retired to their class room. By this time several strangers had made their appearance. The lookout committee, consisting of two of the larger boys and two of the girls, had them by the hand as soon as they got inside the door, and installed them in seats in the strangers' class, which was situated near the entrance and was usually taught by the pastor. Thirty minutes were given to the study of the lesson; then the superintendent tapped the bell; the library was opened and ten minutes were allowed for exchanging books. This Sunday School library consisted of several hundred books, all carefully selected and all tending to awaken in the hearts of those who read them, desire for righteous living and self improvement, the officers and teachers of the school believing that the influence of good literature cannot be overestimated. The exchange of books being effected, again the bell is tapped and the school sings: "Tell me the old, old story of unseen things above, Of Jesus and His glory, of Jesus and His love," "From Greenlands Icy Mountains," or some other children's song. One of the strangers uses his handkerchiefs surreptitiously and remarks to his neighbor: "What is more beautiful than the singing of children? I feel as though I had had a glimpse of Heaven this morning." Reading of the secretary's report being next in order, we discover that all of the officers and teachers are present; 95 boys; 86 girls; 71 in the infants' school; 11 new pupils; 24 visitors—collection $12.14.

There are two unusual features about this model school, viz.; that more boys than girls are in attendance and the collection averages a little more than five cents to the pupil. While touching on finances it might be in order to state that this Model School was self sustaining, paid all its expenses, contributed to all the branches of Church work and had a "poor fund" which was expended at the glad Christmas time in giving a Merry Christmas to those who were unable to provide it for themselves. After the secretary's report, the pastor gave a brief review of the lesson studied with blackboard illustrations. The school than sung: "Is my name written there in the Lamb's Book so fair?" and went through the form of adjournment, which was merely a form, as more than three-fourths of the pupils remained to the preaching service. One of the strangers came up to the superintendent and pastor, shook hands with them and said: "I don't feel like a stranger now; this Sunday School has been home to me to-day—you won't let strangers remain in this blessed place."

Now what are the chief ingredients for the making of a Model Sunday School?

1. A Sunday School pastor.
2. A consecrated, converted superintendent.
3. Christian teachers.
4. A converted Church membership.
5. Officers and teachers to love children, to remember that they were once children, to be able to enter into the child life, and to bear constantly in mind that the Lord said: "Whosoever offendeth one of these little ones."
6. The missionary spirit. "Go ye into the highways and hedges. Bring them in, bring them in from the fields of sin."
7. Perfect love. Children are great mind readers. It does not take the average child long to decide whether or not the superintendent loves him or her. The superintendent and teacher should know the child, not a mere Sunday School knowledge, but coming into contact with the home life and environments of the child, learning the difficulties, if any, in the way of each pupil's religious growth.
8. System and order. Two very importants ingredients. The superintendent should not be a crank, but he should insist upon order, and there can be no order without system. Order was heaven's first law. The best way to obtain order is to be orderly one's self. The superintendent should have his programme mapped out before the session begins. He should vary the exercises so that they will not become wearisome to the children, and avoid monotony. This superintendent always feels sad and discouraged when he hears one of the members of his Sunday School say: "I don't like to come to Sunday School, it is so tiresome."
9. Earnest and frequent prayer on on the part of the teachers as well as the officers, that God will guide and direct them and show them the best way to gain the children's hearts, looking only to Jesus and giving God the glory, we can not fail, but trusting on our own strength we can do nothing.
10. Frequent gathering of a social nature, bringing the pupils together and making them better acquainted causes them to feel that the Sunday School is a home and that they can be happier as God's children than in any other condition. Show them what God intended—that his children are the happiest creatures on earth and that following Jesus does not curtail nor prevent, nor forbid any sane, legitimate enjoyment.
11. A weekly teachers' meeting. A well attended, lively teachers' meeting is one of the most prominent factors in the success of the Sunday School. There preparation for lesson teaching can be had; there any matters needing attention can be discussed; any difficulties arising in the management of the classes can be removed. I plead most earnestly for the Teachers' Meeting.

Parents, are you doing your duty? Do you train your children in the things of God as your parents trained you? Do you teach them to reverence God's word, to keep holy His day, to search the Scriptures? Do you gather them around your knee at the twilight hour and tell them the wonderful stories of Bible heroes? Of Joseph, Samuel, David, the little boy king, Josiah; of the Babe of Bethlehem; the suffering Saviour, or do you leave all their religious training to the Sunday School and the Sunday School teacher?

Remember, parents, the words of the wise king: "Train up a child in the way he should go, and when he is old, he will not depart from it."

Quinah, Texas. L. E. Robins.

Sudden Death.

From time to time the shadow of sudden death falls with startling unexpectedness upon some happy home. A member of the family, who, in the morning, went forth, seemingly strong and well, to discharge his daily duties, is at some fateful hour of the day, brought back sadly and silently to his bereaved family. Or, it may be, the stroke falls on one of the dear ones at home, from whom he tenderly parted in the morning. Sudden death brings grievous sorrow to the beloved survivors. It teaches us the frailty and uncertainty of life. But to those who have learnt the lesson of life aright and who find themselves thus quickly bereft of one who faithfully strove to walk not after the flesh, but after the spirit, the dark cloud is not without a "silver lining." The sharp pain of sorrow is relieved by the remembrance of the faithful promise of God's blessed word and above all by the soothing ministrations of the Comforter, whose sustaining power is never more strongly felt than on such trying occasions. "The true manner of preparing for the last moment," says Fenelon, "is to spend all the others well, and ever to expect that. We dote upon this world, as if it never

were to have an end; and we neglect the next, as if it were never to have a beginning."—Canadian Churchman.

Confession.

Daily, we leave undone the things we ought to do;
We court the wrong, and overlook the right;
We seek the false, regardless of the true;
We choose the dark in preference to the light.

And so, O Lord, we come at close of day;
Before Thine Altar, penitent, we fall,
And there, with trembling lips, we humbly pray,
Forgive us all our sins, both great and small.

Forget the ills that we have done this day,
Blot them, forever, from Thy sacred book;
Turn not from us Thy loving face away.
Behold us, Lord, but not with angry look.

Grant us true absolution, this we ask;
Oh! cleanse our hearts from every hidden shame,
From every secret fault tear off the mask;
Make us more worthy of Thy Name.

'Tis then, whilst we our full confessions make
There in the solemn hush of twilight's hour;
And unto Christ our sinful lives we take,
All-confident of His forgiving power.

We feel that angel forms are hovering near;
Whilst o'er us steals the peace which only God can give,
And listening to the "still small voice," we hear
The loving whisper, soft and clear, "Look Unto Me and live."

For the Southern Churchman.

The Converted Pirate.

A Paerble.

It is said that a pirate, who was a very hard subject, thought not utterly hopeless, chanced to drop in on a revival meeting and got converted. The horror of damnation and the easy way of escaping it struck him forcibly. He went up to be prayed for, and was branded all right and counted in. He brought himself a Bible and read a good deal of it. Much of the Old Testament pleased him, and the weakness of many of the early patriarchs charmed him; made him regard them as brothers. And he began to think that he himself was not so very bad after all.

However, the poor fellow was miserably disappointed when he came to the Ten Commandments. He regarded some of them as personal; they made him doubt whether he could continue on his new schedule. They were neither business-like nor popular. He was unhappy, until a bright thought struck him. Ten was not a Scriptural number: seven was thoroughly so. Seven commandments would suit his piety best. Accordingly he revised the code for himself. The sixth, seventh and eighth might easily be eliminated, and then we would have the commandments for every day in the week, though even they seemed unpractical. He revised his Old Testament, and felt much better. And for his convenience he made selections from the anathematic Psalms. They hal an elevating effect on him: supplied his vocabulary.

To this hopeful brother the New Testament had few attractions. It was his idea, when he thought of joining the Church, to be a distinguished saint: possibly in eternity to be asked to take a seat with the Four and Twenty Elders, and maybe to have a wedding garment, a perfect fit, made to order. But the more he read the New Testament the less he liked it. Its teachings and ideals were in the very face of all his high ideas and distinctions. What had an enterprising, live, business man to do with poorness of spirit. meekness, unprofitable investments, losing games and poor unknown people? The Unjust Steward and Simon Magus were men after his heart. And the young man with great possessions was a man to tie to and make treasurer. The biographies of those gentlemen had sense in them. The widow with her mites was a good old soul; and a worthy object of charity. It would be very well to have fine pictures of her and the Virgin and Joseph the carpenter, and Lazarus and his sisters, and the other plain people of the early days—all clothed in royal purple, with halos about their heads. But the real people as they were would not suit this practical age. So our pious brother had to make a New Testament to suit himself: a revised version after his mind. As for St. Paul and the mind of our Lord Jesus Christ, they belonged to a past age. The Saviour with His walk and conversation and His ideas were too inconvenient: like the three eliminated Commandments. Our pirate had a taste for learning and hoped one day for distinction. He loved metaphysics and high science. He had very little use for things that everybody could understand. He loved to think of Greek, Latin and Hebrew and logic; and in them he trusted for justification by faith. High and profound science was the light of religion: suiting a high and liberal man.

With his views, he had "a great respect for religion," though he had no use for the common article, which was better suited to old women and sick people and children and the common crowd, like those from beyond Jordan and Galilee of the Gentiles. That sort of physics was not adapted to men of genius, and splendid manhood, like his style, or to the general world.

So the pirate's philosophy is the popular one. W.

A Son of God Shining.

A son of God should be like a luminary streaming heaven's radiance into the world's darkness;—among whom ye shine, or are seen, as lights in the world holding forth the Word of Life. As hands do torches or as beacons fling forth their light to point out harbor to storm-tossed sailors, a son of God is to shine and to hold forth his shining.

You remember the familiar story: A traveler once visiting the lighthouse at Calais said to the keeper, "But what if one of your lights should go out at night?" "Never—impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America, or India, saying that on such a night the lights at Calais lighthouse gave no warning, and some vessel had been wrecked. Ah! sir, sometimes I feel, when I look upon my lights, as if the eyes of the whole world were fixed upon me. Go out! Burn dim! Never! Impossible!" That is close to our Scripture.

On the Eddystone lighthouse is this inscription:: "To give light and to save life"—this is close to our Scripture. A son of God is to shine, and by shining hold forth the Word of Life—the Word which saves.

He is to shine by constantly keeping himself in contact with the light-giving agency. His light is derived always. "Our lamps are going out," said the foolish virgins in the parable, and the lights were flickering down because the oil was wanting. A son of God can be a luminary only as he steadily receives from Christ the oil of His grace and help. A prayerless Christian cannot shine—he has no oil. A Bible-neglecting Christian cannot shine—he has no oil. A means-of-grace-neglecting Christian cannot shine—he has no oil. It is only that a son of God receives that he can shine. He has no light inherent; he can but ray forth light imparted.

In his business he is to shine; the radiance is to flash along his bargains and his ledgers.

In his home he is to shine; in the mild lustre of a Christian character all the home inmates are to rejoice, all the home inmates—the lustre is not to be kept simply for the parlor; it is even to stream into the kitchen.

In his friendship he is to shine; in other days I used to meet so shining a saint that simply to have heard "Good-morning" from him was like the breaking of a sunbeam into a cloudy day.

In his church he is to shine; he may not be gloomy with complaint, and harsh as an east wind with criticism, and when he is wanted for a duty pettishly refusing, leaving where he should be but a dark emptiness; but like a day in June he should seek to be, a day into which the clouds come not, tender with a genial sunshine, in whose presence the most timid flowers find courage to put out the colors of their petals and scatter their best fragrance forth.

So shining, others must say of such a son of God, as even the proud Sanhedrim were compelled to say of those sons of God of the early time, "He has been with Jesus and learned of Him;" and to make men think of Jesus is to hold forth the word of life.

As you look at it, learn this single lesson—to be a Christian, a son of God is not simply to have had an experience, shriveled now and faded and laid away in the drawers of the memory; to be a son of God is not simply to have been, it is to be; it is to have a present life blooming out of an experience; it is to live unmurmuringly, trustfully, blamelessly, sincerely, without rebuke even amid difficult and tempting circumstances shiningly holding forth the Word of Life.—Gleams From Paul's Prison—Hoyt.

Christian Money for Christian Colleges.

It is about time that the zeal to dechristianize (in the denominational sense) certain colleges in order that they may lay claim to the millions of certain agnostics, be stopped, and Bishop Burgess of Rhode Island is to be thanked for raising his voice against this weakness in protesting against a change of charter for Brown University to comply with the conditions laid down by the distributors of the Carnegie fund. He said: "The agnostics do not make all the money in the world, and a multi-millionaire may arise who will offer his millions to colleges if they uphold the Christian faith. Are we going to change back, then, and restore the old order? Do we, in fine, want our great centers of learning to become footballs for the Croesuses of the world to sport with at the expense of the moral influence of our youth? I trust I shall not be striking too serious a note if I express the hope that our college will not, for a few paltry thousands, barter away its birthright." These are brave words, and more men of influence, who are not yet ready to esteem money above principle need to speak in similar vein.—The Lutheran.

Children's Department.

The Little Black Cat.

Dear little cat with yellow eyes
That cocked her head and looked so wise!
What if her fur had turned to brown?—
She was the oldest cat in town.
From fond friends do you turn away
Because they're wrinkled, old, or gray?
Rather dingy she looked, 'tis true,
But what are looks when one can do?
A huntress she, of ancient fame,
Who never failed to "bag" her game.
And oft her game, to our surprise,
Was of a most prodigious size;
And such great distance did she roam
She scarce had strength to drag it home.
Year after year she chose her nest—
A place that kittens like the best—
In the big barn's sweet-scented hay,
The very nicest place to play.
But when the earth was white with snow,
And wintry winds began to blow,
Beside the stove she sat and purred,
So eager for a look or word.
Ah, little cat we loved so well!
Strange are the stories time can tell!
How long ago now seems the day
Since from our home you went away!
Yes, little cat, and others, too,
Have gone, and not returned, like you;
No voices answer to my call;
No flower blooms beside the wall;
The birds from their high homes have flown—
Bereaved, bare branches wail and moan,
And murm'ring Nature's mournful tone
Says to my soul that I'm alone.

—Marguerite Borden in Granite Monthly.

The Club-Footed Canary.

Some time ago, a lady living in New Orleans, who was very fond of canaries, and raised a great many of them, found a tiny cripple in one of the nests. The poor little bird had hatched out, not like its brothers and sisters, but with a pair of ugly, distorted club-feet—that is, as near club-feet as claws could come. At first Mrs. Sudler—for that was its mistrees' name—thought it might be kinder to kill the tiny cripple at once; but it seemed healthy and thriving, and she decided to let it live for a while, at least.

The baby canary seemed to realize that it was not like the rest. When the other fledglings began to balance themselves on the edges of the nest and flutter and scramble about, it sat quite still, as if knowing that its crippled claws would not bear its weight. Not until its wings were well feathered out did it try them; and pitifully awkward its first flights were. But after a while it did manage to get about the cage in a very halting, lopsided fashion; and it was a surprisingly cheerful little bird indeed, in spite of its deformity.

Suddenly, after a while, it began to sing—and what a song? It surpassed every one of its brothers. Its father was a famous singer, but the little cripple went far ahead of all previous family records. Its trills, its roulades, its high notes were a marvel. As its mistress put it, its throat seemed to have a silver lining. The little fellow became the prize bird of the whole flock, and Mrs. Sudler could not be induced to part with it for any sum.

But on Tulane avenue, in New Orleans, there is a hospital for crippled children. One day Mrs. Sudler visited it, and when she came home and looked at the club-footed canary, she had a new idea. She felt that the little singer belonged there, among the children who had been born lame and humpbacked and deformed. It would be a continual object-lesson to them, with its wonderful song. So the crippled canary was carried out to the hospital, and there it is now, delighting every child's heart with its music, and showing each one how courageous and happy even a crippled bird can be. Every trill and twitter of its glad little voice is an inspiration as from the awkward, stumbling, queer little frame the music ripples out like the laughter of a brook. The canary is not going to be unhappy—no, indeed! Its feet may be crippled, but its song is not, and it sings clearer and sweeter year by year.

It is not only crippled children that its brave, sweet notes ought to help. Do you not think that those children who are not crippled can learn something, too, from this courageous canary? If there is something in our lives that might make us unhappy, boys and girls, the best way to do is to turn our attention somewhere else, and find something we can do that is cheerful and helpful. The drawback may be there—we may never be able to get rid of it—but the song can be there, too. Every life has some points of brightness in it, some advantages, some power of joy. The thing to do is to find out and follow out that power, and so make joy for ourselves and others. It is very easy to be unhappy and fretful in this world, if we choose; there is always something wrong, if we dwell on it, in our circumstances or our equipment. But the music is there, nevertheless, and the courageous hearts bring it out. The club-footed canary was wiser than a good many thoughtless human beings have ever learned to be. But boys and girls who once seriously think about it ought to be ashamed to let a crippled canary get ahead of them, don't you think so?—Mary W. Adams in Boys and Girls.

Not the Best of It.

"Grandpa," said Fred, "don't you want to see my new knife?"

"I think you showed it to me last week," said his grandfather.

"No; this is another. The one I showed you then only had two blades. This one has four, and a nail file besides."

"That looks like a good knife," said grandfather, examining it.

"That's what it is. It's tiptop steel and not a bit damaged except a nick in the smallest blade and that little crack in the horn on the handle. But the best part of it is how I came by it. It really scarcely cost me anything."

"There are few things in this world we get for nothing," remarked grandfather. "We pay the price in some way."

"Well, the price I paid for this was small, and you'll say so when I tell you the whole story. First, I had a gimlet with the point broken off. Little Jack Deems wanted it because he's fond of working with tools, and the little goose didn't know enough to see the point was damaged. He wanted it, and wanted to trade me a knife for it, for his uncle had given him a new one and he was willing to let the old one go. It wasn't much of a knife, but it was worth twice as much as the gimlet."

"So you traded?"

"Oh, not even, grandpa," said Fred with a laugh. "I'm a little too sharp for that. As he was so anxious about it, I told him I'd do it for five cents to boot. And he did it. Why," Fred laughed louder, "he could almost buy a gimlet for five cents."

"Is this the knife?"

"Oh, no! I haven't finished the story. This was Rob Hill's knife. I've wanted it for ever so long, for I do like a fourbladed knife. I happened to know that Rob was pretty hard up for money. He couldn't go over to the Fourth of July celebration at Radnor with the rest of the boys because he couldn't get hold of a quarter to pay his fare. So I offered to trade knives with him and give him a quarter to boot. He hated to, but he wanted to go, so he gave in. This," Fred snapped the blade, "is worth at least a quarter more than I gave for it. So, you see, I've got the best of it in both my trades."

"I don't know about that," said grandpa gravely.

"Why, haven't I been telling you exactly how it was?"

"Yes, but it hurts me to think of your paying such a price for your knife."

Fred's face fell. "I wonder if I could have got it for less? Perhaps he would have taken twenty cents, or fifteen. But it's no use trying to undo it now, for we both said 'done.'"

"I don't think you take my meaning, my boy," said grandfather gently. "You tell me that you believe that you got more than the worth of your gimlet from Jack."

"Yes, five cents, and a better value in the knife."

"And that this knife is worth more than you gave for it."

"Of course, grandpa. I always get the best of it in any trade."

"Then you got a quarter's worth of Rob and five cents and more from Jack without their getting any equivalent. Did you say to them, 'I know that what I am getting is worth the most?'"

"That would be queer kind of trading," said Fred with a laugh. "I tried my best to make them think they were getting the best of it."

"Was that true?"

"Ho, You take such a serious view of it, grandpa," said Fred.

"What do they call it," went on the old gentleman, without noticing the remark, "when one person takes from another something for which he does not give a fair and honest price?"

"Why—grandpa," Fred hesitated a little, still attempting a laugh, "they call it—trading."

"But what is it? What is its real name?"

"Well, I suppose that depends on how you look at it," said Fred a little unwillingly.

"Yes, on how you have been told to look at it when you think seriously of it. One name for such transaction is cheating. An ugly word, isn't it? Another name is still uglier, but we won't apply it here, for I know that through your love of a trade you have allowed yourself to do things of which you have failed to see the true significance. Now, my boy, when it appears that you have sacrificed truth, honor, and honesty for your knife, I think you have paid too high a price for it.

Color rose to Fred's face. "Then it seems, I haven't got the best of it, after all," he said slowly.

Learn the value of being cheerful. A moping, grumbling man never moved the world, never will move it. You have a good Father above you and good friends about you and heaven before you: therefore it is that you ought to go cheerfully forward, even though everything is not just to your liking.

Mr. Can't and Mr. Can.

"Oh, Mr. Can't from Mr. Can
Is a very different sort of man.
For Mr. Can he always tries,
And Mr. Can't he always cries;
Now Mr. Can gets many a blow,
But he gets the best in the end, you know.

"While Mr. Can't gets nothing at all—
For he's down too low to suffer a fall,
Oh, Mr. Can gets up with a grin,
And he says: 'I'm bound in the end to win.'
But Mr. Can't is a pitiful sight,
For he's whipped before he's begun to fight;
And he says it puzzles him quite a lot
Why some can win and some can not.

"Oh, poor Mr. Can't he never knew,
The secret I'm going to whisper to you;
That you can win if you only try,
And you certainly can't if you only cry,
And that is the reason why Mr. Can
From Mr. Can't is a different man."

Joe's Mission.

Joe Meyers was spending the summer in the little town of Clinton on Clinch River. One morning, as he walked along a road leading into the country he heard a child talking and stopped to look over a fence and see if he could find some amusement. A little girl in a torn calico dress sat under a big tree, holding a battered old doll on her lap.

"Take these here pills, dolly," she was saying coaxingly, "an' you'll git well right off. If you air a bad chile an' won't swaller 'um, you'll die. Now, that's right," she went on, having succeeded in pushing the 'pill' through the doll's mouth.

Joe watched her for a while and then opened the gate and went into the yard. "Hello," he began genially, "may I rest for a minute? What are you giving your doll? Well, I declare," Joe burst out suddenly, "they are pearls—a pint of them!"

"They're no sich," she exclaimed vehemently, "they're jes' pills to make Polly well."

"Where did you get them?" asked Joe, getting excited over the heap of beautiful pinkish white stones.

"Jim got 'um 'fore he got busted inside an' put out thar." Her hand indicated a little knoll at one side where under a spreading elm tree, a newly-made grave was visible. "I shore mis' Jim. He wuz awful good to me."

"Jim? Why, he wuz jes' Jim. He lived with Granny an' me an' he use to hunt an' fish an' git clams outen the river with these here pills in 'um. That wuz 'fore Mis' Jones' bull busted him all up, put horns clean through him. My, but Granny and me did a sight of cryin', we'uns all did, Mis' Jones, too."

Joe looked at the pathetic little figure of the mountain girl, and though only fifteen himself, he was old enough to be moved with emotion at the sight of her pinched little face and starved body. Then he looked at the little heap of beautiful Tennessee pearls, which bring such big prices in the jewel market to-day, and which Jim had been too ignorant to appreciate; costly pearls being fed to a battered old doll by a starved child!

"Where is your Granny?" asked Joe. Let's go and find her."

"Well," agreed the child, "she's sittin' by a leetle fire. She's got the misery in her back, you know."

Joe had been in too many of the mountain cabins to be surprised at the poverty there. He was surprised, however, to find that the old grandmother—a yellow, wrinkled old woman, dipping snuff—was totally blind.

"Here's a boy, Granny," said the child.

"Howdy,'" she grunted, "set down. Dust off a cheer fer him, Mary Sue."

The little girl took tne skirt of her dress and slapped at the bottom of an old cane chair.

"I came in," began Joe nervously, "to see if I could buy some of Mary's pearls? She's been feeding them to her doll!"

"Them leetle rocks she plays with? You want to buy 'um, huh?"

"Yes," said Joe, "and I feel sure—"

"Will ye giv' me a leetle bacon an' meal an' some coffee fer 'um, huh?" she interrupted shrilly and eagerly. "Me an' Mary Sue ain't had nuthin' to eat since yestiddy."

"Oh, my," cried Joe, "let her go back to the store with me now and I'll send you some things right away."

"We'uns ain't beggin.' You all kin buy the rocks an' send me some bacon an' coffee an' a leetle snuff, shore some snuff."

Mary Sue reluctantly gathered up her "pills." As Joe gathered up the last pearl and tied them in his handkerchief she shook her doll until the pearls inside rattled. "Do you want these ones, too?" she questioned wistfully.

"No," said Joe, "you keep them until you are grown. Now come and go to the store with me."

Stopping by the hotel, put up for the benefit of summer visitors in the pretty little town, Joe called his mother and showed her the pearls. Mrs. Myers was a magazine writer and she seized upon the stones and the child in the interest of her profession, and again because Joe's story touched the mother in her and she wanted to help the wee girl and the blind old grandmother.

When the pearls had been locked up, Mrs. Myers and Joe took the child to the store and bought plenty to eat and to wear for the people who had been ignorant of the wealth they possessed. Going back to the cabin, Mrs. Myers was surprised to find three twenty-dollar gold pieces lying on a rock in the front yard where the child had been playing.

"Where did you get this money, Mary?" she asked.

"A man, he tuk some of my pills an' giv' me them dishes yestiddy," she answered solemnly.

"Starving," said Mrs. Myers to Joe, "with sixty dollars in the front yard. Oh, this pitiful ignorance! Some man has probably taken a thousand dollars' worth of pearls and left this money to ease his conscience."

The next day, Joe took the pearls and left for the nearest city with a letter from his mother to a pearl expert who was a friend of hers. The stones brought five thousand dollars, which Joe proudly carried back and deposited in the bank in Mary Sue's name. Her father, whom she only knew as Jim, had accumulated the pearls for years, and with Mrs. Myers as guardian, they were the means of giving Mary Sue a good education and of fitting her to be a veritable missionary to the East Tennessee mountaineers and the river folks.

When the summer was over and Mrs. Myers and Joe were ready to go back to the city, Dr. Black, the old Presbyterian minister, called to see them.

"You have done more good work this summer," he said sincerely, "than all my preaching has done, and God, I know, will raise up Mary Sue to be a blessing to you and a shining light to point other darkened souls the way to love and knowledge and Paradise."—A. Marie Crawford, in Christian Observer.

The Flowers That Came in Time.

A vigorous knocking! Then the kitchen door pushed open, to disclose Mary, my washerwoman.

"I can't come to wash to-morrow. I've got to go to a funeral:—my chum's little girl, little Lena."

A big, raw-boned, carroty-haired Irishwoman is Mary; yet with gentleness of heart as genuine as the roughness of her hands she told the story of little Lena and the flowers.

Lena's way in life had not lain along flower-bordered paths. Flowers did not belong to life at all in her experience. What belonged to life was work; work, and want and worry and—worse things. Yet, by a merciful provision, the hands and heart of Lena, that had cracked and bled at first in the struggle with work—and the worse things—grew hard and callous after a while, and did not feel the hurt so much.

There was no father now. There had been once—a father who had lived violently, till he died violently. After that happened, life became less cruel for Lena and her mother and the little boys; but it was still hard, harsh, bare.

Lena's mother, with Mary, her chum, scrubbed buildings in the city parks. That meant thirteen hours a day away from home. "It's a good thing I've got somebody to leave with the little boys while I'm away," said Lena's mother. "Lena's a big girl now—eleven, goin' on twelve—plenty big enough to see to cookin' for the boys, and 'tend to the house and the work, and to have my coffee ready when I get home. And she goes to school, too."

So busy Lena, in the one basement room that was "home" for four, cooked meals on the little low gasoline stove; made the two beds, did dishes, and swept and scrubbed the "house." Wash-days she got up early, so that she could leave the clothes on the line in the basement by the time she went to school.

Monday night it happened. Almost seven o'clock it was, time for mother to come; and her pot of coffee boiled fast and furiously over the gasoline. Somehow, as Lena whisked about in that crowded room, a flame from the low little stove leaped out and snatched the hem of her calico; and Lena, flames streaming high over her head, rushed screaming into the windy street.

Poor little burned shoulders! Poor little back and limbs! She could lie had lain so, not daring the agony of only on her hands and face; and she moving, from Monday night till Sunday. "Great exhaustion," the doctor said, "from shock and pain." The little thread of life seemed ready to part.

Sunday afternoon the school teacher came carrying a message. Not words—and for that the school teacher was thankful. Words forsook her utterly at the piteous little sight. The school teacher's message was flowers—a bunch of pinks was all; but such flowers Lena had never touched nor thought to touch. "The little girls in your class sent them," the teacher succeeded in saying.

The weary, weary, little face, lying sideways on the coarse sheet, took on a look of scared wonder:

"For me—" in a sobbing whisper, "those flowers for me,—now?"

For answer the teacher laid the pinks beside the wondering frightened face.

One hand—what a little, little hand, to be so cracked and callous—ventured forth to clasp the flowers. Over her anguished eyes she spread their fresh coolness; across her rigid lips she laid their sweet-

ness, to breathe it in, and in. Then again little Lena questioned tremblingly,

"For me,—for me,—now?"

The teacher bent close to hear the next weak words:

"I didn't think such nice flowers could be for me,—now,—because"—for a little space there was an aching silence; then the pitiful, pain-broken little voice poured out its quivering protest against the way of the world that waits, when it has sweetness to send. I thought,—oh! I thought,—I thought you'd got to be dead before anybody'd ever send you any flowers."

She grew quiet soon, and lay still, her fingers clinging, clinging to the precious flowers. Glad content smoothed out the pain-wrinkles from her brow and face.

"Ain't it nice!" breathed little Lena. "Ain't it nice that you don't have to wait till you're dead to have somebody send you flowers?"

A happy shining was in the eyes that had been so hot and anguished. Then the lids drooped, drooped, closed over the shining, and shut it in safely forever, as she passed from pain into peace.—S. S. Times.

The Owl's Song.

Nobody knows the world but me;
When they're all in bed, I sit up to see.
I'm a better student than students all
For I never read till the darkness fall;
And I never read without my glasses,
And that is how my wisdom passes,
Howlowlwhoohoolwoolool.

I can see the wind. Now who can do that?
I see the dreams that he has in his hat;
I see him snorting them out as he goes—
Out at his stupid old trumpet-nose,
Ten thousand things that you could think,
I write them down with pen and ink.
Howlowlwhooloolwhitit, that's wit.

You may call it learning—'tis mother wit.
No one ese sees the lady-moon sit
No one else sees the lady-moon sit
Hatching the boats and the long-legged fowl.
When the oysters gape to sing by rote,
She crams a pearl down each stupid throat.
Howlowlwhitit that's wit, there's a fowl!

—George Macdonald in Our Dumb Animals.

The King's Page.

There was great excitement in the village, for had not a courier just ridden through the streets with the wonderful news that the king needed a new little page?

It was a grand thing indeed to be the king's page. From windows of the tiny cottages in the village one could see the great castle which stood upon the hill. There were wonderful high stone walls about it, and a moat in front, and a drawbridge that was raised when the king's army came home after a war. There were battlements and gold turrets shining in the sun. Inside was the great jewel-studded throne where the king himself sat, with his little page at his feet.

If the child were good and willing and sweet-voiced and gentle, as well as brave—why, some day the king would make him into a knight. That was the wonderful part of it—that a little page might some time be a knight and ride upon a horse and fight for the land.

So when the king's courier went through the streets crying, "Oyez! Oyez! the king is in need of a page!" all the village was astir, and every boy was sure that he would be chosen.

There was Fritz, the burgomaster's child. He was quite positive that he would be the one. Had he not a fine red drum that he could play upon, and had he not once marched with his father to the fair? Fritz put on his best velvet doublet, and he strung the brave little drum about his neck, and he stood in the doorway, waiting for the long line of knights who followed the courier. There they were coming, their horses' hoofs making a merry sound upon the stones in the road, and their long plumes waving from their silver helmets. They were coming to find the new little page.

"Here I am! Here I am!" cried Fritz, pounding away on his drum, that the knights might see him. But, ah! just then Fritz's little sister began to cry inside the house.

"Come in, Fritz," called his mother, "come in and rock Griselda for a moment. I cannot leave my baking."

"I will not," cried Fritz. "I cannot leave my drumming." And he stamped his foot angrily. "I am to be the king's new page." But the procession of knights passed Fritz by, and never once looked his way.

Then there was Helmar whose grandmother did the silk needlework on the king's robes. Helmar was straight and fleet of limb, and he had fine, strong arms for a boy so small. Who could be so good a little page as Helmar?

The old grandmother had done the court needlework for so many years that her eyes were growing dim. She could not thread the needles, and once in a while Helmar would thread them for her, when he was not playing at tag with the other boys. Only once in a while it was, though. Helmar was sure that he would be chosen as page. He stood at the gate, watching for the knights to come, when his grandmother called: "Helmar, child, come and put the green silk in my needle. I cannot find the eye."

But Helmar called back in answer: "Indeed, I will not, grandmother. I am waiting here at the gate that the knights may take me to the castle."

As he spoke the knights rode by, but they did not seem to see Helmar at all.

So it happened through all the long village street. The children were so anxious to be chosen that they forgot to be gentle and courteous and kind.

There was Hansel. It seemed as if he would have been a splendid little page, he was so bold and so fearless; but Hansel stepped on his pet kitten poor little thing! in his haste to run out to the knights.

And Franz, who was so tall for his age—why, Franz did not want to have his face washed clean for the knights to see; and he cried so loudly that he could have been heard at the castle, almost.

After a while there was no child left whom the knights had not seen, save just one—Little Brother. Little Brother had been watching the knights all day long, but he had not been able to come near them. Whenever he had tried, some one had pushed him away because of his old ragged clothes. What knight would care to see a beggar child who lived in the forest and asked for bread at the kitchen doors? So Little Brother had contented himself with seeing just the shining tips of the helmets, but he had been quite busy all day.

It had been Little Brother, waiting at the burgomaster's door for a roll, who had slipped in and sung such a quaint little tune to Baby Griselda that she had stopped crying, and cooed, and then gone to sleep.

It had been Little Brother who had threaded grandmother's needle; and Little Brother also who picked up the poor, hurt kitten and cuddled it in his arms until it stopped mewing and seemed to fel quite well again.

The knights were riding slowly home in the evening when they saw Little Brother. He really did not mean that they should see him, all in his ragged clothes; but he saw something in the road, and he suddenly darted out from under the shadow of a wall where he had been hiding. Why, the knight who rode first nearly ran over him, and was obliged to rein his horse very quickly.

"I see!" cried Little Brother, quite forgetting what great men the knights were, as he held up a great yellow butterfly that had lain with a broken wing right in the path of the horses. "You nearly ran over it," Little Brother said.

"And you risked your life for this butterfly?" said the knight tenderly as he looked at Little Brother, standing so bravely in front of the line of horses and holding the weak, winged thing. "Should you like to come to the castle with us and be the king's page?"

And the knight lifted Little Brother, all in his rags, and set him upon the horse, and they rode back to the castle.—Carolyn S. Bailey, in Kindergarten Magazine.

Little Sister's Souvenir Party.

Little Sister sat under the apple trees wishing that fairies were true. If there were such a thing as a real fairy and the fairy offered to grant Little Sister one wish she would ask for a party. Little Sister had never given a party. It was only since summer boarders had begun flocking to the village that the country girls, big or little, had thought of parties, and the few affairs of the kind to which Little Sister had been invited were given by mothers with plenty of money. Big Sister had explained all this; she said that unless one could do things in as fine style as one's neighbors, it was better to attempt nothing.

There was certainly no style about the weather-beaten old farmhouse and there was just as certainly no money in the farmhouse to be used for anything but necessities. This was the reason the child said nothing to her mother about her longing to give a party. It was also her reason for thinking of fairies.

The old orchard back of the farmhouse was the loveliest place in the world for children to play. How delightful it would be if magic tables should spring up all through that orchard! The tables might be covered by cloths made of petals of apple blossoms woven in wondrous fashion. Ice cream should be served in yellow poppy blooms turned into solid gold by touch of a magic wand. Honey cakes from the wild bee's storehouse would go well with the ice cream. Possibly Blue-eyed Marys would come in from the woods to wait upon the guests. Butterflies might be charming as electric fans, while birds, crickets and summer winds furnished marvelous music.

"Delightful but useless," remarked Little Sister with grown-up wisdom, at the same time giving her head a shake as if to banish idle dreams.

Suddenly Little Sister remembered her curious souvenirs. If one must think under the apple trees why not think of something worth while. The child ran into the house and returned with a pasteboard box containing eight tiny bottles of water, exactly the same size. The collection was given her a few months before by an aunt noted for souvenir fads. One bottle was labeled "Atlantic Ocean," another "Pacific Ocean," a third, "Indian Ocean." "Mediterranean Sea," "Black Sea," "Gulf of Mexico," "Red Sea," and "Mississippi River," completed the list. These bottles of water from all over the globe were the envy of the country children. Little Sister sometimes entertained her mother's callers with the strange collection.

Under the apple trees Little Sister continued her dreams. This time she lifted the vial of Atlantic water while visions of Pilgrim fathers crossing the stormy sea filled her mind. Through the clear Pacific water she saw ships of

old Spain sailing the Western coast. One bottle suggested the Israelites crossing the Red Sea and the fate of Pharaoh's hosts. Each label was a mysterious sign pointing the way to volumes of brave tales of old.

Many and many an evening Big Sister told Little Sister and the small brothers, stories of men who sailed the seas in the long ago, in quest of adventure, gold, or the souls of the heathen. Sometimes Little Sister chose, blindfolded, the bottle of water to be the first on the programme of the story hour.

It was Mother Robin who made Little Sister forget her treasures under the apple trees that day. She was building a nest in the cherry tree by the barn. When the string on the currant bushes was gone, Mother Robin flew over and told Little Sister that she must straightway have more string to weave into her nest.

Later, the Brown boys began flying their kites down the lane, and strange as it may seem, Little Sister didn't think of her bottles again until she heard it raining in the night; even then she fell asleep without worry, remembering that the corks in the bottle were protected by sealing wax.

When Little Sister went in the orchard after her bottles she cried. Rain had soaked off the labels and wind had scattered them. The greatest sea captain who ever sailed the Spanish Main would have shaken his head if asked to distinguish the waves of the Pacific from the Atlantic, or the Black Sea from the Gulf of Mexico. It could not be done.

Little Sister wept and would not be comforted until Big Sister made an attractive suggestion.

"This is your chance to have a party," she began. "If you wish to make your seven best friends happy, here is what you may do. This is your chance to give a souvenir party and give each little girl a bottle of waters of the globe. We'll empty these bottles in a bowl, Little Sister, mix them up, Red Sea, Mississippi River and all, pour the water back in the bottles, and present them to the guests."

Little Sister wiped her eyes. "Will you tell the sea stories that used to belong to every bottle?" she inquired.

"To be sure I will. We will have the party in the orchard, with popcorn balls and nuts for refreshments. The more I think of it the more I believe it will be such a delightful party, perhaps we'd better divide the water in smaller portions so we may invite a large number of guests.

"Why, Little Sister, after all, it isn't necessary to have exactly the same kind of a party other girls have. Our home isn't like Judge Mason's, and we can't have caterers from the city as your little friend Bernice did, but we have a beautiful orchard and waters of the globe for souvenirs."

By this time Little Sister was happy.

"We'll make pansy shower bouquets, too," she added, "and if you tell stories about the Vikings and old Mediterranean sailors it will be lovelier than a fairy's banquet."

To this day big girls, little girls and their brothers have delightful memories of Little Sister's souvenir party, when Big Sister decided that there is more than one way to entertain friends.—Frances Margaret Fox in The Congregationalist.

Let every dawn of the morning be to you as its close. Then let every one of those short lives leave its short record of some kindly things done for others, some goodly strength or knowledge gained for yourselves.

Personal and News Notes.

Mr. R. S. Hall, chancellor of the Diocese of Nebraska, died recently.

Miss Mary B. Peabody has beed elected president of the Woman's Auxiliary of South Dakota.

Preliminary work has been commenced for the Indianapolis cathedral. The corner stone, it is expected, will be laid on All Saints' Day.

A handsome statue of St. Paul has been placed in a niche in the main entrance of the New St. Paul's church, Noxwalk, Ohio, the Rev. Arthur Dumpey, rector.

On September 4 Bishop Wells consecrated Calvary church, Roslyn, Wash. In the evening he confirmed a class of twelve, presented by the rector, the Rev. H. G. Oberholzer.

Forty parishes and missions in South Carolina have completed their apportionment to August 1, 1910, but $525.87 is still due on the apportionment of the Diocese.

The Rev. Charles J. French, rector of the Church of the Resurrection, Fern Bank, near Cincinnati, Ohio, has resigned, because of ill health, and will go East for treatment.

The Rev. H. J. Mikell, formerly rector of the Church of the Holy Communion, Charlestor, S. C., now of Nashville, Tenn., spent his vacation in Charleston and Sumter, S. C.

The Rev. Robert M. Botting has resigned the retorship of Holy Innocents' church, Evansville, Ind., and has accepted the charge of Beloit and Cawker City, district of Salina.

The address of the Rev. John N. McCormick, Bishop of Western Michigan, is changed from 285 East Fulton street to 43 South Lafayette street, Grand Rapids, Michigan.

The Rev. John F. Butterworth, D. D., rector of the American Church of St. John in Dresden, Germany, has been chosen to represent the American churches in Europe at the General Convention.

The Rev. William T. Manning, rector of Trinity parish, New York, has returned from his summer house at Babylon, Long Island, and should be addressed at 27 West 25th street, New York City.

The Rev. A. Sprague Ashley, rector of Christ church, Hornell, N. Y., has been appointed lecturer on dogmatic theology in the De Lancey Divinity School, succeeding Rev. Walter C. Roberts, resigned.

Col. Nicholas Smith, a distinguished author, who is nearly seventy-four years of age, was confirmed by Bishop Webb of Milwaukee, in St. James church, recently. He was formerly a Congregationalist.

Mr. William K. Miller, of Augusta, has been appointed by Bishop Reese of Georgia, as a deputy to the General Convention from that Diocese, in the place of Mr. Henry C. Cunningham, who is unable to attend.

The Rev. Douglas Hooff, the new rector of All Saints' church, Frederick, Md., has entered upon his duties. Mr. Hooff was formerly an assistant at Emmanuel church, Baltimore, and had charge of St. Andrew's chapel.

An oak and brass pulpit was installed in Christ mission, Flint, Mich., on Sunday, August 28, as a memorial to the Hon. George Durand. The mission was also the recipient of two brass candlesticks, the gift of Miss Durand.

The Rev. William Thurber Wood has resigned St. Paul's church, Wasington, Diocese of East Carolina, and entered upon his duties as priest-in-charge of St. Mary's church, Palatka, Florida. Address, 811 Lemon street, Paltaka, Florida.

At the recent meeting of the Convocation of the District of Kearney, Bishop Graves, in his address, said he hau been thinking of resigning, at the coming General Convention, because of failing health and strength for the last five years.

Miss Louise Brainerd, an active Church worker and a devoted Auxiliary member, was set apart for the office and work of a deaconess, at an impressive service held in St. Luke's church, St. Albans, Vermont, on September 10. The Bishop of the Diocese officiated.

The Rev. Franklin Davis has resigned the rectorship of Ascension church, Mount Sterling, Ky., to accept the rectorship of the Church of the Covenant, Junction City, Kansas, and should now be addressed at the latter place. His summer address was Ludington, Mich.

The Rev. F. C. F. Shears, formerly of the Diocese of Washington, has accepted the rectorship of St. Thomas' church, Homestead, Baltimore, a charge made vacant by the resignation, last spring, of the Rev. Henry B. Lee, Jr. Mr. Shears will assume the rectorship October 1.

The Rev. Robert W. Trenbath, rector of Christ church, Trenton, N. J., has returned, with his family, from a two months' vacation spent in the providence of New Brunswick, Canada. During his absence the parish has been in charge of the vicar, the Rev. S. N. Craven.

The first service was held on Sunday, July 10, in the New Trinity church, Asbury Park, N. J. The building is not yet completed, but a temporary flooring was laid and the chancel furnished in a primitive manner. Five hundred people were present. The sermon was preached by the rector, the Rev. William N. Bailey.

The Rev. James Hardin George, Jr., has resigned the charge of Christ church, Selby, S. D., and has been appointed by Bishop Brewster to the charge of St. Alban's church, Danielson. Conn. Mr. George was graduated at Trinity College, (B. A.), 1905; served as Professor of History in St. John's College, Shanghai, until 1907, and was graduated at the Philadelphia Divinity School, 1909.

The following delegates have been elected to the Sixth Department Missionary Council, to represent South Dakota: Clerical—The Very Rev. George Biller, Jr., Rev. E. Ashley, Rev. J. W. Hyslop, Rev. David C. Beatty; Alternates—Rev Robert Doherty, D. D., Rev. M. F. Montgomery, Rev. John Flockhart, Rev. F. B. Barnett. Lay—G. W. Burnsides, J H. Gates, Ralph E. Gentle, Sidney Smith; alternates—J. A. Smith, H. A. Booth, J. W. Campbell, P. W. Dougherty.

The triennial Convocation of the South Dakota deaconesses was held at Mitchell, South Dakota, August 31 and September 1. Bishop Johnson made an address, in which he warmly eulogized the life and work of Bishop Ware. He also highly commended the work of Miss Helen S. Peabody, who has been principal of All Saints' School, Sioux Falls, for twenty-five years. The reports read showed that South Dakota's offerings for all purposes, during the year were $55,000, which is an excellent showing.

The Tomb of St. Polycarp.

I was in Smyrna lately, and was deeply interested to learn from the Capuchin Friars there that they had recently acquired a vineyard covering the sites of the primitive Cathedral Church and of the genuine tomb of St. Polycarp, the disciple of St. John. Part of the ancient gateway of Smyrna leading to Ephesus is still standing in the vineyard. The Friars showed me the greatest kindness, and took me to see the excavations they are making in their vineyard, which is close to the place where St. Polycarp was burnt to death. They have uncovered parts of the foundations of the Cathedral and are digging for the tomb of St. Polycarp, under the guidance of a description given two hundred years ago by Richard Pococke, a learned Englishman, afterwards Bishop of Meath, who wrote a book called "A Description of the East." The work of excavating is being carried on, when he is not tending the vines, by one lay-brother, who lives in the remains of a building in which Pococke believed the Council of Smyrna was held.

It seems to me that St. Polycarp must be specially interesting to Churchmen, because his Epistle and those of St. Ignatius, which he collected and sent to the Philippians, have been vindicated by English scholars beyond all others. The names of Bishop Pearson and Bishop Lightfoot recur to us at once. The latter, it will be remembered, laid aside his Commentaries upon St. Paul's Epistles in order to vindicate these sub-Apostolic writings on account of the immensely important testimony which they bear to the books of the New Testament.—Frank E. Coope.

Anger is the most impotent passion which influences the mind of man; it effects nothing which it undertakes, and hurts the men possessed of it more than it does the object against which it is directed.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

MARRIED.

NELSON—BRITTON.—IN St. James' church, Warrenton, Va., July 16th, by the Rev. E. S. Hinks, CAROLYN PEYTON, daughter of the late Rev. George Washington Nelson, to MR. JOHN R. BRITTON, of Trenton, N. J.

DIED.

HUGHES.—On Wednesday afternoon, September 14, NANCY BEVERLEY HUGHES, after making brighter her home circle for nearly four years, entered into heavenly rest and peace. Her parents, Dr. and Mrs. Rolfe Eldridge Hughes, formerly of Fluvanna county, Virginia, have resided for the past several years in Laurens, S. C., and are widely known throughout the Carolinas and Virginia, and have received many tokens of sympathy. Rev. Edward B. Andrews, rector of St. James' church, Greenville, conducted the burial service.

"God has saved from weary strife,
In its dawn, this fresh, young life;
Now she waits for us above,
Resting in the Saviour's love;
Jesus, grant that we may meet
There, adoring, at Thy feet."

—R. W. DAVIS.

OBITUARY.

Isobel Stewart Bryan.

Entered into rest, September 11, 1910, ISOBEL STEWART BRYAN, born August 20, 1847, widow of Joseph Bryan, at her residence, "Laburnum," Henrico county, Virginia.

"Come, ye blessed of My Father, and inherit the kingdom perpared for you from the foundation of the world; for I was ahungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

APPEALS.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

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W. E. MINGEA, Treasurer.
Abingdon, Va.

WANTS.

WANTED—A WIDOW LADY OF REFINEment and education desires position as house-keeper or companion. Address, with terms, Mrs. F. R., Willow Brook, Va. 1t

WANTED—PUPIL NURSES AT ONCE. Apply to Danville General Hospital, Danville, Virginia. 24Sep3t

WANTED—BY YOUNG LADY, POSITION as governess. Box 24, Bethesda, Md. 1t*

WANTED—AN UNDERGRADUATE nurse desires position as companion to invalid, or as mother's helper. Address M. H., 2012, Hanover Ave., Rihmond, Va., or prone Madison 1645-L. 1t

WANTED—MIDDLE-AGED WOMAN OF refinement, as working housekeeper in small bungalow. Family of two. References exchanged. Address Mrs. John McGill, Plains, Va. 1t

WANTED—WHITE WOMAN TO NURSE two young children in Helena, Arkansas. Give references and state salary expected. Address 130, care Southern Churchman. 24Sep3t

WANTED—YOUNG LADY DESIRES POSITION as companion. References exchanged. Address X. Y. Z., care Postmaster, Saluda, Va. 24Sep2t

WANTED—A UNITED OFFERING MISsionary in the mountains desires young Churchwoman as helper; one able to play hymns and chants, assist in elementary teaching, and share in the common housekeeping labors of a small cottage where the two will live. Address for particulars and furnish references. "Good Shepherd," Southern Churchman office. 24Sep3t

WANTED—BY A LADY OF MATURE EXperience and results, position as teacher, chaperon or housekeeper. Higher English, French and German classics; instrumental music; careful methods. Address Rosamund Wardwell, Township D. care Southern Churchman. 1t*

WANTED—A LADY OF REFINEMENT wishes position as nurse and companion to invalid or elderly lady; care for convalescent sick; keep home; attend to linen room. References exchanged. Address 128, care of Southern Churchman, Richmond, Va. 17sep1t*

WANTED—A LADY OF MIDDLE AGE, TO fill position of nursery governess and mother's helper. References given and required. Mrs. G. W. Holland, Eastville, Va. 17sep2t

WANTED—A WORKING HOUSEKEEPER for Episcopal Home. Address 649 College street, Macon, Georgia. 17sep3t*

WANTED—TWO LADIES DESIRE GOOD board and comfortable accommodations, with gentle folk, on country place in Virginia. Address 127, care of Southern Churchman. 17sep3t*

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WANTED—A LADY OF REFINEMENT and education desires a position as governess. Teaches English branches and music. Several years' experience. Children from 5 to 12 preferred. Reference exchanged. Miss L. B. Powell, R. F. D. No. 4, Leesburg, Va. 10sep4t

WANTED—REFINED YOUNG LADY, holding certificate in force, desires position to teach. References. Apply to Miss Shackelford, Saluda, Va. 10sep4t

WANTED — A POSITION TO TEACH small children, or to be a companion. References given and required. Address Miss E. L. Keim, 503 Hanover St., Fredericksburg, Va. 3sep4t*

The Household.

DESSERTS.

A Delicious Orange Dessert.—Shred half a dozen juicy, sweet oranges, leaving all the pulp. Pile these small pieces up in a china bowl. Make a syrup by boiling a pound of cut loaf sugar in water and a little lemon juice. Pour this syrup over oranges and set in a cool place. Before serving spread over the top a small quantity of whipped cream. This makes a delicious dessert for luncheon or dinner.

Apple Float.—Whip whites of eggs to a stiff froth. Add sugar to taste and whip until it stands. Peel one apple at a time and grate into egg, keeping well stirred, or apple will turn dark. One medium sized apple to an egg. Whip again until stiff and dry, and when you think you have it stiff enough, whip a little longer, or it will turn to water. You can use jelly or cooked fruit in place of apple, but fruit must be mashed smooth first. A little lemon juice may be added if desired. Serve with cream.

Cream Sherbet.—Two heaving tablespoonsful of corn starch, dissolved in a quart of cold water, then pour it into a gallon of boiling water, cook until clear and thick like starch; stir into it while hot three pints of sugar; when cold add juice of ten large lemons strained. Take the rinds and boil in a quart of water and strain into the large amount. When beginning to freeze add a quart of rich cream and more sugar or lemon if either is needed. Fruit can be added to this recipe; pineapple grated and oranges make it delightful.—Christian Observer.

Tea.

Every woman thinks she can make tea. As a matter of fact about one person out of every ten makes it satisfactorily. Good tea is the first essential, and the next is that the water should be just right. Put fresh water into the kettle and bring it to boiling point, and then use immediately. Some tea-makers will allow the water to boil for a length of time before using it, which is fatal to good tea-making, for the continued boiling destroys the valuable salts in the water, rendering it "flat" and incapable of bringing out the most delicious flavor of the tea. Use a teapot in proportion to the number of cups needed. Never use a large teapot for a small quantity of tea. Have the teapot dry and warm, measure in the tea, put the lid on the pot, and put it in a warm place so that the dry tea-leaves get thoroughly heated before the boiling water is added. This is a methed used in many parts of the East, which every housekeeper will do well to copy. Half fill the pot with boiling water, let this stand for a second or two, and then fill up. The use of hot milk instead of cold also adds greatly to the delicious flavor of the tea. The amount of tea used is, of course, regulated by individual taste, but the usual quantity allowed is a teaspoonful for each person and a teaspoonful for the pot.

Easy Way to Clean Nickel.

Take a wet cloth and soap and rub the nickel, then take a dry woolen cloth and rub until shiny and dry. Cheaper than nickel polish, and won't scratch the nickel.

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Things or Ideals?

Things or ideals, one or the other, will dominate us. If things ontrol we shall take an attitude of self-guarding, watchfulness, antagonism and division. Things are always divisive. They are limited in their number and scope. Two persons cannot possess them. If we hold them another cannot have them at the same time. To share them is to lessen our own possession.

The direct reverse of this is true when ideals are considered. By sharing them we are not made poorer, but rather enriched. Every ideal which we communicate to another enriches us. Our holding of it is a little more secured by the fact that we have given it to a neighbor. We have also attached him a little more firmly and largely to us, and so have enriched our inheritance in him. We have also enriched the atmosphere in which our own life is to be continued and ripened. Surely it is more profitable to deal in the things which we can advantageously give than in those things which we niggardly and almost instinctively keep to ourselves. It is only when ideals may be converted into things that we must patent-right them, as in the case of inventions or proprietary medicines. The cream and richness of life is to be found not in things but in spiritual matters such as ideas, dispositions, affections, friendships and helpful service.

If our wealth is in things then we shall guard it with bars and locks, and probably be suspicious of men and stand aloof from them. Heart-burnings and wars grow out of this sort of soil. Matters appealing to self have been the bane of society, the overflow of governments. The fiercest strife of the world to-day are over things. The largest and enlarging fellowships and friendships among peoples and natons are in the ideals which they cherish. The wealth of ideals we are glad to have our neighbors make themselves at home with, and help themselves bountifully to.—The Examiner.

"The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptation from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering."—W. E. Channing.

Your work has been given you by God that you might finish it. Hold to it in the sunshine and the rain. Get at it when you feel least like it. Crush moods into the dust. It is thus that character is built, thus that influence is won and kept; thus that one shall hear such sounds of music as make a life of more ease or pleasure seem a mockery.

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O you, who think you know that God is merciful because of the mercy which He has shown to you, be sure there is a richness in your truth which you have not reached yet, which you will never reach until you let Him make your life the interpreter of His goodness to some other soul!—Phillips Brooks.

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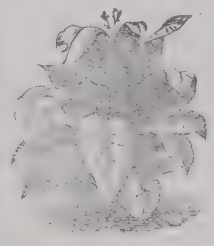
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Wouldst thou be blest? Then seek to bless.
Wouldst know God's love? Then let thy heart
Seek out thy fellows in distress,
And learn how well beloved thou art.

Our failures pave the road to ruin or success.—W. C. Gannett.

Who is good, except he be made so by loving?—St. Augustine.

It takes really a higher faith to trust God for this world than for the next.—Garrett.

Treat your servants as you would wish others to treat your children if they were servants.

Give yourself to God when He wants you, and God will give Himself to you when you want Him.

A fence on the edge of a precipice is better than a hospital at the bottom of it.—Gipsy Smith.

"The garment of humility is for you; the mantle of charity is to cover your neighbor. Don't get them mixed."

The day of death is better than the day of birth, because death is a higher and nobler birth.—Hugh Macmillan.

Every person has four characters: the one he shows; the one he thinks he has; the one others think he has; and the one he actually has.

Get rid of your alienations; they are positive burdens for any soul to carry, and you will find that life has burdens enough for you to require all your strength.

That life is best lived which each day does the work at hand with sincerity of purpose, a desire to please God, and an attempt not to trespass upon the rights of our fellows.

Did you ever get into a place out of which God alone could bring you? And did God then hear your cry and bring you out? Be ashamed then to be untrue to him anywhere.

The soul that has felt the touch of the living Christ in the use of the means of grace, does not need to depend upon mere argument for the reality of religion and the divinity of Christ.

Good words will do more than hard speeches; as the sunbeams, without any noise, made the traveller cast off his cloak, which all the blustering of the wind could not do, but made him bind it tighter.

Remember that every day of your early life is ordaining irrevocably, for good or evil, the custom and practice of your soul, ordaining either sacred customs of dear and lovely recurrence, or trenching deeper and deeper the furrows for seeds of sorrow.—Ruskin.

To speak with the tongues of men or angels on religious matters is a much less thing than to know how to stay the mind upon God, and abide with Him in the closet of our hearts, observing, loving, adoring, and obeying His holy power within us.—William Law.

The blessings of the Lord are measured unto us not by our worth, but by our needs. This is all the fitness he requireth. The need is unending; the blessing is also unending. This is gospel logic; this is the experience of the gladdest souls on earth.

Every year of my life I grow more and more convinced that it is wisest and best to fix our thoughts on the beautiful and good, and dwell as little as possible on the evil and the false.

To rejoice with them that do rejoice, and weep with them that weep (Rom. xii. 15), is simply to have our social impulses directed by the spirit of Christ, without which we are none of his. This religion makes a blessed world as far as it goes.

If men would only look at the life of Jesus to see what Christianity is, and not at the life of the poor representatives of Jesus whom they see around them, there would be so much more clearness, they would be rid of so many difficulties and doubts.—Phillips Brooks.

"Without distinction, without calculation, without procrastination, love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all."—Henry Drummond.

Whatever may happen, whatever may come.
Whether things go right, whether things go wrong,
There is just one duty; abroad, a home,
It is told in the order, be brave, be strong.
The fellow who falters and loses heart,
The fellow who fears in the thick of the fight,
And he who behaves with the coward's part,
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., OCTOBER 1, 1910 No. 40

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our behalf.

Copies may be had, also, at Jacobs' Book Store, 1210 Walnut street, Philadelphia, Pa.

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"IN UNITY OF SPIRIT."

A rather pessimistically inclined friend asks the Southern Churchman if, in view of the recent discussions of Church Unity, we have any rooted conviction that any good is being accomplished, or that Unity is being brought any nearer by the discussion. In fact, he intimates rather broadly that the whole discussion is unreal and illusory, and that the men who are speaking and writing on the subject do not really expect any practical outcome of the discussion.

First of all, let us plainly say, that in view of many expressions used in this discussion and much of the spirit manifested, the Southern Churchman can fully understand and appreciate the said correspondent's pessimistic frame of mind, even though it fails entirely to sympathize with it.

For some curious reason, possibly to be guessed at by close students of mental processes, the mere discussion of such a subject as Church Unity seems to bring out and emphasize the narrowest phases of some minds. The fear of a possible concession seems to drive certain temperaments to the extreme farthest from any concession, and emphasize with them rather those things which cannot be conceded, to the exclusion of any thought of possible concession. It is this curious phase of human thought, running through much of what has been written in the Church Press, that has impressed our correspondent, and brought him to his pessimistic frame of mind.

But apart from the pessimism, is any good being accomplished by the discussion, or is unity being brought any nearer?

Assuredly, yes. Not the practical kind of unity that is probably in the mind of our correspondent and, we sadly fear, in the minds of very many other Churchmen, that is to say, the ultimate absorption of the Christian world by "This Church." This would not be unity, but absorption—but genuine unity,—such as Christ foretold and prayed for; and such as our Prayer Book teaches us to pray for every day of our lives, namely, to "hold the Faith in unity of spirit, in the bond of peace, and in righteousness of life." This type of unity, this frame of mind and heart and spirit, is the only previous condition that can lead to any outward and visible unity that is really worth while.

And just here, it seems to the Southern Churchman, the mistake has been made from the very beginning, in all this discussion. To use a perfectly homely and commonplace phrase, but one that is illuminating in its fitness, we have "put the cart before the horse." We have persistently approached the whole subject from the wrong point of view. We have insisted on the "outward and visible" as first and foremost, when, in fact, the "outward and visible" can only come, in any fit and enduring manner, as the expression of the "inward and spiritual;" and it is this "inward and spiritual" expression of unity which has been overlooked or forgotten very largely in our discussions.

First of all, what is the basis of Church Unity? Is it uniformity? Then the finest example of unity in the world is the sand on the sea-shore, for here every separate particle is uniform with every other particle. But it is hard to conceive of a more incoherent mass than this same sand on the sea-shore. Hence unity, in any real sense, must be something very far different from and higher than uniformity. In fact, the very highest type of unity may exist in the face of what seems farthest from uniformity; as, for instance, in the case of a great orchestra. Here "variety" is the very keynote of the whole situation; variety of material, of manufacture, and of sound—but the resultant harmony is the very splendor of unity. But—unity of what? "Unity of the spirit" in the highest conceivable form.

So, of all real and genuine unity. It is something far profounder and more far-reaching and more durable than any outward uniformity, and everywhere, in nature and in grace, exists without visible or tangible uniformity. In any helpful view, then, of Unity, we have got to go away back of anything that is visible to the eye or manifest to any material sense, and reach the fundamental principles of the spiritual life; its actuating principles and its motive powers. Just as a man cannot become a Christian by working from without in, but always by working from within out, so of the Christian Church. Unity is a fruit of the Spirit, and all fruits of the Spirit are outward and visible signs of an "inward and spiritual grace," and without this basis of the inward and spiritual life, any appearance of outward results is transient and deceptive.

First of all then, in working or praying for Unity, must come the "hearty desire": that Christian men be made to realize the danger and paralysis and disintegration that come from want of unity; the incongruity between the precept and practice of Christianity; and then be made to want—not hazily and conventionally to think they want, but to want with all their heart and soul, with a "hearty desire," the unity of all Christians in the work and fellowship of our blessed Lord. And when this condition has been reached, then and then only will men be in a position to discuss "platforms," or ways and means, or quadrilaterals, or any other proposition for outward and visible unity.

Is Unity possible? Yes; most assuredly, if the New Testiment be the Word of God.

Do men want Unity? That is an entirely different question, and one that, so far, has not been intelligently answered. Many men want and desire it, profoundly and whole-heartedly, and would make any possible sacrifice to obtain it; and these men are growing in number and influence all over the Christian world and in every Christian body of believers; and sometime, in the near or distant future, their devout prayers will doubtless be answered.

But, apparently, there are thousands and thousands of others who do not "want" it in any real or genuine sense of the word: they want uniformity, provided all men will come to their way of thinking and acting, but beyond this they stand ready to make

no sacrifice for the fulfillment of our blessed Lord's last great prayer.

Will Unity come? In our judgment, yes. But it remains to be seen whether "this Church" will have any place of leadership in bringing the great result to pass. She has had a great opportunity, but so far, she has done little or nothing with that opportunity, and it is fast slipping from her. Others are thinking, praying, discussing and acting, while she is tinkering on futile and inconsequential "platforms." In Canada, the Presbyterian, Methodist and Baptist bodies have moved farther in a few years than we have done in more tnan a generation, and events wait on no man or body of men.

If in Cincinnati the Lord should raise up some leader for "This Church" in her fast fading opportunity, happy will she be, and fortunate; but if "This Church" fails, why, then it does not mean that God's cause has failed, but only that the opportunity for leadership will pass on to some more competent branch of the great Church Catholic. Men may fail, and organized bodies of men may fail, but the Great Cause never fails, and the leadership simply passes on into more competent hands.

So far as the prospect for Unity is concerned, it is a time for all Churchmen who hope for and believe in its coming to pray that the Spirit of truth may so lead the coming General Convention "that all who profess and call themselves Christians may be led into the way of truth, and hold the Faith in unity of spirit, in the bond of peace, an in righteousness of life;" that so this inward and spiritual grace may lead to its outward and visible expression in the real Unity for which Christ prayed.

OCTOBER MAGAZINES.

St. Nicholas.—Boys will run for first chance at the October St. Nicholas when they know that Mr. Walter Camp, who knows more about foot-ball than any man in America, writes in that issue on "The New Rules in Foot-ball"; and further, that Edward H. Coy, Captin of the Yale Foot-ball Team of 1909—by many thought to be the greatest foot-ball player who has ever carried a ball—has also an article, in which he discusses "Foot-ball—A Game for Gentlemen."

Walter Camp explains the New Rules in detail and the effects which they are likely to have upon the play and players, while Edward H. Coy pleads for a fair and patient test of foot-ball under the new rules, as "a game for gentlemen." This article of "Ted" Coy's will be followed by others in the November and December St. Nicholas, in which he will suggest certain special plays for boys to "try out," and offer suggstions and side lights upon the strategy of the new game.

Short stories and long, and many sketches of interest, make the October St. Nicholas a splendid end-of-the-year issue. Then, too, it contains another article by Francis Arnold Collins on "How to Make and Fly Model Aeroplanes," with plenty of pictures, while "Nature and Science" offers a long and interesting article, with many illustrations, on "Balloons and Airships," made by man in fancy and fact.

McClure's.—The leading feature in the October McClure's is the opening of a new series entitled "Working Girls' Budgets: A Series of Articles Based upon Individual Studies of the Self-Supporting Girls in New York." It is announced that these articles are based on an investigation conducted by the National Consumers' League, and covering the earnings of working girls, their expenditures for shelter, food, clothing, etc., and their uncertain struggle to preserve health and vitality. The series opens with an article on New York department store girls, in which the stories of individual workers are given in detail.

The second installment of Goldwin Smith's Reminiscences deals with the founding of Cornell University, and his introduction to Washington society, and contains many reminiscences of Agassiz, Lowell, George William Curtis, Ezra Cornell, etc. Xavier Paoli's Reminiscences of the Kings and Queens of Europe is continued in an article on King Edward VII. An article on John and Simon Newcomb is a most curious and interesting study of heredity. John E. Redmond, the leader of the Irish party in Parliament, tells in a short and striking article "What Ireland Wants." A number of letters from Roman Catholic organizations, challenging Perceval Gibbon's account of the Ferrer trial, together with an article by Andrew J. Shipman, entitled "An American Catholic's View of the Ferror Case," are printed in this number of McClure's, together with Mr. Gibbon's reply to his critics.

Scribner's.—General Funston has shown in his articles in Scribner's Magazine an unusual facility in graphic description. He has that kind of romantic faculty, combined with the reality which comes from actual experience, that made the war correspondence of Archibald Forbes the best of its kind. In the October Scribner General Funston describes the siege of the Cuban town Cascorra, in which he commanded a battery of artillery.

Madame Waddington, who was so many years a friend of King Edward, writes "An Impression of the King's Funeral." She had every privilege to see the various ceremonies as the widow of an honored ambassador. Her account is historic in its verity.

Herbert Ward, one of Stanley's lieutenants and the author of several African books, has had a remarkable career. He went back to Congo for several years and later came to America and married an American wife. One of his most unusual achievements has been to take up, after a life of adventure, the serious study of art and to achieve a striking success in Paris with his sculptures. He has made many figures of African savages as he saw them. Some of these will be reproduced to accompany an article by Mr. Ward.

From the days of the Thackeray Letters Scribner's Magazine has been particularly fortunate in its literary finds. They now announce a series of letters that passed between Washington Irving and John Howard Payne. This intimacy of the authors of "Rip Van Winkle" and "Home, Sweet Home" has been almost untouched in literary narratives. The letters are edited by a grandnephew of Payne's, in whose family the correspondence has remained unknown for many years. A part of it, Payne's letters and journals, came into his possession in an unusual manner at an auction sale.

PAMPHLETS RECEIVED.

We are indebted to the Rev. Upton H. Gibbs, secretary, for a copy of the Journal of the Third Convocation of the District of Eastern Oregon.

To the Rev. George L. Crockett, secretary, for the Journal of the Sixty-first Annual Council of the Diocese of Texas.

To the Rev. Edward L. Goodwin, secretary, for the Journal of the 115th Annual Council of the Diocese of Virginia.

To the Rev. Albert Martin, secretary, Journal of the Eighty-third Annual Council of the Diocese of Misissippi.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Suffragan Bishops.

Mr. Editor: Your paper being the chief organ of the Churchmen of the South, I write to express the hope that the question of Suffragan Bishops will not be complicated by the Negro question.

Whether or not Suffragan Bishops are needed for the negroes, they are, I think, certainly needed for the whites in those Dioceses where the work is too large, territorially or otherwise, for a single Bishop, and the conditions such as to make a division of the Diocese undesirable or inexpedient.

The Suffragan Bishop is not needed as an alternative for the Bishop Coadjutor, but to meet the conditions for which a Coadjutor was never intended.

A Coadjutor is properly for the assistance of a Bishop who from age or infirmity is unable to perform all the duties of his office, and who may be expected shortly to retire altogether. The Coadjutor therefore should be chosen with the succession in immediate contemplation.

The Suffragan, on the other hand, is to share the work of a Bishop who may be in full health and strength, but who has a larger field than he can work alone. A Suffragan should therefore be chosen with reference to the character of the work to which he is to be assigned, usually and preferably, I think, a territorial assignment, and the succession of the Diocese need not be considered.

Take for instance the Diocese of Pennsylvania, consisting of the city of Philadelphia and four adjoining counties. One Bishop cannot possibly give the necessary Episcopal supervision;

but as the four counties outside Philadelphia are in large part its suburbs, so that the interest and lives of their inhabitants are bound up with those of the city, a division of the Diocese would be undesirable and inexpedient for many reasons, both sentimental and practical. Probably two Suffragans could be employed with great advantage, each having Episcopal supervision of a specified territory. There are doubtless other Dioceses containing large cities with adjoining suburban territory, of which the same thing can be said.

Therefore, my brothers of the South, I beg you not to vote against the Suffragan proposition, merely because you do not favor Suffragan Bishops for the Negroes. Give us white people a chance to have what we need.

ROWLAND EVANS.

Haverford, P. O., Sept. 26, 1910.

Our Church "Protestant Episcopal" "by Usage Only?"

Mr. Editor: In an article in a recent issue of the Southern Churchman, by the Rev. P. H. Hickman, of California, it is claimed that the official name of our Church—"Protestant Episcopal"—has been only established by usage. If this premise is correct his conclusion, that the name can lawfully be changed by usage, would be logically sound. But can this premise be accepted as correct? The writer begins by saying that "At no time has the General Convention, by resolution, canon or constitutional enactment, adopted that title" (i. e., Protestant Episcopal). He goes on to say, "There is prefixed to the Provisional Constitution of the Constitutional Convention of 1785, these words, 'a general Ecclesiastical Constitution of the Protestant Episcopal Church in the United States of America.' The same words appear prefixed to the Constitution adopted by the National Church in 1789." It would seem then, if his premise that the name "Protestant Episcopal," had never been officially adopted, is correct, either, that these "prefixed words" had been put upon the title-page of the Constitution without the knowledge or sanction of those who "adopted" it; or that these fathers of our Church had drawn up and adopted a Constitution for a nameless organization. For, if in adopting the Constitution they did not include the "prefixed words," "Protestant Episcopal," what was the Constitution they adopted the governmental instrument of? Did they mean it to be called as this writer calls it, "The National Church?" All will agree, I think, that these men were too earnest and too wise to draft a constitution for an organization which had neither name nor local habitation.

If, on the other hand, they intended the name to be "The National Church," it is passing strange they should have left on record no indication of such intention. Stranger yet that they should have left the Christening and naming of this organization, so dear to them, to some unauthorized and perhaps hostile stranger—a stranger who, either in ignorance or malice, gave this child of their affections a name so much less dignified and imposing than the one they had selected. It is hard to conceive how they allowed this irresponsible usurper not only to "prefix" this objectionable name to their Constitution, but later to prefix it to the Church's official manual of Doctrine, Discipline and Worship.

Perhaps there was in the writer's mind a distinction between the acts of the "Constitutional" Conventions of 1785-89 and the "General" Conventions which have met every three years since that time. I can only say, that it seems to me that the enactments of those fathers of our Church in America constitute the laws under which all subsequent General Conventions have worked, and by which all loyal Church people have been governed, since their time; save so far as they have been changed or amended by lawful authority as vested in General Conventions—not by "usage."

Note, also, that for all these years General Conventions have worked in, under and for a Church bearing the official title of Protestant Episcopal. Could there be more emphatic evidence that they believed that name to have been adopted—whether wisely or otherwisely—by "Constitutional enactment" and lawful authority? And if further evidence is needed, is it not forthcoming in the strenuous efforts that have been made for years past to change this "objectionable and misleading" name?

Why such heated debates on the floor of General Conventions and in the numerous articles written to secure this change? Why this waste of ink, eloquence, time and hot air to effect a change in a title which "to the present day has never been adopted by resolution, canon or constitutional enactment?" Must it not argue that the sons of to-day who allow themselves to be hampered by this unauthoized title are no wiser than their fathers of old, who somehow allowed it—against their wishes and judgment—to get "prefixed" to their Constitution, and thence to the Prayer Book, Hymnal, etc., of this Church?

Mr. Editor, I am not now going into any elaborate argument for or against our present title, but only claiming, that if it is ever changed, it must be on some more tenable ground than that it has "never been adopted;" some more legitimate power than that of "usage"—or misusage.

In conclusion, I may be allowed to state my conviction that the name this Church has so long borne cannot, with due regard to facts, be changed to the "National Church;" "The American Church;" "the Holy Catholic Church in the United States of America," or any other name I have heard proposed. Only when by loyalty to Christ; by earnest adherence to the faith as laid down in the Catholic Creeds; by faithfully conserving the Scriptures, the sacraments and the ministry as given of God, ordained by Christ and handed down to us from the Apostles' days—only when by these, and by special efficiency in fulfilling Christ's command to give his Gospel to all the world, we so commend the Church to the confidence and affection of the American people, as to win their adherence, can we, in any real sense, call her the "National" or "American" Church.

Until that time we may well be content to have her remain under her present title, as a branch of the Holy Catholic Church in America. And let us pray that she may be a living and a very fruitful branch, doing well her part in hastening on the time when Christ's prayer shall be fulfilled, when His Church may be One in organization or body, as well as in spirit, "that the world may believe that God sent Him" to be its Saviour.

Richmond, Va. LANDON R. MASON.

Wall Street Work.

Mr. Editor: Your New York correspondent, in his account of the closing of the open-air tent and shop campaign for the summer of 1910 (published in your issue of September 17), got things slightly mixed as regards the Wall street work, and I am sure you will be glad to make this correction:

The summer open-air work on Wall street has always been conducted by the Evangelistic Committee of New York City. For several years Rev. William Wilkinson preached on Wall street, in front of the City Bank, under the auspices of this committee. Two years ago the committee put this Wall street work, on Bishop Greer's recommendation, into the hands of Rev. Nelson P. Dame, a Virginian, who has carried it on successfully for the past two summers. In the meantime Mr. Wilkinson has been employed by Trinity church to carry on its open air work. He preaches regularly during the summer from the steps of the new Custom House near the Battery, and occasionally on Broad street, near Wall.

The best of relations exist between these two open-air preachers in the financial district. They are men of very different type, but they are warm friends. And whenever Mr. Dame needs help on account of his parochial duties in Ossining, Mr. Wilkinson kindly goes to his aid, as he did two or three times last year, and once, at least, this summer. ARTHUR J. SMITH,

New York. Superintendent.

Change of Name.

Mr. Editor: Ever since your able editorial of July 30, dealing with the proposed Change of Name and with the words Protestant and Catholic, I have had it in mind to send you the communication that is now submitted—same having been previously prepared.

Pardon a personal word, for we write from the standpoint of a layman who has for sixty or more years been devoted to this P. E. C. in the U. S. A., and am therefore opposed in the abstract to any change in the "entitlement" of this Church. During the early years of my life it was my blessed privilege to attend old Christ church, Baltimore, under Henry Van Dyke Johns, and then under L. P. W. Balch; and during these same years to attend at old St. Peter's, under Bishop Henshaw and Bishop Atkinson and Bishop Cummins and Dr. Julius E. Grammer; also at Grace to hear Bishop Coxe. Later in Richmond Dr. Peterkin and Dr. Minnegerode, and in this section Bishop Wilmer of Alabama and Bishop Capers of South Carolina, and Bishop Beckwith of Georgia; so that to whom much is given of him shall much be required, and these experiences have begotten in me a frame of mind that takes deep interest in this burning question of the change of name, and enables me to enter into the arguments, pro and con, which appear in your columns and elsewhere.

We are told that a change is a necessity, and that such action is a foregone conclusion. We may admit that the name under which we have lived so long is no distinctive nor concisely definite, but the practical question is inseparable from the discussion: can we change it if we would? Must it not be recognized that such radical action has never been attempted in religion nor politics as to attempt to uproot a name by which an organization has been known and respected and beloved for more than a century of distinguished existence? Sentimentally it has en-

tered into the woof and warp of lives, and officially it is recorded in deeds and offices unnumbered. Therefore it would seem, prima facie, that we cannot if we would, and we should not if we could, and the crux of the situation seems to be that no new name has been suggested which appeals to all as a better one than that already held.

The "American Church," or the "American Catholic Church," seem most strongly in favor with those urging the change, and the fact that the choice is so limited, shows that the difficulty is great, or else that the agitation would appear to be limited to the adoption of the word Catholic as urged by a school of thought in our conservative and all-embracing fold.

Fightly or wrongly, this word Catholic has been appropriated and in general conceded by and to others with whom we radically differ—to state it mildly—on essential points, and for "this Church," at this late date, to adopt that name, about which is gathered so much religious prejudice or adverse conviction, would be to ally our Church in the minds of the masses with those now holding the name it is proposed to adopt, and thus the march towards union or unity would be thwarted, as between "this Church" and many other Christian bodies. Catholic we unquestionably are in the abstract, and in so being we are also as truly Baptist or Methodist or Presbyterian; for the term Catholic is comprehensive, while at the same time definite and conclusive and unvarying, but to adopt the concrete title which is associated with specific religious propositions would appear to be unwise, and as St. Paul says, "All things are lawful for me, but all things are not expedient." And to adopt this term would appear to be unfortunate, to say the least.

Then as to "American." Surely we are not willing to adopt a title which links and restricts the historic Apostolic Church with a new country, grand though that country be in other lines. We glory as Americans on the shine and newness of everything American, but surely we do not wish to put such a polish on the Church of all ages. We may be truly called the American Branch of the Holy Catholic Church as planted in America by the Church of England, which itself is a Branch of the same Catholic Church; but it takes all this to tell the whole story, and the word "American" by itself would fall lamentably short. There are American religious societies whose names will be apparent as having originated in America and thereby justly entitled to that name and not entitled to any other, but we are not seeking such unenviable distinction, being a part of the One Holy Catholic and Apostolic Church.

Objections have been urged to the term "Protestant," and to these you address yourself most pointedly and clearly, but in my humble judgment there are two greatly significant points which have not been set forth, so far as I am aware, in establishing the essential importance of the retention of the word in any title that may be determined upon or considered.

First, whatever else may be the history of the word—and we recall that you showed how that "it was first intended to convey——" and that it logically stood for other items of definite importance—the application of the word to the Protestant Episcopal Church is an emphasis of the XIX Artivle of the XXXIX, where it is declared that "as the Churches of—— have erred, so also has the Church of Rome——," and this word is our distinctive protest against Romish amendments to the faith once delivered to the saints and Catholic in its true sense.

The next point is that England and the English Church—our Mother—have recently seen fit to notably emphasize the full meaning of the word Protestant, by requiring of the crown at coronation simply that declaration be made that it is Protestant, and this declaration made by the official head of the Church in England is held to be full protest against Rome and as complete as had been the express language which had been used for centuries previous. If "Protestant" is good for our Mother, it is good for us, and surely none will now rise and tell us that "Protestant" means nothing.

We are the Church of the Quadrilateral as promulgated at Lambeth by the Anglican Churches; and speaking for myself, I do not wish to be placed with Catholicism nor Protestantism nor Episcopalianism, but let us stand on the four-square basis of the Scriptures, the creeds and the ministry and the Sacraments, and thus publish a ground of unity for all who profess and call themselves Christians, and if there must needs be a change in name let us have one that suggests Lambeth and its pronunciamento and invitation.

THOMAS PETERS.

St. Luke's Church, Atlanta, Ga.

Not the Name Catholic, But a True Catholic Spirit.

Mr. Editor: I have read with care and much interest Dr. Wilmer's letter in your issue of September 17, in which he suggests the necessity and a way of harmony among High, Low and Broad Churchmen at our General Convention on some of the great questions which will be presented for their action. I admire the spirit in which he has written, and am in full sympathy with his object. But, after a careful study of his letter, I fail to find anything in what he has said that would remove the real objection to the name, "The American Catholic Church," as the proper name for our Church. For even should we accept the arbitrary restriction which makes such a name mean, "that branch of the One Holy, Catholic and Apostolic Church which is in this country and does not have its headquarters elsewhere," we should only get rid of the Roman and Greek Churches; but what of those great Christian bodies in our country, which certainly do not have their headquarters elsewhere, and which have done and are doing the very work which God appointed his Church to do and which, as He has "given them the like gift as He did unto us, who believed in the Lord Jesus Christ," must be a part of His Church? Are these to be ignored and forgotten, as if they had no part or lot in such a matter? I agree with the Doctor that what is needed is "true Catholicity." But the only true Catholicity is a Scriptural Catholicity; for though the name Catholic or Catholic Church is nowhere found in the Scriptures, the idea is there, and in that idea are included all who "are children of God by faith in Christ Jesus," and who "have been baptized by one Spirit into one body." Such being the case, as a part can never be equal to the whole, the assumption of the name, "The American Catholic Church," would not only be uncharitable, but in the estimation of a great many, unseemly and arrogant.

A careful study of the history of our Church years ago made me believe in her historical continuity, notwithstanding the objections of some very learned men to it, and I have always attached great importance to the fact. But there is another continuity to which I attach still greater importance, as without it the historical continuity would be worthless—the continuity of the Spirit. "There is one body and one Spirit;" and wherever the One Spirit is there is the One Body, or the true Catholic Church, though its visible organization may not be always full and perfect.

I firmly believe in the "One Holy, Catholic and Apostolic Church," and no one loves the name more than I; but I love it in its right place, in our Creed, and could never love it as the name of any one particular branch of the Church, as that would mean the usurpation by a part of what belongs to the whole.

Should the Church of God in this country ever be reunited, the proper name then will be "The American Catholic Church." And nothing will help to hasten on that day more than, not the assumption of the name Catholic, but the manifestation of a true Catholic spirit.

As to the word "Protestant," as a part of our name, as much has been said on that point already, suffice it for me to say, that to protest against an error is to assert the truth which the error denies; and that as long as our Church retains that word in her name, she will stand forth to the world as a witness for Scripture truth against Romish error. J. T. HUTCHESON.

San Antonio, Texas.

No Union With Romanism.

Mr. Editor: The compilers of the Roman Catholic Catechism have dared to give the Decalogue in a mutilated form. They have omitted the Second Commandment entirely and divided the Tenth into two. They knew that their people everywhere made images of Mary, fell down before them and worshipped the Virgin; and so they rejected the Commandment forbidding this.

In their Prayer Book many prayers and hymns to the Virgin are given, and she is falsely called the "Queen of Heaven," and the "Mother of God." There is, of course, no Queen of Heaven, and Mary was only the mother of the man Christ Jesus.

But Mariolatry is only one of the many heresies of this unscriptural, unprimitive and heretical Church. Others are the immaculate conception of the Virgin, purgatory, transubstantiation, prayers and masses, saint worship and the infallibility of the Pope.

The union of the various Protestant Churches to a body which is so inimical to divine truth is utterly out of the question, and happily there is no prospect that it will ever be brought about.

The Missionary Review of the World, which reflects the general spirit and views of these Churches, has an article by the editor-in-chief, the distinguished Rev. Dr. A. T. Pierson, in which it is well and wisely said:

"We do not sympathize with the sentiments expressed by the Bishop of Southwark and by Bishop Brent, in favor of closer union with the Roman Church as at present constituted, or of a recognition of her missionary work, but we think there is no occasion to criticise the conference as a whole when not more than four out of over three hundred addresses made any mention of the papacy. We would all welcome such a reformation in the Roman Catholic doctrines and practices as would make union with Protestants

possible, but we see no present indication of such a reformation."

(Rev.) JOHN LIGGINS.

Ocean City, N. J.

Church Intelligence.



Collect for Nineteenth Sunday After Trinity.

O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

A Prayer for the Meeting of Convention.

Almighty and everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be with the Council of Thy Church soon to be assembled in Thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of Thy great mercy vouchsafe, we beseech Thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the Kingdom of sin, Satan and death; till at length the whole of Thy dispered sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.

Foreign.

Jubilee Church Congress.

For the Jubilee Church Congress, to be held at Cambridge from September 26 to 30, everything points to a successful issue. The usual mass meetings will be held this year in the afternoon instead of in the evening. It is believed that this will be most convenient to visitors from the rural parishes, and as Thursday is a half-holiday in Cambridge, the arrangement will also suit many of the townsmen.

The Men's meeting will be held in the Corn Exchange on Thursday, September 29, at 5:30 p. m. Speakers: The Bishop of Ripon, the Bishop of Manchester, Mr. C. F. G. Masterman, M. P., and Alderman F. Rogers, L. C. C.

The Woman's Meeting will be held in the Examination Hall on Thursday, September 29, at 2:30 p. m. The speakers will be the Bishop of Southwark, Canon Denton Thompson, the Dowager Countess of Chichester, and Mrs. Montgomery.

A special interest attaches to the meeting which the Central Church Defence Committee has arranged to hold in the Union Society's rooms at Cambridge on Monday afternoon, September 26, at 4:30 o'clock, and at which the Mayor of Cambridge will preside.

The first Church Congress was initiated by the Cambridge branch of the old Church Defence Institution, of which the Central Church Committee is the present-day successor, and the Congress was, in fact, called into being as a means of promoting the union of the various Church Defence Associations which had been formed up and down the country, as well as for bringing into conference prominent Churchmen to consider the questions both of Church Defence and Church Reform. Many of these latter have since been effectively dealt with, with corresponding benefit to the efficiency of the Church, but others still remain, while attacks on the national position, endowments and schools of the Church are again being made.

The lessons of Congress history are numerous. To begin, there is the obvious thought not always remembered truth that we should not despise the day of small things, which may have in it the promise of great things. Only three hundred persons attended the first Congress, the scope of its debates was very limited, and—which seems passing strange to this generation—there was no opening service. A second point to be noted is that in the business of successfully bringing men together for a definite purpose and (still more important) getting them to come again and come regularly "it's dogged as does it." Plenty of people threw cold water on the early gatherings, suggested that they could be of no benefit and might be productive of trouble, that we had done very well without them in the past, and so forth. Great dignitaries of the Church frowned on them, and one Bishop declined to have the Congress in his Diocese. But the pioneers of the work went on steadily with it, unmoved either by active or passive resistance, and they ended by winning public opinion entirely to their side. Now we can hardly conceive of Church life without this great convention for the exchange of thought.

Candidates for Holy Orders.

The problem of the supply of suitable candidates for Holy Orders has not yet been solved, but efforts are being quietly made in various directions to attain this desirable end. The Evangelical school have formed an Advisory Committee to consult with existing agencies and to consider how the object in view may best be attained. Three or four Evangelical societies already exist for the purpose of giving financial assistance towards the training of suitable candidates. For instance, the Church Pastoral Aid Society has a special fund for this object, and a number of young men are helped every year; the National Church League have also devoted a good deal of attention to the subject during the recent years, and lately they received £1,000 to be devoted to this scheme. It is not now intended to form a new organization, but rather to consolidate the work that is already being done, and to bring the whole matter more prominently before the public and to appeal for funds. A meeting is to be held at Cambridge during the Church Congress, when the whole subject will be discussed. The Bishop of Sodor and Man has promised to address the gathering. Dr. Drury's experience as Principal of the Church Missionary College, and subsequently for eight years as Principal of Ridley Hall, Cambridge, will naturally be invaluable to the Advisory Committee. It is satisfactory to know that the matter is being tackled so resolutely, and it is hoped that some real advance may soon be reported. The feeling strongly prevails that it will not do to lower the standard for admission to Holy Orders, and yet there are undoubtedly many young men who have a vocation for the ministry, and yet are held back through lack of means to secure the necessary training. It is the Church's duty to remedy this admitted weakness.

The Pulpit and the Press.

Many of the journalists who have been in conference this week attended the afternoon service at St. Paul's on Sunday last, and were warmly admonished from the pulpit by Canon Scott Holland. The preacher said a serious and alarming responsibility rested upon journalists when they recalled the light and airy irresponsibility which tossed off one judgment to-day only to reverse it flatly to-morrow. "They wanted a sturdy stand to be made against such immoral trifling with the eternal issues that were ever at stake in the moment that was called to-day." Canon Holland also deplored the way in which the Press "tickles our attention by limericks and missing words and hypnotises us with spectacular gossip about high society and never allows us to become aware that history is in the making under our eyes." This is on the whole wholesome, but rather indiscriminating. The great organs of public opinion which are able seriously to influence public affairs and jeopardise or secure the peace of the world do not usually indulge in the journalistic dissipations referred to. At the Westminster Cathedral the Roman Catholic members of the Conference were preached to by Father Anselm, who paid a tribute to the respect in which Christian and (Roman) Catholic matters were treated in British and American journals. His Church, he said, wanted no favor but only a fair field, and he added, "It knew that it was the journalist's proper duty to

Shoot folly as it flies
And catch the manners living as they rise,
Laugh where we must, be candid where we can.

But he should respect persons and institutions whose only object was to 'vindicate the ways of God to man.'" That is well said.

Origin of Harvest Festivals.

Harvest festivals are now so popular that it is not easy to imagine that so far as this country is concerned they are quite a modern innovation, and for some years were not looked upon altogether with favor by those in "high places." It is believed that the originator of the festival was the famous fishermen's vicar of Morwenstow, Cornwall, the Rev. R. S. Hawker, who held a harvest festival in his church in 1843. Other incumbents followed his example, and in 1854 Queen Victoria ordered a General Thanksgiving for the harvest of that year; since then the festival has gradually become general.

American.

GENERAL CONVENTION NOTES.

Brotherhood Dinner and Conference.

On the first Monday evening of the General Convention in Cincinnati, October 10, a dinner will be given at the Sinton Hotel by the Brotherhood of St. Andrew, whose invitation is issued by the national executive officers. The dinner is proposed as the result of a suggestion made some months ago that the Brotherhood should hold a special meeting, at which a conference might be held on the work of men in the Church, but it was felt that so many meetings are already scheduled during the General Convention that it would be better to get together as large a number of Churchmen as possible in a less formal way, for the purpose of interchange of friendly greetings.

The toastmaster will be Mr. H. D. W. English, of Pittsburgh, first vice president of the Brotherhood, and the speakers are Bishop Woodcock and George Wharton Pepper, Esq., of Philadelphia. It looks as though a successful occasion were assured, judging from inquiries as to the purchase of tickets received by the Brotherhood office in Boston. It should be said that the invitation is extended to all Churchmen.

General Missionary Meeting, Tuesday, October 11, in Music Hall.

Evening. General Missionary Meeting.—Chairman, the Right Reverend Boyd Vincent, D. D., Bishop of Southern Ohio.

General subject: "The World Missionary Conference."

7:55-8.—Music while the audience is assembling.

8-8:10.—Opening hymn and prayers.

8:10-8:30.—"Churchmen and the Conference," the Right Reverend William Lawrence, D. D., Bishop of Massachusetts.

8:30-8:50.—"The Conference and the Workers in the Field," the Right Reverend Logan H. Roots, D. D., Bishop of Hankow.

8:50-8:55.—Hymn.

8:55-9:15.—"What the Conference Demands of the Laity," Mr. Seth Low.

9:15-9:35.—"The Church's Mission and Christian Unity," the Right Reverend Charles H. Brent, D. D., Bishop of the Philippine Islands.

9:35-9:40.—Closing hymn, prayer and benediction.

Church Laymen's Union Conferences.

Some changes of hours in programme of Church Laymen's Union Conferences at Cincinnati during General Convention have had to be made, but it is believed the following will remain. Co-operation has been promised by Bishops, foremost deputies, department secretaries, and a committee of laymen representing Cincinnati parishes and most of the missionary societies of laymen in different cities.

On Sunday, October 9, there will be three conferences, all of them for men exclusively. They will consider missionary work in parishes and cities. Invitation to attend them has been sent to Cincinnati parishes and to members of and visitors to General Convention. They are: Church of Our Saviour, Mt. Auburn, 3 p. m.; Grace church, Avondale, 5:30 p. m.; and St. John's church, Covington, 8:45 p. m. There will also be three services, at which speakers will tell of missionary work by laymen. These are: Calvary church, Clifton, 7:30 p. m., Bishop Whitehead of Pittsburgh; Grace church, Avondale, 4:30 p. m., Bishop Woodcock of Kentucky; and St. John's church, Covington, Bishop Talbot of Bethlehem. At the latter it is expected that Bishop Burton of Lexington will preside. A layman representing a laymen's missionary society will speak at each of these services, with the Bishops.

In Conference Room, South Annex Music Hall, 9 a. m., 2 and 5 p. m., on October 10, 11 and 12, there will be informal conferences with questions and literature; and in Christ church parish hall, on Wednesday evening, October 12, at 8, there will be a public meeting, to which men are especially asked, but women will be admitted. A prominent layman will speak for ten minutes on "The Call to Men," and following will be half a dozen addresses, seven minutes, telling of work that has been accomplished. Speakers will include Bishops Woodcock and Whitehead, the Rev. Beverley Warner of New Orleans; Dr. Matthew D. Mann, of the Laymen's League of Buffalo, and Mr. Eugene M. Camp, of the Seabury Society of New York. Opportunity for questions and answers will be afforded, and the whole meeting will discuss work.

It is to be remembered that laymen of the Church are doing much practical work for missions. It is definite in plan, and in it much has been learned in method. It affects, not Diocesan Missions alone, but the whole home base of missions, Domestic and Foreign. Church extension in cities, Summer Conferences, schools to train laymen, speakers' bureaus, the Group Plan in parishes, localized missionary literature, annual Missionary Councils, the purchase of land in growing city suburbs—all of these practical things are being done. The meetings at Cincinnati are aimed to give to others such experience as has been gained. It is a wholly new field, not duplicating work of the Brotherhood, or the Church Clubs, and its needs appeal strongly to young lawyers, bank clerks and others who are not always attracted by other organizations.

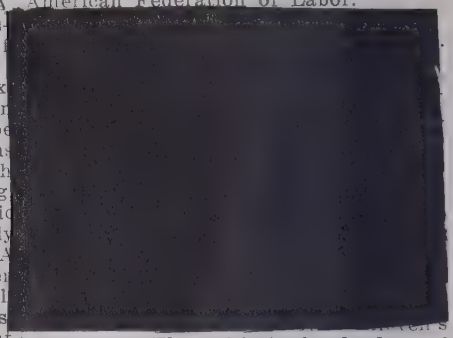
The Church and Social Service at the General Convention.

The programme and speakers for the Conference on the Church and social questions, which is to be held in Cincinnati October 20, in connection with the General Convention, is as follows:

Morning Session, 10 a. m.—1. The Diocesan Social Commission: Purpose and Scope of Work—Rev. Alexander G. Cummins, Litt. D., Poughkeepsie, N. Y. To open the discussion, Rev. Ernest deF. Miel, Hartford, Conn. 2. Co-ordination of the Social Work of the Church, i. e., Present Organization. A Social Service Secretary, The Work in Other Churches—Clinton Rogers Woodruff, Esq., Philadelphia, Pa.. To open the discussion, Rev. Herbert W. Wells, Wilmington, Del.

Afternoon Session, 2:30 p. m.—1. The Parish and Social Service—Rev. Charles N. Lathrop, San Francisco, Cal. To open the discussion, H. D. W. English, Esq., Pittsburg, Pa. 2. The Church and Existing Agencies for Social Service, i. e., Associated Charities, etc.—Very Rev. Walter T. Summer, Chicago, Ill. To open the discussion, Rev. W. Stanley Emery, Concord, N. H. 3. The Church and Labor—Rev. Theodore I. Reese, Columbus, Ohio. To open the discussion, B. D. Weigle, Esq., San Francisco, Cal.

The speakers at the mass meeting in the great Music Hall in the evening will be: Rt. Rev. Charles D. Williams, Bishop of Michigan, presiding; Rt. Rev. C. P. Anderson, Bishop of Chicago; Very Rev. George Hodges, Dean of the Episcopal Theological School, and John B. Lennon, General Treasurer of the American Federation of Labor.



branches. The subjects for leaders of adult classes will be "The Why and How of Foreign Missions," "The Unward Path," (the book on the colored work), and the "Acts." The subjects for leaders of children's classes will be "Winners of the World," "Uganda's White Man of Work," (the story of Mackay's life), and "Servants of the King."

These classes will be open to any wishing to avail themselves of this opportunity for missionary education.

The Rev. J. DeWolf Perry Elected Bishop of Rhode Island.

The Rev. James DeWolf Perry, Jr., rector of St. Paul's church, New Haven, Conn., was chosen, by the Special Convention of the Diocese of Rhode Island, in session at Providence, on September 21, to succeed the late Rev. William N. McVickar, D. D., as Bishop of that Diocese. He was elected on the seventh ballot.

The vote in the deciding ballot was: The Rev. James De Wolf Perry, clergy, 30; laity, 106; Rev. Dr. George McClellan Fiske, rector of St. Stephen's church, Providence, clergy, 19; laity, 30.

When the balloting began about twenty names were submitted. The first ballot showed that Dr. Fiske, the Rev. Dr. Leighton Parks, rector of St. Bartholomew's church, New York, and Bishop Brent of the Philippines were the leading candidates.

Bishop Brent's name was then withdrawn by Mr. Rathbone Gardner, who said the Bishop felt his work was in the missionary field.

Other candidates in the order of their vote were: Rev. Dr. Alexander Mann, rector of Trinity church, Boston; Dean George Hodges of the Episcopal Theological School, Cambridge, Mass.; Rev. Dr. Edmund S. Rousmaniere, rector of St. Paul's church, Boston, and Rev. Dr. Arthur M. Aucock, rector of All Saints', Providence.

On the second ballot Mr. Gardner nominated Mr. Perry, who received nine votes; on the third ballot 59, and on the fourth ballot he received a majority of the lay vote.

On the seventh ballot Mr. Perry received a majority of both orders and was declared elected.

Mr. Perry was graduated at the University of Pennsylvania, B. A., 1891, at Harvard, B. A., 1895, and at the Episcopal Theological School, B. D., 1895. He was ordained deacon in 1895 by Bishop Whitaker, and priest in 1896 by Bishop Lawrence. He was

assistant at Christ church, Springfield, Mass., from 1895 to 1897, and rector of Christ church, Fitchburg, Mass., from 1897 to 1904. In 1904 he accepted the rectorship of St. Paul's, New Haven, his present charge.

Mr. Perry is a son of the Rev. J. De W. Perry, D. D., rector emeritus of Calvary church, Germantown, Philadelphia.

Proceedings of the Board of Missions.

The Board of Missions met at the Church Missions House, New York, September 20. Fifteen Bishops, thirteen presbyters and eleven laymen were present.

TREASURER'S REPORT.

The Treasurer's report was anticipated somewhat by his last letter to the Church papers. The total receipts and the legacies applying on the appropriations were $1,121,162.94, and $7,312 has been received since the books were closed to apply on the reduction of the deficit of the past year. Analyzing this he reported that the parish offerings had increased as compared with the year before, $43,756 and that there had been a decrease of individual offerings of $13,051. Of the Sunday School Auxiliary $2,780, of the Woman's Auxiliary, including its individual members and the Junior Auxiliary, $10,717, of the Woman's Auxiliary United Offering, 1892, $235, and of 1895, $5,710, and all miscellaneous items $15,095. The contributions from parishes and individuals under the Apportionment plan during the nine years show that the contributions of the Board are much more than doubled those of ten years ago and show a gain of $30,704 as compared with the year before, and the number of contributing congregations were much more than double; the number of parishes contributing for the past year being 4,968. In the first year of the Apportionment—1902—eight Dioceses and ten Missionary Districts completed their Apportionment, a total of eighteen in all. This year thirty-six Dioceses and twenty-seven missionary districts have completed their Apportionment—a total of sixty-three; sixteen more than last year. Three hundred and seventy-two more parishes completed their apportionments this year than last. The Treasurer commented: "I think we have every reason to feel encouraged over the success which has attended this method and the spirit in which the Apportionment plan has been accepted by the whole Church." While the Lenten Offering fell off about $2,560 the Treasurer remarked, speaking for the Church as a whole, it was vastly encouraging that it was not less, as the late Treasurer contributed very largely himself in his own Sunday School and elsewhere. The net total of central expenses and making the work known to the Church, including Department Secretaries, this year has been six and nine-tenths per cent. Last year it was seven and two-tenths per cent. The Treasurer said, "Another way of stating this is that, approximately, one-half of the total expenditure of Central Expenses is for administration purposes, making the percentage on the receipts amount to three and one-half per cent., and the other half is expended on what a business house would term 'promotion,' also amounting to three and one-half per cent.". The deficiency on September 1st was $74,532.55, or about one-half what it was thought it would be. Of this amount nearly $33,000 was the deficiency of the last year. The legacies for the uses of the Society were applied, as spoken of above, by the direct vote of the Board at this meeting.

ST. MARY'S SCHOOL, ROSEBUD.

The destruction by fire of St. Mary's School, Rosebud, being reported to the Board, the Bishop-in-charge of South Dakota, addressed the members, saying that there was insurance of $5,000 upon the building carried since its erection many years ago, but that it would cost from twelve to fifteen thousand dollars to re-erect and furnish it and he was quite sure that many of the friends of Indian Missions would wish to contribute towards the expense.

THE CHURCH IN ALASKA.

Despatches were received from Bishop Rowe as late as August 25. He had made a summer visitation to all the remote parts of his district except Point Hope. Since May his journeys amounted to four thousand miles. The Bishop says that the Rev. Mr. Betticher, now in the States, is responsible for the chain of missions on the Tanana river, and that while he is on furlough he wishes to obtain subscriptions for scholarships at Tortella Hall, and by resolution of the Board permission was given him to raise forty scholarships at $100 each, with the understanding that Mr. Betticher shall make no appeals for this purpose to congregations or Sunday Schools, but will endeavor to secure forty individuals who will give $100 each. The Bishop strongly feels that an infirmary or hospital is sorely needed for the sick natives, as there is no place at present where natives requiring surgical care can receive it. They are also anxious to teach the natives how to garden, etc., so that on the Tanana river they shall have a mission as perfect in equipment as possible. Mr. Betticher will also seek aid to erect a modest log chapel at Nenana and for the completion of two other buildings, so providing for the spiritual care of the natives there located. The Bishop informs the Board that Mr. H. W. Strangman resigned on August 31. Dr. Grafton Burke and Miss Clara M. Heintz were married on August 6 by the Bishop. Dr. Edgar Loomis has been appointed to take charge of the mission at Tanana for the present fiscal year.

The Rev. Mr. Peabody has resigned from the work at Tanana.

REPORTS FROM THE HOME FIELD.

Appropriation was made from the Anna Mary Minturn Fund for the completion of a church at Oak Park, (Sacramento).

A resolution was adopted expressing appreciation to the Bishop of Eastern Oregon for relinquishing for the past year the appropriation made for his travelling expenses and proposing the increase to $500 of the apportionment to his district.

The special attention of the members was called to the fact that Bishop Nichols has informed them that through the generosity of a Churchwoman in California a permanent home for the Japanese Mission in that Diocese has been secured on very liberal terms.

Permission was given to the Rev. John W. Heal to make an appeal for $600 to free from debt Grace church, Olathe, a memorial to Bishop Edward J. Knight.

An appropriation was made for the Negro work in Delaware and Lexington.

The Bishop of the Philippines has been informed by cable that the University Hospital at Manila is now full and requires another nurse.

The resignation of the Rev. William Cross, of the Panama mission, was accepted.

THE FOREIGN FIELD.

The Board was informed, by cable, of the death of the Rev. William H. Strandring, of the Shanghai mission at Nagasaki.

Towards the close of May the Kiangsu Synod met and was attended by all the Chinese clergy and the lay delegates, and with two exceptions, by all the foreign clergy. The catechists were present as listeners and learners. The addresses of the Rev. G. S. Sung and P. N. Tsu produced a deep effect as they were very searching and practical. The preamble, constitution and canon of the Anglican Communion in China were passed without any amendments. Now all the Synods, save one, have passed this document and it is practically assured that it will be adopted without substantial change at the Joint Synod in 1912.

The Rev. R. E. Browning has resigned because of a breakdown in health and the advice of his physician not to return to China.

Miss Edith C. Piper, Miss Annie A. Boone, Miss Sarah E. Hopwood and Deaconess E. L. Ridgley weer all transferred from the general list to that of the Woman's Auxiliary United Offering.

A letter was received from the Rev. Pierre E. Jones, graduate of the Philadelphia Divinity School many years ago, asking that he might be presented with a font for the Transfiguration church, Coustard, where they have now over one hundred faithful members. Seven years ago he and his family were stoned and driven away by a mob. The cornerstone of the new church has been laid on this very spot. The people can go no further with their contributions. Five hundred dollars is needed to erect the church.

The Bishop of Mexico reports the death of the Rev. G. Melendez, the Mexican missionary at El Oro and other points. Has appointed the Rev. Louis Amalric in his room.

APPOINTMENTS OF MISSIONARY WORKERS.

Miss Clara C. Johnston was employed as a nurse at Fairbanks.

Miss Mary Codrington was appointed under the Woman's Auxiliary United Offering, in the place of Miss Woods, retired at the Navajo Indian Hospital, in response to a request from the Bishop of New Mexico and Arizona.

Miss Frances E. Bartter was appointed a missionary with the prospect of being put upon the Woman's Auxiliary United Offering in October, and otherwise provided for at present.

Miss Elizabeth Selden, of New York, was appointed a missionary nurse and Miss Caroline Fullerton, of Minnesota, a missionary teacher in the District of Shanghai.

Miss Edith Kay was appointed in the room of Miss Louisa L. Phelps in the Hankow mission. Miss Phelps is about returning.

Miss Lucy F. Baker was appointed as a missionary teacher in the District of Hankow.

Mrs. E. Louise Ware, "a widow of the Church," daughter of the late Rev. Dr. Gibson, was appointed as teacher in the parish school, Monrovia, in the room of Mrs. Hilton, retired.

Mr. W. Harold Woodruffe was appointed a teacher in the Girls' School at Bromley, in the room of Miss Dodge, retired.

Miss Emily DeW. Seaman was appointed under the Woman's Auxiliary United Offering as a missionary teacher, with the understanding that she shall work in the Bethany House, near Cape Mount.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

The Bishop of Salisbury at Trinity Church—Dr. Parks' Final Sermon at Calvary Church—Bishop Brent in New York—Extension to Christ Church, Bronxville—Bishop Greer at Work Again.

Bishop Wordsworth of Salisbury, who delivers the opening sermon at the General Convention, preached in Trinity church, on the morning of September 25. More people tried to get into the church and were unable to do so than found seats in even the large church. In his announcements the rector said that in Trinity prayers were said for a period of nine days for the General Convention and its decisions. Leaflets were distributed, and those who took them were urged to make use of the prayers in their individual devotions. The Bishop's text was from St. Mark's quotation of Christ's words that He came not to do His own will but that of the Father. His voice was clear and was heard in every part.

On Monday night, at the residence of Trinity's rector, an informal reception was given the Bishop, to which was invited many clergy of the Diocese, the deputies to the General Convention, and some others. At the General Seminary the Bishop spoke at the formal opening on September 29.

The Rev. Dr. J. Lewis Parks preached his final sermon as rector of Calvary church, on September 25. In it he made no mention of his departure, and election as rector emeritus, but delivered a sermon that was filled with references to Christ, and with injunctions to serve Him. From an officer of the parish, however, it was learned that there is much appreciation in the parish of the many things that have been accomplished during the fourteen years' rectorate. After Bishop Satterlee left to assume duties in Washington, many debts remained, the East side having no less than $70,000 and there being a parish floating debt of $25,000 or more. The East side property was, however, a paying one, and while doing good work in its field made a profit which finally wiped out the debt. The floating debt was paid off, the chapel sold and the entire proceeds put into the endowment fund, and an additional house in 22d street acquired. To-day the parish owes not a penny, it owns ten houses, and has a large endowment. The future of the parish is said to be uncertain, beyond that a new rector will be chosen. When he is in harness, consideration will be given to disposition of the great property, if any change is to be made. Within the past eighteen months enormous changes in Fourth Avenue have taken place, until it now looks like lower Broadway, with its sky scrapers—and more are building.

Bishop Brent preached at the outdoor service in Huntington Close on September 21. About two hundred persons heard him, besides the big number of sight-seers in the streets. The Bishop said a preacher who told people what they ought to do, and stopped there, gave a very incomplete Christianity. God's purpose in us is not a wholly perfect life, but that we recognize what we may be, know God as a friend, and by Him be lifted up. Everybody bears burdens. That is what everybody was made to do. If we have no burdens of our own we ought to assume some of others. God understands our life from the inside.

Christ church, Bronxville, has built an extension to its church of forty feet, made necessary by its growing work—the cost being $3,500, and the parish will celebrate soon its tenth anniversary. The rector is the Rev. Albert D. Willson.

The Rev. James S. Holland, formerly on St. George's clergy staff, assumed the pastorate of the English work at St. Bartholomew's parish house on September 1.

Bishop Greer returned from Northeast Harbor, Me., on September 22, quite himself again in the matter of health. He welcomed the Bishop of Salisbury, and attended to some routine matters of the Diocese, leaving within a few days after his arrival for Cincinnati. At the Bishop's meeting in Carnegie Hall, Bishops Brent, Lawrence and Lucien Lee Kinsolving are to be the speakers.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

The Colored Work of the Diocese. Convocation of Colored People—Ordinations and Confirmations.

There is much to hearten in the colored work of the Diocese. The two missions in Granville county are St. Cyprian's chapel, in Oxford, and St. Simeon's church, at Satterwhite. Although the people here are largely Baptists, those who have come into the Church are earnest and loyal. St. Simeon's has given a clergyman to the Church, and both it and St. Cyprian's have sent a number of students to St. Augustine's, Raleigh.

The work along all lines has prospered under the only resident minister they have ever had, the Rev. Charles Henry Male. Mr. Male holds a unique place among his people—much that of the old time "parson." There is hardly a subject that might either concern or interest them that is not readily brought before him, and his judgment is practically final.

Day schools are needed at both places, and an increase of financial support. Mr. Male, however, notwithstanding calls that offered more from a material point of view, has remained devoted in his service here.

The mission at Henderson has been supplied through the summer by Mr. Alonzo King, a student for the ministry at St. Augustine's. The Sunday School room of Holy Innocents was granted for the services. The number of those in any way connected with the Church is very small, and many things have been discouraging. Nevertheless, Mr. King has faced all difficulties bravely, and showed a most exemplary steadfastness. Such fidelity will have its reward.

The Convocation for the Colored People, held its annual meeting in Charlotte, September 7-12. It was well attended, every mission being represented.

While Archdeacon Delany presided for the most part, the Bishop of the Diocese was present a part of the time. Two deacons were advanced to the priesthood, the Rev. Robert J. Johnson, and the Rev. James K. Satterwhite. They were presented by the Rev. Walter J. Smith, superintendent of the Thompson Orphanage, the ordination sermon being preached by the Archdeacon. Resolutions were unanimously adopted favoring Missionary Jurisdictions or Districts for the Negro race, with a Negro Bishop, and opposing a Suffragan Bishop for the work among the Negroes.

Reports from the various missions showed improvement over last year. The Woman's Auxiliary showed excellent results in every department. They will send over $135 for the United Offering.

The Bishop also confirmed two candidates.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Additional Improvements to the Church of St. Luke and the Epiphany—Bishop A. Mackay-Smith on His Way Home—Other Clergymen Returning. Memorial Service at St. Luke's, Bustleton—Clergymen Appointed by Gov. Stuart to Attend Prison Congress Meetings.

Each summer for five years the Church of St. Luke and the Epiphany has been closed for repairs. In this time the whole interior has been greatly improved and largely remodelled. The annual expenditure has been about $3,000. This year in completion of the plans the platform front of the chancel has been taken away, lowering it to the level with the aisles of the church. It with them has been laid in red Welsh quarry tiles, having the appearance of a rich carpet, and adding to the resonance of the church and the value of the music. All the woodwork of the church has been repainted as well as the interior walls, from the vestibule to the chancel. The pews have been recarpeted and two memorial windows rebuilt. The lectern and pulpit, in memory of James Dundas and Joshua Lippincott, and the tablet in memory of George L. Harrison, have been reburnished. The choir and rail with the pulpit and lectern have been supported by marble bases. The organs were thoroughly overhauled, and the system of lighting greatly improved by the introduction of Tungsten burners set in globes dependant from the ceiling.

Bishop Mackay-Smith, wife and daughters, sailed on September 20, in returning home after a sojourn in Europe for a year, where the Bishop went for his health. He will spend a few days in Philadelphia before attending the sessions of the General Convention in Cincinnati, after which he expects to resume his work in the Diocese.

The Rev. J. De Wolf Perry, D. D., President of the Standing Committee, has returned from abroad, having gone over to attend the Missionary Conference in Edinburg, Scotland, last June.

The Rev. Floyd W. Tomkins has returned from Europe with his wife, and has resumed his duties as rector of the Church of the Holy Trinity.

In their recent contests with other Sunday Schools the boys and young men of St. Matthew's church have gained several prizes and have completed their first annual encampment at Ocean Gate, New Jersey.

Bishop Roots addressed the Foreign Branch of the Woman's Auxiliary on Monday morning, September 19, on his work in the District of Hankow.

The Clerical Brotherhood resumed

its Monday sessions on September 19, the Rev. J. Sanders Reed speaking on the work of the laity.

Bishop Wordsworth paid a brief visit to Philadelphia on Friday, September 23, when he was the guest of the Rev. E. M. Jefferys, S. T. D.

A special service was held in the Memorial Church of St. Luke the Beloved Physician, Bustleton, on Sunday, September 25, to commemorate the laying of the corner stone on September 20, 1860. Historical addresses were made by the rector emeritus, the Rev. Samuel F. Hotchkin. The sermon was preached by the rector, the Rev. Frederick B. Keable. The church was consecrated in August, 1861. It was here that the late Bishop Coleman began his ministerial work as a deacon. It is expected that several memorials will be placed in this beautiful rural church before August, 1911.

The Rev. Herman L. Duhring, D. D., the Rev. H. Cresson McHenry, and the Rev. T. William Davidson, who have long been active in prison work in Philadelphia, have been appointed by Governor Stuart, of Pennsylvania, members of the American Prison Congress, meeting in Washington, D. C., September 30-October 2, and also to the International Prison Congress, held in the same city, October 2-8.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Christ Church Mission, Guthrie—Apportionment Overpaid — Improvements to Parish House—Addresses by the Rev. Arthur Gorter—The Rev. John Mockridge's Resignation to Take Effect November 15—Convocation of Paducah.

Increasing interest in Church matters has been shown at Christ church Mission at Guthrie, since the Rev. Denham H. Quinn became its rector in April. Necessary improvements are being made, number of services increased, and altogether the future promises satisfactory results.

It is hoped that many Kentucky Churchmen will attend the General Convention to be held in Cincinnati, October 5. At a missionary mass meeting, which will assemble in Louisville October 16, members of the Convention will address the meeting.

Kentucky's apportionment of $3,700 has been paid and gone beyond the required sum.

The Men's Club of the Church of the Advent, by untiring ways and means, have furnished the dining room of the new parish house.

The Girls' Friendly has kept up its meetings through the summer, and they have bought new furniture for their room and had the old repaired. The walls also have been repapered.

On August 15 the Rev. Arthur Gorter, rector of St. John's church, Louisville, gave an address at the schoolhouse in Grahamton, which was crowded with an attentive congregation. The name of the late A. Magill Robinson, the lay-reader who began Church services in Grahamton and worked faithfully to build up the Mission, was reverently mentioned and remembered in prayer.

Mr. Gorter has been preaching a series of sermons at the Church of Our Merciful Saviour, (colored), on Church History.

At Garnettsville, St. Alban's Mission has made great progress in a short time. A year ago it was scarcely hoped that the results of faithful work and prayer would be what they are to-day. The Mission has now an acre of ground, a church, a parish house and twenty-five regular communicants.

Church services, church attendance and Sunday School work is very irregular during the warm weather, which in this climate is quite enervating, and many of our ministers and laymen take a needed vacation, returning to take up with new zest their labors in the fall.

The Rev. John Mockridge, of St. Paul's church, Louisville, is to be the vicar of Trinity chapel, New York. His resignation will take effect November 15. He will be greatly missed in the Diocese.

It is earnestly desired by Bishop Woodcock and the Convention committee that Kentucky shall have a large representation of men and boys at the twenty-fifth annual Convention of the Brotherhood of St. Andrew, which is to be held in Nashville, Tenn., September 28 to October 2.

The first meeting of the newly organized Convocation of Paducah will be held September 15 and 16, in Grace church, Paducah. Matters of great importance will come up for discussion. The dean of the Convocation hopes that each parish in the Diocese will send a delegate.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Celebration of the Rev. Nathaniel Harding's Thirty-Seventh Anniversary as Rector.

The celebration of the thirty-seventh anniversary of the Rev. Nathaniel Harding's rectorship of St. Peter's church, Washington, was a glad occasion and one to be remembered.

For weeks this auspicious occasion has been looked forward to with every anticipation of pleasure. It must have made the great heart of this noble man of God pulsate with emotion to see such an outburst of approval of his life's work as he stood before his parishioners and celebrated with them another anniversary as their under-shepherd.

Every pew was occupied and every face beamed with expressions of approbation for him who has stood the storm as well as the sunshine for the cause of his Master in Washington thirty-seven years. Rectors from other parishes in the Diocese were present, and all entered heartily into the spirit of the day.

The Rev. Mr. Harding enjoys the esteem and love of his fellow-citizens, irrespective of denomination, and enters another year of his rectorship with their best wishes and prayers that it may be his brightest and best.

The anniversary sermon was delivered by Rev. John H. Griffith, rector of St. Mary's church, Kinston. It was a masterpiece of thought and logic. After the sermon the Holy Communion was administered.

At night Rev. B. F. Huske, of Greenville, rector-elect of Christ church, New Berne, filled the pulpit. His discourse was one to attract and edify all present.

At the morning service the choir sang "Blest Be the Tie That Binds" and a "Few More Years Shall Roll." These hymns have been used at every anniversary of the rector.

It is stated that the Rev. Messrs F. N. Skinner, of Beaufort, and William J. Gordon, of Williamston, have been called to important fields in the Diocese of North Carolina. As yet neither has reached a decision, but should they accept, East Carolina will have to give up two of her most consecrated men.

The Rev. John B. Gibble, of Windsor, one of the supplementary delegates to the General Convention will take the place of the Rev. Nathaniel Harding, who will be unable to attend.

Bishop Strange was with St. Stephen's church at Goldsboro on last Sunday, September 25.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Gratifying Church Work at Corbin and North Winchester—St. John's Collegiate Institute.

A new rectory is in process of erection upon the campus of St. John's Collegiate Institute, Corbin. It is estimated to cost approximately twelve hundred dollars. The Rev. Charles E. Crusoe, the missioner-in-charge, has already secured $600 of this amount. Mr. Crusoe's work at Corbin is, taking all the conditions into consideration, most successful.

Four years ago there was no Episcopal church edifice in Corbin, Ky., or for fifty miles around this mountain district; now St. John's Mission has a pretty little chapel, 19 communicants, 42 baptized persons, and 73 Sunday School scholars. This mission gave last year $40, to General Missions. To the consecrated efforts of Rev. Wm. Washington, Ph. D., formerly Archdeacon of the Diocese and principal of the school, is due the erection of the chapel.

The new mission, Trinity chapel, in North Winchester, has made most gratifying progress under the ministrations of the Rev. John S. Banks. Especially is this true of the Sunday School, which has been increased from six to eighteen pupils. The same evidence of increased life is manifest at the Church of the Advent, Cynthiana.

St. John's Collegiate Institute (Mountain School), opened for the fall and winter session, September 5. The largest enrollment in the history of the school was in attendance at the opening session. This promising condition is owing largely to the efficient and painstaking work of the former principal, John S. Banks. Prof. William S. Banks, the new principal, and his wife, have made a most favorable impression and have taken up the work with enthusiasm and intelligent zeal.

Miss Muriel Caswall, daughter of the late Archdeacon Caswall, of Lexington, Ky., is visiting her sister, Mrs. Hose, wife of the secretary to the Lieutenant Governor of India. Miss Caswall will spend some time in England before returning home.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

New Church for West Point.

At a congregational meeting held on the Seventeenth Sunday after Trinity, it was determined to erect a new church building.

The priest-in-charge was authorized to appoint a committee which is charged with the details of the removal to another part of the church lot of the present frame structure, which will be used pending the erection of the new edifice. It will be of brick or concrete, with sittings for about 250.

For some time it has been felt by the Church people in West Point that the present temporary structure, which has already served its purpose, does not adequately represent the Church in the community.

A resolution has been passed to remodel the present building, but this

having been found to be impracticable, it was rescinded.

It is planned to lay the foundations of the new church as soon as expedient.

Services will be held in the present building until the new structure is ready for occupancy.

The Rev. J. Lundy Sykes is the priest-in-charge.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Vacancies Filled — Active Sunday School Work.

New men are coming into the Diocese to fill the vacant charges, and it is hoped that the clerical staff of Louisiana will soon be complete. One of the most important fields in Louisiana is that of Shreveport, the largest city of the State outside of New Orleans. The pulpit of St. Mark's, our only church in that town, has been vacant since Rev. Jos. H. Spearing left, last spring, to take the headmastership of the Sewanee Military Academy. The Rev. Luke M. White, of Pulaski, Diocese of Southern Virginia, has accepted the call to the rectorship of St. Mark's, and will soon take charge.

Rev. J. Gilmer Buskie, of Goldsboro, N. C., has taken charge of the important work in Baton Rouge. In addition to the parish of St. James', an important parish, there are many State institutions in Baton Rouge. At the State University, situated immediately in the city, are many boys belonging to the Church. In the surrounding country, likewise, there are mission stations tributary to St. James'.

Another very active parish is that of Grace church, Monroe, of which Rev. H. R. Carson has been rector for six years. Mr. Carson has resigned his charge in order to give his whole time to the field work in North Louisiana, as Archdeacon. A call has been extended to Rev. Evan Alexander Edwards, of Wilson, N. C., who is expected to accept.

The Sunday School Commission of the Diocese is planning active work for the fall and winter. A united service in the interests of Sunday School work will be held in St. Paul's church, New Orleans, on the night of Sunday, November 6, to be followed by conferences of Sunday School workers, on November 7 and 8, probably in Trinity parish house. A course of teacher training is planned for January and a Sunday School exhibition, on a larger scale than that of last year, will be held at the time of the next Council, together with a series of lectures by some Sunday School expert.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Resident Minister at St. Matthew's, Summerton—New Church to be Built at Greenwood.

St. Matthias' church, Summerton, is now regularly in charge of a resident minister, the Rev. John Kershaw, Jr., whose health, it is hoped, has been restored. Services have been resumed.

Mr. Charles H. Taylor, a senior student of the Cambridge Seminary, supplied services, very acceptably, at Summerton, during the summer months. Mr. Taylor's home is in Charleston, S. C.

The Church of the Resurrection, at Greenwood, S. C., which was burned some months ago, is to be rebuilt of brick, at a cost of $5,750. Since the destruction of their church, the congregation have been worshipping in the City Hall. The Rev. O. T. Porcher is rector of the church.

On the Seventeenth Sunday after Trinity, the Rev. Charles E. Woodson, rector of the Church of the Good Shepherd, Columbia, organized a mission Sunday School in Shandon, a growing suburb of that city. Thirty-two members were enrolled at the first session.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Chapel to Be Built at Freeland, Baltimore County—St. Paul's Boys' School.

For a number of years the Rev. R. Heber Murphy has had the oversight of a mission at Freeland, in the extreme northern part of Baltimore county. Lately he has had the able assistance of the Laymen's League, and during the past summer Mr. George Philip Jung, a candidate for Holy Orders, has done such an aggressive and successful work there that preparations are being made for the erection of a chapel. This is good news for those who have studied the mission field in the Diocese of Maryland, for although this part of the State is well populated and prosperous, yet there are no evidences of the Church's work in the whole of the Northern parts of Carroll and Baltimore counties—a condition which is regrettable from many standpoints. From the vantage-ground of the new chapel at Freeland the chances seem better for a wide extension of the work in these counties. The ground for the chapel has been given by Mrs. James E. Fossett, a summer resident of the neighborhood and a member of Ascension church, Baltimore.

The Boys' School of St. Paul's parish, Baltimore, reopened last week with the Rev. William T. Elmer as headmaster, and Messrs. H. Augustus Miller and Marshall Forsyth as assistants. Mr. Elmer has been for the past nine years at Woodberry Forest School, Orange, Virginia, and before that had prominent positions in schools in the North. He is a graduate of Trinity College, Hartford, and of the Berkeley Divinity School. Mr. Miller, a Harvard man, was a teacher last year and Mr. Forsyth is a son of the rector of St. Paul's, Richmond.

The school year opened auspiciously with every place filled except one or two that are being kept for boys who have particularly good voices for service in the choir. The new choirmaster is Mr. Charles F. Wilson, of New York City.

WEST VIRGINIA.

Rt. Rev. G. W. Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Deputy to the General Convention. Eastern Convocation.

Mr. B. Mason Ambler, who headed the lay deputation of the Diocese as elected, has found himself, owing to important business engagements made same months since, unable to attend the General Convention and has so notified the Bishop, who has notified the first of the alternate lay deputies, Mr. Cameron L. Thompson, Senior Warden of Trinity, Huntington, to take his place. Mr. Thompson has accepted and will go to Cincinnati. He has had experience in the Convention, having been one of the deputies to that in Boston in 1904.

The meeting of the Eastern Convocation at Middleway, was a delightful occasion, appreciated by both the clergy in attendance and the good people of the parish, the latter manifesting their interest by a good attendance upon the services. The sermons preached were by Revs. George A. Gibbons, dean; J. S. Alfriend and J. S. Douglas, and the missionary addresses made by Messrs. Alfriend and Douglas. Much regret was expressed that Bishop Peterkin was prevented being in attendance by the bereavement which just then came to his wife and himself in the death of Mrs. Joseph Bryan.

The parishioners served luncheon to the members of Convocation and many members of congregations of the parish, using for the purpose the hall of the Masons, adjoining the church. The newly-elected dean is the Rev. Andrew J. Willis, nominated by the retiring dean, and Rev. J. S. Alfriend is secretary. The missionary addresses at this meeting are reported to have been "really superior."

The West Virginia deputies with the Bishop-Coadjutor, are to be quartered during General Convention at the Burnet House, Cincinnati, and the Bishop will be near by at the St. Nicholas Hotel.

J. S. G.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor

St. Anne's School, Charlottesville.

With renewed thanks to the Southern Churchman for its invaluable help in furthering the interests of St. Anne's School, which opened its doors on Tuesday, September 22, I am sending you an account of the brief, but interesting exercises.

To our great regret, neither of our Bishops could be with us, so Rev. William H. Meade, D. D., kindly consented to act as substitute for one, and I was compelled to act for the other. A goodly number of the patrons of the school were present who, after the exercises were over, inspected the buildings and grounds, which have been put in thorough repair.

We have enrolled something over seventy-five scholars in the various departments. Most of these are local pupils. The number of local pupils is especially gratifying, as we think it shows what our home people think of us. We feel confident that the number of boarding pupils will be increased materially in a few weeks, as quite a number have signified their desire to send their daughters.

I have not yet secured sufficient funds to pay for the extensive repairs that have been made, so have had to borrow the money. I shall now make renewed efforts to secure this sum. I want the Diocese to own a controlling interest in this School. I have received some contributions since my appeal and your splendid editorial. These I could not acknowledge by mail, as no post office was given. I beg to make grateful acknowledgment now for a check from the Woman's Auxiliary of Lynnhaven parish, Va., and a cash contribution from Miss Smith, a young lady of Richmond.

We had the pleasure of having Bishop Funsten with us on Sunday last, who deeply interested our people with an account of the work he is doing in the Missionary Jurisdiction of Idaho. He went all over St. Anne's School and expressed himself as greatly pleased, saying that he considers this a most important part of the work of the Dio-

cese. He was most encouraging and urged me to keep up my efforts to bring it under entire control of the Diocese.

Now, Mr. Editor, as the brethren and their people are returning from their summer outings, I hope they will think of St. Anne's School and set to work to help me raise the $10,000 we so urgently need.

If each rector in the Diocese will do as the rector of Green Spring parish did, subscribe one share of stock (which costs $100), in the name of the parish, the future of St. Anne's will be assured.

We shall be duly grateful if all of the branches of the Woman's Auxiliary will follow the example of the Auxiliary in Lynnhaven parish, and send such a sum as they can. They will be helping the Diocesan Missionary Society, for it is my earnest desire, as I have said before, that our Bishops can offer to the missionaries in the Diocese scholarships, and thus supplement the salaries of those faithful soldiers and servants of the Master. It is agreed on all sides that the school will be a most helpful auxiliary to our Foreign and Diocesan Missionary Societies.

We want the members of the Church throughout the country generally to feel an interest in the enterprise, so hope that persons—means large or small—will send what they can.

H. B. Lee,
Rector St. Anne's School.
Charlottesville, Va., Sept. 22.

Diocesan Statistics.

The Journal of the 115th Annual Council of the Diocese has been published. It is a neat volume of about 400 pages, and is a credit alike to the Secretary of the Diocese and the printer. It contains an accurate account of the very interesting proceedings of the last Council, which was held in St. John's and Holy Trinity churches, in Richmond, including the excellent historical addresses at the opening service by the Rev. Messrs. E. L. and R. A. Goodwin.

Among the statistics of particular interest are the following: Clergy Canonically resident, 96; baptisms, 845; confirmations, 845; marriages, 316; burials, 553; confirmed persons, 15,351; communicants, 13,818; Sunday Schools —Officers and teachers, 1,179; scholars, 10,437. Offerings for all purposes, $209,645.98; value of Church property, $1,502,674.75.

Work at Falls Church.

The work at Falls Church and vicinity, under the active rectorship of the Rev. W. E. Callender, is manifesting much life. An impressive service was held in the old church on the Eighteenth Sunday after Trinity, at which eight candidates were received into membership of the Daughters of the King, the devotional order of the Church among women. The sermon, which was one of power, was preached by the rector. Four of the candidates were from Fairlee, the parish mission.

The Falls Church parish hall was formally opened on September 19. There was a large attendance, especially of people from the East End, where the hall is situated. It is the intention of Mr. Callender to have services in the hall on Sunday nights, with addresses to laymen, following the regular Evening Prayer service.

A very pleasant church occasion was an entertainment, recently given at Vanderwerken, at the residence of Mr. Walter Weaver, which was attended by many people from far and near.

The Proposed New Church at Westhampton.

A meeting of Churchmen living at Westhampton, a suburb of Richmond, was held on the evening of September 22, to arrange for the building of a church in the neighborhood. A committee was appointed, consisting of Messrs. Cunningham Hall, chairman; W. Frank Powers, Thomas W. Purcell, James M. Ball and Lewis C. Williams, who will proceed at once to procure funds for the erection of a church building. A lot has already been secured, in an eligible situation on the Westhampton car line, at the intersection of the Three-Chop road and Grove avenue extended. It is proposed to raise about $6,000, of which $3,400 has already been pledged.



The Rev. Clifton Macon, of Oakland, Cal., a delegate to the General Convention, spent several days with his parents at Orange, taking in Sunday, September 18, when he assisted in the service at St. Thomas' church and preached at Woodberry Forest in the evening.

SOUTHERN VIRGINIA.

Rt Rev. A. M. Randolph, D. D., Bishop
Rt Rev. R. D. Tucker, D. D., Coadjutor

To the Members of the Woman's Auxiliary of the Diocese.

Owing to my visit to the Holy Land, we did not hold our annual meeting at the time of our Diocesan Council last May. It will therefore be held in St. Paul's church, Lynchburg, Va., November 3 and 4, with a meeting of the Juniors on the morning of the 5th (Saturday).

On Wednesday evening, November 2, there will be an informal reception for the delegates to meet each other and get acquainted; on Thursday morning there will be a business meeting, for reading reports, electing officers and discussions for the good of the Auxiliary; in the afternoon a quiet hour for devotion and for reconsecration of ourselves to the great cause of missions. On Friday morning there will be a celebration of the Holy Communion to be followed by addresses by our Bishop-Coadjutor, and by workers from our own Diocese, from China and Japan and from other foreign fields; at night a missionary rally in St. Paul's church. On Saturday morning the annual meeting and rally of the Juniors will be held.

Each gathering will be full of interest and instruction to every earnest worker of the Auxiliary, and I earnestly hope that your branch will send a delegate to be helped and blessed by these gatherings, and to carry back the inspiration thus gained to those members who were deprived of the privilege of being present.

Mrs. Jehu Williams, 465 Rivermont avenue, Lynchburg, Va., is president of St. Paul's Branch and chairman of the Committee on Hospitality. A hearty welcome and ample entertainment awaits all who may attend.

I trust that we are all beginning the year with a feeling of renewed zeal in the work which our Master has committed to us, and with the earnest determination to excel all our former efforts in His cause. Let me urge that you do not fail to get for your branch the inspiration and help that will surely come from your attendance at this meeting. Loulie Taylor Letcher,

Diocesan President,
200 Pembrooke Ave., Norfolk, Va.

Opening of the New Church at Jarrattsville.

On Sunday services were held for the first time in the new church at Jarrattsville, by the minister-in-charge, the Rev. W. G. McDowell, to whose perseverance and energy the erection of this church is due. The communicant list, no doubt, will increase with the growth of the town, and the church become an instrument of blessing to the people of the community. Mr. McDowell proposes to build a rectory for this end of the parish. It will be located in the vicinity of Orion, midway between Jarrattsville and Callaville, where there is a chapel; and about four miles from Orion there is Grace church. Services, also, will be held about five miles from this church, in Sussex county. Thus it is evident that aggressive work is in progress in the northern portion of this parish.

Double Chapel Dedicated.

On Sunday, September 25, at the Soldiers' Home, Hampton, Bishop Randolph dedicated an unique double chapel. The building is so arranged that the Protestants and Roman Catholics can hold services at the same hour, but in separate parts of the same edifice. The main entrance enters upon a hallway, on one side of which a doorway leads to the Protestant chapel and on the other another leading to the Roman Catholic chapel. Bishop Randolph preached the sermon, and the choir of old St. John's, Hampton, supplied the music. The building was erected by the government, at a cost of $36,000. The Rev. J. M. Neifert is the Episcopal chaplain of the Home, and the Rev. Father Wilson ministers to the Roman Catholics.

Meherrin Parish.

Recently Mr. Gibboney was ordained deacon and assigned to Meherrin parish, to assist Mr. McDowell. He has charge of the work in Emporia, a mining town of four thousand people. Mr. Gibboney is doing excellent work and gaining a warm place in the hearts of the people.

With the good work being done in the Northern and Southern portions of this county, it is hoped conditions will warrant the formation of another parish.

Recently the Rev. W. G. Pendleton, of Hungars parish, Northampton county, has been called to the rectorship of St. Peter's church, Norfolk.

(Continued on page 20.)

Family Department.

My Refuge.

On memory's page I see
Much that disquiets me
Of ill within;
Dear Lord, I seek Thy face,
Thy love and pardoning grace;
Be Thou my hiding place,
Secure from sin.

Without Thee I'm undone,
For merit I have none;
My refuge be.
Do as Thou seest best,
Let me but in Thee rest,
No more by sin oppressed,
Hiding in Thee.

O take my hand, I pray,
And in Thine own good way
Still lead me on,
Till all my fears shall flee,
And I secure shall be
While walking close to Thee,
Thou Holy One.

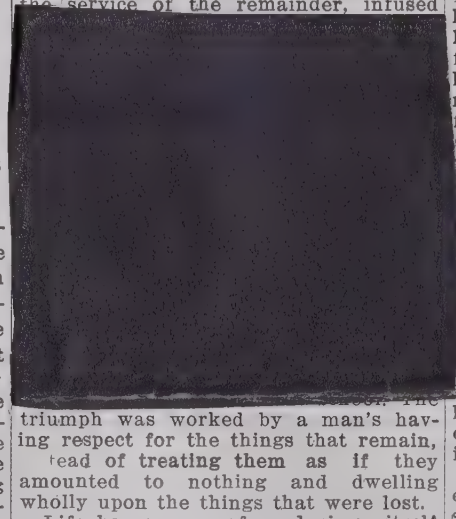
Help me to do Thy will;
To serve Thee here until
Life's work shall cease;
Then may my spirit be
By love divine set free
That I may dwell with Thee
In perfect peace.

—Dr. E. B. Smith.

Things That Are Lost, and Things That Are Left.

As we go on in life we live in a growing discovery that more and more of life and opportunity have passed away from us. Our losses and our lost opportunities, our failures and our mistakes, are so many and so real and so constant that they easily tempt us to lead simply a life of resignation and regret. We have not gone far in life without realizing that it is full of defeat; but we need to go farther and realize that we may lose many a battle without losing the war. Christian life early experienced, even with all its newness and conquest and gladness, this feeling of loss and failure. No sooner did the Church begin to have members than it began to have defections, too. As soon as it began to increase in members it was called to the bitter experience of having backsliders. It fact, it no sooner began to live than it began also to die; and Coventry Patmore has said a word which is full of both illumination and encouragement in the statement that "Christianity has always seemed to its contemporaries to be in a dying condition." But then, too, while much has was lost, much also was left. Not enough, however, for one to be proud of; and when we realize that we no longer have a full equipment, and henceforth must do all we do by using a mere remainder and fraction of what we had at the start, our pride is apt to revolt and make us say that we will do nothing unless we can have all we want. All around us are lives whose action is determined only by what they have lost. But the Christian life must be actuated by what it has left, and save that. If one is willing to do that as long as he lives, he will be saved.

A noble Christian man had laid upon him the duty of taking up and managing a Sunday School which had had many losses. The tide had turned away from it, things were not as they had been, the spirit had somehow departed from it, and an atmosphere of discouragement overspread the situation. And his first thought was that he must make himself responsible for getting back all that had gone away from the school. His mind was full of schemes for winning back by fresh attractions those that had fallen away. What was left he scarcely paid any attention to, and seemed to feel that they could be taken for granted. Then he thought the matter out, and finally and firmly decided and committed himself to the decision that his duty lay, and his opportunity if he had any consisted wholly, in doing everything he could to build up and strengthen and put new heart and happiness into those who remained. So he began to tend and encourage everything that he had in the way of material at hand. Giving no attention to those that were gone, nor making any effort in their direction,—though his heart would often enough make him feel that he must go after them,—he poured all his powers into the service of the remainder, infused



triumph was worked by a man's having respect for the things that remain, instead of treating them as if they amounted to nothing and dwelling wholly upon the things that were lost.

Life has a way of reducing itself again and again to what seems like a mere remainder, hardly worth our zealous cherishing. But much may be done with fragments! It is the discovery that that is now all he has to deal with which has brought many a man to his senses, and set him to work so earnestly that it was not till then that he knew what life was worth. What splendid things have been done with these pieces of opportunity which are all that is left! The doctrine of the remnant was a constant doctrine of the prophets. The most that ever got done was done by a remnant, not by the great mass. And when Israel went down into Babylon, the remains, instead once brilliant and royal people, instead of bemoaning what was lost, a few great souls began to put all their might and strength into the development of what little material they had; and, when it seemed to them as if nothing they did could ever amount to much, they brought it to pass that as much that was weighty and noble came out of their life and discipline down there in Babylon as ever came out of any other period in their national history.

Once in every man's life at least he ought to know the joy of taking the things that are left, and, putting his full strength into them, find what a splendid new situation may be created out of them. Churches which have been at low ebb, and business enterprises which are broken down, are everywhere being taken in hand by men who feel the challenge of a remnant of opportunity and plunge into the situation, eager to redeem it. Redemption always has for its province the things that remain. And there are many lives that never do their best until much has been taken away.

It is folly to go on resisting the truth and making ourselves believe that we are just as we used to be, or that we still have all that we ever did have. But if we will face the facts, acknowledge that much has gone beyond recall, and concentrate our faith and effort upon what is left, we shall find that we have still enough to make life a splendid triumph.

This truth is especially needed by many who sorrow for some one who is gone. Some spend the rest of their lives dwelling on those they have lost until those still with them fade into unimportance and neglect. If only they could have back those whom they have had to give up, they would show them the love they neglected to give before. Yet if their intention has reality it could be best shown by loving better those that are still with them. An English poem which expresses this longing "for the touch of a vanished hand," closes each verse with the refrain, "But what of the hand that is here?" That hand that is here may need to be clasped more warmly and firmly. In a novel of a few years ago one of the characters speaks to the daughter of one of these neglectful fathers and says plainly: "People like your father are always very fond of some one who is dead, who has no longer any claim upon them; a mother or a sister, whom they did not take much trouble about when they were alive." What a description—and what an indictment of all of us in some direction—if not in that of lost friends, at any rate in the way of lost opportunity. Very fond of something that no longer has any claim upon us! What a description of the hopeless sentimentalist!

We do not need to have back the literal chance that we have lost. We can show practically all we would do with it if we had it, by the way we deal with what is here. And this is stern business. We may indeed be all we think we are in the honest wish to atone; our regrets may be absolutely sincere; but there is only one way to prove it, only one way to make sure of it, and that is by doing with what is left just what we say we would like to do with what is lost. Do that, and we have gained everything.—S. S. Times.

The Training of a Country Lawyer.

The struggle for a livelihood from the practice of law in the country and the almost endless number of practical things which the country lawyer must learn in contests involving every social and business question prepare him, as no other conditions can, to deal intelligently and usefully with the various and widely separated questions met with in the public service. * * * I believe that, in the absence of too many labor-saving devices in his profession and with more dependence upon hard work, the country practitioner, as distinguished from his city brother, develops greater self-reliance and homespun industry and greater tenacity of wholesome, clearly wrought-out convictions—all of which are exceedingly important traits when carried into public life.

I am also of the opinion that the study of individual ways and means, which the moderate income of the country lawyer makes necessary, and a familiarity with the simple, inexpensive manner of living prevalent in rural communities, tend to foster ideas

of frugality and economy which, although too frequently left at home when public instead of private expenditures are under consideration, ought to be inexorably insisted upon as indispensable to satisfactory discharge of official duty.

It may not be amiss to intimate also in this connection that the close personal intimacy and neighborliness of rural life, and a consequent sensitiveness of the interests of those with whom they dwell, more easily persuade lawyers in the country that they should be willing on patriotic grounds to devote time and effort to official work.—Ex-President Cleveland in the Youth's Companion.

A Prayer.

God, I pray to Thee for patience when the world seems all unfair,
When life seems one long injustice, and the end alone despair;
When I'm weary, O, so weary! and my tears bring no relief;
When I question why Thou sendest to humanity such grief;
Grant me faith as well as patience, and forgive me when I pray
For some knowledge of the reasons why we suffer day by day.
Give me strength to keep on working, Cheerfully to do my task,
Give me courage, hope, submission; perfect joy I cannot ask.
Teach me how to give to others something helpful, something true;
How to make my life worth living, how to start each day anew.
God in heaven, forgive my failures, and uphold me with Thy hand;
I am weak, impatient, restless, and I cannot understand.
I can only hope, believing there are reasons now unknown,
Which sometime, somewhere, we'll master, as we reap what we have sown.
God, once more I come imploring Thee with strength to fill my heart;
I have failed; wilt Thou forgive me, and Thy love to me impart?

—Sylvia Chapin.

The Lord's Prayer.

We have seen that there is a striking structural similarity between the Lord's Prayer and the Decalogue, but the contrast between them is perhaps more striking still. The Decalogue is the chief part of the revelation God gave to Israel by the hands of Moses from Mt. Sinai. The Lord's Prayer is the chief part of the revelation God gave to the children of the New Covenant, by the lips of Christ from the Mount of Beatitudes. There He said, amidst thunder and lightning and earthquake and fear and trembling: I am the Lord thy God; Thou Shalt, and Thou Shalt not; and threatened to punish all who transgressed these commandments. Here He says: I am your Father; and would affectionately encourage us to believe that He is really our Father and that we are His children indeed; so that we may call upon Him with all confidence and cheerfulness, even as beloved children entreat their affectionate parents.

This is a new revelation, a new and better and more comforting covenant. It is a new revelation because there is now a new relation. God's only-begotten and best-beloved Son has become our Brother, He has found the prodigal son and reconciled him to the Father. We were aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus we who sometime were far off are made nigh by the blood of Christ. For through Him we all have access by one Spirit unto the Father, and can and do pray and believe: Our Father, who art in heaven; and mean thereby the Triune God, for we become God's children through the united work of the Holy Trinity, by creation and redemption and sanctification.

God is our Father. That means that He loves us with a real, true father-love, that He is patient with us as parents must be patient with their little children; that He pities us as every true father and mother takes pity on the weakness and ignorance and troubles of their children; that He desires to help us, is ever ready to hear us, that He does help us and never withholds from us one single gift that will truly benefit us—much more than human parents could, since they lack the intelligence and the power and the wisdom, and therefore often either misunderstand their children or fail to provide for them such things as will truly help them.

We know all this, I hear some one say. Why then waste time in reiterating an old, old story. Yes, friends, we know all this. But why do we not believe it? For we do not believe it. No, we really do not believe it. Very few of us have the faintest conception of what God means when He declares Himself to be our Father. Very many of us find it far easier to comprehend the revelation of God as the dread Law-giver on Mt. Sinai, than as the loving Father on the Mount of Beatitudes; and very many of us, in spite of our Lutheran creed, with its great doctrine of justification by faith, still think of God, when we think of Him at all, with fear and trembling. We have never seen the Father's face, we have never heard the Father's voice, we have never felt the Father's heart, we have never known what it meant when He said: Our Father who art in heaven.

And, in truth, this is an amazing revelation. Did it not amaze even the beloved disciple? Yes, for he cries out in wonder: Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God!

But some one will say: God has not treated me in a very fatherly way. He has laid a very heavy cross upon me. He has thrust me down into the dark and lonely and bitter valley of the shadow of death. He has broken my heart. He has taken from me one whom my soul loved better than life. I thought He was my Father, I cried to Him in my anguish, I prayed with tears for this dear life. But He heard me not. He covered Himself with a thick cloud and shut out my prayers. No true father could have done so. How can I believe that He is my Father?

I am sure that many of us have had, perhaps still have, such rebellious thoughts, though few perhaps have dared to give them such bold, plain utterance. Yes the very word "Father" explains the mystery. You who are fathers and mothers, have you never felt constrained to cross the ardent desires of your little children? Was it not necessary again and again to deny them a very passionate demand though its refusal caused the child bitter anguish? You knew that the thing asked for was not good for the child. Its miniature mind could not understand your judgment and thought you unsympathizing, hard and cruel. But it was your very gentle sympathy and love and care which called forth the refusal. It hurt you to hurt your child, bu you judged it better to hurt your child for a little while by a refusal, than to hurt it perhaps forever by a bestowal of the really hurtful thing requested.

And now you are the child and God is the Father. Does your weak, immature, foolish, childish soul always know what is best for it? No, but be sure the Father knows, and by refusing many a passionate request He best proves Himself your true Father.

"Our Father who art in Heaven"—this ought to satisfy me, this ought to lighten for me the grief and anguish when I find that His thoughts are not my thoughts, His ways not my ways. No matter how rudely they crossed my thoughts, no matter how sharply they checked my ways, they were my Father's thoughts, my Father's ways, and therefore thoughts of tenderest love and of infinite compassion. The very first sentence of the Lord's Prayer meets and answers forever the great and puzzling mystery of suffering, and when we have perfectly mastered that sentence then we shall be able to say as confidently as the great Apostle said it: "We know that all things work together for good to them that love God."—H. Douglas Spaeth in the Lutheran.

Seasoned Speech.

"Let your speech be always, with grace, seasoned with salt, that ye may know how ye ought to answer each one," says Paul with a wisdom that is as applicable to-day as in the first century. It is of great importance that we know how to give everybody a suitable answer. This is especially true of the Christian in his relations with the unbeliever. This is what Paul is telling us. What about this seasoned speech?

Its general character, its atmosphere—it is to be "with grace." The word means primarily to rejoice, be glad, joyful, then, it means pleasing, to have charm. God's grace is free favor especially manifested by him toward man.

Our speech is to be inspired by the grace of God giving it charm and joyfulness. It is to be bathed in a spirit of hope, the joy of the Lord. The Christian of all persons should not be a pessimist. He is in the possession of a gift that should tinge the tone of his speech. His words are to be attended by a subtle influence that is possible only because the grace of God dwells in the heart and finds quiet intimation in the speech. A graceful person is made so by conditions almost too subtle for analysis. Graceful speech, in the mind of the Apostle, is the product of spiritual conditions, God inspired. It is not a society art, but a spiritual attainment.

Next let us notice its special character, its quality. Salt is an emblem of wisdom and prudence. Speech is to be fitted or prepared, made savory, with wisdom and prudence. As an article of food is seasoned with salt to make it palatable, so what is spoken is made attractive, exciting, stimulating. It is salted speech.

This spiritual seasoning, a spiritual wit, is of the utmost importance. We are to make our speech palatable. It is to be mixed with that which only divine grace can impart. We are to give it its peculiar quality because we have salt in ourselves.

To meet the occasion and the moment, to have the tact and the wisdom, the proper amount of "salt," when face to face with opportunity is a rare and precious gift. Then the "fitly spoken words" become "like apples of gold in pictures of silver."—Rev. G. Flavel Humphries.

The secret of heroism is persistency.—Emerson.

My Master's Face.

No pictured likeness of my Lord have I;
He carved no record of His ministry
On wood or stone.
He left no sculptured tomb nor parchment dim,
But trusted for all memory of Him
Men's hearts alone.

Sometimes I long to see Him as of old
Judea saw, and in my gaze to hold
His face enshrined;
Often amid the world's tumultuous strife
Some slight memorial of his earlier life
I long to find.

Who sees the face but sees in part; who reads
The spirit which it hides sees all; he needs
No more. Thy grace—
Thy life in my life; Lord, give Thou to me;
And then, in truth, I may forever see
My Master's face. —Ex.

For the Southern Churchman.

The Evil of Books and Reading.

Unquestionably, from the beginning inscriptions on tablets and cylinders, traditions, records, scrolls and books have done great service in civilizing and enlightening mankind.

Man was made after the image of the great Creator: the crowning glory of His handiwork; and meant for communion with Him. As he has grown in age and truly developed, after the original design, as a son, he has more and more shown his likeness to the Father. The grand climax of human history was everlasting righteousness manifested in the glorified Son of Man, as the Son of God.

The first divine pair were not supplied with a set of books, or a library, or even an alphabet, or a multiplication table. But heaven and earth are full of the majesty, the power and wisdom of God. And to man was given dominion over the work of His hands, and all things set under his feet. The whole earth was his: spread out before him, for his study and development and use: as the prince imperial.

Fearing the Lord and delighting in His laws, he was made to read and understand all things. In the light of God he was to see light. But disloyal, and disobedient and diabolic, he was out of harmony with the ways of God: in confusion and darkness. He ceased to recognize loving kindness and intelligence, wisdom and power in His works. He was deprived of the privilege of reading and enjoying the beautiful book of nature spread out before him, gleaming with the presence of God.

The business and struggle of life since has been to get back to and recover his high privilege, and the full use and enjoyment of his patrimony.

The highest phases of modern civilization testify to the divine origin of man, and the truth of Biblical history. Early teachings, promises and prophecies are being justified and fulfilled all around us and in every thing. Our age everywhere tells of man returning to his sonship, approaching the omniscience, omnipresence and omnipotence of God; and proclaiming the Fatherhood of the Almighty and the Brotherhood of mankind.

Banished from Paradise and deposed from his high estate, thorns and thistles, hard labor and sorrow was his condition—restoration and recovery, the hope and struggle of his life.

The story of the Fall is the testimony of humanity... It is that of a divine being feeling his way back.

Other accounts of man's presence here, are merely diabolic, discreditable to the devil himself; the dust that makes the creeping serpent's meat. They tell of man made of the dust of the earth—without the Spirit of God imparted; of the spirit subdued to the flesh—owing fealty to the devil.

The story of man's recovering and reviving from his low estate; the struggle of the Spirit for his liberty in its various phases, makes human history. It is achieving the promise of triumph over darkness and diabolism. Virtue, absolute manhood, is the vision of the highest heathen philosophy: nati sumus ad hoc, sed absque hoc. We are born for perfect and divine manhood, but without it: the unredeemed man is a beautiful temple in ruins.

Hieroglyphics, inscriptions or cylinders and tablets and monuments bear witness to a high nature fallen to a low estate, and slowly arising out of it. All these, in their divers forms record, keep and communicate the ways of man, the workings and products, the thoughts, growth and advance of our race. They are the instruments and means of knowledge. They impress, enlighten and inspire mankind. They wait upon man; serve him, make him wise, and as means of knowledge they pass away. They, as man's teachers, instruct and help him. They do the same sort of service as all the works of nature are intended to do. But they are secondary, hearsay evidence. The works of nature are the language of God. The heavens declare His glory, and all His works bespeak and show His wisdom and goodness. The teachable spirit; the seeing eye, and hearing ear, and understanding heart are of the Lord. In His light we see light.

Books and writings are a high style of hieroglyphics. They are, at best, hearsay evidence. For the reading and understanding of books, we must be familiar with the things that they refer to or mean. Words without things to answer them, are without knowledge, and confound and bewilder us. They are a "devil's tattoo.' They are the knowledge that puffeth up.

"Of making many books there is no end." And in our day they swarm and fill the air like bees or gnats. They largely stand for the work of idle and irresponsible imaginations and, as such, they bewilder and inebriate. To darken council by words without knowledge is as old as Job.

Once people regarded learning and books with a superstitious awe. Now to be bookish and learned with indigested learning is hardly commendable. And to brag of or glorify of such a condition is hardly commendable—rather suggestive of idleness and nonsense and stupidity.

The old struggle between flesh and spirit; between truth and falsehood; between reality and fiction; between wisdom and folly; between virtue and vice; between the powers of the air and true religion is still going on. The weapons of warfare, the artillery and ordnance and projectiles are in the shape of books, newspapers and magazines. The gazing, admiring multitude that make no distinction between the good and evil—the profanum vulgus—show only degrees of idiocy or lunacy; and glory in their shame.

To those who feel the responsibility and privilege of life, the words of the Prophet are cheering: "If thou separate the precious from the vile, thou shalt be even as my mouth."

W.

Many times God answers our prayers, not by bringing down his will to ours, but by lifting us up to Himself. We grow strong enough to no longer need to cry for relief.—Rev. J. R. Miller, D. D.

For the Southern Churchman.

The Intention Accepted.

He who has a settled intention to do a good thing, but fails to properly execute it, deserves credit for the good intention. An intention, with no fixed purpose to put it into effect, is not creditable to the intender. There are far too many people of that kind. Better it is that one should make best effort to carry out a good intention, even though he may make bungling work of it, than that he should not attempt such a thing. An elderly minister relates the following incident: "We were invited to dine at a lumberman's home. He was a man of independent means, lived in a fine house, and had a wife of considerable refinement. He was an honest, uncultured and rough man, but with a generous heart. Several others were invited, and the good wife prepared quite an elaborate dinner. They never had entertained a clergyman before. When seated at the table the honest man had been told by his wife to invite us to ask a blessing. We soon discovered that he was trying to come at it, but did not know what words to use. After hitching and turning for quite a while, to the embarrassment of us all, he burst out, 'Well, Elder, I don't know what you call it, but will you hold a short religious service?'" It was probably a very short service, and the man who asked for it was deserving of pity, rather than blame. He was entitled to credit for executing his intention, even though he made very awkward work of it. All of those present knew that his intention was to ask the parson to invoke God's blessing upon the meal; and the intention was accepted. The incident is suggestive. We may well thank God that He often accepts certain intentions of ours which, for some reason, we are unable to carry into effect. God told David that it was well that he had intended to build a great temple for Him, although it was not expedient for David to execute his intention. And we, in carrying out some good intention, are often apt to make ludicrous work of it. But it is much better to try to do it than to make no effort. C H. Wetherbe.

A Century of Missionary Work.

A hundred years ago there were less than 100 missionaries in the field; to-day there are about 22,000. A century ago the Bible was translated into only sixty-five languages; within the century it has been translated into over 500 languages and made accessible to more than 800,000,000 of the human race, with its mighty moral and educational uplift. A hundred years ago there were no medical missionaries and more than two-thirds of the world was without any adequate medical knowledge; to-day there are several hundred medical missionaries treating annually over 3,000,000 patients. A century ago there was a little handful of mission schools; to-day there are more than 29,000 mission schools and colleges, educating a million and a half students and pupils in the great strategic centers of the Orient. A hundred years ago a few thousand dollars were given annually to Foreign Missions; to-day, missionary contributions amount to about $25,000,000 annually, while about $5,000,000 is given by foreign converts.—George Sherwood Eddy.

Children's Department.

Queer Babies.

Little cricket in the grass,
As I pass,
Loud you chirp your cheerful cry;
Tell me why?
Have you babies hiding there,
Shivering in the autumn air?
Do you sing to them at night?
Tell me, cricket, am I right?

Little katydid so green,
Do you mean
Winter time will soon be here?
That frost is near?
Are your babies cradled high,
On a leaf beneath the sky,
Listening to your endless song,
"Katy-Katy," all night long?

Little frog down in the brook,
May I look
At your babies fat and round?
Will they drown?
Yours are water babies true;
They can swim as well as you.
Do you sing them all to sleep
With your croakings loud and deep?

—Clara M. Goodchild in Child-Garden.

The Sympathy of the Silent.

The telegram announcing her daughter's death was delivered to Mrs. Benedict at seven, and from until ten that morning there was a lump in Anne's throat that she could not swallow.

The sad news which had flashed over the wires from Mrs. Benedict's son-in-law was known to everyone in town almost as quickly as it was known to Mrs. Benedict. Everyone's sympathy was stirred—Anne's more than most people's, but with a difference in the result, which caused her eyes to hurt as she looked wistfully out of the kitchen window across the Tupper's narrow back yard into Mrs. Benedict's house.

Mrs. Tupper and Hilda had gone over directly after breakfast, and had not returned. Anne had not gone. Now from her post in front of the window she saw the neighbors coming and going. "And each of them," thought Anne, "can say just the right thing to Mrs. Benedict."

That was the difference which hurt. Anne well knew she would be stricken speechless in the house of mourning; therefore she stood in the kitchen and swallowed the lump which would not go down.

Presently her girl friends began to arrive at the house across the yard. Anne counted eleven—she was the twelfth who had been entertained by Mrs. Benedict only the afternoon before, and she was the only one of the dozen who could express no sympathy for their hostess.

But had the bereaved woman known it, Anne was also the only one of the dozen who, the evening before, had left her door with no word of criticism for her, her house and her tea.

The guests had gone away together, and as they trooped round the corner, many were the comments on the events of the afternoon.

"If I were as rich as Mrs. Benedict," whispered Belle, "you wouldn't catch me cutting ice cream bricks so thin you can see through them."

"And such a stiff, bare-looking parlor!" sniffled Hilda. "I should like to get into it once with some of her money and permission to fix it up."

"And, girls, did you notice her belt?" asked Grace Donovan. "It is worn off on the lower edge. I wouldn't be seen with such a belt, and yet I suppose she could buy out a dozen men like father!"

"Of course she could," assented Lora Head, "yet she's doing her own work. Catch me doing it in her place!"

So ran the comments from eleven. The twelfth said nothing. Yet the eleven were not unkind girls at heart, as the morning proved. Hilda was hurrying about the town on errands that Anne longed to do. Belle and Lora left Mrs. Benedict at nine, and took the train to the city, feeling quite important under the weight of their errand. Grace was writing notes and sending telegrams in Mrs. Benedict's name.

Only Anne stood idle, yet no one longed more to be of service to the stricken friend. "If only mother would come home, I could find out what needed to be done!" she thought.

But Mrs. Tuppen did not come. Therefore, Anne slipped out behind the dividing hedge, and waylaid Hilda, who was hurrying along with her arms full of packages.

"Tell me something I can do for her, Hilda!" begged Anne, in a whisper.

Hilda stopped and looked her surprise. To her Anne always seemed a little odd. "Whatever are you hiding behind the hedge for, Anne?" she asked. Haven't you been in to see Mrs. Benedict yet?"

Anne shrank back. "No, I haven't. I—I don't know what to say, but if I could only do things—"

"Why, Anne!" Hilda's voice grew gentle at the sight of the distress in her younger sister's face. "All that is necessary is to go in and just tell her you're sorry. It's not difficult at all, because she isn't taking on a bit. Mother says she ought to cry to relieve her head, but her eyes are so dry they shine!" And Hilda hurried on.

Anne went back and sat on the door-stone. It sounded so easy to do as Hilda said, and it was easy for Hilda, but not for Anne. To be sure, people, old and young, were always telling Anne their troubles, but having some one all alone call you in and do the talking is different from invading a house of grief and doing the talking yourself before a roomful. Therefore, Anne sat on the door-stone and swallowed hard.

Through the back yard ran a walk, which led to a gate in the hedge that opened on another walk communicating with Mrs. Benedict's back door. Beside the back door was a window, and outside the window was a small rack, on which, each sunny morning, Mrs. Benedict's dish-towels hung.

Anne's eyes, travelling down the walk and through the hedge gate, arrived at the dish-towel rack, and found it empty. In an instant she was on her feet, flying down the walk.

"Can it be?" she exclaimed, breathlessly; and in an instant she found it was.

The callers were moving in and out of the front door; therefore Anne opened the back door, boldly walked in, and looked about.

Evidently Mrs. Benedict had been very tired the evening before, and had merely stacked up the china in the big sink after her guests departed, for there it was, with the addition of the breakfast dishes. The telegram had arrived just as she had filled a dishpan with water; and the kitchen and dining-room had been left in a state of unutterable confusion.

"I'm so glad no one has thought of the kitchen!" Anne whispered, pushing her sleeves above her elbows.

She lighted the oil-stove, and set about the work deftly, systematically, rapidly, with a joy in the service which caused the lump in her throat to disappear and her eyes to cease hurting.

For two hours she washed and swept and scrubbed and dusted, until order reigned in the place of chaos. She had just finished setting the table and dusting the dining-room when she heard voices—her mother's, tenderly sympathetic, and Mrs. Benedict's, dull and hollow, the voice of a woman stunned by an unexpected blow.

"I'm so glad they're all gone!" the dull voice said, wearily. "Every one is kind,—oh, so kind!—but my head feels as if it would burst. And, Mrs. Tupper, it seems so unnatural, but through all the misery of this morning I couldn't forget for a moment the awful state my kitchen and dining-room are in."

Anne dropped the duster and silently fled as the dining-room was pushed open. She heard Mrs. Benedict's low, bewildered cry, and Mrs. Tupper's quiet explanation, as she caught sight of Anne through the window.

"This is just Anne's way of expressing sympathy, Mrs. Benedict."

Anne heard no more as she ran up the walk into her own kitchen.

Shortly after, the Tuppers sat down to a late dinner, and Hilda gave an excited account of the many things she had done during the morning, and the difficulties attending the doing.

"No one had what I wanted, or could do just as I directed," she exclaimed, in conclusion, " and I did get so vexed and tired and warm!"

Suddenly she looked at Mrs. Tupper. "Why, where is Mrs. Benedict, mother? Didn't you bring her over to dinner?"

"She is asleep," returned Mrs. Tupper, quietly. "She cried herself to sleep."

"Oh, did she finally cry?" exclaimed Hilda.

"Yes," Mrs. Tupper glanced at her youngest daughter, whose work-flushed face was bent over her plate. "When she saw what Anne had done, the tears came."—Alice Louise Lee.

No Clock Watcher.

How many clerks measure up to the standard of the young book-keeper in this story. He was employed in the passenger department of a great railroad. It was just a little before lunch. Some of the clerks were putting on their coats, some leaving for the washroom, some consulting the clock; some were still busy. Suddenly the "boss' entered. He glanced about him, and then he approached the young book-keeper.

"What time is it?" he asked.

The young man kept on figuring, and the boss put a hand on his desk and repeated the question.

Instantly the other looked up, surprised to see the chief at his elbow.

"I beg your pardon;, were you speaking to me?" he asked.

"Merely inquired the time—that was all," said the other.

The book-keeper glanced about the room, located the office clock, and said, "It's ten minutes to twelve."

"Thank you," said the general manager and vice-president, and strolled out.

That conversation cost the young book-keeper his place—in the passenger department—and put him under a higher officer. Nine years later he was assistant general manager, and while still in the thirties became a general manager, full-fledged.—Human Life.

The Housewife and the Fly.

"Don't come into my parlor," said the Housewife to the Fly;
"There's a screen at every window, and your entrance I defy.
There are microbes in your footsteps and a crust upon your head,
Which, if not microscopic, would fill our hearts with dread.

"You carry germs of typhoid and spread consumption's bane,
And our sanitary teachers paint your crimes in language plain.
Don't come into my parlor; and for safety I would pray
If you walked into my dining room upon some sunny day.

"There are seeds of vile distempers hidden in your tiny wings
And your many feet have traveled over nameless filthy things.
You're a menace to our safety, you are powerful though small,
And the mischief you accomplish would the bravest heart appall.

"If you enter, I have poison all prepared for you to eat,
And paper spread to tangle your germ-laden wings and feet,
I will poison, trap or mash you if you do not leave my door;
For our modern sanitation will endure your calls no more."

—Adalena F. Dyer, in Good Housekeeping.

Business Is Business.

Charles was on his way from the postoffice one Saturday morning. He carried the mail beneath his jacket, to keep it dry, for an April shower was falling in beautiful crystal drops about him. It was making little streams trickle from the brim of his ragged straw hat over his freckled little face, and even into the big blue eyes. As he brushed them aside with his sleeve, a streak of dirt crossed the pug nose, and ended at his ear. But Charles was hugging tight beneath his jacket Miss Jean's mail, and picking out an occasional puddle along the way that he might wash the dirt from his chubby feet. To be sure, he took particular pains to walk into the next ashheap, but then there was another puddle just ahead, so he tacked his way homeward from ashheap to puddle, but carefully protecting the mail beneath his jacket as he went.

"Say, Charles, what you got under your jacket?" asked Clyde Hevner, as he joined him.

"Miss Jean's mail," replied Charles, "I'm Miss Jean's mail-carrier. Go twice a day for it. She pays me a penny a trip. I've twenty-five cents in my bank now. Mother says if I save half enough, she will pay the other half for a new suit next summer; then I'm going with father out on grandpa's farm for a month. Mother says these clothes will do all right for picking berries and riding horses, but I must have a new suit for Sunday School and church. My Sunday suit, you know, is getting too small; so Bob will take it, and I will hustle round and get a new one. Two cents a day until July will be a lot of money, you see."

"Well, 'I guess," replied Clyde; "your bank can never hold that much. Let's see the mail you got? My, what a lot! Look at that pretty postcard all covered with roses! That's a beauty. Here, I'll give you this penny for it. Miss Jean will never know where it went. Well, then, I'll give you these two pennies. What differene will it make? Only a card! Miss Jean don't know that it is coming. You'll have twenty-seven cents in your bank then."

"Yes, twenty-seven cents and no job! Then, if Miss Jean discharges me, no one else will want a boy that can't be trusted, and I won't be able to get any errands to do. No, sir, Clyde Hevner, I'll stick right to that postal-card until I give it to Miss Jean—so there!"

Clyde, still coveting the gorgeous roses of the card, tried to pull open the jacket, but Charles held it firmly over the mail.

"Now you let me alone, Clyde Havner, or take what you get; I'm tending to business, and I want you to let me alone."

Clyde made another grab at the coat, but Charles dodged him, and ran ahead. But as he ran he felt the mail slipping from beneath the jacket. He glanced backward—there lay the beautiful card with the gorgeous roses on the walk, but it fortunately had not fallen into a puddle. Clyde was about to stoop to pick up the coveted treasure, but Charles dealt him a blow in the chest which made him stagger for a moment. Charles quickly picked the card from the walk, wiped it on his sleeve, and placed it beneath the jacket.

"There, Clyde Havner, I'm not a fighter, but when it comes to a fellow losin' his job, business is business, I'd have you understand. The next time I tell you to let me alone I guess you will do it." And he turned to the next ashheap by the edge of the walk, thoroughly covered his feet with the dust, and then as carefully washed them off in the next puddle, so continued to the home of Miss Jean, when he explained to her the little difficulty he had in keeping the post-card; and she then readily understood why it was wet and soiled.

* * * * * * *

"Say, bubby," called the senior member of the Finch clothing firm, the next Monday morning as Charles hurried to the office before school, "where are you going?"

"I'm going for Miss Jean's mail, sir, and I can not stop to talk, for it is almost time for school."

"But I want you to bring the mail for our store along with you. I happened to see the little difficulty you had on Saturday with the fellow who tried to take your mail, and I said to myself: 'There's a boy that can be trusted; he's the one we need for special errands.' So just take this order to the postoffice, and when school is out to-night, come round, and we will make arrangements for the pay."

Charles took the order for the Finch Company mail, and hurried to the office and back with the mail. By running two blocks he got home in time to brush his hair and gather up his books, and get to school five minutes before the bell rang.

"What do you think, mother? Mr. Finch will give five cents just for bringing their mail with Miss Jean's twice a day. Then, he said that if we got along all right he would give me fifty cents each Saturday I did errands for the store, besides giving me a suit at first cost. We'll get along all right, I know, 'cause I intend to do that work as well as any boy he can get—and better, if I can."

And sure enough they did; for Charles went out on the farm next summer, wearing the best boy's suit that was in the Finch store, and earned, not half, but all by himself.

When Charles opened the package containing the suit he found it contained a big straw hat and a suit of denim for farm-wear, and with them a communication from the firm, stating that they "wished to add a little to the pleasure of their employees on their vacation, and thought the inclosed garments would add much to the comfort of their messenger boy in the hay-field on the farm next month. For having secured a trustworthy messenger boy," the letter read, "we wish to retain him. Business is business, you know."—Pittsburg Christian Advocate.

David's Cocoanut.

David was playing ball with Ralph and Charlie when his mother asked him to stop long enough to run an errand.

"I want you to take fifty cents down to Mrs. Eddy, the butter-woman, and ask her to send me in her account soon."

"May I take along that five cents I earned this morning pulling plantain weeds, and spend it just as I like?" David asked.

"Yes, if you promise not to stop at the store more than ten minutes."

So a very happy boy started whistling down the street. He wondered what he should buy. Five cents would pay for a pencil, or a tablet, or some peanuts, or a sack of candy. He might even get a small cocoanut. Yes, that was what he must have—cocoanuts were so good!

But when he inquired at the store, he learned that all the small cocoanuts were gone. How disappointed he was! He didn't know until then how much he really wanted a cocoanut.

"You couldn't break one for me, could you?" he suggested.

But Mr. Andrews was not eager to sell half a cocoanut. And David was turning sadly away from the enticing brown nuts, when a thought came to him.

"You have fifty cents here. Why not borrow five cents of this, and buy the cocoanut? It wouldn't be really stealing, for you could give mamma a good half of the nut."

Now David did not like the suggestion. He said to himself that he could not do such a thing; the fifty cents was all for Mrs. Eddy, and he must take it to her.

He started to open the door. Then Mr. Andrews called after him:

"Too bad you can't take one to-day, I've just opened a crate from Cuba."

Just from Cuba! Could he resist? He must have one, even if he had to take a part of the fifty cents. So he said. quickly:

"All right! May I have my pick?"

He turned over the contents of the box, and at last selected a fine-looking specimen, and handed over the half-dollar.

It was not until the change was put in his hand that he realized what he had done. Then how he hated himself!

He was turning sadly away, when he decided he must do his best to set things right.

"Mr. Andrews," he said, "it isn't right to go back on a trade, but I'm going to ask you to take back the nut and give me the very same fifty-cent piece I gave you."

"Why surely!" was the answer. "Don't want a cocoanut after all, hey? Well, I was young once, so here's your money, and off you go to the candy shop, I guess?"

But David did not go to the candy shop. He ran as fast as he could to Mrs. Eddy's home. But, fast as he went, he had time to think. "Thief! thief!" The word kept sounding in his ears. It was uncomfortable. He must do something to wipe out the awful thing he had almost done—the thing he had done; for didn't he take the five cents which was not his, even if he did afterwards give it back?

When he saw Mrs. Eddy he decided what he would do. He would give her

fifty-five cents. That would punish him for being a thief.

When he reached home, his mother asked him what he had bought with his nickel. He said he had bought nothing, and asked if he might keep still about what he had done with the money.

Wondering, his mother decided to let the matter rest. But a few days later, when Mrs. Eddy sent in her account, she was puzzled by the last item, "received fifty-five cents by your little boy David."

Then she called David, and asked him about the extra five cents. He colored, hesitated, then told the story of his temptation and of the atonement he had tried to make. "I thought it would make me feel all right, mamma, but it didn't. I know now there was something else for me to do, and that I couldn't feel right until I did it."

"What was that, David?" mamma asked.

"Confessing all about it, mamma," he answered. "I've told you now, and oh, I feel so much better! I feel as if I must tell you everything after this!"—S. S. Times.

A True Fairy Tale.

Do you know of the house
Where ginger snaps grow?
Where the tarts for us children
March out in a row!
Where wishing is having?
Where—isn't it grand?
Just up in the garret
Is real fairyland?

Where youngsters can caper
And romp and halloo,
For they always do right,
Whatever they do?
You don't know the house?
Then, oh, deary me,
I'm sorry for you!
Why, it's grandma's, you see!

A Little Ordinary Dog.

Uncle William brought him all the way from Philadelphia to his small nephew Ted. "Here's the pup I promised you, Ted," he said, "and here's his pedigree."

"What's a pedigree, Uncle William?" asked the boy, as he lovingly cuddled the soft mite on his shoulder, the tiny puppy that was his own.

"Well," explained Uncle William, "a pedigree tells you what an altogether superior dog you have, and just who his father and mother are, and who were his grandfather and grandmother, and oh, further back yet. Dandy, for that's his name, Ted—is aristocratic from the end of his cold nose to the extreme tip of his quivery tail."

Mrs Matthews, Ted's mother, put Dandy's "family tree," as she called it, safely away in her desk, while Ted carried off his pet in triumph to exhibit him to interested friends.

When night came, Dandy was put in a box in the laundry, a box specially prepared for him; but much of the time he whined and howled dismally. He was lonely, poor little fellow! He longed, I'm sure, for his mother and the rest of the family far away in Philadelphia; and the next night was just as sad and dark for the puppy. During the day, when he was with his young master, he was as contented as possible, playing and getting into all sorts of mischief that puppies seem to enjoy. But when Ted was at school, father in town and mother out shopping, then, reported Anderson, the chauffeur, "the little chap howls like a good one."

"He do cry something terrible," broke in warm-hearted Bridget, the cook; "'twould make one homesick to hear him. On me word, I've thought more about the ould country since that dog come, I could shed quarts of salt tears."

Yet what to do with the afflicted pet, they could not decide. Ted couldn't stay home from school, or father give up business, or mother never go shopping. It was Bridget who finally suggested a remedy. "If I may be so bold," she said to Ted's mother, "'tis a friend he's wantin', the pup does—another dog, his own age, to play around wid, and sleep in the box alongside him. Get him a friend and you'll see how good he'll feel."

"Why, we don't want another dog," began Mrs. Matthews, hesitatingly, "but if I knew where to get a little pup I believe we'd try the experiment—just keep him till Dandy grows older."

"Well, now, 'tis my own cousin James, the gardener at Mrs. Phipps', whose dog has five puppies about the age of Dandy," cried Bridget eagerly; "you'd be more than welcome to one—sure they're wild to find homes for 'em."

"What kind of dogs are they, Bridget," inquired Ted.

"Now, good land!" laughed Bridget, "don't be askin' me that. It's little enough I'm knowin' about dogs. The mother she's a big sort of brown and black dog, kind lookin', with a fine long tail. One of her ears, it always falls down, and the other stands up straight and stiff. The pups," went on Bridget, warning to her subject, "is all sorts of colors—black ones and white ones, and spotted black and white, one is brown—oh, you can take your pick."

That very evening appeared James, bearing in his arms the fattest of the spotted pups, just a little mongrel, most friendly, with honest eyes that watched wistfully. Down by Dandy they put the newcomer; and, never waiting for an introduction, little Dandy straightway gave him a royal welcome. He ran in joyful circles round and round the surprised pup, pausing only to emit short, sharp barks and soft little whines. Then the two commenced to play, and from that moment life was a wonderful thing to Dandy. That night they slept curled up close together in the box in the laundry, warm and comfortable, and awoke to more fun and frolic. They christened the newcomer Shandy, "for," said mother, "why shouldn't a little Irish dog have an Irish name?"

The weeks passed, and the Matthews, one and all, discovered that they were growing very fond of Dandy's friend, the little "ordinary" dog, so playful, so bright and affectionate was he; and as for Dandy, he was never willingly separated from the spotted pup.

"We're going to keep him, Bridget," announced Ted one day two months after; "yes, we're going to keep him forever and ever. As long as you know about his mother and his sisters and brothers, he don't really seem to need a pedigree, Shandy don't."—Alix Thorn, in The Child's Hour.

"Please."

There was a small person who couldn't spell
"please;"
She tried it with double "e," just as in
cheese,
She thought that it might have a "z," as
in sneeze,
Or else that the letters were placed just
like these.
Impatient, she cried that the word was a
tease!
But that didn't help her (how strange!) to
spell "please."

—Eunice Ward in September St. Nicholas.

A Jack of All Trades.

The reopening of an old country is not unlike pioneering in a new one. A friend who lives in the coast region of Southern Texas, sends a description of an interesting character which the conditions of that country have produced. The original settlers devoted themselves to cattle raising. They had no use for carriages and almost no roads.

When a new under-strap harness came down for one of the recent settlers it proved too much for the boy who was taking care of the team, and it was while the new settler was studying out the straps and buckles that he made Smith's acquaintance.

"The old man said that he had worked in a harness shop and had made that kind of harnesses. In a short time he had the thing together and fitted on the team. I thought I recognized him, and asked him if I hadn't seen him working as a carpenter on the new hotel. He replied that he had worked there as long as they could use him, and had then hired out to help the plumber, but that they had run out of pipe, so for the last few days he had been painting signs for the grocery-store. He was through with that, and had come over to see if I had anything he could do.

"I told him I thought not; that I had no signs to paint; what I wanted most just then was some one to shoe my team. The ranchers never shod their horses, but mine were not regular ranch horses; and I was driving them a great deal, and they had always worn shoes, their feet had got into bad shape.

"Smith said he had been working as a blacksmith in a lumber-camp all winter. And if I would loan him money to get some tools he would keep my team shod until he had paid for the outfit. This I did, and he soon had regular work repairing the ranch wagons, that broke down nearly every trip.

"The next I heard of him he was putting in a gasoline engine in a boat; and when my camera was run over by one of the wagons, Smith promptly mended it.

"So it went on until the Town-Site Company put up a shop for him. There seemed to be nothing he couldn't do. One day he came to me with the request to use our office for a Sunday School, which I, of course, permitted. The next Sunday I heard the sound of a violin. I went over to the office. Smith was playing Sunday School hymns on his violin and leading the singing.

"The new hotel was now finished by this time. A traveling man had been there over Sunday. Monday morning he was bewailing the fact that he needed a shave and that there was no barber within twenty-five miles. With a great deal of dignity the hotel clerk informed him that he was mistaken; there was a barber in town, and he pointed out Smith's shop.

"The traveling man went over. Smith was working at his forge. After watching him a few minutes the traveling man said:

"'I beg pardon, but will you tell me where to find the barber?"

"'I'm your man,' said Smith, 'but you will have to wait a while; there is a plowshare ahead of you.'"—Youth's Companion.

When you build selfishly, you build frailly. When your acts are hostile to the broad interests of your fellowmen, they are seed which some day springing up in weeds, will choke your own harvest field.

CHURCH INTELLIGENCE.

(Continued from page 13.)

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Great Masonic Demonstration—Brotherhood Meeting.

The National Cathedral Close was the scene on Sunday, September 25, at 4 p. m., of what was, probably, the greatest demonstration ever made by the Masonic order in the District of Columbia, when, in acceptance of the invitation of the Bishop of Washington, some three thousand members assembled there at a religious service. All of the lodges, commanderies of Knights Templar, and the District Grand Lodge, were represented in the great procession of vested members, and presented an imposing appearance as they marched into the Cathedral grounds. Besides those, there were hundreds of other Masons, and five thousand friends and our Church people, assembled to take part in the great demonstration of the Church and Masonry.

The long procession of singers was headed by a section of the Marine Band, and closed by several of the city clergy and the Bishop of Washington and Bishop Roots of Hankow, China.

After Evening Prayer, read by the Rev. R. P. Williams, Canons Craighill and Bratenahl and Bishop Roots, Bishop Harding made the brief opening address, reviewing the invitation which had brought so many Masons together there, and pressing upon the great audience the ancient relationship between the Church and the Masonic order, in the construction of the great European Cathedrals. The Church and Masonry needed each other, the Bishop, (himself a Mason), declared; the Church needed these splendid men to stand for her principles, while the Masonic order needed the Church to give strength to its basic principles.

The Rev. J. Henning Nelms, also a Mason, delivered an eloquent sermon from the text, 1st Chronicles, 22:2: "David * * * set masons to hew wrought stones to build the house of God." Mr. Nelms drew a parallel between the building of the ancient Temple at Jerusalem and this to rise on Mt. St. Alban's.

Bishop Roots, of Hangkow, China, preached at the mid-day service, on Sunday, September 25, in Trinity church, Washington.

The Local Assembly of the Brotherhood of St. Andrew, of the Diocese of Washington, met in the Sunday School room of Ascension church, on Monday evening, September 19. President Dent presided. Earnest appeals were made by speakers, and a letter was read from the Bishop of the Diocese, urging a large attendance at the National Convention in Nashville, Tennessee, this month.

A committee was appointed to draft resolutions expressive of the loss of the founder of the Brotherhood, the late James L. Houghteling, of Chicago, to be sent to his family.

An address was made by the Rev. Jay J. Dimon, on the "Twenty-five years of the Brotherhood," specially emphasizing the work of its founder, James L. Houghteling, recently deceased.

W.

The Rev. W. B. Suthern, of Fayetteville, N. C., has accepted a call to the rectorship of St. Mark's, Wilmington, N. C., and will take charge October 1.

Personal and News Notes.

After September 20 the address of the Bishop of Indianapolis will be 1549 Central avenue, Indianapolis, Ind.

The Convention address of the Rev. Albert Massey, of West Texas, will be 640 West Seventh street, Cincinnati, Ohio.

The Rev. R. M. W. Black, rector of Grace church, Memphis, Tenn., has changed his street address to No. 514 Beale avenue.

The address of Rev. Charles W. B. Hill, rector of Trinity church, Southwark, Philadelphia, Pa., has been changed to 4530 N. 15th street.

The Rev. J. J. Vaulx, for nearly thirty years rector of St. Paul's church, Fayetteville, Arkansas, recently celebrated the forty-eighth anniversary of his ordination to the priesthood.

The Rev. William Thurber Wood has resigned St. Paul's church, Washington, N. C., and entered upon his duties as priest-in-charge of St. Mary's church, (colored), Palatka, Fla.

At a special vestry meeting on September 25, the Rev. Edward L. Ogilby presented his resignation as rector of St. Athanasius' parish, Burlington, N. C., to take effect October 1, 1910.

The Rt. Rev. D. H. Greer, D. D. Bishop of New York, has returned from his vacation spent at Northeast Harbor, Maine. His home address is now No. 7 Gramercy Park, New York.

The Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, who has been spending the summer at Wytheville, Va., may for the present be addressed Care of the Rev. H. D. Phillips, La Grange, Ga.

Bishop Beckwith of Alabama has determined to remove from Anniston to Montgomery, upon the invitation of all of the Episcopal churches in that city. A handsome home has been provided for him.

Archdeacon Windiate reports encouraging growth in the Diocese of Tennessee, where, as elsewhere, men are needed in the established churches, so that new points may be developed by the missionaries.

The Rev. C. B. Crawford, rector the Church of the Redeemer, Biloxi, Miss., after being absent from his parish for two months, visiting among other places, his old parish, All Saints' Spokane, Wash., has returned home.

Miss Louise Winthrop Koues, president of the Church League of the Baptized, is slowly convalescing from a long and severe illness, and reports she will be unable to meet the delegation of the C. L. B. at Cincinnati in October. She is at Dr. Minard's private sanitarium, Waterbury, Vermont.

A new church, to cost $7,200, is to be built for St. Mary's congregation, Hillsboro, Texas, Diocese of Dallas. Its seating capacity will be 200. The congregation has become strong and united under the leadership of the minister-in-charge, the Rev. Edwin Wickens, rector of All Saints', Dallas. On his seventy-first birthday Mr. Wickens was presented with a solid silver loving cup by members of the choir of the Church of the Incarnation, Dallas, who worked with him when he was in charge of the church, ten years ago.

The new Bishop's House for the Diocese of Western Michigan has been completed, and proves to be a very beautiful and comfortable dwelling. It is in a convenient part of the city, and is a very creditable structure, of which the whole Diocese may well be proud. The Bishop and his family are already in the residence and the address is No. 43 south Lafayette street, Grand Rapids.

Rev. Mercer P. Logan, D. D., has been elected member of the International Humane Conference, appointed to be held in Washington, D. C., during the month of October, and has been requested to read a paper on the subject, "The Necessity of Provision for Child Reform." Dr. Logan is a member of the Humane Society Board of Commissioners of Nashville, Tenn.

The Convocation of the District of Olympia, at Seattle, on September 14, perfected Diocesan organization and unanimously elected the Rt. Rev. F. W. Keator, D. D., Bishop. The clerical deputies elected to the General Convention were: The Rev. R. J. Arney, Kent; Rev. C. Y. Grimes, Tacoma; Rev. E. V. Shayler, Seattle; Rev. W. J. Dixon, Chehalis. The Convention voted in favor of the Preamble and against Suffragan Bishops.

Notices.

APPEALS.

THE BOARD OF MISSIONS

is the Church's Executive Body for carrying on its Missionary Work.

The Church is aided in 41 Home Dioceses, in 22 Domestic Missionary Districts, and in 9 Foreign Missionary Districts.

$1,200,000 are needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

The CORRESPONDING SECRETARY,
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Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received, should be made to the "Church Extension Fund" of the Diocese of Southern Virginia, Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer.
Abingdon, Va.

ST. ANNE'S SCHOOL, INC.

A Church School for Girls, Charlottesville, Va.

NEEDS FUNDS—for Equipment and to Endow Scholarships. $5,000 will endow a scholarship. Donor can name pupil, subject to approval of Board of Directors.

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Rt. Rev. R. A. GIBSON, President.
Rt. Rev. A. S. LLOYD, Visitor.
Rev. H. B. LEE, Rector.

The Pension and Relief of Clergy, Widows and Orphans.

The National, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five Dioceses and Missionary Jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia.

MARRIED.

DARGAN—BARNWELL. — At Christ church, Adams Run, S. C., on Monday, September 12th, 1910, by the Rev. Thomas P. Baker, ELIZABETH MARSHALL, daughter of Mr. and Mrs. Henry Barnwell, of Adams Run, to HENRY FLINN DARGAN, of Darlington, S. C.

DIED.

PARK.—Entered into rest, at Atlanta, Georgia, September 9, 1910, MRS. EMILY HENDREE PARK, aged 62 years, widow of the late Hon. Robert Emory Park, of Georgia, and daughter of the late Doctor George R. and Mrs. Cornelia Paine Hendree; sister of Mrs. Z. D. Harrison, of Atlanta, and Mrs. L. W. Burton, of Lexington, Ky.

"Blessed are the dead which die in the Lord * * * that they may rest from their labours; and their works do follow them."

KERR.—September 24, 1910, at 10:30 p. m., at her residence, "Cessford," near Eastville, Va., Mrs. Doctor GEORGE KERR, in the eightieth year of her age. Funeral and interment at Christ church, Eastville, Va., on Monday, September 26, at noon.

IRWIN—Entered into rest eternal, at her home in Washington, D. C., on Friday, September 23, 1910, MISS MARY IRWIN, daughter of the late Wm. H. and Anne P. Irwin, of Alexandria, Va.

"It is not death to die;
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God."

OBITUARY.

Mrs. Elizabeth S. B. Kownslar.

MRS. ELIZABETH SINCLAIR BLACKBURN KOWNSLAR, wife of the late Dr. Randolph Kownslar, of Berryville, Clarke county, Va., died at her home in Berryville, Sunday night, August 28th, 1910, being 97 years old.

She was the daughter of Captain Thomas S. Blackburn, of Ripon Lodge, near Dumfries, Prince William county, Va., and afterwards of Spring Grove, Jefferson county, now W. Va., which was the home of his wife, Elizabeth Sinclair.

Captain and Mrs. Blackburn were Episcopalians, of which Church their daughter, Mrs. Kownslar, was a member from infancy, and a communicant for 81 years.

Born of parents—grand and great grand parents—each of high Christian character, she was trained in God's way, and with a glad heart walked in them all the days of her life.

Thus her heart and mind were developed upon the best possible lines, and she became a blessing in every station of life she was called upon to fill.

She was a woman of brilliant and highly cultivated mind, and her influence was felt throughout the entire community.

She was a connecting link between the present generation and that reaching well back into the 18th century.

Her father, Captain Thomas S. Blackburn, and grandfather, Colonel Thomas Blackburn, were Christian gentlemen of a high type, and both rendered valuable service in Church and State. Col. Blackburn, soldier and patriot, maintained, fed and clothed a regiment of soldiers at his own cost, at his home, Ripon Lodge, one winter during the Revolutionary War.

Mrs. Kownslar was also a descendant of one of the famous "Nine Miss Browns." Sarah, who married Rev. James Scott.

Bishop Meade wrote of her mother, Mrs. Thomas S. Blackburn: "She was long known, loved and revered as one of the most exemplary members in the parish of Wickliffe. From my first entrance on my ministry, her home was my frequent resort. I have never known a family of children and servants more faithfully regulated by Christian principles than was hers, and by herself, for she was a widow at an early age. She left three children, who are members of the Episcopal Church, and who seek to follow her example in the regulation of their household."

Mrs. R. S. Blackburn, daughter-in-law of this most estimable lady, said, "To know Mrs. Kownslar was to know her mother."

In early life she was a parishioner of Bishop Meade and attended Wickliffe church and the Old Chapel, in Clarke county, upon alternate Sundays, until the church in Berryville was built. In this church she and her husband were faithful communicants and strong supporters of the several rectors of the parish.

Dr. Kownslar entered into that rest which remains for God's people in 1865, thus leaving her a widow. In this bereaved state, God was her daily strength and comfort, and by His grace and guidance, she applied herself to do His will and to order her family accordingly.

Her strong faith in the Triune God, her large and sympathetic heart, her unselfish nature and deep piety were fragrant through her long and useful life. Her influence was always elevating and extended through four generations. She was beloved, honored and revered by all who knew her.

The writer of this notice had the privileg of knowing her for more than forty years, and never heard a harsh word from her, or even the approach of a critcism against her.

Mrs. Kownslar is survived by two sons and two daughters: Mr. Randolph Kownslar, of Rogers, Texas; Mr. Conrad Kownslar, of Berryville, Va.; Mrs. William Byrd Lee, of Gloucester, Va., and Mrs. Lydia K. Stribling, of Berryville.

The funeral services were held in Grace church, Berryville, on the 31st of August, in the presence of a host of sorrowing and loving friends, from far and near, and the body was laid to rest in the church yard, by the side of that of her loving husband, and both graves were covered with beautiful floral offerings.

"Forever with the Lord;
Amen: so let it be;
Life from the dead is in that word,
And immortality." L.

Mrs. Celestia Meade Loyall Newton.

Entered into rest, at Norfolk, Virginia, August 23, MRS. CELESTIA MEADE NEWTON, the daughter of William Loyall and Camilla Butt, and widow of the late George Newton, Esq.

Mrs. Newton was a woman of rare character and strong personality, and her death brings loss not only to her immediate family, but to a large circle of friends.

Her own family and that of her husband have been identified with Norfolk from its earliest days, and have stood for all that is highest and purest in citizenship.

Mrs. Newton herself had a charm which drew to her all who knew her, and gifts of mind and heart which made her a leader not only in society, but in all good works.

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The secret of it all was not only in her natural disposition, which was loving and gentle and hopeful, but in her clear faith in Him who maketh all things work together for good to them that love Him.

She gave her heart early to Christ, and she was what she was because she companied with Him and learned of Him the beauty of sympathy and the power of trust.

As a devout and zealous member of Christ church, as a friend to the poor, as a worker for the hospital which has meant so much for Norfolk, she translated into deeds of love and helpfulness the faith which she professed. It may be said of her as of Lydia of Philippi, that she was one whose heart the Lord opened.

The children who looked to her for love and guidance, the poor whose friend she was, the many into whose lives she brought cheer and light will sorely miss her. For her, however, there has come the rest that remaineth for the people of God and the joy unspeakable of the nearer access to the Christ whom she served.

Blessed be God for the good example of her faith and love, and for the thought of all that she was and is, numbered among His saints in glory everlasting.

B. D. T.

YOUNG COLLEGE MAN WANTED.

Young college man wanted as assistant of professional man in office of manufacturing concern, in small town a few hours from New York. Dictation of correspondence, editorial work, etc. Must have perfect control of the language; good personal appearance. Young man, university graduate, preferably with some knowledge of chemistry or pharmacy, from old Southern family, will find congenial work, with good opportunity for responsible life position, if capable, ambitious and not afraid of work. Applicants should give age, education, references as to personal and social standing of family and photograph, which will be returned in any case. Position will pay about $1,200 yearly to start. If application proves satisfactory, will arrange interview in New York City. Please give full particulars. Address: CHEMICAL MANUFACTURER, Care of Nelson Chesman & Co., 225 Fifth Avenue, New York City.

WANTS.

WANTED—EXPERIENCED LADY REquires re-engagement, superintend widower's household, or any position of trust. Reliable, educated, musical. Episcopalian; references. State salary. Mrs. Jones, Louisa, Va. 1t*

WANTED—BY A VIRGINIA GIRL, A position in a family, to teach one or two children. References given and required. Address 131, care Southern Churchman. 1t

WANTED—A FEW BOARDERS FOR fall or winter, in private family, on country place. References given and received. Address Miss Trumbo, Linden, Warren county, Virginia. 1t*

WANTED—BY YOUNG LADY OF GOOD family, position as companion or governess for small children. Good references. Address P. O. Box 35, Marshall, Va. 2t*

WANTED—BY YOUNG LADY GRADuate, position as governess or mother's helper. Can teach, if desired, German, Latin, English, Mathematics. Best references. Address 132, care Southern Churchman. 1t

WANTED—YOUNG WOMAN DESIRES position as teacher for small children in private family; $15 with board and washing; references exchanged. Address Teacher, care of Carrier 6, Petersburg, Va. 1t*

WANTED—BY A LADY OF MATURE EXperience and results, position as teacher, chaperon or housekeeper. Higher English, French and German classics; instrumental music; careful methods. Address Rosamund Wardwell, Township D, care Southern Churchman. 1t*

WANTED—PUPIL NURSES AT ONCE. Apply to Danville General Hospital, Danville, Virginia. 24Sep3t

WANTED—WHITE WOMAN TO NURSE two young children in Helena, Arkansas. Give references and state salary expected. Address 130, care Southern Churchman. 24Sep3t

WANTED—A UNITED OFFERING MISsionary in the mountains desires young Churchwoman as helper; one able to play hymns and chants, assist in elementary teaching, and share in the common housekeeping labors of a small cottage where the two will live. Address for particulars and furnish references. "Good Shepherd," Southern Churchman office. 24Sep3t

WANTED—A WORKING HOUSEKEEPER for Episcopal Home. Address 649 College street, Macon, Georgia. 17sep3t*

WANTED—TWO LADIES DESIRE GOOD board and comfortable accommodations, with gentle folk, on country place in Virginia. Address 127, care of Southern Churchman. 17sep3t*

WANTED—LADY DESIRES POSITION AS governess. English, French and Music specialties with young children. References exchanged. Miss E. E., Box 94, South Boston, Va.

WANTED—POSITION AS GOVERNESS, or in good private school, by experienced M. A. of W. F. I., who is also graduate in piano music. Latin, German, French and Mathematics, besides usual English Course. Languages and Mathematics specialty. Would tutor advanced class for college or university. Testimonials from well known families. Write at once, giving references, describing work and naming salary per month. Miss A. L. Phillips, Pleasant View, Amherst Co., Virginia.

WANTED—A LADY OF REFINEMENT and education desires a position as governess. Teaches English branches and music. Several years' experience. Children from 5 to 12 preferred. Reference exchanged. Miss L. B. Powell, R. F. D. No. 4, Leesburg, Va. 10sep4t

WANTED—REFINED YOUNG LADY, holding certificate in force, desires position to teach. References. Apply to Miss Shackelford, Saluda, Va. 10sep4t

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A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N. Broad street, Elizabeth, N. J.

The Household.

A Practical Sewing Room.

A sewing room, where there are children, is more or less of a necessity. It is easy to drop into this room for half an hour where with all the materials at hand, the work can be picked up where it is left and the materials do not have to be put away each time.

There should be plenty of light, at least for the machine, a high-back straight chair and a rocker. Always sit while cutting patterns and thus avoid stooped shoulders. A carpet is out of the question; so stain the floor with some of the many stains, and then a varnish may be added, if desired. A looking-glass, costume-hanger, a chest, a table for use in cutting out, a small sewing-table, a cheap chiffonier for pieces, new materials, linings, table and bed linen, etc., a set of shelves, stocking bags, with the necessary overhauling, a quilting frame, a one-burner oil-stove and a flat-iron, an iron-board, sleeve-press board, a broomstick, slightly padded.

One mother who sews for a large family and keeps them all well-dressed, has a sewing-room similar to the one described. In it are two windows between which stands the sewing machine, thus giving light to both sides. On the left is a small table, with a drawer and shelf beneath. In this drawer are kept papers of pins, a book of assorted needles, basting thread, several thimbles, and all kinds of sewing articles. The stocking bag hangs on the closet door, and into it each week go the stockings which require mending.

If you cannot have a whole room, at least insist on some corner of the home to devote to the sewing nook. A corner in the bed-room may serve the purpose. The best place for this practical sewing-room is adjoining the kitchen, as a great deal of sewing can be done while the dinner is boiling and only a few steps taken to attend to both, which is quite an item, as the farmer's wife must "use her head to save her heels."—The Country Gentleman.

Pot-Pourri.

"Gather rose petals when the roses are in their richest bloom, but not when the dew is on them, and pack in a jar in layers two inches deep, sprinkling about two tablespoonfuls of fine, dry salt upon each layer. Continue this until the jar is full, adding fresh petals and salt daily. Keep in a dark, cool place. A week after the last relay is gathered turn out the salted petals upon a broad platter, mix and toss together until the mass is loosened. Then incorporate thoroughly with the formula given below; pack in a clean jar, cover lightly and set away to 'ripen.' It will be ready for rose-jars, etc., in a fortnight, and, if kept covered, will be good and fragrant for twenty years.

"Formula: Violet powder, one-half ounce; orris root, one ounce; rose powder, one-half ounce; heliotrope powder, one-half ounce; mace, one-half teaspoonful; cinnamon, one-quarter teaspoonful; cloves, one-half teaspoonful; oil of roses, four drops; oil chiris, ten drops; oil melisse, twenty drops; oil eucalypus, twenty drops; bergamot, ten drops; alcohol, two drachms."—Marion Harland.

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National Christianity and Public Education.

Religion is essential to national life. A nation without religion would be an anomaly. Plutarch, the disciple of Plato, remarked with truth and beauty: "There has never been a State of atheists. If you wander over the earth, you may find cities without walls, without kings, without mint, without theatre or gymnasium; but you will never find a city without a god, without prayer, without sacrifice. Sooner may a city stand without foundation than a State without a belief in the gods. This is the bond of all society and the pillar of all legislation." Man is by nature a religious being and his religion must of necessity find expression in his civil and political life. No nation ever has existed, and in the very nature of the case ever can exist without religion. The only question to be decided by any nation, therefore, is what its religion shall be. And there must be some prevailing religion, for a hybrid religion there cannot be.

We of the Christian faith doubt not that the religion of Jesus Christ is the only true religion for both men and nations. That training which leaves out the moral and religious in man is, in no true sense of the term, education. It falls short of character building, the great final end and aim of education. It will never fit for citizenship. The object of public education is to make good citizens, an end not to be achieved short of conscience training. But how can conscience be trained save by bringing it into loyalty to Almighty God? It will respond only to Divine authority, just as the eye will respond to naught but the light. Wherever this conscience-training is wanting, wherever the religious nature is ignored in public education, the result has been a low type of citizenship—falsifying by witnesses, bribe-taking by jurors and councilmen and other officers, disregard for oaths of office by lawmakers, the selling of votes by voters, and general disregard of law by citizens. In all countries not under the control of Christianity—where the moral and religious nature of the citizens has not been developed in their educational institutions—the want of desirable citizenship is most marked. And what is more, recent attempts in France, and Germany and Japan, and England, even, to educate the youth of these respective countries without due regard to the development of their religious nature has proved a signal failure. Moreover, it is bound to prove a failure wherever tried. Even America is not blameless. Educate men as the Spartans did, chiefly in the gymnasium, and you exalt brute force; you make a John L. Sullivan, a fine, two-legged animal of men, simply that and nothing more. Develop the intellect without at the same time training the conscience, and you make a dangerous character—a Jesse James. The greatest scourges of the world have been men of genius without goodness. The State, through its educational institutions, reaches practically the entire body of its citizens. Moreover, it reaches them at a time in life when their character is most easily determined, and consequently the future character and destiny of the State of which they are the coming citizens.—Christian Statesman.

Family Prayer.

There is one mark of a household in which God is known or loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers though only occupying a few minutes, do make a difference to any household at the end of a year. How, indeed, can it be otherwise when each morning, and perhaps each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing or less than nothing, yet to whom each is so infinitely dear, that he has redeemed by His blood each and all of them? How must not the bad spirits that are enemies of pure and bright family life flee away—the spirit of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us, one by one, nearer to the true end of our existence, so does He and He alone, make us to be "of one mind in a house." Here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindreds and people and tongues, which shall dwell with Him, the universal Parent of all eternity.—Canon Liddon.

Important Dates in the History of the English Church.

It has often been said that the Church of England, the mother of the Episcopal Church, was founded by Henry VIII. It has also been said that the Church of England broke off as a sect from the Roman Church. That these charges are false can be shown as follows:

A. D. 70. Bishop Clement, of Rome, says, "St. Paul went to the extreme limit of the West," which included Britain.

A. D. 180. Bishop Irenaeus, of Lyons, says, "Christianity was propagated, especially in the Celtic nations, Germans and Britons."

A. D. 200. Tertullian, a writer of history says, "Some countries of the Britons are subjects of Christ."

A. D. 314. Three British Bishops attended the Church Council of Arles, France, namely, Bishops Eborius, Restitutus and Adelfius.

A. D. 325. The British Church was represented at the Church Council at Nice, when the Nicene Creed was framed, also at Councils of Sardica, 347, and Ariminum, 359.

A. D. 400. St. Chrysostom says, "In the British Isles churches are built and altars erected."

A. D. 500. The Angles and Saxons conquer and overrun Britain.

A. D. 596. The first Roman Catholic Mission, under St. Augustine, enters Britain, and finds in Britain the ancient British Church, with Bishops, priests and deacons, and having its own form of worship.

A. D. 600. The ancient British Church and the Roman Catholic Mission work separately in converting the pagan Angles and Saxons, and differ about the day on which Easter should be celebrated, the tonsure, the services.

A. D. 680. The British Church and the Roman Catholic Mission are united in the common work of converting the heathen Angles and Saxons, but are united as the Church of England, not as the Church of Rome.

A. D. 800 to A. D. 1500. The Pope of Rome, by little and little, encroaches upon the original rights and liberties of the Church of England. Circumstances conspire to render his encroachments easy. England is conquered in 1066 A. D., by William of Normandy, a Roman Catholic, and King John, in 1213 A. D., makes unlawful concessions to the Pope for his military aid, and the Bishops and clergy of the English Church protesting against the wrong.

The ancient English Church betrayed by King John to the Pope of Rome.

A. D. 1534. Henry VIII wishes to divorce his wife—his brother's widow—who is a near relative of Emperor Charles V of Spain. The Pope is betwen two fires. If he refuses to give a dispensation allowing a divorce, he offends King Henry; if he gives a dispensation, he offends Emperor Charles. He remains neutral so long that Henry VIII loses his patience and appeals to the Theological Universities of Europe. The universities decide that as his wife was his brother's widow, his marriage with her in the first place was against the laws of God and the Catholic Church, and the marriage is annulled.

The Church of England seizes the opportunity of the King's quarrel with the Pope, and in regular convocation, representing the whole English Church, throws off the yoke of the Pope's usurped authority. Henry VIII had nothing to do with the reformation in the Church of England. The original Church of Britain simply threw off an usurped supremacy and restored the English Church to the same place she occupied originally.

Out of 9,400 clergy all but 189 gladly welcomed the return to ancient privileges and traditions.

A. D. 1559. Matthew Parker, a priest of the English Church, succeeds Cardinal Pole as Archbishop of Canterbury, and is consecrated in the Chapel at Lambeth Palace by Bishops Barlow of Chichester, Hodgkins of Bedford, Cloverdale of Exeter and Scory of Hereford.

A. D. 1784 to A. D. 1787. The first Bishops, Seabury and White, of "the Protestant Episcopal Church" in the United States of America, are consecrated.

It is quite evident from these facts that the Church of England, and her daughter, the Protestant Episcopal Church in the United States, were not founded by Henry the Eighth. In fact, Henry died a Romanist. It is evident also that instead of the English Church being a sect of the Church of Rome, the Church of Rome in England, at least, was first a usurper and subsequently a sect of the Church of England. For, strictly speaking, there was no Church of Rome in England until 1570.—From Pamphlet by Rev. Dr. G. W. Dame, called "Other Things a Churchman Ought to Know."

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Thoughts for the Thoughtful.

"O Love, Who ere life's earliest dawn
On me Thy choice hast gently laid,
O Love, Who here as man wast born
And wholly like to us wast made,
O Love, I give myself to Thee,
Thine ever, only Thine to be."

The more we speak to God the more we shall be likely to speak for Him.

Seek your joy in what you give, and not in what you get.—Evan Roberts.

You never know what life means till you die; even throughout life, 'tis death that makes life live.—R. Browning.

The first step toward all conquests is the conquest of self. Who masters his own wil can easily master the world.

Real difficulties are the best cure for imaginary ones; because God helps us in the real ones, and makes us ashamed of the others.

That the happiness of life depends upon regular occupation those will testify, who, after a life of active usefulness, retire to enjoy themselves.

Every prayer that accords with the will of Christ is answered; and who would want a prayer answered that did not accord with His loving will?

That is not the best preacher who makes his hearers praise him, but he who makes them go away thoughtful and serious, and hastening to be alone.

Family worship in some cases means the spiritual betterment of every member of the households in which it is set up. There ought to be more of these schools preparatory.

Though there were many rooms in the ark, there was only one door. "And the door of the ark shalt thou set in the side thereof." And so there is only one door in the ark of our salvation, and that is Christ.

There is nothing that makes us love a man so much as praying for him; and when you can once do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil towards him.—Wm. Law.

The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drummond.

Never let us be disouraged with ourselves. It is not when we are consious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light, and let us remember, for our consolation, that we never perceive our sins till we begin to cure them.—Fenelon.

All things are made to work together for good to them that love God. This leads to the blessedness that is eternal and unmixed with sin or sorrow or pain. Therefore the injunction that we shall in everything give thanks is a deduction from obvious facts that make gracious existing conditions.

Conerning questions of real importance, when we find ourselves differing from friends whom we specially esteem, we should be careful to guard against undue concession on the one hand and any measure of personal resentment on the other. Friendship worthy of the name is on a higher plane.

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., OCTOBER 8, 1910 No. 41

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

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PUT FIRST THINGS FIRST.

One of the commonest and most painful failures in human experience is a want of proper perspective, the inability to see the relative values of acts or opinions, the common mental confusion which makes men overestimate the value of small things and underestimate the value of great things.

And it is just this weakness which makes the Southern Churchman fear for the possible results of the General Convention which will be in session when this article appears in print.

That General Convention will have to face as large a variety of matters as have ever come before any General Convention in the history of this Church, and matters of the most various degrees of importance.

Some of the questions which will come up in Cincinnati will probably permanently affect the course of the Church for good or ill; others are of such minor importance that no perceptible influence will follow, no matter what is done with them.

But the danger—the imminent danger—is that the General Convention may spend so much time on unimportant matters that there will be neither time nor inclination left for matters really affecting the Church's permanent welfare.

The number and variety of matters that will demand attention from this General Convention is—to say the least—confusing: that is, if all the proposed and suggested legislation should take form and be introduced. And some of the propositions are such as to provoke extended debate. For instance, such proposed legislation as that on Suffragan Bishops, Colored Jurisdictions, the Presiding Bishopric and the Preamble, are very well calculated to lead to very prolonged discussion. Some of them involve wide departures from established precedent, and experiments of quite far-reaching character, and some of them are quite well calculated to arouse strong feeling for sentimental or other reasons.

Then there is the ever-prolific cause of protracted debate, "the Change of Name" proposition. This subject alone might consume a large part of the valuable time of the Convention, and result in no conceivable gain or good. On the other hand, there are matters of prime importance and the greatest moment, involving the future welfare of the Church, which ought to have serious and mature consideration.

If there was ever a subject which by nature, and present fitness, and universal feeling ought to be put first and foremost, it is that of Missions.

The great Laymen's Missionary Movement and the Edinburgh Conference, and many lesser causes and circumstances have combined to force Missions to the front in the thought of the Christian world as never before. For years and years the Church has been pleading for a hearing for Missions, and pleading almost in vain; and suddenly vast numbers of the busiest and most influential men say they are not only willing, but anxious, to give Missions a full and fair hearing. And what will the Church—through her General Convention—do? Will she rise to the opportunity and avail herself of her splendid chance? Or will she fritter away her time with lesser matters and miss her opportunity?

There was never such an opportunity in her life; and if her leaders are equal to the emergency and can "put first things first," it will be a great day in her history.

All over this and other lands: in the United States, in Canada, in Great Britain, and the English Colonies, men, as never before, are recognizing the claims of Missions, their greatness, and their prime importance. Missionary speakers, instead of addressing patient handfuls of the ultra-zealous, are speaking to great interested audiences, and men are assembling in astonishing numbers, and devoting their dear "business hours" for the consideration of the claims of Missions.

And in the face of it all, what will the Church's representative assembly do? Will it fritter away its divinely-sent opportunity "canon tinkering" or futilely discussing "Change of Name"—trying to do, by changing a name, what can only be done by a change of heart—or will it arise to its opportunity, and put the missionary work in the forefront of all its work, and proclaim to the world its determined intention to follow implicity her Lord's parting command? Complaint is loud and frequent that parishes persist in putting local and selfish work first, and relegating Missions to an inconsequential position. But what justice is there in such complaint, when the Church's General Convention persistently sets such example to the parishes? Can the stream rise higher than the fountain? Can the parishes be expected to improve on the example set by the General Church itself.

If the Church, in her General Convention, will only "set the pace" for the dioceses and parishes, the Southern Churchman assuredly believes that the result would be abundantly surprising.

And just once more: The air is full of something that, for want of a better name, we must call "Christian Unity"—the drawing together of Christian people of every name in the bonds of a closer fellowship and sympathy. Christian men everywhere are tending more and more to magnify the ties that draw them closer to each other, and to minimize the things which keep them apart. Whatever some men may say or think, the great body of Christian laymen in this land are nearer together to-day than they have ever been in the history of this country. They have turned their backs on the bitternesses and controversies of the past and lost interest in them, and their thoughts are turned to the hope and work of the future. And they are asking for a leadership that will unite men in a common bond of hope and prayer and work. It is a day of organization and combination and united work. The spirit of the time proclaims that strength lies in union, and the old heresy that "competition is the life of trade" is dying or dead. Union, combination, is the spirit of our time.

In the face of this, what will the General Convention do? Will it respond to the spirit and demand and take a place of leadership? Or will it relegate the Church to the position of

a small and uninfluential sect, cut off from sympathy and fellowship with all the Christian world around it?

It is a great opportunity that the Church has in Cincinatti—the opportunity to put "First things first;" to put Missions in the exalted position of the one supreme, overshadowing work and duty of the Church of the Living God, and to call all Christians to fellowship in the unity of the Spirit and the bond of peace.

The time is ripe and men are ready for such a work. Is the Church ready and willing—unselfishly—to lead in that work?

In view of these opportunities, the one supreme duty of all Churchmen is to pray earnestly for the guidance of the Spirit in the deliberations of the General Convention, that all its efforts and acts may tend to the building of the kingdom and the coming of the King.

Neglect of Church.

He who neglects his church is exerting a bad influence on himself and others about him. Dean Craik has truly said that: "The man who neglects observance of Sunday by worship in church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God. The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, especially the Holy Communion, may retain outward respectability, may retain his place in social life, but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant. 'Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you.' It is so easy, when one begins to relax their reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning." The trouble is that too many people are content with a religion of form and fashion—little thinking of the dishonor they offer to God and the dark stain they put upon their own character.—Canadian Churchman.

Not My Will But Thine Be Done.

Prayer should always be characterized by entire submission to the will of God. The undertone in every supplication should be, "Not my will, but thine be done." There is a warrant for stretching earnestness up to this point, "Father, if it be possible;" but that must always be combined with the "nevertheless, not as I will, but as thou wilt." This is a prayer that is always answered, and the answer to it can bring ultimately nothing but blessing to him who breathes it in sincereity, though in the immediate future there may be betrayal and crucifixion.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Object of Preaching.

Mr. Editor: It has been a source of surprise to me, in reading the Church papers for the past seven or eight months, to find that so many golden opportunities of teaching and preaching Jesus Christ are being frittered away in the discussion of a matter of such minor importance as the changing of the name of that branch of Christ's Church to which we belong.

I have always thought that the object of preaching is to instruct the people committed to our charge in those doctrines which the Holy Scriptures contain and require as necessary for eternal salvation; and that it is with this idea in view that the Bishop hands a Bible to the priest at his ordination, and gives him authority to preach "The Word." It does seem a pity, then, that the pulpit, from which no name but that of Jesus Christ ought to be held up for emulation, should be used as an opportunity for expressing our private opinions as to "Change of Name."

It is to be wondered at, that really earnest Christians whose souls are athirst for God, go where they can hear about their Blessed Saviour or prefer to remain at home and read the pure Word of God rather than to go where they will have to listen to some learned dissertation as to how, when and where the Protestant Episcopal Church came into existence.

For my part, I have yet to hear of anyone being saved by Church History. I have never known it bring comfort in sorrow, strength in adversity or peace at the last: and in these days when so many blasphemous heresies are abroad, causing a spiritual unrest such as has perhaps never before existed, people are looking for some rock upon which to build; and we can well imagine the amount of spiritual comfort and help for the duties of another week which some poor struggling wayfarer on life's troubled sea, striving against temptation and longing for the light, would receive were they to enter some of our churches and hear some learned "arguments" as to what the future name of the Protestant Episcopal Church shall be.

There is only one Name by which men can be saved (it is neither Protestant Episcopal or American Catholic), but the name of Jesus Christ. (Art. xviii). Such being the case, might we not with advantage stop preaching any other name. It will, I think, matter but very little at the last what we call ourselves.

Let us, rather, follow St. Paul's advice to Titus (3:9), and "avoid foolish questions and genealogies and contentions, for they are unprofitable and vain," and instead carry out our blessed Lord's command, "Go ye into all the world and preach the Gospel." St. Mark 16:15. H. C. Nash.

Pittsboro, N. C.

A Suggestion.

Mr. Editor: If the subject of Change of Name of the Church should come before the General Convention at Cincinnati, for discussion—as evidently it will—why not advocate the following as a suitable title of same: "The Protestant Episcopal Church—A True Branch of the Holy Catholic Church?" (in the U. S. A.). This does not change the name of the Church, but describes it as it really and truly is—a branch of the Holy Catholic Church, in which we profess our faith, the Apostles' and Nicene Creeds. Curtic Grubb.

Live Oak, Fla.

"Go, Preach the Gospel."

Mr. Editor: I am but a woman, and though St. Paul bade us "keep silence in the Church," yet may I not say a word?

While visiting in the great and grand coal region of West Virginia, on this beautiful Sunday morning, I am reading the "Southern Churchman," which has been read by me, and mine for more than fifty years, and has ever been held dear. And as I read the "Letters to the Editor," as they treat of "Change of Name" of our dear old Church, "Preamble," and lesser matters, I can but think, what matters it to these hundreds of miners, "whether they be of Paul or Apollos," so they may have the Gospel of Christ to their soul's salvation.

While our great Church is so soon to assemble in General Convention, God grant that their minds may be turned to ways and means to carry out our Saviour's command, "Go, preach the Gospel." To the "isles of the sea," to "darkest Africa," and here in our mountains let the heralds of the cross endeavor, through the clergy of our own Protestant Episcopal Church, to preach salvation through faith in Jesus Christ, instead of using the Convention, that each one shall have a new name to propose instead of that which has stood for ages, and in the end, few or none be satisfied.

(Mrs.) N. Godwin Figgat.

Church Paper in Cuba.

Mr. Editor: I am sending you a copy of a religious monthly periodical that saw the light in Matanzas, Cuba, on September 1. Its name is "Fieles a' Jesus," and expresses what the Editor-in-Chief and those associated with him wish to make irresistibly real and vivid. The name means "Faithful to Jesus." In the first place nothing should find its way into paper unless it be in accord with the Spirit of our Lord. Lastly the name is a bold challenge to the numerous denominations that claim to be faithful to Jesus, a challenge to us all to find wherein our "unhappy divisions" are true to our Lord.

The Rev. Francisco Diaz, of Matanzas, Cuba, Editor-in-Chief, had long wanted some kind of a Church paper that would make our Church more widely known on the Island and he had proposed such a paper in Convocation, but our good Bishop was as yet unable to authorize one.

Later the Rev. Mr. Diaz got me interested in the project, and we decided to begin a paper on our own responsibility, accepting of course all aid that could be secured. Our first step was to write the Bishop for permission, who not only granted it, but guaranteed us a good sum toward the first year's expenses. Besides, he said he

was glad to have us start the paper, as it was something he had wanted for some time. Although we have not secured the authority of the Bishop for calling it "The Official Organ of the Church in Cuba," the Bishop has written that he endorses everything in the present number.

REV. GUY H. FRAZER,
Treasurer.

A Correction.

Mr. Editor: In my article entitled "No Union with Romanism," of the words, prayers and masses for the dead, only prayers and masses were printed. REV. JOHN LIGGINS.

Opening of the Virginia Theological Seminary.

The eighty-eighth annual session of the Protestant Episcopal Theological Seminary in Virginia opened on Wednesday, September 28, with the promise of eighteen new students. The following have already entered: Carleton Barnwell, A. B., of William and Mary College, a postulant of the Diocese of Maryland; Edward Elliott Burgess, a postulant of the Diocese of Southern Virginia; Bowyer Campbell, student at William and Mary College, a postulant of the Diocese of Virginia; Churchill Jones Gibson, B. A., University of Virginia, postulant Diocese of Virginia; Conrad Harrison Goodwin, B. A., of Richmond College, and M. A., University of Virginia, postulant Diocese of Virginia; Duval Langhorne Gwathmey, B. A., of Washington and Lee, also studied at University of Pennsylvania, postulant Diocese of Southern Virginia; James Henry Jackson, B. A., University of West Virginia, postulant Diocese of West Virginia; Malcolm DePui Maynard, B. A., St. Stephen's College, Annandale, N. Y., postulant Diocese of Harrisburg; Louis Ashby Peatrous, studied at William and Mary College, postulant Diocese of Southern Virginia; Milward Wheeler Riker, studied at St. John's Preparatory School, Uniontown, Ky., candidate for orders, Diocese of Washington; Wilfred Everard Roach, M. A., William and Mary College, postulant Diocese of Washington; Stanley Searing Thompson, studied at St. John's Preparatory School, Uniontown, Ky., candidate for orders Diocese of Kentucky; Theodore St. Clair Will, A. B., of John's Hopkins University, postulant Diocese of Maryland; William Taylor Willis, graduate of the Virginia Military Institute, postulant Diocese of Virginia; Philip Howard Williams, studied at St. Stephen's College, Annandale, N. Y., a postulant of the Diocese of Maryland. It is expected that three more students will enter —Messrs. Greyson, Hobson, new men, and Marchant, who had to leave the Seminary on account of ill health early last session. Eighteen old students return to the Seminary; so the total attendance so far is thirty-six.

While the full number of students is smaller than for some years past, the faculty is much encouraged by the number of new men entering this year, and all are looking forward to a pleasant session.

The opening sermon of the session was preached on Sunday morning by the Rt. Rev. Lucien Lee Kinsolving, D. D., of Brazil, followed by the administration of the Holy Communion by Dr. Crawford, Dean of the Seminary.

During the summer an electric light system was installed at the Seminary and High School, and the work was far enough advanced to light the High School and the halls of the Seminary, at the opening of each institution. The system has proved most satisfactory. It is expected that the chapel and the professors' houses will be lighted at the close of the present week.

Work was commenced during the summer on an artesian well. This has proceeded very slowly, on account of the character of the soil, but it is hoped that an abundant water supply will result from the boring of the well, and relieve the anxiety, about the sufficiency of the water supply at the Seminary during periods of droughts, one of which the country is passing through at this time.

During the opening week the Seminary had the pleasure of a visit from Bishop Roots, of Hankow, China, who was the guest of Mrs. Ingle; and the Rev. Robert Ellis Jones, D. D., Canon of the Cathedral of St. John the Divine, New York, and the Rev. John D. Wing, of Atlanta, Georgia, both of whom are alumni of the Seminary. Bishop Roots gave an interesting address on his Diocese and the great need of workers there, as well as in all China, at the evening service in the chapel, on St. Michael's Day.

S. W.

Opening of Columbia Institute.

At 11 o'clock on the morning of Tuesday, September 20, the seventy-sixth session of the Columbia Institute, Columbia, Tenn., was opened with appropriate services in St. George's chapel, conducted by Rev. Walter Branham Capers, president of the school. The vested choir of twelve of the students furnished the music. Among the prayers used, was a beautiful prayer written by Bishop Gailor for the Columbia Institute and authorized to be used in its chapel services. Mr. Capers made an address of welcome and outlined the work for the year. He said they had enrolled the largest number of students in the last fifty years of the school's history, having received more than seventy applications for admission as boarding pupils, (about fifteen States are represented), and more than one hundred matriculations as day pupils. The large and assured growth of the school necessitated a very busy summer of uninterrupted improvement and repair. The house was screened from cellar to attic. A beautiful, up-to-date sanitary kitchen, a most attractive dining room, as well as domestic science department have all been added. There has also been added several hundred additional feet of radiation, two new fire escapes have been purchased, nearly every room on the dormitory has been freshly papered and painted, and altogether it presents a very attractive appearance. The plans have been submitted to the architect for the erection of a bungalow on the campus, to be occupied by the president and his family, as the rooms in the present building cannot be comfortably arranged to hold more than 100 occupants, and the faculty and student body already number that many.

In connection with the work of the school we are reminded that Mr. Capers' resignation takes effect the first of October. The vestry of St. Peter's parish, of which Mr. Capers has been rector for the past ten years, has extended a call to the Rev. Edward Andrews, rector of St. Andrew's church, Greenville, S. C. In connection with the increased enrollment of students it is gratifying to notice the large increase of Church girls, from other States, however, than Tennessee. Mr. Capers says he expects a similar increase within the next year or two from within the Diocese.

Hints for Young Ministers.

A minister, after attending a prominent church, and hearing a sermon upon a text which he himself several times preached from, and almost every gospel preacher has expounded—a text containing the very marrow of the gospel, went home refreshed, cheered, glad and grateful. There was not a new idea in the discourse, but it was listened to as closely and with as much interest as though he had known nothing about it. Why? Because it contained the truth of justification by faith—a basic truth upon which his salvation rested—a truth that leads to a blessed experience, and, hence, he found in its happy, clear and forcible presentation heart-comfort and life-cheer. It was set forth with an earnestness and directness that could not but do good. A pastor of experience said: "That young man's ministry will be a success. Such pure gospel, so faithfully and plainly expounded, will build up believers and save sinners." Let ministers stand by the truth as it is in Jesus. Let philosophy and metaphysics and aesthetics alone. Deal with souls; bring a Christ of redeeming power to them. Do not be afraid to preach a substitutionary sacrifice—a Jesus upon the cross for sinners. Especially let young preachers who are tempted to deal in pulpit pyrotechnics and go after the sensational, keep along the old track of the apostles, reformers and evangelists in holding up a Christ crucified as the only hope of perishing, guilty men.—Irish Presbyterian.

The Rich Man and Lazarus.

What a fountain of healing for all ages springs up in that story! How many compunctions has it stirred up, or ought it to stir up, in the hearts of easy, efficient men, who may feel that they have no concern with the poor who lie out of their sight! What a warning to us to live in this age and country, where the rich man, clothed in purple and fine linen, faring sumptuously every day, lives almost side by side, street by street, house by house, with the dens of filth and poverty and wretchedness! Or if we turn to the other part of the story how many a lonely life and suffering death bed may be relieved by the few words which tell how the poor beggar, full of sores, was carried by angels into Abraham's bosom! Not neglected, though he seemed to be; not without hope, for there is a better world beyond, where he who has humbly striven to walk with God here will walk with God hereafter; where he who has sought the fellowship of the noble-minded, and the gentle-hearted and the high-souled upon earth, will rest in their bosoms beyond the reach of care, beyond the reach of sin, beyond the sound of scoff, or taint, or reproach forever. Truly this one parable, preached not only in word but in deed, throughout the cities of this great country would indeed be a gospel of life wherever its sounds could reach.

The true way to imitate the wisdom of the olden time is this: To watch the conditions of the age in which we live; to accept them thankfully and freely, as at once the law of Providence for our guidance, and the gift for our encouragement; and when we learn by experience that the tools with which other generations wrought are not suited for the work that is given us to do, then to find, if we can, some other tools which are.—W. E. Gladstone.

Church Intelligence.

CALENDAR.

October.

1—Saturday.
2—Nineteenth Sunday after Trinity.
9—Twentieth Sunday after Trinity.
16—Twenty-first Sunday after Trinity.
18—St. Luke the Evangelist.
23—Twenty-second Sunday after Trinity.
28—Saint Simon and Saint Jude.
30—Twenty-third Sunday after Trinity.

Collect for the Twentieth Sunday After Trinity.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready in body and soul, may cheerfuly accomplish those things which Thou commandest; through Jesus Christ our Lord. Amen.

Foreign.

Revival of Religious Life in England.

One of the most encouraging signs of the times is the hopeful way in which many of the most promising clergy are regarding the prospects of religion and the Church. One of the most brilliant of these is the Rev. W. Temple, son of the late Archbishop, recently appointed Headmaster of Repton. Mr. Temple is one of the leading members of that world-wide confederation, the Students' Christian Union, and in connection with it he visited Australia this summer. There he met with the inevitable interviewer, who asked him what were his impressions of the religious outlook at home. Mr. Temple replied that undoubtedly we are in the midst of a great revival of religious life. The movement could be traced back at least fifteen years by those who are in a position to take such a wide survey, but to most people it seemed to come suddenly within the last five or six years. It is partly due to the fact that the poorer classes have been able to make their needs more widely known, and so aroused a new sense of responsibility and seriousness of purpose, and partly to our larger knowledge of the non-European civilized and uncivilized world, which has resulted in a new sense of missionary responsibility within the Church.

The movement has come from above as well as from below, Mr. Temple says. The change in the Home Universities has been extraordinary. Speaking broadly, our Universities are now places of very serious thought and of a strong religious life. The first statement would not have been true, the latter would have been simply grotesque, if applied to the Universities twenty-five years ago. As a result of her revived interest in social questions, the Church is increasing her hold upon labor. She has never lost the confidence of the working classes for the simple reason that she never had it; she is now gaining it in increasing measure.

Mr. Temple also referred to the quite astounding degree of co-operation among the different religious bodies as one of the most remarkable features of this revival. It is interesting to recall in this connection the example and inspiration of the late Archbishop Maclagan. When at St. Mary's, Newington, the rectory was close to the Tabernacle of Mr. Spurgeon, and, in spite of their widely different opinions, the rector always maintained the most friendly relations with the great Baptist preacher. While at Lichfield he invited the Nonconformist ministers of the Diocese to luncheon, and some ninety representatives of the various Dissenting bodies accepted. The Bishop declared at one of the Diocesan Conferences that "no hope or desire was nearer to his heart than that of Home Reunion." Of re-union with Rome he had no hope. Rome's doctrine of Papal infallibility, he held, shut the door against any such aspiration.

While Archbishop of York he made a number of pronouncements in furtherance of the same ideal. On one occasion he expressed frank sympathy with the liking of Nonfonformists for a simpler service than that supplied by the Church liturgy.

Archbishop Maclagan.

Full of years and honor, Archbishop Maclagan has sunk gently to his rest. He was not a great Archbishop, in the ordinary sense of the expression—neither in learning, nor eloquence, nor intellectual power did he reach the height of many of his predecessors. Yet his name will long be remembered with respect, and even affection, not merely by those who personally knew his life of simple piety, but by milions who have been comforted by the spiritual lyrics which he has bequeathed to the Church. Experience shows that it is almost hopeless to go to great poets for popular and touching hymns—that species of composition requires qualities which do not always consort with the austerity of finished literary form. It is the rather ordinary men and women who live the life of practical religion who succeed best in the difficult art of hymn-writing. "The Saints of God" will long be dear to myriads of those who have heard or sung it in hours of spiritual stress when the soul needs all that man, as well as man's Maker, can do for it. That is no small title to fame, and the name of William Dalrymple Maclagan will be in no danger of oblivion while that, and one or two other of his compositions, retain their place in our hymn-books.

The Church Congress.

On Tuesday next the Church Congress begins its Jubilee meeting at Cambridge, amid the academic groves which witnessed its birth, but which it has never since revisited. Much has happened, both to the Congress and the Church, since 1861, and for the not inconsiderable influence which this annual gathering has exercised upon the development of Church life there is solid reason for gratitude. This year's Congress is remarkable, not only as a Jubilee, but for the happy new departure which has relieved the programme from the congestion that has sometimes made a Congress a week of hard labor. The afternoon meetings have been abolished, for this year at all events, and the "picnic element" will therefore enjoy freer play than hitherto. That is no bad thing—a visit to an interesting Churchmanship as listening to a discussion, let us say, upon so well-worn a topic as religious education. It may not improbably turn out that the most valuable meetings, from the practical point of view, will be those at which it is arranged to discuss Prayer Book Revision and the duty of the citizen towards the defence of his country.

American.

Providing Clergy for Foreign Fields.

A plan for concerted action between the Missionary Societies in the seminaries of the Church for providing clergy for the foreign fields on a scale adequate to the present needs:

The records of the Board of Missions show that the supply of men for the foreign field from the seminaries is both inadequate and irregular. Every mission field is face to face with an acute crisis. The opportunity for service is unparalleled. The Church is giving her wealth to meet the growing needs. A decided increase in the supply of men is therefore imperative.

The supply must be regular for the following reasons: Irregularity embarrasses the board in making its budget; it retards the missionary advance because of the uncertainty of reinforcement; it causes yearly loss of opportunity. In a word, it is inconsistent with the statesmanlike method worthy of such an enterprise.

The time seems to have come for concerted action on the part of the students at the seminaries. To this end, the following plan by which each seminary of the Church may assume a definite share of responsibility in providing the necessary men, seems to present decided advantages.

The urgent appeals for recruits from the Bishops in all the missions abroad, received and correlated at the office of the Board of Missions, indicate that within the next ten years the Church should send at least 250 ordained men to the fields abroad for which she has assumed definite responsibility. Only so can the vacancies which will inevitably occur be filled, and some responsible adequate provision be made for the extension of the work.

In the following table will be seen the names of the Church seminaries, with the approximate numbers of their students, and the number of men that each should furnish, if this standard is to be reached. Because of the varying strength of the classes from year to year, the student generation, or three years, has been taken as a fairer unit of responsibility by which to be guided. The analysis is, therefore, made upon a three year, rather than upon a one year basis.

List of Seminaries	Number of Students	Proportionate For Th'n Year.	No. Missionaries for 3 yrs.
General	100	60	18
Virginia	45	30	9
Cambridge	34	22	7
Philadelphia	31	20	6
Seabury	25	12	3
Nashotah	22	12	3
Berkeley	9	6	2
Western	16	8	2
Sewanee	7	3	1
Bexley Hall	15	6	2
San Mateo	15	6	2
	319	185	55

It will be seen that this provides for 185 out of 250 which the Church should send within the next ten years. The responsibility for supplying the remaining 65 odd may rightly devolve upon the younger parish clergy, who have hitherto provided a number of candidates for the mission field each year.

The advantages of this plan are many. It places the responsibility on the students of the seminaries and on the younger parish clergy who are primarily responsible, for unless they do the work, it will remain undone. Again, it brings the seminaries into touch in this matter, and produces corporate rather than individual action both in the seminaries, and in the whole body of Candidates for Orders in the United States. Moreover, the facts indicated show that there is now an unprecedented opportunity to begin a movement which may profoundly change the whole missionary situation at home and abroad. Finally, it is believed that this movement may help to solve the difficult problem of the lack of candidates for the ministry, by encouraging the Church students of the colleges to adopt a standard for filling the ranks of the ministry in proportion to their numbers. But apart from the acceleration in the rate of increase in the ministry that may be expected to result from such a movement, the number of clergy in the foreign field at the end of the decade, would be compared to those ministering to the Church at home but as one to twenty.

Thus it should be constantly and distinctly kept in mind that the number proposed for each seminary represents not a permanent or ideal standard, but merely a minimum of responsibility towards the present conditions of the mission fields. It indicates not what the seminaries should be content with doing, but what they should ensure no longer be left undone.

In advocating this specific plan for recruiting the Church's staff abroad, there is no intention of ignoring the needs of the home mission fields. These needs are undeniably great, and must be provided for. We believe, however, that just as gifts of money for the work abroad stimulate and increase gifts for the work at home, so the offering of lives for the work abroad will increase the number of volunteers for definite missionary service at home.

In order that this plan may be definitely and permanently effective, the missionary societies adopting this plan agree to inaugurate each year mission study, prayer for missions and systematic giving for missionary work.

Marquette Diocesan Convention.

In his annual address at the Marquette Diocesan Convention, Bishop Williams said he was not in love with the present name of the Church, and suggested the "Anglo-Catholic Church in America" as a more suitable title. He favored Suffragan Bishops, and declared he would vote against the Preamble.

Delegates to the General Convention were elected as follows: Clerical—Bates G. Burt, of Marquette; J. A. Ten Broeck, of Calumet; A. H. Lord, of the Soo, and J. E. Curzon, of Houghton; Lay—L. L. Hubbard, of Houghton; Thomas Bailey, of the Soo; L. B. Stewaard, of Munising, and Arthur Brown, of Ontonagon.

Alternates—Clerical—H. J. Ellis, William Poyseor, C. G. Ziegler, and F. T. Datson. Lay—V. D. Simar, Marquette; R. Skiff Sheldon, Houghton; A. O. Joplin, Marquette; W. P. Belton, Ishpeming.

THE BROTHERHOOD CONVENTION.

The annual Convention of the Brotherhood of St. Andrew assembled in Nashville, Tennessee, on Wednesday, September 28. The National Council, composed of sixty prominent business men from various parts of the country, met at the Hotel Hermitage, at 10 a. m., and made final preparations for the Convocation.

A letter was read to the Council from the National Council of the Brotherhood of St. Andrew in Scotland, expressing its sorrow at the death of James L. Houghteling, the international leader and founder of the Brotherhood.

A telegraphic message from Chas. S. Holt, of Chicago, president of the Presbyterian Brotherhood of America, read as follows: "We wish to send sympathy to this first convention after the death of your beloved founder, James L. Houghteling, whose noble manhood and Christian service have been an inspiration to us in this city of Chicago and to the Brotherhood movement, of which the Brotherhood of St. Andrew was the pioneer."

A "quiet hour" was observed, on Wednesday night, conducted by the Rev. John Mockridge, rector of St. Paul's church, Louisville, Ky.

Filled with enthusiasm over the principles which underlie the formation of the Brotherhood and inspired to increased efforts to bring men within the hearing of the Gospel of Christ, over 700 delegates gathered early Thursday morning at the convention hall at the State capitol. The assemblage was not only a representative one from a geographical standpoint, but was thoroughly representative from the viewpoint of the various stages of life.

Gray-haired men who have given years of their life to the work of bettering the world touched elbows with little fellows in knee-pants, who listened attentively to what their elders were outlining for the spread of Christ's kingdom. While the membership is composed of men and boys, a number of women sat in the galleries, lending their moral support to the Brotherhood movement which has swept the United States and is rapidly taking within its arms many other countries of the world.

The opening service was held in Christ church, on Thursday morning, September 29, at 8 o'clock, when the Holy Communion was celebrated and a sermon preached by Bishop Gailor of Tennessee.

From 10:30 to 11, there was a meeting for prayer, in the State Capitol, with a devotional address by the Rev. S. C. Hughson, of Sewanee, on "The Practice and Presence of God." The organization and election of officers followed, with addresses of welcome by Malcolm R. Patterson, Governor of Tennessee; E. A. Lindsey, president of the Board of Trade, on behalf of Nashville's commercial interests; Dr. J. A. Kirkland, Chancellor of Vanderbilt University, on behalf of Nashville's educational interests.

On behalf of the religious interests of the State, Bishop Gailor welcomed the Brotherhood. All delegates paid a tribute to Bishop Gailor's work by rising and remaining standing until he began speaking.

President Bonsall expressed the thanks of the Convention for what had been done by Nashville for the Convention.

Immediately following the adjournment of the Convention the Juniors met in the supreme court room with Hubert Carleton, of Boston, general secretary of the Brotherhood of St. Andrew and editor of "St. Andrew's Cross," presiding. A number of boys and young men attended the session and took notes on the address which was given them by Mr. Carleton. Mr. Carleton impressed on them the importance of prayer and urged them to be "dead in earnest" about the Convention.

Bishop Woodcock of Kentucky, who took the Rev. Dr. Marquis' place, gave an extempore talk on "Temptation."

The officers elected by the Convention were as follows: Chairman, Edward H. Bonsall, of Philadelphia, president of the Brotherhood of St. Andrew; vice chairmen, J. C. Loomis, of Louisville: Chas. S. Martin, of Nashville; S. B. Robinson, of Los Angeles, and A. B. Christensen, of Jersey City, N. J.; secretaries, F. O. Zesinger, of Philadelphia; W. N. Sturges, of Chicago, and J. S. Lombard, of New Orleans.

After luncheon the Convention assembled in the State Capitol, where the charge to the Brotherhood was delivered by the Rev. Llewellyn N. Caley, rector of St. Jude and the Nativity, Philadelphia.

A general conference was held, with ringing addresses. Following: "One of the two that heard John speak, and followed him was Andrew"—Edward H. Bonsall, Philadelphia, president Brotherhood of St. Andrew in the United States. Finding: "He first findeth his own brother"—G. Frank Shelby, Western secretary Brotherhood of St. Andrew. Bringing: "And he brought him to Jesus"—B. F. Finney, Southern field secretary Brotherhood of St. Andrew.

On Friday morning the Holy Communion was celebrated in the city churches. This was followed by a meeting for prayer, which began at 9:30 o'clock at the State Capitol and lasted until 10 o'clock. The devotional address was delivered by Rev. S. C. Hughson, O. H. C., of Sewanee, Tenn., who took as his subject, "Practice of the Presence of God." At 10 o'clock the business session was begun, with President Edward H. Bonsall in the chair.

Dr. Hubert Carleton, of Boston, secretary of the Brotherhood, read a number of telegrams of greeting, among which were messages from the primate of the Church of New Zealand and the councils at Edinburgh, Scotland, and at Honolulu. The report of the national council was read by Dr. Carleton and was adopted.

The report showed that the council has passed a resolution to raise $50,000 as a memorial fund in honor of James L. Houghteling, the founder of the Brotherhood. Six thousand dollars of this has already been subscribed. Statistics showed that the Brotherhood has 164 chapters in the senior department, as compared with 145 the previous year, and the junior department has 137 chapters, as compared with 127 the previous year. The report stated that the field secretaries have organized or revived 231 chapters.

The report of Francis M. Ada, the treasurer, gave the receipts for the current year as $27,472.12 and a balance of $681.57.

A fund of $25,000 for a forward movement was recommended in the report.

The Convention endorsed a resolution of the National Council commending the work of the founder, James L. Houghteling.

The National Council elected was as follows:

Edward H. Bonsall, Philadelphia, Pa., president; H. D. W. English, Pittsburg, Pa., first vice president; Courtney Barber, Chicago, Ill., second vice president; John E. Baird, Philadelphia, Pa.; J. C. Loomis, Louisville, Ky.; John

W. Wood, New York, N. Y.; H. C. Turnbull, Jr., Baltimore, Md.; Francis H. Holmes, West Orange, N. J.; W. A. Gallup, North Adams, Mass.; Robert H. Gardiner, Gardiner, Me.; G. Ward Kemp, Seattle, Wash.; Bert T. Amos, Washington, D. C.; A. M. Hadden, New York, N. Y.; S. H. Riker, Troy, N. Y.; J. G. Bragaw, Jr., Washington, D. C.; C. M. Lovsted, Honolulu, Hawaii; A. L. Fellows, Denver, Col.; John M. Locke, Orange, N. J.; W. B. Dall, Brooklyn, N. Y.; William A. Cornelius, McKeesport, Pa.; Ivanhoe S. Huber, Shamokin, Pa.; J. L. Houghteling, Jr., Winnetka, Ill.; Robert E. Anderson, Richmond, Va.; George T. Ballachey, Buffalo, N. Y.; George H. Batchelor, Memphis, Tenn.; W. D. Bent, Washington, D. C.; A. A. McKechnie, St. Paul, Minn.; J. H. Radtke, Milwaukee, Wis.; H. W. Atkinson, Baltimore, Md.; H. F. Peake, New York, N. Y.; John E. Bolan, Providence, R. I.; R. P. Mead, New Orleans, La.; Joseph J. Ayres, Keokuk, Ia.; Percy J. Knapp, Yonkers, N. Y.; H. Robert Braden, Berkeley, Cal.; A. V. Wood, Brunswick, Ga.; T. H. Shields, Jackson, Miss.; H. H. Heminway, Watertown, Conn.; Paul W. Gardner, Scranton, Pa.; John S. Henderson, Salisbury, N. C.; Henry M. Hewitt, New York, N. Y.; Walter Kidde, Montclair, N. J.; George E. Lary, Bedford, Ind.; Fritz A. Lichenber, Columbus, Ohio; Henry L. Lyman, Charlottesville, Va.; H. D. Morton, Milwaukee, Wis.; A. C. Newill, Portland, Ore.; Charles M. Nye, Omaha, Neb.; Clarence L. Parker, Norwich, N. Y.; R. A. Robinson, Louisville, Ky.; S. B. Robinson, Los Angeles, Cal.; Charles S. Martin, Nashville, Tenn.; W. C. Messias, Butte, Mont.; T. S. Phelan, Montgomery, Ala., and Edmund B. McCarthy, Philadelphia.

Bishop Gray, of Southern Florida said he had been requested by the Anglican Eastern Orthodox Union to ask members of the church to welcome brothers in the religion wherever they met them. He said he believed all people are interested in the unity of religious bodies and urged that members of churches in Eastern countries should be looked after when they come to the United States.

Mr. Robert H. Gardiner, of Gardiner, Maine, former president of the Brotherhood, made an address on "The Week of Prayer."

A number of sectional conferences were held in the afternoon, in charge, respectively, of G. Frank Shelby, James L. Houghteling, Jr., W. A. Haberstro, Courtenay Barber, E. B. McCarthy, George H. Randall, Francis M. Adams, Hon. John S. Henderson, Leonard V. Webb and Franklin H. Spencer.

On Sunday morning the Corporate Communion was celebrated at Christ church, the celebrant being Bishop Gailor of Tennessee.

The anniversary sermon was preached at 9:30 o'clock, a. m., by the Rt. Rev. Theodore DuBose Bratton, Bishop of Mississippi, at Christ church.

About 400 boys and probably fifty men and women attended the mass meeting for boys at the Vendome Theater at 2:30 o'clock Sunday afternoon. Hubert Carleton, general secretary of the Brotherhood of St. Andrew, presided at the meeting and two addresses were made. Franklin S. Edmonds, of Philadelphia, Pa., spoke on "The Boy's World," while "Personal Work Among Boys" was the subject of an address by W. A. Haberstro, mid-west secretary of the Brotherhood of St. Andrew. Both addresses were forceful, the speakers emphasizing the necessity of the personal workers making friends of the other boys in order to strengthen their appeal to come within hearing of the Gospel of Christ.

The public mass meeting at Ryman Auditorium was largely attended. After Mr. Pinchot's address, the Rev. Beverley E. Warner, D. D., rector of Trinity church, New Orleans, spoke on "Personal Service."

Bishop Woodcock of Kentucky made the last address of the afternoon, taking "Personal Service" as his subject.

A large Brotherhood cross was placed in front of Christ church building and burned day and night throughout the Convention period. A similar cross was placed at the Hermitage Hotel, and a still larger one at the State Capitol.

An interesting feature of the preliminary work for the Convention, was the address Tuesday of Dr. Hubert Carleton of Boston, Mass., to the students and faculty of the Wallace University school. Dr. Carleton is the general secretary of the Brotherhood of St. Andrew, and he took as his subject: "How to Help the Other Fellow."

The general opinion is that this Convention was a great success. The arrangements were admirable, the attendance large, the addresses helpful and inspiring. The impetus given by it will be felt in every part of the country.

The Convention came to a close on Sunday night, following two mass meetings in the afternoon and a memorial session and farewell meeting at night.

Mr. Gifford Pinchot, of Washington, presided at the mass meeting in the afternoon at the Ryman Auditorium, and made an address. He spoke, also, at the memorial session Sunday night. At this meeting the memory of James L. Houghteling, the founder of the Brotherhood, was commemorated in addresses reviewing his life and of bringing forward as examples the strongest points of his character and of dwelling on the principles which he made his life ideals and practices.

Mr. Houghteling died July 28, 1910. In addition to being the founder of the Brotherhood of St. Andrew, he had also come to be known in very recent years as the father of the Church Brotherhood movement. The seven or eight great denominational Brotherhoods which have been formed on the lines of the Brotherhood of St. Andrew were almost directly the result of the example of Mr. Houghteling. They are all, it is said, recognizing him as their beginner.

It was stated that the National Council has determined to raise $25,000 for the year's work, and that Mr. W. R. Sterling, former president of the Brotherhood, had subscribed $500, and that the family of the late president, Mr. James L. Houghteling, will continue his annual subscription of $2,000.

Ordinations.

On the 30th of September last, in St. Stephen's church, Harrisburg, the Bishop of the Diocese confirmed Mr. Frank Ramsey Allison, late Presbyterian pastor in Austin, Pa. Mr. Allison will act as lay reader for the present in Mechanicsburg and Camp Hill. He will reside in Mechanicsburg.

At the same time and place, Mr. William Chapman Charlton, lay reader in charge of St. Andrew's, Tioga, was ordained to the diaconate, and Rev. Walter Henry Overs, Ph. D., deacon, in charge of St. Paul's, Wellsboro, was ordained to the priesthood. Mr. Charlton was presented by Archdeacon McMillan, of Carlisle and Mr. Overs was presented by Rev. R. A. Sawyer, of St. Stephen's, Harrisburg. The sermon was preached by the Rev. G. F. G. Hoyt, of St. Paul's, Columbia. The other clergy present and assisting were: Rev. W. W. Reese, Rev. John Mills Gilbert and Rev. Edward H. Oxley.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Church Work in Alleghany Mountains.

The work in the Alleghany Mountains mission is showing encouraging activity. The Church School at Orkney Springs has been under the able management of Miss Mead, and as an evidence of its efficiency, one of the pupils has obtained a certificate, and becomes a teacher in the public schools.

In addition to the work at Orkney, regular services are held each month at the church near Powder Spring, by the Rev. Oscar Randolph, deacon in charge. The use of the building has been obtained through the courtesy of the Dunkards, Lutherans and Mennonites, who also have monthly services there.

St. Margaret's, Orange.

A very interesting service was held in St. Margaret's church, Orange, on Sunday, September 25. This is the colored church, which has recently been opened, and is in charge of the Rev. S. Alonzo Morgan. The preacher was the Rev. Clifton G. Macon, of Oakland, California. A large congregation was in attendance, the numbers being augmented by the white friends of the work residing in the vicinity. Mr. Macon's sermon was full of encouragement for the work among the colored people generally, and for those of Orange in particular, where so much has already been done, and where strenuous and praiseworthy efforts are being made to pay for the place of worship, the same being deserving of the hearty cooperation of the white brethren.

Secretary's Letter to the Juniors.

You have already received the announcement of our annual meeting, which is to be held this year in Christ church, Alexandria. I hope every branch is seriously considering sending a delegate.

Our Junior meeting will be on Wednesday, November 2, at 12 o'clock, so that all delegates should arrive on Tuesday. Your invitation has been most cordial, and no better way can be offered you of getting in touch with the work and the workers in the mission field, besides the inspiration of fresh knowledge and enthusiasm which you carry back to your branches.

Please send your delegate with authority to pledge money for the different appeals, and be sure to send her name to both Mrs. French, 105 North Alfred street, Alexandria, and to me, as soon as possible.

Very affectionately, your Secretary,
GERTRUDE W. BARTON.
Winchester, Va., Oct. 3, 1910.

On September 28, in St. John's church, Mathew's Court House, the Rev. James Hardin George, Jr., was married to Miss Carrie Marshall Palmer. The ceremony was performed by the Rev. Giles B. Cook, uncle of the bride, assisted by the Rev. J. H. George, Sr., of Newtown, Conn., father of the groom. The

latter lately accepted a call to St. Alban's church, Danielson, Conn., and Mr. and Mrs. George left for their future home immediately after the ceremony.

The Rev. Lorenzo D. Vaughan, rector of Westover parish, Charles City county, has accepted a call to St. Timothy's church, Herndon, Fairfax county, in sucession to the Rev. G. M. Tolson, who resigned, some months since, to accept a call elsewhere.

Services for the Church people in Lower St. Stephen's parish, Northumberland county, will be conducted in the Methodist Protestant church at Reedsville, kindly placed at the disposal of the rector, until the new church, which is to be erected at Fleeton, near by, shall be completed.

The Rev. John Loudon, late rector of St. Paul's parish, Louisburg, North Carolina, has entered upon his duties as rector of the Church of the Incarnation, Mineral; St. James' church, Louisa, and St. John's, Lewiston, preaching his first sermon at the last-named on Sunday, October 2. The vestry at Louisburg, North Carolina, passed resolutions expressive of their deep appreciation of Mr. London, and regret at losing his services as rector.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Woman's Auxiliary Work.

In submitting my report for the year 1910, I regret that it not only does not exceed the amount given in 1907, but falls quite far behind it. I attribute this, as usual, to the lack of systematic giving. In September only one-half of the offering had been received, but by extra effort on the part of Custodians, the offering has doubled in the past four weeks. It is gratifying to note many new branches are contributing, and only eight are dead or blighted out of the seventy-nine reported. Of these new branches, some of the gifts are astonishing when we consider their environment—no rector—no services—only some faithful women, who keep their own lamps and those of others burning. The banner branches of last year still, in most cases, hold their own. But as I note the delinquents, I recall the faces and letters of those, who a few years ago, so loved and worked for the United Offering, and having passed from our sight, seem to have no one to take their places. Oh! the power of influence in the hands of all women—exercised by some, neglected by so many.

But with the past we have little to do. It is the future—the coming offering of 1913, that must occupy our thoughts. This begins to-day, October 1st; all custodians (and there should be one in every branch of the Woman's Auxiliary), should be considering how to bring every woman in touch with this thank offering. Be ready at your meeting of the Auxiliary, with new leaflets and boxes. The Church Missions House will furnish you these free of all cost. Send a postal to Miss Julia Emery, New York City, and then if further information is desired, write to me, 168 Freemason street, Norfolk, Va. My long absence has separated me from you, but I am here now to stay and to serve you. I want to strive to do the very best that can be done to excite interest in this gift that means so much to the Church at home and abroad.

I need not tell you that prayer is the first essential towards an increase of interest. Our Board of Missions, some years ago, issued a prayer card, and asked that each one of us would use it daily at 12 o'clock. Do we all do it?

Nothing impressed me more during my visit through India, than the cessation of all work on the stroke of twelve, and the universal use of the little prayer bells. You may call these poor ignorant people, heathen, but they put us to shame by their observance of their means of grace, and we would do well to follow their example. Send to the Church Missions House for these prayer cards. Ask all who come in touch with you to use them. Cut out this report for 1910, and make it your aim, before another three years pass, to double the gift of your branch. You will find that the daily touch with the Master will sweeten your work, and sanctify your own life, while helping others to learn of Him.

SALLIE TAYLOR CASTLE,
Custodian.

Christ Church, Norfolk—Memorials. The New Church and New Organ.

Recently a beautiful memorial has been presented to the church by Mrs. J. J. Miller, the wife of our esteemed organist. It is in the form of a silver, gold-lined bread-box, weighing two pounds. It bears on one side the following inscription:

"In Memoriam. Otto Sievers Barten, Priest and Doctor. Rector of this Church 1865-1897. Requiescat in pace."

Incorporated on the lid, as a handle, is the Doctor's massive seal ring. On the side opposite the first inscription is "Christ Church, Norfolk, Virginia, 1910."

There was used, last Sunday for the first time, a large bread box, silver, gold-lined and weighing four pounds, marked, "A Thank Offering. Christ Church, Norfolk, Virginia."

This is for use at a second celebration of the Holy Communion, where the attendance is large.

The new Christ church is nearing completion, and but for the delay in getting the stone, the first Sunday in October would have witnessed the opening service. The rector has been on the field all the summer, superintending and inspecting the work as it progresses. His experience and knowledge and business ability have been wonderful factors in the work. The new organ, made by the Austin Organ Co., Hartford, Conn., is expected to arrive this week, and will shortly be put in place.

Emmanuel Church, Lynnhaven—Parish House to be Built.

The vested choir of Emmanuel church, inaugurated last Easter, has increased the interest and attendance at church services. This made the congregation feel the necessity for a parish house, the vestry room being too small for the purposes for which it must be used. Accordingly, the little band of workers, with hearts and hands together, and with "A hard pull, a long pull and a pull all together," have succeeded in beginning the erection of the much-needed building. The foundation has been laid and the sills in place, and it is earnestly hoped their splendid efforts may, by the Divine blessing, be brought to a full fruition.

There are only two teachers in the Sunday School, one of whom has twenty scholars in the infant class. The other has ten large boys and eight girls. Many of these little ones walk two and three miles; but brighter and happier faces could not be found. Ask God to bless the efforts of these people and make them more faithful in the dear Master's work.

The new Communion service, lately presented to the church at Schuyler, Nelson county, was the gift of Mr. Horace Edwin Hayden, Jr., as a memorial to his sister.

The Rev. John E. Wales has been chosen as assistant minister at Christ church, and the Rev. Azrael Coates, rector of the House of Prayer, Branchtown, Philadelphia, has been called as curate and will enter upon his duties early in October.

Mr. Devall L. Gwathmey and Mr. Edward E. Burgess, candidates for Holy Orders, are now pursuing their studies at the Alexandria Seminary.

The Sunday Schools of Christ church and Christ church chapel, Ghent, have combined and met together for the first time in the chapel on the grounds of the new church, the last Sunday in September. The Rev. Mr. Coates, who has had experience in Sunday School work, will have charge, having superintended the large Sunday School of St. Peter's, Philadelphia, for some years.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Parish House for St. Mark's, Cheyenne. A Missionary Walks Twenty-Seven Miles for Service—The Cathedral Home.

A meeting of a number of members of the vestry of St. Mark's, Cheyenne, was held recently at the Bishop's house to consider the question of erecting a parish house on the property which the parish already owns, on the north side of the church. The matter has been agitated periodically for some time past, and a sum of about $1,500 is in hand for the purpose. After careful consideration of several plans for financing the project, it was decided that the time had arrived for making a direct appeal to the congregation and the people of Cheyenne, to subscribe funds to erect a building which should harmonize with the church, and which should contain gymnasium and other equipment to furnish amusement for the young people of the city. Such provision, it has long been felt, is greatly needed.

The varied experiences await the missionary who would do work in Wyoming was proved recently when Mr. Smith, who has charge of Saratoga, and has been carrying on services at Elk Mountain, found it imperative to walk from the latter point to the former, 27 miles, for Sunday service. Recently, too, through the overturning of the seat of the stage, he tested the texture of the Elk Mountain road with the top of his head. Fortunately, there was sufficient there to withstand the pressure.

The Cathedral Home, which the Bishop recently established at Laramie, is the only institution of any kind for the care of dependent children in the whole State of Wyoming. Eleven children are now in the Home, and one has been sent on to a ranch, while the applications received prove the great need of the work. Funds for the enlargement of the work are eagerly looked for.

The address of the Rev. Charles W. B. Hill, rector of Trinity church, Southwark, has been changed to 4530 North Fifteenth street, Philadelphia.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt Rev A Mackay-Smith, D. D., Coadjutor

Intercession for Sunday Schools—Convocation of Norristown — Parish House to be Enlarged—Meeting of Indians' Hope—Appeal for Clergy Relief—Anniversary Celebrated.

The Days of Intercession for Sunday Schools will be observed throughout the Church on Sunday and Monday, October 16 and 17. In the parishes of this Diocese, and probably in others, the Sunday will be observed with special services authorized by the Bishop and celebrations of the Holy Communion. On Monday evening there will be special services with appointed speakers in Zion church and the Chapel of the Mediator, in Philadelphia, and in All Saints' church, Norristown.

The fall meeting of the Convocation of Norristown was held in the Washington Memorial chapel, Valley Forge, on Thursday, September 29. The Bishop-Coadjutor was present at the session, having arrived in New York only two days before. This was his first official act after his absence abroad for a year. His presence was a pleasant surprise. In his address he spoke of his gratitude for his restoration to his work and of the many expressions of sympathy that he had received during his absence.

The Rev. W. Herbert Burk, minister in charge, assisted by the Rev. George W. Barnes, conducted the service. The sermon was preached by the Rev. Henry St. C. Hathaway. The resignation of the Rev. Roberts Coles, dean of the Convocation, who has been called to a parish in Virginia, was accepted. The Rev. W. Herbert Burk was nominated unanimously and at once confirmed by Bishop Mackay-Smith. The next meeting of the Convocation will be in St. Peter's church, Phoenixville.

Plans are being considered for the enlargement and improvement of the parish house of Christ church, Germantown. They provide for a large and commodious room in the basement, for games for boys and girls. On the first floor there will be assembly rooms, reading rooms, a kitchen, and the rector's study. On the second floor will be an addition to the main Sunday School room and library. It is hoped that the present building may be rearranged later.

The first fall meeting of the Indians' Hope was held in the Church House, on Monday, September 26. Consideration was had of the burning of the School for Indian Girls at Rosebud, South Dakota. A temporary building is being erected, which will accommodate about twenty-five girls, only about one-third of the former number. Aid will be needed for three faithful teachers, who lost their clothing, and for others who suffered loss. The Indian Hope pledged $100 towards this purpose.

Deaconess Sabine, of Circle City, Alaska, sent a letter of thanks for a fine box of things sent them. She desires that good reading matter and magazines be sent to her, as they mean so much on the trial and during the long winter.

At the meeting of the Clerical Brotherhood on Monday, September 26, Mr. Clinton Rogers Woodruff made a strong plea for the continuance of the efforts to secure the $5,000,000 for the General Clergy Relief Fund.

The fiftieth anniversary of the laying of the corner stone of the Memorial Church of St. Luke the Beloved Physician, Bustleton, was held on Sunday, September 25. The rector emeritus, the Rev. S. F. Hotchkin, who was rector for 31 years, spoke of the history of the parish, and the present rector, the Rev. F. B. Keable, preached on the prospects and purposes of enlarging the work of the parish. The corner stone was laid September 20, 1860. The late Bishop Coleman began his ministry as deacon in this parish. He preached the sermon on the fortieth anniversary. The church was consecrated in August 1861. It is expected that several memorials will be placed in the church before the fiftieth anniversary of the consecration shall come around.

NEW YORK.

Rt. Rev. D. H. Greer. D. D., Bishop.

Improvements in Church of the Holy Communion—Service in Memory of a Missionary to China—Special Service for Workingmen—Grace Choristers' School—Rectors Elected. Daily Service at Old St. John's, Staten Island—Theological Seminaries Opened—Missionary Work of the Diocese.

Material improvements in the Church of the Holy Communion, the Rev. Dr. Mottet, rector, include a rebuilt chancel interior and altar, two new windows, one of them much enlarged, and a new organ. Bishop Greer consecrated altar and windows at an early celebration, last Sunday morning, and there were special services during the day. The latter included a children's service, which is to be made permanent. The altar is a memorial of the founder of the parish, the Rev. Dr. W. A. Muhlenberg. The window illustrates the triumphant Christ, and is very beautiful. Galleries have been removed and the interior redecorated. Seven new windows have been given and will be put in, making the entire number of uniform design and meaning. While many churches have been removed from business sections, the Holy Communion has secured endowments that, with offerings, insure the permanence of the church in its down town location for all time.

In Good Shepherd church, Newburgh, the Rev. J. M. Chew, rector, a service in memory of the late Rev. W. H. Standring, of the China Mission, was held on September 25. The rector told how young Strandring, a student, came to him with desire to go to the mission field and saying that China was, to him, the place of all to go. Eulogies of his work and worth were given in letters and addresses. A son of Good Shepherd parish, he was ordained deacon there by Bishop Potter in 1905. A tablet will be erected to him.

On the spacious lawn of St. Luke's church, Matteawan, on Sunday afternoon, September 25, a service was held to which were invited members of workingmen's organizations of both Matteawan and Fishkill, and an audience of fourteen hundred was gathered. A local band led the singing and rectors of St. Luke's and St. Andrew's said the service. The address was given by the Rev. Dr. Alex. G. Cummins, chairman of the Social Service Commission of the Diocese. Plain words of the duty of the Church, and also of the part men must perform, were given. It was not omitted that men have their part.

The new building of Grace Choristers' School is opened and is being put to use. It is the Southern one in the long row of marble edifices on Fourth avenue, and it contains hall, dining room, common room and dormitories for twenty-eight boys, the full complement of the School. It makes the School equipment well nigh perfect. Grace Choristers' School was founded by the late Dr. Huntington, but its building up has been the work of the choirmaster, Mr. James M. Helfenstein. It exists solely to recruit and train boys for the parish choir. Boys are secured from almost all parts of the country, and often there is a waiting list of two hundred names. Boys receive no salaries, and must furnish their own clothes, but they receive an excellent training in music and a grammar school grade. Great care is taken of their physical and moral well being. As everybody knows, the music at Grace church is fine, and it is the belief of the choirmaster there that other parishes may well establish schools. He feels sure they pay their not great cost in the increased efficiency of the parish.

Christ church, Staten Island, one of the large parishes of the Diocese, and equipped with an almost ideal foundation, has elected the Rev. Duncan H. Browne rector, in succession to the Rev. Dr. Frank W. Crowder, who resigned last June to go to Grace church, Providence. Mr. Browne is a son of Mr. Thomas P. Browne, a veteran sexton of Trinity parish, and after graduating at Union Seminary in this city, he served his diaconate in the Bronx, and for two years has been superintendent of the Bronx Church House.

St. Paul's church, Staten Island, has elector as rector the Rev. Guy L. Wallis, of Cleveland, in succession to the Rev. W. H. Watts.

St. John's church, Yonkers, dates from the seventeenth century and its history is linked with the city. Located in the centre of its business part, its influence has always been great. Beginning last Monday the church is open daily, and at 9:30 each morning there is a service. St. John's has a communicant list of twelve hundred. Last year there was begun a children's service on Sundays at 4. This year it is continued.

Two theological seminaries opened last week, one of them with a considerably larger student body, the other somewhat larger than last year. The former was Union, once Presbyterian, but now independent. It has fine new buildings in the Columbia University district, which may account for the greatly increased student list. Both at Union chapel and at the General, speakers at the openings talked about creeds and their making. The speakers at the General was Bishop Wordsworth, of Salisbury. He dined with the students, and later spoke to them in the gymnasium. Following there was a reception.

Much interest is felt in the Diocese over the future missionary work. The Church has outgrown the machinery created half a century ago for its governance. It is like a city that has outgrown its walls. Division of the Diocese is not dead as a proposition, and may come up in November. If the suffragan law be adopted at Cincinnati it is expected that at least two suffragan bishops will be chosen. If the new law be not adopted, division and a coadjutor will be talked of. Everybody agrees that something must be done. There is a vast amount of work and far too few to do it. There is no friction, and nobody discovers cause for any. The Church suffers simply from its own success in that it has grown in all directions, and needs new plans for its administration. Co-ordination of diocesan missionary agencies is to be attempted, it is said, and there

is talk of a Church Missionary Society of the Diocese that shall officially undertake the work outlined by laymen in helping parishes and missions to meet apportionments to the general board. Plans are complete for the Bishop's Meeting, to be held on November 9.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Rector Instituted—Memorial Pulpit. Bishop Kinsman's Appointments—E. H. Bonsall Addresses Brotherhood of St. Andrew—Woman's Auxiliary United Offering—Diocesan Apportionment—Clergymen Who Will Officiate for Absent Clerical Deputies.

In Christ church, Milford, on the Eighteenth Sunday after Trinity, the Bishop instituted as rector the Rev. Ethelbert Henry James Andrews, who has been serving as vicar, for some months, under Archdeacon C. H. B. Turner, who accepted the rectorship temporarily. Mr. Andrews was born in England. He was ordained to the diaconate in 1895 by Bishop Kendrick, and to the priesthood by Bishop Johnston of West Texas, in 1899. Later he became rector of parishes in Greenville and Palestine, Texas. He was deputy to the General Convention of 1907. From Florence, Alabama, he came to Delaware, where he has labored already with wise earnestness, resulting in this call to the rectorship.

In Immanuel, New Castle, on the Nineteenth Sunday after Trinity, the Bishop will dedicate a new pulpit erected by the Rogers and Booth families as a memorial.

The Bishop's appointments for October are: Twentieth Sunday after Trinity, in Columbus, Ohio, at the Church of the Good Shepherd and St. Paul's church; Tuesday, October 11, in St. Paul's, Cincinnati, he will conduct a Quiet Day for the Daughters of the King; on the Twenty-second Sunday after Trinity he will visit the parish of his boyhood, Warren, Ohio, Christ church, and preach.

The Brotherhood of St. Andrew held a meeting of its local assembly in September, in "Old Swedes," Holy Trinity, where they were addressed by Mr. Edward H. Bonsall, of Philadelphia, president of the Brotherhood.

"Trinity Parish Annals" begins this autumn its sixth volume, proving a most useful agency in the parish.

The Diocesan Woman's Auxiliary met in Holy Trinity, "Old Swedes," Wilmington, on October 1, for a presentation of its United Offering. The Bishop celebrated the Holy Communion, and there was an address.

The Diocesan Apportionment is now $2,600, which is an increase of more than one-fourth over last year. The percentage is 68 cents per communicant, which is a little more than is asked of California, Maryland, New Jersey, Virginia and Sacramento. It is less than the portion for Newark, Ohio and Southern Ohio, and the average apportionment for all the Dioceses.

In the absence of the clerical deputies to the General Convention, the Rev. Charles H. Holmead will officiate at St. John's, Wilmington; the Rev. Wm. H. Laird, Wm. Homewood, H. C. McHenry, and E. J. Thomas will be at Immanuel, Wilmington; the Rev. John I. Yellott, of Bel Air, Md., at Trinity, Williamston, and the Rev. E. J. Thomas, of Jamacia, at St. Peter's, Lewes. It is expected that all the delegates, clerical and lay, will be in attendance at the Convention.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Recommended for Holy Orders and Ordination—Work Among Colored People.

At a meeting of the Standing Committee, on September 27, Mr. Alan Pressley Wilson was recommended to the Bishop as a candidate for Holy Orders in the Diocese. Mr. Ernest Walter Foulkes and Mr. William Chapman were recommended for ordination to the diaconate, and the Rev. Francis Tuck, D. D., was recommended for ordination to the priesthood.

St. Michael and All Angels' church, Middletown, is rapidly nearing completion. The congregation expects to worship within it on Thanksgiving Day.

The Rev. Mr. Oxley, of St. Augustine's, Harrisburg, has visited Williamsport, Altoona and Carlisle, in the interest of the Church's work among the colored people of these places. He has found a nucleus of colored people in all of these places desirous of having services established.

The Bishop has admitted as postulants in the Diocese, David Richard Black, of Huntingdon, and Edmund Thompson Brown (colored), of Altoona. Mr. Brown is in attendance at the Bishop Payne Divinity School, Petersburg, Virginia.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Death of a Valued Church Woman. Margaret College—Sunday School Offerings—Conference on General Convention Questions—The Rev. F. B. Wentworth Ordained to the Priesthood.

Mrs. Elizabeth Graham McCollough, wife of the late Thomas J. McCollough, of Cambridge, Ohio, and daughter of the Rev. J. Graham, a clergyman of the Church of Ireland, died at her home in Ashland, Ky., August 9, 1910. Mrs. Graham came to this country soon after her marriage in 1859. She leaves two daughters and six sons to mourn her loss, beside a large circle of Church and social friends. Herself a devout communicant of Calvary church, Ashland, she had the great joy of sons and daughters actively engaged in Church work and contributing liberally to the support of the Church's activities. Her death was an example of Christian faith and peaceful resignation to the will of God. Rev. J. H. Gibbons conducted a prayer service at her Ashland home, and the interment was in the cemetery at Cambridge, Ohio, where the burial service was read in St. John's church. She was laid by the side of her devoted husband.

Margaret College, Versailles, Ky., began its fall session September 14, with the best enrollment in its history. Pupils were enrolled from Ohio, Indiana, Illinois, Iowa, Montana, Oklahoma and Kentucky. The faculty this year is entirely new and is made up of the following well known educators: Miss Whitfield, formerly of the Diocesan School at Staunton, Va., who becomes the principal of Margaret College; Miss Schmidt, the department of Science and German; Miss VanPatten, that of French and English; Miss Peck, Latin and History; Miss Dege, Music; Miss Murphy, Intermediate; Miss Cassiday, Primary, and Miss Spurr, Art. Miss Mary Shelby, the efficient matron of last year, returns for the coming year. Rev. A. C. Hensley, who has just returned from a tour of several months in Europe, is the chaplain. The chaplain was assisted in the opening services of the College by the Rev. Mr. Crates, of the Methodist Episcopal church, Versailles, Ky. Bishop Burton welcomed the faculty and pupils in a short but delightful address.

The Rev. Alexander Patterson, Beattyville, Ky., who has been serving as locum tenens at St. John's church, Versailles, Ky., was called to Ireland by the death of a relative. He left Ireland September 22, upon his return voyage, in order to attend the General Convention in Cincinnati.

The Pacific Churchman, in its 46th anniversary number, pays a glowing tribute to Rev. D. D. Chapin, a learned clergyman, who was for thirteen years rector of the Church of the Nativity, Maysville, Ky. Rev. Mr. Chapin is not only a learned man but a devout and efficient clergyman. He left a large circle of devoted friends in his old parish in Nashville when he resigned his charge, several years ago. Mr. Chapin used wittily to say that he was a "D. D.," but always carried his Doctor of Divinity degree before instead of after his name.

It appears from the acknowledgments of the General Board of Missions, that the Sunday Schools of the Diocese of Lexington have just cause for pride in their record as contributors to Missions. In 1910 they contributed in the Lenten Offering $543.94, which is an increase over any previous year, of $66.23.

At the call of the Bishop a Convocation of the clergy, Standing Committee, minor and cathedral chapters, delegates and alternates to the General Convention met in the Cathedral, Lexington, Ky., last Wednesday morning at 11 o'clock, to discuss questions of vital interest likely to come up in the General Convention at Cincinnati. It was merely a conference and was limited to the discussion of such topics as those above referred to. It appears, however, from the drift of the opinions expressed that a majority of those present were opposed to the following measures, viz.: Racial Bishops and Preamble to the Constitution. The matter of change of name was not openly discussed, but the opinions privately expressed disclosed a strong sentiment to "let the name alone." With respect to the "Preface to the Prayer Book" the same opinion seemed to prevail. It was felt, apparently, that the time of the Council could be better spent in conserving and quickening the spiritual energies of the Church; in the projection of practical enterprises in the interest of Church fellowship and in the adoption of ways and means by which to meet the vital issues that face the Church in this period of great spiritual awakening.

Thursday morning, in the Cathedral of Lexington, Ky., the Rev. F. B. Wentworth was ordered priest. The preliminary service, Morning Prayer, took place at 9 a. m., and the ordination service began at 10:30. The Rev. R. L. McCready, of St. Mark's, Louisville, Ky., a friend of long standing of the candidate, was the presenter, and the Rev. James M. Maxon, president of Margaret College, Versailles, was the preacher. Dean Capers, of Christ Cathedral, Lexington, was the master of ceremonies. Rev. George Harris, examining chaplain, and Rev. John S. Banks, of Winchester, Ky., assisted in the services. Many personal friends of Rev. Mr. Wentworth from outside parishes, were in attendance upon the solemn and beautiful service. The clergy joined with the Bishop in the laying on of hands. The sermon of Rev. Mr. Maxon was thoughtful, well expressed and effectively delivered.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

"From Greenland's Icy Mountains" Will Remain in the Mission Hymnal. Foundation of the Crypt Chapel of the Cathedral Laid—New House of Mercy—Tenth Anniversary of Open Air Services at the Cathedral Close. Two Washington Church Schools.

The Bishop of Washington, refreshed by his sojourn in the Maine country, left on Monday for the General Convention. He is secretary of the Joint Commission on the Lectionary, or tables of lessons for Church services, and also a member of the Committee on the Mission Hymnal.

Owing to the suggestion of two members of this committee that Bishop Heber's great hymn, "From Greenland's Icy Mountains," be omitted from the proposed Hymnal, a show of excitement was aroused, and one of the Washington daily papers had a specially prepared article about it, which left the impression that this glorious clarion call to the evangelization of the world—the most eloquent of all missionary hymns—would be omitted. But, 'tis not true; for it will remain, and hold its place at the head of mission hymns.

The preacher at the open-air service on the Cathedral Close, on Sunday last, October 2, was the Rt. Rev. Dr. Edward Melville Parker, Coadjutor-Bishop of New Hampshire.

The foundation of the Bethlehem chapel, a section of the Cathedral—the "Crypt Chapel"—is well under way of construction, and the corner stone will, D. V., be laid on All Saints' Day. The preacher is to be Bishop Brent, of the Phillippines. The chapel is a memorial to Bishop Satterlee; and his little grandson, named for him, and the son of his splendid son, the Rev. Churchill Satterlee, deceased, formerly rector of Trinity church, Columbia, S. C., will have a conspicuous share in the interesting ceremony.

Another handsome donation has been made to the Diocese of Washington—a new House of Mercy, to take the place of the old house in which so many unfortunate girls have found refuge and help. The proceeds of the sale of the present house will be placed in an endowment fund, and the building fund of $4,000, now in hand, will, with the consent of its donors, be expended for the furnishing of the new house. The work will soon be begun, on the lot known, locally, as "Rosemont," Twentieth street and Klingle road, near Rock Creek Park, an admirable location, one would suppose, for such a work.

At the open-air service, Cathedral Close, next Sunday, October 9, the tenth anniversary of that unique service will be celebrated, with the Rev. Dr. Herbert Scott Smith, rector of St. Margaret's church, Washington, as preacher.

The National Cathedral School for Girls, Mrs. Barbour Walker, A. M., principal, Mt. St. Alban, D. C., opened on Thursday, September 29, with the house full of boarders—one hundred in number—and some fifty day pupils.

On Thursday, September 29, the National Cathedral School for Boys, Mr. Earl L. Gregg, B. A., Head Master, Mt. St. Alban, D. C., opened its doors for its second year. The beginning of last year was very encouraging; while this year's opening is cause for congratulation and rejoicings. The classes enrolled number seventy-five boys, of whom twenty-seven are in the house, with the prospect of an increase of the aggregate to eighty.

Washington was represented at the National Convention of the Brotherhood of St. Andrew, at Nashville, by a number of laymen, and also by the Rev. Dr. Packard, of Christ church, Rockville, Md., and the Rev. Charles T. Warner, minister-in-charge of St. Columba's chapel, St. Alban's parish, D. C. W.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Convocation of Wilmington — The Church at Red Springs Mission—Off for the General Convention—Corner Stone of St. Cyprian's Laid—Beautiful Memorials in St. Stephen's, Goldsboro.

The Red Springs meeting of the Convocation of Wilmington was a most enthusiastic gathering of clerical and lay delegates. Never before had the Convocation met there, and this coming together of Church people had been greatly anticipated, not only by the splendid band of communicants, but by the town's folk in general. A new carpet, costing in the neighborhood of four hundred dollars, and an organ costing about half that amount, were placed in the church in time for this meeting—on which happy occasion this beautiful little edifice was presented to the Bishop to be received into his jurisdiction as a working member of his spiritual family. The Rev. Isaac Wayne Hughes, the organizer and builder of the church, who was formerly in charge and also rector of St. John's, Fayetteville, but now of Henderson, N. C., preached an able and eloquent sermon. All told, there were twenty-one delegates present—seven clergymen and fourteen laymen and laywomen.

The Rev. T. P. Noe, dean of the Convocation, presided, and many interesting discussions were held concerning missionary work within its territory. Sermons were preached by the Rev. Dr. W. H. Milton, D. D., Rev. W. E. Cox, Rev. C. N. Tyndal, Rev. T. P. Noe, and the Rt. Rev. Bishop of the Diocese. Red Springs Mission is under the vicarage of Rev. N. C. Duncan, who resides at Hope Mills.

East Carolina's deputies to the Convention left their several parishes on Monday for Richmond, where they expected to take the night train over the C. & O. for Cincinnati. With them went not a few laymen and women from their various homes.

The corner stone of the new St. Cyprian's church (colored), at New Bern, was placed in position Monday afternoon, September 26, by the Bishop of the Diocese, assisted by the Rev. J. L. Taylor, rector of the parish, the Rev. W. G. Avant, Archdeacon of the colored work, and the Rev. J. W. Heritage, rector of St. Augustine's church, Kinston. The new church is to be of brick and to cost something over ten thousand dollars. St. Cyprian's has had a phenomenal growth, under its present and aggressive rector, who came from Petersburg, Virginia, to New Bern.

The faithful of St. Stephen's, Goldsboro, are of the mind that nothing is too beautiful for God's sanctuary; so with this thought in view are continually adding interesting memorials to their already attractive edifice. Entering the vestibule there you will find a marble tablet on which is inscribed: "To the glory of God." "St. Stephen's parish was organized in 1853." Then follow the names of the organizers. At the left of the main entrance is the baptistry. The pedestal and brass ewer, as also the font, are memorials to members of the same family. Of the new windows—four represent the Gospels and are memorials to early active members, while the fifth window is a memorial given by the vestry to one of the organizers, and who was a warden for 33 years. A new brass tablet is in memory of one who was a communicant of the parish for almost 30 years, and she was faithful in every duty of life. The beautiful lectern, litany desk and choir stalls are memorials. The handsome pulpit is a thank offering. These recent additions make the chancel very beautiful, in fact so beautiful that as one stands in the nave, he feels as if he were standing on holy ground.

The Rev. B. F. Huske is now in residence as rector of Christ church; New Bern.

Mr. John H. Hill, for many years a vestryman of St. Stephen's, Goldsboro, died last week.

Col. Nathan B. Whitfield, Sr., warden of Holy Innocents' parish, Lenoir county, since 1871, who was recently paralyzed, continues very feeble.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

Bishop Talbot Home From Vacation. Parochial Mission — Archdeaconry Meetings Postponed—Other News.

The Bishop returned from Hot Springs, Va.—where he spent his vacation with Mrs. Talbot, for the benefit of Mrs. Talbot's health—in time for the regular quarterly meeting of the Board of Missions, which was held in Allentown, October 1.

The regular routine business was transacted and arrangements made for the issuing of the appeal for the Thanksgiving Offering of the children of the Diocese. Several of the mission stations of the Diocese are now vacant, more than for a long time; St. Clair, Slatington, and Susquehanna, and the parishes at Athens and Tamaqua, and Calvary church, Wilkes-Barre, one of the parochial missions of St. Stephen's church.

A successful parochial mission has just been held in Trinity church, Pottsville, by Archdeacon Webber, of Boston. There have been very large congregations throughout the week, many people from outside the parish attending. The rector of this important parish, who has been working very hard for its success, has been confined to the house during the entire week by illness, not being able to attend a single meeting of the mission. The Rev. Mr. Diller has the sympathy of his friends in this disappointment.

On account of the General Convention taking up the most of October, the meetings of the Archdeaconries have been postponed until later. The Reading Archdeaconry will meet in St. Peter's church, Hazleton, Rev. M. A. Shipley, rector, November 1 and 2.

The Archdeaconry of Scranton will (probably) meet on November 15 and 16, in Grace church, Honesdale, Rev. A. L. Whitaker, rector.

The Woman's Auxiliary of the Archdeaconry of Reading will meet in St. John's church, East Mauch Chunk, Rev. H. E. A. Durell, rector, on November 17.

St. Mark's church, Mauch Chunk, and All Saints' chapel, its mission, both held large and successful picnics, on Saturday, September 17.

Most of the clergy of the Diocese are at home from their vacations and at work, excepting a few who have planned to take their vacation at the time of the General Convention. Among these is Rev. Dr. Coxe, of Milford, Pa., the Archdeacon of Scranton, who expects to attend some of the sessions of the General Convention.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

All Saints', Mobile, Removed to a Better Location—Return of the Rector.

The Rev. Wyatt Brown, B. D., rector of All Saints' church, Mobile, Ala., has returned after two months' vacation spent in touring the Western part of Europe. His party travelled in France, Germany, Switzerland, Italy and the Austrian Tyrol.

During the absence of the rector, the building committee of All Saints' had the church moved to its new location on the corner of Ann and Government streets. This is, perhaps, the most advantageous church lot in Mobile, and a great opportunity lies at the door of this, the youngest parish in the Diocese. The communicants now number 235, increasing from 112 this same date last year.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Return of Bishop Paret—Thanksgiving for Bishop Paret's Safe Return. Corner Stone Laid for New Church of the Prince of Peace—Death of Mrs. George W. Dame.

On the 28th of September, after an absence of nearly a year, Bishop Paret and his family returned to the Episcopal residence. Unhappily, Mrs. Paret has been unwell for some time, and she reached home only to leave again next morning for surgical treatment at the Johns Hopkins Hospital. At this writing she is doing well. The Bishop is in good health. He entered immediately into the details of the diocesan work, but because of Mrs. Paret's illness he will not be able to attend the General Convention.

A celebration of the Holy Communion was held in the Bishop's chapel on the morning of September 29. About forty of the clergy, on Bishop Murray's invitation, joined in a service of thanksgiving for the safe return of Bishop Paret, and in a commemoration of the first anniversary of Bishop Murray's consecration. Bishop Paret was the celebrant, assisted by Bishop Murray.

On Sunday, October 2, the corner stone of the new building of the Church of the Prince of Peace, Walbrook, Baltimore, was laid, with special service provided for such occasions, by Bishop Paret. The address was delivered by the Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's church, Baltimore. The rector, the Rev. Henry T. Sharp, conducted the service. The new building will be of granite, with a seating capacity of about 450 persons. It supports an old and small frame building, which the congregation had long outgrown.

After a long illness, Mrs. George W. Dame, the wife of the rector of Holy Innocents' church, Baltimore, died suddenly, Tuesday evening, September 27, at her home. Mrs. Dame's loss is felt by a host of friends in and out of the Church.

The Rev. Scott Kidder, owing to continued illness, has resigned the rectorship of Severn parish, Anne Arundel county. He proposes to take a rest of some months before taking another parish.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Special Service for the Woman's Auxiliary—Corner Stone of New Chapel Laid—St. Andrew's, Elyria, Reopened.

Tuesday morning, September 27, there was a special service at the Cathedral, Cleveland, for the women of the Ohio Branch of the Auxiliary, preparatory to the great Convention of the Auxiliary, to be held at Cincinnati. The Rev. Theodore I. Resse, of Columbus, made the address, and the Bishop of the Diocese celebrated the Holy Communion. The savings of three years, to be presented at Cincinnati, were laid on the altar, and the sum realized exceeded expectations.

Sunday, September 25, acting for the Bishop of the Diocese, Archdeacon Abbott laid the corner stone of a new chapel for the rural parish of St. Matthew's, East Plymouth. He was assisted by the rector in charge, the Rev. Robert H. Fairburn, and the Rev. J. M. Forbes, of Ashtabula, each of whom made a brief address. The original building, which was consecrated by Bishop McIlwaine in 1894, was totally wrecked by a storm, a year ago last spring.

St. Andrew's church, Elyria, Rev. N. D. Bigelow, rector, after having been closed for more than two months for repairs, improvements and decoration, was reopened with special services Sunday, October 2. The Bishop of the Diocese preached the sermon and celebrated the Holy Communion.

The Rev. Thurlow Washburn Null, of the Diocese of Harrisburg, has accepted the rectorship of Trinity church, Fostoria, and will be priest in charge at Trinity mission, Upper Sandusky. He will take charge the second Sunday in October.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Appointed Rector of St. Joseph's, Rome.

Rev. A. W. Allen, rector of St. Joseph's church, Rome, has resigned because of ill health. At the request of the vestry, the Bishop at once appointed the Rev. A. L. Byron-Curtiss as rector, and he has accepted the charge. The Rev. Byron-Curtiss was for fourteen years the incumbent of this old ex-Roman Catholic parish, leaving in November, 1908, to take the rectorship of St. Luke's church, Utica. He now returns to his old field. The rectorship of St. Luke's parish, Utica, has not yet been filled.

On Sunday, October 2, the new parish house of St. Paul's, Harrisburg, was informally opened for services. The service of the day was held in the Sunday School room at 11:30 a. m. The congregation completely filled the room. The Bishop was present and with the rector, the Rev. John Mills Gilbert, celebrated the Holy Communion. A Silver Communion service, given in memory of the late Mr. J. P. Barringer, for many years secretary of the vestry, was used for the first time.

Respecting Other People's Stupidity.

When Queen Victoria of Spain, the favorite niece of the late King Edward, was particularly annoyed over the unjust interference of court officials in matters regarded by her as purely personal, she wrote Edward an appealing letter for advice and counsel. The king replied: "Be a sensible girl. Do not make enemies, and respect other people's stupidity—when necessary. In time, if you are wise, you will get everything your own way." This is a most sensible suggestion, and were it more generally observed the friction of the world would be noticeably alleviated. "To respect other people's stupidity—when necessary" is the heart of the admonition. To do this as a principle of life requires a largeness of character and a quality of charity too seldom met with in ordinary association. The knowledge that one is right in a contention usually disposes him to drive his point to the finish regardless of ensuing embarrassment that may, by the process of time, be transformed to an embittered enmity. Respect for other people's stupidity—"when necessary," however, will never stand in the path of him who possesses such a virtue, and will, in accord with the law of respect, ultimately add valuable friendship. The spirit that yields—when necessary—is a spirit of strength.—Western Christian Advo-

Life, a Mission.

We have recently read once more that wonderful sermon of Canon Mozley on the "Reversal of Human Judgment," and have been struck afresh by its suggestiveness. No sermon of modern times is fuller of seed thoughts. What could be finer, for example, than the Canon's energetic protest against the common error that makes life to be primarily a mission rather than a probation? In our day especially, when everybody is busy with works for others, how easy it is to forget one's peril! St. Paul charged the Ephesian elders to take heed first to themselves, and then to the flock of God over which the Holy Ghost had made them overseers. Without watching themselves they could not satisfactorily watch the flock. Only those who are careful of their own characters are fit to be of much service to the rest of men.

Among the many sad mistakes which come to our attention as we look over the field of human experience is that made by some who have no eye to turn in on themselves, but whose vision is used at long range. "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

The pronoun "you" in this exhortation is to be emphasized and changed in its application to the first person, singular.—Nashville Christian Advocate.

Among the relics of Benjamin Franklin which survive is a Prayer Book having traces of his personal use. In it is written the name of Betty Barker, a young girl to whom he gave it, with these words of advice, "Go to church constantly, whosoever preaches. This act of devotion is your principal business there, and, if properly attended to, will do more toward mending the heart than sermons generally do. Yet I do not mean that you should despise sermons, even if you dislike the preacher, for the discourse is often much better than the man, as sweet and clear water comes through very dirty earth."

Family Department.

For the Southern Churchman.

Autumn Colors.

And here comes Miss October,
With paint-box in her hand;-
She touches up the trees and shrubs,
To beautify the land.

She's nature's finest artist;
Her talent is so great,
She paints each leaf a different way,
That none may find a mate.

She stains the meadow-flowers
With far more gorgeous dyes
Than when a little while ago,
They bloomed for summer skies.

And brightens every barren field
With gleams of living gold;
Enriching copse and slope and dell
With colors manifold.

She sweeps her magic brush across
The far-off mountains blue—
And lo! their lights and shadows
Are of amethystine hue.

Then, turning to the children,
And tilting back each head,
She paints their lips like cherries,
And cheeks like roses red.

—Maria Newton Marshall.

How to Feel Kindly Toward People Who are Disagreeable to Us.

By the Rev. Edward S. Cross.

From the standpoint of practical philosophy, one of the most urgent and constant necessities of our daily life is the modus vivendi—the matter of getting along, peaceably and comfortably, with people who are disagreeable to us; for we are nearly certain to meet very many of them during our pilgrimage through this world.

Now, if a common-sense philosophy (not to mention, as yet, our Christian duty and love), demands that we shall find a way of living kindly with these uncongenial people, surely, then, it behooves us, first, to consider how best we may feel kindly towards them.

But here, at the outset, let it be noted that these very people, whom we find so disagreeable to us, may find us equally so to them. As Robert Burns says:

"O wad some power the giftie gie us,
To see oursel's as ithers see us!"

And we may be assured, that if we succeed in our philosophic and Christian efforts, to feel and act kindly toward those whom we find disagreeable, we shall become in so doing, more agreeable to them; and they will naturally, then, make themselves more agreeable to us.

An evident fact of our experience is this: that we are very apt, indeed, to find what we look for. The man who looks for roses is likely to find them; his neighbor who, neglecting the fragrant blossoms, searches diligently for thorns, will find enough of these.

Again: We may say that the world is a mirror which, though in some measure defective, in the long run, reflects back an image not greatly unlike that which we cast upon it. The bearing of these thoughts upon the present subject is easily apparent. A widely pertinent practical consideration here is that of the variety which we find, of excellence, of worth, and of beauty; and this variety calls for a large-minded, and large-hearted catholicity of taste.

Consider, I pray you, "how stale, flat, and unprofitable" (in Shakesperian phrase), would be all "the uses of this world," if all the people you met resembled yourself and the particular friends whom, in your fine taste, you have selected! We are told that "variety is the spice of life." Among the familiar flowers of our gardens the rose is the most esteemed; yet who, in his garden, would have roses alone, to the exclusion of inferior blossoms? How almost incredibly luxuriant in variety, are the gardens—wild and cultured—of this fair earth on which we dwell; and the human gardens of the world of mankind, with their endless variety of capacity, and character, and temperament, and disposition! Does it not evidently appear that the Divinity loves this variety, rather than the monotonously repeated perfection of some one pre-eminent blossom? And is not this catholicity of the Divine Artist, in His work, a model for our imitation and a reproof, of our oft-time narrow exclusiveness?

You may, indeed, reply, that you endeavor to appreciate the varied excellences, in your human companionship, but that you cannot like the ugly, or the tasteless, or love the evil and degraded. But just here comes in the broad principle, suggested by the words of Shakespeare:

"There is some soul of goodness in things evil,
Would men observingly distil it out."

The traits which make others obnoxious to us, casting up barriers of separation between their hearts and souls and our own, and thereby, often, impoverishing their experience and ours—these traits, these peculiarities are, very largely, matters of taste and temperament. And while we are trying to like some, at least, of these, we may at once look for points of agreement, instead of disagreement.

The Greek philosopher, in Imperial Rome, Epictetus (whose vogue, among us, has lately been enhanced by the commendations of the Governor of New York State, the Mayor of New York City, and the President Emeritus of Harvard University), tells us that "everything has two handles; the one, by which it may be borne; the other, by which it may not." It is Matthew Arnold, I think, who adds, to the effect that some people grasp the burning handle, and, when their burnt hand drops it, they leave the matter, where it was before. Let us, when sincerity permits, seek to get on the right side of our neighbors, rather than on the wrong. Let us search for brightness and beauty, for sunshine and sweetness and fragrance, rather than for their opposites. Thus acting, we shall draw forth a hidden sweetness from many an unlooked-for source; and then, by a happy reaction, what sweetness—much or little—is in our own heart and soul, will be drawn forth toward our neighbor.

But, even more than this, we may do what is still better than to like what—either at first view, or on further insight—is agreeable to us." We can love as God loves, as Christ when on earth loved, every human being, however disagreeable to us or in himself. Christianity does not demand that we should like every brother man; it does, inexorably, and from its very nature, demand that we love him with the love of sincere, all-embracing good-will.

But it is rarely, if ever, the case, that a diligent search will fail to discover something we can like in every human brother; while a very old, and very familiar legend goes even farther than this, into the animal kingdom, wherein our dumb brethren abide. The legend which comes to us through some old Persian writer—presumably, a Moslem poet—is, in substance, as follows: The Saviour with His disciples was once walking along the street, when they passed the dead body of a dog—that animal, so despised and neglected, in the East, even while living. The bystanders—and, even the disciples—expressed only scorn, or disgust at the carcase; but when they had finished their gibes, the Saviour simply said: "What white teeth he has;" whereupon, one of the bystanders remarked: "That must be Jesus of Nazareth; for He always finds something good to say of everybody." In the version of the story by the German poet Goethe, the bystanders are represented as slinking away; silent and flushed with bitter shame.

This legend is, possibly, a true one; and, at any rate, it is true to the spirit of the Saviour.

One of the considerations that tends to soften our narrow and bitter censoriousness towards personalities uncongenial to us, is that expressed by the familiar saying: "Put yourself in his place." Let one ask himself, whether he would have been better or pleasanter than the one he dislikes, if his own parentage, and environment and his subsequent misfortunes had been like those of this disagreeable neighbor?

The infirmities, and even sins, which we discern—and, perhaps, harshly condemn in those around us, how much more grievous, ofttimes, are they to these afflicted brothers of ours than to ourselves; embittering, it may well be, their inward lives, and thwarting their outward activities and strivings. Our unhappy neighbor—so disagreeable to our refined and fastidious taste, or so obnoxious to the pharisaical pride of our respectability—may, indeed, groan in despondent or despairing misery over defects that are but occasional, or transient annoyances to us.

By such a thought we are led, through our awakened sympathies, to the central and crowning consideration, Christian love. Supremely loving God, who is Love, and whose nature is revealed through Jesus Christ, how can we be otherwise than loving to every human soul? And if, on the other hand, one cherishes aversion and ill-will toward those who are disagreeable to him, let him ask himself, if he be not, in this, his so un-Christian spirit, disagreeable—yes, even offensive—to God, who is Love, and who loves him still, notwithstanding all his unloveliness.

Our Saviour, doubtless, did not like—how could He like?—many of the people with whom He so freely mingled—coarse and immoral publicans and sinners, and—worse than these—proud and cold, and selfishly respectable Scribes and Pharisees! But if he could not like them He "loves them and gave Himself for them"—living and dying for His enemies!

He, indeed, in His early ministry, bade His disciples—as we read, in the Sermon on the Mount—to love their enemies, that they might be the children of their Father in Heaven, who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The Christian Church teaches, that all men are condemned sinners. Once

condemned and now forgiven; or else, still condemned. In either case, how can we dare to be unforgiving—or, even, unloving—toward our fellow-sinners?

It may soften the hardness of our heart, or warm its coldness, if we remember that those whom we scorn or dislike will, like ourselves, in a few brief years, be cold in death; and as in thought we stand by their open graves and gaze into the mysterious future wherein we and they alike await the Divine Justice and hope for the Divine Mercy, we may well mourn the harshness, or the blindness, or the emptiness of our erring judgments. And if such meditations move us not, shall we not do well to tremble at the judgment which the Saviour has denounced against the hard-hearted? The great preacher, Frederick Robertson, developing the Saviour's thought concerning the laying-up of treasure in heaven, says, in substance, that when we do a kindness toward another, we lay up a treasure in our own souls; that if we wish to love anyone, we should, therefore, do him a kindness; that if we found—as some mission teacher might—the most uninteresting of persons and did him a good turn, which cost us something, we should thereby lay up within us the treasure of a hearty interest.

Now, if we really wish to entertain a Christian love toward the people who are to our tastes so disagreeable and uncongenial, and to our hearts so repellant and freezing, should we not try, if possible, to do them some real good—much or little—which will warm our own hearts, and may well soften theirs?

I have indicated that Christian love is the central and crowning motive power and consideration, in this matter of feeling kindly toward people who are disagreeable to us. But this love, though always possessing a heart, sometimes needs wings—and what so winged as Christian hope?

Now, in our own day, an increasing number of otherwise conservative Christian believers indulge a hope of the final salvation in the far aeonian future, of all mankind. But, even leaving this "larger hope," of the poet Tennyson, and of so many others, wholly out of discussion, the most conservative believer will admit, that he is unable to deny the possibility of the salvation, and the future glory, of anyone, of all these disagreeable individuals around him. Here, then, does Christian hope, enlarging the vision of Christian love, give soaring wings to that love.

And here comes in the solemn admonition, conveyed in the words of Rulman Merswin, a devout German mystic of the Middle Ages, and one of that noble group called the "Friends of God." He says, in his autobiography: "There was yet a secret spot in my soul, the which was altogether unknown to myself. * * * And it was that when I looked upon my fellowmen I esteemed them as they were in this present time, and stood before God in their sins; and this was a hidden spot: for I ought, through grace, to have regarded them, not as they now were, but as they might well become."

Poughkeepsie, N. Y.

The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of aching loneliness, which come when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clearly the crown of our need upon our forehead, and comes to serve us with His love.—Phillips Brooks.

My Guide.

There is no path in this desert waste,
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands.
But I journey on with a lightsome tread;
I do not falter nor turn aside;
For I see His figure, just ahead—
He knows the way I take—My Guide.

There is no path in this trackless sea;
No map is limned on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves;
But it matters naught; my sails are set,
And my swift prow tosses the seas aside;
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—My Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right
I stare with a blind man's straining eyes;
But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;
For I hear His voice—"I am the way!"
And I sing as I follow Him on—My Guide.

—Robert J. Burdette.

For the Southern Churchman.

Preaching Christ.

It looks like the climax or culmination of the strenuosity, energy, enterprise and restlessness of our age that a University professor propounds that the true image or representation of the Messiah, God manifest in the flesh, should be a strong, muscular man; answering to the Jupiter of the heathen.

The common crowd does seem to be worshipping Herecules; the high scientific Minerva; and the lower vicious a combination of Mercury (thieving), and Cupid (lust).

Some thoughtful people say that, if our Lord were to reappear in His simple and lovely divineness, the rabble of the learned, the greedy, and the vicious would a second time vote for Barabbas and crucify their Saviour. But the next judgment is theirs! And there is no safety in crowds.

This amiable, peace-loving business age favors compromises, combinations and business success. Things and methods are chosen and used for their utility and efficiency. Success makes right and propriety, and gives assurance of honor and respectability, and standing in society: the approval of "all men!" The majority vote is the will of heaven—is vox populi, vox Dei.

Crowds are crowds—though they be heathen, mad, blood-thirsty, political, learned, theological or ecclesiastical; though they be picnics or inquisitions, suffragettes or Cardinals. The noise of the waves and the madness of the people are beyond the power of human reason. Reason will be absolute only when the Kingdom of God has come.

The great conflict between truth and falsehood, good and evil, the powers of light and darkness, is high and fearful. The confusion is great. And the only hope of the world is the frequent recurrence to first principles, and to the divine Standard—Our Lord: The way, the Truth and the Life.

Christianity is not a human philosophy or creation—one of many religions. It is divine light and life and truth. It has no compromises. It has no concessions for human reason or opinion. In its light we see light. Its ways are divine righteousness. It is man after the divine image—the Lord our Righteousness. The light of the sun is the light of the Gospel. The Psalmist tells of the power and life-giving of the sun, which is the illustration of the Saviour.

If all students for the Gospel ministry and all preachers of the Gospel would give themselves heartily and over and over again to the reading of the first chapter of the First Epistle to the Corinthians—reading, marking, learning and inwardly digesting it, the world would be the better for it: our Lord would be made more familiar. And if, in place of many text-books, they would prayerfully and heartily lay up the 42d, 53d and 61st chapters of Isaiah, and the tenth and fifteenth chapters of St. John, then preachers would do themselves and their congregations more good. They would find the Word of God dwelling in themselves and their people more richly and profitably.

Our Book of Common Prayer is a manual of devotion and piety; and its purpose is to commend and make familiar the walk and conversation of our Lord—not as a mere introduction to a sermon. The full morning service gives from five to eleven chapters or parts of chapters. If they are read distinctly, intelligently and earnestly, they give the minds of the hearers as much of thought and instruction as they can hold. And unless a sermon impresses or explains what has been read, it may not only be superfluous—that much too much—but even cause the chapters that have been read to be mixed or forgotten. They may do more harm than good.

Particularly is this true when the sermon is a mere discourse on a single text, and not suggestion of First or Second Lesson, or Gospel, or Epistle, or Collect.

We are in a business age. And when business men have to listen, they must want business. The high business of the minister is to preach and commend the manifestation of the divine possibilities of manhood; not to weary people with abstractions or cultivate habits of inattention in young and old.

The world is starving for its Saviour, who guaranteed to them their high privileges of Sonship of the Almighty, and heirs of the Kingdom of Heaven.

W.

A Good Daughter.

There are other ministers of love more conspicuous than a good daughter, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond. She is the steady light of her father's house. Her idea is indissolubly connected with that of his happy fireside. She is his morning sun and evening star. The grace, vivacity, and tenderness of her sex have their place in the mighty sway which holds over his spirit. The lessons of recorded wisdom which he reads with her eyes come to his mind with a new charm, as blended with the beloved melody of her voice. He scarcely knows weariness which her song does not make him forget or gloom which is proof against the young brightness of her smile. She is the pride and ornament of his hospitality, and the gentle nurse of his sickness, and the constant agent of those nameless, numberless acts of kindness, which one chiefly cares to have rendered, because they are unpretending but expressive proofs of love.—Canadian Churchman.

As there comes a warm sunbeam into every cottage window, so comes a love-beam of God's care and pity for every separate need.—Nathaniel Hawthorne.

The Great White Host.

The great white host that we behold
Like thousand mounts which snows enfold,
Neath palms that sway—pray who are they
Before that throne of gold?
Aye, that heroic host of fame
From out yon tribulation came
And in the flood of Jesus' blood
Were cleansed from sin and shame.
In regal pomp of heaven's estate
Their jubilee they celebrate,
And grandly vie in chancels high
Angels to emulate.

They here endured most bitter scorn;
But now what glories them adorn!
That martyr-band around thrones stand
As kings and priests high-born.
What though when 'neath afflictions blow,
Oft tears in streams were wont to flow!
God took them home, that blessed home!
Wiped out each tear and woe.
They share forever there as best
A tabernacle feast and rest
'Neath tree of life as Bride and Wife
Of Christ her host and guest.

Well done, thou champion host, well done,
We greet a thousand times, well done,
That your career through conflicts here
Was bravely, grandly run!
Ye have foregone the joys of earth
Now reap the fruits of heavenly birth
Though sown with tears, yea sighs and fears
Midst angels' joys and mirth.
Lift up your voice, strike heaven's refrain
And join in the seraphic strain:
"All hail to Thee eternally,
Our God, the Lamb once slain!"

The Necessity of Obedience.

F. W. Robertson, the world-famed Brighton preacher, has bequeathed to Christendom a great sermon, entitled, "Obedience the Organ of Spiritual Knowledge." The text upon which he based his striking discourse is, "If any man will do his will, he shall know of the doctrine, whether it be of God. Both in the statement of his theme and the exposition of it, the distinguished minister in his usual impressive and suggestive manner sets forth the important truth that the determining factor in every life is the human will. Upon its attitude everything depends. If its disposition is to act upon the mind's highest conceptions as to truth and right, the individual will progress toward the light until he comes into conscious touch with God. But if its inclination is to disregard the voice of conscience and to do what is espedient rather than what is prompted by a sense of moral obligation, the man is apt to find himself drifting into the ways of error and becoming less and less responsive to the call of the good. In other words, it is only by obedience to our best impulses, to the holy voices which speak in the depths of our hearts, that we can move onward and upward to the loftier altitudes of spiritual knowledge and majestic character.

Obedience is necessary to the very inception of the Christian life. As Robertson express it, "It, including self-surrender, is the sole organ by which we gain a knowledge of that which can not be seen nor physically felt." God's first movement toward the salvation of the soul, other than the bestowal of prevenient grace, is conviction, which is a perception and realization of guilt. But unless man acts upon this knowledge and repents and exercises faith, it eventuates in nothing. All men are convicted, but how great is the multitude who remain unsaved! They are not "obedient to the heavenly vision"—they will not act upon the light that God gives—hence they abide in bondage and darkness. There is no uplifting power in a mere intellectual apprehension of religious truth. The gospel can save only as it is lived. How forcibly did the Master impress this fact in the peroration of his memorable Sermon on the Mount! Hearing his sayings and doing them, he declared to be building on the rock a structure that nothing could shake. Merely hearing them and leaving them untranslated into experience and conduct, he affirmed to be building on the sand a house, which, in the testing time, would topple to the ground.

Obedience is also essential to spiritual prosperity and progress. Our Lord plainly taught that his disciples can be fruitful only by abiding in him. And he said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." Disobedience blights and dwarfs, and, if persisted in, destroys the religious life. Herein lies the explanation of so many spiritual weaklings in the Christian Church. They seek to gratify their own wills rather than to do the will of the Lord. They forget that the divine will is infinitely wise and good, and that its realization in any individual means for him the attainment of the loftiest possible destiny. But let it not be thought that it is the ten commandments alone which need to be obeyed. They are but an accommodated epitome to the great moral law of God, which is a transcript of the divine nature, and is infinite in its sweep and depth. Perfect obedience means the observance of that law in its widest reaches and in all of its profound spiritual significance. It means hearing and hearkening to the voice of the Holy Spirit, speaking to the inner consciousness of the soul. It means going and working wherever the beckoning hand of Providence calls. It means the crucifixion of self and the enthronement and regnancy of Christ in the heart and purpose and life. It means that the Christian so bears himself in his daily walk that the recovering agencies of redemption can transform him, and perfect him, and fit him for eternal citizenship in the skies.

And furthermore, obedience is the price of spiritual power and the condition of largest usefulness. God manifests himself to the disciple who keeps in his appointed way, and clothes him with strength divine. As Joseph Parker has said, "The heavens are open to every obedient man, and the Spirit of God descends on the last as on the first." Does the toiler in the whitening fields feel that his arm is weak and that he is accomplishing little for the Master? May not his impotence and lack of success be due to the fact that he has kept but imperfectly the commandments of his Lord? Does the Church seem to be failing in her work and meeting unsatisfactorily the perplexing problems of the age? Who doubts that she would be more vigorous and accomplish larger things, if she would do with exactitude what her great Head directed—pay to the Lord the tithes which are his, pray unceasingly, search the Scriptures, minister to the needy, and seek to give to every human being the unsearchable riches of the Gospel?

The men of large achievements in the religious history of the world have been those who let God order their footsteps and have his way with them. This was true of Wesley who conscientiously sought in all things the divine guidance, and who would enterprise nothing unless he felt that Providence was leading. It was true of Paul, who had so completely subordinated his own will to that of the great Father above, that he knew nothing among men save "Christ and him crucified." It was true of the majestic leader of wandering Israel, who, though at first hesitant, responded to Jehovah's call and led his people through the dreary wilderness to the promised land. Of him the poet has beautifully said:

"Had Moses failed to go, had God
Granted his prayer, there would have been
For him no leadership to win;
No pillared fire; no magic rod;
No wonder in the land of Zin;
No smiting of the sea; no tears
Ecstatic, shed on Sinai's steep;
No Nebo, with a God to keep
His burial; only forty years
Of desert watching with his sheep."

—New Orleans Christian Advocate.

The Value of the Abandoned.

So many of the things of the past are valuable to us. God means to gather up for us what we have cast away, and make it a blessing. The wrappings about the entombed Lazarus are rendering better service, laid aside, than when they enshrouded him, for now they speak of a living Lazarus. The broken and useless alabaster box is really more precious now that it has been broken in love for the Christ than when it contained all its precious ointment. The garments that Dorcas made have long since been shreds and dust, but they render a better service to the world than they rendered while she lived. Dorcases have multiplied under her inspiring spirit until there are many of them now called by common names. The cross, the folded napkin that wrapped the face of the dead Christ, laid aside, are mementos of what He has glorified. The bandages of death broken by Him make thousands hopeful and fearless in the face of dissolution.

Nothing dies to God. The past is ever present to Him and the far off is near. The desert becomes a garden to us if its barrennes leads us to seek Him. The moments of forced idleness, if they lead to meditation, turning out attention away from mere routine duties, to eternal realities, are our richest moments, the very jewels of time. It is exceedingly easy to measure the value of comfort, and of a clear open pathway according to the estimates of this world, but it is not so easy to measure the value of obstacles and hindrances that have turned our feet into a better, if not a pleasanter way. Our choice things may be our most worthless, and our despised things the most valuable.—The Examiner.

Bible Bees.

The "Bees of the Bible" are very numerous. They never sting; they yield a great deal of honey, and it is their nature to be found together in swarms. Here is a specimen of them:

"Be kindly affectioned one to another."

"Be sober and watch unto prayer."

"Be content with such things as you have."

"Be strong in the Lord."

"Be courteous."

"Be not wise in your own conceit."

"Be not unmindful to entertain strangers."

"Be not children in understanding."

"Be followers of God as dear children."

"As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot soldiers, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey."—George Eliot.

Children's Department.

Only a Little Fellow.

Only a little fellow,
Playing out in the sand,
Golden curls all in a tangle,
Tousled by baby's own hand.
Bright little eyes, round and merry,
Rosy lips ready to kiss;
Was ever so wondrous a baby,
Brimful of sunshine and bliss?

Only a little fellow,
Tramping the meadows all day,
Plucking the bluebells and daisies,
Letting them drop by the way;
Two little shoes, oh! so muddy,
Two little feet, oh! so sore,
Nestling close to the mother,
After the playtime is o'er.

Only a little fellow,
Going away in the night,
For the little life is drifting—
Drifting afar from our sight.
Weary he grew of the playthings;
Tired, and wanting to rest,
And mother's arms cradled the baby,
Holding him close to her breast.

Only a little fellow,
Sleeping so peaceful and sweet;
The daisies and bluebells he gathered
We'll lay at the dear little feet;
And up to the Father above us
We'll lift pleading voices to-day,
"Oh, give of Thy love and Thy comfort,"
As we lay the dear baby away.

—Herald and Presbyter.

Robert's Playmates.

"Mamma! What do you think? Robert won't let us play with his new ball," said Ethel. "He says he's too big to play with us little children, since he's seven years old."

"And, mamma, he says the big boys have asked him to bring his baseball and bat to the commons to play with them. Can't we go, too?" asked Ralph.

"No, dearie, you are too little," said Mrs. Holland. "You children play nicely here together until I get my peaches canned, and then we will have a little tea party."

"You can't play ball, Ralph," said Robert, coming into the sitting-room just then. "You stay and have a good time with Ethel, I can't be bothered looking after you."

Of course Ralph and Ethel cried to go along, when he marched out of the gate with his baseball outfit that Uncle Frank had sent for his birthday, and the bag of marbles swinging from his arm that his mamma had given him. He wanted to take some of his other gifts to play with, but Mrs. Holland said the marbles and ball outfit would do for his first day with the older lads, and Robert walked along in a very important way, whistling as he went.

"Hello, Robert! Just in time for a game," cried the boys of ten and eleven, who were getting ready on the commons for a game of ball. "That's a dandy ball! Let us try it!"

"I'll try the glove," said another boy, carelessly putting the new glove on his dirty hand. "Yes, I think I can use it. Rob, you run off there and look out for stray balls. Hustle along now!"

Robert saw his cherished possessions divided around among the boys, while he stood in the hot sunshine looking for balls that came his way. He was soon tired and cross, and very warm, and could see no fun in the game at all.

"I—I don't like you to spoil my glove like that," he ventured to say as he saw the dirt from the muddy ball on it. "And I don't like to have my new ball rolled in the mud."

"Then take your things, baby, and go home!" said the boys, throwing his poor soiled outfit down before him. "Run along, now. We can't be bothered with you any longer."

Robert picked up his things and went home with great tears streaming down his cheeks. What would Uncle Frank and Aunt Amy and all of them say when they heard how their gifts were spoiled? He could scarcely see the crooked little path across the commons for the big tears. Under the apple-trees he could see several little dinner parties going on, though he knew it was only one that the tears multiplied. Of course the little children would not want him now, and he would have nobody to play with again in his life.

"Come on, Robbie! You are just in time," cried Ethel. "We saw you coming and waited. We have the loveliest pink lemonade you ever saw. Mamma made it, and Mrs. Packer sent the dearest tarts. Hurry up!"

The tears disappeared in a hurry, and soon five happy children were sitting around the litle table eating tarts and drinking lemonade just as if there were no big boys in the whole world.

"Mamma, isn't it nice they let me come back?" said Robert as his mamma came out with a plate of tiny sugared cookies. "I think they are the best playmates any boy ever had."

"I thought you would decide in that way when you went to play with the big boys," said his mother. "They are very kind to take you back and I hope you will always remember it."

"I will," said Robert, soberly. "I am glad they want me again."—Hilda Richmond in S. S. Times.

The Flowers That Came in Time.

A vigorous knocking! Then the kitchen door pushed open, to disclose Mary, my washerwoman.

"I can't come to wash tomorrow. I've got to go to a funeral:—my chum's little girl, little Lena."

A big, raw-boned, carroty-haired Irishwoman is Mary; yet with gentleness of heart as genuine as the roughness of her hands she told the story of little Lena and the flowers.

Lena's way in life had not lain along flower-bordered paths. Flowers did not belong to life at all in her experience. What belonged to life was work; work, and want and worry and—worse things. Yet, by a merciful provision, the hands and heart of Lena, that had cracked and bled at first in the struggle with work,—and the worse things,—grew hard and callous after a while, and did not feel the hurt so much.

There was no father now. There had been once,—a father who had lived violently, till he died violently. After that happened, life became less cruel for Lena and her mother and the little boys; but it was still hard harsh, bare.

Lena's mother, with Mary, her chum, scrubbed buildings in the city parks. That meant thirteen hours a day away from home. "It's a good thing I've got somebody to leave with the little boys while a big girl now,—eleven, goin' on twelve,—I'm away," said Lena's mother. "Lena's plenty big enough to see to cookin' for the boys, and 'tend to the house and the work, and to have my coffee ready when I get home. And she goes to school, too."

So busy Lena, in the one basement room that was "home" for four, cooked meals on the little low gasoline stove; made the two beds, did dishes, and swept and scrubbed the "house." Washdays she got up early, so that she could leave the clothes on the line in the basement by the time she went to school.

Monday night it happened. Almost seven o'clock it was, time for mother to come; and her pot of coffee boiled fast and furiously over the gasoline. Somehow, as Lena whisked about in that crowded room, a flame from the low little stove leaped out and snatched the hem of her calico; and Lena, flames streaming high over her head, rushed screaming into the windy street.

* * * * * * * * *

Poor little burned shoulders! Poor little back and limbs! She could lie only on her hands and face; and she had lain so, not daring the agony of moving, from Monday night till Sunday. "Great exhaustion," the doctor said, "from shock and pain." The little thread of life seemed ready to part.

Sunday afternoon the school-teacher came carrying a message. Not words,—and for that the school-teacher was thankful. Words forsook her utterly at the piteous little sight. The school-teacher's message was flowers—a bunch of pinks was all; but such flowers Lena had never touched nor thought to touch. "The little girls in your class sent them," the teacher succeeded in saying.

The weary, weary little face, lying sideways on the coarse sheet, took on a look of scared wonder:

"For me—" in a sobbing whisper, "those flowers for me,—now?"

For answer the teacher laid the pinks beside the wondering, frightened face.

One hand—what a little, little hand, to be so cracked and callous—ventured forth to clasp the flowers. Over her anguished eyes she spread their fresh coolness; across her rigid lips she laid their sweetness, to breathe it in, and in. Then again little Lena questioned tremblingly,

"For me,—for me,—now?"

The teacher bent close to hear the next weak words:

"I didn't think such nice flowers could be for me,—now,—because"—for a little space there was an aching silence; then the pitiful, pain-broken little voice poured out its quivering protest against the way of the world that waits, when it has sweetness to send. "I thought,—oh! I thought,—I thought you'd got to be dead before anybody'd ever send you any flowers."

She grew quiet soon, and lay still, her fingers clinging, clinging to the precious flowers. Glad content smoothed out the pain-wrinkles from her brow and face.

"Ain't it nice!" breathed little Lena. "Ain't it nice that you don't have to wait till you're dead to have somebody send you flowers?"

A happy shining was in the eyes that had been so hot and anguished. Then the lids drooped, drooped, closed over the shining, and shut it in safely forever, as she passed from pain into peace.—Zilla Foster Stevens in S. S. Times.

My religion gives me a Father who loves me, a God who has humanity in His very nature, and a Son who reveals that humanity and shares my lot and dies to save me. It satisfies the needs of my heart. It answers and fulfills the presuppositions of my reason. This is the ultimate reason why no weapon against it can prosper in the long run.—Bishop Randolph.

"The same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations."

A Creed.

To be earnest; to be strong;
To make light the way with song;
Slow to anger; quick to praise;
Walking steadfast through the days,
Firm of purpose, sure of soul,
Pressing onward to the goal,
Upright, even, undismayed,
Sure, serene and unafraid.

To be patient; to be kind;
To be purposeful, and find
Sweetness all along the way;
Loath to judge, but firm to say
Truth with unrelenting tongue;
By no cavil veered or swung
From the right; and to endure
Hopeful, helpful, clean and pure.

To be gentle; to forgive;
True to life and glad to live;
To be watchful and to be
Rich with boundless charity;
To be humble in success,
Strong of heart in bitterness,
Tender, gracious, thoughtful, good
In our man-and-womanhood.

To be smiling; to be glad
For the yesterdays we've had;
To be grateful all the way
For the beauties of To-day;
To be hopeful and to see
In the days that are to be,
Bigger, better, broader things,
Robes of purple, crowns of kings!

—Collier's Weekly.

Ted Holman's Discovery.

"I never want to see another word," and Ted Holman laid his spelling-book down on the sitting-room table and hurried to the door, where the letter carrier stood with a registered package.

A moment later he called at the foot of the stairs. "It's come, Aunt Mary—the little parcel you were expecting from Thomas Maynard & Co."

"Thank you Ted; I'll be down directly. Just leave the package on the table."

Ted immediately returned to his spelling, for he had to get the whole fourteen words—the entire list—before he could go skating with Winthrop Smith. That was the condition imposed before Mrs. Holman would give her permission for Ted to spend the evening out.

"Um-b-rel—" Ted suddenly stopped, perplexed. "Now I—I'm not sure whether there are two l's—or just one. I never can get them; I know I can't and it's almost time for Winthrop to come!"

Once more the book was opened.

"There are two; but how was I to know!" and Ted shut his eyes and spelled the word correctly. "Now, if I could only remember!" and the tone was a bit tragic.

He hurriedly glanced at the next word in the lesson.

"I—I guess I can spell—that! L-i-n-c—" Poor Ted got no further. "I—I thought I knew that—just the name of a place," and the expression on the boy's face was plainly one of discouragemeent.

"Hard—are they?" It was Uncle Robert who had just come in.

"I—I should say—so," replied Ted, with the faintest sort of a smile. "And there's nothing interesting about words as there is in history. It's just fun learning that!"

"Words are interesting, too—intensely so," and Uncle Robert looked over the list Ted had to spell.

"They—are?" incredulously.

"Indeed, they are," replied Uncle Robert. "Let's see how many you have."

"Fourteen!" Ted had counted them—it seemed to him—dozens of times.

Uncle Robert hurriedly ran down the column. The list was made up of umbrella, Lincoln, quicksilver, ebony, iceberg, farewell, nightingale, palace, crutch, primrose, snake, exile, companion, and confusion.

"Why, Ted, there isn't a word in your lesson that doesn't have something about it worth knowing!"

"There—isn't?

"Not one!" and Uncle Robert hastily glanced at his watch. I think I have time to show you a few things."

Ted, for the moment, forgot all about the skating, for he regarded Uncle Robert as a veritable mine of curious facts and stories.

"Now, there's the first one—umbrella. What do we use an umbrella for?"

"To keep off the rain."

"Is that—all?"

"No-o; sometimes to keep the sun off!"

"Exactly! And in its original sense it means a shade, or a cloud. The Latin of it is umbra. Now do you see how appropriate the name is?"

"Yes, but I didn't—before," replied Ted, slowly. "It means something to me—now!"

"Then the name of the town—Lincoln—comes from the old Roman word colonia—colony. Many English names of towns are derived, in part, from this word. And it is interesting, also, to know that colonia is one of the six words left by the Romans, in England, when they made their first invasion there—hundreds of years ago.

"Quicksilver means living silver. It's another name for mercury. You know how it acts when poured out on a smooth surface—how it runs all about?"

"Yes."

"And ebony comes from a Hebrew word meaning a stone."

"Stone!" repeated Ted, in surprise.

"Yes," replied Uncle Robert. "It comes from the word eben, Hebrew for stone. Ebony was given to the wood by that name, because of its dense fibre—much like that of stone, you see."

"Is iceberg interesting—like these other words?" asked Ted.

"Certainly. Iceberg is made up of two German words—eis ice and berg, meaning mountain. Thus—"

"Then an iceberg is—an ice mountain?" interrupted Ted, curiously.

"Exactly," and Uncle Robert smiled at the eager expression on his nephew's face.

"Farewell means, may you go well. It is from well and faran, to go. These words are from the Anglo-Saxon—the mother language of our modern English. Nightingale is another word from the Anglo-Saxon. The two words from which it is compounded are night and galan—meaning to sing at night."

"I never knew that before," as Ted grasped the meaning of the last two words.

"And aren't these facts worth knowing?"

"I should say—so; better than history—even!"

"Let's see the next word."

"The next is palace," and Ted again closed the book.

"So it is. That is from Palatine, one of the seven hills of Rome, where Augustus had his residence—in other words, the Palatine house.

"Crutch is so called from the crosspiece at its head. The word is from the Latin crux, meaning a cross."

Ted was in a hurry for the next word. Each new one seemed to him more interesting than the others.

"Primrose is an easy one: it means the first rose," said Uncle Robert.

"Snake is from the Anglo-Saxon verb, snican, meaning to creep. Can you think of another word from the same verb?"

Ted thought a moment.

"It isn't sneak, is it?"

"Yes," smilled Uncle Robert. "You see the connection?"

"Sure!"

"How many words have we?"

"Three," replied Ted. "And I wish there were more!".

"The next one is exile. This word," explained Uncle Robert, "comes from the Latin ex, out and solum, meaning soil or land."

"Then an exile is one who goes out of his home land?" and Ted felt proud of his new knowledge.

"Companion. Literally that is one who eats bread with another, as comrade is a chamber fellow. Look in the dictionary and see what are the two words from which companion is derived."

"I surely will," promised Ted.

"The last word in the lesson is confusion," and Uncle Robert quickly looked at his watch. "This comes from the Latin con, meaning together; and fundo, to pour. Do you see from this how our English word gets its meaning?

"Yes: something that is poured together."

"Right. Now what do you think about words?"

"They are great!" exclaimed Ted, enthusiastically. I wish I had fourteen more, and some one to help in explaining them."

"You have to-morrow's lesson," smiled Uncle Robert, "and a far better helper than I!"

"One couldn't have a better help—"

"Yes—the dictionary. It can tell you much more than I can."

It was easy after that for Ted to get his spelling lesson. And before he set about learning to spell the words he never failed to look up everything he could that was interesting about each one of them. And it was a constant surprise and pleasure.—A. F. Caldwell in New York Observer.

A Friend of Little Children.

Christ made much of the claims of children upon His Church, and some of the sweetest sayings that have been recorded as falling from His lips were those that had to do with child-life and child-training. Following in the footsteps of his Master, Rev. Edward Payson Hammond, D. D., some forty years ago, began to lay special emphasis upon the duty of preaching to children and while in the zenith of his power as an evangelist, traveled extensively through America and Great Britain holding services specially for the children. Dr. Hammond has recently passed to his eternal reward at the age of 78 years. His name will not soon be forgotten by the Churches of Christ in the English speaking world. Gen William Booth declared that the organization of the Salvation Army was due to the suggestive seed sown by Dr. Hammond in his evangelistic work.

To Dr. Hammond Christians must give the unique distinction of being the first minister in the history of the Church to devote himself to the evangelization of children as a special work. Many of those who, years ago, came under the influence of Dr. Hammond's meetings are now strong men and women with vigorous Christian activity. For several years, on account of declining health, Dr. Hammond had been compelled to retire from the vigorous life which he led in his early years

and had lived in quiet retirement at Hartford, Connecticut. But even to the day of his death he had great delight in the fellowship and service of children. He has entered "as a little child" into the presence of the "Friend of little children."—Christian Observer.

A Bumble-Bee.

Tommy, in a Hollyhock
Saw a bumble-bee
Gathering up the honey,
A busy bee was he.

He quickly closed the petals
With his finger and his thumb,
And said, "Now, if you listen,
You can plainly hear him hum."

When in the pretty hollyhock
The bee felt too "shut in,"
He turned upon poor Tommy
With a sharp and cruel sting.

It's never safe to meddle
With a very busy bee,
As I think little Tommy
Will surely now agree.

—Mary E. Merrill.

The Iron Stump.

A Legend of the Old City of Vienna.

No one knows the precise age of the Austrian city of Vienna, although there are plenty of patriotic Viennese who will tell you that the first foundations of their beloved town on the beautiful blue Danube were laid immediately after the deluge, by one Abraham, a near descendant of the patriarch Noah; and few will admit that its earliest walls are any younger than those of Rome. At all events, it is undoubtedly a very old city, treasuring many old and curious things; and, though far from the oldest, one of the quaintest of its "antiquities" is the mysterious "Stock-im-Eisen," or "Iron Stump," about which are told tales enough to while away many an evening in a long winter.

Some time about the year 830 A. D., so runs one legend, the Emperor Louis the Pious, son of Charlemagne, decreed that a hunting lodge should be built for his use in the Wiener Wald—the old forest of Vienna. Among those employed in this work was Friedrich Mux, a restless young apprentice, who, growing impatient of the harshness of the master locksmith whom he served, ran away one summer evening to seek his fortune, like many other young apprentices before and since. But the luckless youth soon lost his way in the thick night of the deep old forest, wandering round and round until at last he fell exhausted at the foot of a great larch tree, where he slept till daybreak awoke him. He opened his eyes and found, to his dismay, that he was within a few hundred yards of the very point from which he had started. Then he opened his traveler's scrip to make a hasty breakfast, and found to his horror, that he had taken with him a costly and beautifully wrought nail specially designed by his master to hold the great lock of the imperial lodge.

Poor Friedrich was now in a quandary. There was no way in which he could with safety to himself return his unwelcome prize. If he brought it back he would be punished as a runaway. If he did not do so he would certainly be proclaimed a thief. At last, in desperation, he drove the unlucky treasure to the head into the trunk of the tree under which he had slept. "There," he said, "old larch, be thou a witness for me when I return!" And he went his way.

Five years later Friedrich came again to his native city, a skilled master locksmith of great reputation. Envious fellow-craftsmen brought against him charges of the theft of the precious nail, but the old larch tree, faithful to its trust, proved his innocence, the missing nail being still in its sturdy keeping. So Friederich Mux made his peace with his former master and lived and died a respected burgher of Vienna.

After this story became known it grew the custom of the city that every locksmith's apprentice as he departed on his Wanderjahr—the year of travel as a journeyman that must precede his admission to the guild as a master workman—should drive into the tree a nail bearing on its head his initials or private mark, in imitation and memory of Friedrich Mux. Thus year after year new journeymen locksmiths drove their memorial nails, until the stump of the old tree became, as it remains to-day, a mass of iron, so filled with nails is every inch of it. And year by year the city extended far into the Wiener Wald, until at last, of all the ancient wood, the iron stump of the old larch tree stood alone, the center of a public square.

Now in the year 1573 it came to pass that the good burghers of Vienna resolved to protect their famous Stock-im-Eisen with an encircling iron band, which band they further resolved, should be fastened with the finest and most intricate lock that could be procured. Every master locksmith in the imperial city competed for the honor of furnishing this masterpiece, and many wonderful contrivances were produced; but finally a tall, dark stranger, hailing from nowhere in particular, submitted a lock of such surpassing ingenuity and beauty that it was at once chosen by unanimous vote of the council. But when the stranger was asked to name the price of the lock, he named so great a sum that the burgomaster, old Heinrich Pfalz, simply laughed in his face. Whereupon the stranger stamped his foot in a terrible rage, snapped the lock shut on the staple of the iron band, tossed the key so high into the air that to this day it has never come down, and finally, while the open-mouthed citizens were watching the flight of the key, that mysterious stranger vanished from Vienna never to be seen again!

A great reward was offered to him who could devise a new key to open the curious lock.

After many trials by the most skilled workmen in the kingdom, the successful competitor proved to be a young locksmith's apprentice, who, in the end, like all industrious apprentices of the old stories, is said to have "married his master's daughter."—St. Nicholas.

A Gold Medal.

I shall never forget a lesson I received when at school. We saw a boy named Watson driving a cow to pasture. In the evening he drove her back again, we did not know where, and this was continued several weeks.

The boys attending the school were nearly all sons of wealthy parents, and some of them were dunces enough to look with disdain on a scholar who had to drive a cow.

With admirable good nature, Watson bore all their attempts to annoy him.

"I suppose, Watson," said Jackson, another boy, one day, "I suppose your father intends to make a milkman of you?"

"Why not?" asked Watson.

"Oh, nothing. Only don't leave much water in the cans after you rinse them—that's all."

The boys laughed, and Watson, not in the least mortified, replied: "Never fear. If ever I am a milkman, I'll give good measure and good milk."

The day after this conversation, there was a public examination, at which ladies and gentlemen from the neighboring towns were present, and prizes were awarded by the principal of our school, and both Watson and Jackson received a creditable number, for, in respect to scholarship, they were about equal. After the ceremony of distribution, the principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost, as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years ago to a boy in the first class who rescued a poor girl from drowning.

The principal then said that, with the permission of the company, he would relate a short anecdote.

"Not long since, some boys were flying a kite in the street just as a poor lad on horseback rode by on his way to the mill. The horse took fright and threw the boy, injuring him so badly that he was carried home and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster, none followed to learn the fate of the wounded boy. There was one boy, however, who witnessed the accident from a distance, who not only went to make inquiries, but stayed to render service.

"This boy soon learned that the wounded boy was the grandson of a poor widow, whose sole support consisted in selling the milk of a cow of which she was the owner. She was old and lame, and her grandson, on whom she depended to drive the cow to the pasture, was now helpless with bruises. 'Never mind, good woman,' said the boy, 'I will drive the cow.'

"But his kindness did not stop there. Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with,' said he, 'but I can do without them for a while.' 'Oh, no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who can't wear them. If you would only buy these, we should get on nicely.' The boy bought the boots, clumsy as they were, and has worn them up to this time.

"Well, when it was discovered by the other boys at school that our scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. But he kept on cheerfully and bravely, day by day, never shunning observation, driving the widow's cow and wearing his thick boots. He never explained why he drove the cow, for he was not inclined to boast of his charitable motives. It was by mere accident that his kindness and self-denial were discovered by his teacher.

"And now, ladies and gentlemen, I ask you—was there not true heroism in this boy's conduct?—Nay, Master Watson, do not get out of sight behind the blackboard. You were not afraid of ridicule, you must not be afraid of praise."

As Watson, with blushing cheeks, came forward, a round of applause spoke the general approbation, and the medal was presented to him amid the cheers of the audience.—The children's Own.

"Many things are good which are not pleasant; and many pleasant, which are not good. But unity among brethren, whether civil or religious, is productive both of profit and pleasure. Of profit, because therein consisteth the welfare and security of every society; of pleasure, because mutual love is the source of delight, and the happiness of one becomes, in that case, the happiness of all."

Personal and News Notes.

The address of the Rev. Edward L. Ogilby is changed from Burlington, N. C., to Southern Pines, Moore county, N. C.

The address of the Rev. H. J. Mikell, rector of Christ church, Nashville, Tenn., is now 1518 McGavock street, Nashville.

The Rev. Dr. Floyd W. Tomkins, D. D., and wife have returned to Philadelphia after having been abroad for the summer.

The Rev. Henry Borradaile, for seven years rector of Holy Innocents' church, San Francisco, died of heart disease on September 25.

The address of the Rev. H. R. Carson is changed from New Orleans to Box 32, Monroe, Louisiana, where he is the rector of Grace church.

Archdeacon Percy C. Webber, of Boston, lately concluded a successful mission in St. Luke's church, Salisbury, N. C., the Rev. T. A. Cheatham, rector.

The Rev. Slator C. Blackiston has been elected president and Mr. Wellesley C. Messias secretary of the Standing Committee of the Diocese of Montana.

Ground was broken on September 20, for the new church and rectory of the Church of the Advent, Nashville, Tenn., the Rev. E. A. Bazett-Jones, rector.

The Rev. Arthur Brittain has accepted an unanimous call to become rector of St. John's church, St. Louis, and will assume his new duties on October 1.

A handsome font has been placed in St. Luke's church, Evanston, Ill., in memory of Charles Francis Marlow, a former vestryman of the church. It is the gift of his widow.

The Rev. Dwight Cameron will assume charge of the mission work in Morristown and Greenville, Diocese of Tennessee, on November 1. Address, after October 17, Morristown, Tenn.

The Rev. A. W. Bell, having declined re-election as secretary of the Missionary District of South Dakota, the Convocation chose the Rev. Francis B. Barnett, of Mitchell, to succeed him.

The Rev. Hugh McIlhany, Ph. D., of the University of Virginia, is in the University Hospital for treatment. Dr. McIlhany had been overworked for several weeks, and is threatened with pneumonia.

Mrs. Mary Hale, of Lockport, N. Y., at one time a communicant of St. Stephen's parish, Middlebury, has kindly paid the $1,600 due on the new rectory, thus freeing the parish entirely from debt.

Bishop Paret of Maryland, celebrated his 84th birthday on September 23, on board the steamship Grosser Kurfuerst, bound for America from Cherbourg, France. His friends cordially wish him many happy returns.

Dr. Robert A. Jamieson, an eminent physician and an efficient worker in St. John's church, Detroit, died recently in that city. He was lay reader in charge of one of its missions, St. Mary's (now an independent parish), for many years.

The Rev. Professor Paca Kennedy, of the Theological Seminary of Virginia, spent his vacation at Ansted, W. Va., ministering most acceptably to the congregations there and at Montgomery, which have been without regular ministration for some months.

Christ church, Milford, Delaware, has recently redeemed a long-standing mortgage of $1,000 on the church property, and the building is now being repaired and improved. Its new rector is the Rev. E. H. J. Andrews, formerly of Florence, Alabama.

The Rev. Thomas A. Haughton Burke, rector of Holy Trinity church, Gainesville, Fla., who has been spending several months in the North, will return to his parish the beginning of October, and may be addressed Holy Trinity Rectory, Gainesville, Fla.

The Rev. John H. Davis, M. D., for twenty years a Congregational minister and a graduate in medicine, has applied for orders in the Church and has been placed in charge of St. Mark's, Anamosa, and St. George's, Farley, in the Diocese of Iowa. Mr. Davis will reside in the rectory at Anamosa.

The Rev. E. H. Gaynor celebrated the twenty-second anniversary of his rectorship at St. Paul's church, Sioux City, on the Sixteenth Sunday after Trinity. His rectorship is the second longest in the Diocese, only exceeded in length of time by that of the Rev. Dr. McIlwain, of Keokuk.

The choir boys of Trinity church, Muscatine, Iowa, have recently placed an order with Messrs. Spaulding & Co. for a handsome window, to be placed in the sanctuary of the church as a memorial to the late Mrs. Mary A. Weed, a faithful communicant of the Church and benefactress of the choir.

The Revs. Dr. S. Scollay Moore and John S. Douglas, of West Virginia, each spent the month of their vacation at Berkeley Springs, W. Va., occupying the rectory and preaching in St. Mark's church, the rectorship of which has been vacant since the removal of the Rev. A. G. Grinnan to Haymarket, Va.

Mrs. Frances Leonard Cleveland, one of the oldest communicants of the Church in America, died at her home in Marietta, Ga., September 23, aged 94 years. She was both a daughter and grand-daughter of Revolutionary soldiers, and a descendant of John and Priscilla Alden, whose love story is told in Longfellow's "Courtship of Miles Standish."

The Rev. George H. Kinsolving, D. D., Bishop of Texas, with his wife and son, was at the home of his brother, the Rev. Dr. Arthur B. Kinsolving, D. D., rector of St. Paul's church, Baltimore, this week. The Bishop narrowly escaped drowning in a fiord, while travelling in the Northern part of Sweden, this summer. He is suffering with a badly-wrenched arm. After attending the General Convention the Bishop and his family will proceed to their home in Austin, Texas.

The Church is the Truth as it is in Christ. And this only endures. It has stood through the centuries and is stronger to-day than ever. Immovable, secure, prosperous, she need fear the modern critic and prophet of evil no more than she feared the fanatics of old. These fell in their ignorance and died. The Church lived and flourished.

Oleanders in the South.

Visitors to Bermuda usually return enraptured with the beauty of the oleanders as they see them there, where they grow, practically, in a wild state, and of tree-like appearance. While we of the colder States cannot have them of this character, it is possible to see them in a hardy character in Southern Florida; in fact, it is claimed that when of mature growth, that is, when possessed of hard wood, they are hardy in any part of that State. From what is said by those who have seen them in Bermuda, it would appear that there are but the two colors to be seen there as a rule, while in Florida those desiring it can have as many as a dozen or more varieties. As with the Bermuda ones, the pink and white colored kinds are the ones mostly seen here, and in both single and double varieties. Besides the double sorts there are varieties running through the shades of color from white to scarlet, and one variety, known as Splendens variegata, has leaves variegated from white to cream yellow, a pretty combination. In climes where the oleander flourishes it is often seen used as an ornamental hedge, and its use in this way as well as the fact that plants can be had for the purpose, can often be found mentioned in the catalogues of Southern nurserymen. The oleander is not difficult to root. Many a lady roots them by placing a cutting in a bottle of water, in a window, in winter, or outdoors under a tree in summer—a good way to root many a plant, by the way.—Practical Farmer.

Waiting, the Secret of Success.

Of all the lessons the young man who is to succeed in life has to learn, one of the hardest and most indispensable is, the lesson of patience. "To know how to wait," says DeMaistre, " is the secret of success." "He that can have patience," says Franklin, "can have what he will." In business, at the bar, in medical practice, in the ministry, and in every other calling, the secret of success is, not in brilliancy of talents, in promptness of action, or even in energy, needful as that is, but in ability to bide one's time. Time is an important element in all solid achievement. The fruits that are best worth plucking ripen slowly; therefore the man who would win a great and lasting success must learn both "to labor and to wait." He must put his faith not in brilliant genius, in tricks and devices, in occasional splendid bursts and dashes, but in regular, measured, persistent effort—unvarying and never-failing—not necessarily slow, but never made at a faster rate than can be maintained to the end, reminding you of the steady, never accelerated movement of a great engine's eccentric-beam.—Success.

By Way of Calvary.

If a man is not willing to go to heaven by the way of Calvary, he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ we must deny ourselves, and take up our cross and follow Him. Do not think you will have no battles if you follow the Nazarene; many battles are before you. But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if he will.—D. L. Moody.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during September:

St. Paul's, King George county	$ 6 00
Zion, Charles Town, W. Va.	32 75
Holy Comforter, Vienna	3 40
Zion, Fairfax	2 80
Good Shepherd, Fairfax county	1 00

P. P. PHILLIPS, Treasurer.
Alexandria, Va., September 30, 1910.

United Offering, Diocese of Southern Virginia, 1910.

Abingdon	$ 59 00
Amherst	69 21
Accomac	6 00
Bedford City	53 44
Bedford City, Second Circle	7 60
Boyden	83 44
Bristol	20 02
Buena Vista	
Blackstone	8 77
Big Stone Gap	9 00
Burrowsville	22 00
Brandon Church	10 00
Chatham	11 27
Christiansburg	58 25
City Point	10 00
Coebourn, Mrs. G. E. Henser	1 21
Courtland, Miss Mabel Ruth Standart	1 00
Clermont, P. M. Boyden	10 00
Covington	10 00
Callaway	10 00
Clifton Forge	7 00
Danville	73 70
Danville, Second Circle	4 94
Drake's Branch	5 00
Evington	
Emporia	25 00
Eastville	
Eagle Rock	
Franklin, Mrs. C. R. Johnson	1 00
Forest Depot	
Farmville	22 25
Fincastle	
Hampton	64 89
Houston	68 70
Hot Springs	29 05
Keokee	3 25
Lexington	43 25
Lawrenceville	8 00
Lawrenceville, Miss Price	3 00
Lovingston	38 65
Lynnhaven, Miss Mary Hoggard	18 60
Lynnhaven, East, Miss Shepherd	3 75
Lynchburg, Grace Church	83 00
Lynchburg, St. Paul's Church	25 00
Lynchburg, St. Paul's, Second Circle	10 00
Manchester	5 00
Martinsville	4 00
Newport News	20 00
Norfolk, Christ Church	502 43
Norfolk, St. Paul's Church	300 00
Norfolk, St. Paul's Second Circle	16 50
Norfolk, St. Luke's Church	81 66
Norfolk, St. Thomas' Church	43 69
Norfolk, St. Peter's Church	67 75
Norfolk, Ascension	
Norfolk, Grace Church	4 00
Onancock	36 76
Orion	
Petersburg, St. Paul's Church	130 00
Petersburg, Grace Church	49 00
Petersburg, St. John's Church	5 00
Portsmouth, Trinity Church	26 35
Portsmouth, Trinity Second Circle	36 67
Portsmouth, St. John's Church	31 35
Port Norfolk	
Pulaski	12 50
Pocahontas	5 50
Roanoke, St. John's Church	71 16
Roanoke, Christ Church	17 00
Rocky Mount	10 81
Salem	15 50
Schuyler	5 00
Smithfield	14 00
Staunton, Trinity Church	105 26
Staunton, Emmanuel Church	40 25
Staunton, Virginia Female Institute	
Suffolk	39 00
Williamsburg	12 10
Wytheville	94 00
Mrs. N. W. Craft	5 00
Juniors	135 00
Babies Branch	125 00
Total	$3,065 48

SALLIE TAYLOR CASTLE,
Custodian Diocese Southern Virginia.

DIED.

CASTLEMAN.—On September 2, 1910, at North Hill, Clarke county, Va., Mrs. EVA FRANCES CASTLEMAN, widow of Charles M. Castleman.

Funeral services were held in Grace-Episcopal church, Berryville, on Saturday afternoon, at three o'clock, the Rev. Edward Wall officiating.

PAYNE—Entered into rest, at the Ballentine Home, Norfolk, Va., on Thursday, September 29, 1910, Miss BETTIE PAYNE, daughter of the late William and Elizabeth Payne, of King George county, Va.

"Blessed are the dead which die in the Lord."

OBITUARY.

Fortescue Whittle.

Entered into rest from Roanoke, Virginia, September 22, 1910, FORTESCUE WHITTLE, son of the late Stephen Decatur and Nannie Randolph Whittle, aged fifty-six years.

Out of health for the greater part of his life, and in constant pain during the last two years of it, he kept bravely on with his work until the latter part of May, when he submitted to a surgical operation, from which no benefit was derived. From that time until the end came he suffered one long agony; but when one with him said: "This is hard for you," his instant reply was: "No, it is all right."

His gentleness and purity of character endeared him to his nurses in the hospital in which he passed away. Even as a youth he was never heard to make an unrefined allusion; or to speak disparagingly even of those who had shown him unkindness and injustice.

Devoted to study and research, with a fine taste for literature and a retentive memory, his mind was a storehouse of valuable information. His sensitiveness and reserve were such, however, as to give a false impression to the casual acquaintance; and he was most admired and beloved by those who knew him best—the people among whom he had lived and worked for so many years. One of these writing of him said: "There is not a man, woman or child in the country around who is not indebted to him for some kindness, and who does not love him."

"Blessed are the pure in heart, for they shall see God."

APPEALS.

THE SPIRIT OF MISSIONS

in its endeavor to fulfill its trust, the Church, through

THE BOARD OF MISSIONS,

as its chosen agent, is now carrying on work in the Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil and Haiti.

And in 41 Dioceses and 22 Districts in the United States.

$1,200,000 are needed this year to meet the appropriations.

Full particulars can be had from
The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Spirit of Missions $1.00 a Year.

ST. ANNE'S SCHOOL, INC.

A Church School for Girls, Charlottesville, Va.

NEEDS FUNDS—for Equipment and to Endow Scholarships. $5,000 will endow a scholarship. Donor can name pupil, subject to approval of Board of Directors.

MARY HIDE DUVAL, Principal.
Rt. Rev. R. A. GIBSON, President.
Rt. Rev. A. S. LLOYD, Visitor.
Rev. H. E. LEE, Rector.

The Pension and Relief of Clergy. Widows and Orphans.

The National, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five Dioceses and Missionary Jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA, INCORPORATED.

Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received, should be made to the "Church Extension Fund" of the Diocese of Southern Virginia, Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer,
Abingdon, Va.

WANTS.

WANTED—MEN AND WOMEN TEACHERS needed for positions open now. Graded Schools and Colleges. The Interstate Teachers' Agency, New Orleans. 8oct1t

WANTED—WHITE WOMAN TO NURSE two young children in Helena, Arkansas. Give references and state salary expected. Address J. L. Horner, Helena, Ark. 1t

WANTED—BY CLERGYMAN'S DAUGHTER, position to teach; secretary or companion. Graduate. Best references. Address 133, care Southern Churchman. 8oct1t

WANTED—A FEW BOARDERS FOR fall and winter months on country place. Old-fashioned house. Home comforts. The Misses Pendleton, Delaplane, Fauquier county, Va. 8oct3t*

WANTED—BY YOUNG LADY OF GOOD family, position as companion or governess for small children. Good references. Address P. O. Box 35, Marshall, Va. 2t*

WANTED—PUPIL NURSES AT ONCE. Apply to Danville General Hospital, Danville, Virginia. 24Sep3t

WANTED—WHITE WOMAN TO NURSE two young children in Helena, Arkansas. Give references and state salary expected. Address 130, care Southern Churchman. 24Sep3t

WANTED—A UNITED OFFERING MISsionary in the mountains desires young Churchwoman as helper; one able to play hymns and chants, assist in elementary teaching, and share in the common housekeeping labors of a small cottage where the two will live. Address for particulars and furnish references. "Good Shepherd," Southern Churchman office. 24Sep3t

WANTED—LADY DESIRES POSITION AS governess. English, French and Music specialties with young children. References exchanged. Miss E. E., Box 94, South Boston, Va.

Church League of the Baptized



A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N. Broad street, Elizabeth, N. J.

CLERGYMEN WANTED.

By the Bishop of Kansas City, five young men for duty in the field—conservative Churchmen.

Work hard, but worth while and encouraging. Salary sufficient. Address
BISHOP ATWILL, Kansas City, Mo.

ESTABLISHED 25 YEARS.

COMMERCIAL GUARANTEE CO., 28 N. 9th, Richmond, Va. Pay 4 per cent. on savings and inactive accounts. Compulsory savings feature.

Annual Meeting Evangelical Education Society.

The Annual Meeting of the Evangelical Education Society will be held on Thursday, October 20th, 1910, in room 12, The Church House, 12th and Walnut streets, Philadelphia, Pa., at 3:15 p. m., for the election of officers and the transaction of such business as may be brought before it.

By order of the Board.

S. L. GILBERSON,
October 1, 1910. General Secretary.

The Household.

New Kinds of Cake.

Lady Baltimore Cake.—An idealized Lady Baltimore cake "that would delight Owen Wister's hero John, as well as any other John fortunate unough to have a wife or sweetheart who can bake one," can be made by using the white layer cake recipe, then making filling as follows: To the marshmallow icing add one-half cupful of chopped pecans, one-half cupful of finely cut seeded raisins, three figs cut into fine strips, three dates cut very fine; spread this betwen the layers and on tops and sides. When quite dry, make another portion of marshmellow icing, pour this on top of cake and cover sides smoothly with the same. This is an extremely rich and delicious cake, even more creamy than the Southern recipe generally given.

Glossy Chocolate Frosting.—Scrape a square of a common pound cake of chocolate and mix it with milk to the proper consistency. A teaspoonful or so will be enough. Then add half a cupful of sugar and a little piece of butter to make it shine. Those who once try using butter or oil in frosting find the result so good that they never make frosting without it.

Plain Icing.—One unbeaten egg, one tablespoonful of water, one cupful of powdered sugar and one-half teaspoonful of cream of tartar should be placed together in a large dish. With a vigorous stirring of these ingredients for fifteen minutes—until light and smooth—the consistency of the icing will be exactly right.

Filling for Cake.—A nice filling for any kind of cake can be made with a cupful of whipped cream and a cupful of confectioner's powdered sugar. Beat the cream steadily while you pour in the sugar. Flavor to taste. This makes a glossy and non-sticky filling, and is delicious. When making Egyptian cake, instead of the white of an egg put a cupful of well-beaten cream into a cupful of chopped nuts, beaten thoroughly. Sweeten and flavor to taste.

To Set Wagon Tires.

Scrape and wash all mud from the wheels, leaving the paint on. Dig a trench three feet long by eight inches wide; fill with live coals; place in this a pan (our plumber made one for the purpose for a small sum,) containing coal tar. Place the axle of the wagon on a lift,—as when removing the wheel to grease,—placing the tire and felloe in the boiling tar; turn the wheel slowly so as to pass the entire tire through the tar three or four times; remove to cool, and your tire will be as good as new.—Miss Lizzie L. Meadows.

Orange Cream-Filling.

Ingredients—1 egg, 1 tablespoonful of sugar, 1 tablespoonful of cornflour, a pinch of salt, a gill of milk, a few drops of lemon-juice, orange-juice to taste. Boil together the milk and cornflour. Have the eggs and sugar well whisked, add the salt, and then the boiling milk. Add the orange and lemon juice, and let the mixture go cold before using it.

"Not If It Was My Boy.

Some years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only one boy was saved from ruin, it would pay for all the cost and care and labor of establishing such an institution as that. After the exercises, Mr. Mann was asked:

"Did you not color that a little, when you said that all that expense and labor would be repaid if it only saved one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is a wonderful value about "My boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they ever will repay; other boys may be left to drift uncared for to the ruin which is so near at hand—but "my boy," it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world round to save him from peril, and would bless every hand that was stretched out to give him help or welcome. And yet every poor, wandering, outcast, homeless man is one whom some fond mother called "My boy." Every lost woman, sunken in the depths of sin, was somebody's daughter in her days of childish innocence. To-day somebody's son is a hungry outcast, pressed to the very verge of crime and sin. To-day somebody's daughter is a weary, helpless wanderer, driven by necessity in the paths that lead to death. Shall we shrink from labor, shall we hesitate at cost, when the work before us is the salvation of a soul? Not if it is "My boy;" not if we have the love of Him who gave His life to save the lost.

Forbear to Speak Hastily.

From the beginning of the day to nightfall we need to say, not to our neighbor, but to ourselves—forbear; and again, forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One questions whether affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed, forbear the reproof until assured that the error was intentional; that the accident was due not to innocent misunderstanding, but to willful mischief. If the friend fails to do what in given circumstances is expected of her, forbear the unkind reflection, and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed if only forbearance directs the domestic engineering.—Harper's Bazaar.

It helps us to understand this great mystery if you consider death as not the end, but simply an incident in an unending life—an entrance into a larger, richer life, where development of character still goes on.

ECCLESIASTICAL EMBROIDERY.

Clergymen and Church Guilds furnished with Surplices, Stoles, and Book Markers for different Church Seasons at reasonable rates. Address J., care Southern Churchman, Richmond, Va.

Church Embroidery

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKRILLE, Chevy Chase, Md. *N. B.* Miss Mackrille sails for England June 29th, to return about October 1st. The workroom will be closed during that time.

$1,000 More Needed

For Endowment of a Room for Sick Working Girls, at the

RETREAT FOR THE SICK, RICHMOND, VA.,

a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to

MRS. ANNA F. RAHM.
Retreat for the Sick. Richmond. Va.

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Goods of every description, personal and household. Trousseaus a specialty. Satisfaction guaranteed. Guide for ladies visiting the city and accommodations secured, highest references. MISS VIRGINIA JONES, Purchasing Agent, 203 West 81st Street, New York City.

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Smart people buy in the big city stores, saving money on all purchases. Greater selection, lowest prices. Let a Southern woman do your shopping. Prompt and careful attention. Highest references.
MISS K. HASSARD-SHORT,
350 West 115th street, New York City.

Richmond, Fredericksb'g & Potomac R. R.

TO AND FROM WASHINGTON AND BEYOND.

Leave Richmond	Arrive Richmond
*4.50 A.M. Byrd St. Sta.	*7.50 A.M. Byrd St. Sta.
*5.20 A.M. Byrd St. Sta.	‡11.25 A.M. Elba Station.
*5.45 A.M. Main St. Sta.	†11.35 A.M. Byrd St. Sta.
*8.40 A.M. Byrd St. Sta.	*1.12 P.M. Main St. Sta.
*12.01 noon Byrd St. Sta.	*2.45 P.M. Byrd St. Sta.
†4.00 P.M. Byrd St. Sta.	*7.20 P.M. Byrd St. Sta.
‡4.15 P.M. Elba Station.	*9.00 P.M. Byrd St. Sta.
*5.15 P.M. Main St. Sta.	*10.40 P.M. Main St. Sta.
*8.20 P.M. Byrd St. Sta.	*12.50 night Byrd St. Sta.

ACCOMMODATION TRAINS—WEEKDAYS.
Leave Byrd St. Sta. 1.30 P.M. for Fredericksburg.
Leave Elba Sta. 7.30 A.M., 6.30 P.M. for Ashland.
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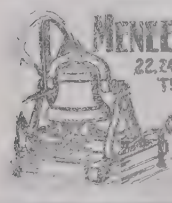

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Go, take that task of yours which you have been hesitating before and shirking and walking around, and on this very day lift it up and do it.—Phillips Brooks.

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We take care of our health, we lay up money, we make our roof tight and our clothing sufficient; but who provides wisely that he shall not be wanting in the best property of all—friends?—Emerson.

We do not understand in the least the perfection of God's self-surrender until we know that it is absolute. God has given to us, His children, real eminent domain over the things He has made.—Samuel R. Calthrop.

I believe that love reigns and that love will prevail. I believe that he says to me every morning, "Begin again thy journey and thy life; thy sins, which are many, are not only forgiven thee, but they shall be made, by the wisdom of God, the basis on which he will build blessings."—Thos. Erskine.

If you would increase your happiness and prolong your life, forget your neighbors' faults. Forget all the slander your have ever heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them.—Lutheran.

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VOL. LXXV. RICHMOND, VA., OCTOBER 15, 1910 No. 42

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

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THE GENERAL CONVENTION.

Editorial Correspondence.

So far, this being the fourth day of the session, the General Convention of 1910 promises to be a busy and business-like body. Promptly, on organization, both Houses "got down to business," and so far they have wasted no time. It is true that for the most part, up to the present, most of the action has been rather negative than positive; rather defeat of proposed legislation than the enactment of new laws; but negative or positive, it means that much disposed of, and that much more ground covered.

The opening services were quite a departure from precedent, in that the service for Holy Communion for Bishops and Deputies was celebrated in St. Paul's Cathedral at 7:30 a. m., and Morning Prayer was said and the sermon preached by the Lord Bishop of Salisbury in the Auditorium of Music Hall at 10:30 a. m. The early service was quiet, solemn and impressive to a degree. The Auditorium service was attended by an immense crowd, estimated at more than four thousand, and completely filling the great Auditorium. If any criticism could be passed on the Auditorium service, it was that the music was much too elaborate; and the building was distinctly beyond the speaking capacity—so far as voice was concerned—of the learned and earnest preacher. This writer was fairly well located in the audience, and was not able to hear twenty per cent. of the sermon.

And just here and in this connection, two matters stand out prominently and as lessons to be learned from this opening service. The first is that the formal opening service ought always to be held in a church edifice, and the Holy Communion ought to be celebrated at that time. No skill or art can make a purely secular auditorium just the fit setting for what ought to be so solemn a service. A secular building has its own atmosphere, and that is not the atmosphere of a great Prayer Book service. Under such circumstances, the element with the Church and her work, her hopes and fears, her dangers and possibilities, and who can bring a message fitting the work that lays before the body?

This is no criticism of the Bishop of Salisbury, for he did his work as well as any one not an American could have done it. But it is the statement of a Convention that has steadily been growing in the mind of this writer, and that has been strengthened and confirmed here in Cincinnati.

It was a great and splendid and representative national audience that took part in the opening service, and any one of many of our American Bishops could have made it an occasion long to be remembered, by a sermon that might have made an impression that would have influenced all our deliberations. A mighty and timely apeal for Missions, co-operation, enlargement, progress, would have found an echo in the hearts and minds of all that vast audience.

Another suggestion is that a great auditorium is a poor place, for the spectacular will inevitably assume undue proportions; and a proper "setting" is as much necessary to a great service as to any other great act or occasion. A consecrated building carries its own character into the service, and lends the service that without which it cannot rise to its greatest power and impressiveness.

The other matter is that the sermon at the opening service of the General Convention ought to be preached by an American Bishop, unless under extraordinary circumstances, such as occurred at the Richmond meeting. There the historic anniversary made the presence and voice of the Bishop of London uniquely fitting; but ordinarily, an American Bishop is the fit and natural speaker for the time and place. It is the triennial assembling of the Church in the United States in General Convention for consultation, and for planning work; for review, for forecast, and only an American Bishop can strike the key-note on such an occasion. The circumstances require a preacher absolutely in touch for the meeting of the House of Deputies. Nothing aggravates and irritates a deliberative body more than poor acoustics; men who want to hear and keep in touch with all that goes on, find themselves straining intently but in vain, and this is a poor frame of mind in which to legislate intelligently. In Trinity church, San Francisco, the conditions were very bad indeed, but in Cincinnati they are even worse. It is greatly to be hoped that in future the General Convention will give due consideration to a meeting place for the House of Deputies, in considering invitations.

The first day or two of meeting was rather depressing, for two or three reasons. The weather, for two days, was phenomenally bad, and as most of the members are located at a distance from the place of meeting, the conditions were trying. And then it took about two days for the Deputies to adjust themselves to their meeting place.

But too much cannot be said for the Committee of Arrangements. Whatever could be done for comfort, convenience and facilitating work, has been done generously and promptly. If any Deputy or Bishop has found himself inconvenienced, it has certainly been no fault of the Committee of Arrangements.

The Woman's Auxiliary is here in force and enthusiasm, and many expressions of hope have been heard on the part of the Deputies that such enthusiasm would communicate itself to all the rest of the Church. The good ladies certainly seem to be busy, and If the evidences of sound that come from their quarters is to be held as conclusive, then they must be accomplishing great things. However, the Deputies (an irreverent and badly-disciplined body), are very much inclined to think that the Bishops are the noisiest part of the General Convention!

The first matters of considerable moment that came before the General Convention were the Constitutional Amendments, adopted in Richmond, and coming before the session for final action.

The Amendment providing for Suf-

fragan Bishops had a rather surprising experience. The Bishops defeated it by a majority of one, and the Deputies passed it by a very large majority. There is talk of a Committee of Conference and a possible reconsideration by the body that a Cincinnati paper calls "The Princes of the Church," but at this date this is all guess-work. The strength of the feeling for Suffragans in the House of Deputies probably surprised even the best friends of that measure; but the plea for relief, made by the Deputies from New York and Philadelphia, were almost irresistible.

The Preamble—that much discussed and much written of measure—came up for consideration in the House of Deputies to-day—Saturday, October 8, and was disposed of in most astonishingly short order. The discussion began at 11 o'clock, and by a quarter to one o'clock, that largely-advertised piece of proposed legislation had gone down in the House to overwhelming defeat. The majority against it probably surprised those who were most sure of its defeat. Indeed, the hour and a-half's debate that preceded the vote by Dioceses and orders, was the disappointment of this session so far. Where life and spirit and fire and fighting qualities were expected in large force, was only a very short and very tame and apparently perfunctory set of speeches. Apparently, the advocates of the Preamble plainly foresaw defeat, and were dispirited; and equally apparently the opponents of the Preamble were so certain of victory that they did not consider it necessary to add anything to what had been said through the Church press and in Diocesan Conventions and Councils. Then, too, that great originator of the Preamble was gone, and there is no one in this General Convention to take his place.

Another of the five Amendments to the Constitution, that providing for the election of Presiding Bishop, has been defeated by the House of Bishops, and this probably will give it its quietus in the House of Deputies, as it much more nearly concerns the Bishops than any one else.

Another most admirably good feer to the credit of the House of Bishops is the defeat of the Constitutional Amendment allowing certain changes to be made on the Title Page of the Prayer Book, by a Foreign Missionary Bishop, with the consent of the Presiding Bishop. So that little effort to get rid of the word "Protestant" by indirection has met a well-deserved fate. "One by one the rose leaves fall!"

To-day the House of Deputies showed its intention of attending "strictly to business" and doing no dawdling, by adopting a resolution to adjourn on Friday, October 21, at one o'clock. This simply means that the House proposes to transact business and not to play.

Next week we are promised much of interest and possibly of excitement. Possibly, under some form, a proposal for "Change of Name" will be brought in, and there is some promise of a new-pledged "Preamble." But these things may or may not be; and if they should come in, any prediction with regard to their fate belongs to the realm of prophecy. But nevertheless, the Southern Churchman will venture the prediction that a new Preamble will follow the course of its predecessor, and that "Change of Name" will fail to get a majority! In fact, this General Convention, up to the present, shows as little inclination to adopt new departures as any that has sat for many years; and on the ground of "the less legislation the less mischief," it is a relief to an old-fashioned, conservative Churchman.

Yesterday, the two Houses sat in the first joint session as a Board of Missions, and the meeting was altogether an enjoyable and helpful one. The corresponding Secretary gave an admirable and inspiring review of the work for the last three years, and the report of the Treasurer made men thank God devoutly that he had raised up such a man to take the place of the late lamented George C. Thomas. Mr. King showed that his heart and his intelligence were in his work, and the Church can feel safe with its missionary finances in such hands.

Probably, some plan for reorganization of Missionary affairs will be introduced, but this will be treated fully when it comes up for consideration.

So far, this General Convention has done well, and Churchmen may well pray devoutly that the good work may continue.

PAMPHLETS RECEIVED.

From the Rev. L. C. Manchester, D. D., Secretary, Journal of the 125th Annual Convention of the Diocese of Massachusetts.

From Mr. Charles F. Chase, secretary, Proceedings of the Eighteenth Annual Conference of Church Clubs of the United States.

"The Value of a Vote," leaflet, by the Very Rev. George Hodges, D. D., Dean of the Cambridge Divinity School. These leaflets can be had on application to the National Municipal League, 703 North American Building, Philadelphia.

The Rev. Howard E. Thompson, Secretary, Journal of the 126th Annual Convention of the Diocese of New Jersey.

Our brother's true self is the object upon which our love is to fasten. As to his infirmaties and imperfections, which he shares with us in virtue of our deterioration by the Fall, these are to be borne without regard to his true self, and to the filial relation which this true self bears to God.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Late Rev. Dr. Hugh M. McIlhany.

Mr. Editor: You will no doubt receive many tributes to Rev. Hugh M. McIlhany, Jr., from all sides, and it seems to me that among them there should be an expression of appreciation from the standpoint of those students who were his fellow-workers in the religious activities at the University of Virginia. I know that no one can do justice to the worth and greatness of our former leader, but I cannot let that prevent me from attempting to show why we loved and revered him.

I knew him most intimately for three years as General Secretary of the Y. M. C. A. at the University, and since he took up the work of the St. Paul's Memorial church and some of the neighboring missions, I had the privilege of working with him on the one and talking frequently about his plans for the other.

He was ever cheerful and hopeful, filling us with courage when our spirits sank in our task, guiding us with wide vision, and bearing with our faults in rare patience. He directed the Y. M. C. A. work with the ability of a statesman, and handed it on to his successor organized and enlarged as none had dared to dream of when he first came to the University. To him is due more than to any one else in the South, the procuring of the gift of Madison Hall to the Association. Without him the Brotherhood of St. Andrew Chapter in the University would not have the record which it has. He carried the same statesmanlike vision and methods into his work for the new St. Paul's church and was sucessfully carrying out his great plan when he was called to higher service in the world beyond.

But it is what he was to us personally which makes us feel his loss so keenly. A man of the deepest spirituality, he led us nearer to Christ, of the tenderest sympathy, he helped us in our troubles, and of the truest love he bound us to him in close affection. His home was ever open, and all of us who visited there found it full of sweetness. We owe more to him at this formative period of our lives than can be expressed.

His death should not cripple the work of the new church, much as he seems absolutely necessary to it at this critical stage, but should consecrate it with memories of saintly service which will enable others to work the better because of the heritage left it by its first rector.

PAUL MICOU.

Theological Seminary, Alexandria, Va.

Church Intelligence.

CALENDAR.

October.

1—Saturday.
2—Nineteenth Sunday after Trinity.
9—Twentieth Sunday after Trinity.
16—Twenty-first Sunday after Trinity.
18—St. Luke the Evangelist.
23—Twenty-second Sunday after Trinity.
28—Saint Simon and Saint Jude.
30—Twenty-third Sunday after Trinity.

Collect for Twenty-first Sunday After Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen.

Collect for St. Luke's Day.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; may it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son Jesus Christ our Lord. Amen.

Foreign.

The Church Congress.

It is too soon to pass a verdict upon the remarkably interesting proceedings at Cambridge; but if numbers and enthusiasm count for anything, then the Jubilee Church Congress promises to go down to history as one of the most brilliant of the whole series. The debates have merited the close attention which has been given to them. The papers have been scholarly, yet they have not lacked the popular note, and they will be read with an interest as great as that which was aroused by their delivery in the Congress halls.

The Bishop of Ely, in his striking presidential address, did well to emphasize the importance of the work of the Congress. Naturally, beginning with a historical retrospect of the movement, he reached the vital matters of interest towards the close. Rightly did his lordship declare the Congress to be the mouth-piece of the public opinion of the Church. "Can we," to quote his words, "Imagine that anything is of greater importance than that public opinion should be emancipated from the tyranny of partisanship and prejudice, that it should be trained and informed and matured, that it should be raised to a high moral level of realized responsibility."

In a happy and ingenious comparison the President referred to the Congress as resembling the ancient apologists: "It presents the Church to the world; it shows the world what the Church is thinking of, what it is really caring for—its ambitions, its aspirations, its motives. The Church, through the Congress year by year, stands at the bar of a wider public opinion than mostly cares to judge its action—a wholesome and critical discipline."

Seldom has a Congress met under brighter auspices. A perfect day ushered in its proceedings, and the opening service at Ely, in one of our most beautiful cathedrals, was a fit beginning, symbolical as it was of the sort of work that has to be undertaken. In Ely the Church may truly be said to dominate the world. The little agricultural city clusters round the cathedral, and is almost overlooked, as the eye is fixed on the massive pile which the Middle Ages raised to the glory of God. We return to Cambridge as to the world in which religion, important as it is, is but one of the many intellectual interests of the place. There, however, the battle has to be fought out, and the problems solved, and perhaps only those whose lot is cast in a great University know how serious these problems are. For they deal with the very fundamentals of the faith, and on their solution rests the fate of Christianity itself. On the supernatural nature of Christianity, as the Bishop of Ely has said, the Church stands or falls, and in Cambridge, whether in Congress time or in the feverish work of full term, this is the supreme question.

It will be noticed that, though the need for unity was emphasized both by the President and by the Archbishop of York in his great sermon at Ely, there was a careful avoidance of the platitudes on the subject. The Bishop of Ely, in replying to the Nonconformist deputation, said frankly that he was not satisfied with such a negative ideal of unity as was represented by the mere acceptance of certain essentials of faith and practice and an agreement to differ about many other things of vital importance. "He dared to hope, as he earnestly prayed, that Almighty God in His own time would see fit to restore to them that which, not without foolishness and shortcomings on the Church's side, they had lost the measure of corporate union which was according to His holy will." But what part are we to take in bringing about this much-desired consummation? The Bishop spoke quite plainly on this point towards the end of his address. "Assuredly the healing of our divisions will not come through weak sentiment, or through compromise of principle, or through disloyalty to a sacred inheritance on this side or that. Self-examination, repentance, study, conference, above all the growth of a fervent desire for a solid and stable fellowship in the body as in the one spirit—all this is needful before we are ready to formulate a policy of reunion, even before we have a clear conception of the measure of reunion which is God's will."

The Archbishop's great theme was the splendid development that has taken place in the corporate life of the Church during the past fifty years.

Scarcely less memorable than the Presidential address, was the powerful sermon preached by the Archbishop of York at the opening service in Ely Cathedral. The Archbishop reviewed the fifty years' growth of the corporate life of the Church, and, dealing with the conception of the Church as a great spiritual society, he went on to declare that the changed conditions of the State and the growth of a fuller corporate life within the Church "must involve" a readjustment of the relations between Church and State.

On the question of Home Reunion there has been much at the Congress to encourage those who long to see Christians drawing more closely together. The Bishop of Ely's reply to the Nonconformist deputation, no less than the words of his Presidential address, showed how deeply he has the matter at heart, and the debate on Wednesday morning was, on the whole, full of hopefulness.

American.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

The Choir of St. James' Church—Special Services at Church of the Incarnation—Rectory Improved—Teachers' Training Lessons—Special Sermons in St. Andrew's—Days of Intercession for Sunday Schools.

The vacancy which has existed for several months in the position of organist and choirmaster in St. James' church has been filled by the appointment of J. Westley Sears, one of the most brilliant of our organ players, who has studied largely abroad, and who for several years was organist of St. Clement's church. While the choir will be reduced from 50 to 35 the quality of the music will be improved. There will be established a choir school after the pattern of Grace Church Choir School, New York. This will be adapted to the public school system, and will not only train the boys in music, but care for their entire education. Such a school as an auxiliary to the choir, when known, will draw to it the best boy voices in the city.

In the absence of the Rev. William M. Groton, dean, on account of illness, the Rev. George C. Foley conducted the opening service for the Divinity School on Friday, September 30, making the address of welcome and celebrating the Holy Communion. A junior class of some fifteen enters. There is much enthusiasm and all things point to a successful year.

The Rev. A. D. Heffern was the preacher at the first of the series of services under the auspices of the parish chapter of the Brotherhood of St. Andrew, in the Church of the Incarnation on Sunday evening, October 2. It is expected that the Rev. W. R. Stearly will be the preacher on Sunday evening, November 6. On the Wednesday evenings the rector, the Rev. N. Van Pelt Levis, will take up the study of the Sunday School lesson instead of the usual Wednesday evening service.

The rectory front of St. Matthew's church presents a great improvement by the removal of the paint from the brick, repainting them, cleaning the marble and setting up new doors.

The Rev. William H. Anthony has been appointed on the staff ffofff ffth been appointed on the staff of the Philadelphia City Mission.

On Friday evening, October 7, there was begun in the Sunday School building of the Church of the Holy Apostles a course of ten lessons on The Principles and Methods of Teaching. This is a course in teacher training to help young teachers and to prepare young persons who hope to volunteer as teachers later. Twenty-five persons have joined the class.

The Rev. J. J. J. Moore began, on Sunday evening, October 9, in St. Andrew's church, a series of special sermons on Hymnology. His first topic was Hymns in General: their Import and Influence. He has also commenced, in the mornings, a course on the less widely known characters of Old Testament History.

The Days of intercession for Sunday School, will be observed throughout the world on Sunday, October 17, as well as in our own Church and the Church of England, on both Sunday, October 16, and on Monday, October 17, 1910. The Executive Board of the Sunday School Association of the Diocese of Pennsylvania re-

sts that there be corporate celebra- is of the Holy Communion for chers and officers in all of our par- es on Sunday, also special services sermons, together with special yers in the afternoon in all of our day Schools. A special form of ser- e has been authorized by the Bish- of the Diocese to be used in all of schools. This has been published the American Church Sunday School gazine, October number, and copies the same in pamphlet form can also had at sixty cents per hundred on blication to the Rev. Dr. H. L. Duh- g, 225 S. Third street, Philadel- ia.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

ly Trinity Church, Memphis—Nash- ville Clergymen at the Brotherhood Convention—Mission Work of Arch- deacon Windiate—Clergymen Called to the Diocese.

Rev. Prentice A. Pugh, rector of Holy inity church, Memphis, celebrated e fifth anniversary of his rectorship cently. This parish was established a mission, in 1901, and for several ars was in charge of the city clergy Memphis. On Mr. Pugh's ordina- on to the priesthood he was placed charge of the work by the Bishop. eginning with a few faithful people, e mission has now grown into a par- h of nearly two hundred. About one ear ago a rectory was purchased, and is year it is planned to enlarge the urch, the increasing congregations emanding it. Mr. Pugh is the busi- ess manager of the "Diocese of Ten- essee," the Official Church paper of e Diocese, and he also is its assist- nt editor.

Among the Tennessee clergy present t the recent Convention of the Broth- rhood of St. Andrew in Nashville, ere Rev. M. P. Logan, D. D.; Rev. . J. Mikell, Rev. J. F. McCloud, Rev. . A. Bazette-Jones, of Nashville; Rev. eo. O. Watts, Sewanee; Rev. S. C. ughson, O. H. C., Rev. W. S. Bishop, . D., Rev. Wm. H. DuBose, Rev. W. . Claiborne, Sewanee Rev. John B. annon, Clarksville; Rev. A. L. Seiter, ranklin; Rev. W. B. Capers, Colum- ia; Rev. R. M. W. Black, Memphis; ev. R. W. Rhames, Memphis; Rev. rant Knauff, Jackson; Rev. Laring lark, Rev. W. C. Robertson, Chatta- ooga; Rev. C. B. K. Weed, Knoxville; Rev. F. E. Alleyn, South Pittsburgh; Rev. A. M. Hildebrand, Memphis.

The Rev. H. G. Rape, minister-in- charge of St. Stephen's church, North- east Nashville, and assistant rector of St. Anne's church, East Nashville, has resigned to accept work in Covington, Kentucky, Diocese of Lexington.

The Rev. Thomas P. Windiate, the Archdeacon of the Convocation of Nash- ville, has during the summer been very active in mission work. Besides his usual work he has visited the various missions around Sewanee and rendered most valuable assistance to those in charge of the work there.

The Rev. George O. Watts, who has been deacon-in-charge of St. Peter's church, Nashville, for the three sum- mer months, has returned to Sewanee to take his last year in the Theologi- cal Department.

The vestry of St. Peter's has called the Rev. Thomas Dyke, of the Diocese of Oklahoma, to the rectorship of the parish, and it is hoped he may accept the call.

The parishes in Mt. Pleasant and Pulaski have called the Rev. Stephen Power as their minister. He has ac- cepted the call.

The Rev. W. B. Capers some time since resigned the rectorship of St. Peter's church, Columbia, so as to de- vote all of his time to the work of the Columbia Institute, of which he is the president. The vestry of St. Peter's have called the Rev. E. B. Andrews, of Greenville, S. C., as the new rector.

The Rev. W. S. Claiborne has re- turned to his work at Sewanee, after having spent much of the summer in charge of the church at Kennebunk- port, Maine.

The Rev. R. W. Hague, rector of the Chapel of the Cross, Chapel Hill, North Carolina, was a recent special preacher at Trinity church, Clarksville. He also made an address before the students of the Y. M. C. A. at Southwestern Presbyterian University, during his visit to Clarksville.

The Rev. R. W. Hogue, rector of the University of the South, at Sewanee, has had the best opening reported in the last several years. The entering class numbers eleven.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Training School for Deaconesses—In- dustrial School to be Established. Improvements at St. Luke's—Church- men's Association, Columbia Univer- sity.

The New York Training School for Deaconesses is delayed in opening by iron contractors of its new building on the Cathedral grounds. It sold its former buildings in East Twelfth street, and there has been started there a home for working girls. Until the new struc- ture is ready the School will use Grace House, at New Canaan, Conn., kindly loaned by Grace vestry. Twenty-six is the enrollment thus far this year. There is visiting the School, Deaconess Creighton, of London, a daughter of the late Bishop of London, who is here for three months to study Deaconess work in this country.

Intercession chapel of Trinity parish will establish an industrial School, in which domestic art will be a principal study. A Church House has been se- cured, a former old mansion of the up- per West side, and here will be rooms for a men's club as well as the school.

St. Luke's church, the Rev. G. A. Oldham, rector, has been much improv- ed. A new organ costing $15,000 has been put in, with new electric lights, and attendance at morning services is larger than ever before. From October 30 to November 6, will be observed the ninetieth anniversary of the founding of the parish. Bishop Greer and the Rev. Drs. Manning and Stires will be among the speakers. On All Saints' Day a window in memory of the late rector, the Rev. Dr. J. T. Patey, will be unveiled.

The Churchmen's Association of Co- lumbia University opened the year with larger interest than last year, a part of increased religious activity at the University under the chaplain, the Rev. Raymond C. Knox. Music at the Sun- day 4 o'clock services in St. Paul's chapel, is led by a student choir, un- der organist Ward, and the services are followed by organ recitals. Preachers during October include the Rev. Dr. Newell Dwight Hillis, of Plymouth church, Brooklyn, and the Rev. Dr. Henry Sloane Coffin, of the Madison Avenue church, New York.

Calvary church, New York, now with- out a rector, has secured a list of fore- most preachers for the Sundays up to and including December, and the state- ment is made that, taking plenty of time to secure the right man, a new rector will be chosen to succeed the Rev. Dr. J. Lewis Parks, resigned. If any changes are to be made in the par- ish fabric or in its work, which changes are by no means certain, they will be made only after the new rector is in charge of the work and in full posses- sion of conditions pertaining to it.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop

Generous Bequests for Church Work. Archdeaconry of Suffolk—Woman's Auxiliary Triennial Offering—Recep- tion to a Rector and His Wife.

By the will of the late Miss Mary Rhinelander King the Cathedral of the Incarnation receives $10,000 for the endowment fund, and $15,000 for scholarships at St. Paul's and St. Mary's Schools. The Church Charity Foundation received $10,000 for its endowment and $5,000 for the uses and purposes of the institution. The great bulk of Miss King's estate was left to the Domestic and Foreign Mis- sionary Society of the Church, but she left a number of bequests to the Church in this Diocese. To St. Phoe- be's mission, Brooklyn, she left $5,000 for the endowment fund, and $2,000 for its uses and purposes. To All Saints' church, Great Neck, she left $3,000 for the endowment and $2,000 for its corporate purposes. She left $5,000 endowment for the benefit of Diocesan Missions of Long Island, and another $5,000 endowment for the benefit of Diocesan Missions in Queens and Nassau counties. She left to Grace church, Jamacia, $3,000 for en- dowment. In all, she left $65,000 for the work of the Church in this Dio- cese.

The third annual meeting of the Brotherhood of St. Andrew was held at St. Mark's church, Brooklyn, on Friday, September 23. The business meeting began with the reading of the report of the Executive Committee for 1909 and 1910, after which the com- mittee was discharged with thanks. At the conclusion of the business meeting supper was served in the parish house, after which followed Evening Prayer in the Church, and an address by the Rev. Duncan M. Genns, rector of St. Thomas' church, Brooklyn. His sub- ject was "The Religious Problem of the Boy."

The fall meeting of the Archdeacon- ry of Suffolk was held in the new St. St. Luke's church, East Hampton, on Tuesday and Wednesday, September 13 and 14, a date somewhat earlier than usual, owing to the meeting of the Gen- eral Convention in October. On the evening of the first day the customary missionary service was held, at which a stirring and practical sermon was de- livered by Archdeacon Holden. On the second day the Holy Communion was celebrated at 7:30 a. m., by the Rev. O. F. R. Treder, rector of the parish. At 10 a. m. the business session open- ed, the Archdeacon presiding. The re- port of the treasurer, Mr. James W. Eaton, for the four months since May 1, showed receipts of $589.36, pay- ments $507.50, and balance on hand, $71.86. The reports from the mis- sions of the Archdeaconry showed en- ergetic work on the part of both cler- gy and people, and, in nearly every case, most gratifying results. The wisdom of the Archdeacon in extend- ing pecuniary aid to incipient mis- sionary efforts has been amply justi- fied, and the Church's prospects for extension in Suffolk county have never

been brighter. It was voted that a congratulatory telegram be sent by the secretary to Archdeacon Duffield, of Queens and Nassau, and his bride, it being their wedding day.

Trinity church, Northport, was appointed as the place for the spring meeting, May 2, 1911. After adjournment, the members of the Archdeaconry were taken to Three Mile Harbor, to partake of a bountiful "shore dinner," provided by the vestry of St. Luke's parish.

Archdeacon Bryan, of Panama, formerly of this Diocese, arrived in New York September 15. After visiting friends here and in Philadelphia, he will return to Panama, during this month.

The members of the Woman's Auxiliary of the Diocese are greatly elated over the fact that they have sent six thousand dollars to Cincinnati as their triennial offering to missions.

The Rev. George C. Groves, general missionary of Brooklyn, has so far recovered from his late illness that he expects to take up his work at once. Mr. Groves is an alumnus of the Virginia Seminary and has most efficiently labored in this city as General Missionary.

St. Lydia's mission, Glenmore avenue and Crystal street, Brooklyn.—On the evening of September 29 the parishioners of this mission extended a reception to the Rev. R. T. and Mrs. Walker, the new rector and his wife. Mr. Walker is from the Diocese of Western Massachusetts.

The Rev. Edward A. Evans, for the past three years one of the curates at Old Trinity church, New York, has accepted the position of chaplain to the Cathedral School, Garden City, and entered upon his duties at the opening of the school year.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Deputies to General Convention—Illness of Rev. J. Gibson Gantt.

Owing to sickness in their families the Rev. E. R. Rich, D. D., Dean of the Cathedral, Easton, and the Rev. W. B. Stehl, rector of St. Paul's, Centreville, are unable to attend the meeting of the General Convention. The Rev. T. B. Barlow, Cambridge, will take the place of Dean Rich, and the Rev. W. Y. Beaven, rector of All Saints', will take the place of the Rev. Mr. Stehl.

The Rev. J. Gibson Gantt, rector of Christ church, Denton, has been sick for some weeks and has left his parish for medical treatment in Baltimore. His services are supplied by the clergy of the Middle Convocation.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Opening of New St. Mark's, Minneapolis—Parish Reception and Supper. Sunday School Institute—Repairs to the Church at Granite Falls—New Church at LaSoeur—Sunday School Rally at Lake City.

The most notable event in the Diocese during the past month has been the opening of the new St. Mark's church, Minneapolis, and the Service of Benediction that accompanied it. The new church is one of the finest church edifices in the West, and its rector, himself an Eastern man, says that he knows of no church in the East with which it will not favorably compare.

The church has an ideal location, standing on a gentle rise of ground in Loring Park, on Hennepin avenue, one of the city's main arteries. It is built of sawed Bedford stone, in gothic architecture, with high square tower. The proportions are almost ideal, and the building has such mingled qualities of lightness and majesty that it seems a veritable Te Deum in stone. Mr. Edwin H. Hewitt, the architect, was the recipient of encomiums on every hand.

The Service of Benediction attending the opening occurred on the morning of the Feast of St. Michael and All Angel's, at 10:30 o'clock.

A feature of the service was the playing of hymns from the open windows of the tower by vested musicians with trumpets and trombones, during the assembling of the people.

The Rev. Stanley Kilbourne was master of ceremonies; the Bishop's chaplain was the Rev. T. P. Thurston, and he was attended by the Rev. Jas. E. Freeman, the rector of the parish, and by the former associate rectors, the Rev. C. E. Haupt, and the Rev. G. H. Hills. The rector of the parish, the Rev. James E. Freeman, preached an exceedingly strong and appropriate sermon upon Hag. 2:9, "The glory of this latter house shall be greater than of the former."

The church, inclusive of chapel, seats one thousand and eighty. These seats were filled at the opening service, and chairs were placed in the aisles.

St. Paul's church, Minneapolis, the Rev. T. P. Thurston, rector, opened the new year of active Church work with a parish supper, in their large room in the basement of the church. Previous to the supper a reception was held in the beautiful parish house. The Bishop and Mrs. Edsall, as well as the rector and his mother, were in the receiving line. Some three hundred people were served, the supper was much enjoyed, and the speech-making that followed it was unusually felicitous. A layman, Mr. Lyon, acted as toast-master. Speakers were the Bishop, the rector, the Rev. Mr. Lawton (recently appointed assistant rector), the Rev. C. L. Bates, rector of St. Mark's, Lake City, and numerous laymen.

The Rev. J. S. Budlong, formerly rector of Christ church, Austin, and who has been absent for a year doing work as priest-in-charge at Colfax, Wash., has returned to the Diocese, much to the satisfaction of his many friends, and has entered upon his duties as rector of the Church of the Ascension, Stillwater.

The twenty-third annual Institute of the Church Sunday School Association of the Diocese of Minnesota was held in St. Mary's church, Merriam Park, St. Paul, on Wednesday, September 28. The Institute was one of the most successful and profitable ever held in the Diocese. Genuine interest was manifest, and mutual help was given and obtained. Notable addresses were those by the Rev. Messrs. Haupt, Knickerbocker, Woodruff and Douglas.

The Rev. Irving P. Johnson answered questions put into a question box at the evening session, and the Bishop closed the Institute with an address in his usual happy vein.

At a meeting of the Board of Missions held at 2 p. m., September 27, at the Northwestern National Bank, Minneapolis, a report was made that repairs had been completed on the church at Granite Falls, at the expense of the board, and that a new stone church is building at LaSoeur Center, to cost about $3,000.

Rally Day as an institution, in the Sunday School work is coming into increasing favor in the Diocese. Rally Day at St. Mark's Sunday School, Lake City, was conspicuously successful, on October 2. The room was well filled with interested children, teachers and visitors. A feature of the day was the graduating exercises of a class of ten from the primary department to the intermediate. Mrs. N. C. Pike has most ably conducted this primary work for more than a year. The new class were presented with diplomas, and is to be known as the Bishop Rowe Class, with Mrs. R. C. Steele in charge.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Anniversaries Celebrated—Vacant Parishes—Illness of the Rev. William C. Butler—Death of William P. Titcomb—Death of a Colored Clergyman.

Sunday, the Twentieth Sunday after Trinity, was the tenth anniversary of the open-air afternoon service at the Peace Cross, Cathedral Close, and the special preacher at the service was the Rev. Dr. Herbert Scott Smith, rector of St. Margaret's church, Washington. It was also the thirty-first anniversary of the organization of the Epiphany parish afternoon Sunday School, which sang the service at the Peace Cross, ten years ago, and on Sunday made the pilgrimage again to St. Alban's, and again sang the service amid ideal October surroundings, led by a section of the Marine Band. The superintendent of this very "live" school of Epiphany church is Mr. Elias S. Hutchinson, junior warden of that church, also its founder, thirty-one years ago, and, save one year of rest, its superintendent ever since.

Dr. Bratenahl, rector of St. Alban's parish, was master of ceremonies, and had charge of the service.

By the removal of the Rev. F. C. F. Shears, rector of King George's parish, Prince George's county, Maryland, to St. Thomas' church, Homestead, North Baltimore, another is added to our list of vacant parishes, making the number three large parishes with six churches, two in each parish. The vacant "silent" churches are, two in Trinity parish, Charles county; two in St. Andrew's parish, St. Mary's county; two in King George's parish, Prince George's county. William and Mary parish, (Picawaxen), Charles county, vacant for several months, is now under the charge of the Rev. T. Hubert Jones, deacon, a recent recruit from the Reformed Episcopal Church ministry, ordained deacon, by Bishop Harding in Epiphany church, Washington, July 17, 1910.

The Rev. William C. Butler, of the Diocese of Easton, Maryland, but who was assistant minister at St. Barnabas' church, Baltimore, when taken sick, is now critically ill at the home of his son-in-law, Mr. George W. Brooke, Prince George's county, Maryland. He was for several years rector of Queen Anne's parish, Prince George's county, where he now is ill, under the watchful care of his daughter, Mrs. Brooke, whose husband is a member of the vestry of the parish and delegate to the Diocesan Convention. Mr. Butler is a native of Norfolk, Va., and was a member of the class of 1857 of the Virginia Theological Seminary. He is a scholar and also a preacher of recognized ability.

At 3 o'clock a. m., Sunday, October 9, while sitting in his chair at his home in Washington, Mr. William P.

(Continued on page 14.)

The General Convention

Wednesday.

For many months, in fact ever since the adjournment of the General Convention of 1907, the whole Church has been looking forward to the assembling of the General Convention of 1910 Many questions have arisen owing to the legislation of the last Convention which awaited a final settlement at the present.

On the 5th of October, the Convention met in Cincinnati, Ohio. It had been sixty years since it last met there, and at that last Convention there were present 25 Bishops at the opening service, while at the present there are 95. In the House of Deputies at the earlier Convention there were representatives from only 26 Dioceses, while at that of 1910, nearly 100 Dioceses and missionary districts are represented.

In spite of the heavy rain which began to fall at day-break of the opening day of the Convention, and continued for two days, St. Paul's Cathedral was filled with men at the celebration of the Holy Communion at 7:30 o'clock. The Presiding Bishop celebrated, assisted by the Lord Bishop of Salisbury, Bishop Jaggar and the Bishops of Southern Ohio, Massachusetts, New Mexico and Arizona, Cape Palmas, Kearney and Tokyo. The Convention then assembled in the great Music Hall at 10:30 for Morning Prayer. Some time before the hour of service, the 3,600 seats at the Music Hall were occupied and many were standing in the aisles and at the doors. On the stage were the choir, of over five hundred voices, and a large orchestra. As they sang the processional hymns, 311, 493 and 487, the House of Bishops marched down the center aisle headed by a crucifer, the Secretaries of the House of Bishops and House of Deputies and the President of the House of Deputies. Followed by the Bishops in the order of their consecration, the Presiding Bishop and the Convention preacher coming last.

The Rt. Rev. John Wordsworth, D. D., LL. D., the Lord Bishop of Salisbury, preached the sermon. His text was St. John 11:21, "He spake of the temple of His body."

In considering this comment of St. John on our Lord's words, the Bishop said three questions naturally arose: "Did our Blessed Lord in his perfect love and wisdom cleanse the Temple only once or twice?" What was the immediate purpose of that solemn act of righteous indignation?" "What does he desire us to think of himself as purposing to-day as the outcome of the continuation of that act?" In the answer to these questions and in their right interpretation the Bishop found the principles that must govern all reform movements. Citing many instances from history, he showed that at times they appear to be failures when viewed step by step, but when looked upon as a whole, the results show a steady march forward. In the Lord Jesus Christ, we find a reformer and not a destroyer. After clearly illustrating these facts the Bishop said:

"To sum up, then, the thought to which, as I trust, our Lord has been leading us: He in His own person is a reformer, but a reformer, first of all, of the Church, and through the Church of human society. The Church is the temple of His body, and we cannot think it His will that the world should be saved except through that which is His body. Yet the world will pass by the Church in its efforts to reform itself, unless the Church is more worthy of its calling.

"Judgment, then, must begin at the house of God, and particularly with the priesthood. It must be purged not merely of vice and ambition, but from measuring Christ's work by worldly standards, and from living too much for immediate results. We must secure times of retreat, of loneliness, of detachment for ourselves. We must take care that our young candidates for orders have their proper retirement with Moses in the heights of Sinai before they come to be builders in the stir and dust of Sion.

"Secondly, we fathers must assert ourselves to secure the consecration of family life, that our sons and daughters may grow up under discipline. We must take our wives into counsel, but let the longer-sighted ideals of happiness through fulfillment of duty prevail over the feminine desire for quick returns of pleasure.

"Thirdly, we must labor to clear away barriers that separate Christians from one another, but prepare the way for it with caution and gentleness. The church is not a single building on a small plot of ground, but, like heaven, it has many mansions. All who have had to do with the housing problem know how much mischief may be done by the sudden removal of small and narrow dwellings, which are yet familiar homes, and the substitution for them of a great block of tenements with the most modern sanitary appliances. Our Church life is too domestic, too sacred, to be suddenly transformed into a vast international interdenominational club-house. We must, therefore, work at this problem with self-denial and reserve. But we must give our energies definitely and decisively to those parts of it where opportunity seems most to lead us on. With us in England the immediate openings are mostly on the side of Scottish Presbyterians and the Church of Sweden. You have not only these openings, but a special call to co-operate with the orthodox Greco-Russian Church in regard to great masses of immigrants. I forbear to speak of these things in detail and of the approaches to the separate Churches of the East which are very near my heart.

"But do not, dear brethren, leave any of these three problems unattempted. All need the prayers and labors of every one of this great multitude, and surely from such a gathering of Christ's people as this much of true reform must spring."

The sermon was one calculated to make the hearers think deeply. It made a marked impression on the great crowd that was gathered. The whole service was inspiring and uplifting, especially in the singing of the hymns by that great multitude of nearly 5,000 people.

Immediately after Morning Prayer the Convention adjourned for luncheon, which was served in one of the adjoining halls, and re-assembled at 3:30 o'clock to take up business.

HOUSE OF DEPUTIES.

At 3:30 the House of Deputies was called to order by Dr. Anstice, the Secretary of the last General Convention. The Rev. Randolph H. McKim, of Washington; the Rev. Alexander Mann, of Boston, and Mr. Joseph Packard, of Baltimore, were nominated President of the House. The two latter withdrew their names and Dr. McKim was unanimously elected to serve his third term as President of the House. The Doctor, in a few well chosen words, thanked the Convention for the great honor it had bestowed upon him and assured it that he would do all in his power to further the work of the Convention. In the course of his remarks, he laid special emphasis on the two great ideas that were occupying the minds of all Christian people—that of Unity and that of Missions. He told of the great opportunities that lay before the Church at this present time showing how the Church must appeal to American people since it is so distinctly American. He told of the great part it had played in the shaping of the early history of the United States and of the still greater part it was destined to play if it took advantage of the opportunities that lay before it." "With this record we may well claim to be the most American Church on this Continent and to be The American Church." He showed, from the last census report, that the Church had increased in the United States more rapidly than the population had. Since the Convention last met in Cincinnati, the number of communicants in the Church in the United States had increased 1,200 per cent., while the population had increased only 400 per cent. in the same time.

Rev. Dr. Anstice was re-elected Secretary and he appointed as assistants, the Rev. Messrs. Davis, Glass and Prout, the assistant secretaries of the last General Convention. Mr. W. W. Skiddey was re-elected Treasurer.

A message was then sent to the House of Bishops informing them that the House of Deputies was organized and ready to proceed to business. The committee appointed by the last Convention to suggest a plan to expedite business, made its report and the House then adjourned until Thursday morning.

Having come to the end of the first day, every one was asking what would be accomplished by this Convention and who would be the leaders. On looking around the floor it was soon seen that the personnel of the Convention had changed very little from what it was in Richmond, nearly all of the old Deputies being present and but few new ones being added. The three most greatly missed were Rev. Dr. Huntington, Mr. Thomas Nelson Page and the Rev. Cyrus Townsend Brady.

Thursday.

Morning Prayer was said at Christ church at 9 o'clock and the House of Deputies was called to order at 10 o'clock at the Music Hall, by the President. Before the reading of minutes could be completed, the Lord Bishop of Salisbury, accompanied by the members of the House of Bishops, was presented to the House of Deputies. Dr. McKim welcomed the visitor and presented him to the House of Deputies, and the Bishop of Salisbury, in a short talk, responded to the welcome which had been extended to him and thanked the House of Deputies for their kindly reception.

Immediately after the House of Bishops had retired, the Canadian

Deputation was received and presented to the House of Deputies by the President. The rest of the morning session was consumed in the routine business of appointing committees and receiving reports and resolutions. It was interesting and inspiring, since it was indicative of growth, to note that several memorials asking for the admission of Missionary Districts as Dioceses and the erection of new Missionary Districts were presented.

At 2:30 the House was re-assembled and Mr. Joseph Packard took the chair. After some time had been spent in the transaction of routine business, the hour arrived for the consideration of the order of the day, which was the Constitutional amendment passed in 1907, providing for the election of Suffragan Bishops. The Rev. Dr. Lewis Parks, of New York, opened the debate, and in his usual striking way presented the subject to the house. He showed clearly that it was not a question which involved any particular race or section, but that it was a provision which allowed the possibility of the expansion of the utility of the Episcopacy. He showed, further, that it was a provision by which relief could be found for the lack of Episcopal oversight in cases where division of territory, or the election of a Bishop-Coadjutor was impossible.

The several speakers, in a most interesting and sometimes amusing manner, debated the subject, discussing it thoroughly on both sides. When the vote was taken one of the lay deputies amused the House very much by saying, "Our deputation was instructed by the Diocesan Council to vote against this measure, but I want to go on record as saying that since I have heard the arguments of those on the negative side, I personally want to vote for it." After a lengthy debate, the closing speech was made by Dr. Parks, the vote was taken and resulted in the amendment being adopted by a large majority.

Friday.

After Morning Prayer at Christ church at 9 o'clock, the House was called to order at the usual hour, and the regular early morning routine business was transacted until 11 o'clock, when the joint session of the two houses sitting as the Church Missionary Society was held. Bishop Tuttle called the meeting to order and the joint session was organized by electing the Presiding Bishop chairman, and Dr. Anstice, secretary.

Report of the Board of Missions.

The Bishop of Albany, the Vice President of the Board of Missions, presented the triennial report of the Board as follows:

"The Board of Missions herewith submits its triennial report to the General Convention, and surrenders the responsibility entrusted to it as the Church's executive for missionary administration during the last three years.

"Since the last General Convention 152 new missionaries have been added to the staff in foreign lands and in the outlying dependencies. The distribution is as follows:

"During the last three years the offerings and gifts from living donors placed at the disposal of the Board for the payment of appropriations have amounted to $2,954,829.49. The legacies during the same period which the Board was at liberty to use to meet its obligations amounted to $408,425.92. The total available for appropriation by the Board was therefore $3,363,255.41. The corresponding figures for the previous triennium were: Offerings and gifts from living donors, $2,386,877.43. Legacies available for appropriation, $223,756.55. Total, $2,610,633.98.

"In addition to the offerings and legacies available to meet appropriations, the Board has received and forwarded during the triennium special gifts amounting to $723,765.27. The Board knows that special gifts in large amounts have been sent by donors direct to the Bishops and others in the various fields. Moreover, every Diocese and district has its own Diocesan Mission funds. When all these gifts for the extension of the Kingdom are taken into account, it is evident that during the last three years the total would be well in excess of $5,000,000.

"In March, 1910, the Board accepted with great regret the resignation of the Right Rev. John Scarborough, D. D., Bishop of New Jersey, after forty-two years of continuous service. During all that time, on one committee or another, Bishop Scarborough gave unfailing care and thought to the Church's work, and brought to the solution of many perplexing questions of policy the ripe experience of his life. The Right Rev. Arthur Selden Lloyd, D. D., Bishop-Coadjutor of Virginia, was elected to the vacant place.

"On June 28th, 1910, the Right Rev. William Neilson McVickar, D. D., Bishop of Rhode Island, entered into life eternal. For many years, as priest and Bishop, Dr. McVickar had been a member of the Board, and, as chairman of the Committee on China and Japan, rendered notable service in furthering the Church's work in the Orient. This vacancy in its membership the Board has not filled.

"In its last annual report the Board recorded the death, on April 21, 1909, of its treasurer, George Clifford Thomas. For fourteen years as a member of the Board, and for thirteen years as its Treasurer, Mr. Thomas rendered service that makes his loss almost irreparable. His zeal, devotion and constant giving made him one of the foremost figures in the mission work of the Church. More important than his constant gifts of money was the larger gift of himself, heart and soul, mind and body, time and ability, to this commanding purpose of his life.

"In September, 1909, the Board elected Mr. George Gordon King to succeed Mr. Thomas

"After thirty-seven years of conspicuous service in the episcopate, the Right Rev. William Hobart Hare, D. D., Bishop of South Dakota, entered into life eternal on October 23, 1909. His work on behalf of the American Indians forms one of the brightest pages in the history of the Church in this country.

"In May, 1909, the General Secretary of the Board, the Rev. Arthur Selden Lloyd, D. D., was elected to be Bishop-Coadjutor of Virginia. The election was speedily confirmed by the action of the Bishops and the Standing Committees. Dr. Lloyd's resignation took effect on October 19, 1909, after nearly ten years of service. During that time his whole-souled loyalty to the Master, his well-disciplined enthusiasm and his broad sympathies deeply stirred the people of the Church. Some of the results of this vigorous and reverent leadership are seen in the larger mission staff at home and abroad, in the inauguration and development of the systematic study of missions and in the greatly increased appropriations and offerings.

"The Board has been officially informed of the intention of the Districts of Oklahoma and Hankow to ask for division, and the erection of a part of the territory of each into a new missionary district. The Board has given careful attention to both requests, and has informed the Presiding Bishop of its opinion that division in both cases is necessary, in order that advantage may be taken of the many opportunities for extending and strengthening the Church in those regions.

"The Diocese of Maine has notified the Board that, from September 1, 1910, it will relinquish all appropriated aid from the Church at large. The Diocese of New Hampshire has asked that from the same date its annual appropriation be reduced from $1,600 to $1,000.

"The Districts of Sacramento and Olympia have been making vigorous efforts to secure sufficient endowment funds to admit of their organization as Dioceses. Both efforts have been successful, and should the action of this General Convention be favorable, both will, in the course of the year 1911, assume the entire support of the episcopate. To these Dioceses and districts that have thus moved forward to a larger independence or complete self-support, the Board extends its hearty congratulations.

"One of the most striking evidences of a growing missionary zeal, coming to the attention of the Board during the last three years, is the action of the Diocese of South Carolina. At its Council in May, 1910, a resolution was adopted providing that hereafter one-half of the Easter offerings of each congregation each year should be sent to the Board of Missions for the general work and that one-half should be used for the evangelization of the Negro in South Carolina.

"In 1908 the Church Students' Missionary Association requested the Board to appoint two student secretaries, one for work among men and one for work among women, to emphasize the need for missionary recruits and to enlist Church students for more definite work in furtherance of the Church's Mission.

"Turning to the financial record of the past fiscal year, the Board is able to report that the apportionment has been more nearly met than ever before. This is the more notable in view of the fact that the staff has been reduced by the vacancy in the office of General Secretary, while the death of Mr. Thomas necessarily brought to an end the large monthly individual gifts which did so much to aid the Board in meeting its obligations.

"The appropriations for the year were much greater than ever before, amounting to $1,162,740.15. The income available to meet them amounted to $1,121,169.94. There was therefore a deficit for the year of $41,577.21. To this must be added the deficit of $32,955.34, with which the last fiscal year began. The Board therefore reports a present deficit of $74,532.55. This amount is temporarily covered by a draft upon the Reserve Deposits set aside from time to time for this special purpose.

"The legacies available for appropriation by the Board have been unexpectedly large, amounting to $136,113.14.

The special gifts, legacies for investment and the miscellaneous receipts, added to the amount available for appropriation, make the total passing through the Treasury during the last fiscal year $1,779,987.69.

"In September, 1909, the Rev. Joshua Kimber, for many years associate secretary of the Board, returned to duty after a serious illness. The Board has welcomed his return to health with gratitude, and desires here

to record its appreciation of Mr. Kimber's work, characterized, as it has ever been, by unswerving devotion to duty as he saw it. Mr. Kimber will next May complete forty-four years of service in connection with the Church's missionary work.

"The Board would also make record of the long and fruitful life of the Rev. Elliot H. Thomson, D. D., Archdeacon of Shanghai. December 21, 1909, marked the fiftieth anniversary of the beginning of Archdeacon Thomson's work abroad. The Church may well give thanks for the long life and for the self-sacrificing service of such a man.

"In submitting this record of its stewardship, the Board would remind the Church that many inspiring tasks still lie ahead. We must share more fully with all the people of this land the apostolic heritage with which we have been entrusted. To millions abroad, who have never heard the message of the Father's love, we must carry it. The experience of the last three years has demonstrated anew the ability of our people to move forward to larger things. The spirit of self-sacrifice and adventure for God is deepening amongst us. Our resources, both spiritual and material, are abundant. More than all, we have the assurance of our Lord, 'I am with you always.' In the power of that promise let us obey His command, 'Go.'"

The Church at Home and Abroad.

Mr. John W. Harwood, the Corresponding Secretary of the Board of Missions, gave "A Review of the Progress of the Churches and Missions at Home and Abroad." From the greatly increased offerings and donations for the Church work during the past three years the speaker found much reason for encouragement, and yet when these were considered in their relation to a number of the communicants of the Church, it was clearly evident that much more could be done, as the average contribution from each communicant for the year was only about 90 cents. He called upon the Church people to make greater effort, and to make at least the same denial as was being made by the less fortunate brethren in the foreign field, who were contributing regularly to the work of the Board of Missions in all its fields. Among the many opportunities of the Church to which he called attention was that which was found in the educational centers of our country, where many young men and women might be trained in the Church's way, if provision was only made for a Church House where the proper instruction could be given at a time when it would be of most value. Above all things he said the Church needed more men who were willing to give themselves to extend the work of the Church on all sides. Mr. Wood's address was of a most practical nature and full of encouragement. It showed what needed to be done; how it could be done, and what great things were being accomplished with the means at the Board's disposal.

The Treasurer's Report.

At 12 o'clock the meeting was called to prayer for Missions. Immediately after Mr. George Gordon King, the Treasurer of the Board of Missions, made his report. Before giving the report of the financial condition of the Board, Mr. King paid a loving tribute to the memory of the late Mr. George C. Thomas, who for so many years had faithfully and untiringly filled the position of Treasurer of the Board. In the financial report he stated that the offerings for the past year had been larger than ever before, which he believed to be the result of the carrying out of the Apportionment Plan, by which during the last year two and a-half times as much had been given as was given ten years ago, before this plan had been adopted. In spite of this increase there was a deficit of about $74,000 which, however, was reduced by contributions received since the books closed amounting to $15,900. The expenses of the general offices amounted to a little less than 7 per cent. of the gross receipts. Of this 3 1-2 per cent. was used to defray the administration expenses and the other 3 1-2 per cent. for promotion expenses. He called their attention to the fact that in the past the Board had been depending largely on legacies for meeting the appropriations, but that this was clearly a wrong method of proceeding. He asked "How long are you going to allow our beloved dead to pay the salaries of our living workers?" Altogether the report was full of encouragement and was received with a great applaud in spite of the fact that one of the rules of order prohibited any applause in the House.

Resolutions of sympathy and love were adopted for the Rev. Josiah Kimber and Bishop Scarborough, who were prevented by sickness from attending the Convention.

Rev. Austin W. Mann, Missionary to the Deaf Mutes, was assisted to the stage and as he sat in his chair in silence, the Rev. T. I. Reese read his report of the work that was being done among the silent folk. In it he said:

"My work has been that of a pioneer. For nearly forty years, as lay reader, deacon and priest to the deaf mutes I have represented the 'voiceless ministry' at General and Diocesan Conventions and missionary councils, and conventions of teachers and graduates, from one end of the United States to the other; and in Canada, Great Britain and Ireland—more than a hundred conventions in all. I have crossed the great Middle West in all directions hundreds of times to meet my silent brethren in divine worship.

"All the missions in the Middle West have been founded by me. For years I labored alone; then more men were ordained. The field has been divided four times, and still there is work for more. Years have been spent in day and night travel between missions hundreds of miles apart. Only eight Sundays are spent at home in a year. These are days of work at the Cleveland Mission. A vacation has been taken only twice. Much time is given to the details of missionary tours, to correspondence with Bishops and rectors and others. Over 300 of my annual reports to Bishops may be found in convention journals from the Alleghanies to the Missouri river. In my younger days while teaching at the Michigan Institution, I came across a Prayer Book, which led me into the Church, so I have strong faith in it as a missionary. Hundreds have been placed in the hands of the deaf mutes and their hearing friends.

"A prayer for Church Unity for deaf mutes has been authorized by Bishops for use on the twelfth Sunday after Trinity. Deaf mutes are few. They should be permitted to enjoy the blessing of Unity, long theirs in the Church. Begun in New York 60 years ago, the Church Mission to Deaf Mutes now covers a large area. Twelve priests, each covering a large district, are hard at work. The Church has work for 50. Each Diocese should have its own missionary and more services yearly for the deaf than one can give who has 10 Dioceses to travel over. They are accomplished in the use of sign language, which is the only means of preaching the Gospel to the eye. No deaf person can ever be trained to read a service and sermon from rapidly moving lips."

Friday Afternoon.

At half past two o'clock the joint session reassembled and Bishop Tuttle in his characteristic way, asked, "Are there any questions usging to be asked? Is there any information throbbing to be given? If not, we shall proceed to the discussion of the general subject, 'How Can the Church Better Discharge Her Duty to the American People?'"

The Bishop of North Dakota spoke on the division of the subject, "In the Agricultural States of the Central West." He showed that there were great differences between the conditions that obtain in cities and those in small villages and farming sections, and that these different conditions demanded different manner of treatment. The conditions in the West differ radically from those in the East and have different needs.

All need money, all need men, all need the Gospel preached to them, but there are particular needs of particular localities. What they need in the agricultural States of the Central West is not merely to establish a new denomination—there are enough of these now. It is not merely to establish institutional churches with lots of machinery. The winds of the prairies keep that section in a sanitary condition and the children of that section have more room to play in than they can possibly know what to do with. There are many things that they do not need. The only justification we have for going there is that we honestly believe that we have something to give that no one else can give. And that something which the Church stands for and can give is contained in the Book of Common Prayer. It stands distinctively for worship. The supreme object of the Church is to worship God. That is what we have to give, and we have it in our 'Incomparable Liturgy.' Doubtless men may have made a better book, but doubtless they never did."

As to how to do the needed work in in the Central West the Bishop said there should be at every school and college a church house or hall of some kind, where books about the Church could be had and where the historical facts of the Church would be freely discussed. The ideas gathered there by the students would be carried home and bear abundant fruit.

The very greatest need of all is men, especially men free from all ties, who can go about from place to place preaching wherever opportunity is offered and on all occasions; in other words, itinerant preachers. "We have the women doing this now," the Bishop said, "but we must also have men."

Speaking on how the Church can better discharge her duty "In the Southern Mountains," the Bishop of Asheville made a strong plea for the work that is being done and can be done among the mountaineers of the Southern Appalachians. He said there was great danger of the Church in her enthusiasm for the things very near at hand or in the romance of the far distant field, forgetting that which lay between. Speaking of the rural districts as a whole, the Bishop showed how they were the places where the greatest real good could be done for the good of the country. It is in these rural districts that boys and girls can

be found in the most receptive condition. If among them the seeds of truth are sowed then no matter where they go the harvest reaped will be one of truth. Again he said it was far cheaper to prevent the pollution of the human stream at its country fountain head than to filter it in the city stagnant pool. He was not pleading for the Southern mountaineers because they were a danger or menace to the public, nor because they were in a desperate or despairing condition, but because they were a hopeful people, full of fine qualities and undeveloped possibilities. He declared and proved from history that these mountaineers were among the most patriotic of all American citizens. "It is a matter of record," he said, "that these people have always responded to the call of the nation and of the flag. In 1776, 1812, 1860 and 1898 they were among the stoutest and bravest of the nation's soldiers. And yet there are thousands of these who never have an opportunity to hear the Word of God preached or to receive the sacraments of the Church. The Church has before her a great opportunity to go in and educate these thousands and give them the light of the Gospel."

The Bishop of Oklahoma told of the Church's duty "In the growing communities of the Southwest." Like the people of the Central West those of the Southwest are not at all destitute of opportunities to worship. They are not in need of more denominations, but they need more work done among them, they need to be gathered in by those who are now there.

The reason above all others why we should go to them at all is "because we have a mre excellent way." Theirs is good, but ours is more excellent. What we need to do is to take this way to them more than we have been doing and to furnish more men for the work.

The Bishop of California spoke of the Church's duty to the American people as shown "On the Pacific Coast." He said that coming up to the General Convention was something like coming up to say the Catechism. "The easiest as well as the hardest question to answer is, what is thy name? It remains yet to be seen whether it is N. or M., national or modern. He said the Church's duty to the people of the Pacific Coast was not different from her duty to the American people wherever they were found. This, he said, was pre-eminently an age of publicity. And what the Church needs to do above all things is to turn the light of Jesus Christ upon all this work of investigation and probing, and by so doing rob it of the element of selfishness that is destroying all the good that might be done. He quoted a San Francisco detective as saying in reply to the query as to why he went to Church: "I have to go to Church to sterilize myself of the germs of sin and crime that I get on me when I am dealing with them every day." This is the Church's great work and opportunity.

Saturday.

The House of Deputies was called to order at the usual hour. After the dispatch of the routine business, the Committee on the Dispatch of Business reported, recommending Friday, October 21, as the day for the final adjournment, and the recommendation was adopted.

The House then adopted the two reports of the Committee on Admission of New Dioceses, subject to the concurrence of the House of Bishops, whereby the Missionary Districts of Olympia and Sacramento become Dioceses.

The Rules of Order were then amended so that on all Standing Committees appointed by the chair there shall be a representative from each of the eight Missionary Departments.

Another Rule of Order was adopted whereby a copy of the Bible must be placed in sight of the House of Deputies throughout the sessions of the General Convention.

The Preamble.

At eleven o'clock the order of the day was taken up for consideration and the Rev. Dr. Grosvenor, of New York, opened the debate on the adoption of the Preamble. Quite a number of speakers were heard but no arguments advanced that had not been heard in the discussion of this same subject in the Convention of 1907.

The Rev. C. B. Wilmer speaking for those who took part in the Round Table Conference recently held in Cincinnati asked that the present Preamble be rejected, saying that a substitute had been prepared and would be offered at the proper time if this was gotten out of the way.

The principal arguments advanced against the Preamble were the fact that it contained statements of doctrine which were not needed, as the Prayer Book contained a sufficient statement of doctrine, and the fact that it contained historical statements that were open to controversy. There were those who saw no reason at all for having any Preamble at all, and there were others who wanted it and cried out against delay. But the vote cast declared very eloquently that the greater part of the House was against it. Voting by Dioceses the results were: Clergy—Aye 13, Divided 7, No. 45. Laity—Aye 16, Dividend 4, No 42.

THE HOUSE OF BISHOPS.

Wednesday, October 5.

At 3:30 the House of Bishops was convened and organized for business by electing the Bishop of Ohio chairman, and re-electing the Rev. Samuel Hart, D. D., secretary. One of the rules of the House of Bishops requires that the chairman of the House shall not serve in that capacity for more than than two consecutive terms; consequently the Bishop of Massachusetts could not be re-elected. No such restriction is put upon the length of the time of service of the secretary, and Dr. Hart was re-elected for the seventh time.

Since the last General Convention nine Bishops have died and ten new ones have been consecrated. On calling the roll it was found that only ten of the Bishops were absent, all of whom were detained by sickness.

Immediately after the organization of the house was completed, the Lord Bishop of Salisbury was introduced to the House of Bishops by the Bishops of Albany and Southern Ohio. Several matters of minor importance were presented to the house and referred to the proper committees.

The only matter of any importance at all was that of the petition which some two years ago had been presented by several hundred of the clergy to the House of Bishops, regarding Canon 19, on which action had been deferred until the General Convention should meet. A committee of seven Bishops was appointed to consider the matter and report the following day. On that committee the chair appointed the Bishops of Albany, Massachusetts, Tennessee, Vermont, Salina, Milwaukee, and the Coadjutor Bishop fo Fond du Lac.

Thursday.

The House of Bishops failed to adopt the amendment to the Constitution providing for the election of the presiding Bishop whose term of office was to be six years. This amendment had been passed by the General Convention of 1907.

They also failed to adopt the proposed amendment of 1907 providing "that in editions of the Book of Common Prayer in foreign languages such verbal alterations as may be necessary to adapt the same to local conditions may be made by the authority of the Bishop of the Diocese or Missionary District in which it is used, subject to the approval of the presiding Bishop."

At the very close of the session, just as the message from the House of Deputies conveying notice of the action of that house on the subject was being carried to the House of Bishops, the votes were being counted by which the House of Bishops, by a very small majority, failed to adopt the amendment to the Constitution providing for the election of Suffragan Bishops.

Friday the House of Bishops met with the House of Deputies in joint session as the Missionary Society. Saturday, after receiving the message from the House of Deputies informing it of the action taken on the amendment to the Constitution, providing for the election of Suffragan Bishops, it reconsidered its own former action on this amendment, and decided to take it up for further consideration on Wednesday, October 12.

The committee of seven Bishops appointed to consider and report on the petition of the eleven hundred clergy in regard to Canon 19, reported as follows, and their report was unanimously adopted by the House of Bishops:

Report of the Special Committee Appointed to Consider the Memorial Presented to the House of Bishops on the Subject of Canon 19.

The committee appointed to consider what reply should be made to the memorial presented to the House of Bishops concerning Canon 19, having considered the matter, respectfully recommended the adoption by the House of the following reply:

In reply to a memorial signed by over eleven hundred clergymen, addressed to the House of Bishops with regard to the amendment to Canon 19 adopted by the General Convention in 1907, the Bishops would assure the memorialists of their sympathy with the anxiety expressed lest the clause in question should be misinterpreted as making light of the importance either of sound teaching in our congregations in accordance with the Church's received doctrine, or of commission to teach in the Church's name.

The clause which restricts to the Bishop the right to give permission to those who are not ministers of this Church to make addresses in any of our churches on special occasions, was not intended to alter, and cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book and Ordinal, which restricts the ministry of the word and sacraments in our congregations to men who have received Episcopal ordination.

The Bishops are disposed to regard this declaration as almost unnecessary, except as a matter of courtesy and respect to the number and character of the memorialists; since the Canon, at

first popularly misnamed and misunderstood as an "Open Pulpit Canon," and perhaps in a few instances misused, is now generally recognized as containing nothing to disturb the order or disquiet the peace of the Church. (Signed) Wm. Croswell Doane, chairman; Thomas F. Gailor, William Lawrence, Arthur C. A. Hall, Reginald H. Weller, Sheldon M. Griswold, Wm. Walter Webb.

Attest: Arthur C. A. Hall, Secretary.

Monday.

Monday being the last day in which new business could be introduced into the House of Deputies, there was quite an influx of resolutions of a more or less interesting nature. If attended to in a business like manner there is no reason why the Convention should not adjourn by the 15th instead of the 21st. This can hardly be hoped for, because the measures introduced will promote more or less prolonged discussion.

After prayer the House of Deputies was called to order and the minutes read.

The Committee on the Admission of New Dioceses recommended, and the House adopted the recommendation, that a new Diocese be erected out of a part of the present Diocese of Pittsburgh, and that the General Convention accept the cession of a part of the Diocese of California and set it apart as a Missionary District.

An amendment to Canon 52 was proposed, which authorizes the appointment of "Christian laymen or women skilled in medicine and nursing to do work of that nature." The introduction of the word Christian instead of adhering to the phrase already used in this Canon, laymen or women, members of this Church or of some Church in communion with it, caused some discussion and delay in considering the amendment.

The Committee on the Prayer Book reported in favor of reframing the third Collect for Good Friday, omitting the words "Jews, Turks, infidels and heretics." Owing to some verbal changes necessary it was referred back to the committee.

The Joint Committee on the subject of Provinces reported it inexpedient to consider the matter at this time.

The Rev. Dr. E. B. Niver, of Maryland, offered a new Preamble to the Constitution, which was referred to the Committee on Canons.

Mr. George Wharton Pepper, of Philadelphia, presented a printed copy of a proposed amendment to the Missionary Canon, by which the whole Board of Missions will be completely reorganized and put in condition to better handle the greatly increased volume of business that necessarily comes before it.

Instead of the General Convention electing the forty-five members who compose the Board of Missions, it shall elect only twenty-one and the other twenty-four shall be elected by the Councils of the eight Missionary Departments, each department electing one Bishop, one presbyter and one layman.

Instead of electing a General Secretary, provision was made for reorganizing the board by the election by the General Convention of the presiding officer of the Board of Missions, who shall be styled president. Bishops, presbyters and laymen shall be eligible for said office.

This amendment was referred to the Committee on Canons.

Mr. Pepper also presented the following amended title page for the Book of Common Prayer, and an accompanying joint resolution, both of which were the results of the labor of the pre-Convention Conference which met to consider these matters, and if possible simplify them before they were presented to the General Convention for consideration:

"Resolved, the House of Bishops concurring, that the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article X. of the Constitution. Amend the Title Page so that it shall read as follows:

"The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of The Holy Catholic Church. According to the use of that portion thereof known as The Episcopal Church in the United States of America. Together with the Psalter or Psalms of David."

Rev. Dr. Joseph Cary, of Albany, offered a resolution, which was carried, providing for the appointment of a committee of five Bishops, five presbyters and five laymen, to make arrangements for a suitable celebration of the 300th anniversary of the King James' translation of the Bible. An amendment was also passed, asking all other Christian bodies in America to participate in this commemoration.

In the House of Bishops final action was taken on the admission of Olympia and Sacramento as new Dioceses.

The committee on the consideration of the Orders of the Reformed Episcopal Church reported that no action had been taken, and asked to be discharged from further consideration of the matter.

The House of Bishops adopted a report upon the Relation of Hebrew Christians to the Law, in which it was stated:

"That it is the sense of this House, that Hebrew Christians are not required to adopt the social manners and customs of the Gentiles, but may continue in the liberty wherewith Christ has made us free, to observe the festivals and rites and ceremonies of their forefathers, as historical and racial traditions; provided, that such customs and observations are not invested with solemn religious significance, as though they were works of the Law, meriting salvation; and provided, that it is understood always, that the disuse of such rites and ceremonies by any Hebrew Christians is also part of the liberty of men who have come to know that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers' (Romans XV, 8.) and 'there is none other name under heaven given among men whereby we must be saved.'" (Acts IV, 12.)

The House of Bishops have fixed Thursday as the day for the consideration of Canons 38 and 39, on Marriage and Divorce.

Missionary Conference.

At three o'clock the Presiding Bishop called to order the joint session of the House of Deputies and the House of Bishops sitting as the Missionary Society for the discussion of the general subject, "Achievements and Opportunities in the Orient." Over two thousand people gathered in the great Music Hall to hear this subject discussed. The Rt. Rev. Frederick R. Graves, D. D., Bishop of Shanghai, told of the achievements and opportunities in the District of Shanghai. He noted a great change in the disposition of the people at home toward Foreign Missions. Not so long ago it was hard to ever get a hearing, but to-day if the missionary abroad fails it is not because the people do not help him.

In the District of Shanghai he reported steady growth along lines. He told of movement toward uniting all the Anglican work in China, consisting of seven English, one Canadian and two American Missionary Districts or Dioceses, into one corporate body, to be known as "The Holy Catholic Church in China."

The Rt. Rev. Logan H. Roots, D. D., Bishop of Hankow, told of the wonderful growth in the District of Hankow, declaring that it had now grown to such an extent that a division of the District seemed imperative, on account of the vast territory covered. In all the important stations there has been a remarkable development in the acquiring of land and building. As an example of the work accomplished the Bishop stated: "One of the hospitals is kept open by a woman Chinese doctor, with an American nurse working under her." Again he said six men who have graduated from the Boone School have now finished a three years' course in theology, and for a year and a half have been working as deacons. One of the most promising signs of progress is the fact that the District of Hankow has its own Board of Missions and has sent out missionaries into distant districts in China. "Our greatest opportunity," he said "is right here in America, when by just treatment of the Chinese we can greatly assist the work of the missionaries. He stated that the $12,000,000 indemnity returned by the United States to China was now being used to educate Chinese youths in America, and from five hundred to one thousand young Chinese would be here each year and may be made the means for conveying Christianity back to China more effectively than in any other way.

The Rt. Rev. John McKim, D. D., Bishop of Tokyo, told of the achievements and opportunities in the District of Tokyo. From statistics he showed clearly the great growth that had been steadily going on during the past decade. It was a significant fact that in the last synod of the Holy Catholic Church in Japan, of the seventy delegates who compose the synod, sixty were Japanese and only ten were foreigners.

Bishop McKim gave up a part of his allotted time to the Rev. J. S. Motoda, the Japanese head master of St. Paul's College, Tokyo, who in remarkably good English told of the wonderful good the Church was doing in Japan, especially through the educational work. The Church has among the great army of students of Japan a glorious opportunity. He closed his splendid talk with these simple words: "When the child wants milk it goes to its mother and cries for it. The infant Church of Japan has now come to its mother, and is crying out."

The Rt. Rev. Sidney C. Partridge, D. D., Bishop of Kyoto, in a most eloquent and striking speech, told of what had been and still could be done in the District over which he has charge. He stated that he was the only American Bishop without a single American Church under him. He told how the Church had at last succeeded in purchasing land and in erecting churches in places heretofore thought to be closed beyond all possibility of being opened. In telling of the method which was pursued in starting a new work in the District of Kyoto, it was not done by hiring a hall and beginning to preach, or by distributing Bibles or tracts, "but," he said, "we set up

the altar first, and that is the apostolic way."

Altogether the meeting was a most successful and inspiring one. It was one of the most practical meetings of the Convention, telling in concrete terms what had been done, and showing what great opportunities lay before the Church, and how they ought to be accepted and used.

The pulpits of all the churches in Cincinnati and the neighboring towns were filled, on Sunday, by clergymen in attendance at the Convention.

The Bishop of Salisbury preached his farewell sermon, Sunday morning, in St. Paul's cathedral, his subject being "Back to Christ." At night, in the same church, Bishop Morrison of Iowa spoke of the Church's duty to help the Negro race. "The black belt in the South," he declared, "is the most important mission field in the world."

During the day there were special services at different churches, under the auspices of the Church Laymen's Union, and in the afternoon, at the Church of the Advent, services in the interest of the Church Temperance Society were held.

Tuesday's Programme.

The programme for Tuesday was as follows:

7:30 a. m.—Daily Communion, St. Paul's cathedral, St. Luke's and Grace churches.
8 a. m.—Holy Communion, Christ church.
9 a. m.—Morning Prayer for General Convention, Christ church and St. Paul's cathedral.
9 a. m.—Mission study classes, Cathedral house.
9:30 a. m.—Conference of Diocesan officers. Woman's Auxiliary, Auxiliary Hall.
10 a. m.—Morning sessions, House of Bishops and House of Deputies.
10:30 a. m.—General meeting Woman's Auxiliary, Auxiliary Hall.
1:45 p. m.—Meeting of leaders of babies' branch, Woman's Auxiliary, Junior Auxiliary room.
2 p. m.—Conference of Church Laymen's Union, Conference Hall.
2 p. m.—Conference of delegates to Missionary Council of Department 6.
2 p. m.—Meeting of Daughters of the King, St. Paul's Cathedral.
2:30 p. m.—Afternoon sessions, House of Bishops and House of Deputies.
4 p. m.—Reception of Woman's Auxiliary, Country Club.
5 p. m.—Conference of Church Laymen's Union, Conference Hall.
8 p. m.—Missionary Mass Meeting, Music Hall.
8 p. m.—Opening service of the Daughters of the King, St. Paul's Cathedral.

The House of Bishops, on Wednesday, reconsidered its action against Suffragan Bishops and passed the proposition by a vote of 60 to 31. The measure, having previously been passed by the House of Deputies, now becomes a law of the Church.

Good deeds are very fruitful. Out of one good action of ours God produces a thousand, the harvest whereof is perpetual. If good deeds were utterly barren and incommodious, I would seek after them from a consciousness of their own goodness; how much more shall I now be encouraged to perform them, that they are so profitable both to myself and others!—Bishop Hall.

THE WOMAN'S AUXILIARY.

Annual Meeting.

Under the admirable arrangements made at Cincinnati for the accommodation of General Convention now in session there, for the first time in sixty years, the Woman's Auxiliary to the Board of Missions holds its sessions in the South side of Music Hall, connected directly with the hall of the House of Deputies and that of the House of Bishops by a wide corridor. The Auxiliary, therefore, is practically under the same roof, and the working sisterhood of the Church works side by side with the legislating bodies of their brothers. Their hall is a great contrast to that of either of the other bodies, bright as it is with its lights, and flowers and touches of femininity, and it is a treat to weary men to draw aside from the noise and tumult of the halls and corridors of their toil and partake of the refreshing four o'clock tea served each day, with beautiful courtesy, by the hostess Auxiliary of Southern Ohio, to all who will accept their hospitality.

The Woman's Auxiliary at General Convention is the same active and pushing organization of women as it is known to be in the interval, and each day has some special work at the Convention.

The Conference of the Diocesan officers, attended by representatives from all over the United States, her possessions, and Foreign Missions, was held on Thursday, October 6, and presided over by Mrs. F. W. Stevens, of Detroit. Mrs. Irwin, of Cincinnati, the head of the Auxiliary in Southern Ohio who, following the Auxiliary's custom, was to preside, being detained by illness. At this meeting it was determined that the United Offering of 1910 should, for the most part, be appropriated for the training and support of women missionary workers, but that $15,000 thereof be devoted to buildings in the mission fields; these buildings to be in memory of the late Treasurer of the Board, the late Mr. George C. Thomas, who was, as the resolution of Miss Triplett, of Missouri, expressed it, "an inspiration for many years." There are to be two buildings erected out of the $15,000—one for St. Hilda's School, in the Missionary District of Hankow, China, to cost $10,000, and the other for a school for negroes in Raleigh, N. C., to cost $5,000.

It was determined that hereafter at the triennial meetings of the Auxiliary, each Diocesan Branch should have five representatives, to be appointed by the Bishop, and on motion of Miss Stuart, of Virginia, one of these, when possible, is to be an officer of the Junior Auxiliary.

At this point the first move in establishing the Auxiliary as a body, virtually independent of the Board of Missions and not its Auxiliary, was made, when Mrs. Clarkson, of Milwaukee, introduced a resolution providing that the Woman's Auxiliary have its own officers, call their own Convention, elect their traveling secretary, etc.; but the negative was strongly given.

The next day followed a general meeting of all members of the Auxiliary, whether officers or not, in their hall, which was presided over by one of the best-known and beloved women of the Auxiliary, Miss Sally Stuart, President of the Virginia Branch, who in most happy vein introduced in turn the officers of the Board of Missions, Messrs. George Gordon King, Treasurer, and his assistant, Mr. Walter Roberts; John W. Wood, Corresponding Secretary; Rev. H. L. Burleson, Assistant Secretary, and Rev. J. J. Gravatt and Deaconess Goodwin, Student Secretaries.

The climax of enthusiasm was reached by this meeting of the Auxiliary—the 39th year of its existence—when on Saturday morning, at 7:30 o'clock (8:30 Richmond time)—venerable and Byzantine in decoration, Christ church, of which Bishop Gibson was rector when called to be the Diocesan of Virginia, was thronged in every available space by the women of the Society to consecrate themselves anew, in the service of Holy Communion, to the work of their unseen Lord. Bishop Vincent, the Diocesan of Southern Ohio and the newly-elected chairman of the House of Bishops, was celebrant, assisted by the clergy of the parish.

At 3 p. m., the Auxiliary and its friends came together in Music Hall for a public meeting, and seldom does one witness a more moving scene than when the great audience of 3,000 rose to greet the Bishop of Salisbury, England, who said a few words of greeting and encouragement. This rising welcome was repeated when the hero Bishop of Alaska stood before them in the simplicity of his noble manhood, to tell of his work in the Arctic Circle. Addresses were made also by Bishop McKim of Tokyo; Bishop Brent of the Philippines; Bishop Vincent and Miss Emery, who gave a resume of the work of the past triennium, and Mr. George Gordon King announced that the United Offering—made at the Holy Communion that morning—was the largest the women had yet made, viz., $243,110.83. J. S. G.

The Father in the Home.

There are many pictures of fathers in the Bible. Jacob gives us one when he cries, "Me ye have bereft of my children." David gives another when he cries, "O Absalom, my son." The father of the Prodigal adds a new touch of beauty to the picture when he calls for the best robe to be put upon his boy. I allow no one to go beyond me in paying tribute to a mother's love, but I desire in some special way to pay tribute to the devotion and consistency of a father. There are special requisites which must be made without which no father can maintain his God-given position. He must be a Christian. He must be a man of prayer. No man can bear the burdens of life, or meet its responsibilities properly if he is a stranger to prayer. He must be a man of Bible study. He must also erect in his house a family altar. I know that many business men will say this is impossible, but it is not impossible. If your business prevents your praying with your children, then there must be something wrong with your business. If your life prevents it, then you ought to see to it that your life is made right, and that quickly.—Rev. J. Wilbur Chapman, D. D.

All through the darkness of the worldliness we chose to enter, up the high mountains of pride and obstinacy where we wilfully climbed, far away to the barren fields which our passions and desires led us, the tender Shepherd with tears and bleeding feet, sought the wanderer whom He loved.

Our merciful Father in His discipline seldom, if ever, strips us quite bare of earthly blessings, and even when He is obliged to use the pruning-knife most sternly always leaves some green spray of comfort, and some blossom of hope.

CHURCH INTELLIGENCE.

(Continued from page 7.)

Titcomb passed away to rest, aged sixty-nine years. He was for many years in U. S. Government office, being at the time of his death disbursing officer of the Fish Commission; and was also for many years treasurer of Epiphany church vestry, Washington, where as a devoted Christian and officer, he did efficient and valuable work for the parish. He is survived by his wife.

The Rev. W. A. S. Wright, colored, was buried from St. John's chapel, Georgetown, at 10 o'clock, a. m., October 1. He was formerly a resident of Jamaica, West Indies, and later minister in charge of St. Philip's colored chapel, Aquasco, Md., where his health failed.

The Rev. Dr. McKim's election, by acclamation, the second time, to the presidency of the House of Deputies of the General Convention, was a well-deserved reward for his very able service in that office at the two last sessions of the Convention, and not unexpected. W.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Central Convocation.

The Central Convocation met in St. John's church, Houston, September 18-22. The Convocation numbers twenty-four members, thirteen of whom were present.

The sermon on Monday evening, September 20, was by the Rev. J. Cleveland Hall. On Tuesday, at 9:30 a. m., devotional services were held. The subject discussed was "The Principle of Spiritual Selection." Morning Prayer was read at 11 o'clock, and a sermon preached by the Rev. Arthur P. Gray, Jr., whose text was, "God looketh on the heart." It was a simple and direct address, helpful to all who heard it.

The Convocation reassembled at 3:30 p. m., in business session. The reports were most encouraging, showing strong and aggressive work. The excellent work done by R. T. Phillips, a theological student, in Surrey and Sussex counties, called forth the warmest commendation.

It was reported that the missions held within Convocation boundaries, by the Rev. G. Otis Mead, Dr. C. B. Bryan and the Rev. Reuben Meredith, had been most helpful in every respect, deepening and awakening the spiritual life of the Christian people as well as turning the hearts of others to their Heavenly Father.

Other matters for encouragement was the work of expansion successfully carried on in Greensville and Mecklenburg counties; the aggressive colored work being done, with Houston as its centre; the great activity exhibited in building up and repairing churches and rectories. All of the activities in operation made a deep impression and were most gratifying.

At 8 o'clock there was Evening Prayer and an earnest and helpful sermon by the Rev. W. G. McDowell, Jr., whose subject was, "Glorify your Father in heaven."

On Wednesday, divine services were held at 11 a. m., with an excellent sermon by the Rev. G. W. Ribble, followed by a celebration of the Holy Communion.

Evening Prayer was read at 8 p. m., with a sermon by the Rev. Reuben Meredith. His text was, "The righteous shall flourish like the palm tree."

On Monday devotional services were held at 9:30 and 11 o'clock. The preacher at the latter service was the Rev. Dudley Boogher, whose theme was, "The God that can do."

A memorial was sent to the Church Extension Committee, urging them to reconsider their action in ignoring the claim of rectories as a part of Church Extension.

The Rev. Dr. J. Cleveland Hall, of Epiphany church, Danville, representing the Convocation, preached to the congregation of Christ church, colored, Houston, who were much edified by his excellent discourse.

Members of the Convocation also visited Emmanuel chapel, three miles south of Houston, on Thursday afternoon. This brought them in touch with the mission work carried on by the people of Houston among a class of small farmers, where the work of a resident deaconess is bearing abundant fruit.

There was an interesting discussion of Peile's "Reproach of the Gospel," (Bampton Lectures for 1907), in which the Rev. Messrs. Tucker, Hall, Bryan and others participated.

An interesting and enthusiastic missionary service was held at 8 p. m., which ended the most helpful and inspiring meeting the Convocation has ever held.

An interesting feature which added to the pleasure of this gathering was the general hospitality of the rector and people of this parish.

The Rev. W. G. Pendleton, rector of Hungar's parish, Northampton county, has declined a call to the rectorship of St. Peter's church, Norfolk, made vacant by the resignation of the Rev. C. E. Woodson. Mr. Pendleton has done excellent work on the Eastern Shore, and his departure would be a serious loss to the Church in that region.

The Rev. Reuben Meredith, rector of Bath parish, Dinwiddie county, has been called to St. Peter's, Norfolk.

Mr. Richard B. Tunstall, of Norfolk, has gone to the General Convention as alternate in place of Judge W. B. Martin, unable to serve.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Death of the Rev. Dr. Hugh M. McIlhany.

Few events occurring of late in the Diocese have produced a greater shock than the death of the Rev. Dr. Hugh Milton McIlhany, which took place in the University of Virginia Hospital at Charlottesville, on Sunday, October 9. His illness was of only a week's duration, and death was due to blood poisoning. Meetings for special prayers for his recovery had been held in Madison Hall. These were participated in by the ministers of the city, irrespective of denomination, and in Cincinnati, where the news of his illness had been carried, the General Convention prayed God that his useful life might be spared. But it was otherwise ordered, and the faithful and useful one entered into life eternal.

Dr. McIlhany was born in Staunton, Virginia, thirty-six years ago, and was the son of Captain Hugh L. McIlhany, of that city. He received his collegiate education at Washington and Lee University. His career at this great institution was a brilliant one, he receiving successively the degrees of Bachelor of Arts, Master of Arts, and Doctor of Philosophy.

For four years he served his Alma Mater as professor of German. Among his first public works for the Master was that of the Young Men's Christian Association, and for three years he was the Southern College Secretary of its international committee; after which he resigned to become General Secretary of Association work at the University of Virginia.

His especial power lay among men, and the great work which he did for them, will never die. Calls to enter large fields in the Church came to him, but he refused them. It was while engaged in this work that he was ordained to the ministry of the Church. Two years ago, he resigned the work of the Y. M. C. A., to accept that of the newly organized St. Paul's church, near the University. To develope this into the power for good which was in the minds of its promoters, he devoted his life.

To see the beautiful and commodious church, which the architect's plans show, on the large and valuable lot which has been secured, and to know that it would represent one of the centres for the development of Christian manhood, was his dream.

It was overwork in this cause, which doubtless hastened his death.

Ten years ago Dr. McIlhany was married to Miss Calvert Walke, of Petersburg, who with five children survives him, and to whom the heart of the Church will go out in deep sympathy.

The following resolutions concerning the death of this useful minister of the Church were adopted by the Richmond Clericus, at its meeting on Monday:

Whereas, it has pleased Almighty God, our Father, to call our brother and fellow laborer, Hugh M. McIlhany, from his arduous and effective work in the Church militant to greater and nobler work in the Paradise of God; therefore, be it

Resolved 1. That whilst we feel that the Providence which called him in the prime of his manhood's strength from the important work which he was so efficiently carrying on to success, is to us inscrutable, still we bow to the will of that God in whose eyes the wisdom of men is but foolishness, and whose mercy and loving kindness order all things for the best.

2. That we put on record our deep sense of our personal loss in the passing away of a friend whose genial personality won the affection of all who knew him, and whose zeal and hopeful courage were an inspiration to all who desire to do faithful work in the cause of Christ and His Church.

3. That we record our conviction that the work he was conducting with such consecrated zeal and intelligence is of prime importance to the Church and State of Virginia; that located as it is at the center of the educational system of the State, it is destined, under God's blessing, to be a powerful influence in shaping the characters of our young men for good citizenship in our country, and for worthy service in the Church of God.

4. That it is our earnest hope, that the example of this brave soldier, who has fallen under a strain too great even for his fine physique and noble hopefulness, may inspire others to take the banner from his nerveless hand, and carry on the work so well begun to complete and glorious success.

5. That we hereby express our sincerest sympathy with the stricken widow and the fatherless children of this noble soldier of Christ; and that we assure them of our earnest prayers that the widow's God and the Father of the fatherless may be in this hour of their bereavement, their "rod and their staff," and give them that com-

fort which the "Father of mercies and God of all comfort" can give.

6. That a copy of these resolutions be sent to the family of our beloved brother, and that they shall be published in the Southern Churchman.

LANDON R. MASON,
JOHN MONCURE.
Committee.

The funeral of Dr. McIlhany took place on Tuesday morning, from St. Paul's church, Charlottesville, in the presence of as large an audience as the building would contain. The services were conducted by the Rev. Harry B. Lee, rector of Christ church, Charlottesville, assisted by the Rev. Dr. A. B. Kinsolving, of Baltimore. The pallbearers were Dr. James M. Page, dean of the University; Howard Winston, registrar of the University; Professor Charles A. Graves, Major Bartlett Bolling, Professor W. M. Lile, dean of the law school, and Major Channing M. Bolton.

After the services a large number of people followed the body to Union Station, on the way to Staunton, Va., where the burial took place Tuesday afternoon in Thornrose Cemetery, that city.

Death of a Valued Virginia Churchman.

A dispatch to the Southern Churchman, from Cincinnati, announces the sudden death on Tuesday, October 11, of Mr. H. Clay Marchant, of Charlottesville, who had gone to that city as a Deputy to the General Convention from Virginia, in place of Mr. Joseph Wilmer, unable to serve.

Mr. Marchant was in the dining room of the Burnett House, shortly after his arrival, where he fell dead.

Mr. Marchant was born in Charlottesville, and served gallantly in the Confederate Army throughout the War. In 1868 he organized the Charlottesville Woolen Mills, and was president of the company at the time of his death. He was also president of the H. C. Marchant Manufacturing Company, besides being identified with other important business enterprises. He was president, also, of the State Sunday School Association.

He was always prominent and active in the Church work of the Diocese, and his loss will be lamented and deeply felt throughout the Church in Virginia. He was twice married. His first wife was Miss Elizabeth Whitehead, of Petersburg, and his second, who survives him, was Miss Fannie Bragg, of Lunenburg county. Five children survive him as a result of the first union.

Henrico Sunday School Institute.

The teachers' training lectures, under the auspices of the Church Sunday School Institute of Henrico parish, opened on Thursday evening, October 6, in All Saints' parish house, with a prayer and song service, conducted by the Rev. P. A. Arthur, followed by helpful and practical addresses from representative superintendents of the city schools. The speakers were Messrs. Robert E. Anderson, of All Saints'; B. Brockenbrough, of St. Luke's; Thomas Poindexter, Christ church, and Richard H. Meade, of Monumental. Among the practical suggestions noted, were the appointment in each Sunday School of district visitors, to take the names of absent pupils, go to see them in their homes, and report the cause of non-attendance; the following up of pupils removing from the vicinity of the school and inducing them to connect themselves with an adjacent school; the importance of maintaining order and obedience to rule was dwelt upon even to expulsion, where necessary, of insubordinate scholars; of reducing the hubbub, which is often such as to render the giving and receiving of instruction impossible; of using only the prayers and hymns in the Prayer Book and Hymnal in the school, that the children may feel at home in the Church service, and the duplex envelope system, using one envelope for contribution to the school expenses and the other for Missions.

Mr. Frank T. Beveridge, of St. Mark's, presided and conducted the exercises.

The meetings will be continued once a week, on Thursday nights, throughout the winter, at 8:15 o'clock, with addresses by many of the city clergy. On October 13, the address will be made by the Rev. Thomas Semmes, of St. Andrew's church. His theme will be "The Study of the Child." On October 20, the Rev. R. W. Forsyth, of St. Paul's, will make an address on "The Gospels and Life of Christ."

These meetings are instructive and inspiring, and it is hoped that every Sunday School worker in the parish will endeavor to attend them.

The Rev. Arthur P. Gray, on account of ill health, has resigned the rectorship of Cople parish, Westmoreland county. The resignation went into effect October 1. Mr. Gray went to Westmoreland a few years since, from Amherst county, in the Diocese of Southern Virginia. He has been among the most faithful and consecrated of the country clergy. It is a matter of much regret among his many friends that he is compelled to relinquish his work, and it is hoped that such relinquishment is only temporary.

The Rev. John F. Coleman preached his farewell sermon as rector of the Church of St. James the Less, Ashland, on Sunday, October 9, and has entered upon his duties at St. Paul's, Suffolk, in the Diocese of Southern Virginia.

The Rev. W. Dudley Powers, D. D., of Flint, Michigan, was a visitor in Richmond this week. On Sunday, October 9, he preached in Monumental church, and on October 10, visited and addressed the Clericus at its weekly meeting.

The 36th annual Convention of the District of Sacramento, at its meeting on September 20, resolved to organize the District as a Diocese. The Bishop spoke touchingly of Bishop Wingfield's struggle against adverse conditions, and urged that the time had come to relieve the Church at large of the Bishop's support. The clergy had increased from 17 to 36, and the communicants from 1,700 to 2,800. The Episcopal fund, now amounts to $75,000.

The little church built by the late Bishop Capers at his summer home on Cedar Mountain, N. C., was opened for service recently, for the first time since his death. A congregation composed of summer visitors and mountain people filled the building to overflowing. A small organ is needed to help the service. Any one interested in the matter should write to Mrs. S. Cary Beckwith, Charleston, S. C.

The Rev. Douglass Hooff entered upon his duties as the rector of All Saints' parish, Frederick, Md., the middle of September, and may be addressed accordingly.

The Late Henry Clay Marchant, of Virginia.

In the sudden death of Mr. H. Clay Marchant, the Church in Virginia has lost one of its best and most faithful sons. His religion was his life. He lived and moved and had his being in the living God. His daily walk and conversation exemplified and illustrated wise and thorough devotion to God—the mind of the Lord Jesus Christ. He honored the Almighty in the conduct of his business, and was honored by it.

To his wife, his children, his Church and his State, he has bequeathed an invaluable and most honorable heritage, in his clear and everywhere accepted good name. A member of Christ, a child of God, an inheritor of the kingdom of heaven.

J. L. W.

The Bishop of London and Henry VIII.

At Jamestown, three years ago, the honored Bishop of London, who had the documents to prove his assertions, said:

"I find one or two people even in this up-to-date America a little ignorant about ancient Church history, and I find some so absolutely in the depths of ignorance as to imagine that the Church of England began in the reign of Henry VIII. I want to say to you that the Bishops of London have sat in Fulham Palace without a single break for thirteen hundred years. The very frogs in the moat at Fulham know better than this, and all the jackdaws in the tower of Fulham church are astonished that up-to-date America can make such an extraordinary mistake."

Apropos of this utterance, the Bishop of Marquette wrote the following lines:

"A thousand tadpoles dive and float
In quiet, mossy Fulham moat,
Who recently were much confounded,
To hear that Henry VIII had founded
That Church, with jurisdiction wide,
Where Fulham Bishops still preside.
Alarmed, they asked the frogs and daws
If they can show sufficient cause,
Such gloomy tidings for believing.
The answer comes, and is relieving.
The daws and all their kindred rooks
Find nothing like it in the books.
They join in clamor, all assuring,
That XIII centuries enduring
An Anglo-Saxon or a Latin
London's historic see has sat in.
And thus, with common croaks and cries
These callow tadpoles they advise,
That lest their growth in knowledge fail.
'Twere best that they should 'drop the tail.'"

—Church Life.

On Growing Old.

To grow old is sad indeed, if what you want is to hold back the receding years, to keep your hair from growing white, your eyes from becoming dim and the wrinkles from chiseling their way across your brow. But if from all these vicissitudes to which life subjects you, you draw a bit of wisdom, or profit, of goodness, to grow old is to become free and large. One of the most beautiful things in the world is an old person who, made better by experience, more indulgent, more charitable, loves mankind in spite of its wretchedness and adores youth without the slightest tendency to mimic it. Such a person is like an old Stradivarius whose tone has become so sweet that its value is increased a hundred fold, and it seems, most to have a soul.—Charles Wagner.

Family Department.

Under Sealed Orders.

Out she swung from her moorings,
And over the harbor bar;
As the moon was slowly rising
She faded from sight afar,
And we traced her gleaming canvas
By the twinkling evening star.

None knew the port she sailed for,
Nor whither her cruise would be;
Her future course was shrouded
In silence and mystery;
She was sailing under "sealed orders,"
To be opened out at sea.

So souls, cut off from moorings
Go drifting into the night,
Darkness before and around them,
With scarce a glimmer of light;
They are acting under "sealed orders,"
And sailing by faith, not sight.

Keeping the line of duty
Through good and evil report,
They shall ride the storms out safely,
Be the passage long or short;
For the ship that carries God's orders
Shall anchor at last in port.

—Our Dumb Animals.

Readiness.

"The readiness is all," said Hamlet; and it is that which makes life a success, and goes a long way towards making it happy. It has been said that every man once in his life is offered the opportunity of making his mark, gaining success, and that if he does not seize on it at the moment he loses his chance for ever. It is the man who snatches the ball whilst others are wetting their palms to make sure of holding it who out-distances all and reaches the goal. It was the first who saw that rubber was a good investment who made their "pile," not those who came draggling after, full of regret that they were late. Magadorus says in the Aulularia:

"Pauper metuit congredi, per metum male rem gerit.
Idem quando illaec occasio perist, post sero cupit."

Readiness demands great agility of mind, quickness of apprehension, and promptness of resolve; and it is this quality that is not largely developed in Englishmen. Their maxim is slow and sure, and too often they stand on the river brink waiting for the water to run away before venturing to cross over. In conversation it is readiness that gives sparkle. In modern novels the dialogue is full of vivacity and repartee. But in real life there is little of that. The author lays aside his pen and thinks, and as a result of thought sets down a witticism in the conversation he is giving. Actually, how often we lie awake at night thinking what a bon mot we might have said when the occasion offered, but we lacked the promptitude to bring it out. Our wit is so deep down that it takes time to rise to the surface, and when it is up the chance of giving it vent is gone.

Readiness enables us to extricate ourselves from difficult positions. The fifth Earl of Berkeley often declared that he would never yield to a single highwayman, though he did not profess that he could hold his own against numbers. One night, when crossing Hounslow Heath, his travelling carriage was stopped by a horseman, who put his head in at the window, and said, "I believe you are Lord Berkeley?" "I am." "And I have heard that you have boasted that you would never surrender to a single highwayman?" "I have." "Well"—presenting a pistol—"I am a single highwayman, and I say —Your money or your life." "You cowardly hound," said Lord Berkeley; "do you think I can't see your confederate skulking behind you?" The highwayman, who actually was alone, looked hurriedly round, and Lord Berkeley shot him through the head. That was readiness.

An Irishman and a Frenchman have much more agile brains than the ordinary Englishman: they are able to make a compliment or turn aside anger with a happy remark, where an Englishman or a Scotchman would be dumb. The other day a man carrying on his shoulder a grandfather's clock ran against a Frenchman as he turned a corner, and knocked him down. The Frenchman picked himself up and said, "Monsieur, next time you do walk the streets, put your watch in your pocket." An Englishman would have stormed.

A couple of travelers were in a railway accident. Some time afterwards they met. "Well," said one, "what did you make out of that accident? I got a hundred pounds damages." "I," replied the other, "I made a thousand pounds by it." "Why, how did you manage that, Nathan?" "Oh, Samuel, I had the presence of mind to jump on my wife Rachel's face."

Many years ago I was at Sion on the Festival of St. Peter, and at the Cathedral. The Chancellor, a short and very ugly man, preached. I was sitting directly before him on a front bench. He discoursed on Papal Infallibility. It was a clever sermon; he showed how that in a family when there arose a dispute, reference was made to the father, and his decision was without appeal. In a Commune when controversy arose both parties addressed themselves to the mayor, and his decision was final. When there was a cantonal quarrel the matter went to Berne, and the judgment of the Federal Assembly was beyond appeal. So in the Church, &c. Then he went on to the doctrine of the Immaculate Conception. There might have been, perhaps there had been, doubts expressed as to this dogma, and such doubts were permissible till final judgment had been pronounced thereon, though in all ages the Fathers of the Church had been unanimous in declaring that Our Lady was conceived without sin: thus St. Augustine, St. Gregory, St. Bernard. I raised my eyebrows slightly, perhaps involuntarily, shook my head, for I knew it had been disputed by the last, and that the doctrine had never been ventilated by the two former. Instantly the preacher's eye caught mine, and a twinkle came in it. He abruptly changed his subject. "But," proceeded he, "what, we may ask, is the ultimate court of appeal for Protestants? The Bible. But on what authority do they receive the bundle of books that go to make up the Bible? Let us take up the case of the Anglicans. I open the English Bible. What do I see next to the title-page? 'The most high and mighty Prince James'—on the authority of a Scotsman!" Very ready, very adroit, but unscrupulous. He knew, as well as did I, that this was a dedication to, not an authorization by. Next day, in the afternoon, I was walking up to Evolena when I encountered a descending drift of priests coming from a clerical meeting. Among them was the Chancellor; I took off my hat, so did he. After passing each other I turned to look. He had turned also, and was holding his sides, laughing, his jolly red face flashing with triumph. And I laughed also. It was the meeting of the two augurs.

I recall another and very different instance of readiness, also in the pulpit. I was at St. Eustache, Paris, on Sunday morning. The preacher was pleading for contributions for an orphanage or a creche, I forget which. The church was packed. Whilst he was discoursing, a babe in the arms of a poor mother began to cry. She tried in vain to still it, and could not readily make her way out through the throng. The preacher raised his voice, then paused for the sobs to cease, then tried again. At last he exclaimed, "There is no place here for two preachers. There is a little voice yonder proclaiming to you what are the sorrows of a poor child—before the eloquence of those tears I am silent. Whatsoever is done unto one of the least of Christ's brethren, said He, ye have done it unto Me." And he quitted the pulpit. Readiness could have gone no better.—Rev. S. Baring-Gould.

A Beautiful Old Story.

Hugh Miller, the great Scotch scientist, tells us that the most interesting discovery he ever made was the discovery of the story of Joseph. When quite a lad (that was before the day of Sunday Schools), while looking through a Bible that had fallen into his hands, he came upon it unexpectedly, and was so charmed with it that he read it again and again. This discovery was one of the great events of his life. It introduced him to the Book of books, and made him ever afterwards a constant and diligent Bible student. In this lies the secret of his greatness and strength. In boyhood and youth he lived in the fellowship of noble ideals, which furnished him inspiration and energy. The story of Joseph is a very helpful as well as a most charming piece of literature. "The Lord was with Joseph," so runs the quaint and beautiful narrative, "and he was a prosperous man." In spite of difficulties and discouragements, he made his life successful. Success, as illustrated in his career, consists of being and doing, character and achievement.

There is no success apart from character. One is profited nothing if he gain the whole world and lose his soul. The successful man must be first of all a manly man. Joseph attained this highest success. In the midst of corruption and in the face of the most severe temptations, he maintained his purpose and integrity. With purity and fidelity he combined strength and courage. He could be neither seduced nor frightened into wrongdoing. Dangers did not daunt him, difficulties did not discourage him, adversity did not cast him down nor prosperity puff him up. Sold into slavery, cast into prison, threatened with death, he still kept a stout and cheerful heart; and then, when the wheel turned round again and lifted him to a position of honor and power, he remained the same simple, affectionate, and magnanimous man that he had always been. Mark his bearing toward his brothers and his aged father, and you will see the token of that true gentility which makes beautiful conduct easy and natural. He could do things. He was wise in planning and strong in executing. He was ready for all emergencies, and knew how to make himself useful under all sorts of circumstances.

The secret of this large success is contained in the statement that God was with him, and God was with him because he welcomed the divine companionship and was reverent and obedi-

ent. God will be with us on the same terms. The companionship of God made all the best things real to him—made it worth while for him to be pure and brave and true and magnanimous, and gave him strength to dare and do and conquer.

It is quite certain that Joseph was a happy man. The Bible does not say so in so many words, but you feel it as you read the story. It is like a bath of verbal sunshine, like walking in springtime through a garden redolent with the fragrance of flowers and musical with bird songs. It fills you with hope and good cheer. Of course there are dark spots in the picture. Joseph had his trials and sorrows, as all of us must. But the dark spots only emphasize the general brightness. The joy of being a noble man, doing noble deeds, and of living on terms of friendship with God more than counterbalanced all the ills that came to him. "The path of the just is a shining light, that shineth more and more unto the perfect day."

It Is Good.

"Lord, it is good for us to be
High on the mountain here with Thee:
Here in an ampler, purer air,
Above the stir of toil and care,
Of hearts oppressed with doubt and grief,
Believing in their unbelief,
Calling Thy servants all in vain
To ease them of their bitter pain.

"Lord, it is good for us to be
Entranced, enwrapped, alone with Thee,
Watching the glistening raiment glow
Whiter than Hermon's whitest snow.
The human lineaments which shine
Irradiant with a light divine,
Till we, too, change from grace to grace,
Gazing on that transfigured face.

"Lord, it is good for us to be
Here on the holy mount with Thee;
When darkness in the depths of night,
When dazzled with excess of light,
We bow before the heavenly voice
Which bids bewildered souls rejoice:
Though love wax cold, and faith grows dim,
This is My Son! Oh, hear ye Him!"

—Dean Stanley.

Planning Great Things.

One of the most thrilling watchwords of history is the brave injunction which Carey, the great Father of Modern Missions, gave to his co-workers and to those who should come after them: "Expect great things of the Lord."

Most of us have the courage, in the beginning of our Christian life, to expect these great things; but "the early dew of morning is passed away by noon."

We are all too apt to grow timid or soured after a few discouragements. Our expectations become mean and low. Our Christian life is likely to lapse into sluggishness and death in consequence.

This is vitally wrong. To the very last, we must keep that abiding hope to which God calls his children. It is the source of strength and progress. The chained lions in the Pilgrim's Progress are an apt figure to express the way in which our foolish fears paralyze and hamper us, and all for nothing.

There is no more inspiring chapter in the Bible than that of the text, in which Moses is reproved because of his lack of confidence in God.

"Why criest thou to me? Go forward."

It looked desperate, to be sure. Go forward?—when before them stretched the deep expanse of the Red Sea?

Yet there are many among us, who, depending upon the Lord, have gone forward, facing equal problems, and have been led through them, almost as miraculously as the Israelites were led through the parted waters.

"The result of high character," says Mrs. Elizabeth Hills Lyman, "is true happiness. Speaking in the manner of allegory, we set forth from the town of Character and travel the road of Commonplace Duties, until we come to a swift-flowing river. Here are boulders. Wrestling with these, we develop strength, and so cross the river by the noble bridge of Power, of which indeed the very obstructing boulders become the piers. Then it is that we enter the field of Happiness, and find our heart's-ease and forget-me-nots—Character, Power, Happiness. This is the true order of life."

There was never a juster estimate of the mode by which we must progress.

First, the great foundation—righteous living, with all the patient, hard striving which that implies. Gradually, character forms—then reputation follows. Insensibly power is felt, and power rightly used brings the nearest approach to happiness that human life affords.

And let us not regret the stings and blows of life. They are the boulders of which Mrs. Lyman speaks. They call forth our strength and compel us to move forward.

One of our great poets said:

Then welcome each rebuff,
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go.
* * * it was better, youth
Should strive through acts uncouth
Toward making, than repose on aught found made.

The reason why we are slow and dull, says George Matheson, is because, though we see the visible universe around us yielding to inexorable law, man resists the will of the Eternal.

"Why should we be allowed to resist? Why does not God put down his insane rebellion and crush his proud will into conformity with the universal chorus? The Bible gives the answer. It is because love is incompatible with the exercise of omnipotence."

Therefore with loving kindness has he drawn us. Let us not grieve over our slow progress. If our hearts are right with God, he will draw us to him by the sure cords of his love.—Christian Herald.

On Trial for Her Faith.

The story of the early Christian martyrs is one which it is impossible to recall without a shudder. Those men and women, weak and shirking from pain, who faced death, and worse than death, for the sake of the belief they held, have their own high place in the history of our Church. It matters little now whether their courage was actuated by the fear of eternal ruin in case of their apostasy, or by a love for their faith born of a strong and firm conviction of the truth. They kept it alive, and to-day the whole wide world is being blessed by the fruit of their loyalty and devotion. They were faithful unto death. Are we, their successors, being as faithful? Do we look consequences in the face when temptation comes?

A man of another race once came to visit America, a cultured, thoughtful man, but an unbeliever and what we call, broadly, a heathen. He admitted the superiority of Christianity as a code of ethics, but cited other religions with ideals almost identical, and was outspoken in his doubt of the vital principle of our faith—the changed nature, the indwelling of a Divine spirit. It was all in vain that his friends took him to hear the finest preachers and threw about him the most beautiful ecclesiastical influences. He only shook his head and smiled. "There is nothing in it all," he said, "except the strong instinct which is as much a part of human nature as love or friendship."

During his stay a terrible ordeal came to a young girl in the family in which he was visiting—an ordeal which involved humiliation and defeat. If ever revenge is justifiable it would seem to have been so in this case, so unprovoked and malicious were the circumstances. The keennees of the anguish of it passed after a time, as the keenness of sorrow and despair always does. When the foreigner was about to return to his home, he asked the girl to go with him for a quiet walk in her father's garden.

"I am so sorry," said she, timidly, "that your visit has been spoiled by—what came to me."

He was silent for a moment. "I am sorry," said he, "for your hurt—so sorry. But may I tell you something?" She lifted her tear-filled eyes to his face, and he went on:

"You have been on trial before me for the reality of what you profess to believe. I knew you had confessed Christ, as your saying is. I thought of your Sunday School class, your three days each week in the mission school, your singing in the choir; but none of these things counted at all when the trouble came beside the claims that Christians make for their religion. I said to myself: "I'll watch her carefully now. If this faith of hers will keep her patient and sweet under trial, if it will uphold her in defeat, if it will plead against the impulse for revenge, I shall know that it is something more than human will and nature, for she is just a week, young girl. She has not had the age or the experience that would make her able to reason out things for herself, and get at the science and philosophy of it all—she has nothing but her religion to fall back on."

The girl covered her face with her hands, remembering only the weakness of the sobbing and crying hours, but the stranger removed them gently. "Look up," said he, "and do not be ashamed of anything. I am convinced of the truth of what you believe—not by your creed or your churches, but by the way a young girl can answer, all unknowing it, the arraignment of her faith."

The man went back to his own country and his own people, and in after years his Christian work brought life and light to hundreds in his native land. But the girl in America just grew into busy womanhood in a life filled with the simple everyday cares of a wife and mother; and though she treasured his words in her memory, neither she nor the world ever realized how much she had done for the stranger within the gates.

Every day each one of us is on trial for the faith he holds dear. And every trial met means strength and faith and courage for some other struggler. If it was an awful thought that a failure in loyalty would cause the loss of a martyr's soul, is it less appalling that your defection or mine may cause the loss of the living faith to some one else—that living faith which means a saved life?

Children's Department.

Watch Your Words.

Keep a watch on your words, my darling,
For words are wonderful things;
They are sweet like the bee's fresh honey—
Like bees, they have terrible stings;
They can bless, like the warm, glad, sunshine,
And brighten a lonely life:
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning;
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my darling,
Are always slow to heal.
May peace guard your life, and ever,
From time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—Pansy.

Alfred's Half-Holiday.

Poor, tired little Edwin! He had looked out on the bustling street till he felt quite weary. Carts, cabs, omnibuses and people passing, had amused him very well for a time; but the sight of the sunshine and the children outside enjoying it; boys driving hoops, girls carrying dolls—all looking so happy—brought the tears to Edwin's eyes; he wished so much to be out too, for he was quite tired of being shut up in mother's room, even though he had plenty of books and puzzles to amuse him.

For Edwin had been ill. Instead of all the fun and frolic he had expected that Christmas time, the holidays had slipped away while he was lying in bed, not knowing or caring anything about it. Every one through the house had been sad, and there had been no merriment for any of them, because the little boy had been so very near death. Now he was better and able to sit up nearly all day, and though he still looked pale and thin, the doctor said that he would soon get quite well; still Christmas would not come for a year, the winter was slipping by, and Edwin had lost the sliding and snowballing he had hoped for. It had all been a great trouble to the poor little fellow. But every one was as kind as could be. As for Edwin's mother, she had watched by him many a long night when he was so very ill; and still she sat with and amused him nearly all day, reading to him the pleasantest books she could find; then Alfred, his great brother, would come and sit there sometimes, and tell him of his school-fellows, and how they all asked about him, and hoped he would soon be well enough to be at school again, and Edwin liked to hear that he was not forgotten; yet, although every one was kind, it was very wearisome for a little boy like him to be shut in so long, and he felt it all the more now that he was well enough to wish to be about, although he was not strong enough.

On this afternoon, Edwin knew there was soem fun going on amongst his school-fellows.

They had been hoping for a fall of snow, so that they might have a great snowball battle. The school was to be divided into two armies, and a grand engagement was expected to come off.

So, when the long desired snow really came, and was deep enough to suit the boys' purpose, a half-holiday was asked and granted; and this was the day which Edwin, perched up at the window, remembered so sorrowfully.

The clock on the mantel-piece struck three. Ah! they were just mustering in the playground then, and some tears came up into Edwin's eyes and began to run down his little pale face, in anything but soldier fashion, but he brushed them away manfully, and was glad he chanced to be alone just then.

Next moment a surprised look came into his face, for there was Alfred running up the street at full speed. Something must surely be the matter, and yet he looked up to the window and nodded to Edwin with a smile; next minute his steps sounded outside; then he was in the room.

"Why, Alfred, what's the matter? Are they not going out?" asked Edwin, turning round from the window.

"Yes; but I am not going out this afternoon, Edwin, so I'll stop with you, and we can play at anything you like."

Edwin looked at Alfred with surprise. All at once a light broke into his mind.

"Oh, Alf, you've given up the fun to stop with me! but don't do it; run fast, and you'll be in time yet!"

"Nonsense, Edwin!" muttered Alfred, coloring up, for he did not wish his little brother to know why he came home; he felt half ashamed of being found out and thanked for a kind action. "I don't care about it, so I'll read you your new book; or we'll play draughts—whichever you like." So the draughts were brought out, and little Edwin's pale face was flushed with pleasure as he played; strangely enough he won nearly all the games too, which added to the pleasure; but in the midst of it he could not forget his brother's kindness, and once he began to speak of it again, only he saw that Alfred did not like it, so he left off.

They played till it was dark, and Mrs. Ashton came in to see about Edwin having his tea, and then it was proposed that they should all have tea together up there in the dressing room. So, while it was getting ready, Alfred read a little out of a new book of travels which had been sent to Edwin the day before. Just as the tea-things were set and they were going to begin, a ring came at the door-bell. It was Harry Andrews come to tell them there had been "jolly fun," and he told them about it. This seemed to amuse little Edwin so much that Mrs. Ashton asked Harry to stay to tea, so they were quite a merry party. Soon after, Edwin grew tired and went off to bed, but he seemed happier than he had been for many evenings, and he whispered to Alfred as he said good-night, "You have been so kind, Alf, giving up your fun for me; there isn't another fellow in all the school who would have done it." Those words, and the bright, pleased look on his brother's face, were enough to repay Alfred for his lost amusement.

No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.—Jeremy Taylor.

School Days of Long Ago.

"Grandpa, tell me a story about long ago when you used to go to school," said little Annie from the rug where she was playing with her pet kitten. So grandpa sat gazing in the fire a few minutes—seeing there visions of the dear old days when he a little barefoot boy attended the old country school. He recalled the faces of his school friends, so many of whom had been "gone home" these long years. But little Annie's eager "Please Grandpa" brought him back to the present, and he told the following, which I will repeat so that you little girls and boys can know something of the school days of long ago when your grandfathers and grandmothers were little children like you.

"We went to school right much in the summer time then," said grandpa. "I can remember on some warm summer mornings how my mother would hurry me off as soon as I finished breakfast—and we had breakfast at 'sun up' in those days. You see I had three miles to walk, and school 'took in' at 8 o'clock. She would give me a bright tin pail with a dinner in it. It wasn't much either but dinner, for we didn't get home until nearly sunset. And such a dinner as it was! None of your 'crackers, candy and pickle' kind. But chicken, ham, great hunks of pie, thick pieces of ginger bread, big red apples and juicy pears. Sometimes she would put in a bottle full of molasses to eat with my bread.

"The first school house I went to was made of unskinned pine logs with no windows. There was a crack left on one side for the light to come. Under this was a deck made of slant-plank, with a long bench in front. Here was where we did our writing. We didn't have steel pens then. Ours were made of goose-quills. I have often seen the teacher walking about while hearing a class, with a whole bundle of quills stuck behind one ear busily slicing away at one in his hand; dexterously giving it the needed split by snapping his thumb against it. We used ink made of maplewood bark or oak balls.

"Children didn't have to wait to get seven years old then before they could start to school. I have often known them to start at three years old—sent there I suppose to get them out of the way at home. Poor little babies, how tired they must have gotten, sitting there on the tall backless benches with their poor little feet dangling so far from the floor!

"We used Webster's Blue-back Spelling Book, and had to stand out in a straight row to say our lesson. We had to stand with our toes touching a crack in the floor. (Guess this is where the expression, 'Having to toe the mark,' originated). We stood with one finger in the place in our books, with our hands to our sides, until our teacher said, 'Attention!' and then we made a low bow and were ready to begin our lesson.

"The teacher used to send two boys out to the spring with a pail to get water and then they would pass it around and give us all a drink from a long handle gourd. Sometimes a mischievous boy would cause great confusion by spilling some cold water on some of our heads as he passed.

"Often we would take our blackboard out, hang it by a tree and recite our lessons out of doors to the 'monitor.' The smallest boy in school was chosen monitor and had to help

the teacher hear the classes recite.

"There were so many things then different from your school now that I can't begin to tell them all. And I really believe my little 'curly-head' is sleepy, so run away to bed and grandpa will tell you more another time."

Wishing.

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives;
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart;
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May be ofttimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

—Ella Wheeler Wilcox.

Katrina's New Umbrella.

Katrina longed for rain. For that matter so did the farmers. Their reasons were different. Katrina longed for rain because Aunt Patricia had brought her from New York a pearl-handled blue silk umbrella. There was nothing like it in the village. The farmers, so far from thinking of umbrellas, would have rejoiced in a shower hard enough to make their roofs leak, so great was the danger of losing their crops.

From the time Katrina was possessor of this new umbrella, she put on surprising airs. At first the little girls in her class at school were envious, as Katrina wished them to be. Then, as days passed and Katrina became a wee bit loftly in all her ways, the girls began to realize that their little friend had placed between herself and them that blue silk umbrella. Katrina couldn't explain an example in fractions at the blackboard without a certain uplift of the chin that seemed to say, "Behold, I do this beneath the shelter of the finest umbrella in town."

If Katrina could have had her way, she would have carried the umbrella to school and used it as a parasol. This vanity her mother would not allow, so there was nothing for the umbrella to do but wait for a shower.

In the meantime the little girls who used to be Katrina's best friends began leaving her out of their games. Katrina said they were jealous, not realizing what a disagreeable child she had become in a few weeks. Aunt Patricia would have been surprised had she known that, instead of telling the little village girls how much she loved her auntie, Katrina had been bragging about this auntie's home in New York, and how many servants she kept.

There was a time when Katrina was different. Her mother noticed a sad change in the little girl even before her umbrella came. She was worried as any mother would be who knows that a kind heart is much better than the possession of many pearl-handled umbrellas.

One Friday afternoon when the school children were to have music and recitation, instead of their lessons, there were clouds in the sky. Katrina said she was sure it was going to rain; nevertheless, mother shook her head when the child insisted that she must carry her new umbrella. Mother didn't believe it was going to rain that day. This shows that she wasn't a good weather prophet. It began to rain before the children had been in school half an hour. By the time Katrina had performed her part of the programme by reciting "We are Seven," rain was pelting on the school-house roof steadily and persistently, as if it meant to continue without stopping for a week.

Katrina thought of her umbrella; then she thought of mother's black silk umbrella; next she wished for mother's common umbrella; after that she remembered with longing the old umbrella in the attic.

When school was dismissed, Katrina discovered that all the little girls were provided with umbrellas; moreover, they whispered while gazing at her Sunday white dress and dainty hat. She thought Elizabeth Morgan said, "Serves her right." It soon became evident that not one of them intended to share an umbrella with Katrina. At last little Angie Munson was so sure of the fact that she did a brave thing. She offered to take Katrina home beneath her old family umbrella. It was the worst looking umbrella in the village, faded into a dingy brown with ribs bent and twisted.

"The boys played tent with it," Angie explained, blushing rosy red at the same time. She was so ashamed of that umbrella.

"It's big enough for two, though," Katrina interrupted, "and I don't want to get wet. Angie, you are the dearest girl ever."

Before Angie and Katrina had walked a block, Angie had forgotten to be ashamed of her umbrella. The cloak of vanity Katrina had been wearing seemed to slip off in that shower, and some way, beneath the Munson family umbrella, Miss Katrina returned to herself, becoming once more the little girl she used to be.

On reaching Katrina's home, Angie was persuaded against her will to come in and have a cup of hot chocolate.

"But I'm in a hurry to get home tonight," she said to Katrina's mother.

"We won't keep you more than ten minutes," urged Katrina, "so you must come in."

When Angie stepped out on the veranda to take her umbrella, it was gone.

"Your brother borrowed it," explained the grocer's boy who had been waiting at a neighbor's gate. "I heard him say he was going to borrow it for half an hour while you were visiting with Katrina."

"Oh, dear," exclaimed Angie, "then by the time I get home Aunt Florence will be gone. She said she couldn't"—

"Why, don't forget that I have an umbrella," interrupted Katrina, dashing into the hall and returning with the pearl-handled blue silk umbrella that had waited so long for a shower.

"What, that?" demanded Angie, scarcely believing her own eyes.

"Why, of course. And, dear me, I never was so glad to be the owner of it as I am this minute."

All the way down the long village street that afternoon Katrina's schoolmates gazed in wonder through their windows when they saw Angie Munson's smiling face beneath the blue silk umbrella.

This is the end of the umbella story, because, when Katrina discovered that her new umbrella was big enough for two, she discovered at the same time the way to happiness. She had so nearly missed the path!—Northwestern Christian Advocate.

The Curiosity of a Little Boy.

Little things and little people are often responsible for great results, and maybe you do not know that the discovery of that important instrument, the telescope, may be traced to the curiosity of a little boy, and this is how it came about:

The little boy I am telling you about was the son of an optician who lived in Holland. He and his sisters loved to play about their father's work bench, and often they amused themselves by looking at the sea through the little smooth concave glasses which their father used in his work.

Now, one day, it happened that the boy, while playing with two of those glasses, chanced to hold them before his eyes in such a way that the face of the cathedral clock seemed very near.

This surprised him greatly, for the clock was so far away that he could scarcely see the hands with his naked eyes.

For awhile he stared at the clock, and then at the glasses, each of which he tried in turn, but the clock was as far away as ever, and so it remained, turn them as he would, until by chance again he held both up together, when, lo! as if by magic, the church stood beside him.

"O, I know, I know!" he cried aloud. "It's the two together." Then in great joy he ran to his father and told him of his remarkable discovery.

The father tried the glasses in his turn and found that the boy had spoken the truth when he said he could bring the great church clock nearer.

So this was the way people learned that putting a concave and a convex glass together in just the right position, would make distant objects seem near. Without this knowledge we should never have had the telescope, and without the telescope we should have known little of the sun, moon or stars.

So if you ever have a chance to look through a telescope and see the wonders it has to reveal, just remember the little boy who once lived in far-off Holland.—Brooklyn Eagle.

His Mother's Prayers.

A great man relates how on one occasion he suddenly opened the door of his mother's room, and saw her on her knees beside her chair, and heard her speak his own name in prayer. He quietly withdrew with a feeling of awe and reverence in his heart. Soon he went away from home to school, then to college, then into life's sterner duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that secret closet of prayer, and the consciousness strengthened him a thousand times in duty, in danger, and in struggle. And when at last death came and sealed those lips, the sorest sense of loss he felt was the knowledge that no more would his mother be praying for him. —The Ram's Horn.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—Madame de Stael.

Personal and News Notes.

A movement has been organized to erect the northern part of the Diocese of Pittsburgh into a separate Diocese.

The address of the Rev. B. E. Reed, formerly of Grace church, St. Louis, is Bellview Avenue, Webster Groves, Mo.

The address of the Rev. Samuel G. Welles, recently of Cincinnati, Ohio, is now Church of the Redeemer, Chelsea, Oklahoma.

The Rev. James DeWolf Perry, Jr., has accepted his election as Bishop of Rhode Island, to succeed the late Bishop McVickar.

The Rev. D. H. Jones, missionary in charge of Christ church, Boise, has taken temporary charge of Grace church, Boise, Ida.

The Rev. Henry K. Brouse, M. D., has changed his residence from Baton Rouge, La., to 268 South Harvard street, Dallas, Texas.

The Rev. Thomas Dyke, who has been priest in charge at Chandler, Okla., for two years, has accepted the call of St. Peter's church, Nashville, Tenn., effective November 1.

The Rev. Robert W. Barnwell, on Tuesday, resigned the rectorship of St. Paul's church, Petersburg, Va., to take effect December 1; but at the earnest solicitation of the vestry, he consented to remain until January 1, 1911.

The Rev. Walter Mitchell, rector of the Porter Military Academy, is conducting services at St. Michael's church, Charleston, S. C., during the absence at the General Convention of the rector, the Rev. John Kershaw, D. D.

The Rev. John F. Coleman, late rector of St. James' church, Ashland, Va., will take charge of St. Paul's church, Suffolk, Va., on Sunday, October 16. After this date his address will be Suffolk, Va., instead of Ashland, Va.

The Rev. R. Ashton Curtis has resigned his position as assistant minister of St. Mark's church, Washington, D. C., and has accepted a call to be rector of St. Luke's parish, Coeur d'Alene, Idaho, where he will take charge on November 9.

The Rev. Thomas A. Haughton Burke, rector of Holy Trinity church, Gainesville, Fla., who has been spending several months in the North, will return to his parish the beginning of October and may be addressed, Holy Trinity rectory, Gainesville, Fla.

The parishioners of St. James' church, Marietta, Ga., on September 10, presented to their rector, the Rev. Edward S. Doan, and his wife, a purse of several gold coins and other good things. It was the occasion of their fifteenth wedding anniversary. Mr. Doan will conduct a week's mission in his parish, commencing Monday night, October 17.

A tablet to the memory of the Rev. William H. Falkner, rector of St. Paul's church, Boston, was unveiled in that edifice on Sunday morning, October 10. The tablet is of brass mounted on gray Tennessee marble. Its style is late Gothic and it will occupy a place on the right side of the chancel. The present rector, the Rev. Dr. Rousmaniere, conducted the service.

The University of the South, at Sewanee, has made official announcement of the fact that the Rev. Cleveland K. Benedict, recently elected Dean of the Theological Department, has signified his acceptance and will shortly enter upon the duties of his office.

The Rev. Dr. Samuel Hart, secretary of the House of Bishops, has received notice of a legacy of $1,000 to the Presiding Bishop, to be used for such purposes as the House of Bishops by vote shall decide, from the estate of the late Miss Sophia Elizabeth Kilbourne, of Middletown, Conn.

Sunday, the 6th of November, has been, after full deliberation, unanimously set forth by the General Assembly of the Presbyterian Church in Ireland for earnest prayer, by the members of that Church, for closer union between the Presbyterian and Episcopal churches. On the other hand it is stated that Cardinal Mery de Val, is determined to erect the Assumption of the Virgin Mary into a dogma.

The Bright Side of Habit.

When we talk about the power of habit we generally have in mind its power for evil. Perhaps it is because tragedies lurk in the heart of evil and tragedies appeal vividly to our imagination and live in our memory. But certain it is that if there is a dark side to habit there is also a bright side. Some one has defined a habit not as something which a man has but as something which has a man and holds him. That is a good definition. If the constant repetition of states and acts which gradually harden into fixedness involves conscious choice and effort in the earlier stages of the process, it becomes in the end almost automatic. Whether it be a nervous and muscular movement that results in an amazing dexterity in some handicraft, or a daily absorption in some mental occupation like the casting up of the long columns of figures in which bookkeepers attain such astonishing facility, it is one and the same thing. Habit makes it easy at last to do what was hard at first. We formed the habit; now the habit is forming us.

Every consideration, therefore, that warns us against cultivating evil habits is an argument for the cultivation of good ones. There is a disposition sometimes manifested to discount the moral quality of conduct that moves easily and regularly in the grooves of correct routine. A man deserves no particular credit, we are told, for always being in his pew in church, for example. It is all a habit with him. He has been going to church every Sunday for so many years that he never thinks of staying away when Sunday comes. His movements in this direction have acquired a precision and regularity that are almost mechanical, and he would not be comfortable if he would fall out of them. But it would be just as reasonable to say that evil done through habit is not to be condemned as to claim that good done through habit is not to be commended. The fact that we form our habits before they form us makes us personally responsible for them. If we have persisted in evil until it has become second nature, it has been through conscious choice and deliberate act. If we have at last come to find a pleasantness in the ways of our righteousness which makes them easy and inviting, it is because we chose them and persisted in following them in the face of solicitations to turn from them. What we do habitually, almost automatically, is, in fact, the truest expression of ourselves and of the principles and practices which we have adopted as against the open alternative of choosing their opposites.

We will all do well to avail ourselves of the power of habit in its benign aspect. In a world cursed by sin there are always temptations to wrong-doing and neglect of duty. We are never fortified against them until right-doing and attention to duty have become settled habits with us. It is in this way that the grace that is able to keep us from falling operates when we accept it and live in the power of it. It works through our states of mind and heart and moves along the lines of our conduct. If grace inspires us to form right habits, these habits become, in turn, the avenues along which more grace may easily reach us. He who cultivates habits of prayer and public worship and endeavors to live in the constant exercise of the Christian grace is always nearer the sources of divine supply for human needs than he who is careless in his devotions and haphazard in the performance of duty.—Parish Visitor.

Worshipping Temperament—or God?

It is easier to blame our temperaments than to blame ourselves. Most people speak of their own or others' temperaments as though these were a something entirely apart from the responsible self. Anything favorable in the temperament is counted fortunate; anything unfavorable is regretted; but in either case it is taken for granted that the temperament is there to stay—as fixed and final a thing as the color of one's eyes. The truth is that one's temperament is just as subject to change, in obedience to God's will, as the clothes that one wears. For "temperament" simply means one's natural inclination in certain directions. And if one's nature inclines in a wrong direction, the changing of that nature from wrong to right is what God has definitely pledged himself to do, in Christ, for all who will. A newspaper writer recently pointed out that many young women excuse themselves for various unwise and unwomanly actions on the ground of their temperaments, the truth being that they were simply unwilling to exercise self-control. When "temperament" says to us, "Do wrong," or, "Don't do what you know is the highest and best that you could do," the question then is simply whether we propose to worship temperament or God. For God's will is plain, and God is greater than temperament; God can give us new temperaments if we ask and work for this; and God can give us the power to do our duty even while the old temperament tugs in the opposite direction.—S. S. Times.

An old man said that in reviewing his life he discovered, to his great surprise, that the best things in his character and in his career were the fruits of what he regarded as his failures and follies. These defeats had wrought in him new wisdom, and had led to repenting and renewals of faith in God, and thus proved sources of richest blessing and good. Probably the same is true, in greater or less degree, of every life. We owe more to our defeats, with the humblings of the old nature, the cleansing of motive and affection, and the deepening of trust in God, than we owe to the prouder experiences which we call our successes.

Evil Speaking.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, November 9, 1910, at 10 a. m.

S. SCOLLAY MOORE,
Secretary.
15oct3t

CLERGYMAN WANTED.

Wanted, an unmarried Priest or Deacon, as assistant in a New Jersey Parish, near New York City. An attractive field and large opportunities. Address 135, care of Southern Churchman. 15oct3t

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Annual Oriental Tour sails in February. First-Class throughout. Membership limited. 30th Successful Year. Write for programs.

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TEACHER WANTED.

WANTED—Teachers for Mission Schools in the West Blue Ridge Mountains, in the counties of Page and Rockingham. $20 a month and board. Eight months session. Music desired.

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Old Books and Pamphlets purchased for highest cash value. Entire Libraries or small parcels

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We sold last season in 27 different States,—and from every section—some of them great apple raising sections—our customers wrote that they had never before had apples of such fine flavor. We are trying all the time to grow better apples and to improve and make more convenient our packages.

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

DIED.

ROTHROCK.—Miss MARY W. ROTHROCK died at Remington, Va., September 27, 1910.

Miss Rothrock was a life-long member of the Protestant Episcopal Church. Her former home was Fredericksburg, Va.

"Faithful unto death."

OBITUARY.

F. M. Eastman.

At a meeting of the Ladies' Aid Society of Christ Church, Middlesex county, Va., held September 29, 1910, to take some appropriate action on the death of Mr. F. M. EASTMAN, it was resolved to put upon record our full appreciation of his character, life and services, and deep sense of the great loss which we, together with every member of this parish, have sustained in his death. To the Church, he was a most valuable member, not only as an example of high Christian character, but as Superintendent of the Sunday School, as Secretary of the Vestry, and Senior Warden of the parish, which places he filled with fidelity and devotion. To all appeals in any branch of the work of the Church he ever responded readily and generously, and to every appeal for assistance in every good work.

We recognize not only the great loss he is to this parish, but to the whole community, which he served with fidelity in the office which he filled with conspicuous ability.

We direct that these resolutions be placed on the records of this Society; that a copy be sent the honored family to whom we extend our sincere sympathy, commending them to the care of Him who doeth all things well; that they be published in the Southern Churchman and the Southside Sentinel.

APPEALS.

More than 1,200 missionaries in the States—bishops, other clergy, teachers, nurses and physicians, besides 230 missionaries abroad and eight hundred of native clergy and other helpers, look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or a part of their stipends.

Full particulars about the Church's Mission can be had from

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Rt. Rev. R. A. GIBSON, President
Rt. Rev. A. S. LLOYD, Visitor.
Rev. H. B. LEE, Rector.

The Pension and Relief of Clergy. Widows and Orphans.

The National, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five Dioceses and Missionary Jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, Treasurer.
Church House, Philadelphia.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA, INCORPORATED.

Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received, should be made to the "Church Extension Fund" of the Diocese of Southern Virginia, Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer,
Abingdon, Va.

Church League of the Baptized



A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N. Broad street, Elizabeth, N. J.

WANTS.

WANTED—EXPERIENCED LADY REquires re-engagement, superintend widower's household, or any position of trust. Reliable, educated, musical. Episcopalian; references. State salary. Mrs. Jones, Louisa, Va. 1t*

WANTED—AN EXPERIENCED, PAINSTAKING ady of social standing wishes position in private family. Usual English; small children; Latin and music. Address 134, care Southern Churchman. 1t*

WANTED—POSITION AT ONCE, BY AN experienced teacher. English, Latin, French and music. Highest references. Address Teacher, Box 312, Covington, Va. 1t*

WANTED—A WHITE WOMAN WILLING to work for small salary in country. Can find a good home by addressing B. M. B., Macon, Virginia. 1t

WANTED—A GOVERNESS WANTED, TO teach the usual English branches and music, for two girls. Address Dr. J. W. Ford, Talcott, W. Va. 1t

WANTED—BY AN A. B. OF WILLIAM and Mary College a position to teach. Thoroughly experienced. References and testimonials. Address 137, care Southern Churchman. 1t

WANTED—POSITION BY LADY AS nurse and companion, or housekeeper. Will care for linen room. References exchanged. Address 136, care Southern Churchman. 1t*

WANTED—BY YOUNG LADY OF REfinement, position as companion or governess for small children. Address Box 154, Vienna, Va. 15oct2t*

WANTED—A FEW BOARDERS FOR fall and winter months on country place. Old-fashioned house. Home comforts. The Misses Pendleton, Delaplane, Fauquier county, Va. 8oct3t*

Annual Meeting Evangelical Education Society.

The Annual Meeting of the Evangelical Education Society will be held on Thursday, October 20th, 1910, in room 12, The Church House, 12th and Walnut streets, Philadelphia, Pa., at 3:15 p. m., for the election of officers and the transaction of such business as may be brought before it.

By order of the Board.

S. L. GILBERSON,
Oct ber 1, 1910. General Secretary.

CLERGYMEN WANTED.

By the Bishop of Kansas City, five young men for duty in the field—conservative Churchmen.

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The Household.

What is Teaching?

It is time we were learning that teaching is an exceedingly difficult business, and that those who would become successful teachers must make intelligent and careful preparation. For teaching is not just telling things to children again and again, and then requiring them to answer rote questions about them. This process may be carried on indefinitely without awakening any reaction whatever in the child's mind, and without this there can be no true teaching. The child mind is not an empty vessel to be crammed with such knowledge as we deem needful for it, but a living something whose self-activities we are to seek to arouse. There can be no teaching without learning, and learning is a vital, not a mechanical process. It includes assimilation. It means the mind at work upon the material presented to it. The art of teaching, therefore, is the art of setting the mind to work, and this cannot be done by compulsion, but only by appealing to some native or acquired interest.—Sunday School Magazine.

The Afternoon Nap.

A nap in the afternoon is by no means a waste of time, if it be regularly taken by the busy housemother. She may feel that she has no right to such an indulgence and may refuse to yield to indolence, claiming that she is never tired until the right time comes for going to bed at night. If, as is usual with many a farmer's wife, her day begins at five o'clock and is hardly over before ten in the evening, she should by all means lie down in a darkened room and close her eyes for an hour in the mid-afternoon. The first three or four days sleep will elude her, but if she persists, drowsiness will steal over the brain and she will find that the oblivion of sleep will give her new strength to carry her cares cheerfully. The children will easily learn not to disturb mother when she is lying down, and the husband, if he be the lover he ought to be, will appreciate the good his wife gains by taking this bit of care of her health.

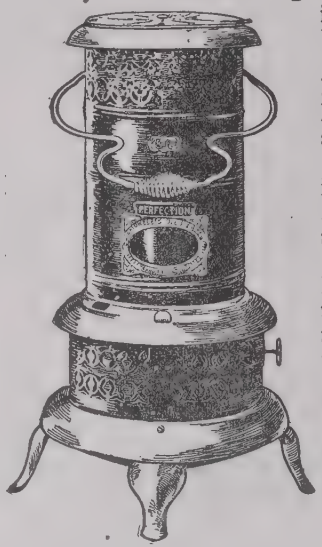
This advice is not limited to women in the country. The mistress of a city house requires it and an experiment will convince her of its usefulness. Do not wait until the physicians order you to seek sanitary springs, but take your rest cure at home before you reach the breaking point. If you are young, the afternoon nap will help you preserve your beauty. If you are old, it will help to make you young again.—Christian Herald.

Bisque Ice Cream.

One quart of cream, one-half pound macaroons, one-half pound sugar, two lady fingers, four kisses, one teaspoonful vanilla, one teaspoonful caramel; pound the macarooons, kisses and lady fingers (stale) through a colander; put one pint cream to cook in a double boiler, stir until near boiling; remove from fire. When cold turn into freezer and freeze; then add vanilla, caramel and pounded cakes; beat until smooth, remove dasher and leave packed three or four hours.—Christian Observer.

Temporary Heat Quickly

Did you ever stop to think of the many ways in which a perfect oil heater is of value? If you want to sleep with your window open in winter, you can get sufficient heat from an oil heater while you undress at night, and then turn it off. Apply a match in the morning, when you get out of bed, and you have heat while you dress.



Those who have to eat an early breakfast before the stove is radiating heat can get immediate warmth from an oil heater, and then turn it off.

The girl who practices on the piano in a cold room in the morning can have warmth from an oil heater while she plays, and then turn it off.

The member of the family who has to walk the floor on a cold winter's night with a restless baby can get temporary heat with an oil heater, and then turn it off. The

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There are some in this world who are compelled to tarry at home. The great race of life goes on, and they are left behind; they are too weak to run. They have nothing to do with the labor of the land, with the sweat of the brow, with the toil of the brain; their work is all with the heart. But what a work this is! The toils of the land and brain are nothing to it; this yields a solace to their energy, but the sad heart has only to bear. It is harder to bear than to do. I may be rudely jostled in the race, but the race itself gives an excitement that makes me forget my pain. I am there at least in the company of my fellow-men. But to tarry at home, to wait passive under the shadow of God, to have nothing to do but the burden of one great cross—this is the trial of life, this is the trial of love. Yes, my soul, and this is thy communion with thy Lord. His work, too, was to tarry at home. All the runners in the race laid their burdens upon Him, and left Him alone to bear them. He bowed His head in the garden, but He fainted not. He emptied His glory on the cross, but His love remained full. Stand beside Him, oh, my soul; watch Him in the lonely garden; help Him to bear His cross up the Via Dolorosa; strive with the dying penitent by His side to see the majestic strength of His sustained weakness; and thou shalt know why it is written of Him: "He shall divide the spoil with the strong."—George Matheson.

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Too Much Required.

A good story of the late Dean Rorison, of St. Andrew's, is recalled by a Scotch correspondent. The Dean was speaking at a meeting of the Representative Church Council of the Scottish Episcopal Church in Glasgow. He related how a great lady in Scotland once did him the honor of consulting him as to appointing a clergyman to a charge of which she was patroness. She said: "I wish you to understand the kind of man I want. He must be a gentleman; he must be musical and cultured. I want him to take an interest in the boys, to exercise a refining influence over the whole neighborhood; he must, of course, be a good peacher. Now, Dean, do you understand the kind of man I want?" He said: "Yes, madam; I understand the kind of man you want. You want a St. Francis de Sales, plus a Liddon, plus an Archbishop of Canterbury, for £150 a year and a damp cottage, and you won't get him."

Thoughts on Things Eternal.

I am often tempted to complain when hardness or sufferings have to be met or borne. If they are severe I may even rebel at such a hard lot in life, and querulously ask why this must be. What are some of the answers which come to my soul, when it asks this question in sincerity and in faith?

One is that glorious answer of St. Paul, that by means of these hard things faithfully endured, the blessing is mine of being able to "fill up that which is behind of the afflictions of Christ." The power of vicarious sacrifice is as great to-day as it ever was; as all men feel when they look upon some great deed of heroism. So what I suffer in following Jesus Christ makes His sufferings more real both to me and others, and helps us all to realize how near and how necessary they are to all of us.

Another answer comes with the gift of the meek and quiet spirit which God gives to such as endure faithfully for Him. This gift is made perfect by the discipline of suffering, and leads to that peace which passes understanding.

Yet another answer comes with the growing power of sympathy which is the fruit within my own soul, of my sufferings. To this power more than to anything else are applicable the words of Christ, "It is more blessed to give than to receive."

But there is still another answer, the best and the greatest of all; namely, that I must suffer because I am the child of God, and He suffers. It is this fact of His suffering which is one of the greatest and the dearest of the revelations which come to us through the Incarnation.

Jesus Christ suffered here for me that I might be able to know both that He had always been suffering with men, and that He always suffers with me. His sufferings began at Bethlehem, with the beginning of His human life, because they had begun before the world was, and because they begin anew when mine do. And they will end only when human suffering is no more.

What a revelation of love! How it makes me see that the Atonement is not an isolated act or fact, but that the Cross of Calvary was the object lesson set up on earth to teach men the continuing atonement of Divine Suffering which goes on always in the Nature of God.

So the sufferings which I am called upon to undergo are changed. They are not done away or lessened, but they are transfigured by the light of this eternal truth of the Nature of God, by the light of Infinite Love. They become the ties which unite me with Jesus Christ. They are the signs of my sonship in the suffering God.

So, according to His promise, my sorrow is turned into joy. Suffering is no more deadly hardness, but the privileged service of His faithful soldier and servant, bearing the marks of His favor and distinction. And they lead me on by the way of Calvary to the victor's mount of ascension into a fuller service and a fuller life.—Dakota Sheaf.

It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in thy poverty-stricken room, with the bare walls of thy selfishness and the hard couch of thy unsatisfaction!—George MacDonald.

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Thoughts for the Thoughtful.

The world makes a great noise; but the still, small voice can be heard through it all.

To be willing to take trouble is the great condition of being useful to others.—Bishop Thorold.

"Take courage, and turn your troubles, which are without remedy, into material for spiritual progress."

"I lay it down as a fact that if all men knew what others say of them, there would not be four friends in the world."—Pascal.

We ought as naturally to seek after the Lord from day to day as the spark seeks the sun, or the river the ocean, or the sheep its pasture, or the bird its nest.

In the blessed service of the Holy Communion and in the life which there flows from Him there are no barriers of time or sense, and all are one and present in this sacred tie.

Whatever the number of a man's friends, there will be times in his life when he has one too few; but if he has only one enemy, he is lucky indeed if he has not one too many.—Bulwer.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully as we can.—Dr. Henry Van Dyke.

One need not run to and fro to seek out God. He is not far away. He stands before our door and waits. To him who is ready and opens to Him, He enters in. He delays not.—John Tauler.

"It is better to endure all the frowns and anger of the greatest on earth than to have an uneasy conscience within our breast. O let the bird in the soul be always singing, whatsoever one may suffer!"

If you ever get light, it will be in this way: Christ must be a great light to you. Nobody ever found light by raking in his own inward darkness—that is, indeed, seeking the living among the dead.

Men who live for self never succeed in satisfying self, or in quite satisfying anybody else; men who live for others in God-like unselfishness have joy themselves while giving joy to others. —H. Clay Trumbull.

God-haunted our lives are until they give themselves to God, as the brain of a sleeper is haunted by daylight until he opens his eyes and gives himself a willing servant to the morning.—Phillips Brooks.

"Be not anxious about little things if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him; and He will strengthen thy faith for any greater trials."

Let your spiritual life be formed by your duties, and by the actions which are called forth by circumstances. Do not take overmuch thought for the morrow. Be altogether at rest in loving, holy confidence.—Francis de Sales.

In his own life, then, a man is not to expect happiness, only to profit by it gladly when it shall arise; he is on duty here; he knows not how or why, and does not need to know; not for what hire and must not ask.—Robert Louis Stevenson.

The Anchor of the Soul.

It is a pleasing and suggestive simile that pictures life as a voyage. The soul is out upon the ocean of time sailing toward eternity. Some are under the guidance of the Great Captain of our salvation—Jesus, the Christ. Some are sailing under the seductive flag of Satan, whose vessel is equipped with neither compass nor anchor.

No wise and safe captain will ever dare to sail from port without a dependable compass and an anchor that is secure. God has given to His people His Word as their compass to guide them safely over the dangerous course. The anchor which He gives them is described in the epistle to the Hebrews, "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil."

There is peculiar need that the soul shall have an anchor in these days of modern criticism and doubt. The hope which anchors the soul to the Eternal is a confident trust in Jesus Christ. So-called science insists that the only real, substantial basis upon which the soul can rest are the ascertained facts of scientific research. They overlook entirely the facts which the soul knows through faith in Jesus. There is a certainty and a substantiality about the soul's knowledge of God that the mere student of the material world does not know and cannot comprehend.

This anchor of the soul "enters into that within the veil"—into the unseen, the unknown, but not the uncertain. The mariner drops his anchor into the unknown sea, and it grips the unseen rock or soil, but it is not insecure. The stronger and steadier the pull, the firmer is the hold of the anchor in its resting place. Just so the soul that has this hope or trust in Jesus finds sure and steady anchorage amid life's tempests and storms. This anchor is "sure and stedfast." God's covenant cannot be broken.

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to its foes."

There was an ancient nautical custom resorted to when darkness, mists, storms or other difficulty attended the making of a safe harbor. A small boat, bearing the ship's anchor and its attached line, was rowed by a sailor to a suitable place in the harbor and the anchor securely grounded. When day dawned, mists lifted, or even previously, the ship's crew, relying upon the kindly offices of the "fore-runner," as the sailor who placed the anchor safely in the harbor was called, could by winding up the anchor line, draw their ship into harbor against wind or tide. Such a "fore-runner" is Christ represented to be to the souls afloat on life's sea. He has "entered for us" into the haven of God's presence and the anchor line will hold until He gives the signal for us to enter the "desired haven."Christian Observer.

A poor Spanish lad, who after receiving and reading a New Testament became changed, and explained that "It was all because of the odd sparrow." In one place he read that two sparrows were sold for a farthing; and further on that five went for two farthings. As he himself trapped and sold birds, he sold his in a similar way; but when four were taken a fifth was thrown in, a mere makeweight. Reckoning himself to be the fifth, he declared he had never heard the like—"No one but God would ever have thought of not forgetting me."

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., OCTOBER 22, 1910 No. 43

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

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GENERAL CONVENTION.

Editorial Correspondence.

The paramount issue, in point of interest in the work of the General Convention in its second week's session, was what will be known with more or less accuracy, as "Change of Name." As a matter of fact, the subject came up on a motion to change the Title Page of the Book of Common Prayer. Mr. George Wharton Pepper, of Philadelphia, introduced a resolution to amend the Title Page, so that it would read:

"The Book of Common Prayer, Administration of the Sacraments and other Rites and Ceremonies of the Holy Catholic Church, According to the use of that portion thereof known as the Episcopal Church in the United States of America," etc.; inserting the words "Holy Catholic," and omitting the word "Protestant." But really the whole debate and final vote turned on the omission of the word "Protestant." This word was the key to the entire discussion and the resultant action.

The debate on the subject began at the opening of the afternoon session; ran through that session and the morning session of Friday, and was concluded at noon Saturday, at which time the vote was to be taken.

The discussion covered a wide range and was full and free; and both parties to the discussion were fully represented in the debate.

In point of ability, one may say, with no intention of disrespect, the debate was very disappointing. No really and markedly able speech was ever made on either side. There were a number of fairly good speeches, but nothing better than this. No man showed so thorough a mastery of his subject as even to approach the qualities of great leadership. No one has arisen yet to take Dr. Huntington's vacant place. From this point of view the debate was distinctly a disappointment.

But from another point of view the debate was far more pleasing. The spirit that characterized it, and the temper in which it was conducted were admirable in the highest degree. A great number of men, clergy and laity, spoke, and they spoke with earnest and sincere feeling; and this writer patiently and carefully listened to them all—and only twice did speakers make regrettable speeches in all that number. And as one of those speeches was for change and the other against it, neither party was in position to fault the other. One of the speeches referred to was just simply weak; the other verged on misstatements of facts. But this was a surprisingly small percentage for so much talking.

So far as the argument for change was concerned, the Southern Churchman is frank to confess its amazement at its weakness; and how so many good men could be influenced by such astoundingly poor reasons, is passing strange. The writer listened in vain for one really strong, influential reason for breaking with the precedent of the past. But it is certainly a cause of devout gratitude that no harshness or bitterness was developed.

At noon, on Saturday, the vote was taken and proved an astonishingly close one. The clergy were for change by a large majority, the vote in that Order standing—in a vote, of course, by Dioceses and orders—forty-two for, fifteen against, and ten dioceses divided, thus giving the affirmative a clear majority over all of seventeen. The lay vote was astoundingly close, being thirty-one for, twenty-four against, and eight divided. Of course as all divided votes in such a case count in the negative, this caused the defeat of the motion.

What the gentlemen of the House of Bishops would have done with the resolution in case it had gone to them is pure guess-work.

It would be a comfort to think that this vote would put even a temporary end to the agitation for Change of Name, but no such comfort is to be derived from it.

A matter of very general interest was the action of the House of Bishops with regard to the petition of the eleven hundred brethren who were sorely disquieted by Canon 19. Why these good brethren were so unhappily disquieted and just what they were worrying about, has never been clear to many of us; and how the House of Bishops could help them has been also obscure to many minds. But evidently the Bishops thought they were entitled to some manner of comfort, so it was administered to them in these very guarded words of possible interpretation: Referring to Canon 19 as amended, they say: "It cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book and Ordinal, which restricts the ministry of the Word and Sacraments in our congregations to men who have received Episcopal ordination."

Certainly this was a very guarded utterance, and one whose truth and accuracy will commend itself to all Churchmen; and if the "eleven hundred" are satisfied with the "interpretation," all others ought to be equally so. It asserts an incontrovertible historic truth, but just what it has to do with Christian men making addresses to our congregations on special occasions and by special invitation, is beyond this writer. Yet, if the Bishops were to say anything at all, they could hardly have said less. Let us hope that peace has at last settled on the troubled consciences, and will continue permanently to dwell there.

But it is understood clearly and definitely, that no priest or Bishop acting under Canon 19 is any more restricted in liberty to-day than before this utterance.

One of the disturbing factors of the week was the consideration of Unction for the Sick.

And just here, let this writer utter an expression of wonder and amazement: Does the press of this country really care anything at all for accuracy and justice in its reports? Is a startling headline all it wants? It would so appear from the mass of reports of this General Convention. As an illustration, take the reports on the matter just referred to. One who was not informed would suppose the Church had swung from her old moorings and left her old ways and plunged into something as new and as radical as Christian Science. Was this due to sensationalism, recklessness, or sheer ignorance on the part of the reporters?

What was suggested was, to the mind of this writer, injudicious to a degree; but it was an effort on the part

of good and true men to restore the pastoral office to its proper place in the work of the ministry. The bulk of the statements in connection with the effort were sane and safe and conservative. One or two statements were wild and thoroughly injudicious. These latter the press reports seized on and made it appear they represented the general sentiment. Just as in the debate on the Preamble, one rash and reckless statement, by one thoughtless speaker, was used as though it represented a wide spread sentiment. In both cases the press was dangerously near to the line where a mistake became a reckless misrepresentation. If the press would only use men of judgment and intelligence to report bodies like the General Convention, the situation would be greatly improved.

But to return: The matter of Unction for the sick had no savor of the extreme thought that has been read into it, but even as it was, the House was unwilling to have anything to do with it.

And just here: If Churchmen would read their own Church press and get accurate reports, thus, of their own legislative bodies, instead of trusting to a careless, and sometimes reckless, secular press, they would be far better informed, and far more able to inform others.

So far, only little positive legislation of any wide interest has been adopted by this General Convention. Apparently it is to go on record as a General Convention of negative results. Preamble, Change of Name, Unction for the Sick, and many other matters have gone down to defeat. The measure for Suffragans has been adopted by the action of both Houses and is now law. The two Dioceses that were most anxious for it—New York and Pennsylvania—will now have an opportunity to try the experiment and they will be watched with profound interest by the rest of the Church. If it should prove a measure of large usefulness with them, the use will probably spread; but much will depend on the result of their experiment.

As to next week—much proposed legislation yet remains, but it is hard to guess what will occur in the hurry of the closing days.

The Missionary Canon—for reorganization of the missionary work—is still in the House of Bishops, and will not be touched by the Deputies till the Bishops are through with it. And the rumor is that its own friends will not recognize it, when the Right Reverend Fathers have finished their work.

The hope, high in the minds of thousands of Churchmen, that this General Convention would strike the key-note for Unity and Missionary Endeavor, has failed of fulfillment; and so far as this writer can see, the Church will be little, if any, better off for this session of her governing body.

There was a great opportunity, but so far the Church, through her General Convention, has failed to grasp it.

And in conclusion, would not the Church be really better off if the General Convention met every six years, instead of every three?

Foreign.

Church Congress Notes.

The Jubilee Church Congress was brought to a close with the devotional meeting held in the Corn Exchange Friday morning. From first to last the Congress was an unqualified success, alike in regard to the numbers attending, the high level of excellence reached in the papers read, and the spirit of unity which prevailed. Time was when the debates on the Congress platform were productive of angry scenes and heated arguments. Happily those days are past; we hope, never to return. Opposing views were expressed with frankness and persistency, but there was an entire absence of the bitterness which characterized the debates in earlier years.

The choice of a meeting place for next year's Church Congress, Stoke-on-Trent, came as a surprise. There was an impression which had prevailed all the year that, following the precedent of the first two years of the Congress, the meeting following that at Cambridge would have been at the sister University. But the feeling was that it would not be well to have the gathering at two Academic centres in successive years. An invitation was received from Eastbourne, where the Congress has been due for two or three years. It will be remembered that there was some talk of a meeting at that beautiful seaside resort just after the death of Bishop Ernest Wilbeforce, but it was postponed until the new Bishop should have got well to work. Probably it will be Eastbourne's turn in 1913.

The Bishop of Ely adopted a clever plan of keeping the audience together at Congress, and prevented the bulk of the people from departing, as in many former Congresses, shortly after the appointed speakers had been exhausted. He announced the order in which the impromptu speakers would be called upon, and placed the most notable men first and last. On Wednesday morning the discussion on unity was opened by the Archbishop of York, and closed by the Bishop of Birmingham, and in the evening the Poor Law discussion was opened by the Rev. Lord William Gascoigne-Cecil and closed by Mr. C. F. G. Masterman.

Visitors who had not the good fortune to be members of the University were greatly impressed by the beauty of the colleges, the refreshing tranquility of the college courts, with incomparable lawns, which have been "rolled and rolled and rolled for hundreds and hundreds of years," the ineffable splendor of King's Chapel, and the stately richness of the stained-glass, the carved woodwork of the College dining halls. One would think that to be a Fellow, say, of Trinity College, would represent all that one could work for. But Fellows of the noblest of the Cambridge Colleges are not exempt from the "longing for something afar" from the ever-present lot. One hard-working London clergyman, revisiting his alma mater, was surprised to hear an old friend, a Fellow, say how he wished he could get away from the College and get something to do in London. "I was feeling," said the clergyman, "rather envious of his lot, but I said nothing."

The Bishop of London, on his return from Canada, spent two or three quiet days with his ordination candidates at Fulham Palace, and has now left town for a rest. The general opinion in Canada seems to be that the Bishop has aged considerably since his visit three years ago.

Christian Unity.

The work of the Holy Spirit, at the present time in the world, seems without any doubt to be the unification of those who call themselves Christians. That they may all be one is the object for which Christ prayed and suffered. This great truth is possessing the hearts and minds of men and women who are laboring for the Kingdom of God and His righteousness. They realize, as no one else can, that the object of their lives and prayers is being sadly hindered by the many divisions in Christendom. That we are drawing to a happy fulfilment of Christian Unity none will deny. The present question is, how may it be hastened?

First by preaching Jesus Christ and His Life and not our private opinions of political and social reforms and theological differences.

Bring Jesus Christ into the hearts and lives of men and the other good things will follow.

Secondly, avoid the spirit of the Pharisee, that we thank God that we are better than the other man. God knows we all have our own faults and shortcomings and that we ought, first of all, to look into our own lives and systems and search out our faults.

Thirdly, let us remember that every religious organization has its strong side, and that its mistake might be that a great truth has been over-emphasized and that the truth has been more or less neglected by one or the other.

Lastly, our great aim should be that we bring all our gifts to the Throne of God and offer to Him our best. In charity and fraternity, and especially in humility, let those gifts be dispensed by those in authority, seeking only to bring Honor and Glory to Him who is our King.

Let none of us at this time sin against the work of the Holy Spirit by hindering this blessed work of Unity which the world is longing and waiting for.

Fidelity.

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubting or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punshon.

THE GENERAL CONVENTION.

HOUSE OF DEPUTIES.

Tuesday, October 11.—Nearly the whole early morning was consumed with routine business until half past eleven o'clock, when the Rev. Dr. Lucius Waterman presented the report of the Joint Commission on the Unction of the Sick, and moved the adoption of a resolution looking to the appointment of a committee "to prepare and report an Office for the Unction of the Sick, on the lines of the Scriptural and Catholic usage, avoiding any appearance of a Sacramental Rite immediately preceding death." The memorial is signed by Bishop Gray of Southern Florida; Bishop Edsall of Minnesota; the Rev. Dr. W. M. Groton, of Philadelphia; the Rev. Dr. Lucius Waterman; the Rev. Dr. Rogers Israel; Messrs. Chas. E. Hay, W. C. Sturgis, and Joseph Wilmer. Dr. Groton and Mr. Wilmer, while concurring in the historical statement do not concur with the majority of the committee as to the expediency of present action.

After considerable debate the vote was taken on the passage of the resolution which resulted as follows: Clergy—Yes 41, No 17, divided 9. Laity—Yes 27, No 32, divided 4; and the resolution was lost by a non-concurrence of the two orders.

Mr. Richard H. Battle, of North Carolina, offered an amendment to the Canons providing for the setting apart of Racial Missionary Districts, and it was referred to the proper committee.

The Mission Hymnal.

Mr. Robert C. Pruyn, of Albany, presented the report of the Joint Commission appointed by the General Convention of 1907, to prepare a Mission Hymnal, and the Rev. J. S. B. Hodges, D. D., presented a minority report, signed only by himself, with resolutions that certain hymns proposed by the Commission be omitted; certain hymns added and "that the hymns which are in the authorized Hymnal be printed in the Mission Hymnal as they are in the authorized Hymnal of the Church, without alteration."

The report of the committee was adopted and the new book containing 175 hymns was authorized, subject to the concurrence of the House of Bishops.

Wednesday, October 12.—The first action of importance in the House of Deputies on Wednesday morning was the concurrence in the action of the House of Bishops accepting the cession of a part of the Diocese of Dallas, to be erected into a Missionary District.

The Rev. Lindsay Patton, of West Texas, presented the report of the Committee on Missions, in which was recommended the adoption of the idea incorporated in a memorial presented by the Diocese of Tennessee, looking toward apportionment of men, as well as of money, by the Board of Missions. The report suggested that the Department Secretaries should seek out in their several Departments, men and women suited for missionary work, and report them to the Board, which shall call them for the work they are peculiarly suited. "Why," he said, "should we not choose our missionaries for their work as we choose our Bishops for their work?"

Proposed Amendments to Prayer Book.

Dr. Hodges presented a report from the Committee on the Prayer Book, which recommended the appointment of a Joint Committee of the two Houses to consider the Office of the Visitation of the Sick, with a view to revising the same if they see expedient. The same committee reported in favor of removing all that part of the Prayer Book contained in the introductory pages VII to XXVIII, inclusive, from the position they now occupy to a place immediately after the Articles of Religion.

Report of Committee on Prayer Book Revision.

Majority and minority reports were presented by the Committee on Prayer Book on the proposed Revision of the Title Page of the Prayer Book; and accompanying joint resolution as follows; and the matter was put on the calendar for further consideration.

Majority Report.

The Committee on the Prayer Book, to which was referred the resolutions of Mr. Pepper, of Pennsylvania, concerning the Title Page of the Book of Common Prayer, and the Joint Resolutions accompanying the same, respectfully report, that we have carefully considered the same. The eirenic import of the proposed Joint Resolutions is clearly evident. When, however, we consider the merits of the proposal itself, we discover so wide a divergence of view within the Committee, as to make it apparent that what may have been offered as an eirenicon is certain to prove a cause of discord. We believe that so momentous a change should not be initiated without substantial unanimity. We therefore deem that the proposal to submit the matter to the vote of the Convention is inexpedient, and offer the following resolution:

Resolved, That the Committee be discharged from further consideration of the matter.

Signed: A Crawford, Wm. M. Grosvenor, Edward L. Parsons, C. M. Clement, W. D. Buckner, Richard L. McCready, Henry S. Nash, Geo. V. Henry, Roland S. Morris, R. A. Mercur.

The Minority Report.

The Committee on the Prayer Book, to whom was referred the resolution of Mr. Pepper, of Pennsylvania, proposing to amend the Title Page of the Book of Common Prayer, respectfully report that they are in favor of a change in the Title Page of the Book of Common Prayer; and that they recognize and approve of the eirenic character of the particular change proposed. They therefore offer the following resolution:

"Resolved, the House of Bishops concurring, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted at the next General Convention, in accordance with Article X of the Constitution.

"Amend the Title Page so that it shall read as follows:

"The Book of Common Prayer
and Administration of the Sacraments
and other Rites and Ceremonies of
The Holy Catholic Church.
According to the use of that portion
thereof known as
The Episcopal Church
In the United States of America,
Together with
The Psalter or Psalms of David."

Signed: J. S. B. Hodges, Edgar A. Enos, M. F. Gilbert, G. E. Copeland.

The Holy Scriptures Declared to be the Word of God.

The Rev. Dr. Winchester, of Tennessee, stated that whereas the daily papers of Cincinnati have spread the report that the Preamble was not adopted because the deputies did not accept the Bible to be the Word of God, offered a resolution declaring the acceptance of the Bible as the Word of Almighty God.

The Rev. Dr. Eccleston, of Maryland, offered as an amendment to the resolution of Dr. Winchester, the substitution of the Eighth Article of the Constitution, which directs that no person shall be consecrated Bishop or ordered priest or deacon, unless at the time, in the presence of the ordaining Bishop or Bishops, he shall subscribe and make the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to salvation," etc. This was adopted unanimously by a rising vote, and the Secretary was instructed to publish this Article of the Constitution in all the daily papers of Cincinnati.

A resolution was adopted creating a Joint Commission to look into and consider carefully the status of Theological Seminaries, examinations of candidates, etc., and to make report to the next General Convention.

The Clergy Pension Fund.

The Rev. Dr. Wilkins, of Los Angeles, presented the report on the "Five Million Dollar Clergy Pension Fund." In spite of the fact that considerably less than two years of actual working time has intervened since the adjournment of the last General Convention, and in spite of the fact that a great financial panic swept over the country during these years, the Commission having this Fund in charge have met with remarkable success. The amount in cash of $118,027.56, besides nearly $200.000 more in pledges, has been received. $105,000 of this has been turned over to the General Clergy Relief Fund, the income from same to be used for immediate relief for clergy over sixty-four years old. The report told graphically of the inadequate salaries received by the clergymen in the Church in the United States, and the unpleasing prospects of very small or no provision for old age, and on this ground it urges the continuing the efforts more strenuously to raise the $5,000,000.

The Rev. Dr. Alsop then presented the report of the General Clergy Relief Fund, and the Rev. Dr. Manning, offered an amendment to Canon 53, of General Clergy Relief, whereby it should be provided that the income from all money transferred by the Five Million Dollar Pension Fund to the General Clergy Relief Fund, should be used as an automatic pension fund for all clergymen arriving at the age of 64; the amount to be received to be proportionate to the number of years of service in the ministry. Provided, that if any one should elect to remain in active service, he should receive no pension until such time as he shall retire.

The question of reorganizing the Board of Trustees of the General Theological Seminary came up for consideration and action and provoked a great deal of discussion. As no satisfactory conclusion could be reached, the whole matter was referred back to the committee for reconsideration and to be reported later.

The Committee on Canons reported in favor of amending Canon 52, Article VIII, providing for the employment of Christian laymen and women, skilled in medicine and nursing to do work of that nature, and the House of Deputies adopted the report subject to the concurrence of the House of Bishops.

The House of Deputies concurred in the action of the House of Bishops accepting the cession of a part of the Diocese of Dallas for the setting apart of a new Missionary District.

A resolution, offered by the Rev. Dr. Manning, of New York, was adopted to send a telegram of fraternal greeting to the National Council of Congregational Churches in session in Boston.

Next Convention to Meet in New York.

The House of Deputies concurred with the House of Bishops in the choice of New York City, as the place of meeting for the General Convention in 1913.

THE HOUSE OF BISHOPS.

Tuesday, October 11.—The House of Bishops took final action in concurring with the House of Deputies in granting the petition of the Diocese of Pittsburgh, praying for a division of the Diocese, and in accepting the cession of a part of the Diocese of California for the setting apart of a new missionary District, to be known as the Missionary District of San Joakim.

Bishop Kendrick was relieved from duty over the Missionary District of Arizona, for which a new Bishop is to be elected, while Bishop Kendrick will retain charge of the District of New Mexico.

The Missionary District of Oklahoma was divided, making the new District Eastern Oklahoma, and Hankow was divided, making the District of Wuhu.

The Rt. Rev. A. R. Graves, Bishop of the Missionary District of Kearney, tendered his resignation as Bishop to the House of Bishops, on account of age. No action was taken, but it is most probable that an assistant will be elected for him.

Bishop Frederick F. Johnson, who was the assistant to the late Bishop Hare, was elected Bishop of South Dakota.

Revision of Table of Lessons.

The House of Bishops concurred with the House of Deputies in adopting the following resolutions offered by the Joint Commission on the Revision of the Table of Lessons:

"Whereas Article X of the Constitution provides, That the General Convention at any meeting shall have power to amend the Tables of Lessons by a majority of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the Clerical and Lay Deputies of all the Dioceses entitled to representation in the House of Deputies voting by orders, it is,

Resolved, by the House of Bishops, That the Tables of Lessons be amended by adding thereto as alternates the Tables of Lessons reported to this Convention by the Joint Commission on the Revision of the Tables of Lessons, and that said alternate Lessons be authorized for use in this Church until the meeting of the General Convention next following;

"Resolved, That permission be granted to use the Lessons appointed on any Day for Morning and Evening Prayer interchangeably at the discretion of the minister.

"Resolved, That the following change be and is hereby made in directions on page VIII of the Prayer Book entitled "The Order How the Rest of the Holy Scripture is Appointed to be Read": Add after the fifth paragraph: "Upon any day the lessons appointed for Morning and Evening Prayer may be used interchangeably at the discretion of the minister."

"Resolved, That the Joint Commission on the revision of the tables of lessons be continued to receive suggestions arising from the tentative use of the tables above proposed; to consider the proposed table of alternate lessons for Sundays, submitted by the Diocese of California, with a view to determining the fitness thereof and whether or not they should be used collectively in alternate years or individually as alternate lessons.

"Resolved, That the Commission be authorized to prepare a supplementary Table of Old Testament Lessons, following the Hebrew Division of the Law, the Prophets and the Writings, and giving extracts from the books not otherwise appointed for Sundays or Holy Days.

"Resolved, That the Joint Commission be authorized to correct all typographical errors in the tables presented before publishing the same for distribution."

As a result of this action a greater latitude of selection of Lessons for reading in Church is granted.

Suffragan Bishops.

Wednesday, October 12.—Reconsidering their former action, the House of Bishops voted to concur with the House of Deputies in adopting the amendment to the Constitution, making it possible to elect Suffragan Bishops. Fifty-three votes were necessary in order to adopt the amendment. There were sixty cast in favor and thirty-one against it.

In 1907 there was appointed a Joint Committee to report a Canon on Suffragan Bishops, framed within the provisions of the proposed Amendment to the Constitution.

This amendment having been adopted the committee on the Canon is prepared to make an immediate report.

An amendment to the Constitution has been introduced into the House of Bishops by which a vote as well as a seat in the House of Bishops will be given to Suffragan Bishops. This will have to be passed by both Houses and go over to the Convention of 1913 for ratification.

Unction for the Sick.

The House of Bishops adopted the resolution appended to the report of the Joint Committee on the Unction of the Sick. This will necessitate the House of Deputies taking further action on the matter by either concurring or non-concurring with the House of Bishops. The adopting of this resolution means that a committee of six will be appointed to prepare an office for the Unction of the Sick. This will be reported to the next General Convention and may or may not be adopted. If adopted, then it will have to wait over another three years and come up for another consideration and adoption or rejection.

In addition to the joint telegram sent by the two Houses of the Convention, the following telegram was sent by the House of Bishops:

"To the National Council of the Congegationalists, now in session in Boston:

"The Bishops assembled at Cincinnati send greeting in our Lord and Saviour Jesus Christ, praying God that all His people may be brought into such unity as shall be according to His will."

HOUSE OF DEPUTIES.

Thursday, October 13.—A few matters of business of minor importance, or of a technical nature, were transacted during the early hours of the day in the House of Deputies. Among the most important was the introduction of a proposed Canon providing for a General Board of Religious Education.

The Rev. Dr. Parks presented a proposed Canon on Suffragan Bishops, and it was referred to the proper committee. A very interesting report of the Joint Committee on Capital Labor, appointed in 1907, was read by the Rev. Mr. Parsons, of California. A new amendment providing for the election of the Presiding Bishop was presented and referred to the proper committee. This proposed amendment differs in several respects from the amendment voted down by the House of Bishops.

The Rev. Dr. Manning, of New York, offered a resolution proposing to appoint a joint committee of seven Bishops, seven presbyters and seven laymen to take under advisement the possibility and feasibility of calling a World's Conference in America, to be participated in by all who believe in the Lord Jesus Christ, to consider and confer concerning all matters of faith and order. This committee is to report to this Convention whether they consider it feasible, and if so, to report some plan for carrying out the proposition. The resolution was adopted by the House of Deputies, but must be concurred in by the House of Bishops.

The resolutions appended to the report of the Committee on Missions, instructing the Board of Missions to make an apportionment of the men needed for mission work, to the several Missionary Departments were adopted.

Debate on Change of Name.

The report of the Committee on the Prayer Book in the matter of the proposed revision of the Title Page being brought up for consideration, the debate was opened in a most logical and effective style by Mr. George Wharton Pepper. He put the question before the House by making a motion to substitute the minority report for the report of the committee.

He said there were two aspects of the question being considered, in the proposed Title Page, the first has to do with the affirmative statement of where this Church stands in its relation to the Holy Church Universal. The other has to do with a name.

"I venture the assertion," he said, "that the passage of the pending resolution will do more to clear the air for progress than anything that could be done, and it will enable the Church to take a place in the movement for Christian Unity that is really worth while."

Judge George Henry, of Des Moines, declared there was such a divergence of opinion in the committee that had the proposition under consideration that the report of the majority was the only one that could be supported under the conditions. He feared the amended Title Page was merely an indirect proposition by which the name of the Church was to be changed, whereas, if lawyers were going to make the change of the name they would go directly to the Constitution of the Church to make it, and then make the Prayer Book conform with it.

The Rev. Mr. Parsons, of California, spoke in favor of the amendment, and Mr. Rosewell Page, of Virginia, against it. Mr. Clement, of Harrisburg, was in favor of removing the word Protestant. The Rev. Dr. James H. McIlwaine, of Pittsburgh, was afraid of the effects on the Church, if the amendment was

adopted. He said we would have to explain the Church's position all over again, to explain why we have dropped the word Protestant from the name. The Rev. Dr. Warner, of New Orleans, while declaring himself a Protestant of the Protestants, upheld the minority report. If it carried by a small majority he would vote for reconsideration, for if carried it must be by a good majority or not at all. The Rev. Dr. Buckner, of Pine Bluff, Ark., asked "How are we going to make the Church Catholic by changing her name on the Title Page of the Prayer Book? Is it not a dangerous thing to take away that word Protestant, even though you would never have put it there in the beginning? Mr. Morris, of Pennsylvania, analyzed the argument of Mr. Pepper, and in defining the word Protestant said, "We protest on the one side against unorganized Christians, and on the other against over-organized Christians." Mr. Frederick C. Morehouse, of Milwaukee, made an earnest plea for the change, which, he said, if made, "it will be fixed for all time, certainly until all of you and I are in our graves, but if not changed now, the question will still be open to come up at a later time for further amendment."

An Explanation of a Statement.

One of the daily papers of Cincinnati having misquoted a statement made by the Rev. Albert A. Morrison, of Oregon, he asked and obtained permission to read the following statement to the House of Deputies; and out of justice to him we feel that the statement ought to be published in the Church papers, lest an erroneous report be spread abroad. The statement is as follows:

"Mr. President and Gentlemen of the Convention:—

"In justice to this Convention and myself, permit me to correct a serious and painful misunderstanding. In the course of a three-minute address, when the matter of the Preamble was under discussion, I was reported by the public press as having made the declaration that the Bible is not the Word of God, and that the Scriptures are full of inaccuracies. As is well known to the members of this House, I made no such statements. My use of the term inaccuracy had reference to the historical data concerning the foundation of the Church. If I had had more time to amplify my remarks there could have been no misunderstanding. I wish to affirm my belief in the Sixth Article of Religion in our Prayer Book concerning Holy Scripture. I do further believe the declaration in Article VIII of the Constitution, understanding by the use of Word of God a sacred and reverend title for the Holy Scripture containing all things necessary for salvation. In this understanding I feel that I am in accord with the members of this House and in harmony with the spirit of the Church."

HOUSE OF BISHOPS.

Thursday, October 13.—An amendment to the Constitution providing for the election of the Presiding Bishop, similar to that introduced in the House of Deputies, was introduced into the House of Bishops.

A new Canon was adopted subject to the concurrence of the House of Deputies, permitting the use in reading the lessons at Morning and Evening Prayer, of the Revised Version of the Bible, either American or English.

A resolution was adopted, subject to the concurrence of the House of Deputies, amending Canon 12, providing that in the event of the resignation of a Missionary Bishop, on account of age or infirmity, he shall receive a pension amounting to one-half his salary.

The House of Bishops accepted the cession of a part of the Diocese of West Texas to be added to that part of the Diocese of Dallas which was ceded to form the new Missionary District. This action was concurred in by the House of Deputies.

The Canon on Suffragan Bishops.

The House of Bishops sitting as a Committee of the Whole, rose and presented the following Canon on Suffragan Bishops for adoption:

Canon 11—Of Suffragan Bishops.

I. A Suffragan Bishop shall be elected in acordance with the Canons enacted in each Diocese for the election of a Bishop. But the initiative shall always be taken by the Bishop of the Diocese asking for the assistance of a Suffragan.

II. There shall not at any time be more than two Suffragan Bishops holding office in and for any Diocese, save by special consent of the General Convention previously obtained.

III. A Suffragan Bishop shall in all respects act as the assistant of the Bishop of the Diocese and under his direction.

IV. The tenure of office of a Suffragan Bishop shall not be terminated on the death or removal of the Bishop of the Diocese. He may, however, at any time, with the consent of a majority of all those entitled to a vote in the House of Bishops, resign his position as Suffragan of the Diocese, and on his resignation being accepted by the Convention of the Diocese, he shall exercise Episcopal functions only as he may be called upon and authorized so to do by the Ecclesiastical Authority of a Diocese or Missionary District.

V. This Canon shall go into effect immediately.

A Meeting of the Chancellors.

The chancellors of Dioceses and Missionary Districts, who are Deputies to the General Convention, were the guests of Chancellor Wilson, of the Diocese of Southern Ohio, at dinner at the Business Men's Club, Cincinnati, on the evening of October 13. Fifteen were present and a permanent organization was effected by the election of Judge Andrews, of Central New York, president, and Judge Henry, of Iowa, secretary and treasurer.

The organization will include all of the chancellors of the church, the purpose being to make a compilation of the various Canons relating to chancellors and to bring about an exchange of views upon matters of common interest.

HOUSE OF DEPUTIES.

Change of Name Defeated.

Friday, October 14.—The Rev. Dr. Jones, of Ohio, spoke in defense of the amendment offered by Dr. Parks. He thought both Holy Catholic and Protestant ought to be on the Title Page. "If these terms are antagnostic," he said, "then we must admit that the history of the Church ever since the Reformation has been a stupendous falsehood."

One of the most striking speeches made was that of Mr. Asa Gardner, who traced the history of the word Protestant in the Church's name. He showed from English history that it was there a term dealing with civil polity and not with the question of faith at all. He spoke of the Roman Catholic claims to that which belongs to this Church, quoting Cardinal Gibbons' "Faith of our Fathers," in which he found these words, "So great is the charm attached to the name Catholic that a portion of the Episcopal body sometimes usurps the title of Catholics, though in their official books they are named Protestant Episcopalians. If they think that they have any just claim to the name of Catholic, why not come out openly and write it on the Title Page of their Bibles and Prayer Books? Afraid of going so far they gratify their vanity by privately calling themselves Catholic."

The Rev. R. Cotton Smith, D. D., of Washington, said: "I find myself in perfect accord with the Conference in their desire for unity, peace, compromise and for the maintenance of Catholic principles. But I seriously object to the measure they have proposed, for the very reason that it does not bring unity or peace; it is not a compromise and does not stand for Catholic principles." He said the word Protestant stood for something that was necessary in and to the Church. There have always been in the Church two principles dwelling side by side; the principle of freedom and the principle of authority. In the course of time authority was made to dominate over freedom until at the Reformation freedom was made to resume its rightful place. In the American Church our forefathers deliberately inserted the word Protestant in the name in order to assert in unmistakable terms that freedom for which the Church stood and they were so eagerly striving. It is only through the assertion of this freedom that true Catholicity can be had. It is lost to those who have either surrendered all authority and degraded freedom into license or who have lost their freedom entirely in their submission to authority. Both these principles must find their place in the Church and both should be asserted on the Title Page of the Prayer Book, for if we are to be the Church of the Reconciliation we must stand fast to these two principles.

The Rev. Mr. DeRosset, of Springfield, attacked the word Protestant without gloves. He said it connoted very many things that were not decent, and when many groans of disapproval were heard all over the House he exclaimed, "I hear groans from the Protestants, they are dying hard, but all good soldiers die hard." He said the word Protestant meant destructive, and the Church ought not to be characterized by any such term. "We haven't time to protest because we have a great positive work before us. The Protestant must first crawl into every hole of error with his lantern and spy out what is going on, then drag it out to the light and proclaim to the world what he has found. The Bible says our conversation is in heaven, but the Protestant says it is in the garbage pile of the earth. The Bible says we shall know nothing save Jesus Christ, but the Protestant says we must know nothing but error."

The Rev. Dr. Parks, of New York, addressing the House, said, "There is no inherent contradiction between the two words Protestant and Catholic. I cannot see why this Church, being Catholic, cannot have a definite name. Protestant is, I admit, an ugly name. I did not invent it; but it stands for three things. It stands for the open Bible, free people and justification by faith, and all of these are essentials of Catholicity. Some one has said that we do not hear of the other bodies calling themselves Protestant, but this is simply because no body ever suspected them of being any thing else, while we have been gravely suspected. It is one thing to take a name, but it is quite another to give it up, for some one may

suspect that we are ashamed of it. If the proposers of this eirenicon want to say that the war will go on if it is not accepted, then let it go on. I am no fighter (at which every body laughed very heartily), I repeat it, I am a man of peace. In conclusion, I want to ask my fellow clergymen, should we put a stumbling block in the way of our flocks merely to gratify our feelings?"

As the hour for lunch had arrived, the House of Deputies adjourned to meet in the afternoon with the House of Bishops as the Missionary Society.

Friday, October 14.—As the two Houses met in joint session in the afternoon there was nothing done in the House of Bishops other than the routine business, except that the latter part of the morning was given up to the receiving of nominations for Bishops to fill the newly created Missionary Districts.

HOUSE OF DEPUTIES.

Saturday, October 15th.—After receiving reports of the several standing committees of the House of Deputies and referring these reports to the proper committees or placing them on the Calendar for future consideration, the revision of the Title Page of the Prayer Book, the all absorbing subject for the moment, was taken up for final consideration and action.

The Rev. Dr. Grammer, of Pennsylvania, was the first speaker. He opened his speech by saying, "It is the proof of an educated man that he keeps his mind open until all has been said on both sides of a subject." He declared that the question came up for consideration with a great handicap against it, because this same question had been raised some time before, and had been referred to the people. After this reference the question was voted on at Boston and it was clearly shown that the Church did not desire to change its name. Since that time the Church has grown both at home and abroad, and a splendid spirit of harmony has existed in the Church. Now this question reappears, not from the Church nor even from the leaders of the Church, but from a set of younger men. We are asked here to turn down the splendid production of a great scholar and master mind, to accept an immature measure such as has been proposed to us. He declared that the Proposed Title Page was defective from a liturgical point of view and from the point of view of literary form. We need the word Protestant for the peace of the Church. You say the Methodists, the Presbyterians, the Baptists and the rest of them have not Protestant in their name; well it is because they are out and out Protestants, while in our Church there are some whose Protestantism is not extraordinarily manifest. The name as it now stands, he declared, was a great safeguard to the Church, for if one should lean too far towards the Methodists or Presbyterians, etc., on the one hand, we have Episcopal to call them back, while if the tendency is too much toward Rome on the other hand, there is the word Protestant.

The Rev. Dr. Rogers, of Fond du Lac, said that at the bottom of all similar troubles as that arising out of the present discussion, lay the fact that in different sections of the country, we were raised to express our ideas and views in different forms and with different words. This is after all largely a question of terminology, and in a way it seems trivial; and yet if we are going to present a firm front in this Church of ours, we must get together and agree on terms. "I am willing to assent to all the theological explanations of the word Protestant that you have heard made here. I accept them all as they were stated yesterday. The question before us cannot be answered grammatically or academically, for it is a most practical question of how this Church is to present herself before this country. I stand then for some settlement that will bring peace in this Church of ours. Another reason for supporting this measure is the great cause of Christian Unity that has come up before us to-day. This Church stands for historicity, for a historic continuity of the Church. If I thought for a moment that dropping this word Protestant out of the name would weaken the Church's position in respect to Rome, I would most certainly vote against dropping it. But the truth is, it works against the Church in favor of Rome. Among people from Latin countries this word stands for disbelief in every thing. You and I know better, and we can explain its meaning among ourselves, but what about those others that would be ours but for this word? The message comes to us from the mission field telling what needs to be done. China and Japan know nothing about the political troubles of Europe in the 16th century, and they are the Holy Catholic Church of Japan and the Holy Catholic Church of China."

The Rev. Mr. Capers, of Lexington, recalling Mr. Pepper's words at the very beginning of the debate, asked the House to realize the presence of the Lord Jesus Christ in this debate and in the vote that was to be taken. "This is a solemn conference," he said, "which is endeavoring to present this Church in the best possible way to the world with all her distinctive marks. This Church occupies a middle ground between the Protestant world on the one hand and Rome on the other. Some say that in order to do her work her name should be such that it will touch the Protestants on one hand and Rome on the other. Some assume that the change in the Title Page will give us this advantage. But, I ask you, would we, by the change, strengthen our own inner life? The first speaker said there were three parties who objected to seeing the name changed, but I want to say that there is a fourth party, one to which I belong—those who believe in the power of the Church over and above the name of the Church. Personally I do not like the present name, but if I believed that the Church did not have a power over and above the name, I should seek another Church that has that power. The name, then, is not a matter of so great importance."

Mr. Pepper said we were buried under a multitude of the American bodies, and it is only too true, but the resurrection will not be brought about by the magic of a name. If we are buried it is because we give too much thought to these externalities and too little to the realities of the Church. Let us assert our power in the manner of our living and not merely in the change of our name."

The Rev. Dr. Manning said, "I am not one of those who have been anxious to force this question upon the Church until the time is ripe for it. I, as many of you, have felt that this change was one that was bound to come, the very stars are fighting for it, and it is only a question of the time. And I now believe that the time has come. We are approaching this question from a different standpoint than we have ever done before, consequently there is a different spirit about the way in which we are going about it. This is no longer a partisan question, or I would not be here to speak the word I want to speak. It is not a partisan question, but one of progress; not an academic question, but one of an extremely practical nature. Some one has referred to the willingness to change the Title Page of the Prayer Book to suit the needs of the mission field, but we are not going to have two Title Pages, one for the Philipinos and the other for the Philadelphians. It would be unfair to our brethren of Philadelphia. I take my stand on this question, then, not for any mere local needs, but because the world has moved forward and reached a point where the word Protestant with all its connotations and meanings is not big enough for a Christian. The time has come for us to move."

Mr. Joseph Packard, of Maryland, compared the present discussion of this subject with the discussion of the same subject twenty-four years ago, and showed how it had been stripped of its bitterness. After summing up the arguments that had been advanced and showing in his wonderfully clear and logical way some of the weaknesses of the arguments advanced, he said, "There have always been in the Church two schools of thought. I belong to the one now called the Protestant school. I have no objection to the name nor have I any objection to those who are called the Catholics, believing what they say they believe, if they can bring themselves to do it, if they will only let me believe my way. And I really believe that the adoption of the amendment will be a constant cause of discord."

Ten minutes to the hour for taking the vote on the question had arrived. Mr. Saunders, of Massachusetts, had the floor when the question arose as to who should have the opportunity to close the debate—Mr. Pepper, the mover of the original motion to substitute the minority report for that of the majority, or the Rev. Dr. Parks, who had offered an amendment to that report. The chair under advisement decided in favor of Mr. Pepper, though he was of the opinion that Dr. Parks was entitled to the privilege. Mr. Saunders at once yielded the floor to Mr. Pepper, who in a masterly way summed up the whole matter. Stating that after all what was really wanted at this time was the opportunity to put this whole matter officially before the people of the whole Church during the three years that intervened between this and the next General Convention, as the Constitution provides it shall be before any final action can be taken on the matter. He advanced no new arguments, but merely endeavored to clear the minds of the members of the House before they voted on the subject.

The hour of twelve having arrived, the chair bade the House to Prayer for Missions, and all must have felt that it was a most fitting close to such a wonderfully harmonious debate, in which it was evident that all had in view the one idea of making most effective the Church's work.

Before taking the vote the chair declared that after further consideration and after a statement made by Mr. Packard, he felt that he had been wrong in his former decision as to who should, according to the customs of the House, be permitted to close the debate, and that although the hour for taking the vote had passed, he was going to permit Dr. Parks to speak. As soon as the question of this privilege was raised, Mr. Pepper arose to ask that Dr. Parks be granted that opportunity. It was just one of those little points that characterized the whole debate. As Dr.

Parks took the stand, it soon became evident that he was not going to be outdone in fairness. He said: "Gentlemen, I came here that I may be heard. According to parliamentary law, I feel certain that I have the right to close this debate on the amendment, to be followed by Mr. Pepper. I have no more to say. I think the House is ready for the question."

The President of the House stated that he had received a request that just before the vote was taken he ask the members of the House to kneel in silent prayer, and as he felt that the request ought to be granted, he called them to silent prayer. As the vote was about to be taken, Dr. Parks asked to withdraw his amendment to the proposed Title Page, which left the proposition just as it had been introduced by Mr. Pepper. The vote was then taken and resulted in the measure being lost by the lay vote of one Diocese. It was as follows: Clergy—Yes 42, no 15; divided 10. Laity—Yes 31, no 24, divided 8. If one single layman in either of the eight Dioceses that were divided had voted in the affirmative the measure would have been carried, but the victory would not have been nearly as great for the Church as it now is. Some would have gone away with a feeling that they had been wronged and discord would have resulted. As it has turned out, all agree that a great gain has been made by the Church and that the men of this Convention have drawn very close together and understand each other better than they have ever done before.

THE HOUSE OF BISHOPS.

Saturday, October 15.—Very little was accomplished in the House of Bishops on Saturday.

The portions of the Dioceses of Dallas and West Texas that had been ceded to the General Convention by the two respective Dioceses, were set apart by the House of Bishops as a Missionary District, to be known as the Missionary District of North Texas. Almost the entire day was given up to the consideration of the new Missionary Canon.

GENERAL MISSIONARY MEETING.

Missions in General.

The interest in the subject of missions in general and the particular aspects of missions as was to be presented on this occasion, was clearly demonstrated by the vast crowd of people which thronged the great auditorium of Music Hall, on Thursday night, October 13. The chairman, Bishop Tuttle, presided. After singing and prayers for missions, the chairman, in introducing the speakers said in part:

"It is not so much what we do as it is how we do and why we do. It's the spirit and motive of doing that counts. It is said the General Convention is largely for constitutional thinking and canon tinkering, and it is largely what they do. But there must be some constitutional thinking and canon tinkering if there is to be force obtained in the Church back of what we do. Let this be done then from the right motive and with the right spirit to obtain results. Evidences of the good spirit and right motive being here, may be seen by the number of busy laymen gathered here from all parts of the Church's jurisdiction, giving up so much time to this great work of the Church. This spirit and motive is further shown to exist throughout the whole Church by the greater number of parishes and missions contributing to the work of general missions, and the whole work of the Church.

The women, in the great cause of missions, have been alive and awake for the last forty years—if some of them will acknowledge they have been here so long; the children have been doing their part, but the men have been asleep. The Laymen's Missionary Movement brought before men by emphasis the great cause, need, and opportunity of missions. And the men are beginning to wake up, and to contribute time and money to the prosecution of the injunction of our Lord Jesus Christ, "Go ye into all the world and preach the Gospel." Of course money is not everything, but money gages the interest. And what the Church wants is both money and interest.

Bishop Graves of Shanghai, spoke on "The Orient's Open Doors; will they remain open?" "The missionaries of China are impatient of the phrase 'open door.' I hope this is a reality. Diplomatically this may be so, yet there is one in whose face the door has long been shut. The doors are 'open' in no unreal sense. Since Columbus discovered America there has been nothing comparable to what is going on in Japan. China, too, is shaking off the apathy that has long been her cloak. The doors that are open in China are many. First, the door of Trade. Not long since my attention was drawn to an illustration of a spider gradually spinning its web, as illustrative of Western finance closing in on and hindering that great country in its development and in the march of progress. But there is another side to the picture. When we think what trade does for the development of a country in the opportunities offered for external communication and internal progress, then we understand there is a nobler side to the door of commerce. Secondly, the Door of Education. China is establishing educational systems for her children. Systems far ahead of anything she has had before. Not perfect, it is true. But her educational policy is transforming the attitude of China toward other nations, and is bringing her out of her isolation and impotency. Thirdly, The Door of Political Reform. Commerce and education have brought political reforms—political reforms such as mean the greater development of the people, and her wealth of internal resources. We, at this distance, can hardly appreciate or understand the thrill that has gone through the people through her attitude toward political reforms. Constitutions are being made, whereby the people are obtaining larger privileges and greater liberties, and are having a voice in national affairs. The common people are speaking, and in course of time they will transform their country. All this means opportunity for the missionary—opportunity to plant the banner of Jesus Christ, and rend the veil of darkness—to give China what Jesus Christ bequeathed her from the Galilean hill.

These three doors stand open, shall they be closed? If we don't go in we lose a grand opportunity. These doors have been opened by the hand of God, and all lead to wonderful privileges and opportunities which the Church should not, has not a right, to neglect. And we each should have a share in this great work. There should be neither want of men or money for this privileged purpose.

The second speaker of the evening was the Rt. Rev. Robert Strange, D. D., Bishop of East Carolina. The subject being "The Church's Service of the Nation Through the Moral and Industrial Training of the Negro People."

The Bishop divided the time alloted him to speak on this subject, and requested that Archdeacon Russell, principal of the St. Paul's Industrial and Training School, be allowed to speak to this subject also, which request was granted. The Bishop said in part:

"Moral training is to me the first object of the teaching of our Lord Jesus Christ. Christ laid stress on doing and being rather than on thought and feeling. Religion, as moral training and as the power of the Lord unto righteousness, is especially needed by the negro. Because, the negro is a backward race with a brute inheritance closely intrenched. He is surrounded by terrible temptations, accented by a low moral standard of self-respect and self-restraint; and because he is an emotional race, and given largely to religions that are a matter of feeling widely separated from morality; and because the negro is weak in the family life. He has not yet risen to the conception of the truth that the family life is the unit behind moral development. The religion of conduct is the religion of work. Industrial efficiency is the hope of the negro's salvation. Because, 1st. He is still close to his savage ancestry and the savage never engaged in steady work. Secondly, his first idea of freedom was a freedom from work that he might live like his old master without manual labor. Third. His education has been chiefly book learning, rather a cultivation of mind than training for life. The work of negro industrial schools may be seen through practical results, whereby the negro rises above his fathers in his efforts for higher, honest living.

"In the moral and industrial training of the negro, the Church is doing a service for the nation among a people who are shiftless, with only the faintest developed idea of the obligation of responsibility, and who yet constitute about a tenth of her population. Industrial training is good, but not apart from moral training. The religion of Christ is the religion of conduct and the power of God to make men righteous."

The Bishop closed his address with the story of a visit to the little village of Roper, N. C. On arriving there in the morning, there was not a communicant in the place. Before retiring that night he had confirmed 35 persons, planned for the building of a church and the maintaining of regular service once a month. These people gave as their reasons for coming to the Church —1st, because the Apostles started this Church, and 2d, because it helped men to live right.

In a very enlightening, as well as comprehensive address, Archdeacon Russell told of the work St. Paul's Industrial and Training School for Negroes, at Lawrenceville, Va., is doing. Setting forth the object of the school as combining moral and industrial training for the development of the negro, he said: 'There religion and morals go hand in hand; the Prayer Book is placed in the hands of every student and all regularly attend Morning and Evening Prayer. The institution has sent out about 600 graduates and 3,000 undergraduates, who are working among their own people, teaching them the dignity of labor and the necessity of Moral living for the betterment of their own conditions. The institution now has about 550 students. It is the largest industrial school for negroes in the Church, and the cost of education, per student, is about $100 per year."

"A Day's Work on the Arctic Trail" was the subject of the Rt. Rev. Peter T. Rowe, D. D., Bishop of Alaska. In a simple but very graphic way this hero of the Far North told something of the

methods of the way work is done; of path-finding; of the necessary physical training as a preliminary to beginning an actual journey; of the care required in the selection of proper dogs; of the kind of food best suited to their life, where one "doesn't need instructions as to the leading of the simple life," and of the incidents of a day's journey. Among a scattered sheep, he said, where visitors are few, the work is pleasant because the people are glad to see you. There they appreciate the ministry of the Word, because hunger and thirst for the Word makes man appreciate the value of the Word. When the nations show this as these Indians show it, there'll be no question about converting China, Japan, Africa and the Isles of the Sea.

"The Call of the West to Men of the Church" was the subject assigned to the Rt. Rev. Franklin S. Spalding, D. D., Bishop of Utah. With something of the Western breezes clinging to him, the Bishop gave a most delightful and descriptive account of that Far West, with its "golden opportunities" still waiting for those who are willing to test their metal. He said the people of this part of our great land are genuine optimists, because they believe in themselves. You'll find a small village with a few stores, a high-school and newspaper, and its people call it the Boston of the West. They are optimists, because their history is all ahead of them. Therefore there's a chance to make it right. This does not exist in any other part of the country. Business men believe in the West, as is shown by their efforts to get in on the ground floor and develop its trade. Their business houses are sending its drummers into many of these small towns once in sixty days; why should the Church not do likewise? The United States Government since 1907 has spent eighty-one millions of dollars in irrigation, redeeming of three millions of acres of land. Many of the States and private corporations are spending millions annually in irrigation schemes. This soil is rich in productiveness beyond imagination. Land has become so valuable out there that they have a new way of singing that old song, thus: "Little drops of water on the desert sand, makes a mighty difference in the worth of land." The population has increased over 57 per cent. in the last three years. They want men and money for this splendid work. They want the best men, because they would be out of their class if they are not the best. Strong moral men, because the moral sense of the West is all right. Making bricks without straw is not a circumstance to building churches and paying missionaries without money.

What is this call? It is the call to be in at the start; the call of a great and pressing need; the call which finds the plastic clay ready to be molded into vessels for divine use—that call that God heard when He came to earth to redeem the world. God taught it was more important to go out into the great desert after the sheep, than to fatten the sheep already in the fold.

Special Forms of Mission Work.

Friday, October 14.—A joint session of the House of Bishops and the House of Deputies was held. The session opened with the singing of hymn No. 19, followed with prayer. Bishop Tuttle presided. The general subject for this meeting was "Special Forms of Home Mission Work:"

1st. Among the Indians: The Rt. Rev. Frederick F. Johnson, D. D., Bishop of South Dakota.

The Bishop pictured graphically the needs and necessity of this special field, paying very high tribute to the late Bishop Hobart Hare. He spoke of the first service held by Bishop Hare in his ability to interpret by manner the loving gospel story, and how this first message was received by the Indians of his first congregation. How this beautiful power of the Bishop interpreting this story accomplished what the government could not with arms and force. Bishop Hare went out in 1873 to work among these people. He found about 300 communicants and 3 priests. About 2,400 Indians are now there, about one out of every three are baptized into the Church, and about one out of every six are active communicants. In 90 churches and chapels the services are regularly maintained according to the Book of Common Prayer by native and white priests and helpers. These people made an offering of over $5,000, this past Convocation, for missionary work.

"Among the Negroes: the Rt. Rev. W. A. Guerry, D. D., Bishop of South Carolina.

The Bishop spoke of the work among the Negroes in point of history as second only to the Indians. Further he said:

"The Negro's condition after the abolition of slavery was such as made the work difficult; but that workers among the noblest and most refined whites were found to undertake this great work; that the Negro needs the moral influence of the strongest and best white leaders. The standard among the Negroes brought up under the influence of our Church shows a far higher moral character and conduct than those brought up in churches of their own making. This was testified to by the majority of white Southern Bishops. And this is positive proof that the work of this Church is not a failure, but a grand success. This is due to—1st: A sane religion worship; the Book of Common Prayer. 2nd: In the moral standard the Church sets before him, that power and force necessary to his elevation. 3d: Due to the close personal contact between white man and the Negro in the life of the Church. As the Negro responds to personal contact, it is due to this influence that this Church can be of such help to this race.

"In Alaska: The Rt. Rev. Peter T. Rowe, D. D., Bishop of Alaska.

"In talking to the subject I am going to divide it as it is divided in Alaska. 1st: In regard to the white people. The whites are a transitory population. Because of this the only special forms of work are clubs, hospitals and chapels. They usually represent the best type of manhood. The value of the club-room cannot be over-rated in this work. It furnishes a place for the men to gather, read, write letters home, and enjoy mutual intercourse.

These clubs, when there is no chapel, furnish an altar at one end, which when not in use is hidden by a curtain. In addition to club-room work a practical and strong work is being done by the hospitals. This work cannot be overestimated. 2nd: "Among the Natives." This population is a scattered one. We are taking hold to make something of them through the schools. They still hold to many of their old superstitions, which present themselves at most unexpected times and inauspicious occasions, and must be overcome. The value of parochial schools cannot be over-estimated in the training of children and development of reverent worship among the older people, and an understanding of the teachings of the Church..

"Among the Mormons: The Rt. Rev. Franklin D. Spalding, D. D., Bishop of Utah.

"The Church accepted her duty with reference to Mormons at Richmond, before that she dodged it. The Church has an unique opportunity among the Mormons such as no other Christian body. Mormonism presents the most frenzied type of religious superstition. It is a blind groping after that truth which this Church has in her keeping for these people. The Mormon is an extremely high Churchman. The word Church and gospel are practically synonymous.

"The Mormon Church is the most perfectly organized in the world. No other can match it. Its priests draw no pay, so that one man in every four holds an office in the Church. The result is that Mormon society and business is based on the religion and few backsliders occur. Ninety per cent. of the people in Utah are Mormons. It is as foolish for the Episcopal Church to try to support itself in Utah as for it to try to support itself in the middle of China.

"Polygamy is a religious idea, and as the women are more religious than the men, they believe in it more. It is not a concession to lust by any means. They believe that God has a body of flesh and bones; that there is a Mother God in heaven and that they beget children.

"These souls born by God have no bodies. They get bodies only by human birth. It is right for humans to give these souls bodies and polygamy is therefore blessed as hastening the process. Man then has the power of becoming God and differs from Him only in that God has the start of man. Polygamy is slowly going out, but moral conditions are not yet what they ought to be."

At the close of the joint session of the two Houses sitting as the Missionary Society, the Bishop of Atlanta offered and the Bishop of North Carolina seconded, the following resolutions, which were adopted:

"Resolved, That this joint session of the House of Bishops and the House of Deputies has noted with interest and satisfaction that part of the report of the Board of Missions referring to the work of the Laymen's Missionary Movement and the part taken therein by Churchmen; and further

"Resolved, That the Board of Missions is hereby requested to continue its efforts to enlist the co-operation of laymen in the Church Missionary work through the Laymen's Missionary Movement and in such other ways as the Board may deem best."

Pleasant Gathering of the Brotherhood in Cincinnati.

The dinner given by the Brotherhood in Cincinnati, on Monday night, October 10, proved a very pleasant social affair and a rousing source of brotherhood enthusiasm. Three hundred sat down to the tables, filling the big banquet room, and many could not get places. Twenty Bishops sat among the lay and clerical members and a number of the Brotherhood's national officers, among them the toastmaster of the evening, H. W. D. English, of Pittsburg, the first vice president; Courtnay Barber, of Chicago, second vice president; Hubert Carleton, general secretary; George H. Randall, associate secretary; both of Boston, and also Fritz Lichtenberg, of Columbus, president of the Ohio State Assembly, and the secretary of the local association, George H. Stansbury.

"I do not know what the Brotherhood of St. Andrew means if not to stand in

the open for righteousness," said Toastmaster English, after the cigars had been passed. "That button should be a mark that its wearer stands for all that is righteous in city and national life."

Mr. George Wharton Pepper, of Philadelphia, responded to the first toast, "The One Thing Needful," during the course of which he emphasized the necessity of Church legislators being Christian workers, and urged men of affairs to devote some of their business ability to the service of God.

"In discussing such a topic," Mr. Pepper said, "I take for granted the proposition that the worship of Almighty God is the greatest interest of men upon earth, the primary duty of the Christian Church. Having made this assumption, I wish to submit that the one thing needful is a compelling sense of obligation on the part of the men of the Church to take part actively and personally in the work of bringing men to our Lord.

"I submit that no one can be thoroughly equipped to act as a vestryman or to legislate for the Church in Diocesan or General Conventions unless he is doing personally some of the work our Lord Himself did.

"These things might well be looked into: Establishing personal relations with every man on the parish list; organizing a parochial custom for corporate union among men; the making of a house-to-house canvass for the purpose of finding men who might be reached and influenced; greeting strangers at the church door; finding and befriending single men who are transients in town or who are living alone in boarding houses; visiting sick people and prisoners; ascertaining what weak or crippled people could be carried to Church in automobiles, and calling for the offer of such transportation by those in the parish owning such machines; forming a group of picked men, with the consent of the rector, to be at the disposal of the Bishop for special work; doing teaching work, lay reading, Sunday School and rescue work."

"I am pleading for the leadership of men recognized in the community as substantial men. The very wearing of the button by such men is an inspiration to many."

Rt. Rev. Charles H. Woodcock, Bishop of Kentucky, responded to "The Kind of Man to Meet the Need."

"God gives personal power to no man without corresponding obligations, so that life is not merely for our own ends," the Bishop said. "Without work life would be a tragedy of aimlessness. Without service the Christian calling would be a cowardly dream and an un-Christian theory.

"Realizing this, the Brotherhood of St. Andrew seeks to enlist men who will devote their prayers, their services and their influence to the extension of the kingdom of God. Man to be man must have a brother. For the welfare of that brother, then, the other brother must exert his highest influence, spend and be spent without limitation."

Laymen's Conference on Missionary Work.

Very successful conferences on missionary work by Church laymen were held in Cincinnati October 9 to 12. It is believed to be the first time that laymen have held formal conferences during General Convention to consider missionary work to be done by laymen. It was explained that the work involved is on the material side—the buying of sites, the erection of buildings, adequate salaries for clergy, a sufficient number of workers to do the work required, information about missions to the men of the Church, the raising of money, the recruiting of men, and the holding of conferences to study conditions and to make plans for larger things. Hence there is no conflict or duplication, with Brotherhood or Church clubs. It is a field now almost wholly unoccupied.

In the Saviour, Grace and Calvary churches, Cincinnati, and St. John's, Covington, conferences and services were held on Sunday, the 9th, the speakers including Bishops Talbot, Whitehead and Keator, the Archdeacon of Pittsburgh, the Rev. Dr. Beverly Warner, of New Orleans, the Rev. Dr. Walter North, of Buffalo, and Mr. Eugene M. Camp, president of the Seabury Society of New York. At St. John's Bishop Burton presided. In conference hall on October 10, 11, and 12, informal meetings were held, and in Christ church parish hall, on Wednesday evening, October 12, there was a public meeting, at which the speakers included Bishop Woodcock of Kentucky, Archdeacon Nelson of New York, and the Rev. Dr. Beverly Warner, of New Orleans. Bishops, department secretaries, rectors and deputies, with some Cincinnati laymen, filled the hall. The meeting was arranged by the Church Laymen's Union, a federation of missionary societies in several cities that are engaged in practical and volunteer work by laymen.

Definite lines of effort were described and questions answered. Some study was given the subject of methods as applied to various cities and their surrounding territory. The foundation planks were laid down and fully approved that all work is to be done in co-operation with other organizations, by obeying Canons and working loyally under Bishops and other authorities. The work to be done is on the material side, and it is to be unofficial, so as to give opportunity to try new methods, and by volunteer laymen, so as to make use of this vast and now almost unused resource. After full discussion the following five recommendations were made for work by laymen in cities:

1. A Week of Prayer for Missions, in Advent, followed at Epiphany by a mass meeting for senior teens. On the first Sunday in Advent a public service, with addresses on prayer, and on the second Sunday the same, with emphasis on plans. If conditions warrant, one or two meetings at noon in the business section of the city, and each week night prayer meetings in different parish houses, or perhaps in parlors of men taking part. The senior teens are young men fourteen to twenty years of age, and the service is especially to give them information about missions and to urge them to united prayers in their behalf.

2. A group plan in parishes, rectors and vestries approving. The plan was inaugurated by Trinity church, New Orleans, but has extended to many other parishes in other cities. It is simply the division of men of a parish into groups, a leader for each, and system put into the task of securing pledges and payment for all causes, viz., parish support, missions at home, missions in all the world; into the work of the parish in so far as laymen can do it; and into information to all men concerning the Church and her mission tasks everywhere. The plan covers the whole task of missions, in the parish, in the city, in America, throughout the world.

3. A periodical resembling in make-up the daily newspaper which men regularly read, issued about four times a year, and containing news of the Church in the city, and in the district surrounding it, and describing missions in the West and in foreign lands that are in part supported by Church people in the city in which the periodical is published. It is a localization of missionary literature, in order to secure its larger reading, to take the expense off the General Board of Missions, and to reach men of the pews in greater numbers. The cost is to be borne by a general fund, with no attempt at subscriptions, and copies in numbers sufficient to reach every man in the District to be issued. Illustrations to be given and local and general enterprises explained.

4. The enlisting and training of volunteer laymen as lay readers for service in missions under Archdeacons, the work to be larger than mere lay reading, and, through the Archdeacon, to assist in the purchase of land, the erection of chapels, and do all other work connected with the planting of new parishes in growing suburbs of cities and in growing towns of the District.

5. Holding in each city once a year a Missionary Conference, Bishops and rectors, department secretaries and others being asked to co-operate of course, to talk over problems and plans. Also to encourage the founding of summer conferences near large cities where prayers, mission study, delightful recreation, and acquaintance of workers may be had.

At Cincinnati during the conferences held each day, plans were made for laymen's conferences in Washington, Charleston, W. Va., Evansville and Terre Haute, Ind., Erie, Pa., and Syracuse, and tentative plans for similar meetings in Cincinnati. Requests came from laymen in eight other cities, but from lack of speakers who can give time to the work these requests had to be denied for the present.

Daughters of the King.

The triennial Convention of the Daughters of the King, the devotional order of the Church among women, was held in St. Paul's Cathedral, Cincinnati, Ohio, October 11, 12 and 13. It began with a Quiet Hour service, conducted by Bishop Kinsman of Delaware. He spoke of the Christian armor, faith being the helmet and patience the shield. Prayer is the lifting of the heart to God in worship. In the evening, at a public service, an address was made by Bishop McCormick of Western Michigan. He was followed by Bishop Nelson of Georgia, the preacher of the evening. His text was "And Jacob called the name of the place Peniel, for I have seen God face to face and my life is preserved."

On Wednesday, October 12, the Holy Communion was celebrated by Bishop Griswold of Salina. The business sessions convened in the Cathedral House at 10 o'clock. The opening prayers were said by the Rev. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, New York.

The address of welcome was made by Mrs. Charles H. Gross, of Greensville, Ohio. During the recess before the report of the Credentials Committee, Mr. Lacy addressed the Convention on the Rule of Prayer. At this meeting, reports were made by the representatives of the several Dioceses throughout the country. These showed a gratifying growth of the work and betokened increasing interest.

Bishop Graves of Shanghai, China, made a very helpful and suggestive address, referring gratefully to the work which is being done in China by Miss Richmond, the missionary supported by the Daughters in that far-away and needy field.

At a general meeting in the evening the Bishop of Pittsburgh presided, and an address was made by the Bishop of Harrisburg.

On the morning of October 13, papers were read as follows: "The Individual Daughter in Her Relation to the Church," by Mrs. John Moncure, second vice president of the order and President of the Virginia Assembly; "The Individual Daughter in Her Relation to the Order," by Miss E. J. Hall, diocesan secretary of North Carolina; and "The Individual Daughter, in Her Relation to the World," by Deaconess Pell-Clarke, president of the assemblies of New York and Albany.

Some important changes in the Constitution were, after discussion, postponed to the next Convention.

The report of the secretary showed that 80 new Chapters have been organized, with a membership of 600, and three new Junior Chapters, with a membership of 55. The order now has 474 Chapters in the country, with a membership, approximating 4,500. The great good which has been done by these women of the Church by their prayers and aggressive work in the way of ministering to women, by bringing them within the influence of the Gospel, and by the efforts in the parish, teaching in the Sunday Schools, serving as parish visitors, sustaining their rectors in the many ways where helpers are needed, etc., are beyond estimate. In fact, the more the powers of the order are manifested in its members, the more is recognized its influence.

The following were chosen members of the Central Council for the ensuing year: Mrs. Adam Denmead, of Baltimore, Md., Mrs. Davenport, of Washington, D. C.; Mrs. John Moncure, of Richmond, Va.; Mrs. C. H. Arndt, of Philadelphia; Mrs. Bauman, of Connecticut; Mrs. Pell-Clarke, of New York; necticut; Mrs. PellClarke, of New York; Mrs. F. F. Reese, of Georgia; Miss Brenneman of Ohio; Mrs. Wilson, of Chicago; Mrs. Purves, of Minneapolis; Mrs. Martin, of Brooklyn; Miss Emma J. Hall, of North Carolina; Miss Edsall, of Pittsburgh; Mrs. Myrth, of Washington, D. C., and Mrs. Bishop, of Iowa.

The Council met and organized, the following officers being chosen: President, Mrs. Adam Denmead; first vice president, Mrs. Davenport; second vice president, Mrs. John Moncure; secretary, Miss Bellendorf, and treasurer, Mrs. C. H. Arndt.

Sunday School Offerings for Mission Work.

Nearly 1,000 Sunday School children and about 2,000 grown people attended a meeting at Music Hall, Sunday afternoon. The Rev. Dr. F. L. Flinchbaugh, of Cincinnati, presided.

The several speakers told, in a manner interesting to the children, of the great assistance the mites contributed by the Sunday School children have been in helping along the work in the mission fields. There are 600,000 children in the 6,000 Episcopal Sunday Schools, with 60,000 officers and teachers, and during the past three years the Sunday School contributed $425,000 for the mission work.

Bishop Lloyd of Virginia, formerly Secretary of the Board of Missions, told of his travels about the world and the evidences he had seen in foreign lands of what these pennies of our Sunday School children had done.

The Rev. Dr. Duhring, of Philadelphia, spoke of the growth of the Lenten Offerings since 1878, the first of which was only $10,000.

The Rev. Dr. Flinchbaugh made a plea for closer co-operation among Cincinnati Church Sunday Schools.

Laymen's Missionary Meeting.

A largely attended Laymen's Missionary mass meeting was held in Music Hall, Cincinnati, Sunday night. Mr. George Wharton Pepper made an address on "America's Religious Responsibility for the World," in which he sounded a note of warning, saying: "In this wave of missionary enterprise I seem to see a danger worth noting. There is danger that we shall become so intent on Christianizing the other fellow that we shall forget to be Christians ourselves.

The Rev. George Craig Stewart, of Chicago, made an appeal for business for the application of business methods to God's business." "What we need in religion," said Mr. Stewart, "is a follow-up system of good average business common sense."

The Church Periodical Club.

Bishop Vincent presided at a meeting of the Church Periodical Club, when it was stated that 16,861 current Church and secular periodicals had been sent regularly each week; 958 Bibles, Testaments and copies of Psalms sent out; 33,703 books, theological and secular; 289,357 magazines and papers, 420 hospitals, life-saving stations, lighthouses and reading rooms supplied with literature.

Bishop Vincent said that the Church Periodical Club has done a blessed work, and that the purchasing of much new literature is too expensive for the missionary who has a small salary.

The General Secretary is Mrs. A. C. Chapin and the Treasurer is Mrs. Robert H. Oakley, of New York City.

St. Stephen's College Alumni Banquet.

On Tuesday, October 11, the alumni of St. Stephen's College, Numandale, N. Y., held this banquet at the Queen City Club, Cincinnati. There were twenty-three graduates present, including Bishops Olmstead and Vinton. Owing to a previous engagement, and much to the regret of all, Bishop Leonard of Ohio was unable to attend.

The new president of St. Stephen's, Dr. Rodgers, gave a very interesting and encouraging report of the present existing conditions of the College, and asked that steps might be taken to make the College better known to the Church at large. Suggestions were called for and splendid expressions of willingness to co-operate with Dr. Rodgers were heartily given.

The Diocese of Pittsburgh Divided.

The new Diocese comprises 13 counties, 17 parishes, 32 missions, 25 clergy, 48 churches and chapels, 19 rectories and 12 parish houses. There are reported 6,424 communicants, 331 Sunday School teachers and officers, and 2,852 Sunday School pupils. Offerings last year, $101,557.34. Value of Church property, $857,000.

On the other hand there are left in the old Diocese of Pittsburgh, comprising 11 counties, 36 parishes, 51 missions, 63 clergy, 71 churches and chapels, 30 rectories, p8 parish houses. There are 797 Sunday School teachers and officers, 9,520 pupils and over 14,000 communicants.

Offerings last year, $322,245. Value of church property, $4,027,782.

Grace Church, Chicago, Receives $50,000.

By the passing to the rest of Paradise of Mary Hunt Loomis, widow of the late John Mason Loomis, on Friday, October 7, Grace church, Chicago, has lost one of its most devoted members, and one, indeed, who has belonged to it from almost the very beginning. Her noble Christian character is shown by her will, in which many charitable institutions of Chicago are remembered. Grace church receives $50,000 for its endowment fund and a like sum goes to St. Luke's Hospital, in which she had been always deeply interested. Her rector, the Rev. W. O. Waters, D. D., and Mrs. Walters, were also affectionately remembered.

The Depths.

Times of trouble, distress, loneliness, sorrow, are called depths. They are outward or inward. The outward consist of providential arrangements respecting our health, honor, prosperity, family, and the state of the Church and the world about us; the inward relate to the state of men's hearts, arising from a clear apprehension of the existence, guilt, and virulence of sin, of the want of due love to God, of the hiding of the divine countenance, of spiritual insensibility, of a want of the token of God's love to us, of a keen sense of the ill-desert of our own sins, of the discovery of the mischief to ourselves and others, of our departures from God, of spiritual darkness generally, and of the strange disinclination to devotion, accompanied by fears of the divine wrath. There is no degree of sin which may not lead us into the depths. But there are no depths of outward affliction or of mental depression known to the penitent, from which they may not cry to the Lord. When we are in prosperity, our prayers come from our lips; and therefore God is forced to cast us down, to the end that our prayers may come from our heart, and that our senses may be wakened from the security in which they are lying. Though the throne of God be most high, yet He delights to hear the petition of hearts that are most low; that are most cast down by the sight of sin. God is not angry with us for being in great trouble about our iniquities. There are no depths from which we may not look to heaven.—The Lutheran.

Duty.

Duty is in truth a security, a protection. It is told of William III. that in one of his battles, a gentleman, a civilian, rode out to him bringing some despatches. The spot where the king was posted was exposed to the enemy's fire; but the gentleman lingered there, after his errand was done, to watch the fight. The king pointed out the danger, and advised him to withdraw. He persisted in remaining, saying he ran no more risk than his majesty. "True, sir," said the king, "but my duty requires me to be here, and yours does not." In a few minutes the gentleman was killed by a ball; the king remained unhurt. Well, things do not always turn out like that. Duty does not always act as a charm in keeping off danger. But of one thing we may be sure—in the sight of God, who is truth, it is a far better fate for a man to perish in doing his duty than to be safe in neglecting it. —"Life Out of Death," by the late Rev. F. A. Clarke (Skeffingtons).

Personal and News Notes.

After November 1, the address of the Rev. George B. Richards will be 934 North avenue, N. S., Pittsburgh, Pa., instead of Buffalo, N. Y.

A mission is to be held in St. John's, Marietta, Pa., in the week beginning October 30. The Rev. H. L. Pulsifer, of St. Luke's, Mount Joy, is to be the Missioner.

The Rev. H. H. Covington, of Sumter, S. C., is attending the General Convention as alternate delegate in place of the Rev. K. G. Finlay, of Trinity church, Columbia.

The Rev. J. F. Ribble, rector of St. John's church, Petersburg, Va., has resigned and accepted the position of Professor at Bishop Payne Divinity School, Petersburg.

The Rev. P. M. Boyden, having resigned his work in Prince George and Surry counties, Va., and taken charge of Meade Memorial church, White Post, Clarke county, Va., his mail should be addressed accordingly.

The Rev. Jasper W. Hard, of East Sound, Diocese of Olympia, has accepted the appointment by Bishop Spalding, of the charge of St. Luke's Mission, Park City, Utah, and will begin work there in the near future.

Dr. John H. Davis, a graduate in medicine, who has for twenty years been a minister in the Congregational body, has applied for orders in the Church and has been received as a postulant by the Bishop of Iowa.

The Rev. W. F. Parsons has resigned the rectorship of the Church of the Incarnation, Atlanta, Ga., and will take up missionary work in the Diocese of Rhode Island. His address after November 1, will be Phillipsdale, R. I.

The Rev. Elliston J. Perot has resigned the rectorship of St. Paul's church, Montrose, Diocese of Bethlehem, and accepted that of St. John's church, Salem, Diocese of New Jersey, where he will enter upon his duties on Advent Sunday.

The Rev. Maurice Clarke has resigned the rectorship of St. Andrew's church, Wheeling, West Va., and accepted a call to become rector of the Church of the Heavenly Rest, Springfield, Ohio, entering upon his new duties on Sunday, October 16.

The Rev. Alex. Patterson, of Beattyville, Ky., who has been serving as locum tenens at St. John's, Versailles, Ky., was called to Ireland by the death of a relative. He left September 22, upon his return voyage, in order to attend the General Convention in Cincinnati.

After four years' work in the mining camp of Park City, Utah, the Rev. A. George has been transferred to Springville, same Diocese. The altitude of Park City, being over 7,000 feet above the sea level, after residing any considerable length of time, affects the health.

Windows have been placed in the two side panels of the chancel window of Christ church, Guilford, Conn., by Messrs. Frederick C. Spencer, Walter T. Spencer and Edwin S. Spencer, in memory of their parents, Mr. and Mrs. Christopher Spencer. The subjects are St. Peter and St. Paul, and the work was done by Geissler & Co., of New York.

The Rev. Azrael Coates, B. D., of Germantown, Philadelphia, has accepted a call to become curate of Christ church, Norfolk, Va.

The Harrisburg (Pa.) Clericus, on October 1, elected the following officers: Rev. J. C. Skottowe, of Mount Hope, president; Rev. A. E. Durham, of Marietta, vice president and secretary. Rev. S. F. G. Hoyt read a paper on "The Current Reaction from Legalism in Political Economy."

The Rev. William C. Butler, formerly rector of St. Barnabas' church, Leeland, Prince George's county, Md., and who has been an invalid during the past year, has been lying critically ill at the home of his son-in-law, Mr. George W. Brooke, near Leeland.

On Sunday, October 2, in Calvary church, Mt. Airy, Ga., the Bishop of Atlanta, ordained to the diaconate Mr. Malcolm W. Lockhart. The candidate was presented by the priest-in-charge, the Rev. Thomas Duck. Mr. Lockhart will have charge of Calvary church, also assisting the Rev. Mr. Duck in his work in Northeast Georgia.

Mrs. Susan Barker Hall, of Montgomery, Ala., has presented to Grace church, Hopkinsville, Ky., a handsome silver alms basin, as a memorial to her mother, Mrs. Mary L. Barker. Mrs. Barker was a woman of noble character and exerted a gracious influence over all who knew her. "Her children arise up and call her blessed."

Plans have been completed for a handsome new church building for the congregation of All Saints' church, Baltimore, the Rev. E. W. Wroth, rector. It will be erected on the site of the present church, which will be partly demolished to make room for the proposed improvements. It is to be a striking example of Gothic architecture with tower and belfry, and will be built of stone with concrete foundation. The cost of the proposed improvements will be over $50,000.

Prayer.

The skeptic asks, somewhat cavalierly, What do you know about God? Very little. What do you know about the laws of spiritual intercourse? Very little. Why, then, do you pray? We answer with parallel questions. What do you know about electricity? Very little. What do you know about the laws of electricity? Very little. Why, then, do you ride in a trolley-car? We pray for the same reason that we ride in the trolley-car. The trolley-car brings us to our destination; the prayer gives us the inspiration of comfort, illumination, and strength for daily needs.

The skeptic asks, Is it conceivable that God should set aside the laws of nature at the request of one of his children? We answer that question with another. Is it conceivable that a fellow-man should set aside the laws of nature at the request of one of his fellow-men? When your child is sick, why do you call in a physician? Can he set aside the laws of nature? No, but he understands the laws of nature better than you do, and by using them brings back health to the sick child. If a physician, whose knowledge and power are very limited, can do this, why should be disbelieve that God with his larger wisdom and larger power can do so? The argument of the skeptic against prayer, based on the uniformity of nature, is equally an argument against all requests by one person to another person, and, indeed, against all activity of any kind. The uniformity of nature does not prevent us from helping one another, neither does it prevent God from helping us.

But God already knows what thing we have need of before we ask Him; why then should we ask Him? Will He yield to our teasing what He would not yield to our needs? No. But asking is often the necessary condition of receiving. It is useless for a doctor to prescribe a medicine which the patient will not take. It is useless for the friend to offer advice which his friend will not accept. In truth, it is generally unwise for a physician to offer medicine until his prescription is asked for, and unasked advice is rarely serviceable. By asking, if our asking is sincere, we open our minds to the divine result, our hearts to the divine inspiration, as by going to a friend we open our souls to the proffer of his friendship.

But prayer is not merely asking; it is communion, friendship, the intermingling of our life with God's life; conversation with the All Father. Sometimes it is merely listening to Him. "Be still, and know that I am God," is prayer. "O that I might know that I might find Him!" is prayer. "Commune with your own heart upon your bed, and be still," is prayer. "Speak, Lord, for Thy servant is listening," is prayer. A boy asks of his father a nickel to ride to school in the morning because he is late, and he gets it. Returning in the afternoon, after supper he sits down by his father in the flickering firelight and tells the story of the school day; his successes, his failures, his temptations, his struggles, victories, and defeats, the good times he has had and the disappointments he has suffered, and the injustices which have been inflicted upon him, and how he has carried himself in them all; and his father simply listens and scarcely says a word, and at the end of the half-hour's communing the boy, who has asked for nothing but has received the inflow of his father's life, goes to his bed rested, refreshed, invigorated, ready to take up the duties and joys of the next day with a new spirit. Thus to tell to our Father the story of our life experiences, and receive from our Father something of the greatness of His own nature to fit us for what lies before us, is prayer. To deny the possibility of such prayer is to deny an experience as old and as universal as humanity—The Outlook.

Reason and Faith.

It is well to bear in mind that most of the so-called "modern" difficulties of belief are by no means new, but have at recurring periods been put prominently forward by "thinkers lost and gone." Whatever may be the difficulties of intellectual apprehension, "belief would"—as has been finely said —"cease to be itself, were it capable of mathematical demonstration."

There are regions into which reason cannot penetrate, and then "faith must go forward alone with its torch to light the way." The history of reason shows conclusively that every attempt to make it the only light of humanity has failed. "You may drive faith out by the door, but it will return through the window." "Blessed are they that have not seen, and yet have believed," John 20:29.—London Christian.

Church Intelligence.

CALENDAR.

October.

1—Saturday.
2—Nineteenth Sunday after Trinity.
9—Twentieth Sunday after Trinity.
16—Twenty-first Sunday after Trinity.
18—St. Luke the Evangelist.
23—Twenty-second Sunday after Trinity.
28—Saint Simon and Saint Jude.
30—Twenty-third Sunday after Trinity.

Collect for Twenty-second Sunday After Trinity.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy name; through Jesus Christ our Lord. Amen.

Collect for Saint Simon and Saint Jude's Day.

O Almighty God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord. Amen.

American.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Church Work Among Prisoners and Deaf-mutes—Death of a Devoted Churchwoman—St. Mary's School, Raleigh.

Mr. Edgar N. LeBlanc, who upon recommendation of the Rev. J. J. D. Hall, of the Galilee Mission, Philadelphia, was secured by the Archdeacon of Raleigh for the prisoners at the State Farm, has entered upon his service there. Mr. LeBlanc is especially fitted for this work, being a devoted, self-sacrificing, sympathetic man. For no one can doubt but that this is the business of those who would serve that Master who said: "Inasmuch as ye have done it unto these * * * ye have done it unto me."

The work among the deaf-mutes in the parish of St. Philip's, Durham, of which the Rev. S. S. Bost is rector, is most interesting and inspiring.

Several years ago a class of seventeen was presented for confirmation by the Rev. Oliver J. Whildin, who has made a number of visits since.

For the most part, however, the work for the last three years has been carried on by Miss Robina Tillinghast who, every Sunday, conducts a Bible class and Sunday School. There are forty deaf people in Durham, and under favorable conditions about seventy-five per cent. attend services. Once a month the rector of St. Philip's holds a service and preaches for them. A deaf lay-reader, Mr. Roma C. Fortune, interprets the service and Miss Tillinghast the sermon. The General Confession, the Lord's Prayer, and the Creed are said in unison, some of the Psalms are read responsively, while the "Amens" are given in the sign language at the end of each collect. There are thirty deaf communicants in St. Philip's. The children of the deaf have been baptized, while the communicants are quite regular in their communication, showing a real love and honest devotion to the Church.

At the last Diocesan Convention it was proposed that the Woman's Auxiliary aid in securing a missionary for work among the deaf-mutes in the Diocese. It met with hearty response. If this plan can be carried out it is purposed that Miss Tillinghast shall visit every town and locality where there is a colony of the deaf and organize Bible classes and Sunday Schools, prepare for baptism and confirmation, interpret the services and sermons of the local clergyman, and "put" the deaf and the hearing world in close touch with each other."

The towns of Lexington and Concord are vacant since the resignation of the Rev. Dr. Davis. These towns are both wide-awake and progressive, with good churches, and it is earnestly hoped that an alert and vigorous priest may speedily be secured for them.

The Diocese, as well as Trinity, Scotland Neck, has suffered a real loss in the death of Miss Adelaide Evans Smith, of that parish. "Active in every good work," she was loyal and devoted to every cause which she espoused. She was particularly eager in the work of the Woman's Auxiliary, and was Diocesan Secretary for the Fund of the United Offering.

St. Mary's School, Raleigh, better equipped, opens this year with a larger number of students than ever before, and the outlook is that it will soon be filled to its increased and utmost present capacity. It draws from a wide territory—North Carolina, South Carolina, Georgia, Virginia, Florida, Alabama, New Jersey, Montana, Mexico, Connecticut, Pennsylvania, Tennessee, Colorado, Guatemala, being represented.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Division of Episcopal Duties—Resignation of a Rector—Other Matters of Interest.

Bishop Paret makes the following announcement relative to the division of episcopal duties between him and the Coadjutor, Bishop Murray:

"The Bishop retains the position of ecclesiastical authority; the responsibility for theological education; for the reception and transfer of the clergy. He has assigned to the Bishop Coadjutor full responsibility for visitations; for the work of the Cathedral, and of the Chase Home; and for all other matters concerning the Diocese. They will, for the present, act in consultation."

The condition of Mrs. Paret, who is gravely ill at the Johns Hopkins Hospital, has been practically unchanged for the past week.

Owing to the resignation of a rector and the transfer of a deacon, the Laymen's League has the temporary responsibility for services in Catoctin parish, Frederick county, and the missions at Clear Spring, Indian Spring and Williamsport. The Rev. Thos. Getz Hill resigned Catoctin parish to become one of the assistants of Emmanuel parish, Cumberland, and the mission stations were made vacant by the transfer of the Rev. Westley D. Adams to the curacy of Trinity church, Towson.

The Maryland Churchman is trying an experiment which its promoters hope may be of service, not only to the paper, but to its subscribers and any third parties who may enter into the proposed plan. It offers a page of reading space as often as it may be needed to any parish or congregation that will guarantee a given number of subscribers. The terms are generous, and if taken up, many of the poorer missions will be enabled to have a parish leaflet, and the Diocesan paper under one cover and at small individual cost. The first to take advantage of the opportunity is the Chapel of the Redemption, Baltimore.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Corner Stone Laid for New Calvary Church, Brooklyn—Injunction in Favor of Rector Sustained—Death of Widow of Dr. Charles H. Hall—Tablet Unveiled.

Calvary Church, Brooklyn, the Rev. John Williams, A. M., Rector—Sunday, October 3, was a red-letter day in the history of this parish. The building was destroyed last February and the corner stone was laid on Sunday, October 2, by the Bishop of the Diocese. The beautiful weather was an additional inducement to a number of interested people to be present. The Bishop and the visiting clergy assembled in the lecture room of the Bushwick Presbyterian German church, and with the members of the Sunday School and Bible classes marched down Bushwick avenue singing the processional hymn, "Onward Christian Soldiers," and took their allotted positions near the open foundations of the new church. In the receptacle of the corner stone was placed a box containing Church records and statistics. The report of the Rev. John Williams, rector of the church, on the fire and the work of rebuilding, copies of the daily papers containing accounts of the conflagration and a copy of the editorial published in the "Eagle" on the following day. Bishop Burgess, in his address, referred to the vision of Ezekiel, who saw 'mid flame and smoke, the color of amber, the color of hope and love, and so, even in the tragedy which had befallen Calvary church, the color of amber shone. The hope and faith and love of the Christian Church had been exemplified and the Bishop looked forward with hope and confidence to the success of Calvary church. The Rev. Colin Campbell Walker, rector of St. Ann's church, Brooklyn Heights, made a feeling and an eloquent address. The rector of Calvary parish spoke feelingly of the many kindnesses that he had received from other parishes in the various Christian denominations in the city. The outlook for renewed vigor and energy in the parish is most auspicious.

All Saints', Brooklyn, the Rev. William Morrison, Rector.—After a rectorate of sixteen years, the rector has resigned the parish, to take effect October 31. Among the notable phases of the work done by the rector is the reduction of the indebtedness from $52,000 to $40,000. This too, in face of a large annual deficit in running expenses. During the past summer the Sunday School room was renovated at a cost of $1,200.

St. Andrew's, Brooklyn, the Rev. W. N. Ackley, Rector.—Some weeks ago much excitement was caused in this parish by the refusal of the vestry to allow the rector to conduct the Sunday services. The rector, finding himself barred from the church building, one Sunday morning, stood in the yard adjoining the church, and, surrounded by a number of his parishioners, con-

ducted the services. Recognizing the uncompromising attitude of the vestry towards him, he secured an injunction to prevent them from interfering with him in holding the Church services. The case was tried before one of the Brooklyn judges, who sustained the injunction and sent the case to a higher court for trial, deciding that the civil courts will be influenced in deciding the case at issue by the canon laws of the Church. The controversy between Dr. Ackley and his vestry grew out of their contention that they had the right to hire a rector, and that this same right enabled them to dismiss him. Public sentiment is largely with the rector.

Church of the Holy Trinity, Brooklyn, the Rev. Howard Melish, Rector.—Mrs. Elizabeth Margaret Hall, the widow of the distinguished and beloved Charles Henry Hall, D. D., who died September 12, 1895, after a rectorship of twenty-five years, of this church, died at Fishskill on the Hudson, on September 28. She was married to the Rev. Dr. Hall while he was rector of the Church of the Epiphany, Washington. She left four sons and two daughters, and was very greatly beloved by her children.

Church of the Incarnation, Brooklyn, the Rev. J. G. Bacchus, D. D., Rector.—A special service to unveil and dedicate a tablet, was held Sunday afternoon, October 2. This service was conducted by the Rev. A. W. Harrington, curate of the parish. The tablet was erected to the memory of Dwight Hotson, by the members of the chapter of the Brotherhood of St. Andrew of the parish, of whose junior chapter the deceased was a member. The members of the parochial chapter of the Brotherhood of St. Andrew were present, as well as the members of the Sunday School of which he was a member. The tablet was of bronze, and has the St. Andrew's cross at the head of the inscription, "In loving memory of Dwight Hotson, whom God took to Himself, May 6th, 1909, aged 12 years."

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Opening of Church Deaconess House. Church Anniversaries Celebrated. Convocation of Germantown—Bequests as Memorials.

The service marking the opening of the Church Training and Deaconess House for 1910-1911 was held in the Chapel of the House, 708 Spruce street, on Wednesday, October 12.

The sixth anniversary of the memorial Church of St. Paul was celebrated on Sunday, October 9. This fine large church was built three years ago by the late Mr. George C. Thomas, in memory of his parents. The minister in charge, the Rev. Edwin S. Carson, preached the anniversary sermon in the morning from the text, "O go your way into his gates with thanksgiving and into his courts with praise." A parish reunion was held on Monday evening in the old building, when over three hundred communicants were present. This church is in a rapidly growing section of the city. The Girard estate has built a large number of fine two-story houses, which are rented at a moderate rental and are furnished with heat and light from a central plant. Plans have been adopted for a parish building and rectory, which it is hoped may be built next spring.

Sunday, October 9, was the twelfth anniversary of the Church of the Epiphany, Germantown. There was a celebration of the Holy Communion at 7:30, a special service at 11 o'clock with a historical sermon by the rector, the Rev. J. R. J. Morris. The property at present is worth $30,000, with a mortgage of $5,500. Additional land is about to be bought for a parish house and rectory.

The Convocation of Germantown held its October meeting in St. George's chapel, Richmond, Philadelphia, on the sixth. Favorable reports were presented by the missionaries and the general work was discussed.

The will of the late Mrs. Mary Stinson Bean, gives $10,000 to build, in or near Norristown, a hospital for children suffering from contagious diseases, which is to be a memorial of her daughter, Emily Stinson Bean, and $1,000 to St. John's church, as a memorial to her mother.

Beginning with October 19, a series of illustrated missionary lectures is being given in Epiphany church, Sherwood, each week.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Gratified Over the Suffragan Bishop Law.

Churchmen are expressing their gratification over the passage of the Bishop Suffragan law at Cincinnati, and already discussing men and measures. The argument used against the law, in its reference to New York, was that an easy remedy is to be found in division of the Diocese. Two things stand in the way of division. One is sentiment, which is not to be disregarded always, and the other expediency of administration. It is held by many who used to favor division that the Diocese can be better administered together than if divided. Little is heard of men in connection with the Suffragan, because the place is looked upon as personal assistant to the Diocesan, and he will therefore be allowed a controlling voice in deciding whom he wants to assist him. Such, at any rate, seems to be the prevailing idea.

Discussion of the number of Suffragans to be chosen is already heard. Conservatives believe that only one will be elected this year, adding another next year if then thought to be desirable. Progressives are arguing in favor of three at least, possibly four, in order that work among foreigners in the city as well as constant supervision in the rural counties, may be pushed. The general opinion seems to be that not more than two will be chosen even in future years.

Oddly, there remains a disposition to favor division, with suffragans. The argument is heard, since the adoption of the law at Cincinnati became known, that the Diocese is too large, and that a Diocese of Hudson must be formed within the next few years. Some time since the settled notion obtained that the city would not readily contribute the large endowment fund which it would be expected to give to the new district. Now it seems to be the notion that the city will make little objection.

NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop

Memorials and Gifts to Holy Trinity Church, Ocean City.

Holy Trinity, Ocean City, has just closed the most successful summer season in its history, and the church has been enriched with many memorials and gifts including a supplementary silver chalice, brass altar vases, Litany desk, sanctuary desks, a brass and oak pulpit and an oak reredos, besides complete sets of altar hangings.

A steam heating plant, which makes the holding of all the year round services possible, has also been installed, and a sinking fund established for the building of a rectory and parish house, contemplated as a necessary step for the future, by the Rev. Sydney Goodman. The parish is free from debt.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Progress of the Church in Nashville. Proposed School for Negro Girls. Clergyman Returns to the Diocese.

The Year Book of Christ church, Nashville, the Rev. H. J. Mikell, rector, and the Rev. J. F. McCloud, assistant, has recently been issued, and it shows most satisfactory progress in all departments of the church's work. The parish has contributed to general missionary objects $582.30, and for diocesan purposes $1,932.29. The total receipts from all sources for the current year have been over fourteen thousand dollars. There is an enrollment in the Sunday School of 283, an increase of ten per cent. over last year. The present number of communicants is 862, which is a net increase of ninety for the year. There have been fourteen baptized and forty-two confirmed. In his report the rector emphasized the need of parish house facilities, saying that the Sunday School had out grown its present quarters, and he hoped that during the coming year something may be done in this direction.

Christ church is the banner parish of the Diocese, and is foremost in all good work.

The Rev. A. M. Hildebrand, the Archdeacon for colored work in the Diocese, has recently, with the consent of the Bishop, purchased a tract of land of about one hundred acres, near Mason, in West Tennessee, on which it is proposed, as soon as practicable, to establish an industrial school for Negro girls. Mr. Hildebrand recently visited the mission in Columbia, Tennessee.

The Rev. Edward Bryan Andrews, of Greensville, South Carolina, has accepted the call to St. Peter's church, Columbia, and hopes to begin work in the new field November 1. Mr. Andrews is not a stranger to Tennessee, having been a student in the Theological department at Sewanee for several years, and having been, from time to time, in charge of various missions around Sewanee.

VERMONT.

Rt. Rev. A. C. A. Hall, D. D., Bishop.

Ordination.

On the nineteenth Sunday after Trinity, October 2, in St. Paul's church, Burlington, Vt., Charles Chase Wilson, B. A., of Trinity College, Oxford, was ordained deacon. Mr. Wilson was presented by the Rev. Dr. Bliss, rector of St. Paul's. The sermon was preached by the Rev. Robert C. Wilson, of Zoochow, China, brother of the candidate. Mr. Wilson will spend his diaconate at the Bishop's House, ministering at Trinity church, Winooski, and Christ church, Fairfax.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Fiftieth Anniversary of Grace Church, Alexandria.

The fiftieth anniversary of the consecration of Grace church, Alexandria, was celebrated on Sunday, October 16. An interesting historical address was delivered by the rector, the Rev. Edgar Carpenter. The church was consecrated in 1860, by the Rt. Rev. John Johns, D. D., Assistant Bishop of Virginia. Bishop Meade was present, together with three professors from the Theological Seminary, and the rector, the Rev. Dr. D. F. Sprigg.

The vestry of that day consisted of Rev. Dr. Sprigg, rector; Messrs. James Entwisle, Jr., Charles R. Hooff, C. C. Berry, William H. Fowle, George T. Baldwin, S. E. Ridgeley, W. J. Entwisle, David Funsten and Cassius F. Lee.

On October 1, 1855, the Rev. D. F. Sprigg, D. D., of Richmond, became the editor of the Southern Churchman, and removed to Alexandria, with the understanding that he might be at liberty to organize another church. Upon taking charge of the paper he commenced services in Lyceum Hall, corner of Prince and Washington streets, where the congregation remained for two years. A lot was then bought and the present Grace church building erected, paid for and consecrated in October, 1860.

The congregation was under Dr. Sprigg 24 years; under the Rev. Mr. Sharp 14 years; under the Rev. Mr. Ball 11 years, and under the present rector 6 years.

A rectory has been built and improvements made on the church, costing $7,000. Many memorials have been added, and the church is free of debt.

Rev. S. A. Wallis, D. D., of the Seminary, gave an address of congratulation on the past and the record made, inspiration for the present, and prayer for guidance and help in the future, and thanksgiving for those who had labored here in the past generation. In the words of the Psalmist, God's work has appeared and does appear here to his servants, and as His Glory did appear to them, may it also appear to their children.

Several members of the family of the late Dr. Sprigg attended the celebration, and letters of congratulation were read, in which were also expressions of regret at their inability to attend, from two former rectors, Rev. Henry T. Sharp and Rev. C. E. Ball.

The music was of high order and well rendered, under the charge of Mrs. Raymond Hulfish, and the choir was assisted by Mrs. Wm. Woolls and Mrs. Thomas Hulfish, both singing solos at the offertory.

Annual Meeting of Diocesan Women's Auxiliary.

To the Parish Branches in Virginia:

The annual meeting of the Virginia Branch will be held in Christ church, Alexandria, November 2 and 3. Notices have been mailed to every branch, senior and junior, asking for prompt replies as to whether you will or will not send a delegate; as delay in this matter causes great inconvenience to the hospitality committee in planning for entertainment. Each branch is entitled to one delegate, whose name must be sent to Mrs. George S. French, 105 N. Alfred street, and we hope for a full attendance. Delegates expected Tuesday afternoon to Friday. The usual business programme will be carried out, with the added interest of the informal reception at Mrs. Arthur S. Lloyd's, Tuesday, 8 p. m., November 1, and the branch of Emmanuel chapel (Theological Seminary), have extended a gracious invitation, also, for Wednesday afternoon, November 2, at 3:30 p. m.

The Junior Auxiliary will hold their annual meeting Wednesday, 12:15 to 1:30 p. m. The "quiet hour" will be conducted by Bishop A. S. Lloyd, at 8 P. M.

Thursday (Auxiliary Day) will have all the speakers to instruct and interest: Bishop Rowe, Bishop and Mrs. Kinsolving, possibly. Bishop Brent will bring the news from the front, while Virginia will have its own share in its usual place of work to be done. What we want are the interested, intelligent delegates, with pencil and pad —whose notes will carry back to their branches the knowledge and inspiration so gained, and a deeper spiritual consecration of self to the Master's work.

A resume of the Triennial will be given.

S. STUART.

Cincinnati, October 15.

Resignation of the Rev. P. M. Boyden.

The Rev. Peter M. Boyden, rector of Martins-Brandon parish, Prince George county, in the Diocese of Southern Virginia, has resigned the same, to accept a call to Meade Memorial church, Greenaway Court parish, Clarke county, and will enter upon his new duties at once. Mr. Boyden is a Virginian and a graduate of the Virginia Theological Seminary of the class of 1877. He has served most acceptably parishes in Goochland county, Va., Montgomery county, Maryland, and in his present charge. The Diocese needs just such men as he and he will be warmly welcomed.

Annual Service for Students and Nurses.

The annual service for the students of the medical colleges in Richmond and the trained nurses was held in Monumental church, that city, on October 16. It was well attended, the medical students having received special and individual invitations from the parish Chapters of the Brotherhood of St. Andrew, and the nurses from Monumental Chapter of the Daughters of the King. The sermon was preached by the rector, the Rev. Dr. James W. Morris, his text being: "In Him was life."

Piedmont Convocation.

The fall meeting of the Piedmont Convocation will be held at Casanova, November 15-18. All members are urged to be present as promptly as possible, as a most interesting programme is promised and a most enjoyable meeting anticipated. One day will be devoted to the Sunday School Institute.

The Rev. John R. Matthews.

The Rev. John R. Matthews, of Barnesville, Ohio, preached in St. Andrew's church, Richmond, on Monday night, October 17. From Richmond he went to South Farnham parish, Tappahannock, the Rev. W. N. Meade, rector, to begin a mission on Tuesday, October 18. Next week he expects to be at St. John's church, Houston, Va., the Rev. Flournoy Bouldin, rector, and the week following at St. Thomas' church, Berkley, the Rev. E. W. Cowling, rector. Mr. Matthews is an able and convincing speaker and large crowds are attracted by his discourses.

Laymen's Missionary Conference.

A Conference of Missionary leaders will be held in the Y. M. C. A. building, on October 27 and 28, to which are invited all pastors, all men who are members of missionary committees of individual churches, Sunday Schools, Young Peoples' Societies and Brotherhoods, leaders of Men's Mission Study classes, and any man who is interested in missions and wishes to become effective as an advocate and useful as a worker in giving the Gospel to the nations. This invitation extends to all men within the area reached by the Richmond Convention of last October.

On Sunday afternoon, October 30, a mass meeting will be held in the City Auditorium, when stirring addresses will be made by men prominent in the great Laymen's Missionary Movement.

Mr. B. F. Finney, Travelling Secretary of the Brotherhood of St. Andrew, is visiting the Richmond chapters with a view of reviving their interest and activity in the work of the Brotherhood.

The lecturer at the next meeting of the teachers and officers of the Church Sunday School Institute of Henrico parish, which will be held in All Saints' parish house, Richmond, on October 27, will be the Rev. R. A. Goodwin, and the subject, "Old Testament History."

The Rev. Dr. Berryman Green, of the Theological Seminary, preached in St. James' church, Richmond, on Sunday, October 16.

The Albemarle Convocation will meet at Grace church, Cismont, on November 8, 9 and 10. Owing to a failure to hold the regular meeting in the spring, the brethren are earnestly requested to attend.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Sunday School Institute Convention. Death of Mrs. Elizabeth M. Hall.

The fourteenth annual Convention of the Sunday School Institute of the Diocese of Washington will be held at the Church of the Epiphany, Washington, on Thursday, November 3. A programme of unusual interest has been prepared. The Secretary of the Institute is Mr. E. S. Hutchinson, of Epiphany church, Washington.

Mrs. Elizabeth M. Hall, widow of the Rev. Dr. Charles H. Hall, for many years rector of the Church of the Epiphany, Washington, has passed away to rest, after several years of suffering, borne with much fortitude. She was the second wife of Dr. Hall, who was rector of the Church of the Holy Trinity, Brooklyn, New York, at the time of his death.

The Rev. Charles F. Sontag, recently rector of Holy Innocents' church, Key West, Southern Florida, and sick for several months in Washington, has so far recovered that he has been able to work during the past summer, and is ready for parochial engagements.

The Rev. J. H. W. Blake, rector of Christ church, Georgetown, left for Cincinnati, on Wednesday of last week, to attend the remaining ten days of the Convention's sessions. During his absence, his services will be under the charge of the Rev. Dr. George Williamson Smith, retired, of Washington.

On Sunday, October 16, in Washington, Mr. Willard Stephen Whitmore, of Washington, died. The funeral ser-

vice was read in Trinity church, Washington, on Tuesday, October 18, at 2:30 p. m., and interment took place at Arlington. He is survived by his wife and two sons, George S. and the Rev. Clarence Willard Whitmore, assistant minister in Trinity parish, and vicar of St. Agnes' chapel, Washington.

W.

Sin and Salvation.

There is no gospel worth talking about which does not begin with a remedy for sin. Anything else is superficial, a gloss, and will end in disappointment and more despair. A religion which cannot strike as deep as sin has no mission in the world except to mislead. Making light of sin can never put new light in the face of the human race. The Gospel of Jesus Christ is good news because it gives to the world a message of salvation from sin—"Behold the Lamb of God which taketh away the sin of the world." There were stoics before Christians, and in Christ's time, who resolved not to be troubled by pain or disaster, and there were Epicureans who said, "Let us eat and drink, for to-morrow we die," but they had no power to bless the world. There must be a salvation from sin, and the Christian religion has it. It is this that differentiates it from all other religions, all philosophies, fads, theories and sciences. When we let go of this idea of it we are letting go of the Christian religion itself.

Can You Do This One.

"Sitting in a hotel at Mankato a few nights ago," said a traveler, "a half dozen guests engaged in a heated argument over about as trivial a question as I have ever heard. One of them started it by putting this problem:

"'A train one mile long passes a way station, and a conductor swings on to the caboose as it goes by. He walks to the front end of the train and gets off at a station three miles down the road. How far did the conductor ride and how far did he walk?'

"Well, sir, it was amusing to hear those arguments. One man insisted that the conductor traveled four miles—rode three on the train and walked one. Another disputed this as impossible because the towns were only three miles apart, and if he had ridden three and walked one he would have landed a mile beyond the station. A third argued that he rode two miles and walked one, although admitting that the conductor was on a train which had traveled three miles. The discussion lasted until nearly midnight, and the problem was not settled satisfactorily when the convention adjourned."

A Close Companion.

Jesus of Nazareth is something more than the Christ of history (a blessed memory), or the Christ of prophecy (a sublime hope). He is the Christ of to-day and of every day—a living reality in our lives, a very present help in time of need. Faith lays hold upon him as one who is ever with us. He is the close Companion of our daily lives. We walk the hard hill roads of life with burning hearts because he bears us company. We pass through valleys of death shades with fearless step, led by his invisible hand. In the glory of his presence toil and pain are transfigured.—James M. Campbell.

Family Department.

Farewell Summer.

(The Wild Aster.)

In the meadows near the mill,
By the wayside, on the hill;
In the fields that wander down
To the edges of the town,
And beside the farm-house door,
"Farewell summer" blooms once more.

Little asters blue and white,
Many as the stars at night;
Summer's flowers have blown away;
Now you come to make us gay
When the fields are growing brown,
And the leaves come fluttering down.

How I love to gather you,
Purple flowers and white and blue,
On the cloudy afternoons
When the wind makes pleasant tunes
In the orchard grasses dry,
Where the ripened apples lie.

Dear to me are days of spring,
And the summer makes me sing;
Winter has its times of cheer,
But the best days of the year
Come when, close beside our door,
"Farewell summer" blooms once more.

—Cecil Cavendish in October St. Nicholas.

School Teaching.

It was a class of boys, in ages ranging from seven to nine years, and reputed to be the most tiresome class of the school, that fell to my lot in my early days of Sunday School teaching. I discovered the first Sunday morning that, as far as my class was concerned, the shears of system had certainly not lopped off all the tendrils of individuality. Tiresome they undoubtedly were, but they were not naughty taken as a whole. They were simply not interested in the work in hand, and, after several vain attempts to gain their attention, I hit on the idea of closing books and telling them a story. In a few minutes they were all sitting quiet and absorbed, and at the end the flattering demand of "Teacher, tell us another" was an indication that I had hit on the right way to manage the tiresome class of the school. We came to a compromise. If they on their side would undertake to learn, as perfectly as possible, the Collect for the day, or any other task appointed for them, they should then have a story every Sunday, provided they gave me their quiet attention when the story was once begun until it was finished.

For my part I soon learnt that there is no more potent means of child development than a story rightly chosen and rightly told, and that it is a grave mistake to regard the story only as a source of amusement for a child. You can meet every need of his nature through stories. In a subtle way give him ideas of truth, manliness, honor, and goodness to emulate, and the end desired will be far more likely than continued admonition, that soon loses force from too frequent repetition. The child may get many truths through the medium of a story that as plain facts he would find it impossible to assimilate; but in later years he recognizes the fact behind the fiction. His power of observation, too, is thus strongly developed, and he begins to make discoveries for himself. Morally and spiritually the story is invaluable in its power. Through it a child forms ideas from the character presented. He can see his own life better as it is revealed—as in a mirror—from the lives of the actors, for to a child the characters are for the time being real and vital—made so by his interpretation of them through his own personality. Herein lies, however, a grave danger of giving false ideas through unwise stories. Many stories of nature, and of the child-life of Christ will lead the child to a conception of the Father Who made and cares for all things great and small. In this way will a child come to have a true regard for the beauties of the world in which he lives. They will be fuller of meaning, since closer related to himself.

But a story to be effective must be told. Children bear testimony to that. It must be told as though you were talking, not merely reciting something that has been memorized. Tell it as though you believed and enjoyed it. Simply talk to the children, and occasionally make it a more personal matter by appealing to one or other of them. This helps to hold their attention, and makes them think. Time and preparation must be given on the teacher's part if the story is to be satisfactorily told, and the choice of a story calls for an amount of care.

To a novice this may sometimes result in a choice that may not meet with children's approval, but gradually a teacher learns to be more at one with the children, and to see with their eyes, and hear with their ears. There is to-day an ample supply of splendid stories for children prepared by thoughtful students of child-life from which to choose, and the "Tell it again" that generally comes at the end is a sure indication of a story's success and more than repays all the time and trouble spent over its preparation.

Stories used in this way for a Sunday School class will help to associate the Sabbath, its sacred thoughts and ideals, and its right observances, in a happy way in a child's mind, and later on in his battle with life the good seed that was thus sown in his receptive mind will stand him in good stead.

Fruit of Fidelity.

A party of railroad conductors went on an excursion to a Southern city. They arrived late Saturday night. On their way they had planned a trip for the next day. Sunday morning came and they were busy making preparations to start when they found that one of their number was missing. They sought him and found him taking unusual care with his attire. "Of course you are going on the excursion with us," said one of them. "No," was his reply, "I am going to church. That is my habit on Sunday." This decision was made known to the rest of the company. A discussion followed, and when the conductor started for church one hundred and fifty other conductors went with him. Regular attendance at the House of God may not always be worship, but it goes a long way towards creating the true spirit of worship for ourselves and others. Those who will not meet God in His House on Sunday are not likely to meet Him in other places during the week.

There is no standing still in the spiritual life. Unless we are progressing steadily towards the goal there is certainly retrogression, for degeneration is as common a phenomenon in the spiritual life as it is in the natural.

"Before Me Lies an Unknown Sea."

Before me lies an unknown sea,
The port I left behind;
Strong waves are foaming at the prow,
The sail bends to the wind.

What is my quest? Why fare I forth?
Not mine it is to say;
He whom I serve has given command,
I have but to obey.

So to the over-guiding Will
My own I gladly yield;
And while my little craft outstands,
I sail with orders sealed.

I may not read them if I would,
I would not if I might;
Nor hold the duty less, but more,
Whose chart is faith, not sight.

Some time, I know not when or how,
All things will be revealed;
And until then content am I
To sail with orders sealed.

A Familiar Friend.

One of the regrets that come with the passing of the Summer and the approach of frost and cold weather is the coming of the death of our friend the convolvulus, the appropriately named morning glory. It is one of the many beautiful and friendly things which we fail to appreciate because they are generously common and cost nothing. The convolvulus gives freely and asks no favors—not even care or cultivation. It will grow anywhere. It is splendidly democratic. It wraps itself about the poorest and shabbiest home and blooms there as gloriously and in as many varieties of shade and color as it shows on a palace. All it asks is opportunity to climb. It throws out its tendrils and feels for something on which it can go upward. Out in the fields when it can not find even a corn stalk or a weed of which it may take hold, it is content to creep humbly along the ground and in that lowly posture it opens its blossoms just as gladly and gaily as if it had been most carefully coaxed. More pretentious and highly valued flowers call for nursing and care and with all of it develop diseases and maladies and show all the caprices of the pampered. The convulvulus is content if it can but find a bit of ground from which to sprout and it denies nothing of beauty even when the ground is that trod bare and hard by the restless feet of the children playing about the yard.

It answers kindly and with profuse bounty to the first kisses of the sunlight and the dew of the sweet summer mornings and unfolds its flowers, never tiring, apparently assiduously anxious to be beautiful in as many different ways and hues and varieties as possible. It is all alive at early dawn and when night comes and it can no more be seen it folds its petals quietly and falls asleep with its friend man. But its shade and its shelter are given the summer through.

On a long Sunday summer afternoon when there is rest and peace and tired bodies and strained arms are relaxed and feeling the luxury of repose is the time to know the real delight of the convolvulus vine. Sitting behind its protecting screen, the cares and troubles and strife and worries of the big world seem to be shut out. The morning glory vine is a thing of home, a sweet, familiar, gentle and silent friend. It envelops home and concentrates the home feeling. On the porch with the sunshine flickering and dancing as the leaves wave a man may feel his soul and have steal over it a great tranquility and waking, pleasant dreams.

Many of us do not appreciate and understand our companion and generous, beautiful friend the convolvulus as we should. We call it a weed because it is willing to grow for us, to wrap itself about our homes, to give us its glory and color and beauty without pay or care. But really nature gives us few things so lavish or so splendid; and another summer let us observe it more carefully and give it more of the affection and admiration it really deserves.—Roanoke (Va.) News.

The Mind of Christ.

One of the most direct and emphatic injunctions ever given by the Apostle Paul was the exhortation which he uttered in the course of his Epistle to the Philippians: "Have this mind in you, which was also in Christ Jesus."

The mind of Christ is thus brought before us as the ideal. It, therefore, becomes incumbent upon every disciple to know what was the mind of Christ, and to strive for the realization of that ideal.

Paul does not leave us in doubt as to what were the characteristics of the mind of Christ, for in that magnificent passage which follows his adjuration to have the mind of Christ in us, he tells us some things which reveal the mind of the Master.

Unselfishness was one of the marked characteristics of the mind of Christ. "He counted not the being on an equality with God a thing to be grasped." On the contrary, He "emptied Himself, taking the form of a servant and being made in the likeness of men." Though divine in nature, He willingly divested Himself of the privileges of His divine estate, and assumed the form of humanity that he might render that service to humanity which was possible only through His incarnation.

Coupled with His unselfishness, Christ showed Himself to be meek, self-denying and humble. The record of His life upon the earth furnishes the attestation of these qualities which are so widely different from the usual characteristics of the popular hero, and yet which were essential elements in the character of Jesus of Nazareth.

Obedience was another marked feature of the mind of Christ. He became "obedient even unto death, yea, the death of the cross." The entire ministry of Christ was one of obedience to the will of God. It was this that impelled Him to submit to baptism at the hands of John the Baptist, and all through the years of His earthly life He manifested the same spirit of willing obedience to His heavenly Father.

The mind of Christ was swayed by a noble purpose. His mission to this earth was a mission of salvation. His aim was to carry out the plan of redemption which had been conceived in the divine mercy and which it was His chosen purpose to fulfill. Never did so lofty an aim or so exalted a purpose actuate a living soul as that which controlled the mind of Christ.

An infinite love filled the mind of Christ. We love Him because He first loved us. The supreme motive in the mind of Christ was His love for humanity, and this statement is not a mere assumption, but the plain teaching of the Scriptures.

The mind of Christ was equal to an immeasurable sacrifice. Various writers have tried to describe the depths of the humiliation of Christ and to portray the sufferings incident to His death upon the cross. But human words fail to render any adequate description of these phases of the earthly experience of our Lord, and we cannot possibly measure the greatness of the sacrifices which He made for humanity.

In the exaltation of Christ we find the only satisfying clue to the right estimate of His matchless character. The Resurrection triumph which we celebrate at Easter is the divine seal which attests the supernal qualities and the glorious excellencies of the mind of Christ. God highly exalted Him and gave unto Him the name that is above every name, because of the moral perfection which characterized the mind of Christ.

Such is the ideal that is set before us by the Apostle who urges us to have the same mind as was in Christ. It is not an impossible nor an impracticable ideal, for if we are united by Faith to Christ, He will surely dwell within us, and those who look upon us will see that we have the mind of Christ.—American Messenger.

A Short Sermon on Love.

The following beautiful sentiments, translated from the French, constitute a sermon, which is worthy of the close attention of every reader:

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"If you cannot bear with your brother, how will he bear with you?

"It is written of the Son of God, that 'having loved His own which were in the world, He loved them unto the end.'

"For that reason, love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out, the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for His brothers. Have you given away everything you possess? Go and give up your life also if needed!

"Verily I say unto you, the heart of a man that loves is a paradise on earth. He has God within him, for God is love!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!"

"I Will in No Wise Cast Out."

I have preached His Gospel now for many years, but I never met with a sinner yet that Christ refused to cleanse when he came to Him. I never knew of a single case of a man who trusted Jesus, and asked to be forgiven, confessing his sin and forsaking it, who was cast out. I say I never met with one man whom Jesus refused; nor shall I ever do so. I have spoken with harlots whom He has restored to purity, and drunkards whom He has delivered from their evil habit, and with men guilty of foul sins who have become pure and chaste through the grace of our Lord Jesus. They have always told me the same story—"I sought the Lord, and He heard me; He hath washed me in His blood and I am whiter than snow."—Spurgeon.

Children's Department.

Peter Pringle.

Peter Pringle cannot read,
Peter Pringle cannot write;
But Peter Pringle he can eat,
And that is Peter's chief delight.

For breakfast he has mush and milk,
With apples, maybe, on the sly;
His luncheon it is just the same,
With odds and ends of cake and pie.

Peter Pringle plays no games,
Peter Pringle has no toys,
Peter Pringle cannot talk;
But he can make a lot of noise.

Peter Pringle cannot read,
But Peter doesn't care a fig
As long as he can eat and eat,
For Peter Pringle is a pig.

—Emma C. Dowd.

His Call to Preach.

The carpenter set up his ladder against the house and prepared to make the modest repairs which the church trustees had ordered upon the rented cottage which served as a parsonage for the new minister. To the minister's small boy the occasion was one of importance and delight. He played round the foot of the ladder and plied the carpenter with questions. What was this tool for, and how did he use that one. Would that saw cut a man's leg off, and all the other foolish questions which a boy with intellectual curiosity will ask of any man who is willing to listen. The carpenter was a kindly man and answered the boy's enquiries, and now and then asked a question of his own.

"What's your father's business, sonny?" he inquired.

"He's a minister," said the little lad.

"Well, now, that's fine, ain't it?" said the carpenter. "Just to think of living to do good; telling people how to do right, and sort of helping them to do it! Nothing in the world could be so fine as that!"

The boy looked up, a little surprised at the warmth of the carpenter's word. To him it seemed a much finer thing to be a carpenter, climbing tall ladders and working with sharp and shiny tools. The man with his foot on the ladder went on:

"Yes, sir, that's the finest thing that can be. Now, being a carpenter's a great thing. Jesus was a carpenter, and if a man can't preach, why, there isn't anything better than to be a carpenter. But to be a minister, and just to live to help people to be good, why, nothing in the world could be so fine as that!"

The words made a deep impression on the boy. He received them as from one of high authority, a man who could erect tall ladders, and could climb up on houses, and could make things out of wood. Not for a moment did he doubt that to be a carpenter was one of the best things in the world, and to have so great a man speak so of his father's profession set him to thinking.

This small boy had been born into the home of a home missionary, and had spent his few years in moving from one small parish to another. He had not failed to honor his father, nor to count him the greatest and best man in the world, but his father's profession on the one hand had been the simply natural thing, and on the other had represented certain restrictions and hardships for the boy. The word of the carpenter gave him a new reverence for his father's profession, and that which it represented.

Years passed, and the young man saw things in a different perspective. Yet all through his college course, as he thought of his own lifework the words that he had heard in his boyhood came back to him, and ever with a profounder sense of their truth.

One day he stood before a council of ministers to be ordained to the ministry, and was asked to relate his Christian experience.

He told of the home influences and the early life of piety and of inspiration, of his father's hopes and his mother's prayers, and then told the incident as here related. Said he:

"I do not know how it will seem to you, or whether I can make you understand just how that word impressed me as a boy, nor how the feeling that it inspired recurred at intervals through the years. But I think no one incident has meant more to me. In a very true sense I think I can say of it that that was my call to preach. It gave me a new measure of my father's life, and that for which he wrought and sacrificed; and I have been unable to escape the conviction that nothing could be so fine as that."—Youth's Companion.

The Bird's Society Life.

When newspapers tell about the dinners, teas and other entertainments that people give each other they call it society life, or something of that kind, and it seems to be very interesting, not only to the society people, but to many newspaper readers who are not invited to these gatherings. Now, the people who love the free birds know that birds have a short period of society life, and although these friends are not invited to the birds' socials, they can look on, if they are polite and do not stare too much or make noises.

Most people only think of birds during the spring, when they are singing and bringing up their birdlings, and during this latter time they make more alarms and shrieks than songs, for cats, hawks and boys are daily and hourly threatening or killing their dear babies. Then, toward the end of July and the first of August the singing stops, and then the shrieking stops, for what young birds are left alive have learned to know danger and can fly from it, and the older birds are moulting, and so all the bird families keep out of sight among the trees, or go to the nearest woods or woody thicket of shrubs, and stay for three weeks.

Changing feathers is a serious business; one cannot take them all off like a coat and pull on new ones. They fall out and new ones grow in very quickly, but the birds feel rather helpless when the large wing and tail feathers are out and the new ones are not large, so they find quiet places for those weeks. And this is the bird's social season. If you go to a woods or park early on an August morning you will find robins and other birds in flocks, not in pairs and families. The young birds are introduced to their many cousins, and are told all that is necessary to enable them to keep up with their elders when all take the long journey South to spend the winter.

There is much talk but no singing at these meetings, and if even a very good friend comes to look on every bird disappears. This is a polite rebuke to the uninvited, yet if I whistle the one call I always use when filling the water-pan in my garden, any of my birds who are at all sociable give an answering chirp and do not immediately fly to hiding. Still, they show me very plainly that we are not such chums as in April, May, June and July, when I chase away cats and fill bath-pans.

All about, under the thick foliage, are bird sociables, robins on the grass, finches and their kind high on the branches, little warblers and fly-catchers on the topmost twigs. One can believe the proud mothers are saying: "Allow me to introduce my daughters, Tweedle-dum and Tweedle-dee, and my sons, Cheeip and Crup;" or, "So pleased to make your acquaintance, Mrs. Oaktree; I've been so busy with housekeeping and my children that I've had no time to make calls." And I am quite sure that, when a mother-bird sits on the edge of her nest and sings to her little ones, she is teaching them all the manners and customs of the very highest bird society, which are, as among people, to be as kind and pleasant as you wish others to be to you.—E. M. in Young Christian Soldier.

A Modern Solomon.

Without detracting from Solomon's reputation for wisdom, it may be said that the judge in the following story, which the Troy Times attributes to Joseph H. Choate, displayed no less shrewdness and ingenuity in the dispensation of justice than the Hebrew king himself.

The case occurred some forty years ago. A workman claimed to have lost the sight of his left eye in an explosion. There was no doubt about the explosion, and there was no doubt that the workman's eye had been injured; but the physicians claimed that he could see out of it, while he stoutly declared that the sight was utterly destroyed.

The judge heard all the evidence pro and con. Then, sending the workman from the courtroom, he said:

"Get a blackboard and write a sentence on it with green chalk. Also get a pair of spectacles with ordinary clear glass for the left eye and with red glass for the right." This, in the course of an hour or so, was done. Then the workman was brought back, and he was ordered to put the queer glasses on. He put them on, and the judge said to him:

"Turn the blackboard round and see if you can read what is written."

The man read the sentence without hesitation, whereupon the judge said to him, sternly:

"Your case is dismissed. You are an impostor. You must have read that sentence with your left eye, for the red glass over the right one turned the green writing black and made it quite invisible on the blackboard."—The Lutheran.

The Simple Word "Credo."

In an art shop in Paris I saw a little bronze that embodied a great thought. It was a statue of a knight of the olden time. He was clad in mail. His good sword was at his side. His pose was one of conscious strength. His face was aglow with intensity of purpose. He lifted before him a scroll which bore for a legend the single word, "Credo." The lesson is not far to seek. It is only when a man can say, "I believe," that he amounts to much in awakening faith in other men. If we urge men to enthrone Christ in their hearts, we must believe in His universal triumph, not in some other world, but in this world, which once rejected Him, and to whose high places His pierced feet are already mounting.

Paraphrase of Psalms Thirty-nine and Ninety.

(Nearly verbatim.)

Lord, let me know my end betide
And the number of my days,
That I may thus be certified
How frail I am always.

Behold, for Thou hast made my days
As but a handbreadth span,
Mine age is nothing in Thy gaze,
Who judgest every man.

Verily, at heart we know
Man's vanity amain,
And surely walks but in vain show,
Disquieted in vain.

A thousand years within Thy sight
Are but as yesterday,
Which passeth as a watch at night
And fleeth soon away.

Like grass that groweth up at noon,
To flourish for a space,
But in the eve its life is shorn,
To wither in its place.

Our days are but three score and ten,
Perchance are four score years,
But is our strength but labor then,
But labor—sorrow—tears.

So teach the number of our days,
Our hearts may wisdom learn,
O, satisfy us with Thy ways,
Our hearts to gladness turn.

—Roberdeau Buchanan.

Washington, D. C.

Higher Criticism.

Bishop Paret was asked by a young clergyman how he should preach about the higher criticism. To this question the Bishop replied as follows:

"The best way for preaching about the Higher Criticism is not to preach about it at all. In what is called a thoughtful city congregation, say of 600 people, not five would be able to follow you intelligently. And in the vain hope of helping those five, you would be suggesting doubts and difficulties to the five hundred and ninety-five. If there are any among your people who are really troubled on such criticisms, you could not treat those subjects at all helpfully by preaching about them. The mere statement of the many theories needs volumes. Go to such persons personally; find out just what their points of difficulty are, and, if you are able to do it, try to clear them up, one by one. But, even so, you will find very few, if any, who will be willing or able to give the serious thought required. And for the average rural congregation such preaching would be a harmful absurdity. The theories of modern criticism are matters for the clergyman's study, but not matter for sermons. One of my own experiences will illustrate my counsel. I was spending a few weeks at a popular summer hotel, near which was a pleasant chapel, served my one of our clergy. He was said to be a very learned man and the 'Higher Criticism' was one of his pulpit hobbies. Among the hotel guests were several thoughtful men who who told me they were communicants. But they did not go to the chapel services. I said to them, "You told me you were Churchmen, and that you went regularly to church; but you do not attend while here. Why is it? After consulting together, one of them, speaking for all, said: 'Bishop, we did go as long as we could, but when we found that we came away every time with less faith than we had when we went, we thought it was time to stop.'

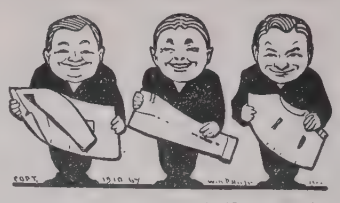
"This recalls an incident in the teaching of that wise and faithful man, Dr. Kinloch Nelson, in lecturing to his class on Pastoral Theology. He was asked this same question, and replied with an illustrative anecdote:

"'A young clergyman had undertaken to state the theories against the Bible and reply to them before an ordinary congregation. He stated the theories strongly and then replied to his own satisfaction. As the congregation disbanded, one intelligent business man was asked what he thought of the sermon, and replied: 'The little man may argue against inspiration as much as he wants to, but for satisfactory reasons, I believe in it, and he has said nothing to alter my opinion.'

"The 'little man' had stated his opponent's side so much stronger than his own that his audience had mistaken which side he was on!"

Possibly, Bishop Paret's answer and Dr. Nelson's anecdote both contain very wise teaching for the present juncture. The average congregation wants from its pulpit something to live by and to help in the daily struggle of life; not futile discussions of utterly impracticable theories.

"It may possibly be in our day, as in the time of John Milton: 'The hungry sheep look up, and are not fed.'"



The newest styles at the most reasonable prices are always to be had at Berry's, of course.

For this winter there's a good sprinkling of browns. There's blacks and grays woven with colors that produce very interesting and odd effects—mixtures that separate themselves from the "crowd."

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MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, November 9, 1910, at 10 a. m.

S. SCOLLAY MOORE,
Secretary.

15oct3t

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

MARRIED.

WILLIAMS — PORTER.— Miss MARY MAXWELL PORTER, daughter of Mrs. Caroline Porter and the late Charles B. Porter, was married to Mr. ALBERT WILLIAMS, of Kansas City, on October 3, 1910, at the family residence in St. Joseph, Missouri.

DIED.

NILES.—At Concord, N. H., October 12, 1910, ETHEL ABBE, wife of Edward C. Niles, and daughter of the late James Edward and Octa Terry Abbe, of Newport News, Va., aged forty-one years.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

NEBLETT.—Died October 11, 1910, at Greenock, Lunenburg county, Va., the home of his parents, JAMES HAMILTON, the beloved son of J. Tabb and Mary Eaton Neblett, aged five years and eleven months.

OBITUARY.

The Late Rev. Hugh M. McIlhany, Ph. D.

At a meeting held on this 12th day of October, 1910, the Woman's Auxiliary Committee for the Building of an Episcopal church at the University of Virginia desire to pay the last tribute of respect to the memory of Rev. Hugh Milton McIlhany, Jr., curate of St. Paul's Memorial church, Charlottesville, Va. It is therefore,

Resolved, That the death of Dr. McIlhany has touched this committee with deep sorrow. Being given the charge of this most important work, he labored untiringly, showing perfect devotion to duty and forgetfulness of self. Rooted in faith, grounded in hope, and fostered by earnest labor, the work of the church has prospered greatly under this consecrated man, and by his death, the Diocese of Virginia, his family and friends have sustained an irreparable loss.

Resolved, That a copy of these proceedings be sent to the family; that they be entered on the Records of the Committee, and also sent to the Southern Churchman for publication.

MRS. R. A. LANCASTER,
Chairman.
MARGARET CABELL CARRINGTON.
Secretary.

IN MEMORIAM.

Murray Mason McGuire, Jr.,

only child of Murray Mason McGuire and Mary Van Benthuysen, his wife, born September 20, 1904; died October 9, 1910.

When those who were privileged to know Murray Mason McGuire, Jr., heard of his death, there could only have been the thought, "Jesus called a little child unto Him," and not a little child only, for his years, short as they had been, had been long enough to show that a valiant hero passed out of the world when that boy of scarce six years, undaunted and unterrified by his long battle at the end with sickness and suffering, returned his pure and noble spirit into the hands of Him who gave it.

Said Solomon: "Even a child is known by his doings, whether his works be pure and whether his works be right." And the writer of this notice had occasion to observe the doings of Murray in his play and in pain, and took note that his sweetness was as invariable and his courage was as serene and unshaken before the ordeals he knew awaited him as that of his forebears had been in battle by sea and land. In that young heart were all the joyousness and endearing softness of early childhood. To any but those who were thrown in daily contact with Murray, his actions and his joys were only those of the normal, vital, healthy

child, but under these charms lay the foundation of a character that suffering could not weaken or dismay.

When repeatedly faced with the understood necessity of surgical operations, that dauntless spirit neither faltered nor failed, but rather took up the sorrow of his devoted parents, and, by his fortitude, strengthened all about him.

Such a character so early in life could only have been the fulfilment of God's promise: "My righteousness shall be forever, and My salvation from generation to generation." The generations of courageous, clean, self-forgetful, God-fearing gentlefolk that preceded this young life flowered into a child, who, in six short years of unusual physical strength and happiness, gave an example of endurance that will inspire and enhearten many far older than he.

To those who are toiling the more resolutely because of the lesson taught by that brief life will come with added force the blessed promise for God's warriors: "Him that overcometh will I make a pillar in the temple of My God, and he shall come out no more," for "In heaven their angels do always behold the face of My Father which is in heaven."

William Eagle.

At a meeting of the Vestry of Christ Church, Luckett's Va., held October 1, 1910, the following resolutions were adopted:

Whereas, It has pleased Almighty God to take unto Himself His faithful servant, our loved and honored brother, and fellow vestryman, WILLIAM EAGLE, be it

Resolved, That we extend to his wife and family our sincere sympathy in their loss of his Godly, patient and Christian presence, a loss which we also feel and suffer with them. And that we express our respect and reverence for his memory by causing these resolutions to be published in the Southern Churchman and the Loudoun Mirror.

Mr. Eagle was a native Virginian and died August 26, 1910, at the age of seventy-eight. He was a member of the first Vestry of Christ church and served continuously there ever since, until his death, the greater part of the time being Senior Warden. He was a faithful and true Churchman, who by his life and example, his patience under suffering, his noble and upright character, labored always for the upbuilding of God's kingdom, which labor still continues, for the memory of his life and the influence of his good example will live long after him.

His loss we feel to be a deep and great one, not only to his own circle of friends and relations, to the Vestry and church, but to the whole community at large, as well.

"Asleep in Jesus! Peaceful rest!
Whose waking is supremely blest."

HENRY JACKSON,
A. B. SHREVE.
GEORGE JACKSON.
M. B. COSTELLO,
D. B. WILLARD,
C. E. AHALT,
J. S. KIDWELL,
Vestrymen.
CHARLES C. DURKEE,
Minister-in-charge.

Francis M. Eastman.

At a meeting of the Vestry of Christ Church, Middlesex county, Va., September 18, 1910, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased our Heavenly Father to take unto Himself our beloved brother in Christ, FRANCIS M. EASTMAN, for many years the honored Senior Warden of this church, we, his fellow vestrymen, would express with deep sorrow our sense of personal loss in the death of this wise counselor, faithful co-worker and true and steadfast friend.

But how shall we speak of the inestimable loss to his church of this zealous and devoted man, whose ready sympathy, generous support and untiring service were ever so freely given in every sphere of her work, and to all that concerned her welfare.

Others have written of his public life, and with what unvarying fidelity and efficiency he discharged the responsible duties of civil office. Simple justice to his memory moves us to add that in our opinion, not one in the long list of honored clerks in this Commonwealth has left a record of service more conscientiously and thoroughly performed, or of an administration more eminently useful or accentable to the people.

Singularly modest and unassuming, yet dignified in bearing, inflexible in his integrity, yet charitable in his judgments, responsive to every appeal for counsel or aid; courteous and considerate to all, he was justly esteemed and honored throughout our entire c mmunity.

Resolved, 1. That to his bereaved family we extend the assurance of our deep sympathy, praying that "the God of love and peace" may comfort and abide with them.

Resolved, 2. That a copy of this humble tribute be sent them; that the same be published in the Southern Churchman and the Southside Sentinel, and also be spread upon the records of this church.

W. H. PURKINS,
Registrar.
EDW. VALENTINE JONES,
Rector.

Hugh M. McIlhany, Jr.

At a called meeting of the Vestry of St. Andrew's church, Richmond, Va., the following resolution was unanimously passed:

Resolved, That we, the rector, wardens and Vestry of St. Andrew's church, have heard with deep sorrow the death of our dear friend and brother, the Reverend HUGH M. McILHANY, of the University of Virginia. During the summer of 1907, while in temporary charge of St. Andrew's church, he endeared himself greatly to the whole congregation, and especially to the men of the church, who were in closest touch with him. To know him was to love him, and no one of the many helpers we have had in our work has shown a gentler, more lovable disposition, or a deeper concern for the spiritual welfare of the people.

We desire to express our most profound sympathy to his family in their sorrow, which is ours also; we pray earnestly for God's grace and mercy upon them, to sustain and console them in their great loss.

For the Vestry:

C. T. NEWELL,
Secretary.

WANTS.

WANTED—STRONG WHITE GIRL FROM the country, to take care of invalid lady. Address A. Box 884, Richmond, Virginia. 22oct-1t*

WANTED—POSITION OF TRUST, BY middle-aged gentlewoman. Experienced in housekeeping and teaching. Address 138, care Southern Churchman. 22oct3t

WANTED—YOUNG MAN OR LADY teacher, in musical Southern Church family. Reasonable rates. Proper chaperonage. Apply 1523 28th street, N. W., Washington, D. C. 22oct4t

WANTED—TO CORRESPOND WITH A middle-aged lady, who would be willing to accept a position as mother's helper to my daughter, who has six children, the oldest eight years. She would be expected to assist in sewing, the care of the children, and general housekeeping. Would be pleasantly located in the country, directly on the county road from Lexington to the Natural Bridge. Address Harry O. Locher, Sr., Glasgow, Va. 22oct2t

WANTED—BY A LADY OF EXPERIENCE and refinement, a position as companion to an invalid, or an old lady. References exchanged. Address Miss M. B., 1222 Decatur street, South Richmond, Va. 22oct3t

WANTED—A POSITION IN SCHOOL OR private family to teach English, Latin, French, and elementary music. Address Miss M., Box 175, Houston, Va. 1t*

WANTED—BY YOUNG LADY OF REfinement, position as companion or governess for small children. Address Box 154, Vienna, Va. 15oct2t*

WANTED—A FEW BOARDERS FOR fall and winter months on country place. Old-fashioned house. Home comforts. The Misses Pendleton, Delaplane, Fauquier county, Va. 8oct3t*

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Wanted—Men and women teachers needed for positions open now. Graded Schools and Colleges. The Interstate Teachers' Agency, New Orleans. 22oct1t

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GIRLS' FRIENDLY SOCIETY IN AMERICA, 1910.

The Annual Meetings of the G. F. S. A. will take place in Buffalo, N. Y., on October 31, November 1, 2, 3, and 4, 1910.

The celebration of the Holy Communion (corporate) will be at Trinity chapel, at 8 a. m., on Tuesday, November 1 (All Saints' Day).

The Service for Members and Associates will also take place on November 1 (All Saints' Day), at St. Paul's church, Shelton Square.

Associates and Churchwomen are cordially invited to attend the services and meetings.

EVE ALEXANDER,
22oct2t General Secretary G. F. S. A.

APPEALS.

$75,000

invested at 4 per cent. will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS,

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It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

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Rt. Rev. R. A. GIBSON, President.
Rt. Rev. A. S. LLOYD, Visitor.
Rev. H. B. LEE, Rector.

The Pension and Relief of Clergy, Widows and Orphans.

The National, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five Dioceses and Missionary Jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. McCLURE, Treasurer,
Church House, Philadelphia.

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Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received, should be made to the "Church Extension Fund" of the Diocese of Southern Virginia, Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer,
Abingdon, Va.

Church League of the Baptized



A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N. Broad street, Elizabeth, N. J.

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CLERGYMAN WANTED.

Wanted, an unmarried Priest or Deacon, as assistant in a New Jersey Parish, near New York City. An attractive field and large opportunities. Address 135, care of Southern Churchman. 15oct3t

The Household.

Training My Boys.

Neither of the other boys had such fights with their tempers as was waged by the youngest. At first I had punished him severely when he gave way to fits of rage, but I soon learned that this did no good. Unlike Richard, who was heartbroken at the stroke of a whip, because of the pain it gave him to be thus punished by one whom he adored as he did his mother, Jimmie hardened under physical chastisement. After I was persuaded of this I changed my tactics completely. In his calm moments I talked with him of his fault, pointing out to him to what terrible results it might lead, encouraged him to fight his temper as he would a present and active enemy. When one of his fits of rage came upon him I quietly went out of the room, shut the door and left him to battle it out by himself. All improvement I commended warmly, and after a failure I tried to build him up for success next time. By the time he was ten years old his passionate outbreaks were practically things of the past, but they had taught him that his temper was something to be constantly watched and guarded and that he could allow it no liberties.—Jane Calhoun, in Harper's Bazar.

Love in the Household.

Love is the wind, the tide, the wave, the sunshine. Its power is incalculable; it is many horse power. It never ceases, it never slacks; it can move with the globe without a resting place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart is sooner or later, more or less made to feel it, yet how little is actually applied to social ends! True, it is the power of all successful social machinery; but as in physics we have made the elements do only a little drudgery for us—steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand mills—as the mechanical forces have not yet been generally applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied as yet.—Henry D. Thoreau.

Lifting an Invalid.

In caring for a helpless invalid, but one who can sit in a chair and be moved from place to place, it is often difficult to know how to move her easily. I recently saw a device which seemed to solve the problem. A strip of crash about a yard long was passed under the knees and pushed well back under the thighs. The invalid was then lifted by two persons. The one on the right took the end of the crash in the left hand, slipped the right hand under the invalid's right arm; the one on the left reversed the hands, taking the crash in the right hand. The invalid was then lifted easily and without pain from one chair to another. This particular invalid was suffering from a very painful disease. Various plans had been tried for lifting her, but this was the only successful one.—Harper's Bazar.

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For him who aspires, and for him who loves his fellow beings, life may lead through the thorns, but it never stops in the desert.

Thoughts for the Thoughtful.

God Himself cannot make us free and not free at the same time; and freedom means the possibility of sin, and sin means the certainty of suffering.

Happiness, at least is not solitary; it joys to communicate; it loves others, for it depends on them for its existence * * * the very name and appearance of a happy man breathe of good nature, and help the rest of us to live. —Stevenson.

There is a perennial nobleness and even sacredness in work. Were a man ever so benighted or forgetful of his high calling, there is always hope in him who actually and earnestly works; in idleness alone is there perpetual despair.—Thomas Carlyle.

Sin being in the world pain and death must follow; but God does not stand aloof from this disaster and help to retrieve it from the outside. He enters into it, and begins the restoration from within. The Incarnation and the Cross declare to us that God cares, and how much He cares.

It is a very pretty and just interpretation of Mary's act in anointing Christ at the supper in Simon's house, that she paid her tribute of affection to her Lord while he was yet living, not waiting until he had passed away. A little bunch of violets sent to the lonely or sick will give far more pleasure and do far more honor than a lordly wreath sent to adorn the bier when the patient is no longer alive.

God not only does, but must hate sin in its every form. Between Him and insincerity, untruthfulness, peevishness, petulance, ill-temper—above all, perhaps, between Him and selfishness—there must be an eternal antipathy. And yet, nothing is more certain than that while God hates my selffishness and untruthfulness, and all else of evil in my nature, He deeply and tenderly loves me with an individualizing love.

The great Clara Schumann was wont to say, "My music is my religion;" by which she meant that she would permit nothing in herself or in her views of are that would discredit it. Much better work would be done by us all if we took our vocation, whatever it was, in that spirit. In the humblest occupation there are dignity and worth when the laborer therein abides with God.—Northwestern Christian Advocate.

It is not mere enjoyment of the creature, but trust in the creature to satisfy the deep cravings of the soul, which excludes God and Christ from the heart. Nay, a moderate and chastened enjoyment of the creature actually contributes to our sanctification, inasmuch as it acts as a stimulant to gratitude. We must learn to taste the blessings with which God fills our cup, without being engrossed by them, or suffering them to quench our aspirations for communion with Him.

The primary origin of evil is not made absolutely clear to us; it was in existence and operation when the story of human life began. But we are enabled to see that God is dealing victoriously with it, that there is a plan and that a beneficent plan, and if there are subordinate manifestations in life which seem able to set God at defiance, yet the development of its purposes is not overthrown, the issue is always in His hands, and the triumph of His will, and of those who have governed themselves by it, is absolutely assured.

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The Making of an Optimist.

I had come to the place where only a blank wall was before me. I could not see over it; neither could I get around it. It was there before me—a thing that could not be ignored.

They were not my children, but they were so closely related to me by ties of blood that their hurts hurt me, and their lack of necessities made me feel as though I were starving.

Two years had passed since I had seen them. As I sat at the breakfast table and looked upon these little pinched faces, with their careworn, troubled expression, I felt that I would scream aloud. When the first glass of milk was disposed of, with unmistakable relish, and I offered more, a look of surprise and delight came to them.

Oh, may we really have two glasses!"

"Two! You may have a dozen if you wish."

Poor babies—who asked if they really may have two glasses of milk for their breakfast! I had not known how matters were, for they had been far away and their mother was one who kept trouble to herself and "got along" somehow, on a pint a milk a day and a loaf of bread. Minds and bodies would be stunted and dwarfed unless conditions were improved. There was no one who felt it his duty to feed and clothe these babies. I knew that the responsibility must be mine. I saw my duty stretch straight before me—a clear road without any bewildering crossroads or by-paths. The only question was whether I would have strength sufficient to walk that road.

My income was barely more than would provide for my needs. What to do, I knew not. While I sat at the breakfast table and observed with what satisfaction the plain fare was accepted, there came to my mind words which I had heard a quarter century before.

"Thy cruse of oil will not grow less though shared with hearty hand." I had not understood it then. Now I realized that it had been stored up in my mind for this particular occasion. The matter was settled then and there. The boy and girl remained with me. I was to provide a home for them. Just how I was to bring this about, I did not know. I looked about me. The stone wall was before me. For several days I felt depressed. Then I took myself to task. "This will never do. You must work—work, unceasingly and effectively."

My pen had provided for my simple wants. Now it must do three times as much. I had been keeping close to the great heart of humanity. I knew that the world needed no pathos, no sadness. It had its full share of these. What it needed was inspiration and brightness; to be told again and again, by story and precept and song, that man it not an animal that has risen, but a god which has fallen.

This was the message that men and women needed: "Divinity smolders within you. Let it burst into flame." This was the message I meant to send into the world. I was harassed with care. I was depressed with the burdens which I had taken from the shoulders of another. Putting aside my own troubles, I went out to find those whose lives had borne a message.

I found them everywhere. Sometimes they bloomed in luxury like a choice rose in a conservatory; again, choked with weeds, trampled by the feet of the passing throng, they thrust their dwarfed bloom from between the stones of the highway; sometimes they dwelt apart on lonely waste places; or somewhere they found root in soil upon which the sun never shone; but always they fulfilled the part for which nature had intended for them. They raised their heads from the earth, and sent their fragrance upon a world which needed their sweetness.

Day after day I found some sweet, rare life. I found it exquistie joy to put the message into words. Each day was but an hour; while the hours faded so quickly that they were but memories. Then my work was finished, and I myself had become the first convert. I was an optimist who saw life as a glorious condition, which I had been blessed by the privilege of living.

I had but a day at a time before me. There was so much sunlight that I found the shade a pleasant relief. What had I to do with anxiety or sorrow? I was to fulfil my duty as I saw it spread before me. I was to have no thought of that which might or might not come to pass. In my former conceit I had felt myself responsible for that which was in the hands of the Lord himself. Now I could cry out with Pippa:

"God's in His heaven;
All's right with the world."

These sketches are from real life. Some have been given to you in their ruggedness like a great rock from a quarry; others have been smoothed and embellished like the great rock made ready for building.—S. S. Times.

The Grace of Patience.

No Christian grace is more needed and more difficult to attain than the grace of patience—that patience that abides God's time in all things. Paul declares that we "need patience," and even exhorts us to be "patient in tribulation." To be patient in suffering, in sorrow, in persecution, in all the unpleasant things that overtake us, waiting for the clearing away of the 'dark and cloudy day," is no easy task. Hence the need of cultivating this grace. We are commanded to let patience "have her perfect work," which is to work for us experience, and experience hope. So the end of patience is the development of one of the Christian graces and the establishment of hope anchored in Christ produces character and the looking for the coming glory when He shall appear. David said: "I waited patiently for the Lord; and He inclined unto me, and heard my cry."—Rev. A. W. Ballinger.

"The only thing we can do with an injury is to forgive it. What if we were able to strike back? What if we were even able to take the life of the one who has offended us? Would that wipe out the wrong? Would it make us happier? Would it solve anything? No; there would be only one more wrong done in the world, to go on in ever-widening circles of hatred and misery. When we forgive, the wrong ends with us. Then the great healing forces of nature have a chance to do their work."

Some of the brightest drops in the chalice of life may remain for us in old age. The last draught which a kind Providence gives us to drink, though near the bottom of the cup, may, as is said of the draught of the Roman of old, have at the very bottom, instead of dregs, the most costly pearls.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

VOL. LXXV. RICHMOND, VA., OCTOBER 29, 1910. No. 44

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., OCTOBER 29, 1910 No. 44

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

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THE SERMON

Preached by the Presiding Bishop at the Closing Service of the General Convention.

Dear Brethren of the Houses of the General Convention of 1910:

Cincinnatus was a patriot of rugged simplicity and engaging modesty. Yet efficiency and success were close attendants upon his doing of things, and the safety and welfare of Rome when in his hands were assured. The city which seems to get its melodious name from him is much like him. It made no proud promises. It kept almost to the plow and furrow of its daily activities. Yet how wisely and well it planned, and how efficiently and successfully it has carried out, the provisions for our care and comfort! From hearts that do not speak and with voices, when there is opportunity to speak, we say our grateful apreciation for such gracious and unceasing hospitable kindness.

Upon the Bishop of the city was laid a double burden. To be the host of both Houses and to be the guide in watchful chieftainship of one. Duty well discharged brings him its own reward. But the need of our warm full thanks shall not be wanting.

I do not think the charge will lie against us that we have been idlers in our sojourn in the kindly city. But even if General Convention were bare of achievement in changes and improvements of Church machinery, its meeting is of no small value in spreading interest and unifying aims and deepening loyalty and strengthening harmony, to the real and abiding benefit of the American Church. Friendly salutations, warm hand grasps, loving heart beats, grateful memories, gracious forecastings, interchanged opinions, even obiter dicta go far and count much to make us one and keep us true and faithful. If one in the heat of extemporary talk and perhaps with some thoughtlessness about explanatory context says out that the Bible is not the Word of God, the gathered phalanx of the faithful take care at once to say back in loyal unison, and to record for the whole world to note, that "the Holy Scriptures of the Old and New Testaments are the Word of God."

If this Church, shrining in her soul-depths devotion to the invaluable heritage of Catholic faith and polity, yearns for the name which shall declare her birth and rearing of which she is justly and humbly proud, yet she does not forget that much of freedom and its blessings came to her three hundred years ago, and she is not ready to change the name embodying these, until at least practically all her children ask it.

If Social Science and Social Service urge their cause, this Church in deference and sympathy lends an ear to hear, since in her recited Decalogue and in her Catechism for instruction she emphasizes justice and love to our neighbors; and in her holiness of office she points firmly and holds high the standard of civic righteousness in praying that all Christians rulers "may truly and impartially administer justice to the punishment of wickedness and vice and to the maintenance of true religion and virtue." It has been said: "The Nineteenth Century made the world a neighborhood. The Twentieth should make it a brotherhood." God grant it be so in His time!

If the foundations of the family, the primal Divine institution, are undermined by facility of divorce and recklessness of remarriage, imperilling the stability of Christian civilization, this Church of the Prayer Book steadily holds aloft the standard, with Holy Matrimony inscribed thereon, and declares to those entering into the bond of its sacred union that it is till death them do part.

If the Christ Child came to Bethleham of old that benedictions might light down on childhood and dignity from heaven abide with it forever, this Church gives great heed to the washing of regeneration, and when the Child has come from the sacred waters takes pains to devise and provide for its religious training and instruction, that it may be wise unto salvation for this world and the next.

If prayer for healing has been in a measure forgotten and faith in spiritual forces has been obscured, the Church allows, not whisperings only, but open, outright challengings to the care and cure of the sick in body and mind as well as those sin sick of soul.

If urgent calls for Christian Union are in the air, and, better yet, if deep longings for Church Unity are in the heart, this Church, welcoming the rising wave of the Laymen's Movement over the land as a veritable Nile's overflow to spread fertility, and listening with good will and sympathy to an Edinburgh World's Conference, with hearty voice and rising vote accords her greeting and approbation.

But the ifs may be changed, and really the ifs may be flung away; and a thoughtful survey of this General Convention shall find in it things positive and things suggestive and things directive which shall warm our hearts and kindle anew in them living flames of loyalty to God's truth and love for Christ's Church.

Even if we think that some useful aims have failed of accomplishment and that some things are left undone that ought to have been done, it is well to consider that in this world of discipline and preparation it is ever so much better a thing to try without success than it is to succeed without trying.

One well marked thread strong and helpful is shot through the web and woof of this Convention—Missions. Missionary love and Missionary thanksgiving, Missionary zeal and Missionary hope and Missionary determination.

Our great Missionary Society went behind-hand last year only $40,000. More Dioceses met their apportionments than ever before. More parishes gave. The rising wave is as steady and sure as an ocean tide. God be thanked!

With no criticism anywhere, with not one objection raised, with warmth and joy and love, we have elected six new Missionary Bishops. And two Missionary Districts have purchased for themselves a good degree and have bravely made their chief pastors Diocesan Bishops.

The Missionary features of the Convention will bear the closest scrutiny. And will reward it, too. It is as if the

resolution passed in Cincinnati in the General Convention of 1850 has rolled in the echoes and swelled with the growth of six decades to enter into our ears and to warm our hearts and rouse our wills and guide our works and gifts. Here it is:

"Resolved, That the constantly enlarging field of missionary work, diocesan, domestic and foreign, presented before the Church, and the clear indications of God's good will toward the work itself can be rightly met only by an enlarged liberality on the part of the Church generally, and a spirit of greater self-denial and more single devotedness on the part of the various orders of the ministry."

Thank God for our missionary zeal. Thank God for our missionary hope. Thank God for our missionary love. I beg you, let the zeal and hope and love put on the every-day garments of act and work and life. The rainbow that spans the cataract will not serve as a bridge to cross the chasm.

In the same Cincinnati Convention of 1850, there were indications of birth pangs presaging the coming of the Woman's Auxiliary. What a proper child when it came! What a healthful, helpful, blessed and blessing grown-up it has since become!

Memories kindly shoot back Parthian arrows to Richmond. To the wonderful Convention of 1907, and to Jamestown of 1607.

Almost in our gathering time here our hearts beat in congratulatory greetings to our Sister Church of Canada in her Bicentenary celebration of the first Church beginnings for her in October, 1710.

But in our hearts, also, side by side with swelling gladness has been sobering sadness. Death has summoned one of our number. And by a sudden call. Yet it was really a call to come home. In the midst of life we are in death. To the faithful Christian death, the home call, opens the door to the wonderful—O, the utterly baffling thought of it—the wonderful, everlasting life.

The final home call is not ours yet. Rather the bugle summons to work and to fight. By the merciful Lord we are permitted, in our near separation, to go back to dear earthly homes.

If in our homes and parishes and among our neighbors we are teaching Christian truth by living Christ-like lives; we are helping, in the best way we can, truth to prevail and unity to grow and love to wax warm in the Church and in the nation and in human life. God speed such blessed result through Jesus Christ our Lord!

Dear brethren all, Good-bye.

Swords of lath more fittingly belong to some of us now. We bow to receive them. We pray the merciful Master to let us humbly say, if but in a final whispering: "We have fought a good fight. We have finished our course. We have kept the faith. Henceforth there is laid up for us a crown of righteousness which He, the righteous Judge, shall give us at that day, and not to us only, but unto them, also, that love His appearing."

SUMMARY.

The General Convention of 1910 has come to a close and now looking back what has been accomplished and what impression has the Convention made on those attending it?

The logical starting place for the consideration of this is at the beginning which was when the Bishop of Chicago made his memorable address on the Middle West while the General Convention was in session at Richmond. It became very evident to every one that an invitation for the General Convention of 1910 from a city of the Middle West would be accepted. And from the time Cincinnati presented her invitation and the Convention accepted it the Church people of Cincinnati must have been planning for the coming event, if the results of the preparations are indicative of anything at all; because everything that could have been done has been done.

The great Music Hall is admirably suited for such a meeting. In the centre is the large hall with a seating capacity of about four thousand, in which the opening service of the General Convention, the sessions of the House of Deputies, the meetings of the the Joint Sessions of the two Houses and all the great mass meetings were held. To the north was a large hall partitioned off, the front of which was occupied by the House of Bishops, in a room splendidly furnished for the purpose for which it was used. In the back of this hall was the great dining room, where all the members of the General Convention were entertained at luncheon each day except Sunday and Saturday, by the good people of Cincinnati. To the south was another great hall where the Woman's Auxiliary held its meetings, where a number of rooms were partitioned off and used for the different forms of the women's work in the Church, and where, after the close of each day's session, a delightful tea was served by the ladies of the several parishes in and around Cincinnati.

Everything was done for the convenience and comfort of the visitors that could be thought of.

With all the conditions for good work favorable it is not at all surprising that the Convention took up its work with promptness and carried it through with despatch. But we must not attribute this merely to the conditions of the surroundings, but rather to the excellent work done in the various committees and the gleaners of the reports which they presented on the subjects that had been submitted to them for their consideration.

But even with this excellent work, there would have been delay except for the Committee on the Dispatch of Business, which was personified and ever present in its alert chairman, Mr. Francis A. Lewis.

With all its machinery in good working order the committee took up the many things that were to come before it and disposed of them some by affirmative and many others by negative action. Some were postponed for action at the next General Convention. Among the latter was the consideration of the revision of the third Collect for Good Friday in such a way as to leave out the words Jews, Greeks, infidels and heretics.

The reorganization of the Board of Trustees of the General Theological Seminary was referred back to the Joint Commission that had the matter in charge, with instruction to report a plan of reorganization to the next General Convention.

The House of Bishops adopted an amendment to the Canon dealing with the Remarriage of Divorced Persons, by which no divorced person could be remarried by a clergyman of this Church. The House of Deputies postponed any action on the matter until the next General Convention.

The proposed Canon on religious communities which was adopted by the House of Bishops was also postponed by the House of Deputies.

The Convention failed to pass some of the measures that were dear to the hearts of those who presented them. Among these were the Preamble passed by the Richmond Convention, which came up for final action at this.

Certain changes were proposed in the Title Page of the Prayer Book, both at home and in the Foreign Mission fields, but the Convention decided that it was inexpedient to make these changes.

At Richmond there were two propositions, one for setting apart Racial Missionary Districts, the other for electing Suffragan Bishops. It was understood then that these were proposed with an idea to relieve the Negro and Swedish situation. With this understanding in the minds of many the latter proposition was adopted and laid over for a final vote at the 1910 Convention, and this has been adopted. But a move was made to renew the Racial Missionary District proposition, but it was voted down.

The appointment of a Joint Commission to consider the advisability of providing an office for the Unction of the Sick was favored by the House of Bishops, but the House of Deputies failed to concur; so the proposition was defeated.

There were other matters of less interest though possibly of no less importance that were defeated. But there was some strong and affirmative action taken by the Convention that will have a far reaching effect.

The Constitutional Amendment providing for Suffragan Bishops with the necessary Canon to carry the measurt into effect, was adopted by both Houses.

A new amendment providing for the

election of the Presiding Bishop was adopted on its first reading.

A new Missionary Canon, which in some respects differed radically from the old, and by which the Board of Missions is completely reorganized has been adopted.

Two Missionary Districts having become self-supporting have become Dioceses. Four Missionary Districts have been created, and six Missionary Bishops were elected for the work.

A Commission appointed at a previous Convention reported a revised table of lessons and permission was given to use this table for the next three years. Permission was also given to use the Revised Version of the Bible, both American and English, in reading the Lessons.

A Joint Commission was appointed to revise the Offices for the Visitation of the Sick and for the Communion of the Sick. A movement started by some of the Deputies of the West, resulted in representation on all House Committees of each of the eight Missionary Departments.

Probably the most far-reaching action of the whole Convention was the appointment of a Commission on the World Conference on Christian Faith and Order, and the gift of $100,000 by one of the lay deputies to help defray the expenses.

A right move in a right direction was made when provision was made for pensioning Missionary Bishops who had resigned by reason of age or infirmity, and for the pension of the President of the Board of Missions.

These things were done and now the Church goes forth to reap the fruitful harvest from the good seed sown in a spirit of love and sympathy, such as it seldom is allowed to witness.

All the discussions, deliberations and actions of this Convention were characterized by a wholesome spirit of sympathy; and if nothing else has been accomplished, a great work has been done in drawing nearer together than ever before men of all schools of thought, because they now respect as they have never done before the views, objects and ideals of the other man, and realize that all of truth is not revealed from any one single point of view. This Convention was particularly free, one might almost say was entirely free, from any bitterness, in spite of the fact that topics were discussed that could be and were seen and discussed from diametrically opposite points of view. Surely the lion and the lamb lay down together, and the spirit of the child led them.

The Missionary work had a splendid showing. Many great mass meetings were held, all of which were well attended, and in each of these meetings the work and claims of the various sections of the field were ably presented. While there was no great display of evanescent enthusiasm, there was very evident a rich flavor pervading all the meetings that will be much more fruitful of results.

The one leading thought that appeared on all occasions, influenced all discussions and finally took shape in a most substantial manner was that of Christian Unity.

THE WORLD CONFERENCE.

The Joint Commission on the World Conference on Christian Faith and Order, organized October 20, by the choice of the Right Rev. Charles P. Anderson, D. D., Bishop of Chicago, as President; J. P. Morgan, of New York, Treasurer, and Robert H. Gardiner, of Gardiner, Maine, Secretary. A Committee on Plan and Scope was appointed to prepare a careful statement as to the objects and the methods of procedure, to be submitted to each member of the Commission and discussed at a later meeting. Great stress was laid on the importance of earnest prayer and thorough self-consecration by all the members of the Commission, and on the need of prayer for their guidance and for the unity of Christ's flock by all Christian people. The committee on Plan and Scope consists of Rev. W. T. Manning, D. D., of New York, chairman; Right Rev. Charles P. Anderson, D. D., Bishop of Chicago; Right Rev. Charles H. Brent, D. D., Bishop of Philippine Islands; Right Rev. Frederick J. Kinsman, Bishop of Delaware; Rev. Philip M. Rhinelander, of Cambridge, Mass.; Mr. Francis L. Stetson, of New York, and Mr. Robert H. Gardiner, of Gardiner, Maine, Secretary.

Church League of the Baptized.

Above the busy hum of the numberless activities of the General Convention at Cincinnati, the following gentle strain came with great solace and comfort to a sick bed at the North; and it is hereby given to print that the other widely-scattered members of the League may feel that they were represented in the "quiet hour" and place mentioned—a few standing for the many not privileged to be there:

"General Convention, 1910.
"Cincinnati.

"To Miss Louise Winthrop Kones,
President Church League of the Baptized:

"We, the members of the Church League of the Baptized, after a short service of prayer, held in Room A, House of Bishops, by the chaplain, desire to express our sympathy for you in your illness which necessitates your absence, to the regret of the undersigned:

James Henry Darlington, chaplain, Harrisburg; Mrs. J. H. Darlington; Alabama (Anniston), Miss Noble; East Carolina, Mrs. William Calder; Louisiana, Mrs. James McConnell, Miss McGraw, Miss Clemence Charles, Mrs. Gardiner Tucker; Easton, Miss Wicks, Mrs. Jenkins; New York, Mrs. S. S. McKinney; Lexington, Mrs. W. F. Lillard.

By Committee.

(Mrs.) Jas. McConnell,
(Mrs.) W. F. Lillard.

Brotherhood of St. Paul.

At the General Convention in Cincinnati, a resolution was presented and passed at a joint session of the two houses, which had met to discuss missionary affairs, to ask the Board of Missions to recognize the Brotherhood of St. Paul as the Boys' Missionary Society of the Church, and it is hoped that the Board will take it under its care.

The Brotherhood of St. Paul was organized in Richmond in November, 1905, by Miss M. W. Purcell, a member of Holy Trinity church. It has done much to stimulate interest among boys in the most important of the works of the Church. The mere mention of this act is sufficient to commend it to the attention of the General Church.

The boys represent the future men, and when they have the great missionary thought fixed in their hearts, the future promises great things.

The Society is growing, having Chapters in a number of Dioceses. General reports show that during the five years of its history, money and boxes have been sent to the mission field amounting to $2,703.43. This is but a partial report, the returns not having been fully reported.

Information in regard to literature can be obtained by writing to The Church Missions House, 281 Fourth avenue, New York City, or to Miss Martha Webb Purcell, 920 Park avenue, Richmond, Va.

For the Southern Churchman.

The Stamp Act.

The noted "Stamp Act" was what seems to have precipitated the American Revolution. All documents of any dignity were to pay a tax and receive a stamp to acknowledge fealty and loyalty to the English monarch; and our people arose and protested against it.

The stamp of Christendom that affirms the birth of our Lord and acknowledges the Christian Era is placed on every writing in the civilized world that requires a date, from the smallest note or letter between friends to the most important contract or document in daily business, in national or international affairs.

The noted "Stamp Act" was imposed by a powerful king, George the Third, and effectually resisted by our people. The Stamp of Christendom is said to have been invented by a humble monk, known in history as Dionysius Exiguus (the small) or Denys le Petit, (Dennis the Little), five hundred and thirty-two years after the birth of Christ. The date was approved and the Stamp Anno Domini, the year of our Lord, ordered to be affixed, in the year 816, by the Council of Chelsea. Many years thereafter it was generally accepted and used, as it is now, throughout the civilized world. Now it stands as the imprimatur of Christianity, and is the world's acknowledgment of the truth of Christian history. It is the practical fulfilment of the prophecy that at the name of Jesus every knee should bow and every tongue swear.

Whether the words Anno Domini are used or not, the figures marking the date acknowledge the year one of the Christian Era—the birth of Christ.

The mighty truth prevails; and the historic knowledge of the Lord covers the earth.

Christian charity is the highest standard of civilized life. And the Lord's Prayer, the universal prayer, is the great seal of His Kingdom. W.

THE GENERAL CONVENTION.

Fourth Joint Session.

Monday, October 17.—The fourth joint session assembled at three o'clock. Mr. Rufus Cage, of Texas, introduced a resolution requesting the Board of Missions in making the new apportionment to double the amount apportioned. He said he did this because of the great impetus given to the cause of Missions by the Laymen's Missionary Movement. He declared this was the psychological moment and we ought to take advanatge of it.

By the time the hour had arrived for the discussion of the general subject, "Church Outposts in the Island World," the main floor and the balcony were well filled.

The Bishop of Honolulu spoke on the work in the Hawaiian Islands. He told how that Hawaiia was one of the most important outposts of the United States as a quarantine and naval station for the protection of the Pacific coast. Many people going to the Islands as unbelievers in Missions, after seeing the work done or being done there, have been converted and became supporters of the work at home and abroad. The work in the Islands is among all the different classes of people—the Americans, the Natives, the Chinese, the Japanese, the Coreans. In proof of the stability of the faith among the Chinese of the Islands the Bishop said he was told by one of the Chinese Missionaries that the very best Christians in China went there from Honolulu.

There are over 80,000 Japanese in the Hawaiian Islands in a state of receptivity and afford a great opportunity. But these are not all. It is a great place for children, more than any where else. There are over eight hundred children in the Church's schools and every one of them is taught the truths of Christianity.

The Rev. Y. T. Hong said: "Most Reverend Father in God and fellow Christians. "It is worth my coming five thousand miles just to speak ten minutes." He had been in Hawaiia before the American Church reached the Island and has seen the great work done among his own people. He told of a number of Chinese who have gone from Honolulu back to China to hold places of honor. In his own congregation there are three hundred people, of whom one hundred and fifty are communicants. In a most interesting manner, he told of the way his people raised $2,500 for the building of a new church. "And now I want to ask for your sympathy, your prayers and your substantial help."

The Bishop of Cuba spoke of Cuba and the Canal Zone." The Church of England had been doing work on the Isthmus before the United States took over the canal work. Soon after the beginning of this Government work the Church of England turned over its work and buildings to this Church. The population of Panama is largely a floating population, many expecting to leave as soon as the work is completed. Many came from the West Indies and belong to the Church of England. The Government had to promise to give the same religious advantages to these people that they had at home. Consequently there are a number of chaplains, a great part of them being from our Church. There are twenty-five mission stations, manned by eight clergymen and a number of catechists. A great work is being done among the West Indian negroes. But the Church also has a great opportunity among the white people. They are not merely adventurers, as some may have imagined, but the Government seems to have sent out and picked the very best men that could be found to finish the great work. Many of these men have their families with them.

In Cuba the Bishop found a wonderful opportunity for the Church, which stands for liberty of conscience and the open Bible. In the six years of the Church's work in Cuba the work has gone steadily on and forced the workers along with it. To do this work there are something over twenty clergymen and over thirty women. There are now eighteen parochial schools in Cuba and two more will soon be added. These are largely supported by the native Cubans, who put their children into these schools and pay for their education with a full realization that they are Church schools and that the children will receive Church teaching.

Bishop Brent spoke of the work in the Philippines. After hearing of the great things done in Hawaiia, the Canal Zone and in Cuba, he might feel somewhat discouraged by the small things he had to record, if it were not for the fact that being a Churchman, he had a part in these achievements. The work in the Philippines is done principally among the American people who live there, either permanently or temporarily. In the work among the Americans the great endeavor and purpose is to raise the moral tone of the men and setting them a high standard. Besides this work among the Americans, a very important work is being done among the Chinese and natives.

"I want to say that in whatever we are doing for the Igorrote people we are not smoothing the pillow of a dying people, because they are full of great possibility. They are a remarkably sturdy people. They are a people of considerable power of resistance. * * * Many of them do not take well to Christianity. They are a conservative people and often resist with a dignity that one is surprised to find. On the other hand, there are sections where the people beg to have teachers sent to them only to hear, in most cases, that it is impossible, because there is no one to send. It is impossible to do very much with the adults, so it is a waste of time, trying to do any thing among them. On the other hand, the children are very quick, intellectually, and responsive to the work that is being done among them. It is possible to educate them intellectually, but we want to do more than merely give them intellectual education. We don't want to make home Americans out of them, but the best possible kinds of Igorrotes.

"There are no difficulties, in some sections, of winning the people over to the Church. Our difficulty lies in finding accommodations for them."

Telling of the life of these people the Bishop said we must take the things that are indigenous to the people and sanctify them. A great difficulty has been encountered during the past three years. The Roman Church, which for centuries had failed to do her duty, has come in and set up altar against altar. At first the Bishop was worried and almost discouraged, but he felt he was right; so he showed every possible mark of kindness and charity. He has furnished the Roman priests with lumber for their churches and houses, fed them when hungry, and ministered to them when sick, and in every way treated them as brethren. The Roman Church has sent out twenty-five of her best and most spiritual priests, while we have only five priests. We must not merely hold our ground, but we must do all in our power and prove that we have a vocation. So we are not going to abandon our work there, because you are going to help the work on and make our Church a real power there and not merely an invitation to other Christian bodies. And in speaking of education he said once he believed in and urged the secularizing of education; but now he feels that it is all wrong, because education devoid of Christianity is a menace.

THE HOUSE OF DEPUTIES.

The Domestic and Foreign Missionary Society.

Nearly the whole of Monday and Tuesday mornings were spent in the consideration of the proposed revision of Canon 52 of the Domestic and Foreign Missionary Society. In this proposed revision several very radical changes were suggested and these must necessarily be well considered before they could be adopted. The first marked change is found in the second section of Article II, providing for the election of the members of the Board of Missions. Under the old Canon they were elected triennially by the General Convention, being nominated by a committee appointed for that purpose. Under the new Canon, one Bishop, one presbyter and one layman is to be elected by the Council of each Missionary Department, one of each by the Convocation of the American Churches in Europe, and the remaining seven Bishops, seven presbyters and seven laymen by the General Convention.

The next radical change is in section four of this same article, which provides that the General Convention shall elect a president of the Board of Missions, instead of a vice president, and a general secretary as under the old Canon. It is specifically stated that for this office Bishops, presbyters and laymen are eligible. The tenure of office is made six years, but provides that the retiring president is eligible for re-election. When he reaches the age of sixty-five he may be retired and shall then be entitled to an annual pension of one-half the salary he at that time has been receiving.

The next change of any moment is in section five, which says there shall be four regular meetings of the Board each year. The old canon left it with the Board to prescribe the number of regular meetings, which was usually ten each year. This same section provides for the appointment of an executive committee, to which is delegated large discretionary powers.

With a few slight amendments, the rest of the Canon is exactly like the old Canon. After this careful consideration of the proposed Canon, it was adopted by the House of Deputies and later by the House of Bishops and will immediately be put into operation.

A message was received by the House of Deputies from the House of Bishops conveying the information that that House had adopted a Canon which provided that in case a Bishop of a Mis-

sionary District should resign his work because of age or disability the Board of Missions shall pay him an annual pension of not less than one-half of the salary he had been receiving. The House of Deputies concurred with the House of Bishops in the action.

A number of other matters of technical importance, but of little general interest were disposed of.

No Racial Missionary Districts.

Toward the close of the day an interesting debate was made on the subject of Racial Missionary Districts. An amendment to the Constitution was proposed, along the lines which had been so thoroughly discussed at the Richmond Convention, and defeated; and the arguments presented pro and con this time were about the same, even to the fact that a small delegation of negro clergymen were present and would like to have the opportunity given them to present their petition in person, and say a few words on the subject. The vote was called for by Dioceses and when taken resulted in Clergy—yes 22, divided 7, no 35. Laity—yes 19, divided 3, no 36.

To Elect the Presiding Bishop.

This matter being disposed of, the House of Deputies adopted the following amendment to the Constitution, which had been previously adopted by the House of Bishops:

"Strike out Section 3 of Article I, and insert in place thereof the following:

"Sec. 3. Upon the expiration of the term of office of the Presiding Bishop, the General Convention shall elect the Presiding Bishop of the Church. The House of Bishops shall choose one of the Bishops having jurisdiction within the United States to be such Presiding Bishop by a vote of a majority of all the Bishops entitled to vote in the House of Bishops, such choice to be subject to confirmation by the House of Deputies. His term and tenure of office shall be prescribed by Canons of the General Convention. His salary as Presiding Bishop shall be fixed and paid by the General Convention. When, for any reason, a vacancy in the office shall occur, or, if by reason of infirmity, the Presiding Bishop shall become disabled, the House of Bishops shall elect one of its number to act as Presiding Bishop until the next meeting of the General Convention."

This will be submitted to the Councils of the several Dioceses and come up again for final action in the next General Convention.

Both houses adopted the Canon in regard to the Suffragan Bishops.

As it appeared impossible to arrive at any understanding in the matter of reorganizing the Board of Trustees of the General Theological Seminary, the whole matter was referred back to the Joint Committee having it in charge, with instruction to report to the next General Convention.

Some one early in the sessions of the Convention proposed an amendment to the Prayer Book, by which, in the third Collect for Good Friday, the words "Jews, Turks, Infidels and Heretics" should be dropped. When it came up it provoked a great deal of discussion and was recommitted to the Committee on the Prayer Book for reframing. This committee recommended referring it to a Joint Commission to report in 1913. In the mean time the House of Bishops sent in a message with a proposed form, omitting these words. After another lengthy discussion, it was decided to refer it to a commission for consideration.

World Conference of All Christian Bodies.

The Rev. Dr. Manning, rector of Trinity church, New York, presented the following report and the appended resolution was adopted by a unanimous rising vote:

"The Joint Committee to which was referred the following resolution offered in the House of Deputies by the Rev. W. T. Manning, D. D., of New York:

"Resolved, The House of Bishops concurring, That a Joint Committee consisting of seven Bishops, seven presbyters and seven laymen, be appointed to take under advisement the promotion by this Church of a Conference following the general method of the World Missionary Conference, to be participated in by representatives of all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour, for the consideration of questions pertaining to the Faith and Order of the Church of Christ, and that said committee, if it deem such a Conference feasible, shall report to this Convention; have considered the same, and submit the following report, and recommend the immediate consideration and passage of the resolution appended to the report:

"Your committee is of one mind. We believe that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, may be willing to come together for the consideration of questions of Faith and Order. We believe, further, that all Christian Communions are in accord with us in our desire to lay aside self-will, and to put on the mind which is in Christ Jesus our Lord. We would heed this call of the Spirit of God in all lowliness, and with singleness of purpose. We would place ourselves by the side of our fellow-Christians, looking not only on our own things, but also on the things of others, convinced that our one hope of mutual understanding is in taking personal counsel together in the spirit of love and forbearance. It is our conviction that such a Conference for the purpose of study and discussion, without power to legislate or to adopt resolutions, is the next step toward unity.

"With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism; with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us; holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one; we respectfully submit the following resolution:

"Whereas, There is to-day among all Christian people a growing desire for the fulfilment of Our Lord's prayer that all His disciples may be one, that the world may believe that God has sent Him:

"Resolved, the House of Bishops concurring, that a Joint Commission be appointed to bring about a Conference for the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour, be asked to unite with us in arranging for and conducting such a Conference. The Commission shall consist of seven Bishops appointed by the chairman of the House of Bishops, and seven presbyters and seven laymen, appointed by the President of the House of Deputies, and shall have power to add to its number and to fill any vacancies occurring before the next General Convention."

The House of Deputies on the recommendation of their Committee on Canons, concurred with the House of Bishops in adopting a new Canon "Of a General Board of Religious Education," as prepared and proposed by the Joint Commission on Sunday School Instruction. The object of the Canon is outlined in the first section, which is as follows:

"There shall be a General Board of Religious Education, the purpose of which shall be the unification and development of the Church's work of religious instruction, especially through the Sunday School, under the Constitution and Canons of the General Convention."

The House of Bishops had adopted, subject to the concurrence of the House of Deputies, an amendment to Canon 40, providing, in substance, that at Morning and Evening Prayer the lessons shall be read from the translation of the Holy Scripture commonly known as the King James translation, but permission is hereby given to use the marginal readings adopted by a previous General Convention, and also to read the Revised Version, either American or English. The House of Deputies, after some interesting though short debate, adopted the proposed amendment after further amending it by inserting after the words "King James translation," the words "which is the Standard Bible of this Church." The vote was taken by orders and resulted as follows: Clergy—Yes 50, divided 8, no 7. Laity—yes 47, divided 1, no 9.

THE HOUSE OF BISHOPS.

The Marriage and Divorce Canon.

Tuesday, October 18.—The House of Bishops took a most decided step in the matter of the Marriage and Divorce Canon when the vote to amend the present Canon on the remarriage of divorced persons, by striking out all provisos and making it absolutely prohibitive to marry any one who has been divorced, regardless of the cause. As they have voted to amend it the Canon will now read, "No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage." Before this becomes effective, it must also be adopted by the House of Deputies.

The House of Bishops also adopted the following Canon, which must be concurred in by the House of Deputies before it becomes operative:

Canon 21 of Religious Communities.

Sec. I. A religious community of men and women desiring the official recognition of the Church, shall submit for his approval, its Rule and Constitution to the Bishop of the Diocese wherein the Mother-house of the community is situated.

Sec. II. In such Constitution there shall be a distinct recognition of the doctrine and discipline of this Church as of supreme authority.

Sec. III. No religious community shall establish itself in another Diocese without permission of the Bishop of that Diocese.

Sec. IV. The community may elect a chaplain, but if he be a priest who is not canonically resident in the Diocese, he must be licensed by the Bishop. Any priest ministering in a chapel of a religious community shall be responsible to the Bishop of the Diocese for his ministrations, in the same manner as a parochial clergyman.

Sec. V. In the administration of the Sacraments the Book of Common Prayer shall be used, without alteration or addition.

Sec. VI. It shall be provided in the Constitution of a religious community that none of its property shall be alienated without the consent of the Bishop of the Diocese in which the property is situated.

Sec. VII. Members of a religious community who are in Holy Orders shall be subject to all canonical regulations concerning the clergy.

Laymen's Missionary Movement Approved.

The Bishop of Atlanta presented the following resolutions, which were adopted by the House of Bishops:

"Whereas, The Bishops of this Church have watched with interest and growing appreciation the recent plan and method of securing co-operation in prayer and labor in behalf of the world-wide extension of the Kingdom of our Blessed Redeemer, and the acceptance by a multitude of Christian men of their responsibility for the promotion of Christian missions;

"And whereas, the Laymen's Missionary Movement has proven most effective in creating enthusiasm for the greatest cause of all, in stimulating the zeal and devotion of all those who are associated in this movement, and does, moreover, in its inclusiveness and in concerted expression present grounds of hope for Christian unity on the lines of our Blessed Lord's great prayer for this object;

"Therefore, be it resolved, That the House of Bishops puts on record its admiration of the results accomplished by the Laymen's Missionary Movement, and its earnest desire that the principles embodied in the Movement may abide, prosper, and prevail, to the breaking down the kingdom of sin, Satan and death, and to the enlargement and upbuilding of the Kingdom of Christ our Lord, to the deepening of love and devotion, and to the uniting of all Christians in faith, charity and worship.

"Resolved, That in pursuance of the former resolution, the chairman of this House appoint, as a Committee of Godspeed for the Laymen's Missionary Movement, five Bishops to convey to this association of men the assurance of our best wishes for their progress and permanent success, to be a Committee of Counsel and Advice to Churchmen and other workers in this Movement who may desire their aid, and to report to this House from time to time such matters of special interest as may develop in connection with the Laymen's Missionary Movement for Christian Missions.

Wednesday, October 19.—The House of Bishops met in Christ church for Corporate Communion. The Presiding Bishop was celebrant and was assisted by the Bishops of Southern Ohio and Massachusetts. Immediately afterwards they elected six Missionary Bishops, before leaving the Church. These elections must be confirmed by the House of Deputies.

The resignation of the Rt. Rev. A. R. Graves, D. D., as Bishop of Kearney, which had been tendered to the House of Bishops earlier in the session, was accepted by that House. Bishop Graves was consecrated Bishop in 1890.

The new Missionary Canon as amended by the House of Deputies was adopted by the House of Bishops and becomes operative at once.

FIFTH JOINT SESSION.

Wednesday, October 19.—Wednesday afternoon at three o'clock the Presiding Bishop called the Joint Session to order. The subject opened for discussion was "The Church's Work in Mexico, Porto Rico, Brazil and Africa."

"Mexico," its religious history, the work done there and its present and future needs, were presented by the Bishop of Mexico, the Rt. Rev. H. D. Aves, D. D. He said "Some one has spoken of Mexico as a beggar sitting upon a bag of gold, and from what the Bishop told of the conditions that obtain, the Mexican native does occupy such a position. The ground is full of wealth in minerals and in agricultural productiveness, but the people are getting nothing from it; and this is due to the fact that these people have not the ambition to take advantage of the opportunities that are lying around them.

This state of degradation is due to the existence of two social classes in Mexico—one high, the other extremely low; one holding all the property, the other possessing nothing but a wage of about twelve and a-half cents a day. What we need to do is to do all we can to help our sister Republic.

The Bishop of New York said he was going to speak about the greatest problem in the American Church and in the nation. He told of the founding and organization of the Church Institute for the Negro Work. The purpose of this Institute was to gather together all the scattered negro educational work in the South; and by thus uniting them gain in power and efficiency. He said he wanted a million dollars for this work and not one cent less. He wanted to emphasize the one fact that this Church of ours has a great Institute for doing the negro work, which is as great as any other institute in America.

Bishop Van Buren gave an account of Porto Rico. He said he was asked, Why did you build a hospital? The reason is, there are so many sick people with so little opportunity to take care of them. In two years and a-half there had been in the Church's Hospital one thousand and six patients, out of which there were only twenty-four deaths.

"Sometimes we are asked," he said, "Why don't you have more confirmations? But if you knew the Porto Rican character you would think it is a better policy to keep some of them from being confirmed."

The Church is in Porto Rico to help the people to be better people and better citizens. It is not there to pull down the work done by any one else, but to do the work that has been so long neglected. He told of the difficulties he had in getting men and in keeping them after he gets them, because of the climate and conditions. He begged for young men to go down and live and work with him.

The Church's work in Brazil was presented by the Rt. Rev. L. L. Kinsolving, D. D. The work in Brazil is entirely different from that in any other field, in that it is purely evangelistic. It has no hospitals, no schools and no institutional work. The work grows steadily and the number of the churches increases right along. The native ministry is the point of the work on which the Church in Brazil lays special emphasis. Twenty-one years ago Bishop Kinsolving went to Brazil; now he has under him four American and seventeen native clergy. The Bishop spoke of Dr. Brown, who translated our Catholic Liturgy into the native tongue—a Liturgy which these natives do not consider a Yankee invention, but as the accumulation of the ages of Christianity. He laid special stress on the fact that the Eucharist had the most important place in the Church's service in Brazil. Now the time has come when the Church must have schools if the Church is to go forward in the work. Brazil now needs three more men. They want some fresh American blood in the Church in Brazil, lest the men now there who have been there so long become stale and grow dissatisfied.

Bishop Ferguson of Cape Palmas told of the work done in Africa and the obligations resting upon the people of this country towards that work.

The Bishop recalled the fact that at the last General Convention held in Cincinnati, sixty years ago, the first Bishop for the work in Africa was elected, and he said that he himself was a product of the work done there and had now been Bishop for twenty-five years. During that time he has confirmed over three thousand persons. From the statistics he gave it is very evident there is a great increase in the work under his administration.

The one thing he asked for was good industrial schools, and assured his hearers that it would be the means of making the Church self-supporting.

Of all the Bishops that presented the cause and needs of their work, none did it better than did Bishop Ferguson.

The Presiding Bishop announced that this was the last Joint Session of the Present General Convention, and after a few suitable words that none could speak better than he, the final Joint Session stood adjourned.

THE HOUSE OF DEPUTIES.

Thursday, October 20.—There was a snap and go about the manner in which the House went about the business of the day that told only too clearly that the time was growing very short and that if everything was to be finished on time there must be no delay. This fact was emphasized when the ever-present and watchful representative of the Committee on the Dispatch of Business, immediately after the call for the reports of Standing Committees, offered the following resolution, which was adopted by the House: "Resolved, That the closing service of this Convention be held in St. Paul's Cathedral on Friday, at 2.30 p. m."

Among the measures to come up for consideration was a new Preamble which had been proposed, but on account of the little time left for its discussion it was deemed inexpedient to take it up at this time, and especially since one Preamble had already been disposed of.

The House then concurred with the House of Bishops in adopting the amendment to the Article of the Constitution dealing with the Suffragan Bishops, by which it was provided that no Suffragan Bishop can be elected without first procuring the consent of the majority of the Bishops and of a majority of the Standing Committees of the Dioceses.

The two following significant amendments to the Constitution were adopted by the House of Deputies subject to the concurrence of the House of Bishops:

Proposed Resolution to Change Section 6 of Article I of the Constitution.

"Resolved, The House of Bishops concurring, that the following change be made in the Constitution, and that

the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article XI of the Constitution, as follows:

"Strike out Section 6 of Article 1, and insert in place of it the following:

"Sec. 6. One Clerical and one Lay Deputy chosen by each Missionary District of the Church established by the House of Bishops, beyond the territory of the United States of America, and one Clerical and one Lay Deputy chosen by the Convocation of the American Churches in Europe, shall have seats in the House of Deputies, subject to all the qualifications and with all the rights of Deputies, except the right to vote when the vote shall be taken by orders."

Proposed Resolution to Change Section 4, Article I of the Constitution.

"Resolved, The House of Bishops concurring, that the following change be made in the Constitution, and that the proposed alteration be made known to the several Dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article XI of the Constitution, as follows:

"Strike out Section 4 of Article I and insert in place of it the following:

"Sec. 4. The Church in each Diocese which has been admitted to union with the General Convention shall be entitled to representation in the House of Deputies by not more than four Presbyters, canonically resident in the Diocese, and not more than four Laymen, communicants of this Church, having domicile in the Diocese; but the General Convention by Canon may reduce the representation to not fewer than two Deputies in each order. Each Diocese shall prescribe the manner in which its Deputies shall be chosen.

"The Church in each Missionary District within the boundaries of the United States of America, which shall have been established in accordance with the Constitution and Canons for the government of this Church, shall also be entitled to representation in the House of Deputies by not more than one Presbyter, canonically resident in the Missionary District, and not more than one Layman, communicant of this Church, having domicile in the Missionary District. Such Missionary District shall prescribe the manner in which its Deputies shall be chosen. Deputies from such Missionary Districts, except as otherwise provided in the Constitution, shall be subject to all of the qualifications and with all of the rights of Deputies from Dioceses.

"To constitute a quorum for the transaction of business, the Clerical order shall be represented by at least one Deputy in each of a majority of the Dioceses entitled to representation, and the Lay order shall likewise be represented by at least one Deputy in each of a majority of the Dioceses entitled to representation.

"On any question the vote of a majority of the Deputies present shall suffice, unless otherwise ordered by this Constitution, or, in cases not specially provided for by the Constitution, by Canons requiring more than a majority, or unless the Clerical or the Lay representation from any Dioceses require that the vote be taken by orders. In all cases of a vote by orders, the two orders shall vote separately, each Diocese having one vote in the Clerical order and one in the Lay order (each Missionary District, within the boundaries of the United States of America, having a one-fourth vote in the Clerical order and a one-fourth vote in the Lay order) and a concurrence of the votes of the two orders, by not less than a majority of whole votes in each order of all of the Dioceses (and Missionary Districts within the boundaries of the United States of America), represented in that order at the time of the vote, shall be necessary to constitute a vote of the House."

A message was received from the House of Bishops advising of their action in amending Canon 38 On the Remarriage of Divorced Persons. In reporting on this proposed amendment the Committee on Canons stated that on account of the lateness in the session of the General Convention they considered it inexpedient to undertake to go into this subject. Consequently the whole matter was postponed for consideration at some later Convention, if then desired.

The House of Deputies failed to concur with the House of Bishops in the adopting of a Canon on Religious Orders.

A Canon was adopted, subject to the concurrence of the House of Bishops, by which the General Clergy Relief Fund is to pay a pension to all clergymen reaching the age of sixty-four and stating how and in what amounts it shall be paid.

The members of the Courts of Review for the eight Judicial Departments were nominated by the several Departments and elected by the Convention. Immediately after this election consideration was given to the Canon proposing to empower each Judicial Department to prescribe how the members of the Court of Review shall be elected in place of the present method of nominating and the General Convention electing. After some discussion, the amendment was adopted, subject to the concurrence of the House of Bishops. Some little excitement was caused in the minds of a few of the Deputies when a lay deputy from New York declared that this was but a movement toward the establishment of Provinces, and yet he expected to vote for it, and when immediately a clerical deputy from the same Diocese made a somewhat similar statement, adding that the time was near at hand when the Provinces must come. In spite of this, however, a most significant vote was cast of 233 in favor and 97 against the adoption of the proposed amendment.

Mr. Morehouse, of Milwaukee, presented a resolution, which was unanimously adopted, which provided for the establishing of certain committees in all the Dioceses and parishes, when possible, as a working force for increasing the offerings for Missions.

The Rev. Dr. Manning announced that the expenses attached to the calling of the proposed World's Conference would amount up in the hundreds of thousands and that, to help meet this, one of the Lay Deputies of the Convention had contributed $100,000. This being so, he moved a resolution of thanksgiving in that God had put it into the heart of this man to contribute so liberally to this great cause.

Missionary Bishops Elected.

The House of Deputies, sitting behind closed doors in executive session, confirmed the following elections of Missionary Bishops made by the House of Bishops: The Rev. George A. Beecher, Dean of the Cathedral, Omaha, Neb., to be Bishop of Kearney; the Rev. T. P. Thurston, rector of St. Paul's church, Minneapolis, Minn., to be Bishop of Eastern Oklahoma; the Rev. F. L. H. Potts, D. D., President of St. John's College, Shanghai, China, to be Bishop of Wuhu, China; the Rev. L. C. Sanford, Secretary of the Eighth Missionary Department, to be Bishop of San-Joikim; the Rev. J. W. Atwood, rector of Trinity church, Phoenix, Arizona, to be Bishop of Arizona; the Rev. E. A. Temple, rector of St. Paul's church, Waco, Texas, to be Bishop of North Texas.

Reorganization of Board of Missions.

The House then elected twenty-one members of the Board of Missions, as follows: The Bishops of Albany, Bethlehem, Atlanta, Minnesota, Indianapolis, Chicago, New York, and the Bishop Coadjutor of Virginia; Rev. Dr. Henry Anstice, Rev. Dr. E. N. Stires, Rev. Dr. Alexander Mann, Rev. Dr. Manning, Rev. E. de F. Miel, Rev. W. M. Clark, Rev. W. R. Stearly, Rev. E. Cobbs, Messrs. W. G. Low, J. T. Davies, Eliah Chauncey, H. L. Morris, G. W. Pepper, C. G. Saunders, W. F. Cochran, J. S. Newbold. Mr. George Gordon King was elected Treasurer, and the Rt. Rev. A. S. Lloyd, D. D., Bishop Coadjutor of Virginia, was elected President, by unanimous votes.

The Rev. Dr. Parks offered the following resolution, which was adopted:

"Whereas, at the last Lambeth Conference in 1908, a proposal was presented and carried for the formation of a consultative body to which might be referred the problems of the various churches in communion with the Anglican Church, and whereas by a published correspondence between the most Rev. the Archbishop of Canterbury and the Rt. Rev. Bishop of Massachusetts, it plainly appeared that the resolution of the Lambeth Conference might imperal the independence of this Church; therefore be it

"Resolved, That this House affirms its conviction that any legislative connection with the English Church would be an obstacle to the progress of this Church."

Close of the Convention.

Friday, October 21.—This being the last day of the Convention all the loose ends were gathered up. Many resolutions of thanks and appreciation were passed. A message came from the House of Bishops stating they had passed a Constitutional amendment which would give the Suffragan Bishops the right to vote as well as a seat in the House of Bishops. Although this came in at the very end of the session it was not hastily concurred in as there seemed to be a disposition on the part of the House of Deputies to object very seriously to such a move. After some discussion the vote was taken, which resulted as follows: Clergy—Yes 27, divided 7, no 27. Laity—yes 8, divided 1, no 33.

A committee of two was sent to the House of Bishops to inform that House that the House of Deputies had completed its work and would take a recess until 2:30 p. m., when after the usual service, it would adjourn without day. As the House of Bishops had not yet completed its work, several resolutions of minor importance were introduced.

The president of the House read the following communication from the Council of Congregational Churches sitting in Boston, which must have struck all those who were present as a peculiar coincidence, by the action by this Convention looking toward the calling of a world's conference of all Christian bodies on the matters pertaining to faith and order:

The Congregationalists and the Protestant Episcopal Church.

Boston, Oct. 20, 1910.

Rev. Randolph H. McKim, President of the House of Clerical and Lay Deputies, Protestant Episcopal Convention, Cincinnati, O.

My Dear Sir: The National Council of the Congregational Church of the United States at their Convention being held in Boston have unanimously adopted the enclosed resolution. In addition they have passed the following vote:

Voted: That in view of the possibility of fraternal discussion of Church Unity suggested by the Lambeth Conference of Anglican Bishops in 1908, a special commission of five representatives be appointed to consider any overtures that may come to our denomination as a result of this Conference.

Will you not present these resolutions as adopted to the Convention of the Protestant Episcopal Church with the sentiments of our fellowship and cordial good will?

Yours very truly,

RAYMOND CALKINS.

The following are the members of the Commission as appointed: The Rev. Newman Smyth, D. D., of New Haven; the Rev. Raymond Calkins, D. D., of Portland; the Rev. S. H. Woodrow, D. D., of Washington; Mr. C. H. Gower, of Michigan; Mr. Eliot Miller, of Iowa.

"Whereas the last Lambeth Conference of the Bishops of the Anglican Communion, which was held in London in 1908, lifted up the ideal of Church Unity in these words: "We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize separately, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fullness of God. We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise, but comprehension, not uniformity but unity;" and

"Whereas, the Anglican Bishops further recommended that for this end conferences of ministers and laymen of different Christian bodies be held to promote a better mutual understanding; and we, on our part, would seek, as much as lieth in us, for the unity and peace of the whole Household of Faith; and, forgetting not that our forefathers, whose forefathers, whose orderly ministry is our inheritance, were not willingly separatists, we would loylaly contribute the previous things of which as Congregationalists we are stewards, to the Church of the future; therefore this Council would put on record its appreciation of the spirit and its concurrence in the purpose of this expression of the Lambeth Conference; and voice its earnest hope for closer fellowship with the Episcopal Church in Christian work and worship."

HOUSE OF BISHOPS.

Thursday, October 20.—The Bishop of New York offered the following resolution:

"Whereas, The employment of children in factories, mines and shops reduces wages to the child's standard, disintegrates the family, deprives the child of his natural rights to a period of training and time for play, and depreciates the human stock; and

"Whereas, We recognize the responsibility of the Church for our industrial as well as our spiritual standard;

"Therefore, We call upon employers and parents to use all influence toward better legislation and better enforcement of the laws for the protection of children, to the end that exploitation of the labor of children shall become impossible in this Christian country: and

"Whereas, We believe a special injustice against the child exists in the night work of boys under eighteen, in the transmission of messages, and especially in the distribution of our daily morning papers between the hours of ten p. m. and 6 a. m.;

"Therefore, We call upon all Christian legislators to make laws forbidding this work of children under eighteen, between the hours of 10 p. m. and 6 a. m., in the various communities of our nation."

Which was adopted.

Friday, October 21.—The House of Bishops concurred with the House of Deputies in appointing the Joint Commission to prepare for and call the World's Conference of all Christian bodies. It also concurred in the action of the House of Deputies concerning the revision of Canon 40, giving permission to use the Revised Version of the Bible in reading the lessons at Morning and Evening Prayer, but designating the King James translation as the Standard Bible of this Church. The two Houses concurred in appointing Wednesday, October 8, 1913, as the date for the next meeting of the General Convention. At the very end of the session of the House of Bishops they failed to concur with the House of Deputies in the matter of providing an automatic pension from the General Clergy Relief Fund for clergymen who reach the age of 64.

Closing Service.

At 2:30 o'clock on Friday afternoon St. Paul's cathedral was filled with people who had come to the closing service of the Cincinnati Convention. Bishop Doane was assisted by the rector of Christ church, Cincinnati, into the chancel, some minutes before the beginning of the service. Shortly afterwards the choir entered the church through the front door and marched up the middle aisle singing, "All hail the power of Jesus' name." The Bishops entered the choir from the vestry room. The procession was headed by the Rev. Dr. Hart and Dean Matthews. In the chancel were Bishops Tuttle, Lawrence, Vincent, Doane and Ferguson, and the Rev. Dr. McKim. Bishop Doane took the opening part of the service, Bishop Ferguson read the first lesson and Dr. McKim read the second. The Collects were said by Bishop Vincent, and Bishop Tuttle preached the sermon.

After the sermon the Te Deum was sung, the benediction pronounced, and the Bishops re-entered the vestry room headed by the Venerable Presiding Bishop, the choir singing, "The Son of God goes forth to war."

With this service the General Convention of 1910 passes into history. As usual there was a note of sadness about the closing service of General Convention. When men who have thought seriously of the deepest things of life and have been working shoulder to shoulder in the interest of these deep things for many days, not knowing whether they shall be privileged to meet again in this life, there must be a feeling of sorrow at the parting.

It was a great Convention and marked many a step forward for the Church in America.

WOMAN'S AUXILIARY.

Triennial Meeting.

II.

Your correspondent closed a former communication with a statement of the amount of the United Offering of 1910. The compositor misread one of the figures and it was printed as $1,000 greater than it was. The correct figures are $242,110.83.

The Auxiliary continued its work day by day for the period of the General Convention, adjourning, after a general review of its work and impressions of the meeting given by Miss Emery and many delegates, on Friday, October 21. It is somewhat surprising that the interest could be maintained with so much spirit for two full weeks of working days, but to the last the Auxiliary Hall was full of attraction to most of the many women delegates and visitors.

The Auxiliary spent a large portion of the morning in hearing accounts from the Domestic and Foreign Missionary Bishops, each of whom, at some one or other of the conferences, set forth the work in his field as to its condition, progress and needs, and found sympathetic auditors in the willing and working members of the Auxiliary.

But the Auxiliary gathered not only to receive information and gather inspiration from its touch with those who are doing the work, but also to be itself a disseminator of information and an originator of enthusiasm, both among its own members and among the many women visitors to its meetings—and these were much more numerous than the official delegates. There were conferences upon such subjects as "The United Offering a Gift of Life;" "The United Offering a Gift of Means;" "Missionary Information: How to Get it," etc. Daily Mission Study Classes were held in the Cathedral parish house at 9 a. m., not only to impart information, but as a model to be followed in the parishes of the land. These study classes were under the efficient direction of Misses Lindley, Hubbard, Sturgis, Delafield and Hutchins, and were suited to persons both of the Woman's and Junior Auxiliaries.

The Junior Auxiliary have, in one of the large rooms of the hall, an exhibit of the work done by its members, showing how the young people learn about the Church's work, and how the Juniors help towards the comfort of missionaries and native helpers, by sending boxes of supplies. The largest exhibit was by the Juniors of Southern Ohio, as was to be expected. There were from time to time displays of missionary curios, and specimens of the handiwork of peoples among whom work is carried on, notably, exhibits from Porto Rico, China, and Indian lace work by Indians who were taught by the late Miss Sybil Carter.

Other women's organizations besides

the Missionary Auxiliaries came together during the Convention, and the meetings of the Daughters of the King, the Girls' Friendly and the Church Periodical Club were of interest to many.

As an indication of how the Woman's Auxiliary does things read this: On Thursday, October 20, when several missionaries addressed the Conference, Mr. Watson, of St. Andrew's Seminary, Mexico, told of the pressing need for a hospital for the people, who, working for a wage of 12½ cents a day, are in dire distress, often dying like dogs in the street for lack of attention. Immediately a lady said she would give $500, and then one after another the ladies pledged $600 more, and $1,100 was pledged in ten minutes, and an additional $300 for a work in New Mexico.

The tables are not at hand to show what the Woman's Auxiliary has done in the last three years. Suffice to say that it is a living, growing, body of faithful workers, with no diocese or missionary district of the Church without a branch, in each of which are officers to guide the work. There are now 1,144 of these officers. The total contributions by the Auxiliary, including the Junior and Babies' Branches, for the year 1909-10, was $520,767.20, of which $326,238.57 was in money and $194,528.63 in boxes of supplies to missionary workers. In the last nine years the Auxiliary has paid an average of $124,717.37 to the Board of Missions to help it meet its appropriations, or a total of $1,120,356.33, and in addition has been a large helper in raising and contributing money for work in the parishes and Dioceses in which its branches are located.

The city in which the triennial meeting was held did honor to the Auxiliary in a social way, and between the business sessions and services of various kinds, its members were busy in receiving the kindly hospitality of the Church people of Cincinnati. With these, your correspondent constantly in attendance in his place in the House of Deputies, could not keep pace, and can only say that among the most enjoyed of all was the visit to the magnificent home of Mrs. Charles P. Taft, with its many works of art and fine picture gallery graciously thrown open to the ladies in attendance upon the Convention. J. S. G.

Cast the Net Again.

"Did you ever notice," said an old lady, smiling into the face of a troubled one before her, "that when the Lord told the discouraged fishermen to cast their nets again, it was right in that same old place where they had been working all night, and had caught nothing? If we could only go off to some new place every time we get discouraged, trying again would be an easier thing. If we could be somebody else, it might not be hard to have fresh faith and courage, but it is the same old net in the same old pond for most of us. The old temptations are to be overcome, the old faults to be conquered, the old trials and discouragements before which we failed yesterday to be faced again to-day. We must win success just where we are if we win it at all, and it is the Master himself who, after all these toilful, disheartening efforts that we call failures, bids us 'Try again.' However it seems to us, nothing can be really failure which is obedience to his command, and some bright morning the great draught of reward will come."—The Wellspring.

Church Intelligence.

CALENDAR.

October.

1—Saturday.
2—Nineteenth Sunday after Trinity.
9—Twentieth Sunday after Trinity.
16—Twenty-first Sunday after Trinity.
18—St. Luke the Evangelist.
23—Twenty-second Sunday after Trinity.
28—Saint Simon and Saint Jude.
30—Twenty-third Sunday after Trinity.

Collect for the Twenty-third Sunday After Trinity.

O God, our refuge and strength, who art the author of all godliness; be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ our Lord. Amen.

Collect for All Saints' Day.

O Almighty God, who hast knit together Thine elect in one communion and fellowship, in the mystical body of Thy Son Christ our Lord; grant us grace so to follow Thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ our Lord. Amen.

Foreign.

THE AUTHORIZED VERSION OF THE BIBLE.

Tercentenary Celebrations.

Next year will be the tercentenary of the publication of the Authorized Version of the English Bible, and the British and Foreign Bible Society have decided to promote a special commemoration of the historic event. A sub-committee has been appointed to consult with others specially interested in the circulation of the Bible, but no definite plans as to the nature of the celebration have yet been formulated. The primary object will be to remind the English-speaking peoples what they owe to the Bible, and to make an effort to stimulate systematic Bible study. The United States and Canada have already arranged for celebrations, the latter in February next. The exact date of publication, however, is unknown, except that it was in 1611, so that the date for the British commemoration has not been definitely fixed.

Bible House Treasures.

We have become so accustomed to the blessings of "an open Bible" that we are apt to forget how dearly this precious heritage was purchased for us by our forefathers. If the proposed celebration will lead to the present generation studying the lives of men like Wycliffe, Tindale, Coverdale, Cranmer, and other great heroes to whom Bible-lovers owe so much. it will not be held in vain. There are few more absorbing or fascinating studies than the history of the English Bible, and nothing is more calculated to whet the appetite of the student than a visit to the Bible Society's House in Queen Victoria street, where there is a unique collection of ancient English versions of the Scriptures, beginning with a fac-simile copy of Tindale's first octavo edition of the New Testament (1525), reproduced from the copy in the Baptist College, Bristol, the only complete one in this country. There is an imperfect copy of the quarto edition, printed earlier in the same year, in St. Paul's Cathedral library, close to the spot where heaps of the precious volumes were burned by the order of Tunstall, Bishop of London. Then there is a specimen of the first printed English Bible, 1535, translated by Coverdale, and in close proximity is placed "Matthews' Bible," edited by the martyr John Rogers; the marginal notes in this copy have been obliterated in accordance with the injunction of Henry VIII. Another intensely interesting tome is "The Great Bible," edited by Coverdale, the first issued in 1539. In the following year a preface was added by Archbishop Cranmer, so that it is sometimes called Cranmer's Bible. It is impossible in the scope of a short article to do more than merely mention others like the Geneva Bible, and the Bishop's Bible, but volumes might be written about each.

Origin of the Authorized Version.

In view of the tercentenary celebrations, however, it may be of special interest to give a few historical details of the "Authorized Version," which has played such an important part in the history and life of the British nation and empire during the past three hundred years. It is to be feared that among the ordinary Bible readers comparatively few could pass an examination on the origin of the "Authorized Version," which, curiously enough, never has been "authorized" by Convocation, or Parliament, or by the Privy Council, or by the King, and yet for two centuries and a half it was practically the only version used either by the private student or publicly in the churches. Now a few points as to its origin. During the latter part of Elizabeth's reign two versions were in use—the Bishops' Bible, sanctioned by ecclesiastical authority to be read in churches, and the Geneva version, chiefly used by "the people," and particularly the Puritans. Shortly after the accession of James I. that monarch summoned a conference at Hampton Court. At this conference Dr. Reynolds, the Puritan leader, mooted the desirability of having a new and authoritative translation of the Bible prepared, so that it might be generally used. Bancroft, Bishop of London, was not enamoured of the idea, and declared "that if every man's humor should be followed there would be no end of translating." King James, however, whatever his motives might have been—and historians differ on the point—warmly approved of the scheme. In 1604 he wrote to the Bishop of London that he had "appointed certain learned men to the number of four and fifty for the translation of the Bible." But although the preliminaries were settled before the end of 1604, the translators did not get to work until 1607. Only forty-seven names then appear on the list; probably the remainder had died or had been unable to undertake the task. When at length the plans were complete, the translators were divided into six companies, of which two met respectively at Westminster, Cambridge, and Oxford, and the whole Bible was divided amongst them. The first draft translation seems to have been completed towards the end of 1609. Nine months were occupied with a final revision in London by six re-

visers, two of whom eventually saw the volume through the press, "Robert Barker, Printer to the King's most Excellent Majestie," being the printer. Not unnaturally some curious bibiographical puzzles are connected with the volume. One of the most interesting is connected with what is known as the "He" Bible, a copy of which is preserved at the Bible House. In this edition, which is supposed to be the earliest, the latter portion of Ruth iii. 15 reads: "And when she held it, he measured six measures of barley, and laid it on her: and HE went into the city." In the second folio edition, 1613, the last sentence was altered, as is obviously right, to "and SHE went into the city."

The revisers prefixed to their work first the dedication to King James, still retained, and, secondly, the revisers' own account of their work called "The Translators to the Reader," a most interesting and valuable document, which has fortunately long since ceased to be a part of the ordinary editions of the Bible. It does not come within the purview of our present article to dwell upon the imperfect or incorrect renderings of certain passages which led to the publication of the "Revised Version" in 1885, but we must leave the subject here with the hope that sufficient has been said to create a desire in the reader to know more of a matter of such absorbing interest, and which is so indissolubly bound up with our national and ecclesiastical history.

American.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Echoes of the General Convention, Holy Apostles' Parish—Service in Memory of Prof. Hayes—New York Bible and Prayer Book Society—Summer Work at Incarnation Chapel. Proposed Work by the Brotherhood. Church Anniversary to be Celebrated. Week of Prayer.

Last Sunday divided in interest addresses and sermons by deputies returned from the General Convention and by former English citizens who honored St. George. Celebrating Trafalgar Day, Bishop Courtney said that after some study this past summer he believes England to have at this moment better religious conditions than obtain in any other part of the world. At night there was a special service at St. Matthew's church, attended by the Sons of St. George Society. The Rev. Dr. Grosvenor mentioned General Convention matters at the Incarnation, saying it was a working Convention, and that he believed many excellent projects were put under way. He is hopeful of conditions in New York Diocese, and expects much from the Diocesan Convention now about to meet. The Rev. Dr. Manning spoke in a similar way. Without exception the clergy and laity of New York take pride in the prominence of the rector of Trinity parish in the General Convention, and are immensely interested in his project of a World Conference on Christian Unity.

The Church of St. Mary the Virgin has inaugurated for the year the series of meditations on the first and third Fridays of the month, and the Bible class meeting at noons on Wednesdays. The annual intercession day was observed on October 17. A new curate has arrived and entered upon work. He is the Rev. H. B. B. Le Ferre, and he comes from Nashotah.

Holy Apostles' parish, on the West Side, of which the present Bishop of Eastern Oregon was rector, is carrying out plans made some years ago by Dr. Paddock. Although the rector is compelled to be absent, the affairs of the parish are in the hands of the Rev. Dr. H. K. Denlinger, a man of mature years lately come into the Church from the Presbyterian Church. Development of institutional work has gone on, and the erection of a parish house, to be the center of the large West Side social work, is looked forward to at no distant day. Bishop Paddock has been visiting the parish, preaching there, and meeting old friends. The Rev. Dr. Denlinger will be advanced to the priesthood late this year, and a new assistant, the Rev. Maurice L. Kain, who comes from the Diocese of New Jersey, will be priested in January. Holy Apostles is, under present leadership, certain to be in position to do an immense West Side work, dividing the field with the Ascension and Holy Communion, both of which are also developing in strong fashion.

In the Chapel of the Good Shepherd at the General Seminary, on November 3, will be held a service in memory of the late Prof. Chas. H. Hayes. Addresses will be made by Prof. Shepard and the Rev. J. M. Page, of Lebanon, Pa.

Fellowship funds amounting to $20,000, left by the late Mary Rhinelander King, have now been paid in, but it is understood that fellows will not be selected until it is ascertained what will be the amount of the respective incomes. No conditions attach to the fellowships. Matriculation takes place as usual on All Saints' day, and on the eve the sermon will be preached by the Rev. Dr. W. H. Van Allen, of Boston.

At the annual meeting of the New York Bible and Common Prayer Book Society former officers were re-elected, and the agent reported the free distribution last year of 34,471 Prayer Books, 31,197 Hymnals, 1,618 New Testaments, and 6,185 Bibles. Fear was expressed that rectors do not appreciate fully the immense benefit the Prayer Book grants made by the society are to Missionary Districts and to Missions in organized Dioceses. Not nearly as many as ought, so the society thinks, take offerings for its work. The income grows a little each year, but is quite inadequate to the demands. The society ought, its officers feel, to have a far larger endowment.

Incarnation chapel and parish house were used this past summer as they have not heretofore been. A Vacation Bible School was established, the largest in the city, the enrollment exceeding four hundred. Most were strangers to the parish, and this fall many of the summer students came into the Sunday School. A roof garden was formed, covered partly with iron and partly with canvass, and here were brought tuberculosis patients among children. More than twenty-five patients a day were cared for, and 125 were sent home believed to be cured. Most of the work of both school and roof garden was carried on by volunteer workers.

The Brotherhood of St. Andrew is a part of Men and Religion campaign, with headquarters in the International Y. M. C. A., in New York, that looks forward to the holding of meetings in ninety cities during the next two years. A committee was formed at a conference held in Buffalo this last week, and preparations for the big events are to be carried on for one year. The campaign proper will begin in September, 1911, and there will be a culmination day in May, 1912. Brotherhoods in all religious bodies have joined. Co-operation is to be had with the Laymen's Missionary Movement, so that missions and evangelism will go hand in hand. There are rumors of new plans for follow up work from last year's campaign, and co-operation with the Men and Religion movement. At the Buffalo committee meeting the Brotherhood of St. Andrew was represented.

St. Margaret's church, Bronx, the Rev. Charles A. Hamilton, rector, is preparing to celebrate its tenth anniversary as a parish, and its twelfth as a mission. Substantial improvements are making in its property, and a committee has just been named to take up the question of erecting an apartment house, accommodating thirty families, the income from which will form endowment for parish work. The parish owns, in addition to ample site for its own use, a fine site for such house, the whole worth $75,000 or more, aside from present church and parish house. The parish is on the line of the present subway and the new Triborough line passes through it. Within a year flat houses accommodating 100,000 people were erected within its parish limits. The work was begun under direction of the late Archdeacon Tiffany, by a company of volunteer laymen.

A Week of Prayer for Missions will be observed in New York during the first week in Advent. Sunday afternoon services will be held in St. Thomas' church and the crypt of the Cathedral, and on week days will be addresses on Social Service in the Church of the Holy Communion. On week nights intercessory prayers will be said in a number of parishes, and especially by missionary societies in institutions. At the General Seminary, Columbia University, St. Stephen's College and Trinity School student missionary societies will hold such prayer services. In some some parlors young men will have such meetings, conducted by themselves. A central bureau furnishes where desired leaders for such meetings and men to make brief missionary addresses.

NEW MEXICO.

Rt. Rev. J. M. Kendrick, D. D., Bishop.

Successful Mission at Alpine.

A most successful mission, conducted by Rev. Norman F. Marshall, of Colorado, Texas, formerly of Fauquier, Virginia, assisted by Rev. Andrew S. Carver, of Marfa, closed Sunday night, October 16, at Alpine, Texas. The mission began with a handful of people and closed with a crowded church. Holy Communion was celebrated for the first time, as administered by the Episcopal Church, Sunday morning, twenty partaking, fourteen of whom were Church people.

This is the growth in eighteen months of a small mission in a town of 500 people, the nucleus being a Woman's Guild, organized with five Churchwomen in January, 1909. England, Florida, Texas and Virginia have representatives in that small number.

Rev. Mr. Marshall is a broad Churchman, and has a peculiar gift in representing and interpreting the Episcopal Church in the West. He has endeared himself to all Church people, irrespective of denomination, and is a zealous servant of the Master whom he so devotedly serves. Several confirmations will be the known result of his efforts when Bishop Kendrick next visits us.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Death of Mrs. Joshua Peterkin.

Wednesday morning, October 26, Mrs. Joshua Peterkin, widow of Dr. Joshua Peterkin, for nearly forty years rector of St. James' church, Richmond, and mother of the Bishop of West Virginia, entered into life eternal. Mrs. Peterkin was widely known as an earnest and faithful Christian woman, a wise adviser, a sincere and loyal Church woman, and an earnest worker for missions and charities. She had an unusually large circle of devoted friends, and she will be missed far beyond the ordinary measure.

Her funeral took place from St. James' church, Thursday, October 27, at 3:30 p. m., and she was buried in Hollywood, by her husband's side.

Convocations.

The fall meeting of the Richmond Convocation will be held in Ware church, Gloucester county, the Rev. Wm. B. Lee, rector, November 8, 9, and 10. Clergy who will atttend are requested to notify Mr. Lee, Gloucester, Va., and also to bring their vestments.

JOHN MONCURE, Secretary.

The fall meeting of the Albemarle Convocation will be held November 8 to 11, in Grace church, Cismont, the Rev. Frank L. Robinson, rector. All members are urged to be present.

Growth at St. Mary's Church, Goochland.

No one interested in St. Mary's church, Goochland, could fail to have been gratified by the service held there Sunday, October 16. Before a large congregation the rector, the Rev. Martin Johnson, baptized ten persons, including a father and his two sons, a young man, and six little children. The growth of St. Mary's lately has been phenomenal, and new work has now been planned at the Gayton Mines, which, it is hoped, will soon be begun.

The Rev. Lewis Carter Harrison, rector of Stephen's, Wicomico, and Reedsville churches, in Northumberland county, has accepted a call to be associate rector of Trinity church, Buffalo, New York. Mr. Harrison has been in charge of the work in Northumberland for three years, and under his care, it has grown and prospered amazingly. He is an energetic worker and good organizer, and will do good wherever he goes. Trinity church, Buffalo, is one of the largest in the Diocese, with a communicant list approximating one thousand.

The Rev. Henry Gardiner Lane, rector of St. John's church, Warsaw, and Emmanuel church, Emmerton, in Richmond county, has accepted a call to Trinity church, South Boston, Virginia, in succession to the Rev. George Peyton Craighill, now of Epiphany church, Barton Heights. Mr. Lane is an alumnus of the Virginia Theological Seminary, and besides his present charge was pastor of St. Paul's church, Goochland, and Grace church, Bremo Bluff. He is a young man of much promise.

The next of the teachers' training lectures will be held in All Saints' parish building on Thursday, November 3. The lecturer will be the Rev. Robert A. Goodwin, and his subject, "Old Testament History."

The Rev. Charles Harrison, late of Newport News, Virginia, has removed to Richmond, where he will make his future home. The Times-Herald, of Newport News, says of Mr. Harrison: "His life here for the past eight and a-half years, during which time he has worked in the shipyard, and has been a blessing to many. He served also as honorary assistant of St. Paul's Episcopal church, frequently conducting the service there. * * * He takes with him the affectionate esteem of people of all denominations."

Dr. Thomas B. Lane died at "Woodstock," his home in Mathews county, on October 20. He was one of the most useful Churchmen in his entire section, having been warden of Kingston parish for many years. As a citizen he was prominent in the affairs of his county, being superintendent of schools at the time of his death.

The Rev. Ernest E. Osgood, rector of Emmanuel church, Henrico county, who has been visiting in Europe for two months, will return home on October 31.

The Richmond Protestant Episcopal Missionary Society met in regular session on Monday evening, October 17, in the lecture room of Grace church. The reports from the officers showed a healthy condition, that of the City Missionary showing that 154 services had been held in the institutions in and about the city. It also showed much work among the needy.

The Rev. Thomas Semmes, on October 25 and 26, attended as a delegate the Men and Religion Forward Movement Conference at Buffalo, New York. Mr. Semmes is also a delegate to the International Young Men's Christian Association Convention, at Toronto, Canada, which he will attend October 27-31.

The Rev. H. S. Osburn, of Loudoun county, has been called to take charge of St. Stephen's, Wicomico, and Reedsville churches, in Northumberland county, in succession to the Rev. Lewis Carter Harrison. Mr. Osburn is an alumnus of the Virginia Theological Seminary, and was ordained deacon in June, 1910.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Home for Children—Corner Stone Layings—Washington Clericus—Memorial Window in Epiphany Church. Dr. McKim at Hot Springs.

The new buildings of the Home for Children, are well under way of construction, in Anacostia; and it is hoped that, by Christmas, the Home will be ready to receive the fifty little ones now cared for in the old cramped quarters, and for more besides. These new buildings and ground were the gift of a benevolent New York friend.

On Friday, October 28, the Feast of St. Simon and St. Jude, the corner stone of the Extension of the Eye, Ear and Throat Hospital, Washington, the memorial of the late Charles Alfred James, of Washington, given by the Misses James, of Epiphany church, will be laid by Bishop Harding. A general invitation is given to the public by the Bishop and the Board of Governors.

The Bishop and Chapter of Washington Cathedral have sent out invitations to the laying of the corner stone of Bethlehem chapel in the crypt of the Cathedral, on All Saints' Day, in memory of the Rt. Rev. Henry Yates Satterlee, first Bishop of Washington. The service will be held at three o'clock p. m., and the preacher will be the Rt. Rev. Charles Henry Brent, Bishop of the Philippines.

The public is invited to this important function.

The Washington Clericus met, on Tuesday of last week, October 18, at the Cosmos Club, the guests of the Rev. Dr. George Williamson Smith, retired, of Washington. Several members were abseent at General Convention; but the meeting was made interesting by the discussion of the Rev. Dr. Childs' paper on "The Labor Problem," volunteer speakers being Rev. Messrs. Peter, W. J. D. Thomas, Dunlap, Abbott, Devries and the host, Dr. Smith.

The Rev. Charles F. Sontag, formerly rector of Holy Innocents' church, Key West, Florida, and recently recovered from a protracted illness in Washington, has been chosen as temporary pastor of Esther Memorial church, Congress Heights, D. C., which was resigned, last winter, by the Rev. William Brayshaw, now of Pensacola, Florida.

The Rev. Jay J. Dimon, rector of St. Andrew's church, Washington, has begun the publication of his parish paper, The Weekly Bulletin. On Friday night of last week, Mr. Dimon gave, in his parish hall, an illustrated lecture on Westminster Abbey. It was for the parish's benefit.

On Wednesday, November 2, Bishop Brent will be the speaker at the opening service of the Woman's Auxiliary, to be held in St. John's church, Washington, Dr. Roland Cotton Smith, rector.

The west wall of Epiphany church, Washington, has recently been adorned by a handsome stained-glass window, the gift of Mr. John Taylor Arms, of the vestry, in memory of his wife, Kate W. Arms, and his mother, Lucretia J. Davis. One of the long panels of the high window represents "Dawn," and the other "Evening," depicting landscapes rather than figures, thus presenting pleasing and instructive variety.

The Rev. Dr. McKim has gone to the Virginia Hot Springs, for a season of rest, and of recuperation from the effects of his arduous duties as President of the House of Deputies of the General Convention. On two Sundays of his absence at Convention, his pulpit at Epiphany church was filled by the Rev. J. Sanders Reed, D. D., retired, of Philadelphia.

The Rev. George W. Davenport, rector of St. James' church, Danbury, Conn., paid a visit, last week, to his father, the Rev. Willard G. Davenport, rector of Emmanuel church, Anacostia, D. C.

The new St. Alban's chapel, recently fitted up in the parish house of St. Luke's church, Cleveland, Tenn., was used for the first time on St. Luke's Day, October 18, the Holy Communion having been celebrated in the chapel three times during the day, by the rector, the Rev. T. S. Russell. The annual memorial service was held in St. Luke's church at 7:30 p. m. The church had been tastefully decorated with potted plants, autumn leaves and flowers. The electric lights being out of commission, lamps and candles added to the beauty of the interior. After Evening Prayer, the rector preached a sermon reviewing the history of the parish from its beginning. All services were well attended.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Death of a Useful Colored Rector and Teacher—Work at Holy Innocents, Henderson—Memorial to a Beloved Christian Physician.

The colored work of the Diocese has sustained a severe loss in the recent death of the Rev. Primus P. Alston, rector of St. Michael and All Angels', and superintendent of St. Michael's Training and Industrial School, Charlotte. He had been some twenty-five years in Charlotte, and was held in high esteem by all who knew him. "He was yet a young man, of pleasant and courteous address, with energy, industry and intelligence. He was teaching the young men of his race to become useful citizens by attaining skill at steady and profitable trades, and he had dedicated his life to this and his regular Church work. The splendid success with which he had already met was enthusiastically attested by all who visited his school and saw the evidences there of careful and profitable training."

The fall work has begun hopefully at Holy Innocents, Henderson. The Bible Class for men, held on Sunday mornings, has been splendidly supplemented by the Woman's Bible Class on Friday afternoons. The class is largely attended, and a real and eager interest is manifested. The rector, Rev. Isaac Wayne Hughes, requested the men to meet him at the church on a certain night to consider matters of interest to all. The response was a most gratifying one, both numerically and in spirit. A Church History Club was organized, to meet monthly, including every man present. Steps were also taken toward reviving the Brotherhood, and an earnest strong band of men signified their desire to share in its service. The character of men in both these organizations augurs much for their future usefulness, while some who were not present have signified their purpose to co-operate in each or both.

On the night of Thursday, October 13, there was initiated a movement which it is hoped means much for the parish life. Believing that there is real power in the true social touch, the congregation gave a reception to which every member of the parish was invited. This was held at the rectory. While the rector and his wife, the vestrymen and their wives, with the officers of the various chapters of the Guild nominally received it, it was made just as informal as possible. The attendance was excellent, and the genial intercourse in an easy and comrade-like way was most enjoyable. The general concensus seemed to be that the venture was what had been hoped for it, and that there should be similar gatherings at least twice a year.

On St. Luke's Day, at the morning service, a memorial of unusual beauty was dedicated in memory of Dr. John Hartwell Tucker. It is a cover to the splendid marble font which Dr. Tucker had given to departed loved ones. The base is rich oak, conforming in color and ornamentation to that of the chancel, bound delicately in brass. Surmounting this, of the same metal exquisitely wrought, a central stem rises, terminating in a cross fleury, flinging off from itself, in graceful involutions, rare filigree, which quarters the base and efflouresces in each part in the passion flower. On a simple brass plate, inset, are these words:

"In Memoriam.
John Hartwell Tucker, M. D.
Feast of St. Matthias, 1900."

"Universally beloved as a man, a friend, a citizen, and as a true-hearted Christian, it was well that this memorial should have been placed to this healer of men's spirits, as well as their bodies, on the day set apart to him who was the beloved physician."

On Sunday, October 16, the Rev. Isaac Wayne Hughes, rector of Holy Innocents church, Henderson, preached at the request of the Commandant, to the Camp Henry L. Wyatt of the Confederate Veterans, in Holy Innocents church. Besides the veterans there was representation from the Daughters of the Confederacy. He took for his text, Phil. III:13-14. The music was inspiring; the offertory a choice selection from "The Vision of St. John," being rendered with especial beauty of expression.

The Rev. J. C. Horton, rector of Emmanuel, Warrington, and serving at the Heavenly Rest, Middleburgh, and St. John's, Williamsboro, has taken up scholastic work at Madison, Tenn., and with his family, has just gone to enter upon his labors there. He leaves with the hearty Godspeed of all for blessings in his new field of service.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Woman's Auxiliary Meeting—Men's Meeting at St. John's Church.

The opening meeting of the Woman's Auxiliary of the Diocese was held on October 13, in St. Ann's parish house, the Rev. Colin Campbell Walker, D. D., rector, Clinton and Livingston streets. The new president, Miss Benson, received a hearty welcome from the delegates. Announcement was made that at the meeting of November 3 Deaconess Phelps, of St. Hilda's School, Wuchang, would make the address. The anniversary meeting will take place in Grace church, November 10, Bishop Burgess being the celebrant, and Bishop Kinsolving of Brazil the preacher at the morning service. Bishop Paddock of Eastern Oregon will speak. As a son of a former rector of St. Peter's he will have a special interest for old Brooklynites. In the afternoon Bishop Rowe of Alaska, Bishop Cheshire of North Carolina, and Bishop Spalding of Utah will make addresses. Mrs. Translow gave an account of the United Offering meeting in Cincinnati, when $242,000 was presented in the gold alms basin now devoted to this one sacred use. Of this sum, Long Island's share was $7,000. The secretary, Miss Atwater, also reported on the meetings of the Convention, praising the systematic arrangements made by the women of Cincinnati for the comfort and assistance of the delegates. An address was given by the rector.

The Men's League of St. John's church, the Rev. Frank Page, D. D., rector, held their first fall meeting on Tuesday night, October 11. After the routine business had been completed addresses were made in connection with the departure of the curate, the Rev. J. H. Fielding, who resigned to take the rectorship of the Church of the Nativity, Maysville, Ky., which became effective October 16. The rector and several others spoke most affectionately of Mr. Fielding and his stay at St. John's church. There was universal regret expressed at his departure.

The Rev. Canon Chase, rector of Christ church, Bedford avenue, and the Rev. Robert Rogers, secretary of the Diocese, have returned to their parishes from an extended sojourn in Europe.

Mr. F. H. Spencer, the secretary of the Brotherhood of St. Andrew for the Metropolitan District, which includes Long Island, was recently in attendance at the annual Brotherhood Convention at Nashville, Tennessee. He reports an attendance of fourteen men and boys from this district. After his return from the Convention Mr. Spencer went at once to visit the various assembly meetings. On Monday night, October 10, he spoke at the Annual State Assembly of Rhode Island, in Grace church, Providence, the Rev. Dr. Crowder, rector; at the meeting of the Orange section of the Newark Local Assembly, on Thursday night, the 13th inst., at Grace church, Orange; at a meeting of the Patterson section of the same Assembly on Friday, the 14th inst., at St. Mark's church, Patterson; on Sunday night, October 16, he delivered an address in Grace church, Elizabeth.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Follow-Up Work in a Parish—Fortieth Anniversary of the Church of the Annunciation—Free Lectures—Days of Intercession for Sunday Schools. Washington Memorial Chapel Now a Parish—Other Matters.

The Rev. W. C. Richardson, rector of St. James' church, has developed a plan for saving to the Church those members of his parish who have removed to distant parts of the city and suburbs and still claim connection with his church, though they have not affilliated with any other parish and have lapsed into non attendance. He has prepared a blank which he sends to the rector of the parish nearest the residence of such, when discovered, explaining the circumstances and requesting him to look them up and bring them into his parish. He follows this up with a printed note to the parishioner, explaining his purpose and offering to send a letter of transfer, and at the same time explaining the impossibility of oversight in such cases. Already the plan is working well.

Complete preparations have been made for the celebration of the fortieth anniversary services of the Church of the Annunciation, which will extend over the octave beginning October 30. The special preachers announced are the Rev. William A. McClenthen, the Rev. Edward Ritchie, the Rev. Charles S. Hutchinson, the Rev. J. J. Rowan Spong, and the Rev. Harry Ransome. The festal music will include Haydn's Third Mass; Mann's Magnificat and Nunc Dimittis; Jorden's Te Deum; Redhead's, Who are these like stars appearing? and Gounod's Ave Verum.

On Thursday evening, October 18, a course of free lectures was begun in the Church of the Holy Comforter, West Philadelphia, which will be continued monthly through the winter. The course was opened by Mr. Thomas W. Andrew, on The Functions and Workings of the Banking System of the United States.

There were good attendances at all three of the special services held in connection with the Days of Intercession for Sunday Schools in the Diocese of Pennsylvania. In the Chapel of the Meditator, the Rev. Llewellyn N. Caley spoke on the Importance of the Sunday

School and the Necessity of Prayer; the Rev. W. R. Stearly followed, drawing lessons from the example and influence of St. Luke. There was a representative congregation of the neighboring clergy and Sunday School workers at the service in Zion Church. The Rev. N. V. P. Lewis spoke on the Christian Doctrine of Prayer, in its application to the Christian life and the Sunday School. The Rev. C. C. Pierce, D. D., in a practical way pointed out some of the short-comings of our Sunday Schools and how to correct them. Great benefit will doubtless accrue to the rural Sunday School in the Schuylkill Valley from the meeting in All Saints' church, Morristown, practically all the parishes in that section being represented by their rectors, and laymen, and laywomen. Three addresses were made, the Rev. H. K. B. Ogle speaking of the Sunday School Teacher as a Prophet; the Rev. J. Kennedy Moorhouse, as a Priest, and the rector, the Rev. W. Herbert Burk, likened the teacher to a king.

The Bishop and Standing Committee of the Diocese having given their consent to the organizing of the Washington Memorial chapel, Valley Forge, into a parish, an organization was effected on Thursday evening, October 20, when the first vestry was elected. This will organize on October 28. The Rev. W. Herbert Burk went over to Valley Forge seven years ago with the purpose of establishing a mission and building a chapel as a memorial to Washington. He began with only $25 and without a single communicant. Now the chapel is substantially built up to the base of the windows, and only awaits completion from lack of funds, which Mr. Burk is endeavoring to secure. Five of the Bays of the Cloister of the Colonies are built. When Mr. Burk took charge of All Saints' church, Norristown, sixteen years ago, it was a small mission of St. John's church, now it is a flourishing parish, making two parishes which he has organized.

The fourth year of the Holy Trinity Gymnasium Association began on Thursday evening, October 20. The rector of the parish, the Rev. Floyd W. Tomkins, S. T. D., made an address in which he congratulated Mr. A. J. Drexel Biddle, the president, and Mr. H. Frederick Wilson, the director of the Association, on the success which their efforts have produced.

The Convocation of West Philadelphia held its seventy-seventh meeting in the Church of the Holy Comforter, on Thursday evening, October 20, when it was decided to recommend to the Bishop the withdrawal of the missionary at St. Titus' mission, and for the present the application for the forming of a new mission at Fifty-fourth and Springfield avenues. Essays were read by the Rev. J. DeWolf Perry, D. D., and the Rev. Charles S. Steel.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Cathedral Home for Children.

The Archdeacon is in the Big Horn Basin, endeavoring to raise support for the missions of Thermopolis, Basin and Greybull.

The Cathedral Home for Children, at Laramie is indebted to the King's Daughters—a comparatively new organization in the town—for the painting, papering, and furnishing of one of the rooms in the Home. There are now nine children in the house, and the need of iron cots is already being felt.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

St. Philip's Mission, Highlandtown. Gratifying Work at St. Anne's, Annapolis—Sunday Evening Sermons at St. Michael and All Angels', Baltimore—The Rev. Dr. Powell's Return from Foreign Travel.

The mission chapel of St. Philip's, Highlandtown, continues its efforts to bring its plant to a state as near perfection as is possible under adverse circumstances. The buildings are not well situated, and when the present minister-in-charge, the Rev. James Luther Martin, went there, about three years ago, he found merely the shell of a single building, walls, ceilings and cellars unfinished. Since this time the building has been finished, and furnished, a basement dug, and a rectory built, much of the work having been done by the volunteer manual labor of members of the mission, or by day labor under the direct superintendence of the minister-in-charge. The cost of the work has been met largely by the people themselves, who assumed the obligation of paying interest and principal of the mortgage, and this, although they are the reverse of a well-off people,.

During the summer months just passed there were added to the property a concrete walk from the rectory to the parish building, paving of an alley abutting on the lot, and the erection of a platform in the Sunday School room.

St. Anne's parish, Annapolis, is one of the ancient parishes which grows in grace and strength with its increase in years. It reports having given $1,200 to missions during the past year, of which $500 was for the foreign field. It overpaid both its apportionments. Furthermore it is leading the other bodies of the Ancient City in its activity in the Laymen's Missionary Movement Convention, to be held there October 29 and 30. The rector, the Rev. J. P. McComas, is one of the speakers at this Convention.

St. Luke's church, Baltimore, of which the Rev. Herbert Parish is rector, reports a new assistant minister, in the person of the Rev. Albert Aune, recently of St. Luke's, Germantown, Pa. A sign of prosperity in St. Luke's is the recent installment of a steam heating plant, at a cost of several thousand dollars.

The Rev. George N. Mead, rector of Holy Cross church, Baltimore, is devoting considerable time and care to various improvements to the church property. He reports satisfactory results and a pleasing aspect financially, namely, that the work was paid for as soon as finished.

The rector of the Church of St. Michael and All Angels announces an intellectually appetizing list of sermons for Sunday evenings of the fall and early winter, dealing mainly with topics of Churchly interest, with four additional sermons on the "Four Last Things."

The Rev. Arthur Chilton Powell, D. D., rector of Grace church, Baltimore, has returned to his charge, after an absence in Europe, Egypt, the Holy Land and Canada, of nearly a year. He is much benefited by his long rest and freedom from responsibility.

The Rev. Paul F. Hoffman, who has been in charge of Grace church during Dr. Powell's absence, has accepted the position of assistant minister of St. Paul's parish, Baltimore.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Active Colored Work in the Diocese—The Bishop of Salisbury at Sewanee. Convocation of Nashville to Meet in November.

The archdeacon for colored work in the diocese of Tennessee, the Rev. A. M. Hildebrand, recently published his report for the seventeen months, from April 1, 1909, to September 1, 1910. In the diocese there are eleven chapels and churches for colored people; two parochial schools and one industrial school (boarding) for girls. In this work there are engaged, as clergy and teachers, thirteen persons, of whom four are white and nine are colored. The total expenses of the work, for the past seventeen months have been $12,958.24; of which amount $2,491.65 were contributed by the negro congregation themselves. The number of colored communicants in the diocese is about 400. The Archdeacon further reports that with the consent of the Bishop of the Diocese and the Board of Trustees of St. Mary's School for colored girls, it has been decided to move from Nashville to the Western part of the State, where most of the negro population is located. A tract of ninety-nine acres of land, most beautifully situated near Mason, about forty miles from Memphis, has been bought, and it is hoped that the erection of the necessary buildings will begin soon. Towards the purchase price of this land the negroes themselves have contributed $250.

All in all the work is encourging and the Archdeacon hopes that his present plans, which have been approved by the General Board of Missions, may be a real step forward.

A recent distinguished visitor to the University of the South was the Rt. Rev. John Wordsworth, Lord Bishop of Salisbury, who with the Bishop of Tennessee came from Cincinnati for a few days' rest and quiet at Sewanee. Besides making an address to the students in the University chapel, Bishop Wordsworth gave two lectures to the members of the Theological Department. He was the recipient of many social attentions, and expressed himself as much pleased with the University and its surroundings. Saturday and Sunday he was the guest of the Rev. H. J. Mikell, rector of Christ church, Nashville, where he preached at the eleven o'clock service on October 16, leaving the same evening for Chicago, that he might deliver a series of lectures at the Western Theological Seminary, before sailing for England, November 20,

The following clergy were among the visitors at the General Convention at Cincinnati in addition to Tennessee's regular delegation: The Rev. A. R. Gray, chaplain of the University of the South; the Rev. W. S. Claiborne, Sewanee; the Rev. J. B. Cannon, Clarksville; the Rev. T. D. Windiate, Archdeacon of the Convocation of Nashville; the Rev. Loaring Clarke, Chattanooga; the Rev. Stuart L. Tyson, Sewanee.

The fall meeting of the Convocation of Nashville, by order of the Dean, the Rev. M. P. Logan, D. D., has been postponed from the second week of October to November 8 and 9. The meeting will be held in Trinity church, Clarksville.

The Rev. A. L. Seiter, rector of St. Paul's church, Franklin, was the preacher at St. Anne's church, Nashville, on Sunday, October 16, in the absence of the rector, the Rev. Dr. M. P. Logan, in attendance at the General Convention.

The Rev. R. M. W. Black, rector of Grace church, Memphis, was a special preacher at Grace church, Paducah, Kentucky, on October 9.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

St. John's Church, Petersburg.

On the first Sunday in October, the Rev. J. Francis Ribble preached his farewell sermon as rector of St. John's church, Petersburg, having accepted a professorship in the Divinity School for young colored men, at Petersburg, Va. For seven and a-half years Mr. Ribble has been the devoted and efficient rector of St. John's, and it was with sad hearts the congregation listened to his farewell address. When he took charge of the church, there were about 150 communicants and 80 pupils in the Sunday School. Now there are 250 communicants and about 264 Sunday School scholars, and the school ranks third in the Diocese in point of numbers. During his incumbency at St. John's he has baptized 182 persons and presented 116 candidates for confirmation. Over $8,000 has been raised and expended in additions and improvements; a new furnace and pipe organ have been installed; new Sunday School rooms have been built, and a new rectory has replaced the old one, which was enlarged and converted into a parish building. In connection with the work there is a sewing school, numbering 242 pupils. Every department of the work is healthy and vigorous and there is no better equipped plant in the Diocese than St. John's. The Rev. W. A. R. Goodwin built the present church and laid excellent foundations, and he had a worthy and efficient successor in Mr. Ribble, whose efforts have been blessed by the hearty co-operation of an excellent band of workers.

The Rev. Reuben Meredith, of Dinwiddie county, has accepted a call to the rectorship of St. Peter's church, Norfolk, and will take charge December 1.

The Rev. Azael Coates, B. D., of Germantown, Philadelphia, has entered upon his duties as curate of Christ church, Norfolk.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Death of the Rev. William Rix Attwood.

After an illness of a few days only, the Rev. William Rix Attwood, rector of St. Peter's, Lakewood, Cleveland, a thriving mission which he himself founded two years ago, passed to his rest, Sunday evening, October 9. He was born and educated in England; was ordained by the present Bishop of Ohio to the diaconate in 1892 and to the priesthood in 1893; was one of the examining chaplains of the Diocese; an honorary canon of the cathedral; an author of acceptable ability, and at the time of his death the editor of Church Life, the organ of the Diocese.

The Rev. Frank Graham Davis, of the Diocese of Marquette, has become the junior curate at the Cathedral, Cleveland.

The Rev. Roy Johnson Riblet, graduated from Bexley Hall in June last, has entered upon his duties as curate at Emmanuel church, Cleveland.

Personal and News Notes.

Mr. Charles Collins, lay reader in St. Paul's church, Brockton, Mass, expects to remove to Arkansas, where he will take Holy Orders.

The Rev. Walter B. Capers, late rector of St. Peter's church, Columbia, Tenn., is now devoting all his time and attention to Columbia Institute.

The Rev. Maurice Clark, rector of St. Andrew's church, Wheeling, W. Va., has accepted a call from Springfield, Ohio, and will leave Wheeling after October 23.

A parish house is in course of erection for Trinity parish, Howard and Anne Arundel counties, Md., to cost about $20,000. The Rev. B. D. Chambers is the rector.

Dean Marquis, of St. Paul's cathedral, Detroit, is recovering rapidly from his recent illness, and will be able to resume his duties at the cathedral within the near future.

The Rt. Rev. C. M. Beckwith, D. D., Bishop of Alabama, will change his residence from Anniston to Montgomery, after November 1, and should be addressed accordingly.

The Rev. R. M. Church has resigned the rectorship of St. John's parish, Cleveland, O., and has accepted the rectorship of St. Peter's parish, Cambridge, Mass., taking effect Nov. 1.

The address of the Rt. Rev. B. D. Tucker, D. D., Bishop Coadjutor of Southern Virginia, is changed from Virginia Beach, Va., to 608 Washington street, Lynchburg, Va.

The Rev. W. A. Crawford-Frost, of Baltimore, will take charge of St. Mary's church, Emmorton, Harford county, Md., in succession to the Rev. William L. Green, resigned.

The Rev. Frederick J. Walton, lately assistant minister at Grace church, Providence, R. I., has entered upon his new duties as assistant minister at St. Paul's church, Boston, Mass.

Zion church, Rome, N. Y., the Rev. Douglas Matthews, rector, has adopted the free pew system. It is stated that the free pew movement includes 88 per cent. of all the churches in the country.

A large cross of red granite, a replica of the cross of St. Martin on the island of Iona, will be placed in the churchyard of St. Paul's church, Norwalk, Conn., as a memorial to the Rev. Charles M. Shelleck, long a resident of that city.

The enrollment for the new year at the Cambriuge Episcopal Theological School according to classes is as follows: Juniors, 9; middlers, 7; seniors, 19; specials, 5; graduate department, 1, making a total of 41. Three theological schools and twenty-one colleges are represented.

The Rev. Henry L. Durrant, recently General Missionary of the Diocese of Georgia, is now Chaplain of the 17th Infantry, U. S. A., with rank from Oct. 8, 1910. He will, on Nov. 15, report at Fort Screven, Ga., for temporary duty, thence to Fort Thomas, Ky., and report to the commanding officer of that post for duty until further orders. The 17th Infantry is now stationed at Fort McPherson, Atlanta, Ga., and Chaplain Durrant will join his regiment there about February or March, 1911.

The Rev. Walter R. Noe has resigned the charge of St. Paul's church, Clinton, Diocese of East Carolina, and accepted the rectorship of St. Paul's church, Charleston, S. C., the duties of which he performed during the month of August. He succeeds the Rev. W. W. Memminger, now of Atlanta, Ga.

The congregation of All Saints' church, Frederick, Md., tendered their new rector, the Rev. Douglass Hooff formerly in charge of St. Andrew's church, Baltimore, a reception in the Sunday School room of the parish house on October 12. The clergy of the city and many members of the congregations were present.

The Rev. William Dallam Morgan, rector of St. John's church, Waverly, Baltimore, celebrated the eighth anniversary of his rectorship on the Twentieth Sunday after Trinity, with special services and a sermon in which he called attention to the large number of improvements and noted, stage by stage, the advancement in parish activities. Statistics for the eight years include baptisms, 123; confirmations, 124; funerals, 127; marriages, 42; additions to membership, 250; pastoral calls, 6,400.

The Theological Department at Sewanee has opened with an increased number of students. The workers engaged in missionary work about the mountain recently organized the St. Paul's Society of Mission Workers, by electing Mr. Herbert N. Stanley, director. They will work in connection with the Rev. W. S. Claiborne, rector at Sewanee; the Rev. W. H. DuBose, in charge of missions at Tracy City, and the Archdeacon. About a dozen men are working in these stations and they expect to open new ones shortly.

On Sunday, October 9, at 11 a. m., the Rev. Austin W. Mann administered the Holy Communion at St. Mark's Deaf-Mute Mission, St. Paul's Cathedral, Cincinnati. At 3 p. m., between 50 and 60 deaf-mutes attended the service. The Rev. E. P. Hart, of Rochester, a deputy from Western New York, was present. He is expert in the use of sign language, although not a mute. On invitation of the Rev. Mr. Mann, he made an address. The Rev. Mr. Flick, of Chicago, also made an address. Baptism was administered by the Rev. Mr. Mann to a woman whose home is in Covington.

Clerical Changes in Tennessee.

The Bishop of Tennessee has recently made the following appointments or confirmed elections of vestries to fill most of the vacancies in the Diocese. St. Peter's, Columbia, the Rev. E. B. Andrews, of Greenville, S. C.; St. Peter's, Nashville, the Rev. Thomas Dyke, of Chandler, Oklahoma; Trinity, Winchester, the Rev. William A. Grier, of Ohio; Harriman and places adjacent, the Rev. B. T. Bensted, of Great Bend, Kansas; Greenville, the Rev. Dwight Cameron, of Charleston, S. C.; Trinity, Mason, the Rev. John C. Horton, of Warrenton, N. C.; Pulaski and Mount Pleasant, the Rev. Stephen Power, of St. Peter's, Columbia. The Rev. R. W. Rhames has been appointed to the charge of city missionary work in Memphis, in addition to his work as rector of the Church of the Good Shepherd.

Family Department.

All Saint's Day.

Who are these like stars appearing,
These, before God's throne who stand?
Each a golden crown is wearing;
Who are all this glorious band?
Alleluia! hark they sing,
Praising loud their heavenly King.

Who are these of dazzling brightness,
These in God's own truth arrayed,
Clad in robes of purest whiteness,
Robes whose lustre ne'er shall fade,
Ne'er be touched by time's rude hand?
Whence comes all this glorious band?

These are they who have contended
For their Saviour's honor long,
Wrestling on till life was ended,
Following not the sinful throng:
These, who well the fight sustained,
Triumph by the Lamb have gained.

These are they whose hearts were riven,
Sore with woe and anguish tried,
Who in prayer full oft have striven
With the God they glorified:
Now their painful conflict o'er,
God has bid them weep no more.

These, like priests, have watched and waited,
Offering up to Christ their will,
Soul and body consecrated,
Day and night they serve Him still:
Now in God's most holy place,
Blest they stand before His face.

—Heinrich T. Schenck, 1719.

A Hymn that Sung Itself.

An interesting story of how Dudley Buck was seized by the divine power of a hymn, and produced fitting music for its one and only performance, is told in The Westminster (Philadelphia). The relater of the incident is Rev. George B. Spalding, who was a pastor in Hartford, Conn., in the early days of Dudley Buck's career there as an organist. In Dr. Spalding's church was "a most notable group of singing men and singing women" and "he was their master, their very soul, and ours also." The writer calls this "an instance of his surpassing genius," and writes:

"From my study window I heard the organ as Buck was practising in the church just across the street. I went in for the purpose of getting his choice of music for a hymn which I wished sung on the next day at which there was to be the sacramental service. The hymn was set to no tune in the book. It had stirred me greatly as I came upon it in my preparation for the Sunday. I handed it to the organist; I watched his face as he read it over. Its tremendous dramatic power seized and held him from the beginning to the close. He had never before met with it. Not many of your readers have ever seen it. It runs thus:

Not the crowd whose cries assailed Him,
Nor the hands that rudely nailed Him,
Slew Him on the cursed tree;
Ours the sin from heaven that called Him,
Ours the sin whose burden galled Him
In the sad Gethsemane.

For our sins, of glory emptied,
He was fasting, lone, and tempted,
He was slain on Calvary:
Yet He for His murderers pleaded;
Lord, by us that prayer is needed,
We have pierced, yet trust in Thee.

In our wealth and tribulation,
By Thy precious cross and passion,
By Thy blood and agony,
By Thy glorious resurrection,
By Thy Holy Ghost's protection,
Make us thine eternally.

"As Buck read on, his face gathered into a very agony. The tears rained down upon the book. Neither of us spoke for a time: 'There is no tune,' I said, 'for such a hymn.' 'No,' he replied, 'but I will have one.' 'And the choir?' I asked. 'They will be all ready,' he answered.

"The Sunday morning came. The holy sacrament was observed. Then I read the hymn slowly to the congregation. The first breath of the great order under its master's touch was like the prelude of an awful tragedy, and as the choir caught the hymn inspired by the full meaning of every word, the whole scene of the fierce Jerusalem, and the sad Gethsemane, and the cruel Calvary burst upon the great congregation, filling them with very terror. The organ itself seemed affrighted. And then with the closing stanza, organ and choir surged into one wailing cry of penitence and beseeching, as the sobbing, pleading voice of the soprano soared upward and still upward, breaking at last as against the very throne of God. If ever pastor and people worshipped, if ever human souls confessed and prayed and won forgiveness, it was then and there. We were transported and transfigured under the power of music which is sovereign when out of its soul it pours itself into the souls of hearers.

"Then it is that music is neither science nor art, but a spirit which is the breath of the Almighty. Then it is that heaven moves down into the souls of men and eternity begins.

"I asked Buck, as others did, for the composition of that music. He promised it and tried hard to reproduce it, but he never could do it. It was born of God. It was the Spirit of God, and like the wind, 'We hear the voice thereof, but know not whence it cometh or whither it goeth.'"—Literary Digest.

Sowing Flower Seeds in Autumn.

Among the many herbaceous plants that appear afresh year after year, there are some known as biennials, a name given to those that when grown from seeds do not flower the first year but grow on, blooming the second year, after which they disappear. However, the disappearing part does not always take place. There are so-called biennials which do not disappear, but live on for some time, but even these give better satisfaction when treated as biennials, a fresh lot of seeds being sown every year, to keep up a succession. The following plants may all be considered as in this class: Pansies, hollyhocks, larkspurs, aconites, sweet william, as well as many others. These are all listed as biennials in most catalogues, yet are perennials. Of nearly, or perhaps all of these, ripe seeds may be had in August or September, and if these are sown at once nice plants should be visible by autumn, and these plants, protected through the winter, will flower the next spring, saving a whole season in respect to their flowering. But to get nice plants for the purpose a small frame would be a great help; the seeds to be sown in pots under its shelter, and the young seedlings to have its protection through the winter. As is well known, autumn sown pansies flower in spring, and even when sown in spring they will bloom the same season, but unless grown in a partly shaded and cool position this flower is rarely satisfactory from spring sown seeds. They prefer to have but little direct sunlight, and when on the north side of a dwelling and given plenty of water their condition is generally very pleasing. Our florists sow the seeds in August, transplant the seedlings closely in shallow boxes, and keep them in an almost fireless greenhouse all winter, placing them singly in pots in late winter, ready for spring sales. —Practical Farmer.

Moravian Missions.

Amongst the religious bodies who have with singular devotion and individual heroism sought to extend the Christian faith in an unpretending way, in some of the most unpromising regions of the world, in the very front rank stands the Moravian. It may not generally be known that the Moravians are Episcopal in government and have a liturgical form of worship. A notable feature of the religious character of these good people is the earnestness of their faith and the quiet, simple steadfastness with which they prove it by their lives. It should not be forgotten and to their immortal honor be it said that the first leper hospitals were founded by these devoted people. And what to the luxurious Christian of to-day may even appear incredible is the tremendous fact that in the early days in the West Indies, Moravian men and women voluntarily became slaves that they might personally teach to the pagan negro serf the truths of the Christian religion. The writer well remembers the statement made to him years ago by a devout officer of the English army, since dead: That the officer had led an evil and worldly life until one day as he sat in the door of his tent in India a Moravian missionary approached and with quiet bearing and gentle earnestness spoke to him of the Christian faith, of the life that now is, and the life that is to come.—Canadian Churchman.

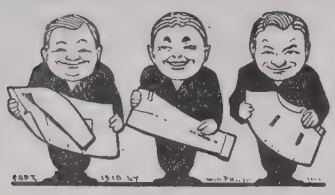
A Vicar's Golden Wedding Poem.

The Rev. J. M. Fox, Vicar of Wingham, near Dover, and Six Preacher of Canterbury Cathedral, has just celebrated his golden wedding, and the parishioners have presented him and Mrs. Fox with 55l. His acknowledgment, which he read to the guests, was as follows:

"In memory of that blissful day,
I raise three cheers and shout, 'Hooray'!
My wife—there never was a better—
A lucky man I was to get her.
'Mid ups and downs and change of weather,
For fifty years we've pulled together.
For all those years my wife has been
My comfort, counsellor, and queen.
Married how happy 'tis to be.
When hearts in faith and love agree,
And when the gold sinks in the west
Oh, then the joy is doubly blessed.
Ye bachelors, why do ye shun
A heaven like this on earth begun?"

Safety in Work.

Those who work hardest for the Lord have least time for sinning. The devil does not let them alone, of course; but he finds it difficult to get their attention, and still more difficult to get their time. Idleness is notoriously the devil's opportunity. Vacation time always finds him more welcome than work time. If we would keep close to God to-day, let us throw ourselves mightily into God's service to-day. That is Paul's recipe. "Wherefore, my beloved brethren, be ye steadfast, unmovable always abounding in the work of the Lord." A prominent physician, writing of common sense ways to avoid catching cold, says, "exercise every day till you puff and sweat." That helps to get the better of disease germs. Abounding service is always better than medicine.—S. S. Times.



The newest styles at the most reasonable prices are always to be had at Berry's, of course.

For this winter there's a good sprinkling of browns. There's blacks and grays woven with colors that produce very interesting and odd effects—mixtures that separate themselves from the "crowd."

Prices, $12.50 to $35.

Overcoat, $12.50 to $40.

Boys' and Girls' Reefers and Coats, $3.50 to $18.

Write for Catalog and samples if you can't call.

C. N. Berry & Co.

RICHMOND, VIRGINIA.

A Dying Message.

One Tuesday afternoon in April, about fifty years ago, an Episcopal clergyman of Philadelphia left his study and walked out to his barn, where some laborers were at work with a horse-power farming machine. The gentle-spirited minister walked over to the mule that was pulling the machine and patted the animal on the head. while he stood thus a corner of his study gown was caught by the small cogwheel on the axle. The winding of his gown dragged him down; and he fell with his arm on the large wheel. From elbow to shoulder the flesh was ground from the bone. Before the machine could be stopped a death wound had been made. The minister's dying message to his brethren was: "Tell them to stand up for Jesus." This message, reaching the ears of a Presbyterian minister of Philadelphia, caused him to preach a sermon to his congregation from the text: "Stand, therefore, having your loins girt with truth and having on the breastplate of righteousness." For a closing exhortation to his sermon the minister, George Duffield, wrote the hymn:

Stand up, stand up for Jesus,
Ye soldiers of the cross!
Lift high His royal banner,
It must no suffer loss;
From vict'ry unto vict'ry
His army shall He lead,
Till ev'ry foe is vanquished,
And Christ is Lord indeed.

Stand up, stand up for Jesus!
The trumpet call obey;
Forth to the mighty conflict,
In this His glorious day:
Ye that are men, now serve him,
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

Stand up, stand up for Jesus!
Stand in His strength alone;
The arm of flesh will fail you;
Ye dare not trust your own:
Put on the gospel armor,
And watching unto prayer;
Where duty calls, or danger,
Be never wanting there.

—Cora Lowe Watkins.

Children's Department.

Courtesy.

Aladdin had a lamp, we're told,
That brought him fortune, favor, fame—
Whether in need of food or gold.
He rubbed the lamp and lo, there came
A giant slave to do his will.

Aladdin's lamp is naught but dust,
No more we see its magic power;
But we've a lamp that we can trust
To bring us aid in sun or shower—
And courtesy's the lamp's new name.

Not every one can win the race,
Or reach that peak men call success;
But many a man his luck can trace
Back to the lamp he did caress—
Keeping it bright by night and day.

There's many a height we might have won
Had we but used this lamp aright;
And many a task had been but fun
Had we but kept this lamp rubbed bright,
And sought its aid in time of need.

This lamp has brought to many a name
A niche among the world's great men;
Has won success, favor and fame—
A stepping stone has proven when
No other geni's help was near.

Not every one can storm the heights
And reach that peak men call success;
Not every one can win that fights,
But this each one can do I guess,
Keep bright the lamp called courtesy.

—John Richard Moreland.

A New Kind of Geography.

Mother looked sorrowfully at the report card Bobby handed her.

"Well, I don't care, geography isn't any use anyhow. What difference does it make about Africa and the British Isles? I'm an American, and so's everybody else I know," grumbled Bobby: "I don't believe there are any such places anyhow. I just believe the geography men made 'em up on purpose to bother us," he ended with an injured air.

Mother began to wrinkle her forehead as if she were trying to think of something. Suddenly she nodded.

"So he thinks we're all Americans," she said to herself, "he thinks geography was made up to bother folks. He doesn't think there are any such places." She smiled as if she was very much amused and went on with her sewing.

"What is it, mother? Please tell me," pleaded Bobby. "What are you laughing at?"

"I'm laughing at the surprise waiting you," she answered. "Bobby, will you do this for me? Ask the first person you meet where he was born. Will you?"

"Why yes," replied Bobby, "but that seems sillier than geography. Americans are born in America, of course, just the way Germans are born in Germany."

Mother laughed merrily. "Oh, you funny little boy!" she cried. "Come back in an hour and if you haven't been surprised I will give you three caraway-seed cookies."

It was less than an hour later when Bobby rushed into the room where his mother was still sewing.

"Why, mother Barrows, what do you think!" he exclaimed. "I asked grandmother first and—let me see if I can remember it—she said she was born in Peebles. She was surprised that I didn't know where Peebles was. She said, 'Why, it's Peebleshire, near Edinburgh, my father was a Peebleshire shepherd,' and, mother, I didn't know where Edinburgh was. I was so 'shamed I wouldn't ask her, but I asked George and he said it was in Scotland. I'll never gorget that, I guess. I'm going to look it right up in my geography," and away he ran. "But O mother," he stopped and came back. "I haven't told you about George. He was mowing the lawn and I was watching him, and then I remembered, and I said, 'O George, where were you born?' and he said, 'Why in London, of course, where else was there for me to be born?'

"He told me another queer thing, mother. He said he remembered when they put electric lights in Billingsgate —that's a fish market. He said people wouldn't buy the fish because the new light made them look as if they were spoiled. They had to take out the electric lights and put back the other kind. I can't remember just where London is; I'm going to look it up."

He had almost reached the door when he came back again. "I'll take it all back, mother," he exclaimed, throwing his arms around her neck. "Geography isn't a make believe, it's real fun, and next month I'll have a good report in it, honest I will."—Anne Louise Barrey in S. S. Times.

The Rescue.

When Sammy Brown came to visit his grandmother, the boys in the village were all anxious to make his acquaintance because he had come from out West, and they thought he ought to tell some interesting things. They soon found that he could, and that was why they always let him play with them, while at the same time they felt that he was not as brave as they.

One day they went to what they called the swimming-pool—in a little shallow cove, where the water was quite clear. Just beyond this, however, there were some treacherous sands, known as the "sink-pot," and the boys were always warned to keep far away from this, as it was known that the sand was soft and full of clay. Owing to the formation of the shore or to the action of the tides, the sand always seemed to be shifting. If caught in this, the feet sank deeper and deeper.

One day, when they had been swimming, Sammy came out to dress long before the others. The boys plagued him for being so cautious about swimming too long. The other boys were running about the rocks for hours, now and then taking a dip, while Sammy stayed on the shore. One boy had cried, "Fraid-cat!" He turned to go home, but as he did so he saw that Tom Hays had ventured out on the sand.

"Boys, I'm sinking in!" he cried. The boys all called back, "Pull hard!" and "Step quick!" But none of them dared to venture out to help him. It was plainly to be seen that the boy was terror-struck, and that, work as hard as he could, he had disappeared almost to the waist.

One of the boys had quickly dressed and had put off over the field to call help. No one had seemed to notice what Sammy was doing until he appeared on the shore, dragging the long board which he had managed to pull from a near-by fence. When the boys saw what he planned to do, they all

began to help, and soon the board was thrust across the sink-pot and within the reach of Tom's arm. He seized it at once and tried to draw himself up, but the sand had gained such a hold on him that he could not lift his weight. It was then that Sammy walked out upon the plank, and while it began to sink under the added load, he quickly seized Tom's shoulders and pulled with all his strength, until one foot and then the other was on the plank, and both boys scampered back safely to land.

When help came, the boys were all making their way up the hill, trembling and excited.

"I say," said one, a little shamefacedly, "I guess we will drop this 'fraid-cat' business!" And the others agreed to it readily. They could not say much, but Sammy was satisfied.—L. G. Haines, in Youth's Companion.

A Picture House.

Mary's father is one of the editors of a weekly magazine. Every Thursday night he brings home his "exchanges," or papers and magazines that are sent him in exchange for his own periodical. Then he has to sit up until twelve and one o'clock, with a pair of scissors in his hand, cutting out the articles he wishes to preserve.

Mary keeps watch for these "exchange nights," for there are treasures for her in what her father throws into the wastebaskets. Instead of the pages of reading matter which Mr. Howard scans rapidly, Mary turns to the illustrations to the stories and advertisements. For she has a novel way of playing at housekeeping with the pictures of the necessary articles.

A big scrap-book is her house. Two pages that open together she calls her parlor. Here she pastes her sofas and chairs, a piano and table, and whatever she thinks belongs in the parlor. Turning over to the next two pages, Mary has gathered here the furnishings for a dining room. Then come the bedrooms, a bathroom, kitchen and laundry. Very often Mary searches in the wastebaskets for two or three weeks before she secures just the right thing to put into just the right place.

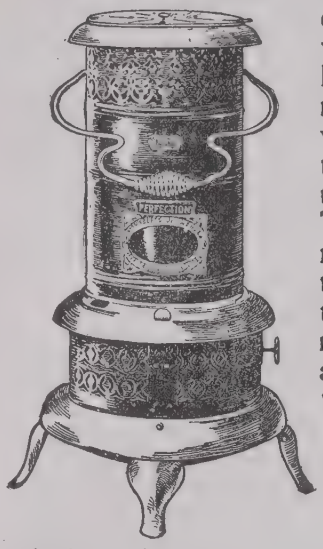
The people who live in the picture house you might easily guess come from the same source where their furnishings are found. There is a large family, I can assure you, with Mr. and Mrs. Makebelieve, grandpa and grandma, with all the little Makebelieves, including the twins, Pansy and Ivy. There is a cook, in her place by the kitchen range, a waitress in the dining room, and even a trained nurse ready, in cap and apron, to look after any who may fall ill.

Every contrivance for house-building and home-keeping that Mary hears about she makes a keen hunt for in her father's exchanges. Her house is not complete, she thinks, until it has a piazza and a garden, and when she puts in the flowers she intends to paint them as she sees them growing outdoors.

Mary has a fancy for adding a menagerie also, and her pets among the paper animals she allows to pay visits in the dining room. By cutting a little slit in one of the chairs, Mr. Monkey is perched there as comfortably as if he were hanging by his tail to a tree in the forest. Pussy Cat and Rover each have a snug nest by the fireplace in the parlor, but at night they are taken back into their own domain.

Two of Mary's little neighbors have begun scrap-books of their own in the same manner, and the three girls help each other by exchanging pictures.—Alice M. Kellogg in Youth's Companion.

That Cold Room



on the side of the house where winter blasts strike hardest always has a lower temperature than the rest of the house. There are times when it is necessary to raise the temperature quickly or to keep the temperature up for a long period. That can't be done by the regular method of heating without great trouble and overheating the rest of the house. The only reliable method of heating such a room alone by other means is to use a

PERFECTION SMOKELESS OIL HEATER

Absolutely smokeless and odorless

which can be kept at full or low heat for a short or long time.

Four quarts of oil will give a glowing heat for nine hours, without smoke or smell.

An indicator always shows the amount of oil in the font. Filler-cap does not screw on; but is put in like a cork in a bottle, and is attached by a chain and cannot get lost.

An **automatic-locking flame spreader** prevents the wick from being turned high enough to smoke, and is easy to remove and drop back so that it can be cleaned in an instant.

The burner body or gallery cannot become wedged, and can be unscrewed in an instant for rewicking. Finished in japan or nickel, strong, durable, well-made, built for service, and yet light and ornamental. Has a cool handle.

Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company
(Incorporated)

The Way to Forgive.

A little, brown-eyed maid, no taller than the dinner table, came to her mother with her apron wet down the front.

"Agnes, Agnes!" exclaimed the vexed mother. "You have been to the water cooler again, when I told you not to go. I shall be obliged to punish you this time."

"No, mudder," said the trembling little voice, "you'll have to 'scuse me this time, 'cause Lila was so thirsty she cried for a drink, and nobody was there to give it to her but me."

"Well, daughter, as it was for Lila's sake you did it, I will excuse you this time; but you must not turn the spigot again, no matter who cries. Will you remember?"

The little one promised, her face all sunshine again, and the mother took her off for a dry apron. But that was only a small part of the mischief, and in the worry and fatigue of mopping up the water that had run over the pantry floor and collected dangerously near the flour barrel the mother's temper gave way. "I declare, Agnes," she said, "you are too much bother for anything! Why can't you learn to let things alone?"

Hearing no sound, she looked up and saw disappointment on the little face. "Why, mudder," said the baby, "I thought you said you would 'scuse me! I don't call this 'scusing me."

Power of a Fly.

A common house fly can be said to possess almost superhuman power which is attributed to the fact that the fly, unlike man, has an extensive net of breathing organs, which enables it to burn more nourishment, thus creating a greater working energy. The relation of the food consumed to the labor performed was determined in this way: The fly, tied or glued to a cork, was fed regularly from a needle dipped in honey, and the needle weighed before and after each feeding. The fly was then placed in a narrow box on the edge of a wheel and forced to run around the edge, as in a tread-mill. As the weight of the wheel was known and the number of its revolutions counted, it was easy to determine the amount of labor performed. Another experiment was made as follows: A fly was tied down on its back and then made to balance a comparatively heavy pith ball, on which was another fly. When considering that it is an acrobatic feat for a man to balance another on extended arms and legs, that is to say, balance his own weight for a length of time, we must admire the feat of the fly, that, without apparent fatigue, balanced the ball and fly for several hours.—Technical World.

THE PATTERSON SCHOOL.

"An Industrial and Agricultural School for White Boys."

Looking back over the past year—the first of the Patterson School—we feel that what we have accomplished has been worth while, and has fully justified the confidence and generosity of those kind friends who have helped to make the school. Naturally, but few people have had the opportunity of observing the very great improvement in some of our boys, but to us on the ground, it is very apparent and encouraging and makes us feel most hopeful for the future. The one great stumbling-block is the scarcity of funds with which to carry on this good work. That it is a good work, we feel no one will gainsay, for education, as every one must realize, is the one great moral factor in the upbuilding of a nation.

Many will no doubt say: "Why do you not let the boys attend the public schools in their vicinity, instead of establishing more eleemosynary institutions?" If our friends could see the work, (or lack of work), done in a great many of the public schools of these thinly settled sections of our mountains, they would fully realize the need of giving these boys something better. We have in mind, particularly, a town in a North Carolina mountain county where the public school has from eight to ten pupils, whereas, the Church day-school, under the direction of one of our missionaries, has from twenty-five to thirty. In the Church school, moreover, the pupils pay a nominal tuition of $5 for the term of eight months. This comparison will show very clearly in what esteem some of the public schools are held. Furthermore, the public schools do not emphasize, and more often, do not touch upon agriculture, obviously the most important subject which the mountaineer boys can study. This emphasis upon agriculture, both text-book and field instruction, under a thoroughly trained and highly efficient expert, is one of the characteristic marks of the Patterson School. Another, is the fact that it is possible for a boy absolutely penniless to come here and to earn, by his own labor, his tuition, board, clothing and incidentals—everything. We have 28 boarding pupils this year, and 13 of them are thus earning their own schooling.

And so the school is seen to be standing for definite ideals of the utmost importance to the neglected boys for whom it was intended.

These boys are Southern boys, and through me they now make their appeal to the warm-heartedness of the people of the South. Will you not come to their aid by helping to support this their school? Will not several of the readers of this account, either individually or collectively as Church organizations and Sunday Schools, undertake to support the Patterson School for one day? The cost is but $15. Three hundred and sixty-five such contributions will support the school for one year. Of this number, ninety have already been received for the current year. Will you not be the next to take a day?

The express and freight address is Lenoir, N. C. P. O., Yadkin Valley, N. C.

(Rev.) Malcolm S. Taylor,
Headmaster.

A Dream.

I saw my old home in a dream,
It was so real my heart grew light,

I thought from strangers to redeem
My home, and make its hearthstone bright;
The means were mine; I could restore
To its old-time beauty my home once more.

I saw the graveled walks, the flowers,
The trees of green against the sky,
Whose light leaves, rustling in the breeze,
Made music soft in days gone by.
And lingering round walks, trees, and flowers,
Were memories dear of childhood's hours.

How I had longed for this for years,
To own again my childhood's home;
While struggling on 'mid hopes and fears,
Now surely the reward had come;
My own home was my own once more,
Its loveliness I would restore.

Here joyfully to pass my days,
My youthful pleasures to renew,
Adopt again the olden ways
To feel as then when life was new,
O surely naught were needed still
The cup of earthly bliss to fill.

And then a change came o'er my dream,
A shadow dimmed the vision bright;
A cloud, I knew not whence it came,
To darken what had seemed so light;
A sudden thought, I ne'er can see
The loved ones who have ceased to be.

The old home now had lost its charm,
'Twas vain to make it as of yore,
Gone was the father's sheltering arm,
My mother's welcome at the door—
Alas! I cried I can't restore
The household that will form no more.

—Youth's Companion.

For the Southern Churchman.

A Little Broad Churchmanship.

The Psalmist complains in strong language of the contempt of the proud and their self-satisfaction and overbearing ways. Shakespeare makes his philosopher almost justify suicide, because of "the proud man's contumely."

On the other hand Haman wanted to kill the whole Jewish race, because one self-respecting man would not bow down to him and do him homage.

Jude commends the example of the Archangel Michael, because he would not use to the devil the strong language he deserved, but left that to the Lord.

A high authority says that the safety of the thoroughbred gentleman is in his quietness, gentleness, and courtesy. "Who is he that will harm you, if you be followers of that which is good." But goodness is not to be flashed into people's eyes, or be used as a big stick. It is told of an exceedingly religious brother that in a warm discussion, he shook his fist in the face of his opponent, with the sharp utterance: "I'll have you to know that I am as good a follower of the meek and lowly Saviour as you are." So friends separated them from a conflict of arms and fists.

It is not hard to see that in essentials, the several denominations are very close together as "members of Christ, children of God and heirs of the kingdom of heaven." In non-essentials, forms and manners and tastes, they differ, as a consequence of their temperaments, their breeding, their associations, their education. Congeniality and association can not be accomplished by creeds or constitutions, by laws or regulations, by logic or authority. As in physic the vis medicatrix naturae the curative power of nature works: So the unity of the household of faith is reached not by power or might but by the Spirit of the Living God.

Every denomination of Christians rests in the conviction that they are right; with the corollary that the others are wrong. Some, more than others, seem to proclaim that they are "The temple of the Lord," that they are "they who ought to speak." Consequently a big part of their business is to emphasize and prove the weak points or errors of the others. So come antagonisms instead of love in the Family of Faith—what is known as "odium theologicum."

In the soul of King David, the fire burned because of the assumptions of the proud. Haman mortally hated Mordecai; but the Archangel held his tongue and left the matter to the Supreme Judge—whom no king could corrupt.

It is not to the credit of any household to claim to be tip top. That does not make them so. In social life we are satisfied to say, they are making geese of themselves. In religious matters it is better to say merely: It is a pity.

If the Pope, with all his weakness, claims to be the Vicar of Christ—if that draws him closer to our Lord and makes his followers more devout; all right. That is just what we want. If those "in the succession" feel their responsibility and jealously guard and use their privileges for the good of the people, the reverence of worship and the right diffusion of the Word of God, they may limit their usefulness, but do no harm to others.

If some are jealous of their thoughts and teachings and the defining of mysteries, no harm is done. If others are jealous of their rights and liberties, and the sincerity of their devotions, who is hurt by it? Their examples serve as a warning to others.

We all keep and enjoy our own families and households. We all enjoy the common sun and air and skies, and the sunshine and rain. And if we only behave ourselves, keep clear of animosities and prejudices, do justice and love mercy and walk humbly with God, we can all join with angels and archangels and all the company of heaven—in the song of triumph—Glory to God in the Highest: on earth peace: good will toward man.

W.

The Sin of Postponed Duties.

Deferred duties usually mean neglected duties. In this field, accumulation is the enemy of accomplishment. Accumulated dividends may be a very good thing, but they are never earned by allowing unfinished tasks to pile up on us. When we have to admit that there are a score of duties that have been awaiting our attention for days or weeks, or months, and that ought to have had our attention long ago, we may at the same time safely admit that something is wrong with our plan of life. The whole trouble probably lies in our not doing to-day what we ought to do to-day; and that results from two sins; misusing some of our time, and wasting some of our time. The right selection of our tasks, and then intense concentration on our tasks, will put a stop to the fatal accumulation. No one has any right to stagger along under the burden of unfinished tasks that ought long ago to have been put out of the way.

God is a kind Father. He sets us all in the places where He wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves.—Ruskin.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

DIED.

PETERKIN.—Entered into rest, in the early morning of Wednesday, October 26, 1910, at her residence, 705 E. Leigh street, Richmond, Va., Mrs. ELIZABETH H. PETERKIN, widow of the late Dr. Joshua Peterkin, and daughter of Thomas H. and Elizabeth Howard Hanson.

CLARK.—Near Phoenix, Arizona, October 19 1910. MARY JEWELL, the beloved child of Leland Jewell Clark and Marianne Peyton, aged three years and ten months.

BALL.—Entered into rest, on Thursday, October 20, at the home of his father, in Washington, CHARLES FAYETTE BALL. Mr. Ball was the eldest son of Captain George Washington and Mary Randolph Ball, of Springwood, Loudoun county, Va.

"Blessed are the pure in heart, for they shall see God."

ALLEN.—Entered into rest, Sunday, 6 P. M., at Hagood, South Carolina, Miss KATE E. ALLEN, (only sister of Miss Maria Allen); aged 82 years. Buried at Ascension church, South Carolina, Tuesday, 11 A. M.

"Peace, perfect peace."

HUBARD.—On October 19, 1910, at Williamson, W. Va., AGNES LOUISE, the infant daughter of Mr. and Mrs. Jefferson Randolph Hubard. Mr. Hubard was formerly from Arrington, Nelson county, Va., and his wife was a Miss Moore, of Toronto, Canada.

LANE.—At the Protestant Hospital, Norfolk, Va., on Wednesday, October 19, 1910, Dr. THOMAS B. LANE, a prominent physician of Mathews county, Va., superintendent of county public schools for many years; Senior Warden of Christ church, Kingston parish; treasurer of the Vestry, and Lay Reader. His funeral took place from Christ Church, the rector, the Rev. Giles B. Cooke, and the Rev. William B. Lee, officiating. The interment was in Christ Church cemetery. The large congregation present testified the esteem and respect felt by the community in this honored and valued son of the Church.

OBITUARY.

Richard Norfleet Harris.

Entered into life everlasting, September 27, 1910, at "Rosedale," near Laneville, Hale county, Ala., RICHARD NORFLEET HARRIS, 3d. aged 66 years, husband of Sallie Melville Winge Harris. A communicant of the Church, and a brave Confederate soldier.

"A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

"God in His wisdom has recalled
The boon His love had given,
And though the body slumbers here,
The soul is safe in heaven."

The Rev. Hugh M. McIlhany, Jr.

The Guild of St. Paul's Memorial church at the University of Virginia desires to place on record an expression of the grief that to others seemed insurmountable, he where the Rev. HUGH M. McILHANY lived and labored for others without one thought for himself. His memory is a precious legacy, and his example is an inspiration to finish his work.

Commissioned by Bishop Gibson to build an Episcopal church near the University of Virginia, every energy was exerted for that purpose, and continuing with difficulties that to others seemed insummountable, he achieved success beyond the expectations of the most hopeful. A temporary frame building now stands upon the site of the future church. In it he administered the Holy Communion to a large congregation on September 18th, and again held service there on September 25th. On October 11th his was the first funeral service in the church he had built.

While realizing the sad loss to the Diocese, we fully appreciate that the heaviest blow has fallen upon his family, and our warmest sympathy is with them. In thought we try to follow him when summoned to receive his promised reward and to hear those blessed words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

WANTS.

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WANTED—TO PARTIES IN VIRGINIA, West Virginia, or elsewhere, not yet suited with a competent teacher, chaperon or superintendent, the undersigned addresses herself, for vacancy in school or family. Versed in higher English, French and German classics. Music with the Weimar and Stuttgard methods. Address Theodocia, Office Southern Churchman. 29oct1t

WANTED—POSITION OF TRUST, BY middle-aged gentlewoman. Experienced in housekeeping and teaching. Address 138, care Southern Churchman. 22oct3t

WANTED—TO CORRESPOND WITH A middle-aged lady, who would be willing to accept a position as mother's helper to my daughter, who has six children, the oldest eight years. She would be expected to assist in sewing, the care of the children, and general housekeeping. Would be pleasantly located in the country, directly on the county road from Lexington to the Natural Bridge. Address Harry O. Locher, Sr., Glasgow, Va. 22oct2t

WANTED—BY A LADY OF EXPERIENCE and refinement, a position as companion to an invalid, or an old lady. References exchanged. Address Miss M. B., 1222 Decatur street, South Richmond, Va. 22oct3t

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N. B.—Miss Mackrille has returned from Europe and the workrooms are reopened.

For the Southern Churchman.

"The Roofer's Rope."

Thoughts suggested by reading "The Roofer's Rope," in the Southern Churchman, August 6, 1910.

The steeple rears its slender height, the
sunlight gilds the skies,
A swarm of swallows, black and white,
with fluttering notes and cries,
A human voice distinctly heard, none know
from whence or where,
The notes so clear, so resonant, their echo
fills the air.

A hammered sound, brisk hammered taps;
we look with great surprise
A man suspend'd, twixt earth and heaven,
his sweet notes reach the skies.
The roofer seems so free from care, the
cross he sees so near,
The old stone saint, the sparrows, too, he
never knows a fear.

When church clock strikes the hour for
noon, the roofer swings around,
From knot to knot swings carefully to belfry stairs, then down;
Safely at home, wife, children, friends a
hearty welcome share;
What an example "the roofer" gives to those
who doubt God's care.

—Mrs. Virginia Radcliff Lowndes Allan.
Galveston, Texas, August 15, 1910.

The Bible.

"Within this awful volume lies,
The mystery of mysteries.
Happiest they of human race,
To whom our God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the way;
But better had they ne'er been born.
"And a pleasant song sings he;
Who read to doubt or read to scorn."

Anxiety is the poison of human life.

APPEALS.

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W. E. MINGEA, Treasurer,
Abingdon, Va.

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GIRLS' FRIENDLY SOCIETY IN AMERICA, 1910.

The Annual Meetings of the G. F. S. A. will take place in Buffalo, N. Y., on October 31, November 1, 2, 3, and 4, 1910.

The celebration of the Holy Communion (corporate) will be at Trinity chapel, at 8 a. m., on Tuesday, November 1 (All Saints' Day).

The Service for Members and Associates will also take place on November 1 (All Saints' Day), at St. Paul's church, Shelton Square.

Associates and Churchwomen are cordially invited to attend the services and meetings.

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MEETING OF BOARD OF TRUSTEES.

The Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia will meet at the Seminary on Wednesday, November 9, 1910, at 10 a. m.

S. SCOLLAY MOORE,
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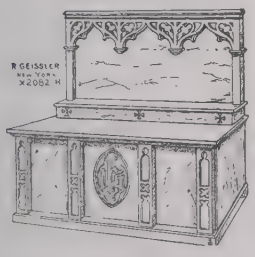
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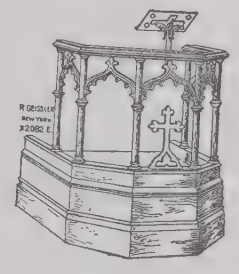
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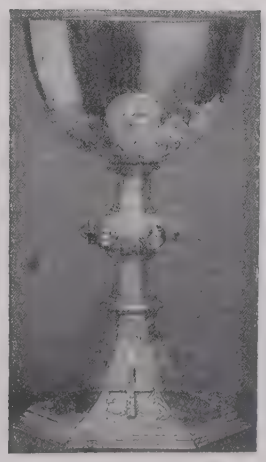


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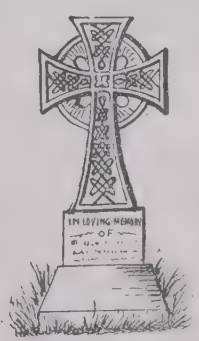


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Thoughts for the Thoughtful.

Pray, if thou canst, with hope; but ever pray,
Though hope be weak or sick with long delay.
—Coleridge.

Before us, even as behind, God is and all is well.—Whittier.

All that is outward changes and passes; thy soul and God stand sure.

Habit is a cable; we spin a thread of it every day, and at last we cannot break it.

A man may be a great student of Scripture without being a great saint. —Rev. J. H. Hodson.

If happiness is the rarest of blessings, it is because the reception of it is the rarest of virtues.—Attic Philosopher.

Be noble! and the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own.—Lowell.

People strive for wealth, power, influence, hoping that, in the hour of need, they may stand them in good stead. To such means, they turn in vain.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness.—George Sand.

There is no action so slight or so mean but it may be done to a great purpose, and ennobled thereby; nor is any purpose so great but that slight acts may help it.—Ruskin.

One does not need to have much knowledge of life, in order to see clearly that often the richest in money are the poorest in spirit; often the most powerful are the most unhappy.

Stamped upon my memory, as though in letters of living light, is this thought once given me by a friend, "It is only God who never fails us. It is only God who never disappoints His friends.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others; it consists in giving and in serving others. —Drummond.

Let him who has a grudge against another read the 45th chapter of Genesis, and see how freely Joseph forgave, remembering that the same spirit of God which was in him is freely promised you for the asking.

Stop in the midst of the bustle and hurry and temptation of the day for thanksgiving and prayer. A few minutes spent alone with God at midday will go far to keep you calm in the midst of the worries and anxieties of modern life.

There are some things that get better with age. A true and noble friendship increases in its value as time goes on. This is especially true when you can add immortal youth to your friend. Christ never gets old.—Louis A. Banks, D. D.

It was the question of a trustful child
That broke upon the night now dark and wild.
He could not see his father's face, he only knew
If father said his face was turned, 'twas true.
Ah happy faith of childhood, be it mine
To trust in darkness with a faith like thine!
Oh may I too in life's dark hours declare:
If God be near me, there is naught to fear.

The Household.

Brandade.

Ingredients—About one and one-half pounds of cold boiled codfish, two ounces of butter, three or four tablespoonsful of milk, one small shallot finely chopped, one teaspoonful of anchovy sauce, a pinch of powdered mace, salt, cayenne, and pepper to taste. Break the fish into small flakes, removing all bones and skin, melt one ounce of butter in a stewpan, put in the fish, and stir with a wooden spoon. Add the remainder of the butter and stir until the fish is reduced to a smooth paste. Then add the milk, shallot, anchovy sauce, mace, and cayenne, pepper and salt to taste. Stir well together until very hot, pile up on a hot dish, garnish with fried croutons, and serve.

Baked Fish.

There are so many ways of preparing fish for baking that I can only say here that ten minutes per pound should be allowed for thick fish, and about half the time for a thin one. The fish should be placed in a greased baking dish or tin, with pepper and salt added, and a dusting of flour, and water or stock added with or without any vegetable as flavoring. If, though, it is to be baked dry or in its own juices only, do not use flour, but cover with a buttered paper.

Slices of halibut, salmon, cod, hake, &c., are very delicious. If, after being oiled or buttered on both sides and dusted with pepper and salt, they are wrapped in oiled paper and baked.

Preserving Cut Flowers.

Always pull the leaves that would be under the water from the stalks of flowers before placing them in a vase. The leaves that stand above the water should be left uncut. If the bark is peeled from such hard stocked shrubs as roses, lilacs, and so forth, so that there is no bark left on the stems below the water, the flowers will live much longer. A little powdered charcoal in the water acts as a preservative. The ends of the stems should be clipped every day.—Nellie Duer.

Chocolate Icing.

This is easily prepared without cooking. Melt two tablespoonfuls of grated chocolate. Mix it to a paste with a tablespoonful of soft butter. Add enough confectioners' sugar and hot coffee to make a frosting that is easily spread. A few drops of vanilla may be added. Another icing is made of one and one-half squares of chocolate, five tablespoonfuls of granulated sugar and three of boiling water. Mix all together and stir in a hot pan on the stove until smooth and glossy.

Peach Omelet.

Pare and split six mellow peaches and mash them fine, taking care that none of the juice escapes. Add four tablespoonfuls of sugar and the yolks of four well beaten eggs; then stir in very lightly the white of the eggs, beaten to a stiff froth. Turn this into a buttered dish and bake in the oven for fifteen or twenty minutes, taking care that it does not brown too quickly. Serve immediately.

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VOL. LXXV. RICHMOND, VA., NOVEMBER 5, 1910. No. 45

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., NOVEMBER 5, 1910 No. 45

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

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THE NEW BOARD OF MISSIONS AND ITS PRESIDENT.

One of the most notable acts of the last General Convention was the reorganization of the Board of Missions and the election of Doctor Lloyd, Bishop-Coadjutor of Virginia, as its first President.

While no one had criticised the work of the old Board, and every just and fair-minded man in the Church was bound to recognize that it had done a most notable work and brought the missionary work of the Church to its present high-water mark of success, still there was a wide-spread feeling that the old organization was local, and did not represent the entire Church; that it was a piece of machinery handed down from a previous generation of needs and experiences, and did not respond to present-day conditions.

It was largely this feeling which lead to reorganization, and the effect of such reorganization is shown in the endeavor to make the new Board representative of the entire Church. In the new Board one-half of the representatives are elected by the General Convention and the other half elected by the eight Missionary Districts, thus ensuring representation on the Board from every part of the country. The difficulty of assembling these representatives from all parts of the land is partly met by allowing the Board to reduce the number of its meetings, and to elect an Executive Committee with large powers, to act between regular meetings.

Of course, it will be easy to criticise this action and to pick flaws in the Canon, but wise and loyal Churchmen will wait patiently till the new plan has had fair opportunity and then pass judgment in the light of facts and record.

But whatever question may arise as to the new organization, there can be no considerable difference of opinion as to the sound judgment of the Church in the choice of a head for the new organization.

Bishop Lloyd, the first President of the new Board, is far too well known to need any introduction to any part of the Church. For ten years he had the entire confidence of the Church as General Secretary of the old Board, and knows the needs and hopes and possibilities of the mission field as they are known to no other man in the entire Church. If any man, as leader, can insure success under the new plan, Bishop Lloyd is the man.

The outlook for the missionary work of the Church to-day is far better and more hopeful than it has ever been in its history, and if the Church responds to the just demands laid on her, that work will take place in the very forefront of all the missionary work in the world.

What the Church needs to do now is to stand loyally behind its own organization, and see that it is not hampered in its work by want of means.

The new President is a man of large vision, and he has, as no official of the Board has ever had before, the right of initiative suggestion. If the name means any thing, it means the right and duty of leadership and direction. The Church knows his capacity as leader, and has commissioned him to lead.

Will the Church now follow her own chosen and accredited leader? If so, just before us lies a new era in our Missionary work at home and abroad.

DEATH OF A NOTABLE CHURCHWOMAN.

In the early morning of Wednesday, October 26, Mrs. Elizabeth Hanson Peterkin passed to her reward.

Mrs. Peterkin was, in many ways, one of the most notable and best known Churchwomen ever associated with the Church in Virginia. As the wife of the late Dr. Joshua Peterkin, for nearly forty years rector of St. James' church, Richmond, she came to Richmond in 1855, just before the breaking of the storm of Civil War. The Church in Henrico parish at that time was represented by such men as Dr. Minnegerode, Dr. Woodbridge and Dr. Wilmer, afterwards Bishop of Alabama, and it was then that the permanent foundations were laid for the fine work of Church growth and Church extension that has since characterized the Church in the city.

Dr. Peterkin was a born leader and Church builder, and the Church in Richmond owes more to his wisdom and judgment and foresight than to any one man who ever lived in the city. And in all his work Mrs. Peterkin was his wise, judicious and loyal helper and adviser. Bishop Wilmer, who knew her long and intimately, said she had more "common sense"—or as he quaintly expressed it "gumption"—than any woman he had ever known in his life.

Soon after her coming to Richmond the awful experience of the Civil War swept over the South, and Richmond was the centre of disturbance. During this saddest and most trying of national experiences, Mrs. Peterkin was the faithful helpmeet of the man who made his splendid record as friend and helper of every sick and needy soldier; and to the fiery heart of that war she sent her only son, the present Bishop of West Virginia, and sent him, as she did every other duty, with a single and self-abnegating desire and determination to do faithfully the duty that was laid on her.

For long years after the war, and for years after Dr. Peterkin had been called hence. she was a leader and earnest worker in all Church and charitable objects. For many years she was President of the Protestant Episcopal Church Home, and lived to see that institution housed in one of the handsomest homes in the South, and protected by quite a large and self-sustaining endowment. For a long term she served as President of the Sheltering Arms Hospital, and saw it grow from an insignificant beginning to the finest purely charitable hospital in Virginia.

She organized and for many years presided over the first and most flourishing branches of the Woman's Auxiliary in the Diocese, and to the end of her life she was an ardent and enthusiastic advocate and supporter of the missionary work of the Church.

From her husband's death to her own falling asleep, she continued to be an earnest and devoted worker in his old church, and to the end her sound judgment, wise advice, faithful co-operation and loyal assistance was a chief factor

in the success and happiness of the man called to minister in her husband's place.

She made a place for herself that was almost unique, both in her congregation and in her community, and few lives will be missed by so large a circle as hers will be.

Absolutely loyal and faithful in a long life of ninety years, it will be long before the void of her departure will be filled.

She rests from her labors and her works do follow her.

NOVEMBER MAGAZINES.

McClure's—The opening of an important series, "The Masters of Capital in America," by John Moody and George Kibbe Turner, heads the list of articles in the November McClure's. Messrs. Moody's and Turner's first article shows the growth of the House of Morgan, and begins the history of the great modern movement of the development of corporation and the concentration of great wealth. Ellen Terry contributes "Some Reflections on Shakespeare's Heroines," stories of great actresses she has known. The second instalment of "Working-Girls' Budgets," by Edith Wyatt and Sue Ainslie Clark, deals with the wages and living expenses of shirt-waist operators in New York. William Archer, who early this spring was sent to Spain by McClure's Magazine to investigate the Ferrer case, has written a complete account of the Barcelona riots, the desecration of the convents, etc., and the situation between the government and the church. His article on "Ferrer and the Barcelona Riots" contains all the evidence on the subject that has been unearthed since the execution. Richard Gadke, Colonel in the Prussian army, contributes an article on "Peace and Disarmament," and Yoshio Markino, the son of a Japanese nobleman, who came to America for an education, has written a unique account of "My Experiences in San Francisco." The fiction includes "Molly," by George Pattullo, "The Governor's Lady," by Avery Abbott, a giovanna story by Amanda Mathews, "Truth's Advocate," by Julia C. Dox, and Perceval Gibbon contributes another "Adventure of Miss Gregory."

Scribner's.—The frontispiece of the November number of Scribner's Magazine is from a painting by N. C. Wyeth, for Sir Arthur Conan Doyle's story, "The Coming of the Huns." It is a strikingly imaginative picture and will be produced in colors.

Ernest Thompson Seton's first paper on "The Arctic Prairies," a practically unknown region of the great Northwest, appears in this number. It describes what to most readers will seem to suggest a story of the past, "The Land of the Buffalo." Mr. Seton recalls in his introduction the period when buffalo once abounded on the great plains of the West and says that it was the attraction and the romance of this time that spurred him to undertake a six-months' canoe journey to find the buffalo of to-day. The article is illustrated by both drawings and photographs by the author.

The first of Sir Arthur Conan Doyle's remarkable group of episodes of the past, "Through the Mists," tells of "The Coming of the Huns." The time is the fourth century. The author has succeeded in giving a wonderfully vivid and highly imaginary picture of the period and of the great scene when from the hermit's vantage point "the whole vast expanse was covered with horsemen, hundreds and thousands and tens of thousands, all riding slowly and in silence out of the unknown East."

Readers of "The Fortunes of Oliver Horn," by F. Hopkinson Smith, will recall the charming description of Kennedy Square, with its quaint atmosphere of the old South, its "birds and trees and flowers." The Square has furnished the title for the new serial that begins in this number. It is a romantic story of the period before the war.

General Frederick Funston describes "The Fall of Guaimaro," one of the most stubbornly contested fights during his service with the Cuban Insurgents. There is a thrillingly dramatic story of the tragic death of Major Winchester Dana Osgood, once a famous Cornell football player, who was in command of the battery with which General Funston was serving. Another incident was the rescue of a wounded man under conditions that in any other army in the world would have been rewarded with a medal of honor.

The Century—With the November number The Century celebrates the close of its fortieth year, laying emphasis upon its relation to American art. From the first this magazine has paid special attention to the development of its art features. Thus it happens that a file of this magazine gives an accurate view of the progress of the illustrator's art in this country. The Century was a pioneer in this department, and the interesting series of pictures culled from its files and reproduced in the November number bears eloquent testimony to what this magazine has done toward securing the pre-eminence in art enjoyed by American periodicals to-day.

That the liquor habit is losing its hold and that temperance is showing a decided advance in the evolution of our national life are claims that the optimist is fond of making. The facts in the case are vividly set forth in an article by Dr. Henry Smith Williams, from which it appears that the campaign against alcohol is scoring a success not only in this country but in Europe as well.

From bicycle to aerial supremacy is the road traveled by Glenn H. Curtiss, according to an article by Augustus Post in the November Century. The career of this "flying man" is a fascinating one. His passion for speed became an absorbing one at an early period of his life, and in its practical development must carry inspiration to those who are interested in great human achievements.

Prof. Frothingham's claim that he has discovered the sarcophagus made for the remains of Marcus Aurelius is the theme of the opening article in the November Century. The sarcophagus in question is now in the Vatican—but why it belongs to Marcus Aurelius and not to the Empress Helena is something of a Sherlock Holmes tale.

That art in America is receiving, with increasing force, inspiration and guidance from the West, is the substance of a suggestive article by Lelia Mechlin, Assistant Secretary of the American Federation of Arts, in the November Century. According to this writer art in the West is essentially democratic, "standing for any manifestation of beauty for which man is responsible," and is not merely a matter of painting or sculpture. The list of famous Western artists furnished by Miss Mechlin is impressive, to say the least, while the number and variety of movements —lecture courses, museums, galleries —to be found in the great cities and even in the remote districts of the West, bear ample testimony to the influences that are at work in that region of vast possibilities.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Nothing to be Gained by Change of Name.

Mr. Editor: I feel pleased that the name of our Church has not been changed by the General Convention, but that pleasure is greatly minimized by the closeness of the vote. Those who favor the change profess to be anxious for unity, and yet the adoption of the name "Catholic" would not bring us one whit nearer acceptance by the existing Catholic Church, to which we would still remain schismatics and heretics, doomed to everlasting torment, and it would place another barrier against union with Protestant denominations. It is evident to my mind that the effect—apparently with some the desired effect—of naming us Catholic would be to bring us closer to Rome, so that the step over may be easier; then there would be unity without question: the unity which exists between the wolf and the lamb when the lamb gets inside of the wolf.

I am curious to know what charm there is in the word "Catholic." Is it the saintly lives of Catholic popes and Catholic kings! The Godly persuasiveness of the Inquisition, or the splendid instances of Catholic charity and toleration illustrated at Smithfield and exemplified on St. Bartholomew's day? Or is it the sublimated cannibalism taught in transubstantiation, the worship of Mary or the fetishism of doubtful relics of the saints? It appears that Cardinal Gibbons says some of our Communion gratify their vanity by calling themselves Catholic in private. Verily they glory in their shame.

"The Holy Church Universal" would convey the same meaning as "The Holy Catholic Church," but without the historic infamy attached to the later title; therefore, if the supporters of the minority report who, after voluntarily assuming it, have found our present name unacceptable, why did they strive so hard to brand their Protestant brethren with a name which to many of them would be unbearable, when there was such an obvious way of obtaining the same result without doing so? I say this without admitting the necessity of any change whatever.

It is argued that it would make our Church more acceptable in Catholic countries, like Mexico and Cuba, to drop the term Protestant, which in those places stands for "disbelief" in everything. If this is so it is proof positive that in those countries the Catholic priests have purposely misinformed their ignorant followers; and, were we now to style ourselves "The Holy Catholic Church," as purposed, the same false teachers would undoubtably

tell them, and with some show of truth, that we had changed our name for the expressed purpose of deceiving them, but that we were the same unbelievers still; or, if we had become truly Catholic, there would be no semblance of reason in leaving one Catholic Church for another. JOHN CHURCH.
McKinney, Texas.

The Signs of the Times.

Mr. Editor: Surely the time has come when the true believers in the Bible as the Inspired Word of God should put on the whole armor of Christian soldiers, and come out to boldly defend their faith, for "perilous times" have indeed come, when such a man as Mr. Lyman Abbott confesses doubt as to the Virgin Birth of Christ, as to the feeding of the five thousand with the five loaves and a few small fishes, and intimates that the dead whom Christ raised to life were in transes. His position is candidly given in the "Outlook" of 13th of February, 1910. If such doubts were confined to one man there would be no cause for alarm; but alas! thousands are turning from the absolute belief in the statements of the Bible, influenced and led astray by such arguments as are found in his "Religion and Miracle."

Such can never overthrow God's word; for it is written, "Heaven and earth shall pass away, but my words never shall pass away." God's power in Christ needs no defense, but our weak and wandering fellow men need to be warned of the danger of adopting the so-called "Modern Thought" on religious questions." Unless ye be converted and become as little children, ye cannot enter into the Kingdom of God."

We are finite and God is infinite; what we cannot understand in His word we must take on faith, until we reach the land where we will clearly see and understand. Meantime let us down those who dare to make a pretty fairy tale of the creation of man set in the mythical garden of Eden; who make of the flood a startling nursery tale to scare disobedient children with; who speak of Abraham, Isaac and Jacob as only types of noble manhood; who deny the miracles of our Lord. Truly He can say to them, "Where is your faith; how is it ye do not believe?"

How is it that the 'Religious Press" is not ringing with replies to such articles as the above? Do the good men of faith and mental power think it not worth while to trouble to answer such childish prattle? Nevertheless, it is seed that is blowing all over the world, and the tares are springing up by the millions in the Master's harvest fields. The mature followers of the Lord may not be corrupted, but the young are so easily led astray; for the sake of them, I beg that able and learned articles on these disputed points may be given to the press. FANNIE HARRISON PONTON.
Danville, Va.

A tree without roots, and a Christian who never prays in secret, are fitting types of each other. Prayer is the most wonderful fact in the universe. It is the highest and supremest privilege of a human being. As our view of the Almighty is enlarged by new discoveries of the marvels of physical science, this privilege of vital relation between our helplessness and His might should become more and more dear to us. In ourselves we are infinitely little, but as we take hold upon God, infinite love, strength and joy are ours through believing prayer.

"The Holy Ghost, the Lord," in the Nicene Creed.

By Rev. J. Herbert Woodward.

As the expression in the Nicene Creed, "The Holy Ghost, the Lord," is the most explicit declaration of the personality of the third person of the Trinity that the Church has ever set forth, it should be so said as to bring out, with clearness and precision, the meaning that it bears.

There seem to be two customary ways of saying the words, "The Holy Ghost, the Lord, and Giver of Life."

The right way, of course, is to make a pause, sufficiently pronounced to mark the sense, after the words, "The Holy Ghost, the Lord," and before the words, "And Giver of Life," by which it is declared that the Holy Ghost is "The Lord," the one, eternal God, and also, as a separate statement, that He is the Giver of Life."

The other way—and the wrong way—is to make a decided pause after the words, "The Holy Ghost," by which it is merely declared, "I believe in the Holy Ghost, is absolutely eliminated the pause after the title, "The Lord," by which it is declared that the Holy Ghost is the "Lord of Life and the Giver of Life," and whereby the title, "The Lord," the highest title of the Holy Ghost, is absolutely eliminated from the Creed.

To get the original meaning, we go back to the version of the Council of Constantinople—the text of Oecumenical authority. Here, in the original Greek, the conjunction "and" does not occur and the definite article does occur: "I believe in the Holy Ghost, the Lord, the Giver of Life," is the literal rendering of the original text.

In this plain, straight-forward statement lurks no shadow of ambiguity. Dropping the definite article and putting in the conjunction seems to have made the ambiguity.

Furthermore, in the original Greek, as also in the Latin, the English phrase, "Giver of Life," is one word; so that the meaning," Lord of Life," could not possibly be had from it. This absolutely shuts up these two titles, each to its own definite meaning.

In the present edition of our Book of Common Prayer, a comma has been inserted between the two titles. The insertion of this comma is a "nail in a sure place," and should of itself make it clear to the discriminating how this part of the Creed should be said. But the ambiguous phraseology, with the pause in the wrong place, as formerly punctuated, came trippingly from the tongue, a very pit for the unwary, into which the multitudes have fallen, and into which we are falling still, by the mere inertia of an untoward usage.

It is in vain that the accession concerning the Holy Ghost was framed to shut out a heresy, to the degree in which we empty it of its meaning and retain the very heresy it was framed to shut out. Individual priests have been deposed, in our own time, not for denying any article of the Creed, but for putting an interpretation upon it other than that the Church has received.

The Creeds declare "The Life everlasting" and "The Life of the world to come," but are silent concerning eternal death. Yet, if not merely tautological, what could the phrase ,"Lord of Life," mean, more than "Giver of Life," if not having also the power to take it away? At all events, when a man says, "I believe in the Holy Ghost, the Lord, and Giver of Life," in such wise as to mean, "I believe that the Holy Ghost is the Lord of Life and the Giver of Life," he at once omits a most important declaration of the Creed, and, at the same time, makes a declaration the Church has never received.

The whole Christian faith is contained in the Nicene Creed. If we must err from the faith, let us not do it through sheer ignorance and carelessness, or a loose and slovenly habit. That we are saved by ignorance is a most wholesome doctrine. That we may be saved by some slight mental astigmatism is very full of comfort. But the reason for saying the Nicene Creed is the reason for saying it right, apart from the grave unreason of saying it wrong. Not only is error not to be unconsciously inculcated, not only is the glory of the Catholic faith and to be veiled, or dimmed, or obscured, or hid in a dark saying, but it is to be openly revealed, clear as the sun, in the multitude of chosen witnesses.

In reciting this ancient and majestic symbol, it shocks the sensibilities of the judicious, gives room and countenance to error, and mars the dignity of the service to hear Bishop, priest and people, in solemn unison, go wrong sonorously.

It would seem by no means improbable that the insertion of that clumsy conjunction may have been the primary cause of our stumbling. It is not in the original, it adds nothing to the sense, it is absolutely superfluous and makes only for confusion. Why it was ever left there, like a boulder in a highway, as a stumbling-block to all generations, is doubtless a mystery; but so long as it remains there, the Nicene Creed, it is greatly to be feared, will never commonly be said right throughout the Church; for who is he, and where is he that can persuade so emiment a multitude that they are in the wrong?

The aforesaid conjunction was first inserted in the Creed, together with the Filioque, when Leo the Third was Bishop of Rome; which at the first, he disallowed and caused the Creed publicly to be set forth in the Church, graven on silver plates, one in Latin and another in Greek, in the same words in which the Council of Constantinople had first penned it.

In the Latin, as it was then sung in the Spanish and French Churches—and later in the Roman—there could be no ambiguity. The ambiguity came in on the translation of the "Dominum et vivificatorem" into "The Lord and Giver of Life," whereby the definite article also from being first expressed in the Greek, then only understood in the Latin, was at length altogether eliminated in the English Version, the conjunction taking the place of it.

The Filioque set forth only what the Greeks already believed, what the whole Church has always believed, and the Scriptures declare. The Greek Church protested only because it was without Oecumenical authority and in contravention of the decree of the council of Ephesus, that no addition should be made to the Creed.

But the "Dominum et vivificatorem," incorporating the interpolated conjunction, and rendered "The Lord and Giver of Life," as it is now said in many Churches, by a singular metamorphosis, set forth what nobody is zealous to believe and less than the Councils delivered. To place the responsibility where it primarily belongs, it may be regretted that the words were not left as in the original text of the Councils, "The Holy Ghost, the Lord, the Giver of Life," in which the wayfaring man could not err. Wrenching the phrase the wrong way, however it has come about, is of a piece with the common

notion that the Holy Ghost is only an influence and, on this point, the utterance of the Church should be everywhere unmistakable.

Accepting Pearson on the Creed as an authority, merely as to matters of historic fact, it is evident from passages that may be cited, that the Holy Ghost was regarded by the Jews, the Sabellians, the Socinians and other heretics, as an afflatus, influence, power or quality of God and not as God Himself; and by the Arians and Macedonians as a created person, not really and truly God. That the Scriptures seemed ambiguous, or indeterminate upon the matter and the Nicene Creed delivered only, "I believe in the Holy Ghost." That the early Church understood the title, "The Lord," to be applied in the Scriptures to the Holy Ghost, equally with the Father and the Son, and so inserted "The Lord," as a title of the Holy Ghost in the Nicene Creed: which was first done by the Second General Council, held at Constantinople, and again affirmed by the Third General Council, held at Contsantinople, and thence was received by the whole Church of God. And so were condemned those ancient heresies, newly revived from age to age and nowise decadent in our own time.

Of the five several titles given to the Holy Ghost in the Nicene Creed, the first, the most exalted, the most perspicuous and determinate is that of the Scriptures and the Early Church, "The Holy Ghost, the Lord,"—which has stood in the Creed for fifteen centuries, and to ignore, or belittle, or set at naught that title is to regard too lightly the Spirit of Truth that dwelleth in us and abides with the Church forever. For not the Sacraments alone are sacramental in their character: "The words that I speak unto you they are spirit and they are life." Though we do not know the depth of what we mean when we say, "The Lord," though what we do say is only a rude hieroglyph to dimly shadow forth His image, yet the souls and bodies of things are so quaintly joined together in this world that a defect of form in what we say may be, more than we dream, the outward and visible sign of an inward vacuity —a defect of intention and of faith.

So long as the Historic Church, in any degree, fails to incorporate the Catholic faith, whole, entire and perfect, in her consciousness, and to deliver it to the world, in absolute integrity and true proportion, so long new movements, new cults and new denominations may be expected to spring up, to complement her incompleteness. The natural result of an erroneous conception of the Holy Ghost, either in His person or office, and a notable defect of the Christianity of the day, is a want of thought and seriousness, of constructive imagination in sacred things, of faith that comes by hearing and regenerates the character, and for this cause we have Sacraments emptied of their sacredness, morality growing out of expediency, religion as a form of enjoyment in consciousness and salvation from sin by a theological formula—a form of Godliness without the power thereof.

The Nicene Creed, the utterance of the Catholic Church by the Holy Spirit, is an outward and visible sign of the Church's consciousness: No detached, objective, articulated skeleton, but the original Gospel, no more objective than the bread we break, the mind of the undivided Church before the Creed was set forth.

The Greek Church to-day says: "The Holy Ghost, the Lord, the Giver of Life," in the original Greek text of the Council of Constantinople. The Roman Catholic Church, in the Latin as in the English, still holds the two titles, separate and distinct, each in a single word. This Church, as guardian and keeper of the faith, bears no more sacred treasure than the doctrine of "The Holy Ghost, the Lord." The illumination of her somewhat obscure declaration of it by the same spirit that first inspired it, may revive the whole homogeneous symbol to more abundant life, to the edification of the body of Christ, and to the glory of God the Father.

Church Intelligence.

CALENDAR.

November.

1—All Saints' Day.
6—Twenty-fourth Sunday after Trinity.
13—Twenty-fifth Sunday after Trinity.
20—Sunday next before Advent.
27—First Sunday in Advent.
30—St. Andrew's Day.

Collect for Twenty-fourth Sunday After Trinity.

O Lord, we beseech Thee, absolve Thy people from their offences; that through Thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

Foreign.

The Lessons of the World Missionary Conference.

A deeply interesting and inspiring meeting took place on October 13, at the Bible Society's House, Queen Victoria street, where by special invitation, prominent supporters and friends of the Society assembled with the primary object of hearing from the Rev. W. H. Findlay, who is devoting the next twelve months to the work of conveying to all whom he can reach the lessons of the recent World Missionary Conference, a statement as to the methods he proposes to employ in the important task entrusted to him.

Several opening speeches were made, including one by Mr. J. H. Oldham, who said that the dominant impression made upon his mind by the Missionary Conference was the way in which it brought home to him that the work to which it summoned them could not be done without a quickening of the spiritual energies of the Church. He went on to indicate some practical consequences of the Conference that presented themselves to his mind. Did they, for instance, seriously realize that in the next few years there should be a doubling in the income of their Missionary Societies? Did they really believe God could bring that about? The more one read the New Testament, the more there seemed to stand out, as one of its central teachings, the truth that God is limited in His operations by human faith, human expectancy, when carrying out His gracious agencies in the world. Secondly, instead of asking men for subscriptions, did they not need to go and ask them to give their lives and all they had on behalf of missionary work? In the third place, were they taking time for prayer that God would find in them instruments for the carrying out of the purposes which He desired to carry out for the heathen world? To enable them to give a practical affirmative answer to these questions they had got ample forces at their command, and if only they could learn to incarnate them in their own lives and increase them in the Church as a fire that would kindle by the grace of God, it was impossible to say how glorious the end would be.

The Rev. W. H. Findlay, after detailing the plans he had in view for the furtherance of the work, said:

"The lessons are manifold, more than can be unfolded in three days of meetings; but I will mention three or four which, to my own mind and heart, are prominent. First, there is the panorama of world need, world opportunity, world urgency, unfolded through the labors of those eighteen months, through the vivid utterances of those ten days. That that panorama should be made visible, however faintly and poorly, to the eyes of Christian people up and down this land is a thing worth spending one's strength upon. But the Edinburgh Conference was more than missionary. It has done, as the years as they pass will show, mighty things in giving a vision of the world's need, and sounding the challenge of the world in the ears of the church, and advancing the science of Missions, and drawing the forces engaged together for true co-operation. Yet I think that most who were present came away feeling that it was far more than a missionary Conference; that God had taken it out of human hands and made of it for His purposes something that was beyond all the planning, all the working, and all the thinking of those who had to do with it. Though when we parted we were perhaps as far asunder in our cherished convictions as when we met, yet all that did not hinder the most real and precious fellowship one with another in Christ when it was devotion to the Master that filled the heart and bounded the horizon. That was a lesson we blessedly learned yonder in Edinburgh, and that surely is a message it were well worth while spending one's strength to try and carry throughout our land. What I regard as another branch of the fruit of the Conference is in the new possibilities that it revealed of ways of access to God—access to God in worship, in communion, in intercession, as, for instance, in the use of silence for purposes not of solitary but united communion and intercession before God. The Conference tried methods and taught lessons which, if they can be conveyed to the Churches, will bring to them new, natural, simple ways of access to God that must give reality and quickening to their life. But the supreme lesson taught at that Conference was to me the overwhelming realization of God. As the days passed there came to myself, and to many others who told me they had felt a like experience, a deepening sense of God, a realization that can only be called vision. I have gone about feeling ever since that the one need for churches, for societies, for individuals, for spiritual extremities, for material extremities, is just to realize God, to get God real. I cannot but have the feeling that, if there were the vision of God that came yonder at Edinburgh when God visited His people, there is so much in our current speech, so much in our prayers, so much in our plans that would all be out of date; and the same might be said of so much even in our hymn-books that is of a distant God, a next-life God, and not of a God Who is here now and everywhere.' If we

really did see God—not just hear His voice or feel His touch now and then, but see Him—that would be everything. Whence come pessimism among you, whence come despairs, whence come feverish hurryings and clamorings, whence all these arguings as to how the cause may be snatched from failure and how success may be contrived, if 'There is God?' Since the Edinburgh Conference I have been resting in and growing in the realization of the fact 'There is God.' Do not call it empty mysticism. No, it is simple, practical, hard truth that God is relevant everywhere; and the folly, the mysticism, if it deserves to be call d so, is in leaving God out and not keeping Him in. Do you say 'It is all rhapsody?' Do you say 'What we want is practical advice as to what is to be done in emergencies; that, after all, we are human; and the circumstances are human, and all these dreams of God do not count?' No, we are not human; that is just it. I say: See God, get a vision of God, and you are thrown into the current of that mighty will and mighty power, and you are one with God Himself. Know God, and you have no sense of anything wanting in the region of doing. To know God is the only practical wisdom for life and for the Church and for the world. All that was of value in the Edinburgh Conference is here this afternoon in our midst; everything that vitally blessed it is as real and present to-day, and as available for everyone of us; and because of that fact it is worth while our being here, and worth while that I should be sent on any errand about the lessons taught by that Conference. For everyone of us, there is God; we are, everyone of us, in the hand of God, and all things are possible."

American.

The New Diocese Set Apart From Pittsburgh.

The General Convention of the Protestant Episcopal Church of the United States of America, having ratified the action of the Convention of the Diocese of Pittsburgh, whereby that portion of the Diocese lying north of the southern line of the counties of Lawrence, Mercer, Venango, Clarion, Jefferson and Clearfield, has been set off as a new Diocese, the Rt. Rev. Cortlandt Whitehead, D. D., Bishop of Pittsburgh, has called a primary Convention of that portion of the Diocese thus set off to meet in St. Paul's church, Erie, on Wednesday, November 16, at 10 a. m., to assemble and organize the new Diocese. Bishop Whitehead has also set forth prayers to be used in the Diocese, until the meeting of the primary Convention.

Services For Deaf-Mutes.

During the month of October the Rev. Oliver J. Whildin, Missionary to the Deaf of the South, made a complete and thorough tour of his extensive missionary field. He visited in all fifteen Dioceses, held scores of services and delivered many addresses to the deaf-mutes. In Mobile, Ala., he baptized an adult deaf-mute and arranged for the confirmation of several classes. In Talladega, Ala., he preached to two hundred children in the State School for Deaf-Mutes. On October 11-13 he attended the meetings of the General Convention in Cincinnati and met many of the Bishops and rectors in whose Dioceses and churches he labors. On Saturday, November 5, the Rev. Mr. Whildin will assist Bishop Peterkin in a consecration service, which will set aside the ltle church for Deaf-Mutes in Wheeling, West Virginia. This church represents a labor of love by his deaf-mute congregation in Wheeling. It was erected one year ago by them, in memory of one of their number, Mrs. Elizabeth Steenrod, and is known as St. Elizabeth's church for the Deaf.

The Church Temperance Society.

The Bishops of our Church have all signed the appeal of the Church Temperance Society, asking that temperance sermons be preached in every parish, on Sunday, November 20. The Bishops say:

"Such a work as the Church Temperance Society is trying to do is necessarily a long and arduous one. Habits, prejudices and social customs are all entrenched fortresses, and require skill and laborious effort for their overthrow. We should be thankful for any progress which is being made, and are glad to call your attention to the change which is gradually coming over public sentiment and the public conscience with regard to the evils connected with the sale of liquor, and the responsibility which each of us has for his neighbor.

"It is earnestly desired to enlist the active co-operation of every patriotic citizen as well as of every devout Christian in the organized campaign being carried on by our Society and to this end we ask that on Sunday, the 20th of November, next (the Sunday next before Advent), a sermon may be preached upon the subject in every parish, and an opportunity given to the people to give for the support of this Society."

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Notable Church Anniversaries—Bishop's Meeting Called—Church Club. New Home for Deaconesses' School. Educating Children of Actors.

St. Luke's church, the Rev. G. A. Oldham, located well up on Manhattan's west side, began last Sunday its ninetieth anniversary celebration. There was a historical sermon by the rector and a memorial service for a faithful organist. A new organ was used for the first time, and next Sunday it will be dedicated. Two windows will also be dedicated, one of them in memory of the late rector, the Rev. Dr. John T. Patey. The subject of it is the Good Shepherd. The organ is a memorial of a vestryman of long and faithful service, placed in the chancel by his daughters. St. Luke's was formerly on the lower west side, its property there having been purchased by Trinity parish, where it now forms St. Luke's chapel. It was moved northward during the rectorship of the Rev. Dr. Isaac H. Tuttle. In its new location it uses for parish house and rectory what was once the home of Alexander Hamilton. The building was moved across the street, but beyond some repairs is practically the same as the statesman left to go to Weehawken, where he met his death in a duel. Uptown, in a splendid neighborhood, the parish is not ninety years old, but that many years young, developing rapidly into one of the great parishes of the city.

The parish of the Holy Comforter, Poughkeepsie, the Rev. C. A. Strombom, rector, observed the fiftieth anniversary of the consecration of its church edifice during the last ten days. The remarkable thing about this parish, beyond its steady spiritual work, is the number of men it has sent into the Church's ministry. This number exceeds a dozen, several of them now rectors of large parishes, and two of them Bishops. One of the latter, who was the first rector, is the present Bishop of New Jersey. He returned and preached the sermon, being given a reception afterwards. In his address or sermon he related that as a young man he went to Poughkeepsie to help out after the death of a rector of Christ Parish. Holy Comforter church was building, the gift of Mr. William A. Davies, and he was called to be its first rector. That was fifty years ago. At that time $50,000 was looked upon as a large sum to give to world missions by the Church. The Bishop contrasted the changed ideas of the present and wondered if fifty years hence would see the same relative advance. Holy Comforter parish is now the centre of a large work, especially among young people.

Bishop Greer has issued a formal call to the Bishop's meeting to be held at Carnegie Hall next week, in connection with the Convention of the Diocese. He urges that it be made a missionary rally, to show to ourselves the power of our own numbers, and to demonstrate to the Church at large how strong New York is, and how glad it is to be of service. Last year six thousand people came. Those who could not get in went home. This year an overflow meeting is arranged.

The first meeting of the Church Club for the season was attended by numbers that filled the room. Bishop Greer, the Rev. Drs. Manning and Stires, Archdeacon Nelson, and Messrs. Stetson and Wheeler, deputies, spoke, telling of the work of the General Convention. The Bishop expressed gratification at the Bishop Suffragan law, and announced his intention, under the law, to ask the election of assistants under it. The Rev. Dr. Manning spoke at length of teh proposed World Conference on Unity, and explained that the large vote on changing the wording of the Prayer Book title page was due to the fact that the Convention realized that the name of the Church is linked closely with Christian Unity. The new president of the club, Mr. George Gordon King, who is treasurer of the Board of Missions, presided and spoke.

The new home for the New York Training School for deaconesses is completed and will soon be occupied. It is a stately building, fronting on 110th street, between Amsterdam and Columbus avenues, on the Cathedral grounds. Its cost will exceed $125,000, the principal part of which was given by the late Archdeacon Tiffany, of this city. The building is of brick, with stone trimmings, and contains chapel, library, class rooms, and dormitory for forty students. The school, as will be remembered, owes its existence to the late Dr. Huntington and it has for some years occupied quarters in East Twelfth street. The building, not being done in time, the fall term of the school has opened in a summer home belonging to Grace parish, and located at New Canaan, Conn.

Ascension Memorial church, located in the theatre district of Manhattan, has a unique work in the education of children of actors, whose parents often do not see them for months at a time, being on the road as the phrase is. Ascension's care of these children, some forty in number at times, is more than that usually bestowed by a parish upon Sunday School pupils. The parish has just fitted up a house for club purposes, and will open it next week. Much talk of removal has been had, the equity in

the property being fully $100,000, but the rector, the Rev. Dr. Steen, opposes removal if such can be avoided. He believes it can be.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Bishop Lloyd and the Board of Missions.

The General Convention, by joint action, elected Bishop Lloyd President of the new Board of Missions. The duties of the position will require the President to have his office in the Church Missions House. Bishop Lloyd signified to the House of Bishops his acceptance of the office.

The new Board of Missions will meet for organization in New York on Thursday, November 3, at 10 a. m., after which time Bishop Lloyd will probably notify the Diocese of Virginia as to his future relatons to the Diocese and its work.

The possibility of losing its able and popular Coadjutor is a profound grief and sore trial to the Diocese, as he has, in his service as Coadjutor, won all hearts and fixed his place in the affections of the Diocese. But all his friends recognize his pre-eminent fitness for his new position and will wish him Godspeed in the direction of the great missionary work of the Church.

Laymen's Missionary Movement.

A series of most important and helpful meetings of the Laymen's Missionary Movement were held in Richmond on October 27 and 28 and 30. These were held in the Young Men's Christian Association Building and City Auditorium, and were largely attended by the Christian people of the city and community, irrespective of Church affiliation. They consisted of conferences in the assembly room, and after dinner talks on the great subject of Missions, dinner being served two evenings.

The general topic of the first day was "An Adequate Policy for the Local Church, with Reference to Missionary Finance;" and on the second day "The Missionary Programme," the following topics, including "The Pastor's Place of Leadership in Missionary Education, Finance, and Prayer for Missions and Securing Missionary Recruits;" "The Practical Spiritual Power;" "Missionary Education;" "How Can Laymen Become Effective Propagators of an Adequate Missionary Policy;" "A Business Men's Study Class in Session," etc.

These were discussed by Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement; Bishop A. S. Lloyd, Rev. Dr. Willingham, and a number of other distinguished speakers.

On Sunday afternoon there was a great mass meeting in the City Auditorium, addressed by Mr. White and Bishop Lloyd.

The Brotherhood in Richmond.

Mr. B. F. Finney, Southern Field Secretary of the Brotherhood of St. Andrew, has completed his visitation to the chapters in Richmond, and is greatly encouraged by the growing interest in the work of the Brotherhood. On Friday evening, October 28, he visited Epiphany church, Barton Heights, and spoke to about 55 or 60 men. The meeting was preceded by a supper, served in the parish house by the ladies of the congregation. The rector, the Rev. G. P. Craighill, was toastmaster and introduced the speakers. A number of earnest and practical short talks were made by men of the parish, and abundant evidence was shown that the work will be pushed forward.

Mr. Finney visited the chapters in Norfolk, this week, and goes from there to Baltimore, Charlottesville, Staunton, Lexington, Danville and points farther South. Since he began the Brotherhood work, four years ago, he has talked to 9,000 men and 4,000 boys.

St. James' Church, Warrenton, Burned.

One Saturday, October 29, St. James' church, Warrenton, was totally destroyed by a fire which consumed a portion of the business section of the town. This is a great loss to the parish and Diocese. The church and parish building were comparatively new, and well equipped, being among the most complete in every detail of any in the Diocese. The sympathy of many friends will go out to the Rev. Mr. Hinks and his people in their trouble.

The University Chapel.

The services at St. Paul's chapel, University of Virginia, since the death of the pastor, Rev. Dr. Hugh M. McIlhany, have been conducted by visiting clergy. Among those who have recently officiated are the Rev. Messrs. Beverley D. Tucker, Jr., John Hansbrough, and John Moncure, D. D. The congregations are excellent and much interest is being shown in this, one of the most important works of the Church in our land.

Visitations by Bishop Gibson.

Bishop Gibson visited St. Margaret's church, Caroline county, on Sunday, October 30, preaching at both morning and afternoon services. Four candidates were confirmed, presented by the pastor, the Rev. P. A. Arthur.

In the evening the Bishop visited and preached in St. Luke's church, Richmond.

Through mistake last week it was announced that the Rev. H. S. Osburn had accepted the charge of St. Stephen's and Wicomico churches, in Northumberland county. Mr. Osburn has been called to St. Anne's parish, Essex county, Va., in succession to the Rev. Thomas D. Lewis.

The twentieth annual meeting of the Woman's Auxiliary of the Diocese, was held this week, in Christ church, Alexandria. The session began on Tuesday evening, with the observance of a quiet hour, conducted by Bishop Lloyd. The Holy Communion was celebrated on Wednesday morning at 7:30, and the Auxiliary was called to order for business at 9 o'clock.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Death of Col. John W. Atkinson—Resignation of the Rev. W. R. Noe. Death of a Useful Mission Worker.

Col. John Wilder Atkinson, aged 80 years, passed to his eternal rest Wednesday, October 26, at his home in Wilmington. Col. Atkinson was a native of Virginia, and was a son of that greatly beloved Bishop, Thomas Atkinson, whose memory is still lovingly cherished throughout the old North State. As a young man Col. Atkinson lived in Baltimore, later moving to Richmond, where he married Miss Mayo, a daughter of Robert A. Mayo. He was eminently successful in business and very prominent in Church affairs, for many years a vestryman of St. James', Wilmington, and a trustee of the Diocese. Two sons, Thomas and John W., Jr., are now residents of Richmond.

East Carolina has again been called upon to give up one of her clergy. This time it is the Rev. Walter R. Noe, of Clinton, who goes to Charleston, S. C. Mr. Noe did a fine work in his mission field, and it will be hard to fill his place.

The Vanceboro meeting of the Convocation of New Bern, which was set for November 15, has been postponed.

It is with sincere regret that we learn of the death of Miss Lucy Joyner, a sister of several clergymen, an aunt of one and a sister-in-law of still another. Miss Joyner was for quite a few years a mission worker herself. A more consecrated and lovable nature was not to be found. Her remains were laid to rest in Trinity church, Chocowinity, Wednesday, October 26.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Corner-Stone Laying—Tablet Unveiled to Memory of a Colonial Official. Rector Instituted.

On Friday, October 28, the Feast of St. Simon and St. Jude, at 3 p. m., Bishop Harding, of Washington, assisted by the Rev. Messrs. Charles E. Buck, of Rock Creek parish, D. C.; the Rev. Richard P. Williams, of Trinity parish, Washington, and the Rev. William T. Snyder, of Incarnation parish, Washington, and chaplain, laid the corner-stone of "an addition to the Episcopal Eye, Ear and Throat Hospital in the city and Diocese of Washington."

This very important "addition" is the gift of the Misses Matilda and E. F. James, of Epiphany church, Washington, and a memorial of their brother, the late Charles Alfred James, a leading Washingtonian.

The Bishop of Washington made the opening address, which was, in large degree, historical, but at the same time, though brief, was a choice gem and heart-stirring to his earnest congregation.

Closing his address, the Bishop introduced the Rev. Peter Parker Phillips, rector of St. Paul's church, Alexandria, Virginia, a Washingtonian, who made a short address, in which he compressed many interesting characteristics of his subject.

Mr. Phillips also related a little-known historical fact, namely, that Epiphany church, from whose parishioners this noble gift had come, was founded in the parlor of the grandfather of the venerable man now so lovingly honored by the Church of Washington. He died at 76 years of age, two years ago, leaving his two sisters, only, his near relatives.

This addition to the hospital will make it one of the most complete of its kind in the country, and will also furnish much-needed quarters for the corps of nurses, besides a dining-room, consulting-room, a ward for white male patients, and operating rooms.

This service also commemorated the addition of a fourth story to the main building, which is now nearing completion, and is provided for by a legacy of fifteen thousand dollars left by the will of Mrs. Parke, deceased, of Epiphany church, Washington, and wife of the late General John G. Parke, U. S. A., for many years a useful and highly honored vestryman of that church.

The handsome silver trowel used in laying this corner-stone was, the Bishop stated, holding it up to the audience, used at the laying of the corner-

stone of the Cathedral, the National Cathedral School for Girls, the National Cathedral School for Boys, and will, on All Saints' Day, be used in laying the corner-stone of Bethlehem Memorial chapel, in the Cathedral crypt. And all of these incidents and their dates are engraved on the trowel's face.

Sunday last, October 30, in the afternoon, was the time, and the lawn of St. John's church, Georgetown, was the scene, of an unique ceremony, which dedicated a bronze tablet sunk in the huge boulder, in honor of one of Maryland's early citizens and heroes, Col. Ninian Beall. The memorial was provided and the service arranged for by the Society of Colonial Wars. The tablet bears the following inscription:

"Col. Ninian Beall. Born, Scotland, 1625. Died, Maryland, 1717. Patentee of Rock of Dumbarton. Member of House of Burgesses. Commander-in-Chief of the Provincial Forces of Maryland. In grateful recognition of his services upon all incursions and disturbances of neighboring Indians, the Maryland Assembly of 1699 passed an act of gratuity."

"The Rock of Dumbarton" was the old site of Georgetown, and the orator of the occasion, Mr. Caleb C. Magruder, Jr., Society Historian, gave a graphic account of how Col. Beall came to found the old town, and some of the town's ancient history.

The veil covering the rock was raised by several well-known gentlemen of Georgetown and Washington, descendants of Col. Beall.

All of these ceremonies were preceded by a service in the church where some 200 members of the Society of Colonial Wars and descendants of Col. Beall had privileged seats.

Bishop Harding presided at the service, assisted by Dr. R. C. Smith, of St. John's, Washington, chaplain, and Mr. Howden, rector of the church. A number of clergymen were also present.

On Sunday morning last, October 30, the Rev. Jay Johnson Dimon, rector of St. Andrew's church, Washington, was solemnly instituted into the charge and rights of the church by the Bishop of Washington. The keys of the church were presented to the rector by Dr. D. C. Gordon, warden, and a warm congratulatory sermon was preached by Bishop Harding. Holy Communion followed the Bishop's sermon, and the hour closed happily for the rector in warm greetings by wardens, vestrymen and congregation.

W.

LOS ANGELES.

Rt. Rev. Joseph H. Johnson, D. D., Bishop.

Laying of Sorner-Stone og St. Philip's Church, (Colored).

In the absence of the Bishop of the Diocese at the General Conveition the corner-stone of St. Philip's church, (colored), Los Angeles, was laid at 3 o'clock p. m., on the Nineteenth Sunday after Trinity, by the Bishop's chaplain, the Rev. Henderson Judd, in the presence of a large congragation of Africans, with a sprinkling of Caucasians. After the contents of the box had been given by the priest-in-charge, the Rev. Walter L. Cleghorn, and a short address by the chaplain, the Rev. William Maison, of All Saints', Los Angeles preached an appropriate sermon. The Rev. J. D. H. Browne, of Santa Monica, followed with congratulations to the people upon their prospects of having a Church Home of their own. A choir of colored singers led the hymns for the occasion. Since Mr. Cleghorn was received into the Diocese, on the Feast of Purification last, from the Diocese of Arkansas, he has quietly worked up an interest in the Church among his own race in the city. He has found 27 communicants, 36 baptized persons, baptized quite a number and presented 6 for confirmation. One striking result of his energetic efforts, is the very churchly building in all its appointments, which they hope to occupy by Christmas next, and without a dollar's indebtedness on it. And, encouraging to report, the money has come almost entirely from themselves.

Los Angeles has a large population of Africans of a superior type, and the Church, with her attractive liturgy, ministered by this cultured and attractive priest of their own race, is sure to win a large place in their ecclesiastical relations.

St. Philip's is claimed to be the pioneer Afric-Episcopal Church West of the Rocky Mountains; and our Church people of Southern California will very naturally watch with special interest its progress, and give priest and people their hearty sympathy and prayers.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Service of Institution in Bruton Parish Church.

On October 1 of last year the present rector, the Rev. E. Ruffin Jones, took charge of Bruton parish, and it was planned this fall to have the service of Institution as nearly as practicable on the anniversary of that date. Owing, however, to the fact that the Bishop of the Diocese found it impossible to visit Williamsburg till after the General Convention, the service was postponed for a month, and is to be held on Sunday, November 6. At this time Bishop Randolph will be present and will preach, as well as institute the rector. The hour of the service will be 11:15 a. m., and the trains leaving Richmond and Norfolk at nine o'clock will arrive at Williamsburg about an hour before the appointed time. It is hoped that all clergymen who can come will bring their vestments.

There will be a special offering at the service for the parish Sunday School, which is in a flourishing condition but is badly in need of funds for its expanding work, and that it may make the most of its growing opportunities. The attendance has much improved of late. The teachers and pupils are both interested, and the school aims to maintain and increase its numbers by the efficiency of its service. A weekly meeting of the teachers is held, where proper methods of instruction are discussed, as well as the various problems which arise from time to time. The courses of study are, in the main, those recommended by the New York Sunday School Commission.

Desirable Vacant Parishes.

There are several vacant parishes in the Diocese, which are excellent fields for work. Pulaski and Radford, which are combined, and Christiansburg. Both of these are delightful parishes and earnest efforts would bring good results. A good support is offered, along with rectories partly furnished, and a band of Church people, including many of refinement and culture. These churches are vacant because the demand for clergymen exceeds the supply. Occasional services are supplied by neighboring clergymen. The Rev. R. B. Nelson, of Blacksburg, is giving St. Thomas', Christiansburg, a night service until a rector can be secured. The church is small but the congregation consist of a most earnest and loyal band, who will do their best when they have a leader.

Sunday School Institute.

The thirtieth session of the Sunday School Association of the Norfolk Convocation will be held in St. Luke's parish house, Norfolk, on Thursday, November 10. Addresses will be made by the Rev. E. W. Cowling, the Rev. G. Otis Mead, Mr. Jacob Heffelfinger, Miss Clara Neely and others. It is hoped that Sunday School workers generally will attend this meeting.

The Rev. John R. Matthews began a week's mission at St. Thomas' church, Berkley, on Sunday, October 20. Mr. Matthew's is an excellent missioner, and has been greatly blessed in his labors wherever he has worked.

Bishop Kinsolving of Brazil took supper, one evening last week, with the V. M. I. Cadets at Lexington, Va., and afterwards addressed them.

The Ladies' Guild, the Industrial Chapter and Choir Guild of Meade Memorial church, Richmond, lately presented to their departing rector and his wife, the Rev. and Mrs. Benjamin Dennis, one dozen handsome silver-plated table knives and one dozen solid silver forks, as a token of their affection and esteem.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Eight Days' Mission at St. James,' Cleveland—Growth of Church Work at Cuyahoga Falls.

Bishop Weller, Coadjutor of Fond du Lac, held an eight days' mission, Sunday, October 23 to 30, at St. James' church, Cleveland, the Rev. Guy L. Wallace, rector. Each sermon was preceded by an instruction in the following subjects: God; the Incarnation; the Church Outwardly Considered; the Church Inwardly Considered; Baptism; Confession, and the Holy Eucharist. A feature of the mission was the singing of the evangelical hymns by the congregation, led by the rector of the parish. The Bishop spoke to a crowded church each night, and brought inspiration and blessing to the parish and to all who heard him.

The Bishop of the Diocese is delivering his autumn lectures at Bexley Hall, Gambier, where he is in temporary residence.

For a period of many years St. John's church, Cuyahoga Falls, and Christ church, Kent, have been under one rector The work at Cuyahoga Falls has so grown under the rectorship of the Rev. W. M. Washington, Ph. D., as to require his entire time, and, effective from October 1, Kent was withdrawn from Cuyahoga Falls, and given into the care of the rector at Ravenna, the Rev. Francis McIlwain.

After a faithful rctorship of seven and a half years, the Rev. Otis A. Simpson has resigned the parish of Our Saviour, Salem, effective October 31.

The Rev. J. D. Herron, of St. Paul's cathedral, Cincinnati has set the whole of the Church Catechism to music, and he is now teaching it to the children of the Cathedral day-school. It is in anthem form throughout, and in plain melody, which the children readily learn.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Annual Meeting of Diocesan Auxiliary.

The thirtieth annual meeting of the Pittsburgh Branch of the Woman's Auxiliary was held on Wednesday evening, October 26, and Thursday, October 27. On Wednesday afternoon there was a rally of the Junior Branches of the city and suburbs, at the parish house of Calvary church, when Deaconess Phelps, of St. Hilda's School, Hankow, talked to the children. Supper was served, and the older children remained for the evening, when the Rev. Charles E. Betticher, of Alaska, delivered a lecture, profusely illustrated with excellent lantern slides, on the work of the Church in that most interesting country. The parish house was filled, and everyone thoroughly enjoyed what Mr. Betticher had to tell. Mr. Betticher, while in the Diocese, also spoke at St. Stephen's church, McKeesport, and St. Mark's, Johnstown, and gave satisfaction wherever heard.

On Thursday morning, at 9:30, the Bishop of the Diocese celebrated the Holy Communion for the Auxiliary, at the Church of the Ascension, Pittsburgh. During the morning addresses were made in behalf of their work by the Rt. Rev. R. L. Paddock, D. D., Bishop of Eastern Oregon, and Rt. Rev. L. L. Kinsolving, D. D., Bishop of Southern Brazil, and Deaconess Phelps, of Hankow. The noon-day prayers for Missions were said at twelve o'clock, by Bishop Whitehead. The church was well filled during the morning, in spite of most inclement weather. Luncheon was served at one o'clock, in the parish house, for two hundred guests, by the ladies of the parish.

At two o'clock the annual business meeting and election of officers took place in the chapel, which was crowded to the doors. One hundred and thirty delegates were present, representing twenty-three parishes. The annual report was distributed, showing the amount of work done during the year: Gifts in cash, $3,509.76; value of boxes sent, $4,098.36; United Offering forwarded to Cincinnati, $3,300; a grand total of $10,908.12. Pledges were received from the various parishes for the joint work of the Branch, and appropriations were made of $850 for the apportionment of the General Auxiliary on the Pittsburgh Branch, and $200 for specials in behalf of St. Agnes' Hospital, Raleigh; Mrs. Wetmore's work, at Arden, N. C., and Miss Thackera's Hospital, at Fort Defiance, Arizona. Steps were taken toward providing for a contingent fund for the necessary expenses of the Branch, such as printing, postage, &c. Brief reports of the meeting of the Auxiliary at Cincinnati were made by two of the Diocesan officers present, Mrs. H. P. Allen speaking of the presentation of the United Offering, and Mrs. W. C. Hawley concerning the Junior gatherings.

The officers elected were as follows: Honorary president, Mrs. Ormsby Phillips; president, Mrs. Marcellin C. Adams; vice presidents, Mrs. Cortlandt Whitehead, Mrs. C. W. Mackey, Mrs. D. G. Sewart, Mrs. Daniel Duroe, Mrs. F. M. Hutchinson, Mrs. J. H. B. Brooks, and Miss E. S. Wade; recording secretary, Mrs. H. P. Allen; Corresponding secretary, Miss M. E. Phillips; treasurer, Mrs. A. J. Wurts; Junior directors, Mrs. W. C. Hawley and Mrs. D. L. Ferris; and librarian of the Periodical Club, Miss Scully.

The Rev. John H. Fairlie has accepted a call to the rectorship of St. Mary's church, Braddock, and will begin his work with Advent.

The Rev. Thomas R. Yates, of Williamsport, has been appointed missionary in charge of Trinity mission, Sharpsburg, and St. Andrew's, New Kensington, and will enter upon his new field of labor on the Sunday next before Advent.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Annual Meeting of Woman's Auxiliary. Archdeaconry Meetings — Memorial Windows Unveiled—Twentieth Anniversary of the Chapel of the Advent, Baltimore.

The Maryland Branch of the Woman's Auxiliary will hold its annual meeting on the 16th of November. The speakers will be the Bishop and the Bishop Coadjutor of the Diocese; the Rev. Joseph P. McComas, of Annapolis; Bishop Rowe of Alaska, and Bishop McKim of Tokyo. A finer meeting is anticipated than for many years past.

The Archdeaconries of Annapolis and Towson have each had their annual fall meeting, at both of which Bishop Murray made the address of the day. The Annapolis Convocation was held in Trinity church, Dorsey, Howard county, and the Towson meeting at the Sulphur Spring Mission, in Baltimore county.

On All Saints' Day the new chancel windows given in memory of the Rev. Osborne Ingle, D. D., late rector of All Saints' parish, Frederick, were unveiled at the eleven o'clock service. It was announced also that $2,000 had been sent to the Board of Missions to endow a scholarship in Boone College, Hankow, in memory of the son of Dr. Ingle, the Rt. Rev. James Addison Ingle, first Bishop of Hankow. A very interesting letter was received by the vestry of All Saints' from the Frederick Hebrew congregation, in reply to the invitation extended to its members to attend the reception given to the Rev. Douglass Hooff, the new rector of the parish. Writing of Dr. Ingle the letter says: "He was indeed 'an Israelite without guile.'" The whole spirit of the letter is evidence of how closely men of widely different views may be drawn together by the influence of one righteous, broad-minded man.

At an interesting service held in the Church of our Saviour, Baltimore, a stained glass window given by the Daughters of the King of that Church was dedicated in memory of the late Mrs. John G. Sadtler, the consecrated wife of the former rector, who died last spring. Addresses were made by the rector, the Rev. Edward L. Kemp, and the Rev. Romilly F. Humphries, rector of St. Peter's church, Baltimore; Mrs. Anna Bryant Sadtler was a daughter of the late Thomas Hill, Esq., a prominent and much missed Maryland Churchman.

The Rev. W. B. McKinley, formerly of Davis, West Virginia, has accepted the rectorship of St. James' church, Westernport, his charge to begin November 1.

Twenty years ago, on the Feast of St. Simon and St. Jude, October 28, 1890, the present building of the chapel of the Advent, Baltimore, was opened and set apart by Bishop Paret "for the worship of God, for instruction in His Holy Ways, and for devout and charitable work." There were present on that occasion besides Bishop Paret, Bishop Coxe, Rev. Arthur Chilton Powell, D. D., rector of Grace church, and about thirty clergymen, of whom the Rev. Messrs. Warner, White and Hall were former missionaries at the Chapel of the Advent.

The twentieth anniversary of this event was observed on St. Simon and St. Jude's Day, October 28, and the following Sunday. On the 28th there was a celebration of the Holy Communion at 9:30 a. m., and in the evening at 8 o'clock a special service, when addresses were made by Rev. Arthur Chilton Powell, D. D., and by the venerable Archdeacon Peregrine Wroth, who preached the sermon during the evening service twenty years ago. The offerings at this service were devoted to the new Church Building Fund.

On Sunday, October 30, at 7:30 p. m., the special preacher was the Rev. Charles A. Hensel, who was for sixteen and a half years the vicar of the Chapel of the Advent.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Sewanee Alumni Banquet—Special Mission Services at Glenraven.

One of the interesting features in connection with the recent General Convention at Cincinnati, was the Sewanee dinner given on the evening of Friday, October 14, at the Banquet House. There were present over forty of the alumni and friends of the University, including (besides Bishop Gailor, the chancellor and Dr. W. B. Hall, the vice chancellor, and the Rev. A. R. Gray, the chaplain) the Bishops of South Carolina, Asheville, Mississippi, Louisiana, Texas and Arkansas, the Rev. Dr. Wilmer, of Atlanta; and the newly elected Dean of the Theological Department, the Rev. Mr. Benedict.

The Rev. Alexander Patterson, of the Diocese of Lexington, has just concluded a week of special mission services at Glenraven, Robertson county. At the last service there were twenty-two baptisms, five of the persons baptized being adults. A class is now being prepared for confirmation there. The success of the work at Glenraven is due largely to the faithful efforts of Mr. and Mrs. Felix Ewing, who have shown an untiring interest in developing it.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Illustrated Talks on Missions—Mrs. de Wolf Perry Killed by an Automobile—Convocation of South Philadelphia—Sermon by Bishop Brent—Tablets to Benjamin Franklin and His Wife Unveiled—Convocation of Chester—Twenty-Fifth Anniversary of a Brotherhood Chapter.

During the winter and spring there will be given to the Sunday School of Christ church, Germantown, a series of illustrated talks on Missions on the first Sunday morning of the month, beginning with November 6. They will last only half an hour and will give all who attend them an opportunity to gain practical knowledge of our missionary work at home and abroad. The subjects chosen are: Along Snow Trails, Alaska; The Evolution of a Mission, Alaska; Cuba, Our Island Neighbor; Islands in the Pacific, Honolulu; Missions to the Indians; Missions to the Black Man; The Philippine Islands.

As Mrs. J. De Wolf Perry, wife of the Rev. J. De Wolf Perry, was returning home from a visit to their son, on Sunday evening, October 23, she was struck by an automobile and so severely injured that she died from the effects on Wednesday, October 26. The burial

service was said in Calvary church, Germantown, and the body taken to Milton, Massachusetts. The deepest sympathy is expressed for Dr. Perry, who is the president of the Standing Committee and most highly esteemed by all.

Bishop Mackay-Smith presided at the meeting of the Convocation of South Philadelphia, on Monday afternoon, October 24. Reports were presented by the clergy-in-charge of the various missions, which include those to the French, Italians and Negroes. The Rev. Edwin S. Carson spoke of the growth of the Memorial Church of St. Paul, and of its being seriously hindered by the want of a proper parish house. The Rev. G. A. Reddles told of the improvements in the congregations at the Church of St. John the Evangelist since he took charge. The January meeting of the Convocation will be held in this church. The Bishop expressed his pleasure at his being with his people again.

A congregation of fully 1,200 greeted Bishop Brent in Weightman Hall of the University of Pennsylvania, on Sunday morning, October 23. Mr. George Wharton Pepper presided and introduced the Bishop as a witness to our Lord Jesus Christ in the Philippines. He contrasted the human with the spiritual sense in man. No man can achieve anything without the exercise of his spiritual faculties. He showed that faith or the exercise of the human facilities as opposed to the animal is the pre-requisite to success in science, invention and all the other activities of mankind. We want Unconscious Purity and Righteousness, which can only be had through an exercise of those spiritual faculties which bring us in tune with God. We will then be able to talk with Him and we will possess a purity that will be beautiful, unconscious and infectious, radiating to other men. I can think of no greater slave than the man who is dictated to by the things he says he owns. Never let material things dictate to you.

The graves of Benjamin Franklin and his wife are in Old Christ church burying ground, Fifth and Arch streets, covered with plain marble slabs bearing only simple inscriptions. A space in the wall having a high iron railing permits passers to see them. It was Franklin's wish that no monument should be placed over him and this wish has been carefully regarded. On Saturday, October 29, two bronze tablets which had been set in the posts of the wall, as a gift of Mr. Cyrus H. K. Curtis, were unveiled at a service conducted by the Rev. Louis C. Washburn, S. T. D., rector of Christ church. An address was made by Russell Duane, a lineal descendant of Franklin. One tablet gives the chronology of his life and the dates of his principal achievements. The other has a medallion of Franklin and tributes of Washington, Mirabeau and Turgot.

The Convocation of Chester held its fall meeting in St. James' church, Downingtown, on Tuesday, October 25. The Holy Communion was celebrated by the Rev. Arthur Rogers, D. D., assisted by the Rev. Joseph H. Earp, rector. Bishop Mackay-Smith presided. The Rev. S. F. Hotchkin preached an historical sermon in the interest of Church Extension in the Convocation. Lunch was served by the ladies of the parish in their newly enlarged parish house—another of the many improvements made during the six years that Mr. Earp has been in charge. The day was also the sixty-seventh anniversary of the consecration of St. James' church.

Chapter No. 3 of the Brotherhood of St. Andrew, connected with the Church of the Incarnation, observed its twenty-fifth anniversary on Sunday and Monday, October 23 and 24. At 8 a. m. there was a corporate communion for the Seniors and Juniors. At the morning service the rector, the Rev. N. V. P. Lewis, preached the anniversary sermon. In the evening addresses were made by Mr. Edward B. McCarthy and the Rev. Herman L. Duhring, D. D. A reception was held on Monday evening for Brotherhood men and boys, in the parish house, where after a brief service by the rector, Mr. C. K. Klink read an historical paper. Addresses were made by the Rev. Wm. P. Remington, the Rev. H. M. G. Huff, Mr. John E. Baird, Dr. Wilkinson, Mr. Clarence Brown and Mr. Hellic, formerly of St. James' Chapter, No. 1, of Chicago.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Renewed Activity in Church Work in the Diocese—Missionary Mass Meeting Postponed—Kentucky's Delegation in the General Convention. Girls' Friendly Society at Work. Splendid Work for Missions.

Every branch of Church work in Louisville has been taken up with new zest, now that the long, energy-sapping summer months are passed and all wanderers returned to home and church duties. Louisville parishes have had the opportunity of hearing some fine addresses from ministers who have attended the great Convention at Cincinnati. The Rt. Rev. F. F. Reese, of Georgia, preached twice at Christ church cathedral October 16, and other fine speakers filled the pulpits of some of the other churches. The Bishop came from Cincinnati especially to make addresses at the cathedral.

Preparations for the annual missionary mass meeting were begun last May. The plans were all perfected and Macauley's Theatre engaged for October 16. But it was found that the date conflicted with the mass meeting to be held in Cincinnati at the time of the Convention, some of the finest speakers on the programme being unable to come, on that account. After so much time and work spent by the committee in charge, apparently every detail having been satisfactorily arranged, it was a great disappointment to have to give up the meeting in Louisville; but it is hoped that one can be held later.

As the Rev. John Mockridge had resigned as rector of St. Paul's church, Louisville, he relinquished his election as delegate to the General Convention. The Rev. David C. Wright, of Grace church, Paducah, has been called to take the place made vacant by Mr. Mockridge's resignation, but his decision is not yet known.

The new parish house of the Church of Our Merciful Saviour, colored, was dedicated by Bishop Woodcock, September 26. The house is named in memory of the late Bishop T. U. Dudley, who began work among the colored people at the place now developed into a self-supporting parish, one of six in the United States that is independent of outside aid.

There were many called meetings of the Auxiliary branches before the Convention, in regard to the Triennial Offering, and the hearts of many were made glad by the unexpected large amounts in some cases.

The Girls' Friendly Societies are actively engaged arranging winter programmes for their meetings, whereby they may derive both pleasure and profit. The Girls' Friendly, of St. Andrew's church, is to have a monthly talk from Mrs. Fannie Macauley (Frances Little), the author of that delightful little book of Japanese experiences, "The Lady of the Decoration."

The Rev. John K. Mason, rector of St. Andrew's, was one of the delegates to the Convention at Cincinnati, and has much to tell of the important things accomplished, as well as of the grand and inspiring nature of some of the meetings.

The clerical delegates from the Diocese were: The Rev. R. L. McCready, rector of St. Mark's church, Louisville; the Rev. David C. Wright, of Grace church, Paducah; the Rev. John K. Mason, of St. Andrew's church, Louisville, and the Rev. L. E. Johnston, of Grace church, Louisville. As the Rev. John Mockridge relinquished his place as delegate, the first alternate was the Rev. H. S. Musson, of the Church of the Advent, Louisville, but he having been absent some time in Canada, did not feel that he could leave his people so long again. Therefore, the Rev. L. E. Johnston was entitled to the seat in the House and accepted the credentials.

Our missions report such splendid work accomplished during the past year that it is not too much to expect with God's help great things for the future. St. John's, Uniontown, with its theological school and its missions, is doing a great work. Some of the students untiringly devote themselves to carrying on the mission work. This year there are postulants in the school from Los Angeles, Western Colorado, Kearney, Chicago, Western Michigan, Ohio, Kentucky, all five of the Dioceses in New York State, New Hampshire, Massachusetts, Rhode Island, New Jersey, Pittsburg, Easton, Washington, Alabama and Oklahoma.

More than forty articles, representing the work of eight branches of the Junior Auxiliary, were sent to the Junior exhibit in Cincinnati.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Seventieth Anniversary of Christ Church, Williamsport.

Preparations are being made for the celebration of the seventieth anniversary of Christ church, Williamsport. This will take place on Sunday, Monday and Tuesday, November 21, 22 and 23. Arrangements are as yet incomplete, but it is expected that addresses will be made by former rectors, the Rev. William H. Graff, of Philadelphia; the Rev. Edward Henry Eckel, of St. Joseph, Missouri, by former curates and by the Bishop of the Diocese. On one of the evenings a reception is to be given by the women of the parish to all former members of Christ church. On another evening an historical review, decade by decade, is to be given by former parishioners.

Mr. George N. Reynolds, of Lancaster, has been elected a member of the General Board of Missions, under the new canon. Mr. Reynolds has been treasurer of the Board of Diocesan Missions since the organization of the Diocese, and has proved himself a most capable and efficient officer. The Diocese may not only feel honored by this choice, but also be glad to give of her best to the wider work of the Church.

The Rev. Leroy F. Baker, General Missionary of the Diocese, made the address to five graduates of the International Teachers' Training Course, and presented the diplomas at Jersey Shore, Tuesday evening, October 25.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Rector's Fifteenth Anniversary—Annual Meeting of Woman's Auxiliary to be Held November 9.

A very notable meeting of the Men's Club was held in St. Paul's parish house, Paterson, on the evening of October 27, marking the fifteenth anniversary of the rector, Rev. D. Stuart Hamilton. About three hundred and fifty men were at the dinner, nearly all from St. Paul's parish; many of them young men. It was a fine sight to see this great company under the roof of the parish house, called together in the name of the Church. Speeches were made by Hon. Vivian Lewis, Republican candidate for Governor; Mr. Wilson, Judge Scott—all members of the congregation—and by the mayor of the city, and the Bishop of the Diocese. It would be hard to duplicate such a gathering of men in any other parish. Rev. Mr. Hamilton has taken a masterful plae in the community, especially in the hard experiences which came through the fire and flood.

The annual meeting of the Woman's Auxiliary of the Diocese of Newark will be held on Wednesday, November 9, in Christ church, East Orange. Bishop Kinsolving of Brazil, Bishop McKim of Japan, Bishop Paddock of East Oregon, are expected to speak, and the Rev. C. T. Walkley and Rev. H. M. Ladd will give an acount of the great missionary Conference at Edinburgh, which they attended.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Church Work at Basin, Thermopolis and Greybull.

Services are now being held at Basin and Thermopolis on alternate Sundays, by Rev. J. R. Huggins, who is residing at the latter place. As we have no church building at either point, a store building is being used at Thermopolis, and service is held in the public hall at Basin. Interest has been aroused at both places so that steps are now being taken toward building. A Sunday School is to be started at Greybull, where a lot for a church has been offered free, if it should be found practicable to build.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Colored Mission Services.

A mission for St. James' church, Stanton, and St. Barnabas', Marshallton, will be held in St. Barnabas' church, the Rev. Herbert A. Grantham, rector, from November 6 to 17. The missioner will be the Rev. John Rigg, of New Castle.

The mission will begin with the celebration of the Holy Communion, on Sunday, November 6, at 10:30 a. m., and celebrations will be held, also, every morning during the mission.

The mission services, with sermons, will be held every evening—on Sundays at 7:30 and on other evenings at 8 p. m.

Services for children will be held on Monday, November 7, at 4 p. m., and on Saturday, November 12, at 3 p. m.

Special services for men will be held on Sunday, November 6, at 3:30 p. m., and on Sunday, November 13, at 3:30 p. m.

The services of the mission are for all who care to come. The rector, in his invitation, says: "Come in your working clothes, if necessary; you will be most welcome. God looks at the heart."

SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

Assistance Needed for a Key West Church.

The hurricane of October 17 completed the destruction of St. Peter's (colored) church building, which was badly damaged by the hurricane of October, 1909. The congregation had made heroic efforts last year to put the Church into usable condition, and with great devotion and sacrifices on the part of the rector and people, began to see the parish again prosperous. Now everything is in a worse condition than ever. What will be the outcome is hard to say. The rector, the Rev. A. R. E. Roe, an English clergyman of scholarly attainments and most devoted affection for the colored people, has refused offers to other work in the past year that would be more congenial to a white man, but he has nobly stood by these people. Unless several thousand dollars to build anew are contributed by friends of the colored people it seems as if he must give up the struggle. The people alone cannot rebuild.

The old mother parish of St. Paul's lost their third church building last year and as yet have not rebuilt, else some help could be contributed from this source. The Church in Key West is, indeed, in sore distress.

TEXAS.

Rt. Rev. G. H. Kinsolving, D. D., Bishop.

Church of the Epiphany, Calvert.

The Rev. John R. Dunn, rector of the Church of the Epiphany, Calvert, spent his vacation at San Angelo, Texas.

On the Nineteenth Sunday after Trinity he celebrated the fourteenth anniversary of his rectorship of the parish.

A beautiful cross now adorning the apex of the church steeple, is illuminated with electric lights, which are changed with the Church seasons. It is the gift of Mr. George C. Volle, secretary of the vestry, in memory of his father.

In the evening of Sunday, October 30, the Rev. Austin W. Mann was associated with the Rev. George F. Williams in a combined service at the Church of the Ascension, Lakewood, a suburb of Cleveland, Ohio. The church was full, with a goodly number of deaf-mute worshippers in the congregation. The object of the service was two-fold—to provide spiritual opportunity for both classes assembled together in the House of God; and to disseminate information concerning the work of the Church Mission to Deaf-Mutes. A number of the children of the Sunday School attended. All were greatly interested.

The memorial service, in memory of James Lawrence Houghteling, will be held in St. James' church, Chicago, on Sunday afternoon, November 27, 1910, at 3:45, after evensong. Addresses will be delivered by Rt. Rev. Charles P. Anderson, D. D., the Bishop of Chicago; the Rev. H. W. Starr, rector Christ church, Winnetka; Mr. William R. Stirling and Rev. James S. Stone, D. D., rector St. James' church, Chicago. The offertory will be for the "James L. Houghteling Memorial Fund" of the Brotherhood of St. Andrew.

Personal and News Notes.

The Rev. James H. George, Jr., of South Dakota, has been called to the charge of St. Alban's, Danielson, Conn.

The Rev. Dr. John Milbank, of South Salem, N. Y., has accepted the assistantship of St. James' parish, Danbury, Conn.

The Rev. P. F. Sturges, rector of St. Peter's church, Morristown, N. J., has been appointed a trustee of the American Church Building Fund Commission.

A complete set of altar linen, handsomely embroidered, has been presented to St. John's church, East Hampton, Conn., by Mrs. Ellsworth Strong, of Portland.

Bishop Thomas of Wyoming visited St. Paul's church, Maumee, Ohio, on Sunday, October 23, and preached an impressive and eloquent sermon from St. Luke 3:20.

The Rev. William H. Hardin, priest-in-charge of the Gaston county missions in the Diocese of North Carolina, has declined the call to St. John's church, Covington, Ky.

The address of the Rev. John Harding, D. D., secretary of the second department, has been changed from Trinity rectory, 44 Broad street, Utica, N. Y., to 694 Genesee street, Utica.

An addition has been made to the parish house of St. Paul's, Camden, N. J., costing nearly $10,000, the cost of which has been entirely provided for. The Rev. R. E. Brestell is the rector.

The Rev. Albert R. Parker, rector of St. John's church (Lakeside), Duluth, Minn., has acepted a call to become rector of St. Paul's church, Gardner, Mass., and has begun work in his new charge.

The Rev. A. Overton Tarrant, Ph. D., has declined an appointment to Orchard Park and Hamburg, Diocese of Western New York, and has accepted the rectorship of St. Peter's church, Buffalo.

The Rev. Joseph Speers, rector of St. Stephen's church, Wilkinsburg, Diocese of Pittsburgh, read a paper on "A Bit of Irish History," at the meeting of the Clerical Union in Pittsburgh, on October 17.

The Rev. G. P. Burleson, late of Lakota, has moved his headquarters to Grand Forks, serving the towns on the Lakota and Langdon branches of the Great Northern, with the exception of Park River.

The Rev. W. F. Parsons, of the Church of the Incarnation, Atlanta, Ga., has accepted the rectorship of Grace Memorial church, Philipsdale, R. I. He will also have charge of Trinity church, South Scituate, R. I.

A mission building for St. Ann's church, Revere, Mass., is to be built, at a cost of $,000 or $7,000. A gift of $2,000 by a friend will greatly aid the congregation in the erection of more adequate quarters than they now have.

The mother of Bishop Millspaugh of Kansas, Mrs. Elmira Rosebrook Millspaugh, lacking but a little of 92 years of age, died from an attack of paralysis while the Bishop was at General Convention. Mrs. Millspaugh had been a helpful worker in the Church during pioneer days.

Bishop Cheshire of North Carolina delivered the course of Reinicker lectures at the Theological Seminary in Virginia, last week. His subject was the Protestant Episcopal Church in the Confederate States.

The sixty-fifth anniversary of the consecration of St. John's church, Huntingdon, Pa., was appropriately celebrated on Sunday, October 23. The Rev. Orlando H. Bridgman, of Harrisburg, was the celebrant at Holy Communion, and preached the sermon. An address was also delivered by the rector, the Rev. Henry S. Smart.

The annual all-day missionary meeting of the Pennsylvania branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, on November 11, from 10 a. m., to 4:30 p. m. The speakers will be Bishops Brewster of Western Colorado; Guerry of South Carolina; McKim of Tokyo, and Rowe of Alaska. The Bishop-Coadjutor of the Diocese will preside.

Orris Root.

Most people know that orris root is one of the chief ingredients of violet powder, and many others are well acquainted with the strangely shaped pieces of white root that seem like dried ginger, which give out the delicate and subtle scent of the violet, and perhaps the privileged few know that it is made from the roots of a kind of iris; but there, as a rule, their knowledge stops, and so did mine some years ago until I visited Italy, and in the sunny land of flowers I learned the story of the orris root.

High on one of the many beautiful hills surrounding Florence stands an old villa inclosed in a garden, and such a garden, where nature and the gardener's art seem never at variance.

In that garden I renewed my acquaintance with the iris, says a correspondent of the London Queen, and remembered how years before I had been first introduced to it and to its lovely cousin, the white Florentine iris, in the quaint old garden of the Convent of the Certosa, near Florence. A brown robed monk had told us that the roots of the iris when prepared and dried in the sun became the orris root of commerce, famous for making violet powder, violet scent and other perfumes.

Never have I seen the cultivation of the iris and the preparation of orris root to such perfection as last summer in the Tuscan Apennines, where Vallombrosa lifts its pine covered head. Far away from its cool, shady woods, on the sunny side of the mountains, lies the whole district of the Val d'Arno, and between Saltino and Pian di Sco the entire neighborhood is given up to the cultivation of vines, olives and iris. Of course not exclusively, for Indian corn, wheat and millet find a place. But wine, oil and orris root are the three commercial industries. Pergolas of vines stretch along as far as eye can see—vines with clusters of purple or white grapes, olives laden with green berries, and under them and between them little plantations or fields of Iris dalmatica. The iris, or giaggolo, as it is called in Italy, is planted thinly and allowed to grow for three years, when the roots are dug up and tied in big bundles. These are then prepared. Nearly the whole of the tuberous root is cut off, leaving only a tiny bit with fibers in order that the plant may grow when it is replanted, as it is at once for another three years of peace.

The tubers are then thrown into big basins of water, and the whole family of the contadine, or peasant, sitting on the doorstep of their houses or under the pergolas in the shade of the vines, begin the business of peeling them previous to their being dried in the sun for the market. "Old men and maidens, young men and children," yes, and even the wives and grandmothers, are all busy with the small, sickle shaped knives trimming the iris root. In its fresh condition it is sold for about 20 centimes the kilo—viz.: about a penny a pound. But after a few days' exposure to the brilliant Italian sunshine on large wickerwork trays it loses two-thirds of its weight and is sold to the wholesale merchants at ninepence a kilo.—Norfolk Landmark.

Sin.

Sin is in the world like a poisonous substance. It is a kind of venom that works against virtue. "And if any man sin," says the beloved Apostle John, "we have an advocate with the Father, Jesus Christ, the righteous." Mankind that is so sinful needs to hear of an "advocacy" of the sinner, which does not condone for an instant his wrong-doing (calling it mere mental sickness or abnormality), but which presents him before the throne of God as a candidate for mercy and pardon, through the merits of an atoning Saviour who is "the propitiation for our sins." In a world of evil, redemptive truths and teachings are supremely needed. He then commits a fearful sin who by his rationalism obscures the bright shining of these truths, and he does a splendid and enduring work, even though he be an unlettered man, who applies them to his own heart and introduces them into the lives of others.—N. Y. Observer.

"I Shall Not Want."

"Green pastures!" Green pastures in which God "makes us to lie down!"

I have learned myself this year the foolishness of the sheep who will not lie down, but whom God has to make lie down. Sheep herders will tell you very often that the reason they go in front of the great flock of sheep we have in this Western country is because the sheep feed too fast. The great thing is not to drive the sheep, but to hold them back, to keep them on the same pasturage until it is time for new.

So God holds us back and makes us to lie down in the pastures of His refreshing. Refreshing and peace and rest—that is the type of God's mercies. There is always enough to go around and plenty left over.

When a man puts a meter on his water pipe, he is careful to turn on only a small stream of water and to shut it off before dark. But when God makes a fountain He turns a Niagara over its great, beetling cliffs and lets it pour for unnumbered centuries.

When the good Lord fed the hungry people in the wilderness, there was more left over than they had to start with. When Paul went to Him, asking to be relieved from his "thorn in the flesh," His answer was: "My grace is sufficient for thee." We eat of His manna by day, and then we pillow our heads upon His tender mercies at night and waken to His renewed blessings in the morning.

That nation is poor and that family is poor that raises only enough corn and wheat for its own use. God Himself would be poor if, when I ask Him for something, He gave me only just what I asked for. He gives me more than I ask or can ever think of.

God's beautiful pastures are always green when everything is bare and brown.

We have only to lift our faces and ask for our daily bread, and, lo! all the world is His granary. And the bountiful God is bending over us, and all the fields of the world and all the storehouses of heaven are emptied to feed His hungry children.—Robert J. Burdette.

Peace, Perfect Peace.

When we think of peace, we strike a deeper note than when we think of joy. The latter may be described as the sparkle on the wave or the flower on the stem. The former is rather of the spirit and the inner life than of the outward expression. We have been told that far down beneath the ocean, no matter how great the agitation of the billows in wind and storm, there is a strange quietness. This tranquility may exist in the heart underneath surface agitation and distressing experience. One may be in great sorrow and even in agony of soul, and yet have the peace that passeth all understanding, serene and unabated; the sorrow not disturbing the peace, and the peace not lessened by the sorrow. Which of us who has ever undergone a period of suspense, anxiety and dread, because the death angel was hovering over a home; or because there seemed hanging over us a tragedy of which perhaps we could not speak, has not felt the calming touch of the Saviour's peace. "My peace I give unto you," He said, "not as the world giveth give I unto you." There are those who walk among us wearing in their countenances the look of the victor. They have gone through storm and have known tribulation, but peace has come to them and its serenity is in their faces.

In certain moods we lose sight of the fact that peace is not of our own making or our own earning; it is Christ's free gift; yet if we want it, it is worth asking for. "Ask and ye shall receive: seek and ye shall find." I read the other day of a Scottish divine who was never contented to stop praying until he was sure he had an audience with God. He did not simply pray and go away, leaving the prayer at the altar, but he continued in prayer until he knew that God was giving him an answer then and there. A friend not long ago told me that, no matter how restless and weary she might be when she knelt at her nightly prayer, she never stopped praying until a blessed calm had possessed her soul. "When He giveth quietness, who then can make trouble?" Whosoever cares to receive the blessing of peace must go for it daily to Him who is the Prince of Peace. —Christian Intelligencer.

Indolence in the Christian will never be condoned. These are days when the leisured classes should feel the deepest need of a sense of responsibility for that leisure. If in the Providence of God there is release from the necessity of earning the daily bread, that leisure is given not for idleness, but that the energies may be directed to other work, and so the whole body of Christ be benefited. Even for others whose lives are strenuous, time must be found for the cultivation of the spiritual life. Sunday leisure is the precious possession of the majority, and it should be used to the full.

Family Department.

At Rest

I know thou art gone to the land of thy rest;
Then why should my soul be so sad?
I know thou art gone where the weary are blest,
And the mourner looks up and is glad;
Where Love has put off in the land of its birth
The stain it had gathered in this,
And Hope, the sweet singer that gladdened the earth,
Lies asleep in the bosom of bliss.

I know thou art gone where thy forehead in starred
With the beauty that dwelt in thy soul,
Where the light of thy loveliness can not be marred,
Nor thy heart be flung back from its goal;
I know thou hast drunk of the Lethe that flows
Through a land where they do not forget;
That sheds over memory only repose,
And takes from it only regret.

This eye must be dark, that so long has been dim,
Ere again it may gaze upon thine;
But my heart has revealings of thee and thy home,
In many a token and sign.
I never look up, with a vow, to the sky,
But a light like thy beauty is there;
And I hear a low murmur, like thine, in reply,
When I pour out my spirit in prayer.

In the far-away dwelling wherever it be,
I believe thou hast visions of mine;
And the love that made all things as music to me,
I have not yet learned to resign.
In the hush of the night, on the waste of the sea,
Or alone with the breeze, on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still.

And though like a mourner that sits by a tomb,
I am wrapped in a mantle of care;
Yet the grief of my bosom, oh call it not gloom—
Is not the black grief of despair.
By sorrow revealed, as the stars are by night,
Far off a bright vision appears;
And hope, like the rainbow, a creature of light,
Is born, like the rainbow, in tears.

—The Herald and Presbyter.

For the Southern Churchman.

"On Principle."

On Sunday afternoon we had a little incident in our Sunday School which, to use the boys' expression, "got on to" my nerves. It was rally Sunday, and we had the annual consecration or installation service. The officers, teachers and workers came forward, and standing in front of the desk, renewed their covenant, promising faithful service, regular and punctual attendance, diligent study of the lesson, loyalty to the established rules of the school, consistent example, and earnest efforts to seek the edification and salvation of the scholars. It is a simple service, but one that is very solemn and hearty. Among the new teachers is one very bright, intelligent and intellectual freshman from the college. He had come in to us three weeks before, and had taught a class of boys with interest. He is a pleasant fellow, and we delighted in talking with him. In fact, I have never had a young fellow who was more happy in his conversation, and more agreeable. I was glad to have secured him, and yet, on Sunday afternoon it was for his sake that a shadow fell upon the service. A few days ago I heard incidentally of his having been present at a bridge party, and of the play which he made. It is one of our rules that no person can hold a position as teacher who indulges in the use of intoxicants, or engages in playing cards, billiards, pool, and the like. It is not, perhaps, a hard-and-fast rule, but I feel that a teacher cannot advance his or her Christian life if they indulge in these habits, and that it is inconsistent with the Christian life to use the gambler's tools and do as the drunkard does. Consequently, I was in a dilemma. The young man could not remain as a teacher, but—— how was I to get rid of him? He was a good teacher, and had endeared himself to all with whom he had come in contact; but——

He presented himself with the others, and joined us in repeating the covenant. His voice was clear and distinct, and as I heard it I did not dare look at him. My "nerves" began to assert themselves, and suddenly they had a distinct twinge, as with the last words of the covenant, he spoke:

"If I may be permitted to say it," he said, "I want to say to all the board and to the school, that I am sincere in what I have just said. Up to this time I have not seen things in the light of that covenant, but since I have stood here I realize that some things which I have been accustomed to do, and which I never thought harmful, will tend to tear down rather than build up, and are not consistent. So I want to repeat it." And he slowly repeated, "I humbly promise that I will be consistent in my example."

This morning I walked up the street with the college president, and the incident was alluded to.

"He will keep it," the president remarked, and in reply I said something about "nerves."

W. H. Morse, M. D.

Hartford, Conn.

The Effect of Commerce Upon Character.

Whatever else man may be, he is essentially and fundamentally a trading animal. He inclines to trade in some shape or form as instinctively and universally as he does to companionship with his own species, to the desire for possession, or to any other pursuit or condition as has uniformly characterized him during his recorded occupancy of this planet. Until comparatively recent times, however, he has been only partially able to follow his bent in this respect. Various but gradually dwindling obstacles have intervened between nations and individuals, and in some measure do still intervene. Nevertheless this is the age of commerce, not because men have fundamentally changed, but because modern modern conditions have made and are making international commerce vastly easier. The effect of commerce on human character, whether beneficial or otherwise, has often been debated. And it is no doubt a debatable question. Commerce has its seamy side and does tend to discourage some of the robuster and finer virtues. It forces a man, while not leading him into actual wrong-doing, often into what his higher instincts teach him are false positions. It imposes comradeship upon him with others whose companionship is anything but elevating. It obliges him to wink at certain shortcomings in his fellowmen, whose ignoring tends to lower his sense of self-respect.

The truth is, trade makes us "acquainted with strange bed-fellows." We certainly cannot pick and choose our company. It tends again to the unconscious setting up of two distinct standards of right and wrong, the "business" and the private, and therefore to the deterioration of sincerity and a fine sense of honor. "Commerce," some one has said, "is timid, greedy and cruel. It risks nothing for nothing, it never knows when it has enough, and it has no mercy." This, no doubt, is an exaggerated way of stating the case. It no doubt has been true in countless instances and connections, and it is true in this sense today, but it is an imperfect and unfair generalization. At the same time there is enough truth in the saying to justify certain doubts and misgivings as to the universally beneficial effect of commerce on human character. Most undoubtedly there are men of a certain type whom trade has made timid, greedy and cruel, and the danger to a greater or lesser extend is perhaps never wholly absent. On the other hand, commerce has been the parent or at least the encourager of many virtures. First and foremost it has put a premium upon honesty. It has taught men to sacrifice their private inclinations, hobbies, dislikes and preferences for the common good. It has fostered the spirit of tolerance and discouraged censoriousness.

The business man instinctively acquires the habit of making excuses for others. It teaches a man command of his temper, and it cannot be denied a certain fortitude and magnanimity in defeat, akin to that of the soldier who frankly accepts the fortune of war. To trade more than to any other single secular agency may be ascribed the breaking down of class, and other accidental and artificial distinctions. And it has been a most potent promoter of international peace in spite of the fact that it has produced some bitter rivalries and possibly, as in the case of the Dutch, over two centuries ago, some wars. But trade jealousy to-day does not look to war as a solution. Mutual interests have become far too complicated for this. The influence of commerce may now be reckoned as one of the great factors that make for the preservation of peace. However matters may in other respects balance themselves there is nevertheless one positive evil which must be charged to the influence of commerce, especially characteristic of this age and continent, and that is the very widespread and all but universal tendency to judge ability, character, success according to the standard of money getting. This, however, is a subject of its own. On the whole mankind, in the highest sense, may be said to have gained by the development of the trading instinct. No doubt they have lost something, but human progress is made up of loss and gain with a small but effective balance of the latter. Mankind always pays for what it gets in the case of real progress, but there is a profit.—Canadian Churchman.

After Many Days.

An English minister told the following: "I was asked to go to a public house in Nottingham to see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she found the Lord. 'Reading that,' she replied, handing me a torn piece of paper. I looked at it and found it was a part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. 'Where did you find this newspaper?' I asked. 'It was wrapped

around a parcel sent to me from Australia.' A sermon preached in London, cabled or sent to America, and there printed in a newspaper, which was sent to Australia, part of it being torn off there for the parcel sent to England, which reached the heart of a woman, that probably could not easily have been reached in any other way, not many miles from where the words were originally spoken. What a comment on Isaiah 55:11."—Current Ancedotes.

If I Were a Voice.

If I were a voice—a persuasive voice—
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly, o'er the land and sea,
Wherever a human heart might be,
Telling a tale or singing a song
In praise of the right—in blame of the wrong.

If I were a voice—a consoling voice—
I'd fly on the wings of the air;
The homes of sorrow and guilt I'd seek,
And calm and truthful words I'd speak,
To save them from despair,
I'd fly, I'd fly o'er the crowded town,
And drop, like the happy sunlight, down
Into the hearts of suffering men,
And teach them to rejoice again.

If I were a voice—a convincing voice—
I'd travel with the wind;
And whenever I saw the nations torn
By warfare, jealousy or scorn,
Or hatred of their kind,
I'd fly, I'd fly, on the thunder crash,
And into their blinded bosoms flash,
And, all their evil thoughts subdued,
I'd teach them Christian brotherhood.

If I were a voice—a pervading voice—
I'd seek the kings of earth;
I'd find them alone on their beds at night,
And whisper words that should guide them right,
Lessons of priceless worth.
I'd fly more swift than the swiftest bird,
And tell them things they never heard,
Truths which the ages for aye repeat,
Unknown to the statesmen at their feet.

If I were a voice—an immortal voice—
I'd speak in the people's ear;
And whenever they shouted "Liberty"
Without deserving to be free,
I'd make their mission clear,
I'd fly, I'd fly, on the wings of day,
Rebuking wrong on my world-wide way,
And making all the earth rejoice—
If I were a voice---an immortal voice.

—Charles Mackay in Our Dumb Animals.

Excuses.

An excuse is well named. It grows out of something, not something out of it. We do a particular thing because we have, or honestly think we have, a reason for doing it. We make an excuse as an afterthought, because we have done, or intend to do, some particular thing, which has in some way to be squared with public opinion, or our own self-respect or self-love. The reason, therefore, comes before the action, the excuse after the action, or, at all events, which is the same thing, after the action has been determined upon. Now, all of us occasionally make excuses, because all of us at times do things of which, in our better moments, we are ashamed, and which, therefore, need dissembling and disguising. Absolute freedom from excuse-making would, therefore, mean absolute human perfection. So all of us, by an universal human instinct, make excuses, and will continue to do so at times. This is something to be accepted and reckoned with as a fixed law of our spiritual being. But it is not occasional, it is habitual excuse-making, that attitude or frame of mind which impels a man to find justification for every conscious violation of duty on his own part as on a fixed principle, which constitutes the real moral evil of excuse-making.

The habitual and confirmed excuse-maker gradually comes to regard himself as a privileged being, and his case as always exceptional, and himself as not being amenable in just exactly the same way to the same laws which govern the majority of mankind. This, it is almost needless to say, is a most demoralizing condition of mind to get into. It is destructive of all sense of responsibility. The effect of this systematic and habitual excuse-making is that it leads to moral obliquity. A man loses the power of looking things straight in the face. He acquires the habit of looking at things sideways, and finally contracts a sort of moral squint.

Excuses are of many kinds, and will vary with the teperament of the maker, but they are all of exactly the same value. There are no "bad" or "good" excuses. They all come to the same thing in the end. Some may be more plausible and cunningly disguised or less strained and far-fetched than others, but the same thing lies at the bottom of every one of them, the desire to dodge duty.

There are many kinds of excuses, the bluff and blunt, which says, "Take me or leave me," the appealing, the frank. But the worst of all is the sentimental, the excuse that clothes itself in high-flown language and makes appeals to the finer feelings. This is one of the especial dangers of the times. The world is full of books to-day which are nothing but apologies for vice, and which are apparently written with the deliberate intention of blurring the issues between right and wrong. Beware above all things of the excuse that calls itself by a fine name.

We heard a good story the other day of a well-known Roman Catholic Bishop to whom one of his younger priests once came and announced that he seriously contemplated seceding from the Church. The young man entered into a very lengthy and eloquent statement of his objections to the doctrines of the Church. The Bishop listened attentively to what he had to say, and made no attempt to reply to his arguments, but simply said, "And what is her name?" The young priest, as it turned out, had fallen in love and wanted to get married. Every one of these elaborate apologies for the infringement of the moral law, which we so often hear urged with such eloquence and pathos, can be effectively answered in exactly the same way. What is its name? What is the name of the particular duty which you desire to shirk?

This tendency to excuse-making is most insidious in its effects. It takes all the stiffening out of character, it clouds the judgment, confuses and muddles moral issues. We learn to blink unwelcome facts, to twist and stretch and distort and pervert till it becomes a second nature. We learn, moreover, to call evil things by polite names, and then to imagine that their fundamental character has been changed by being differently labelled. Nothing tends more surely to what may be called the disintegration of character than systematic and habitual excuse-making. It destroys the sense of values, of the true proportions and relations of things, and of perspectives, and finally of our moral perceptions, and, therefore, of the faculty of self-judgment. The professional excuse-maker learns to see himself in only one, and that a false light.—Canadian Churchman.

Repentance and Restoration.

A distinguished minister has recently remarked that children brought up in religious families and entering naturally into the Church during their teens, have the misfortune to know little of repentance.

It is as if these young people were born Christians. In the properly conducted Christian home, it is taken for granted that the children all stand on the Lord's side, and that as soon as they are old enough to declare themselves, they will openly enlist themselves in his army. Thus they lead the Christian life as it were from infancy, knowing only that kind of repentance which follows unpremeditated and unintentional sin.

But the vast majority of mankind are not thus fortunate. They are born into homes of sin, or at least of indifference. By some good providence, certain among them are arrested in their course; they are shown as by a sudden bright light, such as illumined Paul's path on his way to Damascus, the foulness and hideousness of their sins; the Spirit, while it reveals their infirmities, shows them also a way of escape; they believe, are forgiven and accepted, and there is joy in the kingdom of heaven. As one of our texts says, there come seasons of refreshing when sin is blotted out from the soul.

Gipsy Smith, in his great sermon on repentance, confesses that when he came to Christ, "it was a warfare—it was cutting off the right arm, and plucking out the right eye. It meant coming out, being forsaken, abused, slandered, despised, persecuted. But now it is easy, though Jesus himself never made it easy. One man came and asked, 'Are there few that be saved?' And Jesus answered, 'Agonize to enter in at the strait gate.' Another man said, 'Lord, I will follow Thee whithersoever Thou goest.' But Jesus knew that he had not counted the cost, and said, 'Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.'"

He did not make it easy.

It was the same way with Nicodemus—the same with the rich young man; both of them were given something hard to do, to prove the reality of their repentance.

Even though our young people come into their Christian life naturally and normally, there is still much that is hard and distasteful to do in order to cement the bond between them and Christ.

Repentance means not simply mental and spiritual sorrowing for sin; it means a complete turning from it.

Mr. Moody tells of a woman who tried to pray; but every time she began a prayer, there came into her mind five bottles of milk that she had stolen, when she was a housekeeper for a wealthy man. He had been long dead, so that she could not ease her mind by making restitution to him.

Mr. Moody advised her to find some one who represented that man's estate, and to give him the value of the stolen goods.

This was a new idea to her. She went back to the town where she had sinned, and found that her employer's son had succeeded to the old home, and to him she made confession. He was unwilling to receive her restitution, but finally consented to do so; and then she knew at last the joy of the restoration which always follows true repentance.

The deed must ever follow the

thought, or else the thought is a mere sentimental dissipation. True repentance can end in restoration only when the repentance has extended to the very outer rim of our influence and activity; in other words, to our every act in the home and in our business. —Christian Herald.

The People's Friend.

Tht Common People Heard Him Gladly.

Three Syrian summers on the lake
And on the mountain side
Men watched and weighed and tested Him
Whom last they crucified;
The great men of the cities scorned
His mission and His claim;
Who was this Christ of Nazareth?
The Man of lowly name?

But when He walked amid the corn,
Or rested by the well,
Or paced the hot ways of their town
With wondrous things to tell,
Pathetic eyes were turned to Him
As careworn men passed by,
And when His gentle voice was heard,
The wayfarers drew nigh.

They listened, and the darkened world
Grew fair with morning light;
From weary shoulders burdens rolled,
And life's dim ways were bright;
Hope touched the weary, wistful souls,
Darkened with sin and care,
And goodness was the heart's desire,
And speech was tuned to prayer.

Eyes, lighted with the new-found joy,
Were turned toward His face;
The common people had not known
Such dignity of grace;
And when He smiled and looked at them,
Seeing them sick and sad,
He loved, and healed, and pardoned them,
Till they were strangely glad.

Ah, gracious Saviour of the world,
The people are the same,
The wistful, weary common-folk
Still need to know Thy name.
Why fail Thy messengers to cheer
The sin-sick and the sad?
Oh, teach them how to love, and make
The common people glad!

—Marianne Farsingham, in London S. S. Times.

Knitting up the Raveled Sleeve of Care.

In an article in Harper's Weekly on "How Important is Sleep?" William Hemingway declares: Everyone of us dwellers in cities is so perpetually engaged with something "more important" that we have whittled away our sleeping time to mere shreds and remnants of hours instead of the full allowance that nature demands and will punish us for failing to secure. In the country and in small towns, early to bed and a full eight or nine hours of rest is still the saving rule; but in our cities, from coast to coast, and from the St. Lawrence to Tampa, the practice of starving ourselves in the essential matter of sleep is the well-nigh universal habit.

Is it possible to obtain eight or nine hours sleep every night in the great and noisy city? Surely it is. The man or woman who pretends that this is impossible is either a victim of self-deception or a very rare invalid. Let us consider a few cases in New York, the biggest and noisest city in America. There are living in that city some half-million or more of men who work as day laborers, mechanics, etc., and who sleep as soundly in tenements in the most congested districts as in the equally noisy outskirts of the city. Any case of neurasthenia or insomnia among them? Not to any great extent. Of course their hard manual labor gives them a fine appetite, their means are small, and their diet therefore plain, and the good, honest fatigue resulting from a day of physical toil sends them swiftly into sleep that restores to them abounding vigor next day.

But these, it may be said, have not been exposed to the exhausting mental strain of the business or professional man. Mere fudge! Mental strain is the excuse, the stalking-horse, behind which lurk endless dissipation and sleep robbery. Take the army of policemen and firemen in New York, for example. Even the busiest man in Wall street or in the courts or counting-houses is under no greater mental strain than the policemen or fireman whose life may be sacrificed at any moment in the performance of duty. But the men in this municipal army although their hours for sleep are often most irregular, and the sleep itself is broken in upon by alarms, go calmly about their business in robust health and without a trace of insomnia.

And there is, too, the great army of successful men who keep themselves fit for the hardest and most trying mental effort by making sure of eight or nine hours' sleep every night in the year, and by finding time for physical exercise, if only three or four times a week, at some game which will not only amuse and refresh the mind, but will give heart, lungs and muscles plenty of work. You will find these men at play in the most luxurious or the humblest athletic clubs, or in the public gymnasiums, or in the tennis-courts, or along the bridle-paths in the parks. Many of the most eminent clergymen and judges keep fit by riding or playing golf. But no matter what form of physical exercise these leading citizens affect, they are all alike in one thing—they make sure of about sixty hours of sleep every week.

No man can be great or successful or even tolerably decent unless he sleeps enough and with regularity. During the hours of sleep the heart-beats become about ten to the minute slower as well as less forceful, and that busy organ enjoys at least a partial rest from its incessant labors; that invisible but useful agent in the blood that floats away the broken-down tissue resulting from physical and mental effort is constantly engaged in carrying down all the waste products of the preceding day to the organs of elimination which rid the body of them. In one word, the ashes are disposed of and the engine is cleaned and oiled for its next day's work.

It is only during sleep that this process can be fully and properly carried out. Curtail the sleep, whether for purposes of study, work, play or dissipation, and the inevitable result is a slow poisoning of the individual by an accumulation of waste products. If the condition is not relieved the individual suffers loss of energy and his life is shortened. It is a curious thing that while deprivation of proper food quickly brings on warning pangs of hunger, deprivation of sleep—equally fatal in the end—gives warnings not nearly so sharp and emphatic. The duty we owe to ourselves is obvious, if we would really live—take eight or nine hours' sleep every night, always with an abundant and unfailing supply of fresh air. The Interior.

One should invariably live up to his honest conceptions of right. To begin to deal doubly with one's self and follow expediency as a guiding star, is to undermine the very foundation of noble manhood. Juggled with a few times, conscience ceases to be a reliable monitor. It fluctuates like an unbalanced and untrue magnetic needle. The development of lofty character is impossible for him who does not form the habit of acting fearlessly upon his real convictions.



The Morality of Wrinkles.

"What saddens me most," said the Western woman on her first visit to Atlantic City, "is not the tiresome monotony of all these directoire gowns, but the expressionless sameness of the faces above them. What has become of all the fine old line of character and individuality?"

"Been massaged away," was the laughing reply; "skin-food and a trained masseuse for an hour every day, with a cup of chocolate and a nap after it, and once begun the process has to be kept up, or the wrinkles show worse than before."

"You are an unsophisticated ranchwoman," the speaker continued, smiling up into the fine, mobile face over which a flush of astonishment and scorn was creeping; "and I am a busy wife and mother, with neither the time nor money to waste in elaborate defenses against ugliness and wrinkles. Perhaps in our old age we may benefit others by being a horrible warning to them."

The two women were swallowed up by the crowd on the Boardwalk. In spite of their silvery hair, artistically dressed, without monstrosites of puffs and pompadours, their faces glowed with a youthfulness and animation bespeaking sturdy living, mental alertness, forces long-maturing and years well spent. Their handsome hats and gowns, which seemed to clothe rather than bedizen them, could not conceal the grace, dignity and elasticity of all their movements.

A lady who in the crowd had been pressed so close to them that she could not but overhear their conversation, said to herself that should they live to be a hundred their faces would still be far more attractive than the smoothed-out faces of fashionable society. She recalled with a smile how the Duc de Richelieu visited Voltaire in Paris when both had reached the age of eighty. The shriveled man of letters, in his nightcap, looked better preserved than the Duke, who appeared magnificently dressed in all his decorations, with his wrinkles gathered up under his peruke.—Youth's Companion.

"In life it is worthy of special remark that when we are not too anxious about happiness, but devote ourselves to the strict, unsparing performance of duty, then happiness comes of itself—nay, even springs from the midst of a life of troubles, anxieties and privations."

Children's Department.

A Boy's Promise.

The school was out, and down the street
A noisy crowd came thronging;
The hue of health, a gladness sweet
To every face belonging.
Amongst them strode a little lad
Who listened to another,
And mildly said, half grave, half sad,
"I can't—I promised mother."

A shout went up, a ringing shout,
Of boisterous derision;
But not one moment left in doubt
The manly, brave decision.
"Go where you please, do what you will,"
He calmly told the other.
"But I shall keep my word, boys, still;
I can't—I promised mother."

Ah! who can doubt the future course
Of one who thus had spoken,
Through manhood's struggle, gain, and loss,
Could faith like this be broken?
God's blessings on that steadfast will,
Unyielding to another,
That hears all jeers and laughter still,
Because he promised mother!

The Presiding Bishop's Letter to Sunday Schools.

To the Pastors and Officers and Teachers and Scholars of all the Sunday Schools of our Church in the Whole World:

Dear Friends: Orphesus, the old Greek story says, was a musician. He was a great musician. When he played and sang the trees and rocks were so moved that they gathered around him and folowed along after him. How funny for the tall trees to fit themselves with stockings and shoes and the rocks to shape out strong legs and flinty toes so that they could walk and run!

What a vast multitude swarmed after that great player and singer of music!

I can't sing much. I can't play music at all. But with more than half a million of Sunday School teachers and scholars following along after me, do you wonder that I feel that I am some kind of an American brother of that old Greek Singer? And how can the hundreds of thousands do crowd after for followers! They are not quite as close together as the birds and squirrels, because of the girls' hats; but they are side by side and almost hand in hand, and they keep step together. And they are happy. And they say thanks. And they sing praises. Because they are honored by being in one Missionary Army. Because they have marched for all the six weeks in Lent. Because they have given $144,694.35 for Missions. Because in their marching and giving they have had in memory a great and good friend of theirs, now in Paradise, Mr. George C. Thomas. Because they are doing all for the love and to the glory of their Lord and Saviour, Jesus Christ. Why shouldn't they be happy? And why shouldn't I do the very thing I am now trying to do, namely, tell them my loving thanks and the thanks of the Board of Missions, and the thanks of the whole Church?

God guide and cheer and help them all!

Your joyful and grateful Commander,

DAN'L S. TUTTLE.
Presiding Bishop.

St. Louis, Mo., October 3, 1910.

Many a trusting child is cast down because the little love service which may be required seems too small to be counted for aught in the great harvest field, forgetting that the Lord asks of His children only so much as He gives them ability to perform.

A Chance For Boys.

It is a good thing to be a hero and we all wish we had the chance. What dreams we have of how we would carry the enemy's breastworks, the dead and dying all around us, and fall at last ourselves, our faces to the front, our country's victorious banner waving over our dead bodies!

Or we wish we could win the Carnegie medal for heroism, or belong to the immortal legion of Honor. If a fellow only had a chance!

You have a chance, boys; a chance to serve the world and your fellowmen as none of your friends who will be lawyers, engineers, merchants or teachers, will ever serve it. Have you guessed it—the ministry? But it does not sound attractive, does it? The ministers, you know, don't look like heroes. They look like they had a hard time and you know they never can make money and they always have to be looking out for other people instead of themselves, so that if that is being a hero, just please excuse me.

It is all true, and yet, boys, here is your chance; the glorious chance to be a hero which you have all been wanting. I think it is like that beautiful old story some one has told us of Gaston de Foix.

In the year 1512 the Spanish and the French were fighting each other on the sunny plains of Italy. The Spanish army had won famous victories on almost every battle field of Europe. The French army was only the broken half of the great force Louis XII had sent to Italy. But it had at its head Gaston de Foix, the nephew of the king. He was hardly more than a boy, but so brave, so bright and dauntless that his scarred and battered soldiers worshipped him.

One day there came a crisis in the battle. Two battalions of Spanish infantry that had conquered in every fight were about to break through the French lines and Gaston de Foix determined to lead a charge against them. His men pressed close about him begging and pleading with him not to throw his life away. But while they still urged he suddenly broke away, crying: "Let him who loves me, follow me!" and spurred his horse towards the enemy's lines.

They hesitated a moment, then every nobleman of France, every rude hired soldier, every peasant with a lance, followed with that cry, "Let him who loves me, follow me!" ringing in his ears.

The Spanish were not used to giving way, but they gave way before that onslaught. The lilies of France waved above the lions of Aragon and a great shout of triumph went up from the victorious French.

But the gallant boy-general lay dead on the field, and above him, nobleman, peasant, solider, lay those who had answered that brave call with their lives. You would have followed him, too, wouldn't you, boys? Then listen—for still that cry rings out, and in the forefront of the battle stands the Christ, that Christ who understands all a boy's thoughts and longings, and He calls. "Let him who loves Me, follow Me!"

So clear, so sweet rings out that call, and as in that other battle fought so many hundred years ago, the brave, the strong, the loving will answer. Will you be among them, boys?—Mildred Welch in Christian Observer.

The Bell That Could Not Be Sold.

A large ship beat up and down upon the waves, driven by a fierce storm. Nantucket was accustomed to these sights, yet the crippled crew, the dead bodies of passengers, the sometimes fatherless and motherless babies cast upon its shores, never failed to awaken deep sympathy in the hearts of the hospitable islanders. But these ships brought treasure as well as crews and passengers, and sometimes, also, contraband goods. This particular ship in the stress of the waves was being watched carefully by the revenue officers, for they had detected, through their long spy-glasses, signs which, to their accustomed eyes, suggested that all was not as it should be on board, and that the skipper would not have sought Nantucket port and the searching eyes of the revenue officers willingly.

When at last the ship was docked, it was discovered that, among other contraband articles, were two bells of an exceedingly sweet and vibrating tone, owing to the large amount of silver in their composition. It was suspected that the bells had been stolen, and when discovered on the storm-tossed craft, they were seized for the Government by the revenue officers, and thereupon there came to be a great discussion in the town as to what disposition should be made of them. Women talked it over at their looms, men exchanged opinions out in their boats at their fishing, boys wrangled loudly in their efforts to be heard above the waves on the shore, and even the little children in the Dame School wanted to hear the new bells ring. Out of all the views expressed, there at last came to be a consensus of opinion that the bells should be owned by the citizens of Nantucket, who should form themselves into a stock company for their purchase.

It therefore came about that one clear, bright morning, after the storm was over, the revenue officers put up the bells at auction in the public square. One of them was soon bidden in by a stranger, and was afterward taken to St. Augustine, Florida, to be used as a church bell, but over the other there was a lively bidding. The fishing boats were neglected that morning, and even marbles and kites held no charm for the boys, while their fathers followed each other in offering varied sums for stock in the much-traveled bell. At last the revenue officers were satisfied, and the gathering of citizens broke up into groups, eagerly discussing this unique stock company formed almost over night, and whose object was not personal gain, but a gift to their island home of a sweet-toned bell, whose many uses they were still to discover.

Bells had not been plentiful in this Quaker town, and the charms of its sweetness dropped into the hearts of a generation of children, striking a key-note of musical beauty. Boys climbed up a long ladder into the belfry of the church to write their names with slate pencils on its outer surface, feeling that the bell would ring their name and fame down to posterity. Mariners coming home after a four years' voyage, listened for the clear notes of the island bell, and hearing it far out at sea, even through a thick snowstorm, steered their ships by its sound into a safe harbor. In the living-rooms of Nantucket homes mothers gathered their children about their knees in a storm when the ship bearing their loved ones was overdue, and the sweet notes of the bell, piercing the

storm, brought comfort and cheer to their anxious hearts.

Every boy and girl in Nantucket was familiar with the story of the bell. Every one of them knew that the stock of that bell would descend from father to son, and some day they would own the bell themselves, so there was great excitement in the town when a committee from Trinity church, Boston, seeking a bell that would have just the right tone for their chimes, came to Nantucket and offered to buy their bell. The committee met with the Selectmen, but every ear in Nantucket was open to the answer of their officials. As in the day when the town bought the bell, the excitement waged hot in the time of its possible sale. No one needed to ask his neighbor's opinion. The music of their bell was woven into the evening lullaby of their childhood, the excelsior of their boyhood; it blended with the boom of the cannon of doomed ships; it sang in their hearts of safe returns. To some children it brought the first remembrance of a father when the voyage had been long, and the return, to the music of the island bell, was their earliest knowledge of parental love.

The Boston committee thought the first refusal to sell the bell was a call for a larger price. "We want the bell. It exactly fits our need," they said. "We are willing to pay a large sum for it."

It was then that the Selectmen spoke with an emphasis that left no doubt in the minds of the men of Boston. "We will not sell this bell at any price," they said. "It does not belong to us or the town. It could not be sold without the consent of nearly every man in Nantucket, and that you will never get."

The Boston committee sailed away the next morning, and when the sundown bell swept its sweet notes through the streets and into the homes of Nantucket, there were those who stopped on the street corners, while others paused a moment in the homes to listen, and in the hearts of them all was an answering note of thanksgiving that their island bell still rang for the seafaring folk and the homes of Nantucket.—Elizabeth L. Gebhard.

The Power of Kindness.

William Penn, the founder of the colony of Pennsylvania, was distinguished for his justice and humanity in treating with the native Indians whose territory he came to occupy.

After his first purchase he wished to obtain another portion of their lands, and offered to buy it. It was accordingly agreed that in exchange for a certain quantity of goods, Penn should have as much land as a young Englishman could walk around in a day. After the land had been measured in this primitive manner, Indians seemed greatly dissatisfied, for the youth had walked much faster and farther than they had expected. On asking the cause of their dissatisfaction, Penn received as answer: "The walker cheated us." "How can that be?" said Penn. "Did not you yourselves choose to have the land measured in that way?" "True," replied the Indians; "but white brother make a big walk." Some of the colonists insisted that the Indians should be compelled to abide by the terms of the bargain.

"Compelled!" exclaimed Penn; "how can you compel them without bloodshed?" Then turning to the Indians, he said: 'Well, brothers, if we have given you too little for the land, how much more will satisfy you?" They were pleased with this proposal, and asked for some additional cloth and fish-hooks, which were cheerfully given. The red men of the forest then shook hands with Penn and retired perfectly satisfied. When they were gone, the governor, looking round on his friends, exclaimed: "Oh, how cheap and powerful a thing is kindness! Some of you spoke of compelling these poor creatures to abide by their bargain; I have compelled them—but by another and mightier power than that of the sword—the power of kindness." Penn's justice and kindness did not pass unrewarded. The red men became warm friends of the white stranger, and towards him and his followers they buried the war-hatchet. And when the colony of Pennsylvania was pressed for provisions during a time of scarcity, the Indians cheerfully came forward to its assistance with the product of their hunting.—The Deaf Carolinian.

The Children In Church.

In the morn of the holy Sabbath,
I like in the church to see
The dear little children clustered
And worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
Those dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet—
They look in the congregation
Like lilies among the wheat;
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.

When they hear, "The Lord is my Shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Father
Has given the lambs a home—
A place of their own, with His people.
He cares for me and for you.
But close to His breast He gathers
Those dear little heads in the pew.

—M. E. Sangster.

The Gentle Art of Letting Alone.

I was once a guest in a family of girls and boys whose affection for each other was a marked characteristic, and who were considerate and unselfish. Yet there was an atmosphere of contention in the household that marred the peace and happiness of these well-meaning people.

At last I ventured on a suggestion (being so much older, and a relation) to the eldest daughter, a lovely and loving girl of eighteen.

"Don't you think, my dear," I said, "that it would be better to let Fred go his own way sometimes, without any controversy, even if you are sure it is a mistaken way, and will bring him trouble?"

The dear young thing looked at me in wide-eyed surprise. Let Fred take a mistaken course without trying to hold him back! Evidently the suggestion seemed rank disloyalty.

"I do think," I went on, with some hesitation, "that, next to obeying God and your parents, the very most important thing in your home life is that it should be saturated through and through with the sunshine of love and kindness and perfect sympathy."

"Yes?" said Fred's sister, doubtfully.

"It really does not matter lastingly," I kept on, "whether Fred brings his dog in the house or not, whether he cleans his gun on the back porch or in the woodshed, whether he wears his patent leathers out in the wet or puts on overshoes." I stopped, and looked anxiously at the flushing cheeks of my young listener.

"It does matter, infinitely much," I then continued, "whether or not the boy finds home the jolliest place in the world, whether or not he turns to his sister as his best chum and confidant, sure of her sympathy, not fearing any small, stinging criticisms."

There was no response to my suggestion.

"My dear Ellen," I said, "I am sure that, nine times out of ten, when we feel impelled—almost compelled—to say 'don't,' we ought to restrain the inclination; and even that tenth time we should think twice before criticising one who is pretty sure to know his own business better than we do, and quite sure to think he does. Will you not try my plan of letting your brothers and sisters make their own mistakes, and get their own experience, while you make yourself the joy of their lives?"

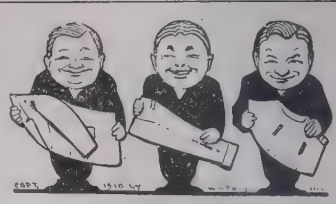
I must not be boastful, but I had the happiness of seeing my suggestion take root, and bring forth peaceable fruits of happiness and sweet content in that household.

And just the other day a friend said to me, complainingly, "You don't love Jack nearly as much as I do, yet you have twice as much influence over him."

"Ah!" I said to myself, "it is because I practice the gentle art of letting alone."—E. P. Allen in the Lutheran.

Very Large Crab.

The largest crab in the world, a specimen of the giant spider-crab from Japan, is now at the Museum of Natural History, New York. This remarkable crustacean was secured by Prof. Bashford, dean of Columbia University, from Miura-Misaki. The spread of the two largest legs, or arms, having saw-like teeth, called "pincers," is nearly twelve feet, and the body portion is over one foot in diameter and about the size of a large dinner-plate. The monster crab inhabits the sea and islands of Japan, and is known to occur at a depth of over two thousand feet. The eight arms resemble sections of bamboo growth, and are extremely elastic.—October St. Nicholas.



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RICHMOND, VIRGINIA.

A Spelling Lesson.

"Can you spell kitten, my little man?"
I said to Jack, five years old,
And behind his back Jack put both hands,
And he tossed his locks of gold.
"Too hard?" I asked. Then his face grew grave,
And he said: "It isn't that—
But I'm too old for kitten, you know,
Now just you try me on cat!"

The Brave Fishergirl.

On the coast of Normandy, near Grandville, the rise and fall of the tide are very great, being about forty-four feet at spring tides. It comes in very rapidly, and in particular places may be seen making up in a great wave two or three feet high. In a book on Normandy the following adventure is narrated of two English gentlemen:

They had been out on the sands watching the manner in which sandeels were caught, and examining the structure of the rocks, which were like sponges, when of a sudden one of them, whose name was Cross, shouted:

"I forgot the tide, and here it comes!"

His companion, whose name was Hope, turned toward the sea, and saw a stream of water running at a rapid rate, and replied quickly:

"I suppose we had better be off."

"If we can," replied Cross, "by crossing the rocks we may yet be in time."

They began to scramble up the rocks and walked as fast as they could toward the nearest shore; but it was some time before they reached the highest point. On gaining it they looked around, and saw that the sand was not yet covered, though lines of blue water, here and there, showed how fast it was rising. They hastened on, but had not gone far when they found that the sand was now in narrow strips, with sheets of water between, but seeing a girl before them who was familiar with the beach, they cried:

"We shall do yet," and ran forward.

The girl, however, instead of going towards the shore was running to meet them, and almost out of breath, cried:

"The wave! the wave! it is coming! Turn, turn—run, or we are lost!"

They did turn, and saw out at sea a large wave rolling toward the shore. Out of breath as they were, they yet increased their speed as they retraced their steps towards the rocks they had just left. The little girl had passed them and led the way. The two friends strained every nerve to keep pace with her, for as they neared the rock the wave still rolled towards them, the sand becoming gradually covered.

Their last few steps were knee-deep in water.

"Quick! quick!" said the girl; "there is the passage to cross, and if the second wave comes we shall be too late.

She ran on for a hundred yards till she came to a crack in the rock six or seven feet wide, along which the water was rushing like a mill sluice.

"We are lost!" said the girl; "I cannot cross, there is a passage to cross; it will carry me away."

"Is it deep?"

"Not very," she said; "but it is too strong."

Cross lifted the girl in his arms, plunged into the stream, and, though the water was up to his waist, he was soon across. His companion followed, and all three stood on the rock.

"Come on, come on!" cried the girl; "we are nearly lost!" and she led the way to the highest point of the rocks, and on reaching it, cried, "We are safe now!"

All were thoughtful for a moment, as they saw the danger which God had delivered them from; looking around, the sand was one sheet of water.

"We are quite safe here," said the girl; "but we shall have to stay three or four hours before we can go to the shore."

"What made you forget the tide?" said Cross; "you must know the coast well."

"I did not forget it," she replied; "but I feared as you were strangers you would be drowned, and I ran back to tell you what to do."

"And did you risk your life to save ours?" said Hope, the tears starting to his eyes.

"I thought at any rate I should get here," she replied; "but I was very nearly too late."

Hope took the little girl in his arms and kissed her, and said, "We owe you our lives, you brave little maid."

Meanwhile the water was rising rapidly, till it almost touched their feet.

"There is no fear," said the girl; "the points of the rocks are always dry."

"Cold comfort," said Hope, looking at them; "but what shall we do for our young friend?" he said to Mr. Cross.

"If we put all the money in our pocket into a handkerchief and tie it around her neck, it will warm her, I warrant, for she looks cold enough." One of them had twenty, and the other seventeen francs, and binding these in a knot Mr. Hope passed it around her neck. On receiving it she blushed with delight, kissed both their hands and cried:

"How happy mother will be!"

Just then a wave rolled past, and the water began to run along the little platform they were sitting upon; they rose and mounted on the rocky points, and had scarcely reached them when the water was a foot deep where they had just been seated. Another wave came—the water was within six inches of their feet.

"It is a terrible high tide," said the girl; but if we hold together we shall not be washed away."

On looking to the shore they saw a great many people clustering together on the nearest point; a faint sound of cheers was heard, and they could see hats and handkerchiefs waved to them.

"The tide has turned," said the girl, "and they are shouting to cheer us."

She was right; in five minutes the place was dry. They had some hours to wait before they could venture on the sand, and it was quite dark before they reached the beach; but at length, guided by the lights on the shore, they gained their own home in safety, not unmindful of Him who says to the proud waves, "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." The friends handsomely rewarded the little fishergirl, whose name was Matilda, for her bravery.—Our Messenger.

Crutches for By and By.

"My young friend, you are fashioning a crutch for by and by," said a college professor to one of his students who was forming the bad habit of using dishonest helps in doing his work. "The time will come when you will find you cannot walk without it. The result of such methods is to make one incapable in the end, of doing an honest and thorough piece of work for himself or any one else."

This was a stern arraignment of the young man, but what the professor said was true and just. Every bad habit we form is a crutch for the future. It enfeebles us by depriving us of the power to do right. The dishonest job is a crutch—a poor makeshift for right and fair dealing with others. As the habit of dishonest works grows upon us we lose the power to walk with vigorous uprightness in the pathway of human service.

So it is with every bad habit: it takes away our capability for living rightly. The evil personal habit in time makes us incapable of living normally. With what a wretched crutch the drunkard, for example, has to hobble through life! How he literally chains himself to it! and what a pitiful spectacle he makes in his abject slavery to it!

Crutches for by and by—yes, that is just what our bad habits are. Do we realize how surely and tyrannously they make moral as well as physical cripples of us?—Zion's Herald.

Saved by a Child.

A gentleman travelling in Wales called one day at a cottage, and asked the little girl whom he saw at the door for a drink of water. Instead of going at once for the water, the child looked up into his face and said:

"Wouldn't you rather have milk, sir? I see you are very hot with walking in the sun."

"Yes, I should, if you have it, my dear," said the gentleman.

And away went the little maid to the pantry, returning a moment later with a glass of beautiful creamy milk.

"I see," said the gentleman, pointing to a book on the table, which the girl had been reading, "that you are studying your lessons."

Looking up into her questioner's face, the little maid said:

"Oh, no, sir; I am reading the Bible."

"Do you love the Bible?" asked the gentleman.

"Love the Bible?" repeated the child, in surprise; "why, I thought everybody loved the Bible."

The traveller had hitherto thought nothing about religion; but the little girl's words rang in his ears again and again, until at last he, too, loved the Bible, and was converted to God. His awakening to spiritual realities was caused by these simple childish words: "I though everybody loved the Bible."

The "Sun Drawing Water."

The phenomenon commonly known as the "sun drawing water" is due to rays of sunlight between the shadows of clouds. It is seen to best advantage when the atmosphere is somewhat hazy, and when the sun is wholly or partly behind a cloud, and is not in the higher part of the sky. Patchy strato-cumulus clouds are most favorable for the formation of these rays, and they are probably most distinct when seen in the part of the sky below the sun, when they appear to extend either directly or somewhat obliquely downward; it is in this form that the effect is most commonly called the "sun drawing water." But such rays may extend in any direction, so that they diverge from the sun as a center. No rain need be falling anywhere near the observer, though it is not impossible for the rays to be visible at a time when rain-streaks also are visible in part of the sky; the rain-streaks, however, do not diverge from the sun, but are in lines of the falling rain.—October St. Nicholas.

The Sign of the Double Cross.

In his ragged clothes and battered hat, he stood in the rain and studied the marks on the gatepost. The marks were merely two little crosses, scarcely visible, and might have been carved by a boy with a jack-knife. To this unkempt creature the marks were indisputable evidence of danger. They were a warning sign, and in the hieroglyphics of beggardom said plainly: "Cross dog; cross woman."

There was nothing about the house that indicated such a condition. It was not big; but it was neat and tidy, and the yard was well kept. Moreover, there was no dog in sight.

It was the last house on the street, and his was the hunger of a man who has tramped a whole day through the rain with nothing to eat; so this unkempt creature was most reluctant to pass it by. Every door in the town had been closed to him. Everywhere his pleading for a bite to eat had fallen on deaf ears. Even his offer to work was not heard. Impending starvation made him desperate, and he decided to run the risk.

He entered the gate and shambled around the house to the back door. His eyes were on the alert for the dog that must certainly slide from under the porch and pounce upon him. Great was his surprise to find his passage from the gate to the kitchen door unhampered. Greater still was his astonishment when his timid appeal for "a bite to eat, ma'am, please," was given a sympathetic ear by a kindly, sweet-faced woman. He appended his request with the assurance that he would gladly work to pay for whatever was given him.

The woman directed him to the woodhouse, telling him that when he had split enough wood to pay for his meal he might come in and eat.

It was queer—this remarkable show of hospitality. And with a remembrance of the warning sign full upon him, the man took the precaution to ask: "Where is the dog, ma'am, please? He might attack me."

"We have no dog," the woman answered.

No dog? The man was surprised, but said nothing. He set industriously to his work; and because she had trusted his honesty for the amount to be done, he split a big, round pile. Then he entered the house, and the woman invited him to a chair at the kitchen table, where a lot of tempting eatables were set for him.

He dropped his battered hat at his feet and slid into the chair, scarcely raising his eyes. He was young and muscular, and had it not been for his ragged attire and unshaven face he would have been good-looking.

The woman eyed him pityingly. There was a sparkle in his steel-gray eyes, a peculiar shapeliness and bigness about his head, with its mass of brown curls, that did not belong to the ordinary tramp. "He's some mother's boy to whom fortune has been unkind," she thought as she went back to her sewing in the sitting room and left him to his meal.

Just as he eagerly clutched the cup of fragrant coffee the inner door opened and there was a patter of little feet on the floor. An instant later a part of merry brown eyes gazed up into his face, and a four-year old boy's voice piped out: "Hello, man!"

The man shifted uneasily in his chair, but made no reply. Anyhow, he was very hungry; and when one is hungry it is annoying to talk.

The boy kept his eyes upon the man. He had never seen a piece of beef attacked so viciously except by a half-starved dog. He waited some little time for a reply, and, getting none, walked up boldly and touched the stranger on the arm with the grave remark: "Say, man, I said 'Hello.'"

This demanded a reply, and the man tried to give it; but his mouth was full, and the best that he could do was to smile and nod.

This pantomime reply led the boy to make the further inquiry: "Can you talk, man?"

The tramp grinned over his plate and replied instantly: "A little bit."

Amply satisfied and with the unquestioning confidence of childhood, the boy dragged up a chair and seated himself at the other end of the table. "My name's Robert, but they all call me 'Boy Blue,'" the little fellow volunteered, looking into the stranger's face. "What's your name?"

"Mine is Ralph, but they call me 'Brake-rod Kink,'" the man replied with a smile.

"Why do they call you that?" asked the little fellow.

"It's a long, long story," the tramp said with genuine gravity, dropping his eyes to the floor.

"I like stories," the boy remarked.

"But this one is too long," the man declared. "Tell me why they call you 'Boy Blue.'"

"'Cause I'm like Boy Blue. Don't you know who Boy Blue was?"

"No. Who was he?" the stranger asked innocently.

"Why, he's the little boy who lost his sheep," quickly answered the lad. Then he quoted:

"'Where's the little boy who lost his sheep?
He's under the haystack fast asleep.'"

The tramp beamed upon him admiringly.

"It's fun to sleep under a haystack," prattled the boy. "I slept under one once. I was out to Uncle Mark's. He lives on a farm. Did you ever sleep under a haystack?"

"A few times," the tramp confessed with evident amusement.

"Wasn't it nice? All except the cockleburs. They got in my hair. Did they get in yours?"

"Just a few," the man answered.

"Mamma had a dreffful time getting them out of mine. Did your mamma take them out of yours?"

The smile left the man's face, and he compressed his teeth fiercely, as if the question hurt. His only reply was a nod of his head.

"The other Boy Blue runned away. So did I one day when I was naughty. That's when I was out to Uncle Mark's. Did you ever run away?"

"Once," said the stranger simply as he gazed forlornly out of the window. His hunger seemed suddenly to leave him, and the good breakfast was half forgotten.

"My mamma came after me. Did yours come after you?" The little fellow opened his eyes wide and gazed into the man's face. He did not see the tears that glittered on the stranger's cheek. When no answer came to his question, he passed it over and prattled on. "It's awful nice to be hugged up tight by your mamma when you've runned away and she's found you, isn't it?"

The man lifted the coffee to his lips and choked on the hasty draught. Tears dripped into the cup, but he drank on unmindful of them.

The boy excused the refusal to answer in his belief that the choking was genuine and continued his chatter. "'Cause I was a bad boy when I runned away, I was 'fraid my mamma would not love me any more. But it seems she jus' loved me more'n ever after that. I was awful sorry I had been naughty, and I told her so and asked her to forgive me. I promised I would never run away again; and she forgived me and kissed me, and I felt so good I cried. It's funny how mammas can make you cry by being good to you, but they can. Didn't you cry when your mamma was good to you the time you runned away and she found you?"

A smothered groan burst from the stranger as he pushed his plate from him and guiltily dropped his head. "She hasn't found me yet," he muttered.

In the little fellow's breast beat the happy heart of a child, but he was filled with the intuition that something was wrong. "Then you must be lost," he conjectured, his big eyes opening apprehensively.

The downcast look on the stranger's face assured the laid that his premonition was true.

"Could you find your way home if you'd try real hard?"

"I guess I could," the man said.

"Then you'd better try. Your mamma will be awful worried. Mammas are funny that way. You just tell her that you're sorry, and promise her that you'll never run away any more. Won't you try it?"

The stranger sat motionless. His breakfast, half eaten, was getting cold before him. But this, after all, was not the sort of food he craved. What his starving soul most needed was the nourishing food of a mother's love and a mother's devotion. He gazed in silence out of the window, his mind busy with retrospect. He could feel the warmth of the gaze from the baby face across the table. At last, with an apparent effort, he arose from his chair.

"Is you goin' to see your mamma?" the little fellow questioned eagerly.

"Yes, my little man," he answered resolutely. He reached for his hat and walked around to where the boy sat.

The lad's mother came from the other room and looked in at the door just as the stranger stooped and lightly kissed the little fellow's cheek.

"Good-by, Boy Blue," he said. "You've made a new man of me. I will go home to mother."

"Good-by, man," the boy replied. "I hope you'll find her all right."

The stranger passed out of the door and down the walk, not with the shambling, hang-dog air of a beggar with which he had approached the house only a short time before, but with the brisk step, the erect head, and the square shoulders of a man. He paused long enough at the gate to use his knife on the warning sign. "It's all a mistake," he muttered. "This is no house of the double cross." He scratched out one of the crosses and shaped the other into the form of a crude figure with wings. Instead of the former warning, the sign now reads: "An angel lives here."—Frank H. Sweet in Christian Observer.

Oh! fine and delicate and manifold and much entangled are the tissues of life which surround us. He who walks through life with an even temper, and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses, he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.—Dr. Dewey.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

ACKNOWLEDGMENTS.

Education Society in Virginia

Please acknowledge the following contributions to the Educational Society in Virginia during October:

Rev. J. B. Walker.....$10 00
Emmanuel, Port Conway..... 3 20

P. P. PHILLIPS, Treasurer.
Alexandria, Va., October 31, 1910.

DIED.

ALLEN.—Entered into rest, at Hagood, S. C., October 23, 1910, Miss KATE E. ALLEN, of Richmond, Va., in the 83rd year of her age.

DAVIS.—Entered into rest, Sunday, October 16, 1910, at the home of his mother, Mrs. Anne A. Davis, in Granville county, N. C., ALEXANDER S. DAVIS. He is survived by his wife, Annie Andrews, daughter of Annie S., and the late William J. Robards, of Henderson, N. C.

CROSS.—Entered into the joys of Paradise, October 23, 1910, at the Protestant Hospital, Norfolk, Va., CORNELIA CHEEK, infant daughter of Mr. and Mrs. W. T. Cross, of Catesville, N. C.; aged 11 months and 20 days.

"Suffer the little children to come unto me and forbid them not; for of such is the kingdom of heaven."

McILHANY.—Entered into life eternal, on Sunday, October 9, 1910, at the University of Virginia, the Rev. HUGH MILTON McILHANY, only son of Captain Hugh Milton McIlhany, of Staunton, Va.

"Greater love hath no man than this, that a man lay down his life for his friends."

"Well done, thou good and faithful servant, enter thou into the joy of Thy Lord."

OBITUARY.

Thomas Barkwell Lane, M. D.

At a meeting of the Vestry of Christ church, Kingston parish, held at the rectory, Mathews Courthouse, Va., October 29, 1910, the following resolutions were adopted:

Whereas, in the Providence of God, our beloved brother and vestryman, Dr. THOMAS B. LANE, was taken from us to Paradise, the 19th of October, be it

Resolved, That our heartfelt sympathy is extended to his bereaved family, and, that by his death not only his family and parish have sustained an irreparable loss, but the medical profession and the cause of education in our county. That as our dear brother was faithful unto death, in all the relations of life, our loss is his eternal gain. That a copy of these resolutions be sent to the bereaved family of our good brother, and to the Mathews Journal and Southern Churchman for publication.

GILES B. COOKE, Rector.
WM. H. C. MURRAY, Register.

Mrs. Elizabeth H. Peterkin.

At a meeting of the Rector's Aid Society of St. James' church, Richmond, Va., October 27, 1910, its members desire to place on record their deep grief at the great loss their society (the oldest in the church) has sustained in the death of its beloved President, Mrs. JOSHUA PETERKIN. Her character was so strong; her ability to discern between right and wrong so unerring, that we will indeed miss her guidance; but we bow in submission to an all-wise Providence who has blessed us with this dear friend and counsellor for so many years. Her influence will long be felt in this church and community; and we, who are endeavoring, in our feeble way to continue her work, must stand by this dear old church with the same fidelity that she did, and in our loyalty prove our appreciation of this noble woman, our beloved President.

Resolved, That we extend to her family our deep sympathy in their bereavement, which is also ours, praying that the "God of love and peace" may abide with them.

ALICE P. CLARK,
MARY S. McGUIRE,
W. C. LANCASTER.

Mrs. Elizabeth H. Peterkin.

Whereas, God in His wise providence has taken unto Himself the soul of our beloved Honorary President, ELIZABETH HANSON PETERKIN, we, the Board of the Protestant Episcopal Church Home, desire to make some permanent testimonial of our loss. She was President of the Board for many years, and one of the originators of the Home, and gave of her time and energy for the interest and welfare of its inmates. Although, for several years past she was prevented by illness from taking an active part in the work, she was ever ready to assist with her good judgment and sympathy.

Resolved, That we, the Board of the Protestant Episcopal Church Home, offer to her bereaved family our sincere sympathy in their sorrow, and we pray that God in His infinite mercy will add His peace and comfort to the sweet memories of a pure, useful and unselfish life.

MRS. W. R. TRIGG.
MISS ANNE P. GRAY.

The Rev. Franklin Pinckney Clark.

The Rev. FRANKLIN PINCKNEY CLARK, son of the late Judge James Clark, of New York City, and the late Cynthia Charlotte Moon, of Albemarle county, Va., was born December 1, 1852, and died in the Episcopal Hospital, Philadelphia, March 1, 1910. Mr. Clark was educated for the ministry at the Virginia Theological Seminary, graduating in 1889. His ministry was exercised first in the undivided Diocese of Virginia, and then in the Dioceses of Pennsylvania, New York, Massachusetts, and again in Pennsylvania, where he retired from the active ministry in 1899, remaining a canonical resident of the last-named Diocese till his death, though making his home in Front Royal, Va., where he had married.

Though hindered by ill health, almost from the start, Mr. Clark's ministry was devoted and useful, and after his retirement, as occasion offered, he rendered valuable assistance to different rectors, especially in reading the service, in which he excelled. He was decidedly Evangelical in his Churchmanship, having fallen under the Roman influences in his youth and later, renouncing these, accepted the purer gospel as presented by the Episcopal Church. Yet his charity was truly broad.

For the Church of his intelligent and deliberate choice, he had supreme loyalty and affection; for his friends the warmest of hearts, and toward all men, the bearing of a Christian gentleman.

Though years of suffering were his, and at times long periods of inactivity, no word of complaint seems ever to have escaped from his lips. The will of God was his will.

When the Brazil Mission was organized, during Mr. Clark's course at the Seminary, he was one of the first to offer himself for the field. Though not permitted to labor in Brazil, others, inspired doubtless by his faith and courage, offered themselves.

If character rather than time and position tells, then the name of this servant of God is enrolled among the worthies to whom it shall be said, "Well done, good and faithful servant."

Mr. Clark leaves a widow, who was Miss Maria Marshall, one of the Happy Creek Marshalls, of Warren county, Va.; one daughter and three sons. He lies buried in Fernwood Cemetery, Philadelphia, the funeral services being conducted by his old instructor and friend, Rev. Dr. C. E. Grammer, and Rev. Mr. Ayer, Chaplain of the Hospital.

Though dead, he lives yet in the memories of those to whom he broke the Bread of Life, and in the memories of those with whom he touched hands in friendship's clasp.

T. C. P.

WANTS.

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APPEALS.

GIFTS OR BEQUESTS
for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

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The Pension and Relief of Clergy, Widows and Orphans.

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ALFRED J. P. McCLURE, Treasurer,
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W. E. MINGEA, Treasurer,
Abingdon, Va.

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Lift up your heads ye sorrowing ones
And be ye glad of heart.
For Calvary day, and Easter day,
Earth's saddest day and gladdest day,
Were just one day apart.

The Household.

Diet for the Sick.

Beef Tea.—Cut up one pound of beef from the round into pieces the size of dice; put into a covered jar with two pints of cold water and a pinch or two of salt. Let the beef soak in the water, stirring occasionally for two hours; then put it on the range and heat it gradually until the red color disappears. Be very careful that it does not reach the boiling point; skim off all grease and serve hot with a little very brown toast.

Beef Juice.—Broil a juicy round steak one inch thick; divide it into inch squares; put each piece in a lemon squeezer and squeeze out all the juice while hot; add salt. When serving put the desired amount into a cup or a bowl and place it into a basin of boiling water, stir carefully and as soon as it is hot serve. If left a moment too long it will curdle.

Lamb Broth.—When making a broth use a quart of water to every pound of meat and bones. Let soup boil slowly always. Cut the meat and crack the bones. Throw in any vegetables and herbs which seem desirable. When all is thoroughly done strain through a sieve or serge bag. Reheat before serving with cubes of toasted bread.

Chicken Broth.—Cut chicken into small pieces; put it on the range in cold water (one quart to one pound of fowl), let it heat slowly, then boil gently until the meat is ready to fall from the bone; strain, skim and add rice; boil for one-half hour; season to taste and serve hot with toasted or hot crackers.

Oat Meal Gruel.—Two large tablespoonfuls of well cooked oat meal; add one cupful of boiling water with a little salt, slowly stirring all the time; then add one cupful of good rich milk; let all boil for ten minutes and strain through a fine wire sieve. If uncooked oatmeal is used, put one-half cup of raw oatmeal into a double boiler with two cupfuls of boiling water and cook three hours.

Egg Lemonade.—To the white of one egg add one tablespoonful of powdered sugar, the juice of one lemon and one glass of water; beat thoroughly and serve very cold.

To Stop Hiccough.

Hiccoughing is a distressing and sometimes a dangerous complaint. Many times a swallow of water will stop it. If simple measures fail, the following has been found very efficacious: The nerves that produce hiccough are near the surface of the neck. They may be reached and compressed by placing two fingers right in the center of the top of the breastbone between the two cords that run up either side of the neck and pressing inward, downward, and outward. A few minutes' pressure of this kind will stop the most obstinate hiccough.—Outing.

To Remove Grass Stains.

Notwithstanding repeated warnings to Jimmy or Sadie that the pretty, green grass will make an ugly stain on white garments, the children will forget, and grass stains are a problem for the laundry. Soak the stained part of the garments in sweet milk for a few minutes and then wash in warm water.

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For the Southern Churchman.

Ruins at New Smyrna, Florida.

Travelers in Florida are often surprised to discover ruins of ancient buildings in the midst of dense tropical vegetation. Usually the local inhabitants state that they are the remains of Spanish missions, and dispose of innumerable postcard pictures so entitled. Such a legend is told of some ruins at New Smyrna on the East coast, and sundry bits of ironware that have been dug up on the site have been identified as relics of candlesticks and other altar paraphernalia. It is much more probable that they are the remains of machinery, and that the ruined walls are those of Dr. Turnbull's indigo mill.

This establishment had as thrilling and romantic a history as could be desired. In the eighteenth century, some time after England had acquired Florida from Spain, a certain Dr. Turnbull got a patent to establish a colony on the banks of St. John's river. He named the settlement New Smyrna, in honor of the city in Asia Minor, where his wife, who was a Greek, was born. The doctor imported a number of Greeks and Minorcans, and presently the colony was flourishing, at least as far as himself was concerned. In regard to the other people the case was different. They were regarded as slaves and were treated very cruelly. Once they made an attempt to get justice from the authorities at St. Augustine, but the doctor, by means of his wealth and influence, was able to convince the Governor that the petitioners were seditious malcontents. They were severely punished and five of the ringleaders condemned to death,—one for killing a cow, at that time a capital offense under English law. One of the five was offered his life if he would execute the others, and only accepted the proposition when his miserable comrades besought him to.

But in 1775 Dr. Turnbull's malevolent reign came to an end. Some visitors to the indigo factory brought the news of the battle of Lexington. This so cheered the unfortunate colonists that they sent a secret message to St. Augustine and begged the governor to put them under his personal protection. This time their petition was heeded, and when Dr. Turnbull returned from a visit to a neighboring settlement, he found New Smyrna deserted. Despite all his efforts he could not catch the fugitives, nor could he induce any other persons to take their places. In a few years the plantations reverted to their natural condition and the jungle crept into the factories.

The fugitive Greeks and Minorcans settled about St. Augustine. Some of them enlisted in the Florida rangers and fought for the Government that had protected them. They gave the colonists of Georgia some trouble during the Revolutionary War. One of them, named Farragut, attained some distinction, and his son became the great admiral of the Civil War.

F. C. E.

Suppose.

Suppose that the Christian life, in its daily manifestations, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that instead of increasing their wants and desires; instead of loading themselves down on life's journey with so many boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the roadside and gasp for breath; instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, 'plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and to set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by His presence and touch.—Henry van Dyke.

Thoughts for the Thoughtful.

Let nothing disturb thee,
Nothing affright thee,
All things are passing
God never changeth.
—Longfellow.

From principle comes Law, which is the order of its expression.

Overcome fear absolutely, and absolutely nothing but God remains.

All things come of Thee and of thine have we given thee.—1 Chron. 29:14.

Happiness if properly cultivated will grow in any coil, and live under any conditions.

Our days on the earth are as a shadow, and there is none abiding!—1 Chron. 29:15.

The young are especially prone to expect material blessings to bring them real joy and strength.

If thou seek Him He will be found of thee; but if thou forsake Him, He will cast thee off forever.—1 Chron. 28:9.

What thou doest do quickly, for even while we speak those to whom we feel tenderly grow old and gray, slip beyond the reach of human comfort.

Darkly rose the guilty morning,
When, the King of glory scorning,
Raged the fierce Jerusalem:
See the Christ, His cross uplifting,
See Him stricken, spit on, wearing
The thorn-plaited diadem.

The parent who neglects to instruct the growing child in the proper care of his teeth is guilty of neglect close bordering upon the ground of ignorance of the dire consequences sure to follow.

Earthly hopes fail, earthly ambitions die. Experience steps in and proves that lasting good does not dwell in mortal might. That "it is only God who never fails us. It is only God who never disappoints His friends."

If a man write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he build his home in the wilderness, the world will make a beaten path to his door.—Ralph Waldo Emerson.

If we wish to keep a straight course in our voyage of life, we must carry with us a compass, a chart, an anchor, and a pilot. The compass is the Bible, the chart is the Church's teaching, the anchor is faith in God, and the pilot is Christ.

Oh, blessed work! How many awkward situations you have extricated people from! How many distracted brains have you soothed and restored by your steady, irresistible pressure of duty to be done and brooking no delay?

Among the first gifts to a child should be a toothbrush, and among his first instructions should be lessons in its proper use. More disease and suffering are caused by neglect of the teeth in early youth than by any other one thing.

Hospitality is one of the first Christian duties. The beast retires to his shelter, and the bird flies to his nest; but helpless man can only find refuge from his fellow-creatures. The greatest stranger in the world was He that came to save it. He never had a house, as if willing to see what hospitality was left remaining among us.—Oliver Goldsmith.

Order is the beauty of the home; contentment is its blessing; hospitality is its glory, and Godliness is its crown.

We must first realize the Father's love ourselves ere we can look out upon mankind with something of His love, and so win men back to God as alone they can be won.

The saints were men of like passions with ourselves, and they attained. So may we for the same sacramental grace is ours which enabled them to bring every thought into the obedience of Christ.

"Not our circumstances, but the use we make of our circumstances decides the question of our gain or loss day by day in our earthly course. According to the spirit in which we meet them, helps will prove hindrances or hindrances will prove helps in our pilgrim path."

Never let the rush of business crowd out prayer. The more work that any day has to do, the more time must be spent in prayer in preparation for that work. You will not lose time by it, you will save time by it. Prayer is the greatest time saver known to man. —Dr. Torrey.

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—Elizabeth Barrett Browning.

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VOL. LXXV. RICHMOND, VA., NOVEMBER 12, 1910 No. 46

Southern Churchman.

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THE WORK OF THE BOARD OF MISSIONS.

A Statement to the Recently-Elected Board of Missions of the Church at its Meeting for Organization, November 3, 1910.

By the Right Reverend Arthur Selden Lloyd, D. D., President.

The change made by the General Convention just ended in the Canon having to do with the Missionary work of the Church indicates that the Church expects new and more comprehensive service from its Board of Missions.

This Canon is the first step towards co-ordinating all the forces that have been developed in recent years by the rapid growth of the American Church. The Church seems to have felt that the time has come when in the Church as in the nation those questions must be answered. How may its national interests be conserved without encroaching on Diocesan rights? How may the Dioceses be brought into such harmonious relation and co-operation as will make it possible to apply the Church's united strength to the development of its national and world wide interests?

And the Board of Missions seems to have been constituted for the purpose of finding an answer.

If this is the Church's intention in framing its new Canon, then the Board of Missions becomes, so to speak, the Church's "Board of Strategy," whose duty it will be to study the conditions and progress of the work as well as to acquaint itself with the obstacles to be overcome; to inform itself as to the resources of the Church, so that it may have definite knowledge of what it can depend on for its work of extension; and to shape such a policy as can be applied everywhere by all the Dioceses contributing, so that these may work together, adding strength to strength. That something like this was the purpose of the Church in framing the Canon seems to be borne out by the fact that the Board has been authorized to instruct committees with the routine business that formerly was brought to the Board itself, and no doubt the Board will be glad to avail itself of this relief.

If the Board is to reduce to practical terms the task confronting the Church, it will be necessary, as I have said, for the Board to inform itself exactly with regard to the conditions to be taken into consideration, e. g., it must know:

1. The conditions surounding American citizens in isolated or congested districts, so that the Church may be informed what ought to be done towards improving their state.

2. The movements of population throughout the country and their significance.

3. The immigration of foreigners, their nationality, social development and ecclesiastical relations, as well as their places of settlement; with a view to telling the Church how it may help the State to enable these to become good citizens.

4. The conditions surrounding the Indians so that the Church may be told what help it can render the State in building them up in citizenship.

5. The relation of the black people in America to the conditions surrounding them, so that the Church may learn how they can be helped to attain that which a worthy ambition is driving them to find.

6. The conditions abroad, especially where the American Church has been planted; that the American Church may be told what help it ought to render these Churches to enable them to become established.

And all such questions ought to be studied with a view to deciding how much of the work the Church ought to undertake along with a working plan for doing it. Thus the formulation of what may be called a national policy for the Church seems to be no less incumbent upon the Board than the obligation to know what the Church's task is.

But before the Church will consider such questions as these, with any intention of trying to solve them, it must first be sure that its resources are adequate. And it will not believe it is able on any showing until it has been taught to think of itself as an organism filling the land, every member of which is called to labor for the health and strength and growth of the whole body; nor yet before it learns to regard it as definite dereliction, not on the part of a Diocese, but of the whole body, if any of its resources are unprofitable because undeveloped.

To help the Church thus to know itself and to meet courageously the obligations our Lord Jesus Christ has laid upon it, is the most difficult, because the most delicate task confronting the Board. I confess my chief ground of hope rests in the assurance that it has to be done, and therefore there must be a way for doing it which can be found. In the meantime it is quite possible to meet what seems to be a primary obligation of the Board, viz., to secure exact information as to the financial strength of the Church, not only as exhibited in its Diocesan and Parochial reports, but as it really is. For this it will be necessary to get into touch with the large number of individuals in the Church who are concerned in the great undertakings of the nation. The Board should be able to give these detailed information about the Church's work, that they may determine whether they desire to have part in it. The Board should be equally careful to be able to give to all such subscribers an itemized statement of the use made of their money and what has been accomplished. In a word the Board ought to know what the Church is able to spend on its work of extension, and devise means for gathering that amount into the Board's Treasury.

When the Board has intelligently informed itself with regard to the questions that confront the Church and which challenge it to real service, it will be evident that the Church unaided (however willing it may be), cannot render all the service the nation has a right to expect from organized Christianity in building up among us a Christian civilization; to say nothing of what must be done to help the nations know the Revelation of the Father. The Board must therefore necessarily inform itself with regard to every force that makes for right-

eousness in our land that it may avail itself of every help.

1. It will lend all its power to forward the epoch-making movement among laymen.

2. It will realize the importance of coming into close working contact with every Missionary Board doing work in this and other lands, glad to count these as friends and allies.

3. Especially will it welcome every opportunity of conference with other boards, that from all sources it may gain light on the hard questions the Church has called upon it to answer.

I confess I have a high ambition for this Board in such relation that, frankly confessing, the Church must share with others the work for mankind which, if it might, would gladly do unaided. This Board may become the unifying force among all the forces working to establish His Kingdom in the earth, and so become a practical factor in making possible that organic unity of Christendom which must be regained before the Kingdom of God can be established everywhere.

To do these things will require systematic and arduous and self-denying work. The question is how to go about doing them. Perhaps the Board may think it wise to appoint committees who shall study the questions about which the Board must be informed in order that it may act intelligently. This is my hope, and that their labor may be so useful and illuminating that the Church will form the habit of looking to its Board of Missions for guidance, and for suggestion in everything relating to its national development.

I have no doubt if the Board will go about its work on some such basis as here suggested, it will result first of all in the Church's realizing its strength as it never has done, and in making it confident that it can carry forward the work it has to do with system and with power. But the most blessed result will spring of the enlarged sympathy that is born of working together at a common task. The Church will know itself as one—the very Body of Christ, and so will become worthy to lead the servants of our Lord and Master in their labor to bring back to Him all His redeemed ones.

ORGANIZATION OF THE NEW BOARD OF MISSIONS.

The newly-elected Board of Missions held its first meeting for organization in the board room of the Church Missions House, beginning 10 a. m., Thursday, November 3, and concluding the next day about noon. The membership of the Board is quite largely new and consists of two sets of representatives, each set including eight Bishops, eight clergy and eight laymen, one set elected by the General Convention, and the other by the Missionary Departments.

The members elected by the General Convention are Bishops Lloyd, Doane, Talbot, Nelson of Georgia, Edsall, Francis, Anderson, Greer, and Harding; Rev. Messrs. Anstice, Stires, Mann, Miel, Manning, Clark, Stearly, Cobbs; and Messrs. Low, Davies, Elihu Chauncey, Henry Lewis Morris, George Wharton Pepper, Charles G. Saunders, William F. Cochran, John S. Newbold, George Gordon King.

Those elected by the Missionary Departments are:

First Department.—Bishop Lawrence, Rev. Thomas F. Davis, and Mr. Burton Mansfield.

Second Department.—Bishop Lines, Rev. Reese F. Alsop, Mr. Robert C. Pruyn.

Third Department.—Bishop Peterkin, Rev. J. Houston Eccleston, Mr. George N. Reynolds.

Fourth Department.—Bishop Weed, Rev. William T. Capers, Mr. James H. Dillard.

Fifth Department.—Bishop G. Mott Williams, Rev. Paul Matthews, Mr. W. R. Stirling.

Sixth Department.—Bishop Arthur L. Williams, Rev. Theodore Sedgwick, Mr. A. D. Parker.

Seventh Department.—Bishop Millspaugh, Rev. Carroll M. Davis, Mr. P. K. Roots.

Eighth Department.—Bishop Joseph H. Johnson, Rev. J. A. Emery, Mr. J. Walcott Thompson.

Bishop Lloyd, the new President, presided, and on his nomination, Messrs. Wood, Kimber and Burleson were elected to their old positions, and the Rev. J. J. Gravatt, Jr., and Deaconess Goodwin were continued in their present work.

On Mr. King's nomination, Mr. E. Walter Roberts was re-elected Assistant Treasurer.

The Board decided to hold its regular meeting on the second Tuesday in February, the first Tuesday in May, the fourth Tuesday in September and the second Tuesday in December.

An Executive Committee, clothed with large powers, was elected and will meet monthly. The members of this committee are Bishops Lloyd, Lawrence, Greer and Francis; Doctors Anstice, Alsop and Manning; Messrs. King, Pepper, Morris, Cochran, Stirling and Mansfield.

The Board showed its zeal by continuing its session into the next day, and is evidently earnestly bent on doing thoroughly and intelligently the work committed to it by the General Church. Another evidence of its earnestness is that though the membership of the new Board is scattered from the Atlantic to the Pacific and from Canada to the Gulf, thirty-seven of the forty-eight members were present; and of the eleven absentees, five were comparatively near, in point of residence, to the place of meeting. The members from a distance were particularly well represented.

The Board adopted its by-laws and all its working machinery, and will, of course, be able hereafter to give all its time and attention to strictly missionary work.

The most interesting matter considered, by far, was a suggestion from Mr. Stirling, of Chicago, which, in general terms, was a proposition to adopt a man to man canvass for Missions all over the Church, and a weekly pledge system for Missionary funds. The proposition was given to a committee who brought in an elaborate report, suggestions, full plans and methods. After full and free discussion, the Board expressed its hearty approval of the matter and suggestions of the report, and turned the whole matter over to the Executive Committee with instructions to take proper action.

Beyond a question, Mr. Stirling's proposition is a wise and practical one and the only one by which the whole Church will ever be brought to stand, financially and responsibly, behind its missionary work. It is the application all over the Church, in a measure, of the methods recommended by the Laymen's Missionary Movement. In many places these methods have been more or less thoroughly tried and everywhere they have increased the offerings for Missions, in many places increasing them two or three-fold.

The spirit of the new Board was admirable, and it showed every intention of supporting the policy of the President in his wise, wide and statesmanlike view of the Church's obligation to missionary work.

The same spirit continued, and imparted to the Church at large, will open a new era in the forward work of the Church.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Bishop Roots on Our Treatment of the Chinese.

Mr. Editor: In this age of commercialism, there are few things that appeal to the hearts and interests of men more than some proposition of gain or loss and especially as to the degree it affects them individually. In temporal things the element of barter shapes the destiny of multitudes to the grave, and if the same commercial souls would apply their theory to spiritual things, they might see a light to help them beyond. Where is there a man who would not eagerly grasp a proposition where there was everything to gain and nothing to lose? There is a future life or there is not. A fact from which there is no shadow of turning.

If a man is truthful and honest; just and upright in all his dealings; charitable toward the weakness and rights of others, true to himself and his God; a Christian, and if there is a future life, he will surely attain thereto, "standing on the promises of God." And if there is no future life, his earthly life has been happier by living good and true, respected and loved by others, and having ever present the blessed light of faith and hope, without which nothing counts. Those who depart this life wreathed in smiles and songs of praise upon their lips are permeated with a

bliss, not of knowledge, but of faith. If there is no future life for such a soul, there is no deception on earth with which to compare it. If a man is not a Christian, and if there is a future life, he surely will not attain it. If the grave is the end of all things, he will never know it. He has lost in this life and nothing possible to gain hereafter. If there is no future life, all reach the end on an equal basis. Isn't it better to be a Christian? It is a good risk even if we lose, and if we do lose, we will never know it. Is a man a Christian through fear of punishment or hope of reward? The one presupposes cowardice and the other avarice. As the truth lies about the middle point between two extremes, we might answer the query by saying "neither." A man is a Christian from a sense of duty.

In reading about the proceedings of the General Convention at Cincinnati, Bishop Roots of Hankow, China, made a statement in regard to Foreign Missions that, in my humble opinion, is the key-note to far greater success among the Chinese in the future than has been attained in the past, if his suggestion could be universally followed. He said:

"Our greatest opportunity is right here in America when, by just treatment of the Chinese, we can greatly assist the work of the Missionaries." The extent of the truth of that statement can only be realized by those who know the Chinese. I want to emphasize "just treatment" and add "kind treatment," not only of the Chinese in America, but especially in China.

A few years ago I was present at a Convention of the Y. M. C. A. in Shanghai, and I was greatly impressed with the manly, intelligent appearance of the native representatives from the different Christian provinces in China. Christianity is surely getting hold of the right class of people in China, as only the highly intelligent among adults can see the truth and light through the cobwebbed veil of heathenism. One of the missionaries at the Convention told me that one of their greatest drawbacks in work among the Chinese was the attitude and conduct of supposed Christian foreigners to Chinese in China. He said: "One visit of a man-of-war to a Chinese port can undo the work of years of missionary labor." After a few liberty parties have left their stamp and influence ashore, the missionary is continually trying to impress upon the mind of the Chinese that those men are not Christian, though they live in a Christian nation. In regard to the treatment that Chinese receive at the hands of Americans, and I suppose other foreigners as well, I will relate an incident that occurred under my observation as an example, and not an extreme one:

Four of Uncle Sam's armored cruisers were lying at Nankin, in the month of March—ice and snow in abundance, and food among the poor Chinese less than scarce. As is the custom among the poor class, upon the arrival of vessels of any kind in their ports, they come out in their sampans to pick up anything whatever that comes from the chutes of the vessel. Refuse of the most forbidding nature—table and kitchen scraps—in fact anything and everything is scooped up together in their long-handle dip-nets, and the various articles sorted on board the sampan, which is the only home and earthly possession of thousands in Chinese waters. The whole family live abroad, including the dog, pig, and generally a pair of ducks in a basket fastened to the stern. The wife is the motive power with her sculling oar, and at the same time cradles her youngest upon her back. The incident to which I refer in the harbor at Nankin—a hundred or more of these sampans had congregated at the chutes on both sides of the vessel and were scrambling for garbage with their dip-nets. By order of the executive office, one of Uncle Sam's "social representatives abroad"—a gentleman by act of Congress only—the fire-hose was brought into action and a three-inch stream of icy, muddy water was showered upon those poor, miserable, half-starved human beings—men, women, and children alike, who hardly know the luxury of a fire or a change of clothing. Little babies on their mothers' backs were drenched before the unfortunates could untangle their boats from the mass and reach a position sufficiently remote from the inhospitable stream, while the much-sought tit-bits sank or were taken away by the swift-running river, with sampan and vulture in pursuit, eager for supremacy. Is it a wonder that they call us "Dog of a Foreigner?" What harm were they doing? None that we could see, except, perhaps, scratching off a little white paint from the sides of the ship. Quite a number of men on board witnessed the spectacle. Some with merriment, but others with indignation to such a degree that they armed themselves with potatoes and attacked the operator from the flank and rear, in concealment, much to his chargin, as he came out of the fray minus a cap which a well-aimed spud had dislodged. The executive officer came forward to investigate the cessation of hostilities on the enemy, and though various orders were given, he could bring no operator into action. A man of that stamp is a disgrace to the navy, the flag and the country—a social and military representative who is only fit for pink-teas and booze parties on the one hand, and a knight of the fire-hose on the other, and his name is "E pluribus unum."

There is an element in all human nature that tends to retaliate and it is not lacking in the Oriental. Kind treatment is generously returned and unkind treatment hurts them to the core. The actions and conduct of Americans in the Orient have immense influence and are watched more than one would suppose. During the Industrial Exposition in Tokyo, in 1907, I was walking up one of the main streets at night and I saw the sign "Mission" across the side-walk. There were three Japanese in the building—the native minister and two others. I went in and took a seat. The minister was using the native language, so I could understand nothing. As I entered, he stopped his discourse a minute to shake hands, and then directed me to resume my seat. Five minutes had hardly elasped when the side-walk became congested with people intently gazing inward, attracted, no doubt, by my uniform, nationality and attendance. The bolder ones began to come nearer and some entered, and, like the sheep that need only a leader. In less than fifteen minutes the little mission room could not accomodate the influx. The door became blocked and I could see heads between feet trying to get a view of the inside. Curiosity undoubtedly the cause, but whatever the motive, they were there. Some, perhaps for the first time in their lives, heard the teaching of a Christian minister, and it has happened in other places besides The Deserted Village that "fools who came to scoff remained to pray." Several times in the course of the minister's remarks, the congregation unanimously turned their heads to look in my direction, and I felt and knew afterwards that he was using me for a part of his text—a living, but a poor representative of a Christian country. The discourse lasted for an hour at last, but no withdrawals or signs of uneasiness were apparent, and when he finished his talk and the meeting dismissed, hand-shaking began, and I had quite a chat with the minister.

Two young men, students at the University of Tokyo, insisted on showing me around the city; bought bon-bons and post-cards for me, and one of them made an appointment to meet me at the Exposition grounds next morning and he would show me the "sights" and added "that it would be a great favor to him to be allowed to do so, as he was very desirous to speak English with me." We met at the appointed time and place, and I hope that all young men who visit Tokyo will have the good fortune to meet as intelligent, enthusiastic, gentlemanly a fellow to show him the beauties of that city.

WILLIAM MEADE THOMPSON.

Tatoosh Island, Wash.

Church Intelligence.

CALENDAR.

November.

1—All Saints' Day.
6—Twenty-fourth Sunday after Trinity.
13—Twenty-fifth Sunday after Trinity.
20—Sunday next before Advent.
27—First Sunday in Advent.
30—St. Andrew's Day.

Collect for Twenty-fifth Sunday After Trinity.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Jesus Christ our Lord. Amen.

Foreign.

Imperial Memorial to Florence Nightingale.

The public inauguration of a great and simple scheme for an imperial memorial to the late Miss Florence Nightingale—"an adequate memorial which should comply with the wishes of the great, but simple-hearted dead, should be of lasting benefit to the living, and thus perpetuate the memory of this heroic woman" (to quote the explanatory words of its Hon. Secretary, Miss Ethel McCaul)—takes place this afternoon at Grosvenor House, under the chairmanship of Lord Charles Beresford. The mother of the hospital-trained nurse loved the children of her mighty and far-reaching reform. Their well-being, no less than their well-doing, lay close to her heart! And, therefore, it is surely peculiarly appropriate that the memorial to which the Empire is asked to contribute shall take the form of a fund for the purpose of assisting hospital-trained nurses who, on account of advancing age or impaired health, are pecuniarily distressed. This fund, which will, it is hoped and believed, pour into the exchequer of a great need linked to a great name from the hearts and pockets of men, women and children in every part of Greater Britain, is to be called the "Florence Nightingale Trust." And even at the cost of hurting the modesty of another

humble woman, it must be said that the fitness of the whole scheme is accentuated by its association with one who has herself fought the quiet battle of the army nurse with such distinction at the front, and befriended Mr. Thomas Atkins with such indomitable enthusiasm, as Miss Ethel McCaul. South Africa and the Union Jack Club are words with which her name is gratefully connected by those who know. "It is entirely an imperial memorial for the general public," Miss McCaul said to me on Monday morning, when I called on her. "Every denomination, every class—in fact, everybody—is joining in it. The scheme originated directly after Miss Nightingale's death. I particularly wish to emphasize the fact that it in no way interferes with the Pension Fund, which is doing admirable work. We are hoping to get at the masses—the poorer people—through the papers.

The Bishop of Hereford on Christian Brotherhood.

The Bishop of Hereford, addressing his Diocesan Conference, said he welcomed the growth of friendly feeling and religious co-operation or first steps towards fellowship in Christ with their Nonconformist neighbors. Anglicans had been from various causes somewhat slow to encourage or help that growth in their Diocesan and parochial affairs; but it had begun to come into their life with irresistible force both from the study of the scholar and historian and from the Christian Mission field. The reflex influence of the missionary spirit led them to restrict the conditions of Christian union and fellowship to the things which were fundamentally essential. The World Missionary Conference was a vision of unity that must have laid hold of many hearts, and would not vanish again. He hoped it would not be hindered by the separatist episcopal utterances heard at the recent Church Congress.

The days of episcopalian exclusion and separation were in fact inevitably giving place to the days of wider brotherhood and clearer insight into the mind and spirit of Christ our Lord. He felt it a plain duty to say that such Episcopal utterances as those to which he referred should be estimated simply as survivals from darker days, and should no longer influence the Christian mind. When a highly-esteemed Bishop told them that acceptance of episcopacy was an absolutely necessary condition and requirement before they could hold communion and fellowship with Christians of any other denomination, he was surely forgetting that our Lord left no such rule for His Church, and laid no such restriction upon His followers; he was refusing to admit what scholars and historians had made clear, that while the monarchical episcopate soon became general in the Church, it was not from the first a universal or necessary requirement.

Questions of Divorce.

The Bishop of Gloucester, dealing with the question of the Church and the Marriage Laws, remarked that there were those who were pressing not merely for an increase of facilities for divorce, but for an extension of the grounds on which divorce should be granted, and things had been said openly before the Commission which showed that there were only too many to whom the plainest words of our Lord were not the final and conclusive authority, and that there were some to whom His unquestioned teaching carried no force whatever. Putting on one side the solitary case in which there had been questions raised about the meaning and range of His teaching, there was absolutely no room for doubt that divorce for any other cause but one was emphatically condemned by Him; and therefore for those who claimed to be His followers it was a thing intolerable and unthinkable, and the Church could have nothing to do with it.

American.

Girls' Friendly Society.

The twenty-fourth annual meeting of the Central Council of the Girls' Friendly Society was held in Buffalo, N. Y., October 31 to November 4, inclusive. On Monday evening a reception was given at the See House, by Bishop and Mrs. Walker. Receiving with them were the Lord Bishop of Salisbury; the Coadjutor-Bishop of Toronto, and Mrs. Reeve; Mrs. Thomas Roberts, of Philadelphia, the honorary president; Miss Nielson, president, and the heads of the local committees.

Bishop Wordsworth made an address urging the associates to hold ever before the girls under their care the idea of purity, which is the basic principle of the Society.

On Tuesday the associates met in Trinity parish house, Mrs. Bernard Schulte, of New York, presiding. Three papers were read, one by Miss Agnew, on "The Aim of the Committee;" the second, on "Colored Missions," by Miss Benson, of Brooklyn, in which she urged the claims of the two great industrial schools, St. Augustine, Raleigh, and St. Paul's, Lawrenceville. The third paper, on "Some News of the Missionary Jurisdictions in the United States," was devoted to the work in the Far West.

At the afternoon meeting several papers were read, on the following subjects: "How Can we Deepen the Interest of Senior Members and Help Them to Commend the Society?" It was written by Mary I. Bird, Utica, N. Y., and read by Mary E. Sharp, of Utica; "What Amusements should be provided by G. F. S. Members?" written by Erna N. Karow, of New York, and read by Wilhelmina Strubing, of Buffalo. Several papers written by May Andress, of Washington, D. C., were read by Florence Small, of Buffalo. Discussion followed, in charge of Miss Whipple, of Salem, Mass: Miss Wilson, of Philadelphia: Miss Watson, of Utica: Miss Marshall, of New York: Miss Bolton, of Washington, and Miss Bellows, of Rochester.

Many other papers of interest and value were read during the session. The newly-elected officers are as follows:

President, Miss Nielson, of Philadelphia: vice presidents—one from each Missionary Department: Miss Hopkins, Worcester, Mass.; Mrs. Lewis, Elizabeth, N. J.; Mrs. Bolton, Washington, D. C.; Mrs. Tyson, Baltimore, Md.; Miss Turner, Nashville, Tenn.; Miss Sibley, Detroit, Mich.; Miss Campbell, Colorado; Mrs. Castle, California.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Diocesan News.

The Rev. Bartow B. Ramage, at one time minister-in-charge of St. Paul's church, Murfreesboro, but now rector of St. Andrew's church, Fort Worth, Diocese of Dallas, was the guest, recently, of friends in St. Paul's parish, Franklin.

The Rev. Thomas P. Maslin, of the American Mission in Wu Hu, China, was a special preacher at St. Anne's church, Nashville, October 23, and at Christ church, on October 30. The Rev. C. E. Betticher, of the Alaskan Mission, also visited Christ church, Nashville, on the morning of October 23. In the afternoon of the same day he addressed the congregation of St. Paul's church, Franklin. Interest in the missionary work of the Church was greatly aroused by their visit to Tennessee.

Since the resignation of the Rev. H. G. Raps, minister-in-charge of St. Stephen's church, North East Nashville, this Mission has been vacant except for the services that have been supplied by the Rev. Dr. M. P. Logan. He has, from time to time, been assisted in this work by Mr. H. N. Stanley, a candidate for Holy Orders from this chapel, and now a theological student at Sewanee.

A new branch of the Church Periodical Club has recently been started in Grace church, Rossview, and is now doing most faithful and useful work.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Movement for Church Unity—The Rev. John Mockridge Enters Upon His Duties—An Active and Useful Church Guild—West Side Ministers' Association—Sixty-four Matriculated at the General Seminary—Opposition to the Suffragan Plan—St. George's Year Book—Nineteenth Anniversary of the Founding of St. Luke's Parish. Bishop Paddock Visits His Old Parish, Holy Apostles, New York.

Efforts are making by the New York Branch of the Church Unity Society, the Christian Unity Foundation and the new Commission on Church Unity appointed by the General Convention, to get together and to work together. At the annual meeting of the branch the Rev. Dr. Manning spoke for the Commission, outlining briefly the proposed World Conference, and Bishop Courtney spoke for the Foundation. It was seen that each had its field. Archdeacon Burch was re-elected president of the New York branch; the Rev. G. H. H. Butler, vice president; the Rev. Hiram R. Hulse, secretary, and the Rev. Dr. Joseph Rushton, treasurer. It is stated that the Branch will seek official recognition from the Convention of the Diocese of New York. The meeting was held at Incarnation church and about forty attended. Rather striking was the story told by the Rev. Robert H. Herron, now working on Staten Island, but for nine years pastor of a Presbyterian church in Nyack on the Hudson. His change to the Church was brought about chiefly through the Prayer Book.

The Rev. John Mockridge, late rector of St. Paul's church, Louisville, will enter upon his duties as vicar of Trinity chapel on November 15. He is a Canadian by birth, son and grandson of clergymen on one side, and grandson of a clergyman on the other. He was educated at Toronto, but early went to Detroit, and then to Louisville. His coming to Trinity chapel is part of a plan of the Rev. Dr. Manning to put into Trinity chapels strong men, and so make the great parish strong in every part.

St. Michael's parish, the Rev. Dr. John P. Peters, rector, has a Young Men's Guild that is directed by the Rev. A. W. Hind, an assistant. Starting small a year ago, it now numbers about

one hundred young men. There is a round of educational, social and industrial work, in all cases the young men themselves managing their own affairs. Some young men, at first with no idea of the Church, are now teaching in the Sunday School and helping in other parish work. A leader in the Guild came from the Roman Catholic Church two blocks away.

The West Side Ministers' Association, taking in all Protestant clergy between Christopher and Forty-second streets and Broadway and the North river, met on the eve of All Saints in the Church of the Holy Communion, and prayed for spiritual strength in order that they might win the West Side for Christ. There were present ministers of all religious bodies, including Lutherans and Reformed. It was decided to have a celebration of the Holy Communion in University Place Presbyterian church, followed by breakfast, prayers and discussion of plans. The meetings are to be held hereafter each month. The Association owes its existence in large part to Bishop Paddock, now of Eastern Oregon, but formerly of the Church of the Holy Apostles here. The Bishop preached at his old church last Sunday, and later attended the prayer meeting in the Presbyterian church.

At the General Seminary sixty-four new men matriculated on All Saints' Day. The sermon was preached by the Rev. Dr. W. H. Van Allen, of Boston. On November 3 a memorial service for the late Prof. Hayes was held in Good Shepherd chapel, Prof. Shepard and the Rev. John M. Page making the addresses. Of the new men this year 43 are in the main or beginning class.

At Christ church, Riverdale, the Rev. Dr. G. A. Carstensen, rector, there was a large attendance of clergy and people on Sunday afternoon, October 30, when a new reredos and two altar lights were dedicated. Bishop Brewster of Connecticut and Bishop Greer of New York took part, and the sermon was preached by the Rev. Dr. Henry Lubeck.

Strong opposition to the Bishop Suffragan plan developed last week throughout the rural parts of the Diocese, and a concerted movement was put on foot to secure division of the Diocese. Foremost rectors were in the lead. It was with difficulty that a promise was secured from them to keep the question of division out of the Convention this year, or until a trial can be given of the suffragan plan. The rural parts of the Diocese have, within a year, changed sentiment almost completely, and now declare that, within a year or two at most, division must come, not for its sake, but in order that there may be set up a new Diocese that may have a Bishop all its own, and may develop its own life. There is sufficient strength to make one of the large jurisdictions of the Church.

In the preface to his Year Book, the Rev. Dr. Hugh Birckhead, of St. George's parish, discusses causes for men remaining away from public worship. He thinks one of these causes to be a growing conviction, applicable to New York, as perhaps not to some other cities, that a strenuous week in great palaces of commerce and over world problems, demands bodily recreation on Sunday. The rector reports an income last year of $152,000, and 5,462 communicants, with responsibility for 7,922 persons. He also puts forth three ambitions. These are the building of the towers, the building of a memorial chapel on land recently acquired on the north and fronting on the Square, and the building of a model tenement, the income to be an endowment of the parish.

St. Luke's parish, the Rev. G. A. Oldham, rector, had a busy week that rain and election campaign interfered with little. The celebration of the ninetieth anniversary of its founding was filled with receptions and memorial services, and on November 6, Bishop Greer preached in the morning, with addresses by Bishop Whitehead of Pittsburgh and the Rev. Drs. Manning and Stires in the evening. A memorial organ that cost $17,000 was dedicated, and a window, The Good Shepherd, was unveiled. It is in memory of the late rector, the Rev. Dr. John T. Patey.

The first Sunday in this month was a great day in the history of Holy Apostles' parish, New York. Bishop Paddock of Eastern Oregon, its former rector, visited it. Representatives from Chelsea House, the Neighborhood Guild, the West Side Ministers' Association, and former and present parishioners attended in large numbers. The Bishop told of his work, and the people told him of their progress since he left them. On election night the Bishop met the Neighborhood Guild, and during the day spent time in visiting organizations which he founded. Prayers are said each week in Holy Apostles parish for the Eastern Oregon League. The Rev. Dr. Denlinger, the present deacon in charge of the parish, was able to report that all of the many organizations which the Bishop founded had grown, and are now doing good work.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Golden Jubilee of Calvary Church, Louisville.

An event of unusual interest was the celebration of the Golden Jubilee of Calvary church, Louisville, which took place Sunday, October 30.

The origin of this parish was unusual and peculiar. An independent Methodist congregation, being deeply in debt and generally discouraged, determined, after due consideration, to come bodily into the Episcopal Church.

The first service of the Church was held on Sunday, October 21, 1860, Bishop Whittle, then rector of St. Paul's church, reading the service and preaching both morning and evening. On October 29, a meeting of the congregation was held, Dr. James Craik, rector of Christ church, presiding, when all present signed a paper, constituting themselves as "A Parish of the Protestant Episcopal Church in the United States of America in the Diocese of Kentucky, under the name and style of Calvary Church, and we do hereby accede to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States and to the Constitution and Canons of the Diocese of Kentucky." The debt was paid by the generous contributions of the members of Christ church and St. Paul's, and the parish started on its way. The growth was slow and many difficulties encountered.

Soon after the War the Rev. Wm. H. Platt, D. D., was called and came from Petersburg to take charge. His brilliant preaching attracted large crowds. In 1872 the church building was sold, a lot purchased on Fourth avenue and the present splendid church commenced. Before it was nearly finished, Dr. Platt removed to another Diocese. He was succeeded by the Rev. Fleming James, and he in turn by the Rev. W. P. Kramer, each one staying about twelve months.

On the first of February, 1878, the present rector, the Rev. James G. Minnigerode, D. D., took charge. The prospect was far from bright. A church building, commenced on magnificent scale and not half finished, with a debt, the interest on which consumed two-thirds of the total income. The rector first stopped all fairs, sales and concerts from which the parish was eking out an existence. The congregation gave him most loyal and cordial support. Within a few years the entire debt was paid. Shortly afterwards a mission church was built in the poorest section of the city, which has ever since been supported by the parish. Two years later a rectory was purchased, and in 1889 the church building was completed at a cost of $65,000.

Crowded congregations attended the Jubilee services. In the morning Bishop Woodcock preached a most impressive and touching sermon, congratulating rector and people on the splendid work done. At the afternoon service addresses were made by the Rev. C. E. Craik, D. D., Dean of Christ Church Cathedral; the Rev. John K. Mason, D. D., of St. Andrew's; the Rev. R. L. McCready, of St. Mark's, and the rector, Dr. Minnigerode. Offerings were made at both services for the endowment of the church.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Memorial Altar to be Dedicated—New Churches Built in the Diocese.

On the 17th of November, 1910, at 11 a. m., there will be in the Church of the Redeemer, Biloxi, a special service for the dedication of an altar in memory of Mrs. Margaret Howell Jefferson Davis Hayes, the daughter of the President of the Confederate States. This altar is to be presented to the Church at Biloxi by the United Daughters of the Confederacy. The address is to be delivered by the Rev. C. B. Crawford, M. A., rector of the parish. Presentation of the altar to the Bishop by Mrs. Virginia F. McSherry, President-General of the U. D. C. Acceptance and dedication by the Right Rev. T. D. Bratton, D. D., Bishop of the Diocese.

In addition to the altar and reredos to be given by the U. D. C., the Margaret Howell Jefferson Davis Hayes Chapter of the U. D. C., of Denver is to give a white memorial altar frontal. More than a hundred of the Daughters are expected to attend.—Church News.

Bishop Bratton, in his address to the Council, noted with gratification the fact that three churches were consecrated during the Council year. Two of these, Grace church, Oklona, and St. Paul's, Meridan, are new churches. The third, St. Stephen's, Indianola, was built eight years ago, but has just been relieved of an encumbrance.

In addition to these there have been completed the Chapel of the Epiphany, Jackson; Immanuel church, Winona, while the new All Saints' church, Tupelo, is now in course of construction. The new church at Winona is the generous gift of Mr. J. C. Purnell to the parish. It will be consecrated, probably, next May.

A new rectory has been built for Christ church, Bay St. Louis, and St. Paul's, Meridan, has acquired a handsome lot on which a house stands, thus ensuring the ground for future parochial activities.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Addresses at Churchman's League Meeting—Memorial Altar Dedicated—Ordination—Corner Stone Laid—Bishop Brent Addresses Students—Addresses by Various Bishops at the Sunday School Institute.

The Churchman's League of the District of Columbia met in its fall session at "The Highlands" Apartment House, on Monday night, October 31, at 8 o'clock. Four addresses were made on subjects connected with the late General Convention, viz.: The Bishop of Washington speaking of the work of the House of Bishops; the Rev. Dr. McKim told of the doings of the House of Deputies, and Rev. Dr. R. Cotton Dr. William C. Rives, of Ascension church, Washington, gave statements from their points of view. Altogether it was an interesting and instructive function for the League.

In Ascension church, Washington, on Monday morning, October 31, Bishop Harding dedicated the altar of that church, which was given as a memorial of the late Bishop Satterlee. Dr. Devries, rector of St. Mark's church, Washington, preached the sermon—a tribute of loving devotion to the Bishop who had sustained very warm personal relations with him, Mrs. Satterlee and her daughter. Mrs. Rhinelander, of New York, and Mrs. Churchill Satterlee, widow of the Bishop's only son, were present as special guests of the church.

On All Saints' Day, November 1, at 11 a. m., the Rev. Charles Tinsley Warner, deacon, was ordained priest, by the Bishop of Washington, in St. Alban's church, D. C. The Rev. Arthur S. Johns preached the sermon. Mr. Warner was a member of the class of 1910, Virginia Theological Seminary, and is now, as for some time past, an assistant minister in St. Alban's parish.

On All Saints' Day, at 3 p. m., the corner stone of Bethlehem chapel, a part of the National Cathedral building—its Crypt chapel—was laid by the Bishop of Washington and Henry Yates Satterlee, grandson of the late Bishop Satterlee, aged nine years. This chapel is a memorial of Bishop Satterlee; and the little grandson is a son of the Bishop's son, the late Rev. Churchill Satterlee, rector of Trinity church, Columbia, S. C., at the time of his death, a few years ago.

The preacher at this service was Dr. Charles Henry Brent, Bishop of the Philippines. Bishop Brent preached a great sermon, in the bright afternoon sunshine, to several thousand hearers, who carried away several important points to seriously think about. He pressed home the call to Church Unity, declaring his own willingness to surrender much that was not vital to accomplish the dear Lord's will; "that His people may all be one, and thus convince the world that God had sent Him as its Saviour."

Again on Wednesday, October 2, Bishop Brent spoke a plain and brotherly word to the students of Howard University (colored), Washington.

This truly consecrated Bishop and man of God, Charles Henry Brent, chose to remain in the Philippines, whither the Church had sent him, and teach Christ and His great salvation to the ignorant savages, rather than return to Washington as Diocesan, to which position he was twice elected.

The Bishop of South Dakota, Dr. Frederick Foote Johnson, preached at the opening service of the Woman's Auxiliary, in St. John's church, Washington, Wednesday morning, October 2, and, in the afternoon, addressed that body about his own Indian work in the far Northwestern Diocese.

At the mid-day service, Sunday, October 6, in St. Margaret's church, Washington, Dr. Lucien Lee Kinsolving, Bishop of Southern Brazil, was the preacher.

At the Church of the Epiphany, Washington, on Thursday, November 3, the fourteenth annual Convention of the Washington Diocesan Sunday School Institute was held.

Bishop Harding presided, and Mr. E. S. Hutchinson was secretary. The officers chosen for the ensuing year are: President, the Bishop; vice presidents, the Rev. Dr. H. S. Smith, the Rev. J. W. Austin; secretary, Elias S. Hutchinson.

Mr. E. L. Gregg, Head Master of the National Cathedral School for Boys, entertained and instructed the Institute on his theme of "The Boy." This subject was generally discussed, under the leadership of Mr. Archibald R. Hoxton, associate principal of the Virginia Episcopal High School, and the discussion was closed by a brief address of the Rev. William Hart Dexter, Ph. D., a Presbyterian minister, of Washington.

The Rev. R. P. Williams, rector of Trinity church, Washington, and deputy to the General Convention, gave the Institute a brief address on the Sunday School exhibit at that Convention in Cincinnati.

The afternoon session was closed with a talk on "Country Sunday Schools," by the Rev. Henry C. Parkman, rector of St. Thomas' parish, Prince George's county, Maryland.

St. Mark's church, Washington, has lost its valuable assistant minister, the Rev. Richard Ashton Curtis, who, accompanied by his bride, formerly Miss Sarah McK. Appold, of Baltimore, has gone to Coeur d'Alene, Idaho, as rector of St. Luke's church, in that city.

The Rev. Thomas D. Lewis, formerly rector of St. Anne's parish, Essex county, Virginia, is now in residence at Bethesda, Montgomery county, Maryland, Diocese of Washington, as rector of Norwood parish, in succession to the Rev. Thomas Duncan, D. D., who resigned, early in June, because of age and infirm health.

The Rev. H. Allen Griffith has spent the past month among the mountains of West Virginia, resting, after a year of arduous work at National Soldiers' Home and in South Washington.

W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Archdeaconry Meeting — Memorial Window Unveiled.

The Archdeaconry of Reading held its fall meeting in St. Peter's church, Hazleton, Rev. Malcolm A. Shipley, Jr., rector, on Tuesday and Wednesday, November 1 and 2. Evening Prayer was said by the Rev. H. E. A. Durell, rector of St. John's church, East Mauch Chunk, and the Rev. W. C. Roberts, rector of St. Mark's church, Mauch Chunk.

The Rev. A. A. Bresee, Archdeacon of Reading, made his formal report of the condition of the mission work in the Archdeaconry, showing two stations being without regular missionaries—Christ hcurch, Slatington, and the Church of the Holy Apostles, St. Clair, though in both these the services are being provided by other missionaries until the Bishop can fill them. The Archdeacon reviewed the work of the Board of Missions since the last Diocesan Convention and expressed the conviction that the Board should put forth its best efforts to get rid of the deficit which has been hampering it for several years and which prevents enthusiastic support from the Diocese.

Following the Archdeacon there were two missionary addresses from the field, one by the Rev. John Doberstine, in charge of Bangor and Pen Argyl, and one by the Rev. S. G. M. Montgomery, chaplain of the Church Home at Jonestown.

On Tuesday, the Holy Communion was celebrated by the Archdeacon, assisted by the Rev. M. A. Shipley, Jr., and Rev. Wallace Martin, of Christ church, Reading.

After a business session, the Rev. Franklin J. Clarke, rector of St. Barnabas' church, Reading, read an essay on Mahomet.

Following a vigorous discussion of the missionary work of the Diocese, the Rev. H. W. Diller, of Trinity church, Pottsville, was appointed by the Archdeaconry to visit the Archdeaconry of Scranton and invite their co-operation in an effort to have an educational secretary of the Board of Missions, to bring the work of the Board before the vestries and parishes of the Diocese.

At noon a "Quiet Hour" was in charge of the Rev. Mr. Roberts, of St. Mark's church, Mauch Chunk, who greatly cheered and strengthened the hearts of the clergy by his meditation on a passage from St. John 17.

The ladies of St. Peter's church provided a bountiful lunch in the parish house at one o'clock, which was much appreciated.

The best session of the Archdeaconry was that of the afternoon, when the Rev. Dr. Sterling, a delegate to the Missionary Congress at Edinburgh, gave his impressions on "Church Unity" received at the Congress.

The Rev. John Mitchell Page, one of the delegates of the Diocese of Bethlehem to the General Convention, gave a most delightful account of the Convention, its personelle, its spirit, what it did not do and what it did do.

The Rt. Rev. S. M. Griswold, of the Missionary District of Salina, spoke of the doings of the Convention from the standpoint of the House of Bishops.

The Rev. Mr. Sanderson gave a brief review of a meeting of the L. M. M., he had recently attended in Buffalo, N. Y., and of the remarkable spirit and intelligent planning which marked it.

The Rev. Dr. S. U. Mitman, who, as President of the Diocesan Sunday School Commission, attended the Sunday School Conferences at Cincinnati, reported on the work of the Conferences and with especial reference to the work of the Commission in the Diocese of Bethlehem,

At Evening Prayer Bishop Griswold of Salina gave a most clear and comprehensive account of the work of the Church in our Domestic Mission field between the Mississippi river and the Rocky Mountains, with especial reference to conditions in his particular field in the District of Salina, Kansas.

In the regretted absence of Bishop Talbot in the West, the presence of Bishop Griswold was much appreciated by the Archdeaconry.

A very handsome window, made by Geissler, New York, was unveiled in St. John's church, East Mauch Chunk, Rev. H. E. A. Durell, rector, on Sunday, November 6, and blessed by the rector. The subject of the window is the Transfiguration, the Saviour being the central figure, surrounded by "the

cloud" and "the glory" and below Him are the figures of the three disciples. The window, which is the first of a series of windows, which it is hoped will be gradually placed in this church, is the gift of the family of Mr. Eugene Herbert Blakslee, in his memory. Mr. Blakslee was a vestryman of St. John's church, from its foundation in 1891, and was senior warden at the time of his death in 1907.

There was a large congregation present, and the sermon was preached by the Archdeacon of Reading, the Rev. A. A. Bresee, the first rector of St. John's church.

A very handsome font cover was presented to All Saints' chapel, Lehighton, and unveiled and blessed on All Saints' Day. It is of oak and brass and is given "To the glory of God and in loving memory of Mrs. Maude Miller Semmel," a communicant of the chapel. It was made by J. & R. Lamb, of New York, and was given by Mr. Frank Semmel, Jr., in memory of his wife.

The fall session of the Woman's Auxiliary in the Archdeaconry of Reading will be held in St. John's church, East Mauch Chunk, Thursday, November 17. The Bishop of the Diocese is expected to be at home in time to attend this meeting.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Anniversary Service in All Saints' Parish—Meeting of Middle Convocation.

The anniversary service of All Saints' parish was held on All Saints' Day, November 1, at 11 a. m. Morning Prayer was said by the Rev. W. B. Stehl and the Rev. E. U. Brown. The sermon, from 2 Sam. 7:2, was preached by the Rev. S. S. Hepburn, who also acted as celebrant. The sermon was characteristic of the preacher, strong and hearty, and full of good cheer for the rector upon his 34th anniversary. The rector, the Rev. W. Y. Beaven, read the Epistle and administered the cup. Forty-four persons sommuned and 1010 were entertained at the rectory for luncheon.

November 1, at 7:30 p. m., the first meeting was held in All Faith's chapel, Tunis, in the Miles River parish. There were present the rector, the Rev. W. Y. Beaven, the Rev. W. B. Stehl, of Centreville, who acted as dean in the absence of the dean, the Rev. James A. Mitchell, owing to sickness. Evening Prayer was said by the rector, and the Rev. S. S. Hepburn. Earnest and telling addresses were made by the Rev. J. F. Kirk, on Selfishness, and the Rev. W. B. Stehl, on Obedience and Humility. The Rev. E. U. Brown was also in the chancel.

On November 2, at 10:30 a. m., Morning Prayer was said in All Faith hapel, by the Rev. W. N. Weir, of Stevensville, and the Rev. E. U. Brown. The sermon was by the Rev. H. W. Ticknor, of Queenstown. The Holy Communion was celebrated by the Rev. J. F. Kirk, assisted by the Rev. N. B. Stehl.

At 7:30 p. m., in the chapel, after the Creed and prayers, by the Rev. W. B. Stehl, the great charter of the church, "Go ye into all the world and preach the Gospel to every creature—baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was discussed by the Rev. W. N. Weir; "Every Christian a Missionary," by the Rev. Henry Davies, Ph. D., and "Foreign and Domestic Missions," by the Rev. H. W. Ticknor. The addresses were excellent and were listened to by large and attentive congregations.

On Thursday, November 3, at the Chapel of the Good Shepherd, Cordova, at 11 a. m., Morning Prayer was said by the rector and the Rev. W. N. Weir, who preached a beautiful and moving sermon from 1 Sam. 10:26, more especially addressing himself to the surpliced choir of little boys and girls, who for the first time, rendered the music. Much praise is due Mrs. McCord, who gathered together the little band of singers during the rector's absence at the General Convention in Cincinnati, and so agreeably surprised him upon his return. The Holy Communion was celebrated by the rector, assisted by the Rev. W. N. Weir, who braved the storm to fulfill his duty. Eleven persons received the Holy Communion.

After service, 30 or more enjoyed the hospitality of the ladies of the chapel at luncheon in the town hall. The day was very stormy, but the hearts of the few faithful ones who were present were greatly cheered.

SALINA.

Rt. Rev. S. M. Griswold, D. D., Bishop.

New Clergymen in the Diocese—Memorials Presented—St. Barnabas' Hospital, Salina.

Four new priests have arrived in the District to take up work. The Rev. Norman Inwood, a graduate of the General Seminary, class of 1910, is now settled at Great Bend, with work also at Larned. The Rev. Lloyd B. Holsapple, arrived from Oxford University, and was ordained to the priesthood by the Bishop of the District on the Feast of St. Matthew. Two days in the week he holds classes in the Classics at St. John's School, Salina, and his remaining time is given to the Missions at Wakeeney, Ellis and Hays. All three of these stations have church buildings, that at Hays being nearly completed, a gift of Mr. Treat, an old Churchman of the town. For many years services have been held at these stations, and for the first time in their history they now have regular and frequent services. The Rev. Robert M. Botting comes from Evansville, Ind., to succeed the Rev. S. A. Chapman at Beloit. He also has regular charge of the Mission of St. Mary the Virgin, Lawker City.

St. Peter's parish, Minneapolis, has been without regular ministrations of a priest for many months, and has just recently welcomed the Rev. Chauncey E. Snowdon from Breckenridge, Colorado. In addition to St. Peter's, he will minister to the mission of the Transfiguration at Bennington.

A new chancel and memorial window therein have been added to Christ church, Kingman, as a memorial to the late Mr. C. C. Vandeventer, long time warden of the parish.

A committee was appointed by Convocation to draw up a course in the Study of Missions, to be used throughout the District. Such a course has been prepared, with China as the field to be studied, and is being published in monthly instalments in the Diocesan paper, the Watchman.

The United Offering of the District amounted to $105.

St. Barnabas' Hospital, Salina, was opened for patients on October 25. This is the first Hospital which the Church has erected in Western Kansas.

Through the efforts of the people in Salina and with aid from the East, a fine three-story structure of brick and stone has been built on land given by St. John's School, really a part of the school campus. Various public bodies, lodges as well as parishes and individuals, furnished the entire building. The superintendent is Miss L. M. O'Donnell. The cost of building and equipment was about $30,000.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Clerical Changes—New Mission Begun.

St. Paul's church, Syracuse, the Rev. James Empringham, rector, has selected Rev. H. G. Hills, of Vancouver, B. C., as assistant. He is thirty-five years old, a graduate of King's College and of the G. T. S., New York City.

Rev. Angus McKay Porter, curate of St Stephen's church, Albany, N. Y., has accepted the rectorship of St. Luke's church, Utica, vice Rev. A. L. Byron-Curtiss, resigned, to take up his old work at St. Joseph's church, Rome, N. Y.

Rev. George C. Groves, of Brooklyn, L. I., assumed the rectorship of Trinity church, Utica, November 1.

Rev. Gilbert A. Shaw has resigned the rectorship of the Church of the Redeemer, to accept Riverhead, L. I.

Ground was broken with a formal service for the new church of St. John's, Phoenix, October 28; the rector, the Rev. Walter E. Jones, of Syracuse, officiating, assisted by several brethren.

A new mission has been started in North Syracuse, the old See city of Bishop Huntington. At present it is called the "Salina" Mission, after the saline product of that part of the city; but if it proves a success, as the outlook warrants the belief, doubtless it will receive a more appropriate name.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Colored Work of Mount Calvary, Baltimore—Chimes Dedicated at St. John's, Waverly.

Mount Calvary church, Baltimore, has added to its staff two new assistants, the Rev. Samuel Winfield Day, formerly of the Diocese of Milwaukee, and Samuel Andrew Chapman, of the Missionary District of Salina. The new assistants will have charge of the active colored work of Mount Calvary in St. Mary's and St. Katherine's chapels.

On the following All Saints' Day, the last of the several additions and improvements made during the past summer at St. John's church, Waverly, was dedicated at a special service. This was the set of chimes given as a memorial by Mr. Edward Livingstone Raborg, of Baltimore. Bishop Murray returned from the dedication of memorials in All Saints' church, Frederick, to make an address at this similar service.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

New Church to be Built at Greenwood.

On November 3, the corner stone was laid for the new Church of the Resurrection, Greenwood. An address was delivered by the Rev. A. E. Cornish, the stone being laid by the rector of the church, the Rev. O. T. Porcher, the vestry taking part in the exercises. The building is to be of brick, to replace a wooden structure, destroyed by fire. It will cost over $5,000.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Sunday School Institute—Church of the Annunciation's Fortieth Anniversary. A Clergyman from Haiti Seeks Aid for a Church—Bishop Johnston Tells of the Burning of St. Mary's Church, South Dakota—Addresses at the Church Club—Service in Memory of Bishop McVickar—Annual Service for City Mission Workers.

The Sunday School Association of the Diocese of Pennsylvania will hold a Teachers' Institute in the Church of the Holy Trinity, Lansdale, on Tuesday, November 22. The Executive Committee of the Association has asked the Sunday Schools of the Diocese to appropriate their Advent offerings towards the completion of the Washington Memorial Chapel at Valley Forge.

The Men's Club of the Church of the Incarnation will hold their annual banquet on Thursday evening, November 17.

Forty years ago the Church of the Annunciation was founded under the direction of Bishop William Bacon Stevens, who placed it under the care of the Rev. Samuel Durborrow, at that time the Superintendent of the City Mission. The first service was held in a house at the northwest corner of Norris and Camac streets. The Rev. E. S. Widdemer was appointed priest in charge and during his rectorship a temporary chapel was erected. He resigned in 1872, and was succeeded by the Rev. J. W. Ashton, D. D., who continued until 1878. During 1879, 1880, the Rev. W. H. Hooper was rector. In the latter year the Rev. Herman G. Batterson, D. D., was elected. During his rectorship, which lasted until 1889, the Church was erected and the handsome altar built by Mrs. Batterson in memory of the Rev. James De Koven and Bishop Clarkson. The Rev. N. F. Robinson followed and served the parish with great devotion until 1893, when the present rector, the Rev. Daniel T. Odell, took charge; by him the parish house was built. There have been a number of faithful curates. The celebration of the fortieth anniversary began on Sunday, October 30. There were celebrations at 6:30, 7:30 and 10:30. At the latter the Rev. William A. McClenthan was the preacher. In the evening there was a procession of the Guilds, a Te Deum and a sermon by the Rev. Edward Ritchie. On the night of All Saints' Day the sermon was preached by the Rev. Charles S. Hutchinson. There was a children's fete on the evening of November 2 and a parish reception on November 4. On Sunday, November 6, the preachers were the Rev. J. J. Rowan Spong and the Rev. Harry Ransome.

After an absence of thirty-eight years, when he graduated from the Divinity School in Philadelphia, the Very Rev. Pierre E. Jones, of Port Au Prince, Haiti, has returned to the States for the purpose of placing his son in the General Seminary and his daughter in the Deaconess' House. He is spending a few weeks in Philadelphia and New York to secure funds for the erection of a church at Thourazean, where he has a congregation of 150 persons. Seven years ago, when he went there he was stoned away, but by perseverance he has gathered a congregation, whose only place of worship is a frame thatched with cocoanut leaves. His temporary address is 919 S. Fifteenth street, Philadelphia.

At the October meeting of the Indians' Hope Association in the Church House, Philadelphia, on Monday, October 31, Bishop Johnson told the story of the burning of St. Mary's and the noble acts of Mr. and Mrs. Travis, who are in charge, and the make-shifts which have to be resorted to until the needed $20,000 is raised and the new school is built. He gave a graphic description of the Convocation, which lasted four days; how the tents formed a circle of three miles, and of many driving eight days to attend the meetings.

The opening night of the Church Club of Philadelphia was held on Monday, October 31, when the Diocesan delegates to the General Convention made ten minute addresses on its salient features.

On Tuesday evening, November 1, the large Church of the Holy Trinity was well filled at a service in memory of the late Bishop William N. McVickar. The rector, the Rev. Floyd W. Tomkins, S. T. D., spoke of his work in that parish during the twenty-three years he was its rector. The Rev. E. S. Rousmaniere, D. D., preached the memorial sermon. Dr. J. Cheston Morris and Bishop Mackay-Smith also made addresses. Dr. Morris was one of the founders of the parish.

A Corporate Communion marked the beginning of the annual service of those connected with the work of the Philadelphia City Mission. In the afternoon the members of the Board of Council and the workers in all the departments were present. Addresses were made by the Rev. Herman L. Duhring, D. D., Mr. Roland S. Morris and Bishop Mackay-Smith.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Archdeaconry of Williamsport — The New Rectory at Renovo—Memorials Presented—Building Lots Given for Churches—Church Club's Banquet.

The Archdeaconry of Wiliamsport held its autumn session in Trinity church, Renovo, on Tuesday and Wednesday, November 2 and 3. On Tuesday evening addresses were made by Rev. H. P. Chapman, on Work in the Coal Region; by Rev. John Hewett on The Responsibility of the Church in this State of Pennsylvania to the State College, and by the Bishop of the Diocese on Advance Work in the Diocese. The retiring Archdeacon, the Rev. William Heakes, who has recently removed from the Archdeaconry, was the preacher, on Tuesday morning. At the afternoon session an essay on Humanism in Religion was read by Rev. William Gamble, of Coudersport, and an exegesis was presented by Rev. James C. Quinn, on the Last Sixteen Verses of the Gospel According to St. Mark.

On Wednesday evening addresses were made by Rev. W. Northey Jones, on the late General Convention; by Rev. Robert F. Gibson, on Mission Work in the Diocese, and by Rev. Dr. Overs, on Christian Progress in Africa.

During the business session the Bishop presented the names of Rev. Joseph Sheerin, Rev. R. F. Gibson, and Rev. Louis Nichols, from which the Archdeaconry was to elect one to be Archdeacon for the next two years. Messrs. Sheerin and Gibson withdrew their names from consideration and Mr. Nichols was unanimously elected Archdeacon. The Archdeaconry will meet for its winter session in Trinity church, Williamsport. About twenty-five of the clerical members of the Archdeaconry were present.

A rectory has been built in Renovo within the last few months. It is of brick. The interior is finished in hard wood, for the most part in mission style. The church itself has been encased with brick, the flat ceiling has been removed and a gothic ceiling, thoroughly braced, has been inserted, and electric lights have been installed. A reredos has been placed in memory of the Rev. John H. Black, for twelve years rector of the parish—"by those who knew him." Choir stalls and Communion table were presented by St. Ann's Guild, the Boys' Guild and the Sewing Circle. Memorial windows were presented as follows: To George Matthias McGill, by his parents; Mrs. Helen Hill, by her son; Rev. Messrs. G L. and J. H. Suthern, by Frank Suthern; Joseph P. Green, by his children; Susan Kerr Pierce, by her son, A. K. Pierce; Charles Richardson Allen, by his mother. The choir window is illustrative of the text, "I will sing unto the Lord with the harp." These improvements have been made at an expense of about $8,000.

A lot has been given for church purposes at Nordmont, near Laporte, of more than one-fourth of an acre. Five men are ready to do the work of erecting a church, which will seat 100, as soon as the material can be hauled from the mill.

Mrs. George S. Comstock has given a lot in Mt. Holly Springs to the Church in the Diocese. The lot is 200 by 200 feet in size.

The Church Club of the Diocese is to banquet in York on the evening of November 17. Mr. George N. Reynolds, of St. James', Lancaster, is president.

The banquet of the Lancaster County Churchman's Association has been appointed for November 17, in St. James' parish house, Lancaster.

A Greek Orthodox priest from Philadelphia recently celebrated "The Holy Mysteries of the Eastern Rite" in St. John's church, Lancaster.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Ordination—Addresses Upon the Work of the General Convention—Chapel and Parish Building at Grandview Opened for Service and Work.

On Sunday, October 30, in St. Paul's church, Englewood, Rev. A. Peter Tulp was ordained to the priesthood by the Bishop of the Diocese. The sermon was preached by Rev. Ralph W. Kenyon, of Brooklyn, an old friend of Mr. Tulp. The Bishop was assisted in the service by the rector, Rev. H. C. Robbins; Rev. Dr. Holley, Rev. Prof. Boynton, and Rev. Dr. Lyman-Wheaton. Rev. Mr. Tulp, who has served as curate in St. Paul's, Englewood, has been called as successor of Rev. Dr. Holley, as rector of Christ church, Hackensack. He has already entered upon his work.

The meeting of the Diocesan Men's Club on the evening of November 2, at the House of Prayer, Newark, was largely attended and full of interest. It was practically a reception to the delegation of the Diocese at the General Convention. Brief addresses upon different phases of the work of the Convention were made by the Bishop; Rev. Dr. Beardsley, Rev. J. A. White and Rev. Prof. Edwards for the clergy, and by Mr. Wm. M. Franklin, Mr. W. Fellowes Morgan and Mr. H. W. Mabie for the laymen. The new arrangement of the meeting was favorably received. All sat down to a supper, as they came from business at 6:30 p. m.; speeches were brought on earlier, and all were able to take the ten o'clock train for home. The officers of the past year

were re-elected: Mr. W. Fellowes Morgan, president; Messrs. Edward O. Stanley and Charles A. Grummon, vice presidents; Mr. William McClellan, secretary, and Mr. Decatur M. Sawyer, treasurer. The Club now has nearly two hundred and fifty members.

On the afternoon of Sunday, October 30, the new chapel and parish building at Grandview, on the Palisades (about opposite 100th street, N. Y. City), was opened for divine service and work. It is associated with Grantwood, under Rev. E. T. Lewis, and is has cost all together some seven thousand dollars. It has been put in its place as a memorial of Rev. Arthur S. Mann, of the Chinese Mission, who lost his life endeavoring to save the life of his college friend and fellow-missionary in 1907. At the opening service five persons were confirmed. Besides the addresses of the Bishop and Archdeacon Jenvey, three classmates of Mr. Mann at Yale, 1899, spoke of him: Rev. Edwin T. Lewis, minister-in-charge; Rev. Howard C. Robbins, of Englewood, and Mr. Guy M. Carleton, of New York City. All who pass within the door of the chapel will read: "Greater love hath no man than this, that a man lay down his life for his friend."

The Sunday School Commission is full of activity, holding conferences at St. Paul's, Paterson, on the afternoon and evening of November 14; at Grace church, Orange, on the evening of November 21; and at the House of Prayer, Newark, on the evening of November 29.

The Newark and the Morristown Archdeaconries will combine their annual meeting on the afternoon and evening of November 22, at Calvary church, Summit.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Annual Meeting of the Woman's Auxiliary.

One of the most interesting events in the Diocese during the past week was the twentieth annual meeting of the Virginia Branch of the Woman's Auxiliary, which occurred in Christ church, Alexandria, on November 2 and 3. It was prefaced by a quiet hour service on the previous evening, conducted by Bishop Lloyd. His subject was the preparation necessary for receiving the Holy Communion, and dealt with the obligations and responsibilities of the Christian life.

On the first day of the meeting the Holy Communion was celebrated by Bishop Gibson, assisted by the Rev. William J. Morton, rector of Christ church, and the other Alexandria clergy. At the opening session of the Auxiliary, the address of welcome was made by Mr. Morton, which was responded to by Mrs. Arthur S. Lloyd and Miss Lucy Gibson. Roll call showed the largest number of delegates present of any meeting in the history of the Auxiliary in the Diocese.

The report of the Bishop's Emergency Fund was read by Miss Lucy Gibson. This represents an object of very great importance, the Fund being used to meet cases of urgent need among the clergy, such as serious illness or sudden disability, etc.

Bishop Kinsolving of Brazil made one of his characteristically interesting and earnest addresses on the work in his important field. Among the statistics which show the wonders which have been accomplished since he with another consecrated man, about twenty-five years ago, went to that field, are the following: Clergy 21, all but 4 being products of the mission; mission stations 39, and 9 church buildings, valued at $150,000, communicants 1,200, baptized persons 4,000. Bishop Kinsolving was thanked by the Auxiliary for his illuminating address, and a splendid offering of $106 was taken for his work.

Mrs. M. G. Wallace, of Richmond, read the report of the Church Periodical Club in the Diocese, and was followed by Mrs. Chapin, of New York, who spoke of the matter from the standpoint of the General Church. The Club provides literature for fields both at home and abroad, where it meant much.

Bishop Gibson spoke upon the women workers in the Diocese, supported by the United Offering.

On the second day of the meeting, at the opening session, the Secretary, Miss Sallie Stuart, spoke of the importance of the work for the coming year, and presented her report.

Feeling reference was made to the late Miss Margaret Crenshaw, now gone to her reward, who served the Auxiliary faithfully during her life, and remembered it by a bequest in her will.

There are 85 branches of the Auxiliary in the Diocese. During the twenty years of its life in the Diocese, the Auxiliary has raised $157,833.98 in money and boxes. Of this $68,916,99 has been contributed to work in the Diocese. The Juniors are growing and their work developing under the leadership of Mrs. Robert Barton.

Following are the financial statistics for the year:

Foreign Missions, $795.10; Domestic Missions, $1,471.98; Diocesan Missions, $1,676.38; Boxes for missions, $1,435; Emergency Fund, $366.62; United Offering, $575; offerings, $225; specials, $325.

Junior Auxiliary.—Foreign Missions, $386.84; Domestic Missions, $78.29; Diocesan Missions, $319.19; boxes, value, $581.24; United Offering, $92.86; General Missions, $150.

Total, $8,478.50.

Mrs. Robert Barton presented the report of the Juniors, which showed 39 active branches, including 9 recently organized.

The report of the Babies' Branch was read by Mrs. Howard, showing contributions amounting to $163.60 to the work of the Church in Alaska, the Philippines, Japan, China and Idaho.

Mrs. Randolph, custodian for the United Offering, reported that during the three years past $4,598 had been received, $376.92 of which was from the Junior Auxiliary and $26 from the Babies' Branch.

Invitations for the next meeting were extended from All Saints' church, Richmond and Christ church, Winchester, the former of which was accepted.

Reports from the Rappahannock, Richmond, Valley, Albemarle, and Piedmont Convocations were read by Mrs. Morton, Mrs. Mordecai, Mrs. Ellis, Mrs. Belling and Mrs. Crawford, respectively.

Miss Purcell, of Richmond, spoke of the work of the Brotherhood of St. Paul, the boys' missionary organization.

A telegram was received from the Woman's Synodical Union of the Presbyterian Church, and was fittingly acknowledged.

Bishop Rowe of Alaska was introduced and made an interesting address on his great work in that far away field. Noon-day prayer was offered by Bishop Gibson. Miss Chichester made an appeal for a chapel in Stafford county, which was endorsed by Bishop Gibson, and a donation of Prayer Books and Hymnals was made for this work by Miss Chapin.

Miss Rose Wheat, of Dumfries, who is preparing for the work of a deaconess, was introduced.

The Rev. Mr. Cleaveland, of Greene county, spoke of the necessity for a hospital in the Blue Ridge, near Pocosan.

The officers of the past year were re-elected. A General Missionary meeting was held in the evening, and addresses were made by Bishops Rowe and Kinsolving.

The delegates were hospitably entertained at luncheon by the ladies of Alexandria. Receptions were tendered them at "Oakwood," the home of Professor Wallis, at the Theological Seminary, and at the home of Bishop Lloyd, in Alexandria.

The Junior Auxiliary held its meetings on the first day. The Rev. William J. Morton presided, and the Diocesan Secretary, Mrs. Barton, read an interesting report of the work of the year. An address of welcome was made by Miss Elizabeth Snowden. Reports from branches in the Diocese were read by the different representatives and addresses were made by Bishops Gibson, Kinsolving and Rowe, and Miss Sallie Stuart, Diocesan Secretary.

Church Work in Japan.

The Rev. Joseph S. Motoda, headmaster of St. John's College, Tokyo, was in Richmond, this week, making addresses in behalf of the work of the Church in Japan. On Sunday morning he spoke in St. Paul's church, in the afternoon at Holy Trinity, and at night at Grace church. He said only one person in every three hundred in that country is a Christian, and many have abandoned their old faith and now have no religion of any kind. St. John's is known as the best school in the country in which to learn English, which the Japanese are eager to do, and many boys go there for that purpose. Once there they are influenced to read the Bible, learn the truths of Christianity, be baptized and confirmed. The College needs more buildings to accommodate pupils. Through the generosity of ladies in Philadelphia and elsewhere, a number of acres have been secured on which additional buildings can be erected and where a play ground has been set apart for the boys, who are especially fond of base ball. Dr. Motoda said now is the time for the Church to put forth earnest efforts to Christianize Japan, lest it become a non-Christian nation. As a Christian nation, Japan might be the means of Christianizing the entire East.

The Rev. Edward L. Goodwin Called to Ashland.

The Rev. Edward L. Goodwin, rector of Zion church, Fairfax, has been called to the rectorship of the Church of St. James the Less, Ashland, in succession to the Rev. John L. Coleman, who resigned, some weeks since, to accept a call to St. Paul's church, Suffolk, in the Diocese of Southern Virginia. Mr. Goodwin has been in the Diocese for a number of years, having been rector of St. Mark's church, Richmond, and St. Stephen's church, Culpeper. He has also had charges in Southern Virginia and Charleston [illegible] Carolina. He is at present Secretary of the Diocese, Diocesan Historiographer, and was a member of the deputation from the Diocese to the General Convention at Cincinnati. He served in like capacity when the General Convention met in Richmond. St. James the Less, Ashland, is a point of much importance, near Richmond.

Resignation of Bishop-Coadjutor Lloyd.

Mr. Goodwin, Secretary of the Virginia Diocesan Council, has received from Bishop Lloyd the following communication:

November 5, 1910.

The Rev. E. L. Goodwin, Secretary Diocese of Virginia:

My Dear Mr. Goodwin: On October 20, 1910, I was chosen by the General Convention to serve the Board of Missions, and it seems to be right that I should accept this election.

The Church orders that I shall make suitable provision for the time being for the conduct of the work that has been laid upon me as Bishop-Coadjutor of Virginia.

This may be provided for by my resignation or by the election by the Diocese of a Suffragan-Bishop, in which case of course the income provided for me by the Council would be surrendered for his support.

In order that the Diocese may be perfectly free to do what in its judgment will serve its own interests most surely, I asked for, as required by Canon, and received from the House of Bishops the right to resign my jurisdiction. My resignation is hereby presented to the Diocesan Council.

May I say further that whatever action the Council in its wisdom may take with regard to supplying the Bishop with much needed relief will be entirely satisfactory to me.

It is useless to express regret for this necessity to lay down the work which the Diocese has intrusted to me. My conviction is that having done what I conceive to be my duty, it will turn out to be for the benefit and blessing of the Church in Virginia.

Respectfully submitted,
A. S. Lloyd,
Bishop-Coadjutor of Virginia.

The following is Article 3, section 2, of Canon 53, under which the new President of the Board of Missions was elected:

"The General Convention shall elect the Presiding officer of the Board of Missions, who shall be styled the President of the Board of Missions, and shall be, ex-officio, a member thereof. Bishops, Presbyters and Laymen shall be eligible for said Office. If a Bishop be chosen he shall resign his Jurisdiction (in accordance with section 2, Article 4, of the Constitution), or make suitable provision for its care. Should he resign, a special jurisdiction may be assigned to him by the Presiding Bishop or by the House of Bishops. The person chosen shall hold office for six years, unless in the meantime he shall resign or be removed by the General Convention by a majority vote of each House, the House of Deputies voting by orders; but he shall be eligible for re-election. The salary of the President of the Board of Missions shall be fixed and paid by the Board and shall not be diminished during his tenure of office. Upon reaching the age of sixty-five, the President may be retired and entitled to receive from the Board an annual pension of one-half the salary of which at that time he shall be in receipt. The President of the Board shall have his headquarters in the Church Msisions House, and shall be the executive head of the Board and its presiding officer."

Bibles and Prayer Books.

In response to many worthy appeals, Dr. John R. Wheat, treasurer of the Bible and Prayer Book Society of the Diocese, asks the Southern Churchman to say that there are no funds in hand with which to provide Bibles and Prayer Books. He also calls attention to the fact that at the Diocesan Council which met in Fredericksburg the name of "The Virginia Prayer Book Distribution Society" was changed to "The Bible and Prayer Book Distribution Society in the Diocese of Virginia." At the same time it was resolved by the Council "that every church in the Diocese be requested to take an annual offering for the work of this Society." This appeal should not be overlooked.

Advent Mite Boxes.

The Mite-Box Committee of the Diocesan Missionary Society have provided boxes for an Advent offering, and ministers wishing to use them in their Sunday Schools and congregations can be supplied on application to A. S. Kratz Co., Inc., Second and Decatur streets, Richmond, Va.

G. G. Minor,
John R. Wheat,
Committee.

The Rev. Thomas Semmes, rector of Emmanuel church, Henrico county who, recently attended the International Convention of the Young Men's Christian Association, at Toronto, Canada, addressed a meeting at the Y. M. C. A. in Richmond, on Sunday afternoon, November 6, giving an account of that very interesting meeting.

The Rev. Ernest E. Osgood, rector of Emmanuel church, Henrico county who with his family, has been on a tour abroad, returned home last week, and had charge of the services in his church on Sunday, November 6. Mr. Osgood visited many interesting points both in the British Isles and on the Continent. He was present at the rendition of the Passion Play at Ober-Ammergan.

SOUTHERN VIRGINIA.

Rt Rev. A. M. Randolph, D. D., Bishop
Rt Rev. B D. Tucker, D. D., Coadjutor

Norfolk Convocation.

The Norfolk Convocation will meet in Emmanuel church, Franklin, the Rev. T. N. Lawrence, rector, on November 15-16. The Convocation sermon will be preached by the Rev. J. M. Owens. A number of essays will be read and discussed and on Wednesday, November 16, Bishop Randolph will consecrate St. Luke's church, Courtland.

The Rev. Ivan M. Green, rector of St. Andrew's church, Clifton Forge, Va., is very ill and will not be able to return to his parish for several weeks.

Bishop Randolph has appointed Sunday, November 13, for the ordination to the diaconate of Mr. John Lewis Tracy Gibbs, in St. Paul's church, Alexandria, Va., at 11 a. m.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Ordained to the Priesthood.

The Rev. Joseph H. Harvey, deacon-in-charge of Grace church, Sheffield, was ordained to the priesthood in that church, by Bishop Beckwith, on Sunday morning, October 30, in the presence of a large congregation.

The service was solemn and impressive. The candidate was presented by the Rev. J. J. Cornish, of New Decatur, and the ordination sermon was preached by the Rev. Cary Gamble, of Huntsville.

After the ordination service, Bishop Beckwith confirmed two candidates, presented by the Rev. Mr. Harvey. On Sunday afternoon, the Bishop held service at St. John's, Tuscumbia, and at night in Trinity church, Florence.

Personal and News Notes.

The seventeenth anniversary of Christ church, Williamsport, Pa., will be held November 21-23.

Services for the first time were held on October 16, in the new St. Luke's church, San Francisco.

The Rev. Charles G. Snepp, a non-parochial priest of the Diocese of Delaware, died in New York City on October 22.

The Rev. W. B. McKinley, formerly of Davis, West Va., took charge of St. James' church, Westernport, Md., on November 1.

The address of the Rev. George B. Richards has been changed from Buffalo, N. Y., to 934 North avenue, N. S., Pittsburgh, Pa.

The Rev. Franklin Davis, of the Church of the Ascension, Mt. Sterling, Ky., has accepted a call to the Church of the Covenant, Junction City, Kan.

The Rev. Charles W. Cook, who recently resigned the rectorship of St. Andrew's church, Algonac, has moved to Port Lavaca, in the Diocese of West Texas.

The corner-stone of the new Church of St. John, at Ross, Marin county, Cal., will be laid by Bishop Nichols on November 13. A rectory, it is stated, will also be built.

The address of the Rev. Charles W. B. Hill, rector of Trinity church, Southwark, Philadelphia, has been changed from 4829 N. Broad street, to 4530 N. 15th street, Philadelphia, Pa.

Much sympathy is felt for the Rev. E. S. Gunn, rector of Trinity church, Natchez, Miss., in the death of his son, who died on October 29, from injuries received in foot-ball practice.

The Rev. James W. Diggles has been appointed examining chaplain in the Archdeaconry of Williamsport, in the place of the Rev. E. J. Haughton, who has removed from the Diocese.

The permanent address of the Rev. John R. Harding, D. D., secretary of the Second Department, is changed from Trinity Rectory, 44 Broad street, Utica, N. Y., to 692 Genesee street, Utica.

The Rev. Thomas R. Yates, of St. John's, South Williamsport, has accepted a call to Trinity church, Sharpsburg, Pa., Diocese of Pittsburgh, and will enter upon his new work about the middle of the current month.

Archdeacon Wentworth, general missionary and financial agent for mountain missionary work of the Diocese of Lexington, will be in the East during the months of November and December, in the interest of his work.

A Men's Club has been organized at the Church of St. Michael and All Angels', Baltimore, the purpose of which is to promote intercourse, sociability, and friendship among the men of the parish and their friends. Mr. A. S. Goldsborough, the mayor's secretary, has been elected president.

Bishop Lawrence dedicated the parish house of St. John's church, Gloucester, Mass., on October 27. The Bishop made an address at the supper which followed, the rector, the Rev. J. H. C. Cooper, being the toastmaster.

The corner-stone was recently laid for the Church of St. Philip the Evangelist, a colored congregation at Los Angeles, Cal. The Rev. W. T. Cleghorn, of the Diocese of Arkansas, has been appointed missionary in charge.

Churches are soon to be erected at Snyder and at Spur, Texas, in the new Missionary District of North Texas. These missions are the outgrowth of work by the Rev. Francis C. Berry, general Missionary of the Diocese of Dallas.

The ongregation of St. John's mission, colored, Savannah, having built a neat, new chapel to take the place of one destroyed by fire, are now in need of an altar, prayer desk, lectern, pulpit and pews. Bishop Reese will receive contributions for this needy church.

Since the reopening of St. Luke's church, Charleston, S. C., seven years ago, a wonderful work has been accomplished under the rectorship of the Rev. Louis G. Wood. This autumn an east window has been placed through contributions given in memoriam, and the church has been recarpeted.

The Rev. Louis Carter Harrison, formerly rector of Wicomico and St. Stephen's parishes, Northumberland county, Va., having resigned his charge and accepted the rectorship of Trinity church, Buffalo, N. Y., should be addressed, after November 8, at Trinity Parish Church House, Buffalo, N. Y.

Archdeacon Webber closed a series of seventeen addresses on Manhood in Columbia, S. C., on October 23. Large numbers of men heard him, and the interest was so great that on three days during the week the stores were closed, in order to give the male clerks an opportunity to hear him. On Sunday, October 16, it is estimated 25,000 persons attended divine service.

The fifth annual fair of the St. Paul's Farmers' Conference was held at St. Paul's School, Lawrenceville, Va. It was a complete success. The object of the fair is not to make money, but solely for inspiration and education, and for this reason no fee was charged for either entries or admission. The effect of the fair will be felt throughout the country, inspiring negroes to greater excellence in agricultural, domestic and mechanical arts. It is to be a permanent adjunct of the Farmers' Conference, and next year President Russell and his associates are determined to have a bigger and better one in every way.

On invitation from the rector and vestry of Trinity church, Columbus, Ohio, the Rev. A. W. Mann attended the consecration of the church on the morning of All Saints' Day, by Bishop Vincent. In the evening a service was held at All Saints' mission, which has had its spiritual home in this parish since the first service read by Mr. Mann in 1876, when the Rev. Rufus W. Clark, D. D., was rector. The present rector is the Rev. Theodore Irving Reese, who takes a deep interest in the work of the Church Mission to Deaf-Mutes. At the last General Convention in Cincinnati he read the report of the Rev. Mr. Mann to the members sitting in joint session on Oct. 7.

Bishop Burton of Lexington recently dedicated a tablet erected to the memory of the late William Wormald, formerly senior warden of the Church of the Nativity, Maysville, Ky. He served his Church faithfully for more than thirty years, and was honored in the parish and Diocese as a devout and zealous Churchman, and a man and citizen of exceptional purity of character.

The Rev. E. L. Baskerville, colored, priest-in-charge of St. Andrew's mission, Lexington, Ky., has nearly completed the improvements to the old building in which he has been conducting services. The cost will not exceed $1,500. A portion of this amount has been raised. The remainder he hopes to secure from friends who are interested in work among the colored people in the Diocese.

In a letter in last week's Southern Churchman describing a "combined" service of St. James' and St. Barnabas' parishes, Marshallton, Del., the printers misread the word "combined" and made it "colored." The efficient rector of St. Barnabas' church, the Rev. Herbert A. Grantham, is not a colored priest, nor are the congregations named composed of colored people. St. James' parish has among its people many whose ancestors were at the founding of the parish in 1714. Naturally, objection is made to the misleading head line.

The Mission of Flowers.

From the lowest depths to which the skill of man has penetrated to the summit of the lofty mountains that midway leave the storm and lift their heads above the rolling clouds into eternal sunshine, the majesty, the glory and the infinite wisdom of God are seen. Upon every page of Nature's great book is plainly written "The Hand that made us is divine." "The heavens declare the glory of God and the firmament showeth His handiwork." The lightning and thunder, the rocks and clouds, the waves of the ever restless sea, speak in deep and awful tones of His power. The perfect harmonious working of the laws that govern the changing season, the night and day, the summer's heat and winter's cold, proclaim the wisdom of the Great Architect of the universe. The singing birds, the dew drops and the flowers, whisper sweet messages of His infinite tenderness and that love of the beautiful in Him which He transmitted to man with the breath of immortality.

Nowhere does this God-given attribute find truer expression than in our love of flowers. They are frail and perishing, but we love them because they are beautiful and speak to us of God. We know He taught the rays of light to make the petals of one flower rival the unpolluted snow, another, yellow against the verdure of clustering leaves, while others are as pink as the tints that come and go upon the maiden's dimpled cheek.

Man has sought to steal the power of Omnipotence, to tear the veil from Nature's heart and force the earth to yield the secrets of her hidden power.

He has caught the lightning, caged the thunder, and caused some drops of rain to fall upon the parching earth, but he cannot paint the petals of the rose or breaths upon it that intangible essence, the incense from the flower's heart to God.

They do not supply material wants or fill the coffers of the rich, yet if there were not or never had been any flowers on earth, man would not have attained the high intellectual and spiritual advancement that he has reached. They have been a potent factor to raise man above the beast. They are and ever shall be a fragrant avenue of approach to God, and among the innumerable blessings for which I praise His holy name, not least is that He made the earth to yield the fragile, fragrant flower, in form and color meeting all the cravings of the human heart for the beautiful.

The food plants that supply the physical part of man are good, but we are so glad we have in the flower a food for that better part of him which is nearest kin to God.

The cultivation of flowers yields a pleasure unknown to those who have never watched the swelling bud with expectant delight. The reward for their careful tending is boundlesss, for they lend themselves to all conditions and surroundings. They are not out of place amidst poverty and want. While they embellish the bounties of art, they are equally at home in a broken fruit jar or a crystal vase. They harmonize with the sacredness of the church; they add ethereal charm to the wedding; they make more tender sacred memories of the dead; they sav for the lover many things his trembling heart has vainly taught his lips to speak. To the young they are the voice of hope, to the old the tongue of memory; to the happy they are joyous, to the sad and broken hearted they are tender and responsive. All times are their seasons, all places their fit abode.

"Your voiceless lips, oh flowers,
Are living preachers, each cup a pulpit
And each leaf a book
Supplying to my fancy numerous teachers
From lowest nook."

—Mrs. A. D. Hogg in Christian Observer.

"It sometimes happens that the man who keeps his mouth shut speaks the loudest.

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Blessed be God, our God!
Who gave for us His well beloved Son,
His gift of gifts, all other gifts in one;
Blessed be God, our God!

What will He not bestow,
Who freely gave this mighty gift, unbought,
Unmerited, unheeded and unsought;
What will He not bestow?

He spared not His Son!
'Tis this that silences each rising fear,
'Tis this that bids the hard thought disappear
He spared not His Son!

Who shall condemn us now?
Since Christ has died, and risen and gone above,
For us to plead at the right hand of love;
Who shall condemn us now?

'Tis God that justifies!
Who shall recall the pardon or the grace,
Or who the broken chain of guilt replace?
'Tis God that justifies!

The victory is ours!
For us in might came forth the Mighty One,
For us He fought the fight, the triumph won;
The victory is ours!

—H. Bonar.

The Fascinating Clock.

There is a moment which comes to all American women when they are filled with that spirit of liberty which inspired our forefathers when they threw the British tea overboard in Boston Harbor. It filled my soul to a tremendous extent on a December day in Strasburg, although I did not feel the symptoms until my sisters had gone out for a stroll around the city.

I felt tired and had preferred to stay at home to rest, and it was at half-past three that I began to feel the thrills of that spirit of liberty to which I have referred. It was not yet dark, and if I hurried, I could hear the big clock in the cathedral strike four and see the performance which the figures executed each hour. It would be impossible to get lost, for the cathedral was too large not to be seen from any part of the town, and our hotel, whose name I had written on a card and put in my purse the first hour of our arrival, was on the square facing the great church, with its two magnificent towers, on which the carving looked as fine as lacework.

I entered the church at quarter before four. The shadows were already growing deep, and the red light in front of the altar glowed and glimmered very picturesquely. The tall pillars, joined by curved arches, in pure Gothic style, the chapels and shrines, the few kneeling peasants, dimly visible in the fast-fading light of the winter's day in a northern clime, gave me a "creepy" sensation, peculiarly enjoyable to one who, like myself, is endowed with a romantic nature. But I should have felt more "creepy" if I had known what was ahead of me.

A party of tourists passed near me and I recognized General Harmon's gray head, towering above the others. Marjorie greeted me cordially when she saw me sitting at the base of one of the pillars.

"You dear girl!" she exclaimed, effusively. "To think that we should meet again here! Father, Anne is here!"

"And I am glad to see Anne," the general said, holding my hand in both his. He is just the dearest man!

"We'll only be here to-morrow," were Marjorie's last words, wafted to me, as the party moved away.

I found my way to the corner where the famous clock stood. Here it was somewhat lighter, as the windows faced the square and were freer of cobwebs than the other richly colored ones in the nave. It seemed a little strange that no one but myself had any interest in hearing the clock strike four and watching its quaint mechanism.

Years ago I had heard of the wonderful timepiece. This clock had stood here for several centuries, and some of the machinery dated back to the thirteenth century. I hugged to myself the thought that my sisters had not yet seen it. But my mirth was destined to be short. After I had watched the skeleton strike four blows with his hammer, while figures symbolical of boyhood, youth, manhood, and old age passed around him, and a genius reversed the hour-glass, I decided to stay another half hour and see what would happen. It was a nice, quiet corner, although the seat was hard and without a back. With the delightful prospect ahead of me of telling my sisters what I had seen, I forgot my present discomfort. A man in uniform, probably a verger, carrying a huge bunch of keys, came and said something to me. As I do not understand German, and wished to give the impression that I did, I nodded gravely and said, "Ja," at which he appeared to be satisfied and went away.

It grew strangely quiet in the old church. When the angel struck two blows on the bell, to indicate the half hour, the sound was weird and hollow, reverberating from arch to arch. It was cold, too, very cold, and I drew my furs more closely around me, and hastened to the entrance.

The kneeling worshippers had disappeared, the old verger was not to be seen, the tourists had vanished, and the great door was locked.

In frantic haste I tried one door after another. They were all locked. In France the churches were open until the Ave Maria bell rang. They must close here at four o'clock! That was what the verger had warned me of, and I had foolishly pretended to understand what he said. Was there ever a more unfortunate girl than Nan Landon? The first time, the very first time that I had gone out alone, I must do this idiotic thing! Worse than that, I was greatly alarmed. My sisters had no idea where I was. When they returned they would be wild with anxiety.

Then, too, it was growing very dark. It had been a gloomy, cloudy afternoon, with a threat of snow in the frosty air. Night fell early. I must pass several hours in this church. My footfalls echoed on the stone floor, as, in an agony of fear, I hurried toward the altar, where the red lights, in massive golden receptacles, twinkled with a semblance of cheer and comfort; at least they relieved the awful darkness. Some of the marble figures which marked the last resting places of knights who lived centuries ago gleamed ghostlike through the shadows.

I wished with all my heart that I had gone away with Marjorie, and I must confess to a feeling of loneliness and insignificance in this great old church. Kneeling down by the railing in front of the altar, I prayed to that good Father in heaven who cares for even the humblest of his creatures. Somewhat more composed, I found a bit of carpet and, wrapping myself up in it, sat down on the altar steps, under the red lights. The cold was intense. It pierced me to my very bones, and I crept closer under the carpet, not minding in the least the musty odor or the fact that my blue cloth dress would be ruined by the dust of ages which had accumulated here.

I must have slept a little, for I awoke with a start, not realizing for a few minutes where I was. The clock in the corner struck the hour. One—two—three—four—five—six! It must be later than that. The girls would be back at the hotel now, and frightened to death about me. Never again, as long as I live, would I move a step without holding the hand of one of them. A ray of hope thrilled me. Perhaps it was six o'clock in the morning! In that case it would soon be light. Maybe I had slept all night! I strained my eyes to catch the first glimmer of coming dawn, but all was as black and fearsome as ever.

In despair I sank down. I remember wondering whether my hair would be white when I was released from my prison in the morning, pale and exhausted. How interesting that would be!

The old clock became companionable. It passed the time to count the seconds, and wait for the quarter to strike. The knowledge that those automatic figures moved in a lifelike manner was a comfort in the terrible, deathly loneliness of the gloomy church.

The angel struck the bell for half-past seven. It seemed like an eternity since I had listened to the strokes of four o'clock in happy ignorance of the suffering which awaited me. Yes, I was sure I was turning gray. My sisters would not know me—and Rob—what would he say? This time they would surely send me home, and I did so want to see Italy and Switzerland! The tears came now and relieved my overwrought nerves.

Hark! What was that? The creak of a door! Where? I sprang to my feet, throwing aside the piece of old carpet as easily as some people discard a friend when he is no longer useful to them.

A candle glowed like a tiny spark at the other end of the church. Would it disappear before I could reach the person who carried it? Steadily it moved toward me, as I approached so vigorously that I knocked down a chair, which fell with a tremendous clang. The light wavered as though its bearer were startled, and a gruff voice called out something in German. This time I did not pretend to understand, but frantically grasped the old verger's arm and dragged him to the door, pointing to his keys. He was exceedingly deliberate about selecting the right one, an immense, iron affair, and he took his time placing it in the lock.

His expression was odd, not to say humorous, and I had an uncomfortable feeling that he was laughing at me as much as a dignified verger in the Strasburg Cathedral dare indulge in such frivolity. When I looked at myself later, in the mirror of my wardrobe at the hotel, I could not wonder at his amusement. My hair was down, my hat was crushed in, and my clothes looked as if I had been sleeping in a hay-stack. Just before the verger turned the key, and while I was fairly dancing with impatience, he made a few brief but, I should judge, quite pointed remarks, evidently referring to people who left their wits behind them when they emerged from beneath the paternal roof. I am sure that is what he said, and I agreed with him.—Felicia Buttz Clark in Classmate.

The Guest.

Speechless sorrow sat with me;
I was sighing wearily;
Lamp and fire were out: the rain
Wildly beat the window-pane.
In the dark we heard a knock,
And a hand was on the lock;
One in waiting spake to me,
Saying sweetly, "I am come to sup with thee!"

All my room was dark and damp;
"Sorrow," said I, "trim the lamp;
Light the fire, and cheer thy face;
Set the guest-chair in its place."
And again I heard the knock;
In the dark I found the lock:
"Enter! I have turned the key!
Enter, Stranger!
Who are come to sup with me."

Opening wide the door He came,
But I could not speak His name;
In the guest-chair took His place;
When my oheerful fire was beaming.
When my little lamp was gleaming,
And the feast was spread for three,
Lo! my Master
Was the Guest that supped with me!
—Harriet McEwen Kimball.

The Virtue of Cheerfulness.

High in the list of mortal virtues stands cheerfulness. It is a religious duty, really, and a Christian service. Nature, according to the Scriptures, sets the example. We are told that "the morning stars sang together, and all the sons of God shouted for joy." "Let the heavens rejoice," says David, "and let the earth be glad." "Let the floods clap their hands; let the hills be joyful together." "For ye shall go out with joy," cries Isaiah, " and he led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands."

We can see for ourselves that the sun is a perennial emblem of cheerfulness, for sunshine is an almost infallible note of joy. Helen Hunt Jackson says of cheery people, "It is the fashion to flatter the cheery people by comparing them to the sun. I think it is the best way of praising the sunshine to say that it is almost as bright and inspiring as the presence of cheery people." "That the cheery people," she continues, "are brighter and better than the sunshine is very easily proved, for who has not seen a cheery person make a room and a day bright in spite of the sun's not shining at all—in spite of clouds and rain and cold, all doing their very best to make it dismal? Therefore, I say the fair way is to compare the sun to cheery people, and not cheery people to the sun."

Looked at in this way cheerfulness appeals to one as a neighborly duty, and it must have so appealed to Sir John Lubbock, when he wrote this paragraph:

"For one must have felt that a cheerful friend is like a sunny day, which sheds its brightness all around; and most of us can, as we choose, make this world either a palace or a prison."

We shall constantly find more pleasure in life by keeping on better terms with it. The child enjoys living because he has not yet learned to fear nature or to distrust Providence, and the man who can carry into middle life, or even into old age, the happy nature of the child, is exceedingly fortunate in many respects.

We should try to be cheerful always because we injure ourselves by every moment of unhappiness. There are griefs and disappointments and misfortunes that bow the spirit and break the heart, but in the majority of cases it is entirely possible for one's pleasures to triumph over one's pains, and for happiness to sit on the throne of life.

Whether we shall be the subjects of cheerfulness or the slaves of despair is pretty much a matter of disposition and will. It is beyond dispute that a generous, hopeful and fair-minded nature is its very self a sort of magic wand that, touching the daily experiences of life; transforms even the unpromising ones into blessings. It is the rod of Moses that divides the Red Sea of difficulties, until the hopeful spirit shall walk through dry-shod. It is the voice that, addressed to the solid and discouraging rock of ungrateful duty, causes streams of happiness to flow forth. It is the Aladdin's lamp that reveals in many a common thing a hidden pleasure. It is the golden key that unlocks many a secret joy. Indeed a merry heart is a kingdom all to itself, and cheerfulness is its prime minister.

It pays to be light-hearted. They tell us that down in the cotton fields of the South a singing negro is worth two that are solemn, and that the plantation melodies are almost as essential to good work as food itself. A workman may find his hands moving in time to a slow tune. By changing to a livelier air his hands increase their speed, and his day's output is made greater.

"Give us, O give us," says Thomas Carlyle, "the man who sings at his work! He will do more in the same time; he will do it better; he will persevere longer. One is scarcely sensible of fatigue while he marched to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness. Altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beauteous because bright."

"The most manifest sign of wisdom," says Montaigne, "is continued cheerfulness."—John A. Simpson in Christian Work and Evangelist.

An Incident.

It was a hot, dusty day, when two or three passengers entered the train on the Iowa Division of the Chicago and Northwestern Road at Bridgewater. Among them was a stylishly-dressed young man who wore a stiff white hat, patent-leather shoes, the neatest of cuffs and shiniest of stand-up collars. He carried a cane, and carefully brushed the dust from the seat in front of me before he sat down.

Just across the aisle, opposite him, sat a tired woman, holding a sick baby. I never saw in my life a more discouraged, worn-out, despairing look than that on the mother's face. The baby was too sick even to cry. It lay moaning and gasping in its mother's lap, while the dust and cinders flew in at the open doors and windows. The heat and dust made traveling, even for strong men, unbearable.

I had put down the stylish young man in front of me as a specimen of the dude family, and was making a mental calculation on the probable existence of brains under the new hat, when, to my astonishment, he leaned over the aisle, and said to the woman: "Madam, can I be of any assistance to you? Just let me hold your baby awhile. You look so very tired."

The woman seemed much surprised, though the request was made in the politest and most delicate manner.

"O, thank you, sir," said she tremulously. "I am tired," and her lips quivered.

"I think the baby will come to me," said the young man, with a smile. "Poor thing! It's too sick to make any objection. I will hold it carefully, madam, while you lie down and rest awhile. Have you come far?"

"From the Black Hills."

"What! by stage?"

"Yes; but the baby was well when I started. I am on my way to friends in the East. My, my husband—my—"

"Ah, yes; I see, I see!" continued the young man in a sympathetic tone, as he glanced at the bit of crape in the little traveling hat. By this time he had taken the baby and was holding it in his arms.

"Now you can lie down and rest a little. Have you far to go?"

"To Connecticut," replied the woman, almost with a sob, as she wearily arranged a shawl over a valise, and prepared to lie down in the seat.

"Ah, yes, I see! And you haven't money enough to go in a sleeping car, have you, madam?" The poor woman blushed faintly, and put one hand over her face, while the tears dropped between her worn fingers.

I looked out of the window, and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtfully and tenderly down at the baby, and in a short time the mother was fast asleep.

The woman sitting across the aisle from me, who heard as much of the conversation as I had, came and offered to relieve the young man of his charge. "I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep."

"So it is. I'll surrender it to you now," with a cheerful smile.

At this point the train stopped at a station, and the young man rose in his seat, took off his hat, and said in a clear, earnest voice: "Ladies and gentlemen, here is an opportunity for each one of us to show that we have been brought up in a Christian land, and have Christian fathers and mothers. This poor woman," pointing at the sleeping mother, "has to go all the way to Connecticut. Her husband is dead, and her baby is ill. She hasn't money enough to travel in a sleeping car, and is all tired out and discouraged; what will you do about it?"

"Do!" cried a big man down near the water-cooler, rising excitedly. "Do! take up a collection—the American citizen's last resort in distress. I'll give $5."

The effect was electrical. The hat went around, and the way the silver dollars and quarters and ten cent pieces rattled in it would have done any true heart good.

I wish I could describe the look on the woman's face when she awoke, and the money was given to her. She tried to thank us all and failed: she broke down completely. But we didn't need any thanks.

There was a sleeping car on the train, and the young man saw the mother and the child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty "God bless you."

More than one of us in that car took a little lesson to himself, and I learned that even stylish, as well as poor clothes may cover a noble heart.

If God gives me work to do, I will thank Him that He has bestowed upon me a strong arm; if He gives me danger to brave, I will bless Him that He has not made me without courage; but I will go down on my knees and beseech Him to fit me for my task, if He tells me it is only to stand and wait.—Jean Ingelow.

Viatores.

Does the road wind up hill all the way?
Yes to the very end.
Will the day's journey take the whole long day?
From morn to night, my friend.

But is there for the night a resting place?
A roof for when the slow dark hours begin?
May not the darkness hide it from my face?
You cannot miss that inn.

Shall I meet other wayfarers at night?
Those who have gone before.
Then must I knock or call when just in sight?
They will not keep you standing at the door.

Shall I find comfort, travel-sore and weak?
Of labor you shall find the sum.
Will there be beds for me and all who seek?
Yea, beds for all who come.

—Christina Rossetti.

"By the Princes of the Provinces."

W. H. Morse, M. D.

I was walking in one of the streets in Morristown in company with a Methodist minister and his daughter, when we met a distinguished-appearing gentleman, who barely touched his hat in recognition of my companions. As we passed on, the clergyman told me the name of the other—a man well-known in New Jersey political circles. It was on my lips to say something about his apparent lack of manners and stiffness, when we met a little Italian fruit dealer, who pulled off his cap, and bowed very low. The minister returned the greeting, and added a pleasant "Good morning."

"Those Italians are the politest people that I ever saw," the young lady remarked.

"And we should be as polite in return," her father said.

There came into my mind a passage from an old letter. The words are these: "They of Italy salute you!" And I asked myself, "Are we, in equal politeness, returning that salutation?" Italians are, indeed, polite They still salute us. How do we return this salutation?

It is the salutation of the famine-stricken, the starving. I wonder if we realize that. It is not a famine of bread, but of the Word of God, the printed Word. They of Italy are practically without it. Comparatively few ever saw or heard the message from the printed Word. It is the policy of the Latin Church that they should not. The Bible is not in free circulation in Italy. In consequence, the state of religion in Italy is in a deplorable condition. It is not alone because the people are priest-rode and ecclesiastically-burdened that they are so agnostic, indifferent, and careless. It is also because they are deprived of the Word of God. How could we get along without it? What sort of religious condition would ours be without it. No wonder the Italians are so out of tune with the Roman Catholic Church, and on reaching our shores are so prejudiced against attending mass.

"They of Italy salute you."

Where is our boasted courtesy? Can we think of any reason for declining or neglecting to return that salutation?

Can we think of a better way of returning it than with the Scriptures in the vernacular? Dr. Steiner says that we are Americanizing Italy with our products. Is it not more to the eternal purpose to Christianize that country. Can we do it better than by supplying it with the Bible?

You may say: "But do they want it?" I wish that I could find a word that would accentuate "eager." It must suffice to say that they are more than eager for it. It is "Something from Am-e-ree-cah," a souvenir from this land of promise.

Shall we deny it to them? We cannot think of any one refusing it. At once the question of ways and means advances. We cannot think of shipping Bibles thither by the hundredweight on cinsignment. How then?

You remember when Ahab was worried by the Syrians, and God promised him aid, he asked by whom he should send, and the Lord answered, "By the young men of the princes of the provinces." That is, by likely and trustworthy young men, consecrated in heart and purpose. Can we do better in this instance? Shall we not send by the "young men of the princes of the provinces?" And they? They are sailing. Realize that? Perhaps you have heard that every fall, after the season's work is over, the Italians who come to this country in hordes, return in equally large hordes. It is, in fact, their chief ambition to "get back home." All summer long they have worked, and in the fall they return. What do they carry? Money. What? Money. Anything else? Money, always money.

But, among these who return are the Protestant converts, who are verily "young men of the princes of the provinces," ready to tell of both their new home and new hope. More than ready, anxious, eager, enthusiastic. On reaching the old country they tell not only of "big wages," "business chances," and splendid opportunities in the United States; but, as well, of their knowledge of the love of God in Christ Jesus.

Never is testimony given brighter, with more enthusiasm. And then? Can you not guess what is the most natural thing in the world? They produce their Bibles, and exhibit them as the source of their hope. What happens? What else can happen than for the hearers to covet that book? To own one, or at least to hear it or read it, is the instant ambition.

"Those old neighbors of mine go any end to get my Testament," is the testimony of the 'migrant converts.

Ah! "By whom shall we send?" Who will carry relief to the famine sufferers any better than they? Willing? More than willing—glad, eager. Listen to what the Hon. Cortlandt Parker, a leading New Jersey Churchman, said:

"The scheme of making converted Italians colporteurs is a stroke of Christian genius, in every way commendable. When the nation sent food to starving Ireland, the Christian world said, 'Well done!' When our people give the Italians the Bread of Life, and send it by those that know its virtues, and themselves live, God helping, under it, what can be said except that it is a grander work, a mission such as Paul and Peter would have applauded; in unison with their work and their principles."

Shall we not do is? That is Bible Mission work. It pays. The famine is relieved. Men are converted, missions opened, and churches established. It is easy to equip the returning convert with a supply of Bibles or Testaments. Doubt not but that God will see to it that they are placed where this leavening effect is exerted. When the great day comes, can we say "When saw we Thee an hungered?" When? In plain sight, under her sunny skies is Italy?

Hartford, Conn.

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What a Song Did.

A Scottish youth learned from a pious mother to sing the old psalms that were then as household words to them in the kirk and by the fireside. When he had grown up, he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary states. But he never forgot the songs of Zion, although he sang them in a strange land and to heathen ears.

One night he was solacing himself in this manner, when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat and lost no time in effecting his release. What a joy to him after 18 years passed in slavery, and is it strange that he ever afterwards cherished the glorious tune of "Old Hundred."

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness—that highest type of charity which consists in daily and hourly considerateness for the feelings of others—he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.

Children's Department.

Indian Names

Ye say they all have passed away—
That noble race, and brave—
That their light canoes have vanished
From off the crested wave;
That 'mid the forest where they roamed
There rings no hunter's shout;
But their name is on your waters;
Ye may not wash it out.

They're where Ontario's billow,
Like ocean's surge is curled;
Where strong Niagara's thunders wake
The echo of the world;
Where red Missouri bringeth
Rich tribute from the West,
And Rappahannock sweetly sleeps
On green Virginia's breast.

Ye say their cave-like wigwams
That clustered o'er the vale
Have fled away like withered leaves
Before the autumn gale;
But their memory liveth on your hills,
Their baptism on your shore;
Your everlasting rivers speak
Their dialect of yore.

Old Massachusetts wears it
Upon her lordly crown;
And broad Ohio bears it
Amid his young renown;
Connecticut has wreathed it
Where her quiet foliage waves;
And bold Kentucky breathes it hoarse
Throughout her ancient caves.

Wachusett hides its lingering voice
Within his rocky heart;
And Alleghany graves its tone
Throughout its lofty chart;
Monadnock, on his forehead hoar,
Doth seal the sacred trust;
Your mountains build their monuments,
Though ye destroy their dust.

The Special Sale Dodgers.

Mr. Ellesworth said for you to come to the office as soon as you returned," the floorwalker in the Ellesworth Department Store informed Henry Eaton.

Henry could not explain the reason, but his spirits fell at this message. He knocked at the door of the office, then entered, and waited respectfully for Mr. Ellesworth to speak.

Mr. Ellesworth pushed his chair back from the desk and looked at Henry for a moment. "Did you know that you took out the wrong dodgers this morning?" he inquired.

"No, sir, I didn't know it." Henry was startled by the question. "I am sure I had the right ones. I took those that said to-morrow's special sale would be in the China department." The tone was confident.

Mr. Ellesworth looked at Henry steadily. "No, that can not be," and he shook his head. "You recall that I brought in a package of dodgers and placed them here," he tapped the table to indicate the place; "they were for next Thursday's sale. You had just come for your morning's supply, and you were the last of the boys. I went out before you were ready to leave and when I returned, half an hour ago, half of those dodgers were gone. You must have made a mistake, for they were the same color as those you were to distribute to-day, and none of the other boys were here. Now, I cannot permit such careless work."

"I am sure that I didn't take the wrong ones," Henry still insisted.

"But you were the last boy to get your supply of dodgers this morning, were you not?" Mr. Ellesworth waited for an answer.

"Yes," and Henry knitted his brows, trying to solve the mystery. He did not speak for some moments. "Oh, Alton"—then he stopped suddenly, and the light that had dawned on his face died out again. "Yes, I was the last boy to go out when we came for our dodgers this morning," he said, quietly.

Mr. Ellesworth took this for Henry's acknowledgement that he had made a mistake, and he asked no more questions. "I had to speak to you about ringing doorbells when I had said that it must not be done, and now comes this mistake. I must have boys who will do my work the way I wish it done. I am sorry, but I will have to dismiss you." He handed Henry the money due him, and turned to his desk again.

Mr. Ellesworth was having a series of clearance sales that were to last three weeks, and each day he had dodgers distributed telling of the "special sale" for the next day. He had hired six boys to do the distributing, and each boy was assigned a certain district, so the work would not overlap. This was the first work Henry had ever done, and he had plans about the way he should spend his money; now his hope died and tears of disappointment filled his eyes as he left the store.

Two days later, as Mr. Ellesworth was walking down to the store, his friend, Cecil Blades, overtook him. "Well Ellesworth, I see you are doing great things at your store these days," he remarked. "I notice the 'special' for next Tuesday is in the book department. I am sure the ladies will get all their work done on Monday so they can be on hand early."

"Yes, it is to be books," and Mr. Ellesworth looked annoyed, "but I didn't intend for those dodgers to go out until Monday. Henry Eaton made a mistake and distributed some of them."

"Henry Eaton," repeated Mr. Blades. "It wasn't Henry Eaton who left one at my house. It was—well—that boy who is crippled so badly; I have forgotten his name."

"Alton Ward," suggested Mr. Ellesworth.

"Yes; Alton Ward, that's who it was. I was not well on Wednesday, and I went down to business quite late. Just as I opened the door to go out, this boy came to the porch and gave me a dodger. That is the way I happened to read it."

"Sure enough, Alton Ward was assigned to your district!" Mr. Ellesworth exclaimed. "Well," he said, as if astonished. "Well," he repeated, a moment later, then he lapsed into silence that lasted until he reached his store. When he entered the office he went directly to the telephone and called up the Eaton residence. "Is Henry at home?" he inquired. "Tell him to come at once, if possible, to Mr. Ellesworth's office," he said, in reply to the affirmative answer.

When Henry reached the office, the look of wonder and astonishment had not left his face. "Henry," Mr. Ellesworth began abruptly the moment the boy appeared. "I heard this morning that Alton Ward made the mistake about those dodgers, not you. Can you tell me if this is true?"

"Yes, sir, it is," was the reply.

"Did you know this the day I talked with you?"

"I didn't really know it, but I thought it might be so. At first I didn't think about it, then I remembered that Alton went up the street where I was at work, and he called to say that he had to go back after more dodgers. I forgot that I had taken all there was for that day. I suppose he saw the others, and as they were the same color, he never stopped to read them. After I had talked with you I saw Henry Clyde; he lives in the district where Alton was distributing, and he told me a dodger for next Tuesday's sale was left at his house, then I knew Alton did it."

"Why didn't you tell me that you thought, perhaps, Alton did it?" asked Mr. Ellesworth.

Henry's eyes fell before the direct gaze, and his face reddened. "Because Alton is a cripple, and I didn't want him to lose his place. There are so few things that he can do to make money."

"So you took the blame that Alton might keep his place?" The tone was gentle.

"Yes. I knew he needed the money worse than I did. I expected to buy a scroll saw, but he wanted his for a new suit."

Mr. Ellesworth removed his spectacles and wiped a suspicious moisture from them. "Henry, you may report for duty in the morning. I have not engaged a boy to do your work; the other boys have done it for two days."

"And you won't discharge Alton, will you?" Henry questioned eagerly.

"No, I am willing to do as much for him as you have done. In the future I will have Alton help me whenever I have any work that he is able to do," was Mr. Ellesworth's answer.—Herald and Presbyter.

Train Your Memory.

In these days, when people read newspapers daily, making little effort to remember what they read, it is said that the art of remembering is going into a decline.

Now a good memory is a wonderful help in life. If you try to develop yours in your youth, you will never regret it.

The most successful pastor is usually he who most quickly recognizes and calls by name the members of his flock.

The most successful politician is usually the one who remembers best the men whom he meets.

Writers, speakers, lawyers, doctors, merchants, and most others, depend largely on their memories for their advancement. There is no high place on earth for the forgetful man.

There have been many great characters who have declared that they owe their fame chiefly to their remarkable memories.

James G. Blaine was one of these. George Washington had a good memory. Napoleon was said to be able at one time to call every soldier in his army by name.

Milton could repeat the whole of Homer's works. Several men have committed the entire Bible to memory. Henry Clay could not learn poetry, but he never forgot a name, a face, or an argument. John Stuart Mill had a wonderful memory. Oliver Cromwell was another general who was said to know the names of all his men.

Probably Macaulay had as good a memory as any man that ever lived. He knew by heart the whole of Paradise Lost and The Pilgrim's Progress.

Make a practice of learning both prose and poetry. Then repeat it often to yourself, in order to retain it. Train your memory in every way you can think of.

A good memory will not take the place of original thinking, nor of industry, nor of energy; but it is still a very valuable help in life. In these days of close competition a good memory is always likely to be the factor which turns the scale toward victory.

But nothing is more real than what is spiritual, as approaching nearest to the nature of all reality—namely, God Himself.—Thomas Boston.

Walking on the Wall.

My wee one walked the narrow wall—
What child but hungers thus to go—
Her eyes alert lest she might fall
On that rough-bouldered pave below.
At length she stopped, and this her plea,
As though o'erfull of care her cup;
"Please, Daddy, hold my hand for me
So when I walk I can look up."

All-Father, when we walk the ways
That teem with pitfalls for our feet,
That baby plea of bygone days
Might in our sorest need be meet,
Tired out with watchfulness and care,
With strife for paltry bite and sup,
"Thou hold our hands," we make our prayer,
"That while we walk we may look up."

—S. W. Gilliam, in Ladies' Home Journal.

Fear the Betrayer.

It is said that a general at the battle of San Juan Hill noticed a volunteer, a mere boy, panic-stricken under the rain of Mauser bullets and the thunder of Spanish artillery. The officer dismounted, spoke encouraging words to the young recruit, directed his aim again and again, and commended his returning steadiness, until the man in him awoke and the boy found himself a soldier.

Fear may make a coward of a soldier or a liar of a child. Fear and subterfuge are running mates, and often the terrified child, overtaken in a fault, is betrayed into the hands of deceit. The encouragement to find his best self is not given, he is overwhelmed at his weakest moment by wrathful accusation, and, with no time to collect his small fortitude, no word to help rally his courage, no hand steadying his aim, to avert the storm he lies.

A boy of six, sensitive, naturally truthful, and with a sincere desire to do the right, had great fear of his father's anger. One day, in getting a little flag from a mantel, he overturned and broke a picture frame. Before he could tell his trouble to any sympathetic ear his father came, and he joined the other children with his burden unshared. The father soon found the shattered glass on the hearth, and with a retributive air proceeded to determine the culprit. Each child gave a frightened denial, and, pained as well as angry, the father sought his wife's room. One of the children had told a lie; he meant to discover which one and inflict severe punishment, or else he would punish all.

"I think the one who did it will tell at bedtime," she said. "Let us leave it till then."

Dinner was a dreary meal, and the subdued quartet were ready for bed early—all but Jamie. He begged for a few minutes more, and then a few more, even after the others were tucked away, until, the nurse gone, the mother said, "Now, dear, hadn't we better have it over?"

Suddenly the fountains of his soul were broken up: "Oh, mamma, I can't go to bed till I say my prayers, and I can't pray till I've told you. I broke the frame, and I told papa a lie."

"Dear, I knew, but I wanted you to tell me."

"I started to tell you right away, but papa came, and—I was so afraid, he seemed so cross."

"And then you told the lie."

"I was afraid. Oh, why do I get so scared?"

"You will be braver next time, I feel sure. Are you sorry, dear?"

"So sorry. Can you love me any more, mamma?"

"Dearly. But I'm sorry, too, for the lie. I hope you won't tell another."

"I don't believe I will. I think I'll get braver—don't you? What must I do about papa?"

"Tell him yourself in the morning."

"He'll whip me"—in a frightened whisper.

"Well, then, be a brave boy and bear it. We are bound to pay in some way for misdoing, and the highest price we pay is for a lie. Do you know what I mean?"

"I think I do. But, mamma, I believe I love you so much because I want to tell you things, even when I'm naughty."

Love casteth out fear—yes, and remember that is reversible.—Rebecca Smylie in S. S. Times.

A Little Kitten's Puzzle.

Grandma was sorry she ever thought of giving the black kitten to Janey and Carolyn when she learned that they quarreled about its name. Janey wished to name the kitten "Midnight" because it was so black, and because it was so black Carolyn insisted upon calling it "Jetty." The only fact about that kitten upon which the little sisters could agree was its color. It was unquestionably black.

Janey wished the kitten to be fed nothing but milk, and begged to keep its bed in the kitchen. Carolyn tried to teach the kitten to eat everything, even oranges; she was glad mother said it must sleep in the woodshed. It did seem as if the little black kitten made more trouble in the family than anything that had ever happened—even measles. Mother threatened to send the pretty creature back to the farm to live with its mother cat and grandma a grandpa.

While mother, father, grandma and grandpa were feeling so bad because Janey and Carolyn quarrelled about their pet, no one stopped to think that the kitten was much troubled himself. You see, he didn't know whether he was Midnight or Jetty. Sometimes he thought he was midnight, and liked nothing but milk to drink; again he was sure he was Jetty, who preferred bits of beefsteak for dinner. It was extremely puzzling.

One day something happened that never had happened before.

Said Janey: "It's name is Midnight, I tell you."

Said Carolyn: "And I tell you its name is Jetty."

The kitten had listened to this many times before, but when Janey made a face at Carolyn and Carolyn that very minute made a face at Janey the kitten fled.

One day passed, two days passed, and the kitten failed to return. Janey waited with fresh saucers of milk. Carolyn waited with a feast spread on the woodshed steps.

At last Janey cried. "I am afraid something has happened to our dear kitten," she said. "Oh, if it will only come back we will call it 'Jetty'!"

"Don't speak of it," answered Carolyn. "If the sweet thing ever comes back I shall be too glad to call it 'Midnight.' I am afraid it has been killed by dogs."

"Or run over by an automobile," wailed Janey.

"And it is all our own fault," persisted Carolyn. "If we had even said, 'Come back, kitty, kitty, kitty,' that day, I believe it would have stayed at home."

"Instead of doing that," moaned Janey, "I called, 'Come, Midnight, Midnight, Midnight,' and it mewed and ran fast."

"Yes," added Carolyn, "and when I called, 'Come, Jetty, Jetty, Jetty,' it mewed and ran faster than ever. I believe that kitten knew more'n we supposed.'"

"Oh, I often saw the little thing wash its face and think at the same time," admitted Janey.

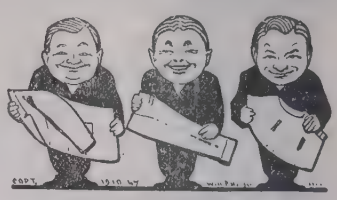
One moonlight evening when Janey and Carolyn were sitting on the front steps, with their arms around each other, who should come walking up the garden path but one black kitten followed by a second black kitten? Midnight and Jetty had come home, but which is which neither Janey or Carolyn knows to this day. All they do know is that grandma's kitten from the country came home with a twin so exactly like himself that even grandma can't tell which one is the farm kitten.

The kitten himself knows which one he is, because once in a great while when Janey and Carolyn talked over the past and agree never to quarrel over anything again, one kitten winks at the little girls. Before Janey and Carolyn get over their surprise the kitten quickly has a game of "tag" with his twin, and three seconds after that no one can tell which kitten winked, because they both look so exactly alike and so pleasant.

Perhaps all kittens would do nothing but purr cheerfully and never mew if they lived with such loving little sisters as Janey and Carolyn have been ever since their black kitten left home long enough to think of a way out of his puzzle.—Boys and Girls.

Remember that what you possess in the world will be found at the day of your death to belong to somebody else, but what you are will be yours forever.

Doing good while one lives is one of the greatest pleasures in life. There are none of us so poor but that we can do some good to our fellow beings; and how much more pleasure the rich can derive from their wealth if they would only do their philanthropic deeds while they are alive and can see the results of their actions. If we stop to think a few moments it is not always money that is required to bring happiness into the world.



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RICHMOND, VIRGINIA.

"Mickey."

"I say, Miss Phelps, dis here is Mickey. He's some better'n he looks

The lady addressed looked up with more than merely conventional interest to see what manner of urchin bore this description calmly, then, instinctively drew back the slender hand ordinarily proffered a new arrival at the Trinity mission Sunday School.

"Mickey," or whatever his name might be, was plainly uncanny. Not even the soft-tinted light from the chapel window served to lessen the unpleasant effect of his protruding mouth and ears, coarse hair and colorless eyes.

Nature, it is said, has her language, but we do not know all the intricacies of her syntax yet. On any charitable construction, it must have been accepted that the language employed in the case of the specimen in question was too severe.

Miss Phelps, with admirable quickness, substituted a winning smile for the contemplated hand-clasp.

"Do you know—that is, of course you can tell me the name of the Church festival which we celebrate to-day, can you not?" she questioned, kindly.

The answer was evident indeed, the very breath of the altar lilies bespeaking the Eastertide; but the latest addition to the questioner's ranks surveyed her curiously from his diminutive stature.

"Naw," he vouchsafed, hopelessly.

"Intellectual qualities to correspond," Miss Phelps made mental memorandum; but she knew that "Mickey," with the unerring eye of the gamin, had noted the withdrawal of her hand.

The catechism proceeded with some difficulty. A sort of pall seemed to have fallen upon the teacher's usually bright spirits, making her clear voice dull and monotonous.

"There is so little one can do," she was thinking in involuntary undercurrent. "What sort of training, even if it were assimilated, could offset the effects of environment for the majority of unfortunates? And "Mickey," she smiled whimsically, "is, without exaggeration, beyond the pale. It is safe to say that nothing short of an attending miracle could impress even one idea upon his benighted mind."

With this reflection, mingled an irrelevant text: "Inasmuch as ye did it not unto one of the least of these my brethren—" Conflicting feelings put an unaccustomed listlessness into Miss Phelps' step as she walked away at the conclusion of the lesson—a listlessness that still lingered when, later in the day, she entered the Children's Free Hospital to distribute a small basket of violets. Passing gently from one pitiful little white cot to another, she turned her head suddenly at the piping of a child's voice.

"Mickey," it chirped with a gleeful accent, "Mickey!" She recognized at a glance, although his back was toward her, the peculiar form that approached a neighboring cot in answer to the call; it was none other than the most hopeless member of her mission class. Indeed, it was scarcely likely that he could be duplicated.

Miss Phelps waited quietly.

"Shut your eyes," she heard in the thin voice of her latest acquisition, after a time. "I learned dis, special for youse, dis mornin'."

Mickey bowed his unprepossing head:

"Our Father who art in heaven—" his voice, low at first, rose dintinctly with the prophetic words, "Thy Kingdom come."

"Yea, Lord," silently prayed another heart, "not only among these the least favored of Thy brethren, but in the hearts of the most privileged."

Then, lifting her eyes, she perceived that "Mickey" had carried the prayer to the triumphant end.

"Me brudder," he explained, as she approached. "He's had an op'ration on his troat."

"He will like the little prayer," answered Miss Phelps, in a choked voice, "and—and I should like to shake hands with you."

As her hand closed over the thin little fingers, she observed with a thrill of joy a sort of gleam cross the queer, expressionless face.

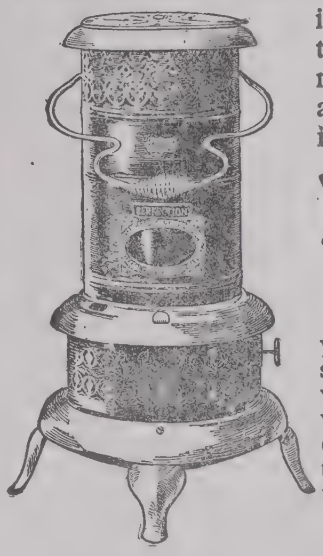
They went out together into the Easter sunshine. The soft, suggestive beauty of the springtime lay upon the earth.

"It would have been hard to guess that the buds of the trees and the little blades of grass could actually come from the dull browns we saw a month ago," said Miss Phelps, gently.

"And," she added, to herself, with swift humility, "who shall say what beauties of thought and feeling may blossom even in the most unengaging of human beings? After all, do not life's sweeteest miracles lie within our very reach, unrecognized?"—Mabel E. Hotchhiss in the Lutheran.

The spiritual life has, like all life, its beginning, its development and its consummation; or, reconciliation, sanctification, and salvation; all being based on the redemption which was wrought for us through the Incarnation, Life, Death, Resurrection and Ascension of our Lord.

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Men Should Pray Always.

In our day, as in the past, there is an urgent call for steadfastness in religious devotions. The temptation is to grow remiss in their performance, or to neglect them altogether; but the necessity for constancy becomes more imperative as the years come and go. We cannot dispense with them, either with safety to ourselves, or with credit to our Christian profession. Our Lord tells us, "men should pray always." Paul declares, "in everything give thanks." Prayer and praise are ever becoming and necessary. They are to be engaged in with fervor, frequency, delight, intelligence and persistence. Faint-heartedness is pitiable at any time, but in religious matters it is doubly reprehensible. It is a blessed and honorable thing to be a frequent, regular and devout suppliant and worshipper. Our communion with God should be tender, sweet, confiding, uplifting and helpful day by day and hour by hour.

THE LATE REV. HUGH M. McILHANY, PH. D.

An Appreciation and an Appeal.

The subject of the following statement and appreciation has for two years and a-half had charge of the Church enterprise at the University of Virginia. Lots have been purchased, buildings remodeled or built, and the work goes on. A temporary organization has been formed. The work is in the fullest sense Diocesan, and Southern Virginia has joined with Virginia in commending it to the people of the State. The paper itself reads like a sketch from a martyrology. I hereby ask that in Virginia an offering be made in each church on the Fourth Sunday in Advent to go towards making the thought of the writer a reality. It is not an ordinary matter. As was said to me, "Just this once." Can we not just this once unite in acting on a noble impulse for a great cause?

Affectionately, your friend and Bishop, ROBERT A. GIBSON.

The hearts of many of our Church men and women have been deeply stirred of late by the sudden illness and death of one of the strongest and bravest, sweetest and best of the young ministers of our Virginia Diocese —the Rev. Hugh Milton McIlhany—at the University of Virginia. But the deep pathos of the circumstances leading up to the final illness of this "Disciple whom Jesus loved" will never be widely known unless it be through the Church papers; and for this reason the writer, who has been closely associated with Dr. McIlhany during the past three years, desires to have this article printed in the Southern Churchman, with an earnest prayer to Almighty God, that all who read may heed and be moved by the Spirit of God to give in proportion as God has blessed him or her, to carry on promptly this work for which our dear young rector was content to lay down his life.

Eight years ago, in the autumn of 1902, Hugh McIlhany, full of life and vigor, buoyant in spirit, filled with a longing to help his fellow man—his very life filled with the love of God—came to the University of Virginia as College Secretary of the Y. M. C. A. For five and a half years he labored, in season and out, for the upbuilding of Christ's kingdom among the students, developing Bible classes, mission study classes, the Brotherhood of St. Andrew, etc. He tried to make the students feel that they were always welcome in his home, and mixed with them as far as possible, in his endeavor to make them feel that he was interested in all that concerned their pleasures, as well as their welfare. One of his duties was to see that the pulpit at the University chapel was filled each Sunday by visiting clergymen, Episcopal, Presbyterian, Methodist and others in turn. Many of the visiting ministers from these Churches will remember Dr. McIlhany's warm greeting when he met them at the station, to welcome them to "The Old University of Virginia," and they will doubtless, also, remember his apologetic explanation that the congregations at the morning and evening services were far from what was desired, being made up chiefly of members and friends of the professors' families, with a mere handful of students sitting back by the door.

Dr. McIlhany finished the course of study of the Theological Seminary and stood the examinations while still carrying on his work at the University, was made deacon in July, 1904, and priest in 1906. In the autumn of 1907 he was called to the church in Leesburg, Virginia. This was a most tempting call; but Dr. McIlhany felt that his work at the University was not completed, and declined the call to Leesburg, chiefly for the purpose of trying to build up the chapel services, "so that the chapel each Sunday would be full, with a large number of students." He had been fortunate in securing the services of a fine choir master, and to have such men as Dr. Henry Van Dyke to fill the pulpit. After making strenuous efforts throughout the year, the state of affairs remained the same as far as attendance was concerned, and Dr. McIlhany, after years of experience and having the knowledge that he had tried his utmost, decided that the system of chapel services did not reach the students. The problem was settled in his mind; the churches must wake up to the responsibility they owe to their young men, and must concentrate their efforts at the time and place where the influence of the Church is most needed, i. e., during the years of college life. The Bishop of Virginia for years had been filled with the same earnest desire and realized fully that there was no part of the work of the Church which was more important than at this strategic point. He had even secured a lot which seemed the only available one at the time, about two squares from the University on Main street.

It is a well known fact that in old Virginia we do not find money growing on trees; and when Bishop Gibson found that Dr. McIlhany was willing to undertake the arduous task of "raising funds" to build a memorial church at the University, they both knew that most of the money would have to be raised outside of Virginia. And then began, in January, 1908, the life of sacrifice. A man who had always found his great happiness in his home, where all was joy and peace and love; a devoted, tender and dearly beloved husband and father, Dr. McIlhany was now obliged to spend most of his time away from home, a great deal of the time in New York, "Where there are so many Church people of great wealth who are willing and waiting to give liberally to any really worthy cause."

My brother, have you ever tried to "raise funds?" Do you know that it takes more faith and more moral courage than any other task that can be set for a man to accomplish? Dr. McIlhany was a man of unwavering faith. He had lived and worked among the students of the University long enough to see and feel and know the great need and importance of having a church in the very heart of the University community, and his heart and soul were filled with the idea that God had placed him here to build this church to His honor and glory. He accomplished more in the two and a half years than any one thought possible, and always bright and cheerful, always hopeful; always with that faith that knew no shadow of turning, he kept on to the bitter end. The hardships no one ever knew except, perhaps, one other; the disappointments, the unkind criticisms, the trials of patience, the heart-sinking, when one after another would express their great interest, their firm belief that it was a great work, and yet never think of saying "I can promise to send you $10, $50, or $100 each year for the next five years." There are some who gave generously and their help was great, not only to the future St. Paul's Memorial church, but to the man who, worn and weary, had well-nigh run his race.

All through the sultry summer he toiled, after the weary day returning home to write often until one o'clock at night, trying to catch up with his correspondence, and then two happy Sundays in the pretty little temporary St. Paul's! When a friend asked, "Can't you take a rest, now?" he replied with his bright smile, "Not yet, I must go to New York as soon as I can get away and try to find some good friend to give me some money. If some one will only give me enough to put in the foundation of the Memorial church before Christmas, then I will feel that I can take a rest."

In two days' time he was called upon to lay down his work; his worn and weary body was racked with pain; in his delirium he was trying to get "money, money, money," and in his lucid moments, sending a message to his dear people that he "was sorry he could not finish the work," and then he

"Heard the voice of Jesus say,
Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast."

* * * * * * *

And will his work cease with his earthly life? God forbid! It will live in the lives of the students, "the boys," for whom he had such warm personal love; "the boys" who strove to show their love for him, coming day after day to see if there was anything they could do for him, as he lay suffering and full of pain and burning with fever, in the University Hospital.

St. Paul's is blessed with noble men and women who are striving to carry on the work as Dr. McIlhany would have wished. The services each Sunday have been well attended, "the boys" singing in the choir, taking up the offering, acting as ushers, superintending the Sunday School, teaching in the Sunday School, and by their very presence in the church showing their loyalty to the man who laid down his life for their sakes.

The Church in Virginia will do her best, but as was before said, Virginia is not wealthy, and we must turn to our friends in the North and ask them to help us.

The University of Virginia holds a unique position in the South. Mr. John R. Mott once said of her, "We must group Harvard, Yale, Princeton and Cornell together to represent the importance to the people of the North, that the University of Virginia stands for in the South." It is our Mecca. To her come students from every State in the Union, and of the 850 men who frequent her classic halls, about 350 come from the homes of Episcopal parents. The responsibility rests not only on the Church in Virginia, but is widespread, for the sons of the Church come from North, South, East and West, and seed sown in such ground must bear fruit some thirty, some sixty and some an hundred fold.

Will not each Church member who reads these words come to our aid? If you cannot give much, give as you are able. If God has blessed you with an abundance of this world's goods, give of your abundance. Will you not put a codicil to your "Will," and bequeath something to St. Paul's Memorial Church at the University of Virginia? Do not put it off until to-morrow; you will forget it in the pressure of other duties. Attend to it to-day. And do not think that because you are not extremely wealthy and can only bequeath $100 to help on this far-reaching work, that such a small amount is not worth taking so much trouble about. Every dollar will help, and every $1,000 will help one thousand times more!

Any contributions may be sent to the Bishop of Virginia or to Mr. William M. Lile, Dean of the Law Department, University of Virginia. Any one who wishes to have literature concerning the Memorials, etc., will confer a real favor by writing a card to the same address, asking for information.

In conclusion, let me say to the many who are sorrowing for the beautiful young life laid down, "May the Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace;" and may you find comfort in the thought that for your beloved young rector,

The strife is o'er, the battle done;
The victory of life is won;
The song of triumph has begun.
Alleluia!

Notices.

OBITUARY.

E. Steirling Gunn, Jr.

October 29, 1910, the pure, sweet spirit of E. STEIRLING GUNN, JR., second son of Mrs. Susan Ellwood and Rev. E. Steirling Gunn, of Natchez, Miss., was transported from the Church Militant to the Church Triumphant.

A devoted, obedient and affectionate son; a sweet, pure Christian boy; a natural leader among his companions; full of life and joy. He had fully decided to devote his life to the sacred ministry of the Church which he loved so devotedly; but God had a higher service than earth's in store for him; and we can only say through our tears "Thy will be done." FATHER.

Mrs. Isobel Stewart Bryan.

The Delegates of the Virginia Branch of the Woman's Auxiliary to the Board of Missions, assembled in Alexandria (Nov. 2d and 3d) at their annual meeting, desire to place on record their deep sense of loss in the death of Mrs. Isobel S. Bryan.

Her interest in the cause of Missions extended from her own parish branch, Emmanuel church, Henrico county, Va., to every phase of the work, diocesan, domestic and foreign; and nearly every effort for the spread of the Master's kingdom made by either was aided by her liberally. Several times when the Diocesan President, Miss Stuart, lacked the means to accomplish a much-desired result, the wise counsel and ready liberality of Mrs. Bryan have enabled her to carry out her plans.

Mrs. Bryan was, indeed, a friend to every high and noble enterprise, while her brilliant mind, strong common senst, and deep piety gave her a remarkable influence. Though prevented by ill-health from attending meetings, her intelligent interest in Missions extended to every part of the work, and we shall sadly miss her ready sympathy, and generous gifts through her own branch, and her widespread private liberality.

Her latest gift was a contribution to the United Offering, a "holy offering, rich and rare."

Resolved, That we extend to her family our deep sympathy in their bereavement, praying that God may ever sustain and comfort them; also

Resolved, That the members of the Woman's Auxiliary be urged to follow the example of this earnest worker in the cause of Missions.

MRS. A. S. LLOYD, Chairman.
MRS. CHARLES SELDEN,
MRS. G. W. NELSON,
MRS. A. MOORE,
MRS. R. A. LANCASTER,
MRS. H. O. SAUNDERS,
MRS. ALEX. T. JONES, JR.,
MISS SALLY COLES.
MISS R. H. NORWOOD.

Dr. Thomas Barkwell Lane.

Dr. THOMAS BARKWELL LANE, the son of Col. Walter G. and Mary A. H. Lane, was born at Mathews C. H., Va., the 23d of May, 1840, and died at the Protestant Hospital, Norfolk, Va., the 19th October, 1910, "in the communion of the Catholic Church; in the confidence of a certain faith; and in the comfort of a reasonable, religious, and holy hope." Having been educated at the private schools of Mathews county, the military school at Upperville, Fauquier county, and the University of Virginia, and the Medical College, Richmond, Va., he practised medicine in Richmond until the war began in 1861. At the beginning of the War he entered the Confederate service, and served faithfully and efficiently as Assistant and full Surgeon in the Army of Northern Virginia until the surrender. After the surrender he returned to his home in Mathews county and resumed the practice of his profession; and, as a Christian physician he, for forty-five years, ministered to the bodies and souls of his patients. From the formation of the Lane-Diggs Camp, named in part for two brothers who gave their lives for the Southern Confederacy, he was a member and surgeon of the Camp until his death. His valuable services to his church, his parish and diocese, as Lay Reader for forty-four years, Secretary of the Vestry for awhile, Senior Warden for forty-three years, Lay Delegate from 1873, and Superintendent of Christ church Sunday School for thirty-three years, will ever be held in memory dear by those he served so long and well. Deeply attached to the true interests of his native county and the cause of education, he found the time to act as Superintendent of Mathews county Public Schools about thirty-five years; for many years, going in and out among the parents, teachers and scholars, not only as a most efficient Superintendent, but also as a wise counsellor and trusted friend.

Whilst we thank God for what our departed brother did in this life, we thank Him more for what he was. For his unblemished character, his goodness, guilelessness and gentleness; his faithfulness in the performance of every duty, and the good example he has left us to follow. Faithful with death when he felt it drawing near on being asked by a loved one at his bedside if he were afraid to die, his fearless answer was: "Why should I be afraid? Jesus has been with me in life, and will be with me in death." And, with his last breath he said:

"Jesus, Saviour of my soul,
Let me to Thy bosom fly."

His devoted family, his relatives, his church members and his friends—all of us are grieved because he has left us; but we sorrow not as those without hope. For we know that our loss is his eternal gain.

Sleep on beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loved thee best;
Good night! Good night! Good night!"

The dear brother's funeral took place the 21st of October, 2:30 p. m., in Christ church—the old parish church that he loved so well; the funeral service being read in the church and at the grave by his rector, assisted by the Rev. William B. Lee, a former rector, in the presence of a very large congregation of mourners. G. B. C.

Mary V. M. Scott.

Died at Charlotte, N. C., September 8, 1910, in the 31st year of her age, MARY VAUGHN MOYLER SCOTT, oldest daughter of the late Dr. James Edward Moyler, of Petersburg, Va., and beloved wife of John Gordon Scott, formerly of Petersburg, Va., and now residing in Greensboro, N. C.

Born in Petersburg and reared in Grace church, of which her father had for years been a faithful warden, and in which she had been a communicant from her girlhood, and also an earnest worker in the Sunday School and choir, Mrs. Scott was beloved on all sides, for her unselfish devotion to duty, and for her many attractive qualities. In November, 1905, she married Mr. John Gordon Scott, and removed from Petersburg with her husband, whose profession as an electrical engineer, called him at that time to South Carolina; but wherever she lived, she found a field of usefulness and admiring friends. Her death occurred soon after her removal to Charlotte.

Besides her afflicted husband and a lovely boy two-and-a-half years old, she also leaves a sister, Mrs. Carpenter, of Washington, and three brothers, Mr. Edward Moyler, of Roanoke, and Messrs. John and Harry Moyler, of Petersburg.

Margaret S. Buford.

Entered into life eternal, Sunday, October 16, almost immediately after her return from church, MARGARET S. BUFORD, second daughter of the late William Pegram and Lucy A. Buford, aged 69 years, 5 months and 10 days.

Truly may it be said of her, "She hath done what she could," and well may we believe that her life of loving service for the Master has found full fruition amidst the joys of Paradise.

Catherine M. C. Dunnington.

In Washington, D. C., on October 2, 1910, CATHERINE MUNEASTER, daughter of the late William Allen, of Virginia, and widow of Charles William Colquohoun Dunnington, gently fell asleep, to wake in the Everlasting Day and in the presence of the Saviour she loved.

She was born at Cherry Hill, Prince William county, Va., in 1818, and after her marriage she made Washington her home. At the beginning of the Civil War she went to Virginia and remained there until 1876 when, with her husband and children, she returned to Washington.

She bore the infirmities of age patiently and cheerfully. Her brightness and remarkable memory made her very interesting and attractive to her many friends. Around her circled the life of the home, where she will be so sadly missed.

She was interred by the side of her husband, in the family lot in the old churchyard in Dumfries, Virginia.

"It is not death to die,
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God."

Charles Edward Tackett.

Entered into the Sabbath rest of the people of God, on the 6th day of August, 1910, in Fredericksburg, Va.

When a youth he gave his heart and life to his Saviour, during the remarkable religious awakening in the Virginia Military Institute in '69-'70, and became an active Christian worker from that time till the close of life. He always held his membership in St. George's church, Fredericksburg.

In every relation of life as a son, as a teacher, as a business man, as a husband, as a communicant, as a vestryman, as a church worker, he adorned the doctrine of God his Saviour. He was a living epistle known and read of all men. For consistency of conduct, for uprightness of life, for rounded character, he stood among the best representations of true Christianity, and has left behind him an example all would be safe in following.

His usefulness was steadily increasing and his worth recognized by his being made a member of the Board of Visitors of the Virginia Military Institute, where his services were held in highest appreciation.

His habitual attendance upon the services of the Church, his ready sympathy for every good work, and his hearty co-operation in every department of Christian activity, make his loss to his rector and congregation great indeed. Truly it can be said of him, "Well done, good and faithful servant," thou hast "Entered into the joy of thy Lord."

"It is not death to die;
To leave this weary road,
And 'midst the brotherhood on high
To be at home with God."

R. J. McB.

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Thoughts for the Thoughtful.

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Will bring you at last to the "Kingdom Come." —Jean Gordon.

Angels like to visit in the home where Christ is loved.

There is no death; what seems so is transition.—Longfellow.

The Christian's fellowship with God is rather a habit than a rapture.

New mercies give new meaning to old praises.—Alexander MacLaren, D. D.

To be thinking always of your own advantage is the easiest way to advance backward.

Some one must begin to love? Why not you? Never mind the old grudge. Forget yesterday.

The greatest victories and defeats are on the lone arena of the human heart. —Bishop Warren.

Every duty which is bidden to wait returns with seven fresh duties at its back.—Charles Kingsley.

All the paths of life lead to the grave, and the utmost that we can do is to avoid short cuts.—J. D. Macon.

The good and the bad are always with us. But no man need be bad, since Christ will help him to be good.

If the guide-posts point the right way, no amount of thinking for yourself will get you there by the other way.

While God's will is our law, we are but a kind of noble slave; when His will is our will, we are free children.—George Macdonald.

Beauty has been appointed by the Deity to be one of the elements by which the human soul is continually sustained.—Ruskin.

The secret of life is not to do what one likes, but to try to like that which one has to do, and one does like it—in time.—Dinah Muloch Craik.

Only Christ can influence the world, but all that the world sees of Christ is what it sees of him in the life of his followers.—Henry Drummond.

Use well the moment; what the hour
Brings for thy use is in thy power,
But what thou best can understand
Best claims the service of thy hand.
—Goethe.

Life is short. Let us not throw any of it away in useless resentment. It is best not to be angry. It is next best to be quickly reconciled.—Samuel Johnson.

Christmas thoughts and affections make our spirits a land of the unsetting sun; its brightness and its warmth spreading a softened glory over all the world.—Cunningham Geikie.

A man or a woman in tolerable health has no moral right to indulge in an unpleasant mood, nor to depend upon moods for the performance of the duties of life.—J. G. Holland.

It is a matter of especial notice that in every department of applied science we have to deal with the unseen. All forces, whether in physics, mechanics or electricity are invisible.—A Mackey.

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., NOVEMBER 19, 1910 No. 47

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY
Room 304 Bank of Richmond Building.
Publishers
RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

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UNITY.

Possibly the act of the late General Convention, which will be awarded the place of highest honor and importance in the future, was that which related to possible Christian Unity.

More than once, in the past, this Church has taken action with a view to bringing Christians to a common point of view. But in each case that action has been largely vitiated by putting the Protestant Episcopal Church in the wrong position, and in an impossible attitude, so far as other Christian bodies are concerned.

In each case, the supposed proposition or eirenicon or whatever we choose to call it, has rather had to others, the appearance of an "ultimatum;" the suggested implication: "The Protestant Episcopal Church will go just this far and no farther to meet you; now, how far will you come to meet us? We will yield no more than this; will you yield all else that divides us?" The very implication of a spirit of this sort, the issuance of an "ultimatum," makes all genuine conference impossible, for there is nothing left concerning which divided brethren may really confer. This was the real trouble with regard to the "Quadrilateral." Whether so intended or not, it had, to others, the appearance of an "ultimatum." Naturally, under those circumstances, it could lead to no conference, for the simple reason that there was nothing to confer about.

But in Cincinnati, Dr. Manning's Resolution for a World Conference on Faith and Order, presented an absolutely different and new phase of the entire discussion. It presents no "platform;" it suggests no remotest idea of an "ultimatum," but puts the whole question just where it ought to be put if divided Christians are ever to look each other in the face and come to a common understanding, first of all, as to what it is that is keeping them apart.

This Church, in those resolutions unanimously adopted by its representative body, has nothing to say of its own position, offers no minimum or maximum of concessions, suggests no platform; but asks all Christians everywhere, who believe in the possibilities of Christian Unity, to come together in a World Conference, and with open minds and honest hearts, try to find out just what it is that is separating them.

In taking this action, too, this Church asks and seeks no supposed "leadership" or point of vantage for herself; suggests no time or place or conditions of Conference; makes no limitations on the sort or kind of people who are to confer; but believing that some pioneer is hopefully to lead the way, simply tries to find some opening for the answer to her age-long prayer for Unity of Spirit, the bond of peace and righteousness of life. Her only assertion is that disunity is harmful to our common Christianity, and a handicap to the Church's work everywhere; and that, she for one, will be glad, in the spirit of her Master, to confer lovingly with all who "profess and call themselves Christians," as to the possibility of attaining the oneness for which her Lord asked in His last prayer.

The Southern Churchman is glad to emphasize and dwell upon and reiterate the fact that this is a simple and honest and sincere call for a "World Conference" to consider all questions of "Faith and Order." The very first of all steps, with all intelligent men who want—in the language of the street—to "get together," is to find, frankly and clearly, just what it is that keeps them apart. Why are we separated? What are our points of disagreement? Are these fundamental and insuperable, or are they such as can be removed? These are the simple questions that divided Christendom must discuss and understand and answer before any definite approach can be made to a real and permanent Unity. A union that smothers and hides essential points of differences is simply the covering of a smouldering fire, and sooner or later the fire will break out again and the trouble be worse than ever.

Dr. Manning touched the crux of the whole situation in his resolution, and for the first time in the history of modern Christianity, opened the way for a useful discussion of the subject of Christian Unity.

Of course, it is easy to raise difficulties and suggest problems. A certain type of mind always sees "the lion in the way;" and, indeed, just because all human efforts are united by human conditions, there may be many and great difficulties to overcome. This Church will have to be modest and unassuming and patient and forbearing, in the work in this case. She will have to bear in mind, always, that she is not leading, but honestly and modestly asking fellow Christians to "confer;" that it is not hers to even try to dictate terms, or lay down conditions, but just to furnish a simple "point of departure," from which any man may see the suggested work, and to which all may equally contribute.

It is a great and splendid ideal: "A World Conference on Faith and Order;" for all who love our blessed Lord to come together as brethren and look each other in the face, and talk mind to mind and heart to heart, and understand, for the first time, each the other's honest point of view. Such a a Conference will be a liberal education to any man who has the privilege of attending it.

It may take time to materialize the vision; but to doubt the possibility of its realization is to doubt the promise of Christ and His power and willingness to answer prayer. Even while the General Convention was considering the momentous question, the first cheering ray of hope and prophecy of ultimate success came in the message from the great Congregationalist Church, showing that their minds and hearts were turned in the same direction. And beyond a doubt, thousands of earnest men, all over the world, in every Christian body, are realizing "the dangers of our unhappy divisions," and are hoping and praying for the coming of a better day.

In response to Dr. Manning's resolution, as our readers know, the General Convention appointed a commission of seven Bishops, seven clergy, and seven laymen, who are to consider this whole matter and take such steps as are possible for the consummation desired. And the one great thing that Churchmen everywhere can do is not only to pray for Unity, but that its own Commission may be so guided and governed by the Holy Ghost that it may work

under the inspiration of the Spirit, and be so lead and directed that our Lord's Prayer that they all may be one as He and the Father are One, may begin to have its answer and realization in our own day and generation.

BOOK REVIEW.

Institutional History of Virginia in the Seventeenth Century. An Inquiry into the Religious, Moral, Educational, Legal, Military and Political Condition of the People. Based on Original and Contemporaneous Records. By Philip Alexander Bruce, LL. D., Author of "Economic History of Virginia in the Seventeenth Century;" "The Plantation Negro as Freeman;" "Short History of the United States;" "Rise of the New South;" "Life of General Robert E. Lee," etc. Two volumes. New York and London: G. P. Putnam's Sons.

There is no exaggeration in saying that these volumes constitute the most important work ever written on the History of Virginia; nor is it any reflection on the ability of other writers to give them this place.

Dr. Bruce has long ago established his place as a master of all that concerns Virginia Colonial history, and in this great work he has probably said the last word that is ever to be said, so far as the facts are concerned, as to the period and subjects he treats.

And further, no future writer on Virginia Colonial History and no one who would speak with intelligence or authority on that subject, can afford to be without the information contained in this work.

Dr. Bruce has fitted himself for what this reviewer will take the liberty of calling his masterpiece, by a prolonged residence in England and an exhaustive study of all the original matter in the great English depositories, such as the Public Record Office in London, Fulham and Lambeth Palaces, the British Museum, and so on. In addition to this, the Bibliography alone, which he quotes and refers to in this work, and a list of which he gives, will be a revelation to the vast majority of readers as to the amount that has been written on this interesting subject. And in passing: the student of Virginia history will find this "Bibliography" a great help in his own guidance and assistance. It is an illuminating guide to the student.

In any reasonably condensed review it is almost impossible to give any fair or just idea of the ground Dr. Bruce has covered; but just as an illustration, his treatment of the subject of "Religion and Morals," one of the most debated of all Virginia Colonial subjects: He begins with the early religious feeling, showing that back of all else "there existed a spirit that was eager to extend to the savage inhabitants of the new land all the blessings of the Christian belief." And this assertion he makes good by unimpeachable records. Dr. Bruce, neither here nor elsewhere, asks any one to take his ipsi dixit, but invariably gives the contemporary evidence. From this point of departure he treats of "Public Morals" under such titles as "Sabbath Observance;" "Drunkenness and Profanity;" "Bastardy and Slander;" and so on. Then he comes to the organized Church in the Colony, and here he is particularly full and accurate, and here his record and testimony are very valuable. He treats of "The Parish—How Formed; The Vestry; The Duties of the Vestry; Church Wardens; How the Parish Church was Built; Plate and Ornaments," and so on. Under the subject of "The Clergy," he tells fully of How they were Procured; Their Tenure; Their Renunciation; Their Glebes and Parsonages; Their Estates; Their Duties; Their General Character; Of Individual Offenders, and other interesting details. And, by the way, speaking of the character of the Colonial clergy, he says: "If we consider as a body the ministers who performed the various duties of their calling in Virginia during the seventeenth century, there is no reason to think that they fell below the standard of conscientiousness governing the conduct of the English clergymen in the same age." And again: "The early history of the New World was adorned by no nobler group of divines than that group which gives so much distinction from the point of view of character and achievement alike to the years in which the foundation of the Colony of Jamestown was permanently laid." Such testimony as this ought to put at rest the malicious slander current in Bishop Meade's day, and unfortunately repeated by him, and the idle silliness of penny-a-liner novelists catering to a morbid imagination. And Churchmen, certainly, owe thanks to Dr. Bruce for his clear statement of the case.

But this treatment of the religious phase of life in the Colony is only a sample of Dr. Bruce's work all the way through.

Another illustration of the author's work, and just an illustration, is his treatment of the education of the period. For example, he enumerates the libraries and even the titles of books that were to be found in the colony. In order to arrive at the degrees of illiteracy in Virginia, in the 17th century, this careful and wonderfully industrious author made a comparison of 18,000 names, * * * "which," he says, "I was at pains to copy literatim from the county records." By this means he found that slightly over 50 per cent. of the male population could read and write. The women could not make a showing quite as favorable. Macaulay says of the English women of the same period that the library of the Lady of the Manor and Her Daughters "consisted of a Prayer Book and a receipt book, * * * even in the highest ranks, and in those situations which afforded the greatest facilities for mental improvement, the English women of that generation were decidedly worse educated than they have been at any other time since the revival of learning. * * * During the latter part of the seventeenth century, the culture of the female mind seems to have been almost entirely neglected. * * * Ladies highly born, highly bred, and naturally quick-witted, were unable to write a line in their mother tongue without solecisms and faults of spelling such as a charity girl would now be ashamed to admit." (History, ch. III.)

But these are only samples. No review of this length can begin to do justice to Dr. Bruce's work. This reviewer can only cordially commend this work to every one interested in the Colonial History of Virginia, and assure the prospective reader that he has an unusually pleasant treat in store for him.

Report of George Gordon King, Treasurer of the Board of Missions.

Presented at the Joint Session of the House of Bishops and the House of Deputies, Friday, October 7, 1910.

Before giving you the financial report for the past three years, I know you would first have me make reference to him whom we were accustomed to see and hear make this report—him whom we loved to see and hear make it, and him whom we so grievously miss from our midst to-day. My admiration for that great and good servant made it almost impossible for me, who knew him and who believed in him, to refuse to go where he had led, or to try to fill out his unexpired term of office.

For eight years I sat on the board with Mr. Thomas, and it seemed to me, as each time I saw him, month by month and year by year, I got a little more insight into the beauty of his character, and now and then caught a little glimpse of the Divine Spirit that dwelt in him, and that led him on through life. It was impossible to be near him and not to be the better for it—not to receive a little of the inspiration that actuated him.

His was a life of strength and gentleness and love. His heart was wholly devoted to the Master, and his great longing and life's work was to bring others to that same Master. He was ever ready to respond to the call, both for personal service and for assistance, and how well, how nobly and gently he did both! Many there are—how many we shall never know—who bear testimony to this. But knowing this of him as we do, no wonder we came to look upon him as our own—no wonder we turned to him, not only as our helper and leader, but as our companion and friend. And no wonder the heart of the Church felt bowed by the sense of personal loss, until it remembered that for him the victory was won, and that the Recording Angel, who keeps the key of the Book of Good and Evil, had led him by the hand to the feet of the Glorified Redeemer.

Treasurer's Report.

October 7th, 1910.

The offerings for the past year are larger than ever before.

The contributions, applying to the appropriations, classified in the usual manner, have been:

From parishes	$490,509.16
From individuals	95,002.66
From Sunday Schools	141,703.02
From the Woman's Auxiliary, the Woman's Auxiliary United Offering, and all its branches	171,055.38
Interest	83,747.44
Miscellaneous	3,032.14
	$985,049.80

The contributions from parishes and individuals under the Apportionment Plan, during the nine years in which it has been in use, have very largely increased and the figures now are two and one-half times as much as those of ten years ago. In 1901, the year before the Apportionment Plan was adopted, they were $235,993.81. This past year they were $585,511.82; a gain the past year of $30,704.68 over the year before; and also a gain, as compared with ten years ago, of $349,518.01. In nine years the number of contributing congregations has very much more than doubled. Last year the number was 4,800. This year 4,968

congregations have contributed out of a total of 6,720; or a gain compared with ten years ago (when 2,232 sent offerings), of 2,736 contributing congregations.

In 1902, the first year of the Apportionment, eight Dioceses and ten Missionary Districts completed their apportionments; a total of eighteen. This year thirty-seven Dioceses and twenty-seven Missionary Districts have completed their apportionments; a total of sixty-four and a gain of seventeen Dioceses and Missionary Districts over last year. The forty-seven Dioceses and Missionary Districts that sent their apportionment a year ago have done so again, and seventeen more are added to the list.

This year 2,772 parishes and missions gave their apportionment in full, as compared with 2,127 last year.

I know we have every reason for the greatest encouragement over the success which has attended this method and the spirit in which the Apportionment Plan has been accepted by the whole Church.

Yet now and then a protest is received concerning the Apportionment. Your representatives feel that, while there are certain inequalities that arise from a mathematical system, yet with the splendid showing which is manifest from the nine years working of the plan, it is not only liked but approved by the Church at large. Nevertheless, in order that the Church in General Convention assembled, may after this lapse of time, issue again its wishes in the matter, I am directed to present a resolution looking to the appointment of a committee, whose membership shall be apart from that of the old Board of Missions now retiring, which shall confer with its Appotionment Committee to report back to a later Joint Session of this Convention. This resolution I will present at the end of my address.

It will be noticed that the offerings of the Woman's Auxiliary and its branches, have been $171,055.38.

The Lenten Offerings from the Sunday Schools continue to be most gratifying. Last year the offering was $147,252.91, from 3,976 Sunday Schools. This year we have received $144,694.32 from 4,046 Sunday Schools; a decrease of $2,558.56, but an increase of 70 Sunday Schools in number. This is vastly more encouraging than at first sight appears to be the case—for when we remember that the late Treasurer, through the generosity of his great heart, assisted the Sunday Schools of his parish and Diocese, and some others throughout the Church as well, this apparent falling back of contributions of $2,500 is really an increase by at least three times that amount.

The receipts for the year, $985,049.80, together with the legacies which can be applied toward the appropriations, say $136,113.14, do not cover these appropriations by $41,577.21, so that the deficiency on September 1st, 1909, of $32,955.34, has been increased by that amount, and the deficiency at the close of the present year now stands at $74,532.55.

But, since the closing of the books on September 1st, the sum of $15,900 has been received as applicable on last year's business. Had it been received before September 1st, the deficiency would have been $58,600, instead of $74,532.55.

This deficiency has been temporarily covered by the Reserve Deposits. These deposits now amount to $457,208.10. Their purpose is to meet the payments in the early months of the fiscal year when the contributions are light. As an illustration—in the first six months of this past fiscal year, the appropriations were $581,000, while the contributions were only $276,000, and these deposits tided over the period. In establishing them, the order was made that all amounts temporarily withdrawn from said funds during the year should be returned thereto before the close of the fiscal year, is possible. All was returned except the amount of the deficit of $70,000.

The net appropriations of the Board for the year, $1,162.740.15, have been larger than ever before, by $66,268.68. These, with the deficiency to September 1st, 1909, of $32,955.34, have made the sum of $1,195,695.49 required.

Therefore, on the one side we have appropriations of $1,195,695.49, and to meet them we have receipts from

Parishes	$ 490,509 16
Individuals	95,002.66
Sunday Schools	141,703.02
Woman's Auxiliary and all its branches	171,055.38
Interest	83,747.44
Miscellaneous	3,032.14
Undesignated legacies	136,113.14
Leaving a deficit of	74,532.55
	$1,195,695.49

The net total of central expenses, and making the work known to the Church this year, has been, for administration and collection, $64,126.69; for printing reports of the Board, The Spirit of Missions for the Clergy, extra pages in The Spirit of Missions, pamphlets and leaflets for gratuitous distribution, $38,784.77; Department Secretaries, $21,067.90; or a total of $123,979.36. The gross receipts of the Society have amounted to $1,779,987.69. The percentage of central expenses upon the gross receipts has been six and nine-tenths per cent. (6 9-10 per cent). Last year and the year before on the gross receipts the percentage was seven and two-tenths per cent. (7 2-10 per cent). Another way of stating this is—that, approximately, one-half of the total expenditure of central expenses is for administration purposes, making the percentage on the receipts amount to 3½ per cent. and the other half is expended on what a business house would term "promotion," also amounting to 3½ per cent.

So much for figures and facts. Now for the future. What of it?

I want to begin and close with the subject of the Apportionment. Nine years ago the appropriations were $630,000, and the Apportionment was $524,000. This year the appropriations were $1,195,000, almost double those of nine years ago, while the Apportionment was $656,000, a little more than one-fifth as much again as that of nine years ago, namely, $132,000. It must be evident that this ratio will presently be destructive—and it must be equally evident that the time has come when a brave and progressive policy must be adopted. And does it require so very much courage to do this when the Master is our Leader?

Let me briefly speak of the other sources of income. First as to undesignated legacies. How long—how long is the Church going to be content in allowing our beloved dead to pay the salaries of the living? This year $136,000 was so expended. Last year $130,000 was so expended. Since the organization of the Society, over $3,000,000 has been so expended. Is this right? Is it just? Think what would be the happy condition of the missionary field to-day, if, during the course of all these years, two-thirds of this money, say $2,000,000, had been expended in the erection of buildings of every kind—and the other third had been used, partly for their up-keep, and partly in adding those countless other necessities which makes a Church, or a hospital, or a home complete! Could the Church have been able to have done this, she would be proud indeed to-day of the physical condition of her Missions—but prouder still, by far, that her representatives were in a condition to properly cope and to plead with those wandering children of the earth, whose mission here is to seek and to find.

The trust funds have largely increased during the past year—in the neighborhood of $800,000, thus bringing them a little over $3,000,000. But the income from some of this increase is for special objects, and that part of it is not available for meeting the appropriations of the Board.

The Sunday Schools have done marvelously, but we cannot and should not look wholly to the Sunday Schools for support.

The women of the Church need no spurring, as is evidenced by the very large contributions made by the Woman's Auxiliary and its branches. Moreover, since we cannot at the present time use undesignated legacies for the purpose, I do not know how the Church would grow—and by this I mean the erection of new buildings of every kind, through specials—were it not for the women. They never forget, and their enthusiasm is that kind of enthusiasm that builds nations, strengthens men, and makes saints. St. Augustine of Hippo felt it, for he was converted to the one true God by the prayers of his mother. God alone knows how many others there are.

So we see that all these sources of income, apart from the Apportionment, do their utmost, and the Church should not look to them for increased aid, at least not until she has made more strenuous efforts to arouse congregations everywhere to their real missionary responsibility.

Now, I like the Apportionment Plan—not because it is an ideal system (for nobody can say it is that)—nor because it is a just one—for neither is it always wholly that—but because it is one of the best means so far devised for bringing to the attention of the members of the whole Church their missionary responsibility. It answers the purpose of a primary class of instruction, if you will, that opens the mind, quickens the conscience and sets the heart beating, until we are stirred and moved as we begin to understand that the world is the field. Localism then disappears from the vision—the terms Domestic and Foreign are obliterated from the mind—and suddenly, and without warning, the soul sees his God, and with outstretched hand, he reaches forth and grasps—what?—a myth?—no, no—no, no, no—Jesus, who takes him to His heart and leads him home.

This is what the Apportionment does and why I like it—and as we understand it better, we will not measure our responsibility, but our song will be:

"Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
The hungering ones with manna sweet."

A most kind and charitable lady, exercising her good nature in putting a good construction on certain deeds of a bad man, was replied to by a friend, "I believe, auntie, you would say a good word for the devil." The old woman said, "I wish we did have his determination."

Church Intelligence.

CALENDAR.

November.

1—All Saints' Day.
6—Twenty-fourth Sunday after Trinity.
13—Twenty-fifth Sunday after Trinity.
20—Sunday next before Advent.
27—First Sunday in Advent.
30—St. Andrew's Day.

Collect for the Sunday Next Before Advent.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

Foreign.

The New Paul's Cross.

"Paul's Cross!" Only two words, and yet volumes of history might be written of the events connected with the ancient preaching cross which stood near the old St. Paul's Cathedral. Now after 276 years another "Paul's Cross" has been erected close to the original site, and on Monday morning was dedicated by the Bishop of London. It may be remembered that the cross has been eected with a legacy of five thousand pounds left for the purpose by the late Mr. H. C. Richards, K. C., M. P., in 1906, in memory of certain of his forbears for many years resident in the city. It is improbable that the new cross will be the scene of so many stirring events as are associated with the original one, but probably it will be used as an open-air preaching centre. Here is another opportunity for the zeal and energy of the Bishop of London's Evangelistic Council, who have done so much to "reach the masses" of the metropolis during the past five or six years. It seems an ideal place for "dinner-hour services." At any rate, as the Bishop said in his address on Monday, "the cross in the hand of St. Paul—whom they might imagine saying, 'God forbid that I should glory save in the Cross'—would be constantly preaching a silent sermon to London."

The Bishop, in his ten minutes address, said:

"From time immemorial, a tall cross stood in the north-east corner of St. Paul's Churchyard, which was called Paul's Cross, and for centuries every event which took place in the history of London was centred round it.

"Here when the connection was so close with the Papacy the Pope's Bulls were promulgated at Paul's Cross. Here at the Reformation the authority of the Popes was denounced. Luther's Bible was burned here, and from here the Bible of Miles Coverdale was sent among the people. From Paul's Cross Latimer thundered against the vices of London; here a woman of high position did penance in a white sheet for her offences, and a great man was publicly excommunicated for his sins. As the history of our country went this way and that for many centuries it centred round Paul's Cross. Therefore, when in 1643 the Long Parliament did away with Paul's Cross, it did away with one of the most interesttng memcrials in all England."

One of the inscriptions on the cross is the following:

"On this spot of ground
stood of old 'Paul's Cross,' whereat,
amid such scenes of good and evil as
make up human affairs the conscience of Church and Nation
through five centuries found
public utterance.
The First record of it is in 1191, A. D.
It was rebuilt by Bishop Kemp in
1449, and was finally removed
by order of the Long Parliament in 1643.
This Cross was re-erected in its present form under the will of H. C.
Richards to recall and to renew
the ancient memories."

The Divorce Question.

The evidence given by Sir James Crichton Browne before the Divorce Commission is of supreme importance. There is a widespread feeling that if any extension of the grounds of divorce were permissible at all, the strongest possible case can be made out for holding that insanity should be made a reason for the dissolution of marriage. But Sir James Crichton Browne, an expert whose right to speak cannot be questioned, said emphatically that such a proposal was "highly objectionable," and that its adoption would be very injurious in its consequences. "Insanity," he said, "was a disease, and visitation of God, and to allow any disease, no matter what its nature or extent, to annul a mutual contract, explicitly or tacitly acknowledged hitherto by all who entered into it to be 'for better, for worse, in sickness and in health,' was, it seemed to him, to truckle to selfishness, to undermine those altruistic sentiments which had played so great a part in human progress, and to be in some measure a reversion to the ruthlessness of savage life." The fact is, of course, that when once the grounds of divorce are extended it becomes hopelessly impossible to draw any reasonable and well-defined line.

Prayer-Book Revision.

The following resolution, proposed by the Dean of Canterbury and seconded by Prebendary Webb-People, has been adopted by the Executive Committee of the National Church League:

"That it is undesirable that any alterations should be made in the Book of Common Prayer at the present time, and that the increased elasticity recommended by the Royal Commission should be afforded by means of a Supplement, provided always that no such supplementary provisions shall vary from the doctrinal standard of the present book."

More Clerical Converts from Nonconformity.

Another notable clerical convert from Nonconformity is the Rev. J. T. Cowan Davies, curate of St. Peter's, Worcester, and chaplain of Berkeley's Hospital in that city. He was until 1905 minister of Emmanuel church, Malvern, a building of the Countess of Huntington's connexion. The Bishop of Worcester, on being satisfied as to his knowledge and ability, ordained him at Advent that year without subjecting him to the expensive period at a theological college which hinders many of the most devout Nonconformist ministers from coming over to the Church of England, although convinced of the validity of her claims. The Rev. A. Hansan Haigh, organizing secretary of the St. Andrew's Waterside Mission, is the son of a Wesleyan minister. The Rev. William White, Vicar of Box, the parish with the well-known "Box Tunnel" on the G. W. R., near Bath, was once a Wesleyan preacher, but decided to take Holy Orders before actually entering the Wesleyan ministry.

The Archbishop of York celebrated his forty-sixth birthday on Monday. It is now nearly two years since he succeeeded Dr. Maclagan. At that time he was practically a stranger in the North of England, but he has now gripped people in a remarkable way. Speaking last week at his Diocesan Conference, he said he had no desire to be regarded as a dignified prelate who arrived with stately ceremony on occasional visits, but as a ruler called to exercise the discipline and government of the Church, and also, mainly as the father of a happy and united family, and the leader and comrade in a great enterprise.

American.

Joint Commission to Take Under Advisement the Preparation of a New Hymnal.

The following is a copy of a joint resolution approved in its last days by the late General Convention. The resolution was carried in the House without reading the report which accompanied it. I submit it herewith for the information of the Church at large. Due notice will be given to all concerned when the Joint Commission is convened and organized, which will be at the summons of the Bishop of Albany. The following is a full membership of the said commission: Bishop of Albany, Bishop of Pittsburg, Bishop of Marquette, Rev. Beverley Warner, D. D.; Rev. John Henry Hopkins, S. T. D., Rev. James W. Ashton, D. D., Mr. R. C. Pruyn, Mr. Miles Farrow, Mr. Morris Earle. BEVERLEY WARNER,
New Orleans, La., Nov. 9.

Your committee appointed to consider a memorial of the National Conference of Church Clubs, held in New York City in 1909, beg to report as follows:

The National Conference urges upon the General Convention the desirability of taking such action as will tend to the eventual adoption of an enlarged and improved Hymnal. They further represent that this task will and should require the careful work of experts for a term of years; a wise and conservative position which the committee unanimously endorses.

At the sessions of our committee we had the advantage of the presence of Mr. Morris Earle, who as President of the Church Club of Philadelphia, initiated the movement which took final shape in this memorial under consideration. By his assistance we were enabled to consider the matter with fuller information, and therefore more intelligently than would have been possible otherwise.

The following are the chief points considered by the committee as warranting the resolution appended to this report, and in explanation of it.

1. It is not intended that any of the present hymns should be dropped, the effort being directed solely towards the enlargement and enrichment of the present Hymnal.

2. In practical experience it has been found that many additional hymns are needed for certain festivals and special seasons of the Church Year.

3. There is on hand already much

new and valuable material, and more will accumulate during the years that will be required for the proper preparation of a new Hymnal.

4. The Church should own its own copyright (which it does not at present), thereby providing a book with both words and music for popular distribution at a much lower price than at present prevails.

5. Such a Hymnal, copyrighted by the Church, would in our judgment greatly increase the amount to be devoted to the General Clergy Relief Fund.

6. Advantage could be taken of the mass of labor already accomplished all over the country, under the auspices of the Conference of Church Clubs, in the collection, collation and editing of new material.

Your committee, therefore, submits the following:

Resolved, the House of Bishops concurring, That a joint commission of nine, consisting of three Bishops, three Presbyters and three laymen, together with two experts to be chosen by them, be appointed to take the matter contained in this report under advisement, and to report its findings at the next General Convention. It being understood that the expenses of the Commission for the next three years will be borne by voluntary contributions, and that the General Convention will not be chargeable in any way therewith.

Resolved, That this committee be discharged.

BEVERLEY WARNER,
JAMES WILLIAM ASHTON,
JOHN HENRY HOPKINS,
EDWARD ERNEST GIBSON,
HAMILTON W. MABIE,

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Diocesan Convention—Suffragan Bishop Elected—Week of Prayer for Missions—One Hundredth Anniversary of St. James' Parish—The Bishop's Meeting—Degrees to be Conferred. Cathedral to be Opened Easter Week.

The Rev. Dr. Charles S. Burch, rector of old St. Andrew's, Staten Island, and Archdeacon of Richmond, was unanimously elected Bishop Suffragan of the Diocese of New York, at the Convention which met on November 9 and 10. The Rev. Dr. William T. Manning, of Trinity church, made the nomination, and it was seconded by the Archdeacon of New York and the Rev. Dr. W. M. Grosvenor, president of the Standing Committee. Being escorted to the platform by the Rev. Dr. Manning and Mr. J. Pierpont Morgan, a committee named for that purpose, he was warmly greeted by Bishop Greer, who was presiding, and in an address, accepted the election. His announcement of acceptance, and his statement that he wished to reside in the rural part of the Diocese and give much attention to missionary interests brought forth loud applause.

Archdeacon Burch is the third rector of old St. Andrew's to be elevated to the episcopate. The first was Bishop Seabury and the second Bishop Moore of Virginia. He was born in Ann Arbor, Mich., fifty-five years ago, and educated at the University of Michigan, Oxford University in England, and the Western Theological Seminary in Chicago. He put in twelve years as a successful journalist in Chicago, but came to Staten Island six years ago. His selection for Bishop Suffragan, thus becoming the first in the Church in America, was foreshadowed weeks ago, because of his eminent fitness. There is much relief in the Diocese that Bishop Greer is to have assistance, and that it must be such efficient and acceptable assistance.

Features of the Convention were the revision of the canons to provide for the Bishop Suffragan; the adoption of canons providing for rotation in office, so as to give more equitable division of offices and work, and the placing of the financial matters of the Diocese on a somewhat simpler basis. It is somewhat only, for much yet remains to be done. In this financial rearrangement, Mr. J. Pierpont Morgan has had part. A committee on finance and a board of adjustment were provided for. It was reported that apportionments both to General and Diocesan Missions were fully met last year. Reports from the Diocesan organizations were most favorable.

An exciting hour was given the Convention, the first day, by the offering of a resolution expressing sympathy with the employees of express companies of New York and the country, at the time of the strike. Immediately there was a move to lay the matter on the table. Bishop Greer prevented that step, and finally it was expressed in resolution that the Convention favors arbitration, with no decision at the time as to which side was in the right. The strike has been most disastrous to business in many ways.

The new plan of closing the Convention of the Diocese with a religious service was again successful. The service, which was chiefly prayer, was conducted by Bishop Greer, and Bishop Paddock of Eastern Oregon gave the benediction. The Convention opened with a celebration of the Holy Communion in the Cathedral crypt. New men on the Standing Committee are the Rev. Dr. A. G. Cummins, of Christ church, Poughkeepsie, in the clerical, and the Hon. Seth Low, former mayor of New York, in the lay order.

The Week of Prayer for Missions, as suggested by the Church Laymen's Union, especially for young men, will be observed in New York with services in St. Thomas' church and the crypt of the Cathedral, in St. Paul's chapel of Trinity parish, and in the Church of the Holy Communion, and there will be prayer meetings, with brief addresses on Missions at the General Seminary, Holy Trinity church, Harlem, and some others, while there will be parlor prayer meetings in St. Margaret's, Trinity, St. Michael's, Holy Apostles' and other parishes. At St. Thomas' church, at 4, on November 27, Mr. Fred H. Rindge, Jr., of the International Y. M. C. A., will give the address on Prayer, its effect on those who pray. At St. Paul's chapel on Friday, December 2, at noon, the Rev. Dr. John R. Harding, secretary of the Second Missionary Department, will say the prayers and give the address. He will also attend and speak at a parlor prayer meeting in St. Margaret's parish, Bronx. At the Church of the Holy Communion, the Social Service Commission of the Diocese co-operates with the Seabury Society, and the addresses will be upon social topics, with prayers for the social service work of the Church. Leaders in the prayer services and speakers include the new Bishop Suffragan-elect, the Rev. Dr. Burch, President McAneny, of the Borough of Manhattan, who speaks on Sunday night, December 4; the Rev. Dr. H. K. Denlinger, of the Holy Apostles'; the Rev. A. W. Hind, of St. Michael's, whose work for boys is notable, and Mr. Mornay Williams, one of the leaders in the Laymen's Missionary Movement. The Missionary Society of the General Seminary, the Young Men's Guilds of Holy Trinity, Harlem, St. Paul's, down town, and Holy Apostles' have these prayer meetings among others. Assisting will be the Fraternity of Prayer for Missions, which has now, in the whole country, an enrollment of more than three thousand. The Rev. Dr. Burch speaks at the Holy Communion at noon, on November 29. The Week is the first in Advent.

The celebration of St. James' parish, Bishop Courtney rector, of the one hundredth anniversary of its founding, proved a more delightful occasion than had been expected. On reason was the visit of Bishop Greer and his remaining to meet the people, of whom there were many present. The Rev. Drs. Manning, of Trinity, and Peters, of St. Michael's, were also present. St. James', with which was consolidated some years ago with Holy Trinity church that once stood at Madison avenue and Forty-second street, is in upper Madison avenue at present, in a section that has attracted to it many Jews. The historical sermon of last Sunday was preached by the Rev. Dr. C. B. Smith, who was rector at the time of the consolidation, and was succeeded by the late Rev. Dr. E. Walpole Warren. Some part of the celebration was taken to the new Holy Trinity church, in East 88th street, built wholly new by Miss Serena Rhinelander, but bearing the name of the former Holy Trinity church, and now a part of the same parish.

The mass meeting in Carnegie Hall, on the night covered by the Diocesan Convention dates, and called the Bishop's Meeting, was the same success that it was last year. Of the three thousand people present, fully two thousand were men. Bishop Greer presided, and the topic was "The Great Commission." It was purely a foreign missionary occasion, Bishop Lawrence of Massachusetts devoting most of his address to the Edinburgh Conference on Foreign Missions. The speaker who commanded most applause was Bishop Kinsolving of Southern Brazil, who told of his work, but who also told New York laymen that Wall street was further away from his mission field, in so far as direct support for it went, than the North Pole. There were four hundred vested choristers. On the platform was Bishop Cheshire, of North Carolina. The third speaker was the Bishop of the Philippine Islands. The meeting was in charge, as last year, of laymen representing all of the lay organizations of the Diocese, viz., the Church Club, the Federations of Parish Clubs, the Brotherhood of St. Andrew and the Seabury Society.

The General Seminary will confer the degree of Doctor in Divinity upon Bishop Brewster of Western Colorado, and the Rev. Dr. F. J. Hall, of Western Theological Seminary, at a service to be held in the Seminary Chapel on November 21.

It has been decided not to open the Cathedral, which was planned, as far as the choir and crossing on St. John's Day next, until Easter week. The reasons are delays in the completing of contracts, and the fact that former Vice President Morton, who desires to be present, is not in such health as to make it wise for him to come to New York in winter. It was Mr. Morton and his family, who gave $600,000 toward the special work of completing the edifice to choir and crossing, and also the organ, which cost $50,000. The family are members of St. Thomas' church. Of course no request was made for the delay, and the health of Mr. Morton is only one of several reasons for the delay.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Annual Meeting of the Junior Auxiliary.

The annual meeting of the Virginia branch of the Junior Auxiliary was held in the parish house of Christ church, Alexandria, November 2. Fifteen branches were represented, each delegate bringing an interesting report. Mrs. Barton, the Secretary, stated in her report that all pledges made in Berryville last year had been paid; some overpaid, among them the apportionment; and 9 new branches had been formed. The following amounts were sent:

Foreign Missions	$ 387 84
Domestic Missions	79 29
Diocesan Missions	320 19
United Offering	93 86
Apportionment	175 00
Boxes	662 92
Total	$1,719 10

Appeals were read fom the Rev. Joseph R. Ellis, asking for 700 oranges and 700 bags of candy for the Christmas entertainments on the west side of the Blue Ridge. From Miss Ridgely, Cape Mount, Liberia, for clothing for girls from 12 to 23 years. Ages and names of children will be sent by Mrs. Barton to any branch wishing to undertake a girl or two for their winter's work, the clothing to be very simple and inexpensive. Pledges were made towards the Emergency Fund and the Apportionment. The latter, $175, will again be sent to General Missions. Pledges were also made for some work in China, in which our dear Junior officer, Mrs., Woodward, in her new home at Anking, will be especially interested, and towards Brazil, after listening to an earnest talk from Bishop Kinsolving, in which he stated that the best way to help in that work there at present would be to take a scholarship in the Girls' School.

After the noon-day service, the formal meeting of the Juniors was held in Christ church, where the rector, the Rev. Mr. Morton, presided, and introduced Mrs. Barton, who read the report of the year's work. Miss Lancaster charmingly represented the Juniors of Richmond. She told how they met together and stimulated each other and aroused interest. Miss Snowden followed with a most interesting account of the Alexandria branches, gracefully extending a welcome, at the same time, to the visiting delegates. Bishop Rowe added enthusiasm to the already deep interest of the Juniors in Alaska, and Miss Stuart followed with an account of the Junior meetings at the General Convention, helping the Juniors to realize that the future of the Woman's Auxiliary depended on them. Bishop Gibson's words of deep appreciation of what the Juniors meant to him and his.

The Secretary feels that those who could not be present missed an inspiration that will never come again in the same way. She feels, too, that there must have been a deepening of spiritual influence, as well as a broadening of interest by the contact with other juniors and the dear women of the Auxiliary and our returned missionaries, which can never be forgotten, and which will show itself in all future work; and she hopes that 1911 will see an increased number of branches and many more delegates representing them.

GERTRUDE W. BARTON,
Secretary Vt. Branch.

Holy Trinity Church, Richmond.

The Year Book of Holy Trinity church, Richmond, recently issued, gives the record of a well-organized, active congregation. The report of the rector, the Rev. J. J. Gravatt, D. D., shows baptisms, 10—one adult; confirmations, 19; marriages, 4; burials, 12. Communicants—received by transfer and confirmation, 33; lost by death and removal, 25—present number, 478. Public services, 287. Under the inspiration of the Laymen's Movement, 128 pledges were secured, the contributions for Missions being increased from $1,873.79, to $2,877.92. Most of this is paid in weekly instalments through the envelope system. In addition, contributions to Missions are made by the Woman's Auxiliary, the Junior Auxiliary and the Sunday School. The amount pledged to the Committee on Missions, is distributed to City Missions, Diocesan Missions and Foreign and Domestic Missions.

Memorials Presented.

On Sunday, November 13, a window of great beauty was unveiled in St. Paul's church, Richmond. It was the gift of Mrs. Maury, and is a memorial to her husband and son. The window is the work of Gorham & Co., and the subject is "On the Way to Emmaus," and was chosen as especially suggestive of the peculiar oneness of mind and heart of the father and son, to whose memory the window is devoted—united in life, united by a kindly death after a brief nine weeks' parting." The window bears the following inscription: "To the praise of God, and in remembrance of Richard Launcelot Maury—1840-1907—and Matthew Fontaine Maury, 1863-1908."

The window was presented to the church by the Rev. R. W. Forsyth, rector of St. Paul's, and received by Dr. George Ross, a warden and lifelong friend of Mr. Richard L. Maury.

Memorial to Captain M. J. Dimmock.

A handsome brass cross for the Communion table in the morning chapel of All Saints' church, Richmond, has been presented, as a memorial to Captain Marion J. Dimmock, who died in December, 1908, and who was a vestryman of the church. The cross is the gift of Mrs. Dimmock, and her son, Marion Stuart Dimmock. On Sunday, November 13, the son of Captain Dimmock presented the cross. It was received by the rector, the Rev. J. Y. Downman, D. D. Prayers were read by the Rev. John Moncure, D. D., who officiated at Captain Dimmock's funeral, December 24, 1908. The cross bears the following inscription: "Christmas, 1908. Captain M. J. Dimmock, Vestryman of All Saints' Church, Richmond, Va." "I heard the voice of Jesus say, Come unto Me and rest."

New Church at Ginter Park.

At a meeting, on November 10, of the congregation of St. Thomas', Ginter Park, near Richmond, pledges for the new church building were taken, and although only about one-half of the congregation were present, $3.010 were promised. The Woman's Guild pledged $1,000. It is expected that work will be begun immediately on a handsome church building, and Sunday School room. The congregation now numbers about forty, with a Sunday School of 58, and the outlook is splendid. The Rev. Frank A. Fidout is the rector in charge of St. Thomas'.

Richmond Convocation.

The autumn meeting of the Richmond Convocation was held in Ware church, Gloucester county, the Rev. Wm. B. Lee, rector, November 8-10. It began with a "quiet hour" service, conducted by the Rev. John Moncure, D. D. The opening sermon was preached by the Rev. S. Roger Tyler. In the afternoon a service in behalf of Sunday Schools was held. The Rev. John Moncure, D. D., presided and addresses were made by the Rev. Messrs. J. Y. Downman, D. D., and James W. Morris, D. D.

On the second day devotional services were conducted by Rev. Dr. Morris. The Convocation sermon was preached by the Rev. Dr. Downman, who also celebrated the Holy Communion, assisted by the Rev. S. S. Hepburn. In the afternoon there was a missionary service, at which the Rev. Mr. Hepburn presided, and addresses were made by the Rev. Dr. Moncure and the Rev. Dr. Morris.

On the third day the "quiet hour" service was conducted by the Rev. Ernest E. Osgood, and the sermon at the morning service preached by the Rev. Dr. Morris. At the closing service in the afternoon, the sermon was preached by Rev. Mr. Tyler. Business sessions were held each day, at which, in addition to other matters, verbal parochial reports were made. These showed much encouraging growth in the Lord's work all along the line, and one could not but be impressed with the spirit of deep earnestness and consecration manifested.

The following officers were chosen for the coming year: Dean, Rev. J. Y. Downman, D. D.; secretary, Rev. John Moncure, D. D.; treasurer, Rev. E. E. Osgood. The Rev. Wm. B. Lee was nominated as member of the executive committee of the Diocesan Missionary Society.

The members of the Convocation and visitors were hospitably entertained by the ladies of Ware church each day, delightful lunches being served under an awning in the church yard. The Convocation was a complete success in every respect. The preaching was of that hearty and spiritual character, which must leave a lasting impression. The spirit manifested was that of the true worker in the Master's cause.

Too much praise cannot be accorded the kindly hospitality of the people of the church and congregation of Ware church and vicinity. It is no exaggeration to say that in this respect, they sustained all of the old-time and sacred spirit which has made Gloucester and other like sections of Virginia, bywords, for all that is kindly and thoughtful. The following clergy were in attendance: Rev. Messrs. Giles B. Cooke, S. S. Hepburn, Wm. B. Lee, Samuel Roger Tyler, J. Y. Downman, D. D., James W.

Morris, D. D., and John Moncure, D. D., and Rev. Boyd T. Turner, of the Pappahannock Convocation. The Rev. Messrs. Wm. Groves, of the Presbyterian church, and Wm. E. Wyatt, of the Baptist church, were cordially welcomed among the brethren.

Resignation of Rev. F. A. Meade.

The Rev. F. A. Meade, in consequence of ill health, has resigned the rectorship of Christ church, Gordonsville, Barbour Memorial, Barboursville, and Epiphany church, Somerset, Orange county. Mr. Meade is one of the most useful and consecrated ministers of the Church. His ministry has been spent principally in Virginia and West Virginia, where he has done much good. It is earnestly hoped that he will be soon restored to health and strength.

An adjourned meeting of the Richmond Convocation will be held in the vestry room of St. James' church, Richmond, on November 21, immediately after the adjournment of the Richmond Clericus.

JOHN MONCURE,
Secretary.

On Friday night, November 18, in St. Paul's church, Richmond, the Rev. Wm. M. Clark, D. D., and Hon. R. Carter Scott will speak on "Impressions and Work of the General Convention." These gentlemen were members of the Virginia deputation to that body. The meeting will be held under the auspices of the Men's Association of St. Paul's church, and will be open to the public.

The ladies of Epiphany church, it is stated, have ordered seven cathedral glass windows to be placed in the church before Christmas. The Rev. G. Peyton Craighill is the rector of Epiphany.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Bishop Harding's Visitations—Bishop Nelson Speaks at a Laymen's Missionary Meeting—Children's Hall Given to Church of the Ascension. St. Stephen's to be Enlarged—Woman's Auxiliary Meeting—Memorial Windows Dedicated—Stained Glass Windows Given to the Cathedral.

The Bishop of the Diocese began his Southern Maryland visitations on Tuesday, November 8. He spent Tuesday in Holy Trinity parish, Prince George's county, preaching and confirming in Holy Trinity church in the morning, and in St. George's chapel in the afternoon. On Friday, November 11, at 11 a. m., he visited St. Barnabas' church, Queen Anne's parish, Prince George's county. November 13, he spent the day in St. Thomas' parish, Prince George's county, officiating at 11 a. m., in St. Thomas' church, and at 8 p. m., in the Church of the Atonement.

On Thursday, November 17, 11 a. m., he will visit Christ church, Chaptico, St. Mary's county, and on Friday, November 18, he will visit All Saints' church, St. Mary's.

Bishop Harding has also made the following appointments:

November 20, 11 a. m., All Faith church St. Mary's county; 4:30 p. m., Dent Memorial, Charlotte Hall. November 21, 11 a. m., Trinity, Newport, Charles county, Md. November 25, 11 a. m., St. Paul's, Prince George's county. November 27, 11 a. m., Christ church, La Plata, Md.; 8 p. m., St. Paul's, Port Tobacco parish. November 28, 11 a. m., Christ church, Wayside, Charles county, Md. November 30, 11 a. m., St. James' chapel, Indian Head, Md. December 1, 11 a. m., Christ church, Accoceek. December 4, 11 a. m., Trinity church, St. Mary's City, Md.

Bishop Nelson of Atlanta was a fraternal visitor, from the House of Bishops, last week, at a Layman's Missions Meeting, in the N. Y. Avenue Presbyterian church, Washington. He delivered his message of Christian sympathy and God-speed, and also closed the meeting with prayer.

Another liberal gift, supposedly by a Washington Churchman, has been made to the Church of the Ascension, Washington, the Rev. J. Henning Nelms, rector, in the shape of a Children's Hall; and the building will also be temporarily used as a parish hall. The donor's name has not been announced.

St. Stephen's church, North Washington, the Rev. George Fiske Dudley, rector, has, after long waiting, entered upon the work of enlarging the church building, in order to add some four hundred sittings to it. The plans call for an expenditure of twenty-five thousand dollars.

The Rev. Joseph E. Williams, of St. Paul's church, Blackfoot, Idaho, has been invited to the rectorship of Trinity parish, Charles county, Maryland—one of the largest country parishes.

The vestry of King George's county, Md., has called to the rectorship of that large parish, the Rev. J. W. Austin, assistant minister in St. Thomas' parish, Washington.

The Rev. Jesse R. Bicknell, assistant in St. Paul's parish, Baltimore, was in Washington, last week, and is still on crutches, because of a broken leg from a fall. Mr. Bicknell's objective point is the Panama Canal Zone, where he will engage in mission work.

On Wednesday, November 9, the Woman's Auxiliary Chapter of Ascension church, Washington, held its monthly meeting, which abounded in enthusiasm and "good hope," because the parish had doubled its missionary apportionment for last year, and has a large sum in hand for the present year.

Mrs. Ware, wife of the famous former Archdeacon of the Black Hills, Nebraska, whose work was among the settlers in the sand-hill country, made a stirring address to the Auxiliary. She stated that at one visitation of Bishop Graves, he had baptized two hundred and twenty persons in a section which had enjoyed no service for more than twenty years.

On All Saints' Day, November 1, two memorial windows were dedicated in St. Alban's church, D. C. One was the gift of Mrs. Arthur T. Woods, in memory of her husband; and the second was a gift of Miss Katharine Joy Dyer, a memorial of her father, the Rev. Dr. Herman Dyer, the well-remembered Missions supporter in the North.

Bishop Harding has already received promises of all the stained glass windows for the Bethlehem Memorial chapel, National Cathedral; but the donor's name will not be divulged until the windows are put in their places.

The luncheon, held on Wednesday and Thursday, of last week, in Washington, for the benefit of our favorite charity—the Episcopal Home for Children, formerly known as The Bell Home, was made a great success by the two thousand visitors who patronized it.

The Archdeaconry of Southern Maryland will meet in Fall session, at La Plata, Charles county, November 14-16, in which addresses will be made by the Bishop of Washington, by several clergymen and laymen, and also by ladies of this Diocese.

Another one of the Confederacy's and Virginia's aged war heroes has just passed away from Washington, in the person of Gen. Beverley H. Robertson. He lived to the ripe age of eighty-four years, dying on Saturday, November 12. The Burial Office of the Church was read over his remains, at 2 p. m., Monday, November 14, in St. John's church, Washington, by the rector, the Rev. Dr. Roland Cotton Smith, and interment was in his old homestead burying-ground, in Amelia county, Virginia. W.

SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

Consecration of "Saints' Rest."

On November 1, All Saints' Day, the Bishop of Southern Florida made a visitation to Orange Lake, for the purpose of consecrating a home for clergy, the name of which is "Saints' Rest." It is the gift of Mrs. A. B. Hopkins, who, however, on account of illness, was unable to be present at the consecration. This was a source of deep regret, and was the only thing that cast a shadow upon the glorious occasion.

At 10:30 a. m., in the church at Orange Lake, the Bishop read Morning Prayer, preached and celebrated the Holy Eucharist. The Bishop and congregation partook of a picnic dinner in the yard of this little church in the wilderness. At 2 p. m. the train from Ocala arrived bringing the rector of Grace church, who is also priest-in-charge of this Mission, and one or two others.

At 3 p. m. the procession formed at the door of the house, the Bishop in the lead. "Onward Christian Soldiers" and "The Church's One Foundation" were sung as the procession moved round by the fence to the front gate. There we paused for a short service of Psalms and Creed and Prayers. While singing several other hymns, we moved along up the other side, encircling the house, beating the bounds of the whole twenty-two acres of the property. Having arrived at the door, the Bishop paused on the threshold for prayers and benedictions. Then leading us through each room, paused in each, blessing the sleeping rooms, living room, dining room and kitchen. When we again reached the front hall the service was completed, with prayers and blessing and final hymn.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

The Land of Long Distances—A Wyoming Missionary's Strenuous Life.

The Archdeacon has been visiting a number of missions in the North of the State, at some points assisting in the efforts to raise funds for the erection of buildings. The faithful work of some of the missionaries illustrates the fact that Wyoming is a land of long distances. One of them rested on Sunday by only taking a Sunday School and assisting the Archdeacon at three other services, and did parish calling on Monday, mounted his horse at seven on Tuesday morning, and rode thirty-nine miles to one of his missions; called on the people before evening service, rode back next day; went eighteen miles to another mission on Thursday, called at the ranches; had evening services; slept in the vestry, and returned home on Friday. A parson on horseback dressed in a sheepskin lined coat, fur shaps, and a "Stetson," or a cap, may not look ecclesiastical, but his vestments carried in his saddle-bags, save the day when service is held.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Archdeaconry of Dover—Memorial to Bishop Lee—Service for Social Service Workers—Meeting of Clerical Brotherhood — Sunday Afternoon Kindergarten.

The Archdeaconry of Dover, comprising the clergy and congregations of Kent and Sussex counties, held its annual meeting in All Saints' church, Delmar. At a missionary service held the first evening the Rev. Thomas P. Maslin, of Wuhu, China, made an address on the Needs of China. There were celebrations of the Holy Communion on Thursday at 7 and 10:30 a. m. At the latter Mr. Maslin preached on the Application of Missionary Effort. That evening a memorial window to the Rt. Rev. Alfred Lee, D. D., first Bishop of Delaware, was dedicated by the Rt. Rev. F. J. Kinsman, D. D., who in his sermon paid a deserved tribute to that Bishop for his wisdom, humility and devotion to the fundamentals of religion. The window was a gift of Miss French, of Boston, made in Austria, and its subject is the "Good Shepherd." There were present of the clergy, Archdeacon Turner and the Rev. Messrs. Higgins, Thompson, Andrews, Ball and Gateson.

The two congregations of Trinity parish, Wilmington, observed a parochial Sunday by worshipping jointly in the parish church, on the morning of the 24th Sunday after Trinity. The rector preached an earnest and stirring call to parochial duty. At night the Rt. Rev. F. S. Spalding, Bishop of Utah, preached.

On the same Sunday, in St. Andrew's, Wilmington, at the suggestion of the Consumers' League of Delaware, the rector held a service for the social workers and other persons interested in social service. It was an effort to make many workers for human welfare realize more strongly the common bond that unites them. It was a call to prayer; and in the choice of prayers and in the text of the discourse the social character of the exercise was kept in mind. Its influence will go far, it is hoped, towards welding together for the common action those who feel that the religion of Jesus has but little significance for men if it does not concern itself with those things which make for constantly bettering conditions. The Rev. H. W. Wells preached from the text, St. Matt. 22: 37-39.

On the same Sunday, in Immanuel, Wilmington, Archdeacon Howard Stoy, of Pocatello, Idaho, described at a missionary service the work and conditions in the Missionary Jurisdiction of Idaho.

The Clerical Brotherhood held its first meeting after the summer in St. Anne's, Middletown, the Rev. Percy L. Donaghay being the host. An essay on the Atonement was read by the Rev. Jos. R. Peckham, rector of Calvary, Wilmington. The Rev. Messrs. Clay, Laird, Phelps, Rigg; and of the Diocese of Easton, Schouler, Murphy and Birnbach were present. The pastors of the Presbyterian, Baptist and Methodist churches in Middletown accepted invitations to attend.

St. Andrew's, Wilmington, is maintaining a Sunday afternoon kindergarten, free for all children between three and seven years of age. It is taught by trained kindergartners in the Sunday School room for one hour. The Men's Club meets monthly during the winter on the first Monday evening. It is a social gathering with an address by a specialist each tim on some live subject. The Sunday evening sermons during Advent will be upon the social aspects of religion.

St. Philips, Laurel, has a parish paper, published by the rector as a helpful means of communication with his people. The first number contains an interesting, brief review of the General Convention, by a lay deputy from Delaware and of this parish.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Woman's Auxiliary Meeting—Bishop Darlington at Quarryville — Archdeaconry of Harrisburg.

The first meeting of the Woman's Auxiliary to the Board of Missions met in St. Luke's church, Altoona, on Tuesday, November 8. Eight of the parishes in the Archdeoconry were represented and fifty representatives present. Mrs. A. H. Bates, president, welcomed the delegates in the name of the women of St. Luke's, Altoona, and called Mrs. John W. B. Bausman, of Lancaster, president of the diocesan branch, to the chair. Mrs. R. B. Sage was appointed secretary pro tem.

Mrs. John Mills Gilbert, who had spent one year in Shanghai, China, spoke of her life in that country; Rev. Amos Goddard, missionary in the district of Hankow, made an address to the children of the Snday School, who were present in large numbers; Mrs. Dougherty, librarian for the Church Periodical Club, reported the work done during the year; Mrs. George D. Ramsey addressed the Junior Auxiliary and said that it was the largest in the diocese, numbering seventy-five members.

Two incidents added interest to the occasion. One related to St. Barnabas' Mission for cōdored people, lately inaugurated by the Rev. Edmund H. Oxley, colored missionary in the diocese. A delegate for St. Barnabas' Mission told of an effort that was being made toward securing a home for the mission, and said that the colored people would pledge $25 toward it. Immediately, pledges were made on the part of the various parishes and missions represented, to a total amount of $100, the amount required to be paid on the property which it is proposed to purchase. The other was the presentation to the Bishop of a check from the children of the local Junior Auxiliary, towards paying for the Bishop's house in Harrisburg.

At a service recently held in Quarryville, Lancaster county, in the town hall, over two hundred people greeted the Bishop. At the close of the service an earnest desire was expressed on the part of many that services be permanently established at that place. Arrangements were made for the purchase of a lot 50 by 185 feet on the principal street, by a committee under the leadership of the Rev. Mr. Skottown. The committee consists of Dr. Raub and Mr. Anderson. As soon as the property is freed from incumbrance it will be conveyed to the incorporated trustees of the Diocese.

The Archdeaconry of Altoona held its initial session in St. Luke's church, Altoona, beginning on Tuesday evening, November 8. Addesses were made by the Rev. Franklin T. Eastment, Archdeacon, the Rev. Amos Goddard, on "Changes in China in the Past Century," and by the Bishop of the Diocese on "Church Extension in the United States." A very interesting incident in connection with the service was the presentation of a class of thirteen persons, seven women and six men, to the Bishop for confirmation. The class was presented by the Rev. Edmund H. Oxley, colored missionary of the Diocese. This was the first confirmation class of colored people in Altoona, the mission of St. Barnabas having been organized only a few months ago.

After the celebration of the Holy Communion on Wednesday morning a business session of the Archdeaconry was held, at which reports of missionaries in the Archdeaconry were heard. in the afternoon there was an excursion to Holidaysburg and a service was held in Trinity church in that place, at which addresses were made by the Bishop and other visiting clergy, and by Mr. Samuel A. Hamilton, lay deputy from St. John's, Huntington. At the evening session in St. Luke's, Altoona, addresses were made by Rev. Robert F. Gibson, of Trinity church, Williamsport, on "Church Extension in the Diocese," and by the General Missionary on "Diocesan Missionary Methods."

On Thursday, November 10, the Woman's Auxiliary of the Archdeaconry of Harrisburg met in St. Andrew's church, Harrisburg. There was a celebration of the Holy Communion with a sermon by Rev. A. E. Race, of Chambersburg. Miss Kathleen Watts, organizing secretary of the Archdeaconry, presided at the business sessions; a report of the Babies' Branch was read by Miss Watts, and Mrs. Lamberton reported from the Church Periodical Club, and spoke of the Woman's Auxiliary at the General Convention. The Bishop spoke on Missions in the Diocese. Rev. Robert F. Gibson spoke on the Missionary Spirit. Rev. Amos Goddard spoke on Chinese Customs. Fourteen parishes were represented and ninety-five representatives were present.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop
Rt. Rev. B. D. Tucker, D. D., Coadjutor

Annual Meeting of Woman's Auxiliary.

The annual meeting of the Woman's Auxiliary in the Diocese of Southern Virginia was held in St. Paul's church, Lynchburg, November 3, 4 and 5, 1910. On the preceding evening, a beautiful and pleasant reception was given the delegates, at the rectory, where they were cordially welcomed by Mr. and Mrs. Dunn and the members of St. Paul's and Grace church branches.

The business sessions were held on Thursday and Friday mornings, at which, in addition to the reading of reports from the Branches, their discussion, the transaction of other business, entertaining, and instructive addresses upon the Missionary Work in our own Diocese, were made by Rt. Rev. B. D. Tucker, Archdeacon Lloyd, Deaconess Adams, of Keoku, Miss Carrietta Davis, of Franklin county, and Miss Whitfield, of Covington; and on our Foreign Missions, by Bishop Kinsolving of Brazil, Dr. Harry Taylor, of Anking, China, and Miss Clara Neely, of Japan. An interesting account of our work amongst the Indians in Amherst county, under Miss Cornelia Packard, was read. The Auxiliary pledged $37 to assist Miss Packard in her work; $103 for the purchase of necessary instruments for Dr. Taylor's hospital in China; $69 for an organ for a church in Japan, in which Miss Neely was interested; $72 for Miss Whitfield's Mis-

sion School, near Covington, Va., and $83 for Miss Davis' work amongst the mountain people of Franklin county, Va.

A revised Prayer Card for use by the individual members of the Branches was distributed. Much stress was laid by the president, upon the duty and privilege of prayer, and of its being one of the chief duties of the individual members of the Auxiliary; and all officers were urged to give it an important place in the proceedings of all Auxiliary meetings.

On Thursday afternoon, a most helpful and devotional quiet hour was held in Grace church, conducted by the Rev. John J. Lloyd, D. D.; and at night have was a large mass meeting in St. Paul's church, when Dr. Motoda, headmaster of St. Paul's College, Tokyo, and Miss Neely, also of the Japan Mission, made interesting addresses.

On Friday afternoon, there was a conference of the Junior Auxiliary workers; and at night, another large mass meeting in St. Paul's church, at which Dr. Harry Taylor, of China, and Bishop Kinsolving of Brazil delivered helpful, inspiring and instructive addresses. The offertory, amounting to $75, was given to the Mission work in Brazil.

The former officers of the Auxiliary were re-elected, as follows: Mrs. John L. Letcher, president and secretary, 200 Pembroke avenue, Norfolk, Va.; Mrs. A. M. Randolph, vice president, 238 Freemason street, Norfolk, Va.; Mrs. J. Newport Greene, assistant secretary, 134 Boush street, Norfolk, Va.; Mrs. H. N. Castle, custodian of United Offering, 168 Freemason street, Norfolk, Va.; Mrs. John J. Lloyd, president Junior's Branch, Big Stone Gap, Wise county, Va.; Miss Mary W. Garrett, president Babies' Branch, Williamsburg, Va.; Mrs. Wm. A. Anderson, Correspondent Church Periodical Club, Lexington, Va., and the two vacancies were filled by the election of Mrs. Cyrus P. Flick, treasurer, 333 Law Building, Norfolk, Va., and Miss Lila Tucker, assistant to president of Juniors, Lynchburg, Va.

On Saturday morning, an interesting meeting of the Junior Auxiliary, with a large attendance of delegates and members, was held in St. Paul's Sunday School room, when good reports were given by the boys and girls themselves, and addresses made by Dr. Harry Taylor, (dressed in true Chinese doctor's costume), and by Miss Clara Neely, of Japan.

The Auxiliary has never held a more interesting and successful annual meeting, and all of us felt indebted for and grateful to the Lynchburg Auxiliaries for their undefatigable labors and cordial hospitality, which brought about this happy and satisfactory result, and for the earnest invitation which they extended to all the Branches to send as many delegates as they could to this meeting.

Mrs. F. C. Steinmetz, the delegate from Christ church, Norfolk, extended an invitation to the Auxiliary to meet in Norfolk next May, with the Diocesan Council.

The reports showed that the Woman's Auxiliaries of the Diocese, including the Junior and Baby Branches, has contributed during the past year $9,400 in money and boxes. The Auxiliary has 76 branches, with 1,708 members; the Juniors, 56 branches with 543 members, and the Babies', 38 branches with 566 members.

It is earnestly hoped that the inspiration and the information received at this meeting will be carried by the delegates to their Branches, and result in larger and better work for the Master during the present year.

Christ Church, Smithfield.

The Rev. Francis R. Lee is the rector of this parish, and in the two years of his rectorship aggressive work is seen on every side. A beautiful recess window has been placed in the church, a joint memorial of the Sunday School and congregation, to their beloved dead. A beautiful pulpit, a prayer desk and a cross on the holy table have also been provided. The basement of the church has been transformed into a much-needed Sunday School and lecture room. Mr. Lee spent some time in New York, studying Sunday School methods, and the result of his observations was the introduction of a graded system in the schools in Smithfield. The superintendent and teachers co-operating heartily, the enrollment has thereby increased from twenty-five to eighty. The offerings have increased from fifty cents each Sunday, to $1.50. Much enthusiasm and interest is manifested in this department of work.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Annual Meeting of Woman's Auxiliary. Southern Convocation.

The sixteenth annual meeting of the Woman's Auxiliary of the Diocese was held at Christ church, Cambridge, November 3 and 4. The session began in the morning with the Holy Communion and a quiet hour, the meditation given by the Rev. Dr. Martin, of Chestertown. Noon-day prayer was said by the Rev. Mr. Barlow. At 2:30 p. m., "The Little Helpers" met in the parish house, with Mrs. Tilghman, Diocesan secretary of the Babies' Branch, in the chair. Mrs. Tilghman read her report of money received and how it had been spent. Two papers were read, one urging the use of "The Little Helpers" prayer, and of training the child never to give his penny without it; the other on Work Among the Mothers of the Little Helpers. A delegate to the General Convention reported the Babies' Branch meeting in Cincinnati. At the Junior meeting in the afternoon, the Rev. Amos Goddard, from Shasi, China, gave the children an instructive and interesting talk about the Chinese and his work, and made an appeal for a nurse, a doctor and a hospital. At night he preached a splendid missionary sermon on the great awakening that is taking place in China.

On Friday, Holy Communion was celebrated, the business session of the Auxiliary beginning at 10 a. m., lasting until 1 p. m., with intermission for noon-day prayer for missions, by Mr. Goddard. Diocesan Missions were discussed, $50 being pledged for this work; $25 to Mr. Watson for his hospital in Mexico, and $25 for Mr. Goddard's work in China.

At the afternoon session the Diocesan secretary of the C. P. C., read her report, which showed that department of the Auxiliary in good order, each parish doing its part. The report of the treasurer of the Diocesan United Offering was most encouraging and her earnest appeal for this year's work should make us take a step forward, not backward. Our delegate to the General Convention made her report, and there were some practical suggestions brought back. The necessity of the personal touch; to pray more about our work; to have not only the knowledge of our work, but the ability to impart that knowledge; at each triennial year, to hold a United Offering in each parish before the offering service in each parish before the offering is sent to the Diocesan Treasurer, the advantage of changing the president every year; when the Juniors come into the Woman's Auxiliary to give them work to do. Work and prayer; for after all it is God's work, not ours. He permits us to be fellow-workers with Christ, and the blessing is according to His power, and out of all proportion to our strength.

Friday night we had the great privilege and pleasure of having with us Bishop Rowe of Alaska. For one hour and a-half he told us of his work and life there, and while he told the story so simply, we were thrilled to the heart's core with sympathy for those poor Esquimaux Indians and hard-working white men. His plea was for a club room for these men. This definition was given one of a missionary, and I felt how true it was of this grand life that has been spent so freely in his Master's service: "Nothing of sacrifice; no relatiation beyond allegiance to Christ greater than that to family."

The fall meeting of the Southern Convocation was held in St. Andrew's church, Princess Anne, on November 9 and 10. Evening Prayer was read on Wednesday, by Rev. W. H. Darbie, of Quantico; Rev. C. H. Weaver, of Princess Anne, and Rev. T. H. M. Ockford, of Upper Fairmount. Rev. T. P. Martin, of Wu Hu, China, gave an interesting account of the affairs in that country.

On Thursday morning the Holy Communion was celebrated, the dean, Rev. Thomas B. Barlow, being the celebrant, assisted by the rector of the parish, Rev. Dr. Weaver, and the Rev. Mr. Darbie. The Gospel was read by the Rev. W. N. Greene. The Rev. L. L. Williams was the preacher, his theme being All Saints' Day.

At the afternoon session Rev. Mr. Darbie acted as secretary in the absence of Rev. Sidney A. Potter. The Rev. Walter B. Stehl brought greetings from the Middle Convocation, with the proposition that steps be taken towards securing for the general missionary work of the Diocese.

At 8 p. m., after Evening Prayer, Rev. Mr. Darbie spoke on "Prayer;" Rev. Mr. Stehl made a forceful addsess on "Obedience to Command," and Rev. Mr. Greene, who has completed nearly four-score and ten years, gave some pleasant reminiscences.

Convocation closed on Friday morning with a celebration of Holy Communion at 7:30.

The rector and people of St. Andrew's are to be congratulated for their excellent choir: the beautiful music rendered during the services was soul inspiring. The impressive services, together with the hospitality of the people of Princess Anne, caused the members present to return to their respective parishes with stouter hearts for their labors.

SOUTHERN FLORIDA.

Rt. Rev. W. C. Gray, D. D., Bishop.

A Physician Ordained Deacon.

An ordination service of special interest was held in the Cathedral at Orlando, Florida, when the Rev. Mr. Jackson, M. D., of Jupiter, on the East Coast, was advanced to the priesthood by the Rt. Rev. William Crane Gray, D. D., of Southern Florida. Dr. Jackson has practised medicine in and about Jupiter for some years, and so won the confidence of the community that he was enabled to present, as a layman, a large class of adults for confirmation. He has since entered into the diaconate and now ranks as a presbyter in a

region in which he is well known. Bishop Gray has placed him in charge of the colored work at Cocoanut Grove and at Miami. At the former place he will have charge of a Church school with industrial features, on a fine plot well adapted for the purpose. The Reverend doctor is finely equipped for such duty. The ordination sermon was preached by Bishop Gray from St. John's Gospel 10:4, and was a tender and forceful presentation of Christ's personal ministry and of the inspiration and instruction springing from the same. The musical portion of the service was dignified and effective. The Ven. Alfred A. Rickert presented the candidate and the Rev. Dean Spencer assisted the Bishop. The Rev. H. W. Greetham was in the chancel. The service took place on the morning of the Twenty-fourth Sunday after Trinity, November 6.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Church Work in the Diocese.

The vestry of St. John's, Covington, Ky., arranged for and successfully carried out a delightful reception, given by the congregation to Rev. and Mrs. Henry C. Raps, the new rector. The reception was held at the residence of Miss Alice Thorpe, No. 1386 Scott street. Mr. and Mrs. Raps have already endeared themselves to the parishioners of St. John's by their gracious qualities and the zeal with which they have taken up the work.

Bishop Burton has appointed the Rev. James E. Fielding, of Maysville, one of the examining chaplains of the Diocese of Lexington. As an honor graduate with the degree of B. A. from the University of Toronto, and having received his theological education at Wycliffe College in that city, he seems to be admirably fitted or the position to which he has been appointed.

Bishop Gibson of Virginia preached at St. John's, Bellevue-Dayton, and the Rev. M. P. Logan, D. D., of St. Ann's, Nashville, Tenn., at St. Stephen's, Latonia. Both services were well attended and both clergymen by their fine addresses quickened the spiritual life and missionary zeal of these parishes.

Bishop Burton of Lexington presided at St. John's, Covington, over a meeting in the interest of the Church Laymen's Union. The Rev. Dr. Talbot, Bishop of Bethlehem, Pa., made the chief address and was followed by Archdeacon L. F. Cole, of Pittsburg, and Mr. E. N. Camp, of New York, President of the Seabury Society, and promoter of the Church's Laymen's Union.

Bishop Burton has appointed Miss Carrie Selbert, of Frankfort, diocesan treasurer for the Triennial Fund of the Woman's Auxiliary, Diocese of Lexington. Miss Selbert, by many years of faithful and efficient labor in connection with the parochial branch at Frankfort, and also in connection with the annual meeting of the Woman's Auxiliary at the Diocesan Councils, has manifested a fitness for the important position to which she has been appointed.

At Trinity, Covington, a union service of all the parishes and missions within its vicinity was held. The attendance and representative character of this meeting was most gratifying. Besides the Bishop of Lexington, the following clergymen were in the chancel: Rev. Messrs. J. M. Magruder, Charles E. Clingman, Custis Fletcher, J. Williamson and H. C. Raps. The address of the occasion was delivered by Bishop Funsten of Idaho, one of the noblest and most successful of our missionary Bishops. He remained over from the General Convention to preach in St. Paul's, Newport.

Bishop Burton has been invited to address a union meeting of the congregations of Winchester, to be held at the Christian church, upon "Christian Unity." He has accepted and appointed Sunday night, November 27, as the date, Bishop Burton is recognized as one of the most eloquent preachers in the State, and an evangelical Churchman, whose Episcopal ministry has by its Christian sweetness and sympathetic breadth endeared him to all classes of Church people. The occasion promises to be fruitful for increased Christian fellowship and deeper spiritual life in this section.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Woman's Auxiliary—Memorial Tablet for St. David's, Manayunk.

The annual missionary meeting of the Pennsylvania Branch of the Woman's Auxiliary of the Diocese of Pennsylvania was held in the Church of the Holy Trinity all day of Friday, November 11. Bishop Mackay-Smith was the celebrant of the Holy Communion, assisted by Bishop Brewster, the Rev. Floyd W. Tomkins, S. T. D., and the Rev. Mr. Wood. Bishop Mackay-Smith presided. At the morning session the address was made by the Rt. Rev. Benjamin Brewster, D. D., of Western Colorado, who gave an account of his work among the Indians, incidentally referring to his Woman's Auxiliary. The annual business meeting and conference were held in the parish house, Mrs. John Markoe presiding. Mrs. Pancoast told of the women's meetings in Cincinnati, and Miss Sarah Brock, of the Junior Auxiliary at the time of the General Convention.

At the service in the church, which followed the lunch, the Bishop of South Carolina told how that he had been able to secure some remarkable results from his work among the negroes. He had decided last year that they should contribute $2 per communicant, and they have given him over $5,000, or nearly $5 for each of the 1,100 communicants. He referred also to the Sumter Easter resolution, which has decided to give half of their next Easter offering to Foreign Missions, and the other half to the work among the negroes in their own Diocese. The Rev. Joseph F. Motoda, Ph. D., spoke of the work in Japan from a native standpoint, and also of that of a Christian. He pointed out the demand of the Japanese for the highest education, and pleaded for the building up of St. Paul's College. Bishop Rowe told of the Esquimo work at Point Hope, of the need of a launch to go up and down the coast, and the wonderful work which had been accomplished through the distribution of the Prayer Book.

The Men's Club of the Church of the Ascension, held their first meeting of the season on Thursday evening, November 10, when the Armonia Mandoline Club gave a musical entertainment and the members were the guests of the president, Mr. M. F. Roberts, Mr. Albert Challman and Mr. Barton R. Huntington.

The fifth annual dinner of the Men's Club of the Church of St. Jude and the Nativity was held in the large hall of the parish house, on Thursday evening, November 10. About ninety men were present. Col. J. Warner Hutchens acted as toast master. Addresses were made by the rector, the Rev. Llewellyn N. Caley, Mr. John E. Baird, the Rev. C. C. Pierce, D. D., and Judge J. L. Kinsey.

The fourth anniversary of the Men's Club of the Chapel of the Holy Communion was held in the parish house on the evening of October 21. Several addresses were made. There are about eighty members on the roll.

Miss Mary B. Heywood left $100 in her will to St. David's church, Manayunk, for a mural tablet, in memory of her mother.

The Rev. H. Cresson McHenry, assistant superintendent of the City Mission, organized a St. Paul's Total Abstinence Society, on Monday evening, November 7, and opened the former House of Mercy as a club house.

The Rev. W. Herbert Burk has been elected rector of the newly formed parish of the Washington Memorial chapel, Valley Forge, of which he is the founder.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Bequests to St. Paul's Parish—Work on the Cathedral.

St. Paul's parish has been during the past few months, the recipient of a number of legacies, among them two from Mrs. Daniel Coit Gilman, the widow of Dr. Gilman, the first president of Johns Hopkins University. The first of these was of $5,000, to be applied to wipe out the mortgage on St. Paul's Guild House, in the work of which Mrs. Gilman had been for many years actively interested. The other bequest from Mrs. Gilman, amounting to nearly $5,000, was to be added to the endowment fund of the parish. In his parish paper, the rector says: "These bequests perpetuate the quiet, stedfast, intelligent work of constructive helpfulness which characterized Mrs. Gilman in life." An additional $500 was lately added to the endowment fund by a bequest from Miss Elizabeth M. Morris, who also left $500 for the Boys' School of the parish. Miss Morris was prominent not only in parochial work, but by her participation in the work of the Woman's Auxiliary, she was well known and is lamented throughout the Diocese.

The foundation walls of the Synod Hall, the first building on the Cathedral grounds, have been completed and roofed over, forming a crypt, wherein for the present the united congregations of St. Barnabas and St. George will hold services. Now and then there arises one who complains of the tardiness with which this work and cathedral work in general is carried on. A most fitting rebuke to this sort of impatience is found in an article in one of the Church papers, descriptive of the Cathedral at Ulm, begun in 1352, finished in 1890. The trustees of the Maryland Cathedral, however, hope that this record will not be theirs. They are striving to emulate, though, the persistence and large patience of these ancient buildiers, and they are laying their foundations broad and deep.

The Rev. G. Mosely Murray, for several years General Missionary of the Diocese of Maryland, until his resignation to take up work in the Diocese of Arkansas, is about to return to a charge in Baltimore. St. Bartholomew's church has called him to its rectorship. He has accepted and will take up the work December 1.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Memorials for St. Luke's Church, Salisbury—Resignation of Rev. T. A. Cheatham.

The past year has been a very active one in St. Luke's, Salisbury, under the rectorship of Rev. Thaddeus A. Cheatham. A hand carved altar and a reredos that covers the rear end of the sanctuary, have been placed as a memorial from the parish to the late Dr. Murdoch, for thirty-seven years rector. The seating capacity has been doubled and new pews to match the chancel furniture installed; a high pulpit, memorial, has been given, also choir stalls, credence and chancel rail. Other memorials include ten windows, eucharistic and vesper lights, and a processional cross.

On Sunday, November 6, the vested choir was heard for the first time, and the large congregation was lifted to its feet in glorioust praise in the most wonderful service ever known in Salisbury. The largest number in the history of the parish partook of the Holy Communion.

There have also been added three Sunday School and choir rooms, between the church and the chapter house, and these are all connected by a cloister.

In the midst of this splendid activity on the part of the parish, the rector has been compelled to present his resignation, in order that he may be able to give his wife, who is suffering from nervous prostration, the benefit of change and rest. He will take her to Pinehurst, December 1, for the winter, where he will have charge of the church services.

The Rev. Dr. F. J. Mallett, of Sharon, Pa., has been called to the rectorship of St. Luke's parish.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

Reports of General Convention—New Rector for Lake Charles.

All the clerical delegates to the General Convention gave accounts of the proceedings of that body in speaking to their congregations, after their return home. In addition to this, the Church Club invited the clerical delegates to describe the Convention at a special meeting held on Wednesday, November 2, in the new parish house of Trinity church, New Orleans. Addresses were made by Rev. Messrs. Barr, Lamothe, Tucker and Warner, and Bishop Sessums. The liveliest interest was shown by the audience.

The Sunday School Commission has stirred up interest in the work of Church Education by a series of meetings held in New Orleans on November 6, 7 and 8. On Sunday night, November 6, a united service was heard in St. Paul's church, with addresses by Rev. W. A. Barr, and Rev. G. L. Tucker, of the Commission, and by the Bishop. On Monday and Tuesday night, conferences were held in Trinity parish house on topics concerned with features of Sunday School Work. The speakers were Messrs. I. S. Eshleman, John S. Davies, Orloff Lake, F. H. G. Fry, H. J. Carter and Rev. W. S. Slack. All but one of the speakers were laymen and all are active in Sunday School work in New Orleans. The Commission plans to repeat, in connection with the next Council of the Diocese, the exhibition of practical Sunday School work and the course of lectures and addresses, which proved so helpful and stimulating at the last Council.

Rev. C. B. K. Weed, of Knoxville, Tenn., has accepted the call of the Church of the Good Shepherd, Lake Charles, and will enter upon his new work in the month of November. Mr. Weed is an alumnus of the University of the South at Sewanee, and of the General Theological Seminary, and has done effective work in several fields in his ministry. The field at Lake Charles has many opportunities for strong work, in that energetic city itself, and in the surrounding country.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Sunday School Institute.

The Sunday School Institute met on November 10, in St. Luke's parish house, Norfolk, at 10 a. m. After a devotional service, an excellent address was made by the Rev. E. M. Cowling. A discussion followed, the subject being "The General Convention; its Message Regarding Sunday School Work." It was opened by Mr. Jacob Heffelfinger. In the afternoon there were talks on Mission Work in Foreign Lands, as seen by members of the Institute, followed by a discussion of Methods and Material for Missionary Teaching in the Sunday School, after which the Institute adjourned. The meeting is said to have been one of the most enjoyable and helpful ever held by the Institute.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Mission at St. John's, Fayetteville—Memorials Presented—Resignation of the Rev. William J. Gordon.

St. John's parish, Fayetteville, is to have a Mission, beginning November 20, and closing November 27. The Rev. J. M. Owens, rector of St. Paul's church, Norfolk, Va., will be the missioner. This fine old parish has recently been presented the following memorials: a beautiful white marble credence, in loving memory of Thomas Deveraux Haigh; a very handsome black walnut and brass pulpit, in loving memory of the late Judge James Cameron McRae, and a beautiful new altar service book, in memory of Henry Nutt Parsley. Other memorials are expected soon.

The Rev Wm. J. Gordon, rector of the Church of the Advent, Williamston, and in charge of Grace, Plymouth, and St. Martin's, Hamilton, has resigned, to accept the rectorate of the Church at Spray, in the Diocese of North Carolina. Mr. Gordon's resignation is deeply lamented. He has accomplished a work in Williamston that few men of older years could have approximated, and none excelled. With an eye single to the glory of God, he has left no opportunity pass that would count for the uplift of the community. He has truly made for himself a warm place in the hearts of the people, regardless of race or creed.

On last Monday, November 14, at Washington, N. C., Bishop Strange met with the members of the Executive Missionary Committee of the Diocese. This committee is composed of the deans of the three Convocations, and three laymen elected by the Council, who have charge of the Diocesan Missionary funds, and who frequently advise with the Bishop along missionary lines. Those meeting with the Bishop were the Very Rev. Messrs. C. F. Smith, Thomas P. Noe, John H. Griffith, and Mr. John G. Bragaw, Jr.

Death of a Useful Churchman.

Mr. Robert Munford, for many years an active and useful member of Christ church, Macon, Ga., passed away at his home in that city on Friday, November 11. He was the youngest son of the late George Wythe Munford, of Richmond, Va., and a half-brother of Gen. Thomas Munford, of Lynchburg, Va. His body was removed to Richmond, the funeral taking place on Monday, from the residence of his sisters, the Misses Munford, 307 West Franklin street. Bishop Tucker of Southern Virginia, a cousin of Mr. Munford, conducted the funeral services. The interment was in Hollywood. A widow and one son survive him.

For twenty-six years, until his health failed two years ago, Mr. Munford was identified with the work of Christ church as a vestryman, superintendent of Sunday School and lay reader.

In the business world, where he was esteemed and trusted, and in the church he loved so well, he will be missed. A large congregation, including the most prominent business men of the city, as well as members of the Church, attended the funeral services in Macon, his fellow vestrymen being the pall-bearers.

At Nyssa, Eastern Oregon, the ladies have organized a guild with fourteen members, and gave a Hallowe'en party, which cleared over eighty dollars, making two hundred in hand toward the church lot. A Sunday School of sixteen members and four teachers has also been organized.

Statement of the Financial Condition of the

Bank of Richmond

AT RICHMOND, IN THE STATE OF VIRGINIA, AT THE CLOSE OF BUSINESS, NOVEMBER 10, 1910, MADE TO THE STATE CORPORATION COMMISSION.

RESOURCES.

Loans and discounts	$234,847 80
Overdrafts, secured and unsecured	5,015 61
Bonds, securities, etc., owned, including premium on same	167,407 24
Other real estate owned	2,974 89
Furniture and fixtures	3,643 68
Due from national banks	26,350 93
Due from State banks, private bankers, and trust companies	20,538 18
Total	$460,778 33

LIABILITIES.

Capital stock paid in	$336,900 00
Surplus fund	91,950 00
Undivided profits, less amount paid for interest, expenses and taxes	27,393 74
Dividends unpaid	250 00
Time certificates of deposit	4,284 59
Total	$460,778 33

I, R. J. Willingham, Jr., cashier, do solemnly swear that the above is a true statement of the financial condition of the Bank of Richmond, located at Richmond, in the county of Henrico, State of Virginia, at the close of business on the 10th day of November, 1910, to the best of my knowledge and belief.

R. J. WILLINGHAM, JR., Cashier.

Correct—Attest:
L. M. WILLIAMS,
GEO. A. GIBSON,
T. FRANCIS GREEN,
Directors.

State of Virginia,
City of Richmond.

Sworn to and subscribed before me by R. J. Willingham, Jr., this 16 day of November, 1910.

A. D. CRUTCHFIELD, Notary Public.
(My commission expires October 31, 1914.)

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Convocations of Knoxville and Nashville.

The Convocation of Knoxville met in Christ church, South Pittsburg, Wednesday evening, November 9, and continued in session through Friday. The clergy in attendance were: The acting dean, Rev. W. C. Robertson, of Chattanooga; the secretary and treasurer, Rev. Thomas S. Russell, of Cleveland; the Rev. Walter C. Whitaker, D. D., of Knoxville; the Rev. Loaring Clark and the Rev. F. N. Cullen, of Chattanooga; the Rev. Francis E. Alleyne, of South Pittsburg; and as visitors, the Rev. W. H. Du Bose, of Sewanee, and the Rev. S. C. Hughson, O. H. C.

While vastly more than one-half the clergy of the Convocation were present, the interest and value of the meeting were second to none of recent years. Excellent sermons were preached by Mr. Russell and Father Hughson. The meditations by Father Hughson and Mr. Robertson induced much heart-searching by the clergy; the discussion concerning ministrations to the sick brought out many valuable suggestions, under the leadership of Dr. Whitaker and Mr. Alleyne; the essay of Mr. Clark on "Christianity and the 'Isms' showed much thought, and was received with high appreciation, and the missionary meeting, with addresses on Prayer, Money, and Men, as necessities for missionary work, by Dr. Whitaker, Father Hughson and Mr. Cullen, was the most successful that we have had.

Attendance on the night services was good provision for the entertainment and comfort of the guests was all that could be desired; and a particularly pleasant feature was the sending of breakfast and luncheon to the clergy at the rectory. The local Baptist preacher breakfasted with us the first morning, to the pleasure of the clergy.

The February meeting of Convocation will be held in St. John's, Knoxville.

The fall meeting of the Convocation of Nashville met on November 12, at Trinity church, Clarksville, the Rev. J. B. Cannon, rector. The opening sermon was preached by Rev. Stuart L. Tyson, Professor of New Testament exegesis at Sewanee. The Quiet Hour was conducted by Archdeacon Windiate, with the early Holy Communion, the Convention sermon being preached by the Rev. E. A. Bazett-Jones, of the Church of the Advent, Nashville, and Missionary addresses on General Missionary Work of the Church and Missionary Life of the Parish were made by Rev. F. J. McCloud, assistant at Christ church, Nashville, and Rev. S. C. Hughson, O. H. C. Topics discussed were Missionary Work of the Convention, led by the Archdeacon, Rev W. S. Claiborne, Follower, and "What Phase of Church Teaching should be most emphasized in Present Day Preaching?" led by Rev. W. B. Capers, of Columbia Institute; essayist Rev. A. H. Noll, of Sewanee, and Rev. A. L. Seiter, of Franklin, followers. The discussions were most helpful.

Resolutions were passed directing the appointment of a committee to bring before the legislature the urgent need of a reformatory for youthful criminals and the establishment of a parole system for prisoners, and a petition to the Commission on the New Mission Hymnal, asking that the canticles, with one simple chant tune, be inserted in the new Hymnal with numbers of hymns given where taken from the regular large Church Hymnal, and a committee was appointed to confer with the Board of Missions as to the arrangement of a new circuit, with regular minister.

New officers for the year: Rev. H. J. Mikell, of Christ church, Nashville, Dean; Rev. John Cannon, of Clarksville, secretary and treasurer. The next meeting will take place in Fayetteville, the Rev. John N. Northrop, rector, in February.

The new Dean of the Theological Department at Sewanee, the Rev. Dr. Benedict, of Ohio, has arranged to be in residence and take up his work there November 17.

The Rev. W. S. Claiborne has accepted the appointment of Commissioner of Endowment for the University of the South, and has resigned as rector of the Otey Memorial parish, Sewanee, and the Rev. George Oscar Watts has been chosen to carry on the work.

Rev. Stephen Power, lately appointed to Pulaski and Mt. Pleasant, has gone to Chicago to undergo an operation for appendicitis.

WEST VIRGINIA.

Rt. Rev. G. W Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

St. Elizabeth's Church for Deaf-Mutes Consecrated.

On St. Elizabeth's Day, November 5, the third Episcopal church in the United States for the exclusive use of deaf-mutes, was consecrated at Mount de Chantal, a suburb of Wheeling. The Bishop-Coadjutor of West Virginia, the Right Rev. William Gravatt, occupied the chancel. The following deaf-mute missionaries were present at the service: Rev. Oliver J. Whildin, General Missionary to the Deaf of the South, who has the oversight of the deaf-mute work in Wheeling; the Rev. George F. Flick, of All Angels' mission, Chicago; the Rev. A. W. Mann, of Cleveland, Ohio, who as lay reader, held his first service in Wheeling, at St. Matthew's church, in 1876; the Rev. F. C. Smielau, of Pennsylvania; the Rev. John Chamberlain, D. D., of New York; the Rev. B. R. Allabough, of Pittsburg, and a number of local clergy.

The Rev. L. W. S. Stryker, rector of St. Matthew's church, Wheeling, read the sentence of consecration, which was interpreted in the sign language by the Rev. O. J. Whildin. Rev. Dr. Chamberlain preached the consecration sermon. The congregation, which filled the church, was made up largely of deaf-mute communicants of St. Elizabeth's.

Among the several memorials presented to the church were a marble font, in memory of Rev. Thomas Gallaudet, D. D., of New York, presented by All Souls' Church for Deaf-Mutes, Philadelphia, in memory of Rev. Henry Winter Syle, the first ordained deaf-mute clergyman in the world; an altar desk, in memory of Bishop Satterlee, presented by the Washington Deaf-Mute Mission, and a pair of brass vases, in memory of Rev. Job Turner presented by his deaf-mute friends of the South.

At the close of the service, Rev. O. J. Whildin baptized three children of deaf-mute parents.

The chapel was built by Mrs. Platoff Zane, in memory of her mother, Mrs. Elizabeth A. Steenrod.

On the following Sunday the Rev. Mr. Mann officiated twice at St. Margaret's mission, Pittsburgh, and interpreted at a combined service at the Church of the Nativity, Crafton, a suburb. He began the mission thirty-four years ago, during the Episcopate of the Rt. Rev. Dr. Kerfoot.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Easton Against Change of Name.

Mr. Editor: Anent the vote on the Name of the Church, the Living Church is doing much figuring and rejoicing over its figures.

In the editorial of October 29 it was insinuated that if any delegate was against the change of name and his vote was not recorded, it was because he did not wish to go on record. I wrote the editor a letter, stating my position, and asked that it be published in the next issue. It has not yet been done.

Again, in the issue for November 5, it is asserted that "The Diocese of Easton voted solidly for the change in both orders." And this was said notwithstanding my letter must have been in the hands of the editor, stating that I was not in favor of a change of name.

At the time the vote was taken, and just before Easton was called, I said to the other three members of the clerical delegation that I was against the resolution changing the title-page of the Prayer Book, and so changing the name of the Church. It was replied that as the delegation stood three to one the vote of the delegation would be counted in any event for the change of name, and it would not be necessary to call the roll. I did not insist; but it was not for the reason that I did not wish to go on record against a change of name.

Since, as it appeared then, the roll was not being called except where the Diocese was divided, but which was not really the case as is seen in the printed report, and a majority of our delegation was for the change, I did not insist on the roll being called.

I was opposed to a change of name then, and I am still of the same opinion. And I may venture to say, that as I stand second on the list of the clergy in canonical order, having been in the Diocese continually for thirty-four years since the date of my ordination, and therefore I think I am pretty well acquainted with the feeling of our people, that if the vote could be taken it would be found that a large majority of the Diocese was and is against any change of the name of the Church.

I will thank you to publish this in your next.

W. Y. Beaven,
A Clerical Delegate from Easton to the General Convention in Cincinnati.

Easton, Md., Nov. 7, 1910.

Family Department.

A Hymn of Trust.

O Love Divine, that stoops to share
Our sharpest pang, our bitterest tear,
On Thee we cast each earth-born care,
We smile at pain while Thou art near!

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us Thou art near!

On thee we fling our burdening woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living and dying, thou art near.

—Oliver Wendell Holmes.

For the Southern Churchman.

Possibilities of Dry Bones.

The question of the Prophet suggests the problem of life: Son of man, can these dry bones live?

Mankind without the light and inspiration of heaven are pretty dry; poor, blind and naked and wretched and miserable. The godless are like a heath in the desert. Their heavens are iron, their earth brass. They are like the chaff, which the wind blows away. They all walk in a vain shadow, and disquiet themselves in vain. And the best of them are clouds and wind without rain. They are altogether vanity.

King Solomon and his great father studied the whole thing, and by a little different routes came to the same conclusion.

In the light of their experiences it was natural for the Prophet to ask whether such dry and unpromising stuff could come to any account—take on any life.

We are in the Latter Day, and the high noon of civilization. But unenlightened and unredeemed mankind are in very truth as dry as of old. They complain that life is not worth living; they do desperate things; at last they kill themselves in utter disgust.

These are general reflections on the human race and their ways; not very stimulating, though everywhere indulged.

Dryness is a study; and it is useful to investigate it, and inquire how it comes about, and how it may be avoided; what are its germs or causes, and what is the antitoxine; how comes the atrophy and gangrene. This season of the year with its sere and yellow leaves, and dry branches and boughs and naked limbs, is especially suited to such considerations. The departure of the sap with its consequences, is familiar. The Holy Scripture says: "The trees of the Lord are full of sap." The desert is barren and fruitless. The good ground takes and cherishes in its bosom good seed. All nature is full of warnings and encouragements and life. Without sap the trees dry up. Without blood and oxygen the body dries and dies; and without the Spirit and life of God, in whom we live and move and have our being, the body and soul die.

The whole story of life is in the words of our Lord: I am the vine: ye are the branches. Except the branch abide in the vine, it is cast out and withered.

Our first parents were made to keep close to God and live in His light and life. The devil, as godless and disloyal intellect, persuaded them to set up for themselves and rely on a forbidden life; to try human in place of divine light; terrestrial instead of solar light; human intellect and human philosophy instead of divine truth and righteousness; to give themselves to higher criticism and science in place of divine truth.

In the dry and godless light of science, philosophy, literature, imagination, art, pleasure, society, trade, finance, enterprise and business, the soul of man starves. Its consummation is vanity and vexation. We were made to live on God, and away from Him we dry and die. In His presence is life: at His right hand pleasures for evermore. The spring of life is our Lord and Saviour. In Him is life and the life is the light of men.

The Spirit and life that come through Him give life. The truth of the Christian religion underlies and inspires all knowledge. In our Lord are the treasures of all knowledge. He is truth.

Some one says handsomely:

"It is not in the power
Of painting, or of sculpture to create
Ought so divine as the fair form of Truth.
The creatures of their art may catch the eye,
But her sweet nature captivates the soul."

Of the words of God the Psalmist says: "Their entrance gives life." W.

Jonah.

The same year that Jehoash of Judah died, there came to the throne of Israel another King Jehoash. He reigned for about fifteen years. When he died, another, Jeroboam, came to the throne. He is called Jeroboam II to distinguish him from the first king of the divided kingdom of Israel. This king was very successful in war and introduced Israel to its greatest era of prosperity and glory. During his reign Jonah was a prophet in Israel.

Jonah, as portrayed in the book called by his name, learned a great truth about God which no other prophet before him had learned so well. It was not easy for Jonah to learn it. The great truth learned by him was this: God loves all the people in the world, not the Hebrew people only. You will find few stories more beautiful or interesting than the book of Jonah. Take the few minutes necessary to read the whole book through.

God commanded Jonah to go to the great heathen city of Nineveh, and to preach there. Jonah was not willing to go. He did not wish the heathen people to be saved. So he took shipping and sailed out westward towards Spain instead of going east to Nineveh.

God brought trouble to the ship, so that at last, as you will find in the story, the sailors reluctantly cast Jonah into the sea. There he was swallowed by a great fish. Three days he was alive in the fish. Then he is represented as praying for deliverance, confessing his sin, and promising to obey God more strictly. He was then cast out alive upon the land by the fish.

Once more the command came to him to go to Nineveh. This time he obeyed. He entered into the city, and cried again and again as God had commanded him, "Yet forty days and Nineveh shall be destroyed!" The giving of this message of doom seems to have given real pleasure. He rather wanted the city and all the people in it to be destroyed. His only fear had been that his message might cause the people to repent, and that then God would not destroy the city.

This was just what took place. The king and people alike repented, and left off their evil ways—for it had been a very wicked city. When they repented, God forgave them, and the city was not destroyed.

Had Jonah known the great love of God as we know it through our Lord and Saviour Jesus Christ, he would have rejoiced to have these people saved through his preaching. Instead, he was angry. He had said that the wicked city would be destroyed. He was perhaps afraid that some would think that he had not prophesied truly. He seems to have overlooked the fact that the repentant people did not deserve the same condemnation that they had earned when still going on in their wickedness.

God took a beautiful way to teach Jonah. He did not argue the matter again. Jonah in his anger went out of the city, and made a booth, and sat in the shade of it, to see if God would not after all destroy the city to please him. God caused a gourd to grow up in the night, and cover the booth, so that the shade made by it during the hot burning hours of the day was very welcome to Jonah. He was thankful for the vine, and its cooling shade.

Then God caused the gourd to be destroyed by a worm. And Jonah was angry because the gourd had been destroyed. He missed its grateful shade, and was so very angry that he wished to die. Then God reminded him that if he was angry for the death of the gourd, for which he had not labored, nor caused it to grow, ought not God to have had pity upon the great city of Nineveh, wherein were 60,000 little helpless babies, and "also much cattle?"

The book of Jonah thus puts into the form of this beautiful story the great truth that God is very loving and merciful. It is the earliest work to teach that He is the God of all the world, and loves all the people in the world, wishing them to be saved.

We have learned this beautiful truth more concretely from our blessed Lord and Saviour. Yet we do not always realize that we ourselves are responsible for helping God save the people whom He loves. Yet He has commanded us as directly as He commanded Jonah. The command of the text was spoken to the Church. We belong to the Church. Some responsibility for carrying out the command rests therefore upon us. It is not only a duty, but a privilege.—Young Churchman.

The Name of Jesus.

If there be one name sweeter than another in a believer's ear, it is the name of Jesus. Jesus! it is the name which moves the harps of heaven to melody. Jesus! the life of all our joys. If there be one name more charming, more precious than another, it is this name. It is woven into the very warp and woof of our psalmody. Many of our hymns begin with it, and scarcely any that are good for anything end without it. It is the sum total of all delight. It is the music with which the bells of heaven ring: a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.—Spurgeon.

Prayer.

There is a valley paved with tears,
Whose gate my soul must pass,
And to dim sight it yet appears
Darkly as through a glass.
But in its gloom faith sees a light
More glorious than the day;
And all its tears are rainbow-bright
When Calvary crowns the way.

Jesus, my Lord, within that vale
Thy footsteps still abide;
And can my heart grow faint or fail
When I have these to guide?
Thy track is left upon the sand
To point my way to Thee;
Thine echoes wake the silent land
To strains of melody.

What though the path be all unknown!
What though the way be drear!
Its shades I traverse not alone
When steps of Thine are near.
Thy presence, ere it passed above,
Suffused its desert air;
Thy hand has lit the torch of love,
And left it burning there.

—George Matheson.

In God's Great School.

The Church is a place where the ignorant are being taught. It is God's great school for the development of Christian character. It is God's great hospital, where the sin-sick soul shall be restored to health, and we will allow no committee to stand at the door and exclude any applicants who have "a desire to flee from the wrath to come, and to be saved from their sins."

Of course, it must be understood that those who make application for membership in the Church must give some substantial evidence that they have this desire.

The mission of the Church is to take such candidates for "glory, honor and immortality" and patiently, lovingly kindly train them, and teach them, and bear with their imperfections.

I think I have met a few perfect people, very few; and they did not seem to know it themselves. They were generally people advanced in life, where the fires of youthful ambition had largely burned out; people who had been sobered and steadied by the experience of the years and who had learned in the school of experience that life's true projection is on the horizon of eternity. They seemed to be strong without being coarse. They were firm without being obstinate. They were wise without being conceited. They were tender without being soft, and they were gentle without being silly, and they were cheerful without being foolish, and liberal without being careless.

The cold-hearted worldling stands aside and criticises the imperfections of the members of the Church. My reply to him is: "This man that you criticise so severely was many years out in the cold world, associating with those who taught him evil, and only evil. He has been in our care only a few years, and we think he is doing very well considering the short time that he has been associated with the Church after his long association with such men as you."

I might perhapes invite the critic to walk down the street with me to a place where furniture is manufactured. I take him into the workshop, and show him a piece of furniture that is in the rough. It is just blocked out. It is just taking shape. Its form and shape tell you what it is to be. I suggest to him, "Purchase this article, and send it home as a present to your wife, to be set up in the parlor." His answer would be: "No; wait until it is finished." I say: "My friend, that member of the Church whom you criticised so severely the other day because of his faults and his failings and his imperfections, is not finished yet. Wait until he is finished. Wait a few years more until he has enjoyed the privileges of the sanctuary, Sunday after Sunday, has heard the sermons, joined in the hymns of praise, has partaken of the holy communion, attended the prayer meeting, and every way joined in the exercises of the Christian Church in its worship and fellowship and service. Then some day God will call him home, and if you are permitted to look into heaven and see him with his robe of righteousness, his palm of victory, and his crown of glory, you will say, 'O, here is the finished man; here is the character completed.'"

It ought to be noted again, that one fault becomes awfully visible in a good man's life, as one redeeming virtue in a bad man's life attracts attention. The dark background in the life of the wicked man is such that it throws into prominence a single virtue. And the man whose life in the main is good and pure and true, who did in an evil hour yield to temptation—that one mistake will overshadow, in the minds of the thoughtless and the critical, all the good deeds and kindly words of a life of many years.

Again, it ought to be born in mind that life is more of a struggle with some men than with others. Here is a man who is well born, well educated. His environment has been good. Before him the sea is smooth and the gales are favorable. He is held in high esteem because no marked fault is seen in his record or his character.

There is another man not so well born, not so well educated, with unfavorable environment; the sea on which he is sailing is boisterous, and the winds are against him. It is entirely supposable that, though greater faults may mark this man's record than that of the other man, he is the more virtuous of the two. God knows what a struggle it costs him every day to be as good as he is. He has more of a conflict each day than the other man ever dreamed of.—Rev. Robert Forbes, D. D.

Transformation, Not Change.

Christianity transforms but does not change men. Between these two things, change and transformation, there is an essential and vital difference, which it is of the utmost importance should be clearly understood. People are often discouraged because they find that Christianity does not change their temperament. We speak of a "changed man" when referring to some one who has come under the influence of religion. In a sense, perhaps, we are right, but only in a very superficial one. No man ever really changes. We look back twenty or thirty or forty or fifty years to our youth, and while we perceive, to use Sir Walter Scott's illustration, as much difference between the man of then and now as between "Philip drunk and Philip sober," yet we can see at a glance that we are essentially the same, and that we haven't really changed. We have exactly the same tendencies as we had then, the same disposition. We may not obey those tendencies or follow that disposition, but there it is, and it has always to be reckoned with. The man who changes his allegiance and fights on the opposite side is the same man, although in a sense, he may be called a "changed man." The river that from soaking through a swamp has been diverted into a mill race, is the same river. Illustrations might be indefinitely multiplied, but the practical point to be made is this, "Don't be discouraged if Christianity leaves you the same kind of man as when it found you."

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Christianity then is the transformation, not the change, of human temperament. It is, as the illustrations we have used indicate, the turning of certain powers to new uses, not the acquisition of new qualities. It is of vital importance, as we have shown, that this should be clearly understood. People often worry and brood over their temperaments, and envy certain characteristics in others. "If I had only the firmness or even-mindedness, etc., of so and so," they sigh to themselves, "what a different man I would be, and what a different work I would have accomplished." Nothing perhaps is more pathetic and tragical, than this futile, wistful envying of the characteristics of others, which perhaps is commoner than many suspect; this whispering to oneself, "If I had only been somebody else!" And yet how foolish. All temperaments are equally good, at all events equally necessary, and that is the same thing. Christianity does not ask a man to acquire new traits and characteristics, but to do the best with what he has; to turn his powers, such as they are, to higher uses and purposes.

This is what is meant by being "transformed," the same man serving a new Master. What a lamentable thing it is that people so seldom distinguish between these two things, change and transformation. Because religion fails to bring about a radical temperamental change, because they find that it does not endow them with certain new qualities, they are discouraged and disgusted, and sometimes abandon it altogether. They contract inflated and mistaken ideas as to what is expected of them, Novelists, it seems to us, are largely responsible for this. The typical hero of the typical novel is almost invariably a person of exceptional mental and physical gifts, who does with perfect ease and surpassing brilliancy what the average man finds irksome, difficult, and sometimes impossible. Measuring himself by this standard, the average man is tempted to disparage his own worth and importance, and to imagine that Christianity in failing to make him a moral and spiritual giant has missed its purpose.

Only the "big men" count; that is the men who do the big things. But what are the big things? The importance of everything can only be judged by final results, and of these, God can be the only judge. According to this principle the great may be the small

and the small may be the great. One shot, fired at a certain time, may have infinitely more momentous results than the discharge of a whole park of artillery at another; the turning of a tap may produce a vastly more important effect than the overflowing of a river.

As to the final importance of our actions we have no conception. Of one thing we can be certain, however, that everything performed in the discharge of duty is of equal value, and that everyone who faithfully does his part, (apparently) great or small, is equal to the greatest and the best. In this sense, to employ a much-abused phrase, "one man is as good as another." All necessary things are of equal importance, great or small, and therefore the man who does the small necessary thing, or the thing that seems small, must be as "good" as the man who does the "great" necessary thing. This saying we know has been curiously perverted, and given almost an exactly opposite meaning. It is apt to be used by the man who is discontented with his natural sphere, and who aspires to be or do something for which he is notoriously unsuited. But in its deeper sense, like all these popular sayings, but only in its deeper sense, it is gloriously true. One man is as good as another, if he only obeys orders, and goes where the Foreman sends him, and does what he is told. Transformation of character then is this. The difference between men in this connection is not in what they naturally are, or even in what they actually accomplish, but in the use they make of natural gifts. This is, of course, all very obvious and commonplace, but it is just the obvious and commonplace which we are most liable to forget, or to fail to apply. To the neglect of this oft reiterated, almost self-evident truth, viz., that God asks from us no more than what He has given, how many moral and spiritual failures are done. God has given us our temperaments and natural capacities to make the best of, not to change, but to transform.—Canadian Churchman.

A Good Place to Be.

St. Matthew: 17:4. "It is good for us to be here."

Our Lord showed His knowledge of human nature when He took St. Peter and his companion up into a high mountain apart. We have all felt the exaltation of high altitudes. We have said truly that "the view is glorious!" We have felt the thrill that made the climb, hard as it was, seem as nothing in comparison.

And once there the disciples burst out joyfully with the admission that it was good to be there. There is no better pay in life for any effort than to be glad. Climbing up into closer communion with God day by day is far from the easiest task men have; but it pays the best. And that is the "excuse" the Church has for its great coming apart season of Lent, which means nothing unless we would climb above worldliness a little while at least, in more intimate companionship with Him.

On the mount that day Christ was transfigured. Does that not mean His manifesting Himself as God? And is it not reasonable to think we must climb up into spiritual communion with Him apart before we can hope that God will ever seem really God? When He seems but a name to us, is it not that we have missed the convicting transfiguration on the heights?

By the power of what they saw that day, the disciples were moved to do things. "Let us," they exultantly decided, "build three tabernacles—one for Thee!" Those who have been on the heights, alone with God, to see and to feel, are the ones that build, not as perforce and perfunctorily, but from inspiration and in love, holy lives to Him. Yea, the very church buildings of brick and stone are carried on the shoulders of such as these, who, far from being crushed by the burden, are the ones who have been, and still go, to the heights.—James William Jackson.

For the Southern Churchman.

A Thousand Harps.

(For the Deaf.)

A thousand harps are ringing,
By faith I hear them all,
With heavenly hosts now singing
What sadness need appall;
O patience! sorely needed,
Give me thy crown to wear,
That I, submissive waiting,
The cross of stillness bear.

My spirit feels the echo
Of melodies above,—
Those harps are never silent
That tell me "God is Love";
O Peace! the Saviour's blessing,
Upon me now descend,—
Thou canst, to soul-felt music,
A heavenly cadence lend.

—Helen Elizabeth Coolidge.

The Main Use of the Christian Armor.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Ephesians 6:13.

What a strange conclusion to so martial a war-cry! The soldier is generally told to put on his armor for the sake of the battle; here it is for the camp. To the common view the arduous thing in a Christian's life is the hour of conflict; to Paul it is the hour after conflict. If you or I had written this verse we should have put it thus: "Take unto you the whole armor of God, that ye may be able to stand awaiting the foe, and finally to withstand when the foe has come." But Paul reverses the process. To him the withstanding is the less difficult of the two. The greatest danger he sees for the Christian soldier is just at the point where he has "done all." And is not Paul right in his perception? Is not the arduous bit of a Christian's life rather the camp than the field! When a man feels he is surrounded by a great cloud of witnesses, it is comparatively easy to lay aside every weight. But when there is no outward battle, no visible foe, no possible wealth for the victor, when the field is his own heart and the enemy his own wish and the spectator his own conscience, when there is no human voice to cry "Well done!" and no public opinion to say "He has fought a good fight!" —that is the time when he needs the Christian armor.

Lord, arm me for the silence! Often in my hour of trial I am brave when duty has to be done and weak when it is over. In the first fire of my bereavement I have to rise up from before my dead. There are letters to be written; there are sad offices to be performed; there are friends to be bidden to the funeral. And I go through them calmly; I feel as if something supported me; men say, "How bravely he bears it!" But when the letters are finished, and the funeral over, and the friends gone, then comes the misery, the despair. Save me, O Lord! save me from my own companionship! Protect me from the solitude of my heart; arm me against myself! I have been strong in the hour of outward battle because I heard the voices of human sympathy; let me hear the voice of a greater sympathy for the watch of night! I was able to withstand in the day because there was work to be done; help me in the shadows when no man can work! Teach me that the heart has a duty greater than the hand! Teach me that I am not a perfect soldier when I can only fight! Teach me that the courage which can endure is nobler than the courage which can strike! Teach me the heroism of Gethsemane, where thou hadst finished the work that was given thee to do and hadst only the weight that was given thee to bear! Thou hast girded me with the sword for the tumult; clothe me with the breastplate for the silence! My armor shall only be complete when I have done all and still shall stand.—George Matheson.

For the Southern Churchman.

A Saving Word.

The Gospel of Christ is called in the Bible a "Word of Salvation." In an eminent sense this is true. An honest, open-hearted reading of God's Word has been the means of salvation to multitudes of people. It would not have been so, if the Bible were inspired in no greater sense than any other good is inspired. The story is told of an educated young Russian, who, upon landing at Ellis Island, three years ago, was given a New Testament in his own language. A missionary of the New York Bible Society gave him the copy. It was the first time that he had ever seen a portion of the Bible. The village in Russia, from which he came, did not have a Christian living within it. On March 6, 1910, this young man was baptized in a church in New York City. He had been converted by reading the Testament which was given to him, and he decided to return to his country as a missionary. He delayed sailing in order to be baptized in the land where he found Christ and salvation. It is said that his parents, on learning of his conversion, disowned him, and he will be the only Christian in his village. But, although despised and rejected by his parents and old friends, he has gone back to win them to the same Saviour, and also to lead others into the great light. What other book, having no gospel truth in it, could have made such an impression upon that unconverted Jew? Not one. And would any preaching, containing a denial of Christ's deity, and a slur at the divine inspiration of the Bible, have been the means of his conversion? Certainly not. The Holy Spirit never acompanies such preaching, and therefore it is powerless. The preaching which praises Christ as a man, but rejects His deity, and the virtue of His atonement, makes no saving impression upon an unsaved hearer. Therefore, put all honor upon the pure word of God, and all that it teaches. It is honored by the Holy Spirit, and by it He brings dead souls into eternal life.

C. H. Wetherbe.

While Christ was on earth He talked a great deal about Heaven, and gave us promises concerning that life which is to come. When He ascended, He showed to us that Heaven is a reality. He has entered it as our forerunner, and is preparing mansions for His followers. Think no longer, then, of Christian truth as a lot of opinions—a mere system of morality with a budget of visions—but rather think of every thought as a reality, with the greatest reality of all as its completion.—Heaven.

Children's Department.

Apple-Tree Hall.

There's an old spreading apple tree gnarly and wide,
In an orchard (I can't tell you where),
Where Dora and I can curl up side by side,
And nobody know we are there.
We go there on Saturdays—that's if it's fine,
And mother is willing, and all—
Take our dolls and our dishes, and there we keep house
Till tea-time, in Apple-Tree hall.

There's the loveliest carpet, all wood-brown and gray,
And the walls have a pattern of green;
The windows are curtained the coziest way
That ever was thought of or seen;
And as for the ceiling, it's blue as the sky;
And we've crimson globe-lamps in the fall—
In the spring we have pink, and in summer use none
(Such a saving!), in Apple-Tree hall.

All the neighbors are charming—so musical, too!
Madam Thrush has a voice like a bird,
And the love songs she sings (in Italian, I think)
Are the sweetest we ever have heard.
Then the dryads and wood-nymphs dwell close to us, too,
Though they are too bashful to call.
The society really is quite of the best
When we're living at Apple-Tree hall.

Oh, I wish I could tell you one-half of our plays,
And the fine things we plan when we're there,
Of the books that we'll write and the deeds that we'll do
In the years that wait, shining and fair.
My mother says, sometimes—and so does Aunt Kate—
That these are the best days of all:
But we think it's just the beginning of fun,
Keeping house here in Apple-Tree hall!

—October St. Nicholas.

"Mother's Ways."

Martha was frying doughnuts. She bent her slender form back to escape the sizzling, sputtering heat, while with her long fork she rescued the crisp brown circles from the bubbling fat, and deposited them in a large yellow dish. Dan, up from the field, stopped a moment to look at the picture before he said:

"Well, Matty, doughnuts? That's good."

"It's a scorcher out," he continued, perching on the white-scoured table and helping himself liberally from the heaping pan. "These are right nice, Matty. Most as good as mother's. You'll catch up if you keep on trying."

"A deeper flush than that born of the cook-stove and the hot day mounted to Martha's cheeks. Then a little gurgling sound held her attention, and the color died away. It was a soft little sound at first, but it grew in volume until, losing all dove notes, it burst into an undeniable roar. Martha hurried out, returning with her small son held in her proud arms, the baby tears already changed into smiles.

Dan bolted the last crumb and held out his arms. "Come here, buster! Hello! Going to punch your daddy?"

"Isn't he a darling? Did mammy's baby have a nice nap on the cool porch?"

"You didn't let him sleep outdoors?" said Dan.

"It's the best place for him this weather."

"There's sure to be drafts. Mother never let us breathe outdoor air when we were asleep."

It was on the tip of Martha's tongue to say, "That's why you take cold so easily," but she held her peace. She stood at the window, hugging baby, as her husband walked down the pasture slope. Then she went to her room, put baby on the bed, and gave him a darning-egg to play with.

"I suppose she'd face him north and give him a rubber ring," she thought. "O baby, dear, I wish I could do something right!"

"Soda biscuit!" said Dan, the next morning, as he sat down to the breakfast table. 'Mother's recipe?"

"Yes."

"That's right. She made the best I ever ate. I'm going over to Houlton to-day, Matty. You won't be lonesome if I leave you alone, shall yo- ?"

"Not with baby."

"He's only left two, if they weren't like his mother's," she said to herself, as she cleared off the table. "I wish I didn't mind. Good old Dan!"

Suddenly an idea struck her.

"I'll give him a treat, though he'll be worse than ever. It's only a four-mile drive. Baby want to take a ride with mother?"

Nothing would have hurt Mother Wilde's warm heart more than to know that she, with her two hundred pounds of flesh and her brimming store of kindly intentions, was the skeleton in the closet of her daughter-in-law's domestic happiness. She had seen little of her son's wife. The wooing and winning had taken place in a distant town, and there they had boarded until Dan had bought a small farm a few miles from his old home. It chanced, from one cause and another, that Mrs. Wilde had not yet been in the new house.

"Mother!" cried Dan that night, springing up the steps in surprise. "Well, this is all right!"

"Matty wouldn't take no for an answer. She drove over in all the heat. Why, hain't the baby grown! He's the image of you, son, only he's got his mother's eyes."

"He couldn't have prettier ones," asserted Dan.

After supper Dan lingered in the kitchen. "I'm glad you brought mother over," he said to Martha. "You can learn a lot of things. Just ask her about corn-cake to-morrow. That was a bit soggy to-night."

The smile that played about Martha's lips spoke more of amusement than annoyance. Then she said:

"Don't say anything about it to her, Dan. Please!'

"Why, of course not, Matty, if you don't want me to. But you'll never learn if you're proud."

"I wonder what he'd say if he knew that she made that corn-cake?" thought Martha, when Dan had joined his mother on the porch. "I'd rather he'd find fault with me than to tell him. She wasn't used to the oven; it wasn't a fair sample."

"You've got as nice a little wife as ever was," said Mrs. Wilde, as her son sat down beside her.

"That's so!" responded Dan, heartily. "You ll be a lot of company for her, and you can teach her your ways."

"Hasn't she got ways of her own?" returned his mother.

The next day Martha fell sick. "A bit run down," said the doctor. "Put her to bed for three or four days, and keep that shaver out of her way," pointing to Master Baby.

"It's a real stroke of luck that mother's here," said Dan. "You can just take it easy and get well. Mother'll look after me."

"He won't miss me a mite," thought Martha, and she choked. Then the choke turned into a smile as she remembered the corn-cake.

"Does Mattie set her bread overnight?" inquired Mrs. Wilde that night of her son. But Dan's masculine memory was not equal to the occasion.

"You do just as you always do, mother, and we shall get along all right. It will be a good chance to get things ito shipshape order."

"Order!" exclaimed Mrs. Wilde. "There isn't a house in better order far nor near!"

"I guess there ain't much lacking," responded Dan. "But she does lots of things different from what you brought me up to. I tell her she ain't got your ways."

"You tell her that?"

"Why, yes, but she's a bit touchy about it sometimes."

"Dan Wilde! You are a simple if you are my son!"

This was all the comment she made aloud, but when he left the room she continued the conversation with herself:

"So that's the way the wind blows! Dan's a regular old maid. I guess I didn't train him when he was little, but he was always so good. 'My ways,' indeed! Poor Matty! I guess this is my chance to work for weal or woe. Many a household's broken up for less than a mother-in-law."

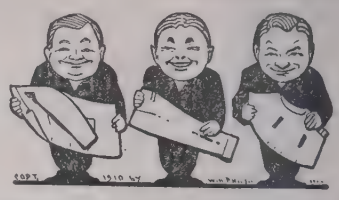
Martha stayed in bed a week, growing rested and strong under tender ministrations.

"You make Dan so comfortable he won't miss me," she said, wistfully, one day.

"Don't you fret, Matty. Dan's awful fond of you. You ought to hear him talk about you."

A few days later Mrs. Wilde drove off in the afternoon stage. As the vehicle creaked its asthmatic way along the dusty road, the good woman's face took on a half-amused, half-pathetic expression.

"I don't know as I've done any good," she mused. I know I haven't done harm, and that's saying something, for it lay to my hand if I'd been so inclined. I must own I was scared about



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Prices, $12.50 to $35.

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RICHMOND, VIRGINIA.

the baby's sleeping outdoors. A draft's a draft the world over. But he's a stout little fellow, and I guess he'll stand it in spite of them. As for cooking—well, I never could have beat Matty, and Dan would have found it out; but men have to have things pounded into them! I hope it won't be laid up to my charge for deceit in willful underbaking and a heavy hand with the salt, and letting things get burnt on purpose. It goes against the grain to do discredit to your own cooking, with your eyes open, but I guess it paid."

"It seems real good to see baby fixed up once more," remarked Dan, as he sat down to the supper table that night. "Mother said she didn't have time to wash and iron his white frocks. She said you must be real smart to keep him so fresh. I told her I guessed you were."

"Seems like old times," he added. "Mother didn't use the good dishes."

The next morning Dan added the last drop of content to Martha's cup.

"I declare," he said, "I don't know when I've had such an appetite! Seems as if mother'd fallen off a bit in her cooking. Things didn't taste as they used. I've always thought her ways were all right."

But neither Dan nor Martha suspected that "mother's ways" included the broad and beneficent principle of giving up her own way.—Mary E. Mitchell in Youth's Companion.

"Now I Lay Me Down to Sleep."

The fire upon my hearth is low,
  And there is stillness everywhere;
  Like troubled spirits, here and there,
The firelight shadows fluttering go,
And as the shadows round me creep,
  A childish treble breaks the gloom,
  And softly, from another room,
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer,
  And that sweet treble in my ears,
  My thoughts go back to distant years,
And linger with a dear one there,
And as I hear the child's "Amen,"
  My mother's face comes back to me.
  Crouched at her side I seem to be,
And mother holds my hand again.

O for an hour in that dear place!
  O for that childish trust sublime!
  O for that peace of that dear time!
O for a glimpse of mother's face!
Yet as the shadows round me creep,
  I do not seem to be alone—
  Sweet magic of that treble tone,
And "Now I lay me down to sleep."

—Eugene Field.

Queer Pets.

There are pets, and pets, some of them surprisingly curious creatures. A great deal has been written about the fads and foibles, the little individualities and eccentricites of people, but there is one subject which is even more fascinating about these fellow-citizens of ours. Their pets, the animals which they fondle and indulge and protect, are the true expression of the hearts of the masters and mistresses, and it is through these intimate little friends that we can read most nearly the individualities we are so fond of discovering.

We are quite accustomed to seeing a very much-humored dog or pussy or a canary or two about the houses of our friends claiming our attention and affection; but we do not feel so comfortable in the presence of a lion or panther or even a bear, no matter how tame the master assures us the creature is. And yet it is no uncommon thing for children on the frontier western farms to bring up a bear cub or a cunning little panther kitten as an admired and admiring playmate.

In Medford, Massachusetts, a short time ago, a young pet deer created quite a sensation by coolly walking into a candy store and sampling some of the open trays of candy (with great apparent relish), then riding in an elevator, taking a shower bath, posing for his picture, and doing several other very undeerlike stunts. He belongs to a Mr. Schofield, who found the little creature toddling around alone in the woods and took it home to his family who brought up their new pet on an ordinary nursing bottle.

The strangeness of the creatures that prisoners will tame and train presents one of the most curious and pathetic features of prison life. Sparrows, blackbirds, spiders, and even flies have all been made pets by convicts. Not long ago a sad little story found its way into the press—of how a Portland "lifer" named Persons was driven insane through the confiscation of a field mouse he had caught and tamed. Wainwright, the Whitechapel murderer, made friends with the prison cat and interrupted the chaplain's exhortation at the foot of the gallows to inquire concerning its welfare.

Even the large commercial companies have pets, or mascots as they call them. One of the big coal companies of Boston has adopted a cute, fuzzy little mite of a baby mule that seems to be all legs and long waggley ears, and has named it "Teddy." The mother, which came recently from the West in a lot of newly purchased horses, wears always a look of perpetual surprise on her expressive equine contenance when she gazes at her progeny.

On shipboard the mascot is anything from a fox to a parrot or a gull. One retired sea captain, whose home is on Cape Cod, brought thither a most lovable baby seal, which learned to adore the family and its land residence above all its salty kin.

Princess Eitel-Friedrich, daughter-in-law of the Kaiser, has a penchant for pet monkeys. One of the fourteen in her model monkey house at Potsdam escaped recently and wrought great havoc in the imperial gardens before it was captured. The countess of Montignosco, deprived of her children through divorce from the King of Saxony, is said to seek consolation in the possession of a number of American iguanas, which she feeds herself.

The Duchess Vera of Wurtemberg has a weakness for lizards, but it is to chameleons she is particularly attached. The Princess Hildegarde of Bavaria received a few months ago, as a birthday present, a Persian lynx, or caracal, from German East Africa. The creature is a handsome bright brown in color, with a long tail, and although naturally fierce in disposition, has already learned to take food directly from the hands of its mistress.

In Russia there are some very curious pets. The Czar's only great-aunt, the Grand Duchess Alexandra Josefovna bought two pair of camels while on a visit to the Caucasus some years ago, and now she has no fewer than seventeen of these rather remarkable pets. Baroness von Heldburg, wife of Duke George II. of Saxe-Meiningen, is a royal lover of snakes.

As to the care that is bestowed on the pets of the wealthy, one might easily write a volume, so much is there to tell. Princess Engalitcheff, an American woman with a foreign title, is credited with being the first person to send her pets to a manicurist, and now not only she, but many aristocratic pet owners recognize the importance of the dog-and-pussy-manicurist, dentist, jeweler, and trained attendant.—Grace Agnes Thompson in Our Dumb Animals.

He Saved Two Lives.

Deeds of heroism have been enacted in Alaska which history will never chronicle. The mantle of death forever covers scenes which will be buried in oblivion until the time when all secrets are revealed, and justice—stern, implacable justice—is meted out to all.

Upon the desolate waste of that inhospitable glacier, the Valdes, which has proved a sepulchre to so many bright hopes and earnest aspirations, last winter a party of prospectors were camped; day after day had the men worked their way, death disputing every foot with them, until it was decided that the main party remain in camp and two of their number, accompanied only by a dog, started out to find a trail which would lead away from a veritable death trap of the terrible Valdes Glacier. For days did these two wander, until nature succumbed and they lay down weary and exhausted, to sleep the sleep from which there is no awakening.

Their faithful companion clung to them, and the wamth of his body was grateful, as they crouched low with the bitter ice-laden wind howling about them.

Their scanty stock of provisions was well nigh exhausted, when one of them suggested sending the dog back to camp. This was a forlorn hope, but it was the only chance they had. Quickly writing a few words on a leaf torn from a book, they made it fast around his neck, and encouraged him to start back on the trail.

The sagacious animal did not appear to understand, but after repeated efforts they persuaded him to go and he was soon swallowed up in the snow, the mist and the storm.

Two days and nights passed, during which these men suffered untold agonies. On the evening of the third day, when all hope had gone and they were resigned to their fate, from the drifting and blinding snow bounded their faithful dog, and close behind him came ready hands to minister to their wants.

The remainder of the story is simple. The whole party returned, having abandoned their useless quest, and on the last Topeka going south were two grateful men and a very ordinary looking dog. But "that dog will never want as long as we two live," said a grizzled and sunburnt man.—Dumb Animals.

Bird Skeleton Worth $600.

One of the valuable bird skeletons of the world belongs to the Smithsonian Institution, but was originally the property of a Great Auk—the bird which, exceedingly numerous a century ago in the North Atlantic region, is now extinct. The principal breeding place of this interesting fowl was Funk Island—an isolated rock thirty-two miles off the coast of Newfoundland. There it was formerly to be found in countless numbers, and, being very fat and good to eat, was ruthlessly slaughtered. Whalers victualled their ships with auks; feather hunters destroyed them by thousands for their plumes, and it was said that they were even "tried out" for oil. Their extermination was inevitable. Not long ago the Smithsonian Institution sent an expedition to Funk Island to get some bones of the Great Auk—the only memorials of the bird remaining. Great numbers were dug up, but it was impossible to obtain a complete skeleton except by putting together parts of many individuals. Thus the specimen whose osseous framework is herewith shown is in reality a composite. It is valued at $600.—Technical World.

The Rev. George Allen Beecher to be Consecrated Bishop on November 30.

The Presiding Bishop has taken order for the consecration of the Rev. George Allen Beecher, Bishop-elect of the Missionary District of Kearney, as follows:

Place, Trinity cathedral, Omaha, Nebraska.

Time, St. Andrew's Day, Wednesday, November 30, 1910.

Consecrators: The Presiding Bishop, Rt. Rev. A. R. Graves, D D., the Bishop of Nebraska.

Presenters: The Bishop of Kansas, the Bishop of Iowa.

Preacher: The Bishop of Dallas.

Attending Presbyters: Rev. C. F Chapman, Rev. R. B. H. Bell.

DAN'L. S. TUTTLE,
Presiding Bishop.

St. Louis, Mo., Nov. 11, 1910.

Ordination.

In St. Mark's church, Prattville, Ala., on November 13, Bishop Beckwith ordained to the diaconate the Rev. Percy G. Lincoln, who is an assistant to the Rev. E. E. Cobbs, at St. John's church, Montgomery. The ordination sermon was preached by the Rev. E. W. Gamble, rector of St. Paul's church, Selma. A large congregation was present.

Personal and News Notes.

The address of the Rev. J. A. Deal is Gainesville, Fla.

The address of the Rev. F. C. O'Meara is changed from Carthage, Mo., to Joplin, Mo.

The seventieth anniversary of Christ church, Williamsport, Pa., will be celebrated November 21-23.

The address of the Rev. P. N. McDonald is changed from Louisville, Ky., to Box 23, Anchorage, Ky., where he has charge of St. Luke's church.

The address of the Rev. Dr. Walter D. Buckner, D. D., is changed from Pine Bluff, Ark., to 1613 Spring street, Little Rock, Ark., care of the Deanery.

The Rev. Angus Porter, of Albany, N. Y., has accepted a call to become rector of St. Luke's church, Utica, New York, and will enter upon his duties Advent Sunday.

The Rev. David Cady Wright, of Paducah, Ky., has accepted the rectorship of St. Paul's church, Louisville, Ky., and will commence his new duties on December 1.

The Rev. W. P. Browne, now of Tampa, Fla., has been called to St. Philip's church, Palestine, Texas, and may assume charge by the First Sunday in Advent, 1910.

The Rev. H. H. Clapham, formerly rector of Trinity church, Takoma, Wash., died suddenly of heart failure, while reading the service at Santa Clara, California, on November 6.

The Rev. Thomas R. Yates, of St. John's, South Williamsport, Pa., has accepted a call to Trinity church, Sharpsburg, Diocese of Pittsburg, and will enter upon his new work about the middle of November.

The Rev. Caleb B. K. Weed has resigned the Church of the Epiphany, Knoxville, Tenn., and accepted the rectorship of the Church of the Good Shepherd, Lake Charles, La., in succession to the Rev. J. W. C. Johnson, now of St. John's, Roanoke, Va.

The congregation of Christ church, Corning, N. Y., on October 20, worshipped for the first time at a service in their church, the chancel, organ and windows of which were destroyed by fire on February 22. The changes were made at a cost of $20,000.

On Sunday, Oct., 30, at St. Matthew's cathedral, Dallas, Texas, Bishop Garrett ordained to the priesthood the Rev. Thomas Booth, deacon. The sermon was preached by the Rev. H. T. Moore, the candidate being presented by the Rev. Edmund Wickens, examining chaplain and rector of All Saints', Dallas.

Interest in the Brotherhood of St. Andrew is being revived in Atlanta. Already three probationary chapters have been formed with two more to be formed during the coming week. Plans are being perfected for a great mass meeting for all Churchmen in the city at St. Philip's cathedral, on the evening of St. Andrew's Day., November 30.

The rector of Grace church, Muncie, Ind., the Rev. E. A. Neville, presented a class of twenty-nine persons on Sunday, Oct. 30. This is the largest confirmation class in the history of the parish. A pair of seven-branched vesper lights have been presented as a memorial, and were used for the first time on All Saints' Day.

The Rev. Richard Morgan, rector of Trinity church, Bonham, Tex., hopes to erect a church costing about $6,000 at Clarksville, Tex. Clarksville and Honey Grove are two missions under Mr. Morgan's care. A school-house has served for a church at Clarksville for nearly forty years, being the oldest building used for sacred purposes in the Diocese of Dallas.

The Rev. Dr. Strong, rector of St. John's church, Savannah, Ga., has returned from a trans-Atlantic voyage which was extended through the Mediterranean to Constantinople, fully restored in health and spirits, and has resumed his parochial duties. During his absence the parish has been in charge of the Rev. W. T. Dakin, the efficient assistant.

The Rev. Harry L. Durvant, of Savannah, Ga., has received his commission as chaplain in the United States Army, and been assigned to duty at Fort McPherson. His former charge as vicar of Sandersburg, with charge of the missions at Pooler, Pineora and Statesboro, has been taken up by the Rev. J. H. Ilsley, formerly of the Diocese of Tennessee.

The Bishop of Georgia has sent to all the parishes the Pastoral Letter of the Southern Bishops as to the University of the South, and has requested offerings from all for the Endowment Fund of the University. He is also seeking to enlist subscriptions of $5 each per annum, from two hundred laymen, for the Bishop's Contingent Fund."

The nineteenth anniversary of the independence of St. John's church, East Mauch Chunk, Diocese of Bethlehem, was celebrated this week by special services and sermons, Sunday, November 13, and Tuesday, November 15. The Rev. Marcus A. Tolman, the rector of St Mark's church at the time when St. John's church was separated from the mother parish, preached the sermons. This parish is making a good record under the efficient rectorship of the Rev. H. E. A. Durell.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

RESOLUTIONS.

The Rev. Luke M. White.

At a meeting of the Woman's Auxiliary of Christ church, Pulaski, Va., October 21, the following resolutions were adopted:

Whereas, our beloved rector, Rev. LUKE M. WHITE, has seen fit to sever his relations with our church, to enter another field of labor; be it

Resolved, That we deeply deplore our loss in his removal from our midst, and express our great appreciation of his faithful labors, his loving sympathy, his ever glad and willing service to us, and of the spiritual and material benefit which accrued to our church during his rectorship; and further, that we pray for God's guidance and blessing in his new work.

Be it also Resolved, That in Mrs. White's removal, our Guild has lost a most valued and energetic member.

Be it further Resolved, That a copy of these resolutions be published in the Southern Churchman, in our local paper, and spread on the records of our Guild.

MRS. J. R. K. BELL, President.
MRS. P. B. ROBERTSON, Secretary.

OBITUARY.

Rev. Hugh M. McIlhany—Henry Clay Marchant.

At a special meeting of the Advisory Board of the Archdeaconry of the Blue Ridge, Diocese of Virginia, held in the city of Charlottesville, Va., Thursday, October 27th, in the year of our Lord, 1910, the following was adopted:

Whereas, This Advisory Board has sustained very grievous losses in the death of Rev. Dr. Hugh Milton McIlhany and of Captain Henry Clay Marchant, members whose interest in every detail of mission work made them most valuable helpers; and

Whereas, The active and efficient assistance of these two members cheered and encouraged the workers, and greatly aided in the commendation of the work to the people; therefore, be it

Resolved, That we voice our most humble and hearty thanks to our Heavenly Father that He put it into the hearts of these two good, earnest and efficient men to cheerfully, gratefully and thoroughly do the work which they found to do.

Resolved, further, That we rejoice in the memory of the priest and layman, and devoutly pray that our end may be like theirs; that we, too, may go from the Church militant to the glory of the Church triumphant.

Resolved, further, That a copy of these resolutions be sent the families of the deceased, and that copies be also sent Our Mountain Work, Southern Churchman, and St. Andrew's Cross for publication; and that a copy be spread on our Board minutes.

HENRY L. LYMAN, Secretary.
Attest: FREDERICK W. NEVE.
Archdeacon and president.

Mrs. Joshua Peterkin.

The Woman's Auxiliary of St. James' church, Richmond, Virgania, filled with a sense of gratitude to Almighty God for the gift to them of a noble life and splendid example, puts on record this minute at the death of our president, Mrs. JOSHUA PETERKIN.

We heartily thank God for the inspiration so long given to us in the personality, work and character of our late president.

The suggestion for the formation, and for many years the wisdom for the guidance of this missionary organization came from Mrs. Peterkin; and it is with a feeling of far more than personal loss that we realize that her cheery and hopeful presence, wise counsel and unfailing faith is to be with us no more.

We can but pray that now that she rests from her labors, her works may follow her, and that her good example may for long years count for righteousness in the congregation she loved so well and served so faithfully.

SALLIE L. TOMPKINS,
BETTY M. COCKE,
ELIZABETH M. GRAY,
PARKE C. BAGBY,
ALICE P. CLARK.

OBITUARY.

IN MEMORIAM.

Mrs. Joseph Bryan.

At the regular monthly meeting of the Ladies' Guild and Woman's Auxiliary of Emmanuel church, Henrico county, Virginia, held Thursday, November 10, 1910, in the Joseph Bryan Memorial Parish House, the following paper was read and adopted:

From her residence, Laburnum, September 11, 1910, Mrs. JOSEPH BRYAN passed into that eternal rest prepared for the saints of God; and, it is the cherished wish of the Ladies' Guild and Woman's Auxiliary of Emmanuel church to place upon their records some slight expression of their profound sorrow in the loss of our beloved friend and co-worker. We feel that she mothered us in that great heart of hers, and the translation of her glorious life to the life beyond the veil means far more to us, to the Church, the community, the State, and even to the world, than we are able at this time to comprehend; but, as the days and years go on without her gentle ministrations, her wise counsels, her generous benefactions, we shall realize our loss more and more with each succeeding year, and hope the memory of her blessed life will make us all better women for the privilege of having called her friend.

She was in the highest sense everybody's friend, and seemed imbued with a genius for sympathy and helpfulness; always knowing intuitively just how to help those she wished to comfort and brightening every life she touched.

Her great heart went forth on errands of love and mercy to all alike in trouble—to the poor and forlorn, as well as to the friends who filled the inner shrine of her soul.

Her many brilliant endowments of heart and mind made her a prominent figure in every circle she entered, and a chosen instrument of inestimable public good, through her large charities and works of patriotism; but nowhere was her influence more warmly felt than in the modest little church she loved so well, and among the friends of a lifetime. Going in and out among them as long as she was able, making the dullest seem bright by her sparkling wit and charming personality.

Though tried in the furnace of ill health and sorrow her interest never flagged, and not one of her chosen duties was ever neglected.

The mainspring of her life, so rich in good deeds, seemed to be the thought, "I live, yet not I, but Christ liveth in me."

Her grave lies beside that of her noble husband, in the shadow of the church in which they worshipped, and their fine souls are reunited in the Paradise of God, renewing the precious intercourse with those whom they loved on earth, and who passed on before them.

The blessings of these radiant Christian lives will be an inspiration to others for years to come, and will last eternally in heaven.

Resolved, That a copy of this paper be recorded upon the minutes of the Guild and Woman's Auxiliary, a copy sent to the family of Joseph Bryan, and another to the family of Mrs. John Stewart.

MRS. W. Y. MORDECAI,
MRS. JOSEPH A. JOHNSTON,
MRS. R. POWELL DUNN,
MRS. T. CRAWFORD REDD,
Committee.

Mrs. Rachel H. Raine.

Died in Baltimore, Md., November 7, 1910, Mrs. RACHEL H. RAINE, wife of Col. Edward Raine.

The hymn, "Now the Laborer's Task is O'er," and the prayers for "All Saints" and "Easter Eve" seemed to add a note of triumph to the completion of this beautiful life.

After a long life of usefulness, and the frequent sickness of several years' past, she was called to her reward. The influences of her life have been far-reaching. Her patience and cheerfulness amidst trial and suffering; her thoughtfulness and rich sympathy with others; her loyalty to her friends; her faithful devotion to her Christian duties, shine forth among her many virtues.

For many years she was a faithful and beloved communicant of St. Peter's church, and never lost her interest in any noble work.

She dispensed her charities with a liberal but hidden hand. She shone pre-eminently in the home life, making it bright and happy under all circumstances, and exhibiting a practical hard sense too rarely noted.

Tender sympathy is felt for her bereaved family and thankfulness for the blessings of her example.

W. W. B.

OBITUARY.

E. Steirling Gunn, Jr.

The following resolutions were unanimously adopted by a rising vote of the congregation of Immanuel church parish, at their meeting held in Winona, Miss., this the 7th day of November, 1910, to wit:

Whereas, it has pleased our Heavenly Father to take to Himself E. STEIRLING GUNN, Jr., the bright and amiable son of our former beloved rector; therefore, be it

Resolved, That we extend to the bereaved parents and their lovable family our warmest and deepest sympathy, and do pray God's all sufficient grace to be with and sustain them in this dark and trying time of their great bereavement.

Resolved, That a copy of these minutes be sent to the family, and that The Winona Times, Southern Churchman, and The Church News be requested to publish the same.

D. F. JOHNSON, Rector.
M. T. PEGUES, Clerk.

WANTS.

WANTED—A COMPETENT AND RELIable white woman, to live on premises to assist with general house-work and plain sewing for small family. Address M. H. B., 703 Court St., Portsmouth, Va.
19nov4t

WANTED—A REFINED YOUNG LADY OF good Virginia family would like a position as companion to elderly woman, or as a nursery governess. Address M., Box 11, Bedford City, Va. 19nov1t

WANTED—POSITION BY A CHURCHwoman as mother's helper, managing housekeeper, or companion and nurse to an invalid. Would like to travel. Address 142, care Southern Churchman.
19nov3t*

WANTED—YOUNG LADY AS COMPANion and mother's helper. Must be able to drive, and read aloud. References desired. Address 141, care of Southern Churchman.
12nov2t

WANTED—BY AN UNDERGRADUATE nurse, a position in hospital, or as nurse and companion to an invalid. References exchanged. Address Miss C. B., 2502 Parish Ave., Newport News, Va.
12nov2t

WANTED—BY YOUNG LADY OF REfinement position as companion or housekeeper's assistant. References exchanged. Address 140, care Southern Churchman.
5nov4t

WANTED—A GOOD WOMAN AS MOTHer's helper. Two children, older three years. Lyford Hornor, Helena, Ark.
5nov3t

APPEALS.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA, INCORPORATED.

Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received, should be made to the "Church Extension Fund" of the Diocese of Southern Virginia, Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer,
Abingdon, Va.

THE APPROPRIATION OF THE BOARD OF MISSIONS.

are the yearly guarantees made, as the Church's agent, to the Bishops of 41 Dioceses, and 31 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

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Every gift for Domestic Missions, Foreign Missions or General Missions, helps to provide the amount.

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APPEALS.

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Rt. Rev. A. S. LLOYD, Visitor.
Rev. H. B. LEE, Rector.

The Pension and Relief of Clergy, Widows and Orphans.

Thanksgiving is the time set apart by many churches and individuals for an offering for the above purpose.

The Society is the only means of Pension and Relief for 66 Dioceses and Missionary Districts. Bishops, clergy, widows and individuals are constantly appealing to the Fund for the young man disabled by sickness, the old man disabled by age and infirmity, and the widows and orphans. The needs are constant and great.

Offerings can be designated for present need, for the Permanent Fund or for Automatic Pensions at 64. Undesignated sums will be used for present need.

About 550 souls depend upon the Fund. From $25,000 to $30,000 are required quarterly to keep many on this large list from suffering. We, therefore, earnestly desire the continued offerings of all Church people in order that pressing needs may be met.

Those making Wills should carefully use the legal title of the Church's National, Incorporated Society, viz.: "General Clergy Relief Fund," in order to avoid legal complications.

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ORGAN WANTED.

Wanted—One second-hand Pipe Organ, two manuals, in good condition.

MRS. GEORGE P. HEWES,
19nov3t Gulfport, Miss.

For the Southern Churchman.

The Jewel, Consistency.

As pointedly showing the lack of consistency in action on the part of those who readily make use of precomposed forms of prayer at one time and yet scout the idea at other times, let me give you a couplet which I learned in early years:

"Crito freely may rehearse
Forms of prayer if writ in verse:"

For instance:

"Lord, forever at Thy side
Let my place and portion be;
Strip me of the robe of pride,
Clothe me with humility."

"Why should Crito then oppose
Forms of prayer if writ in prose?"

For instance:

"Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may serve Thee with a quiet mind, through Jesus Christ our Lord. Amen."

The first is used joyfully by all Christians, and yet these same non-liturgists deem it quite formal and out of place to use the grand old form of supplication and prayer which is given in prose.

P.

The Household.

Pickles.

Red Pickle.—Cover with hot vinegar one quart of cooked and chopped beets, one quart of chopped cabbage, one cupful of grated horseradish, two scant cupfuls of sugar, a tablespoonful of salt, half a teaspoonful of black pepper, a quarter of a teaspoonful of red pepper.

Green Tomato Pickle.—To one gallon chopped green tomatoes put half a gallon chopped onions and one cupful of salt. Hang the tomatoes, onions and salt in a stout bag to drain over night. In the morning add three chopped red peppers, two tablespoonfuls allspice, one teaspoonful cloves and one gallon vinegar, and scald together.

Virginia Chow-Chow.—Chop very fine one and one-half dozen onions, three heads of cabbage, one and one-half dozen red and green peppers; one-half peck ripe tomatoes, one-quarter peck green tomatoes; add one pint salt and let stand over night. Drain it well the next morning. Add one pound brown sugar, one teacupful grated horse radish, one tablespoonful ground mustard, one tablespoonful mustard seed, the same of black pepper, one ounce celery seed and one ounce turmeric. Put all in a kettle and cover with good vinegar; boil three or four minutes, stirring often, then put in jars and set aside.

Jellied Apples.

A rich and attractive compote of apples is made of firm, tart apples baked in the oven. To make it, peel, core and quarter the apples and put them in a porcelain lined dish, with just enough water to prevent their burning. About a cupful will be required for a quart of apples. Add about a cup of sugar and the yellow rind of half a lemon cut into bits, being careful to cut away all white inner skin. Cover the apples with a china plate and let them cook for about an hour. When the apples are nearly transparent, thoroughly done, but not broken, take them out carefully and put them into a dish in which they are to be served. Cool a little of the juice, and if it is not yet a jelly, boil it down to one, and pour the jelly over the cooked apples. Let the compote stand for twenty-four hours in order that the jelly around the apples may become thoroughly set. Served with cream it is perfect.

Chocolate Gingerbread.

Mix in a large bowl one cupful of molasses, one-half cupful of sour milk or cream, one teaspoonful of ginger, one teaspoonful of cinnamon and one-half teaspoonful of salt; dissolve one teaspoonful of soda in a teaspoonful of cold water; add this and two tablespoonfuls of melted butter to the mixture. Now stir in two cupfuls of flour and finally add two ounces of chocolate and one tablespoonful of butter, melted together. Pour the mixture into three well buttered deep tin pans, and bake in a moderately hot oven for about twenty minutes.—Maria Parloa.

Tomato Croquettes.

Take some scalloped tomatoes when left over, make into cakes and fry a nice brown in hot lard.

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For the Southern Churchman.

Necessity of Severity.

Many of the ministers in our land are maintaining the proposition that the proclamation of God's love to unconverted ones is far more effective than is a presentation of the severity of God. Those preachers never present to their hearers the stern aspects of God's character; they do not warn them of the wrath of God against transgressors; they do not tell them of the painful penalties which are to be meted out to impenitent transgressors; the whole tenor of their preaching is an extreme imagination of God's love, as though that love could mildly endure all manner of sinfulness from the boldest of sinners, without any purpose of bringing them into judgment.

Any fair-minded reader of the Bible may readily see that it does not represent God in such a way. See how He dealt with the Israelites. I am reading anew the Book of Jeremiah, and in it I see the repeated statement that those people in that day, most wantonly abused the love of God. He reminded them of His manifold mercies to them; He appealed to them to think again of His deliverances of them when they were in great peril and suffering; He had been infinitely better to them than were all of their human friends and helpers; and yet those subjects of God's loving ministries, instead of being moved with gratitude and kindliness toward Him, despised His goodness and continued to spurn His commands and ordinances. It was necessary, therefore, that God should treat them with great severity. His "fierce anger" expressed itself in fiery judgments against them. Penalties and pains were visited upon them. They must be made to know that God would not mildly tolerate them in their bold iniquities.

And this is as true to-day. He who says that God is not at all angry with wicked ones is a liar. He lies against God and truth. It is the duty of every true preacher to give warning to rebellious ones. He must tell them that God, though very merciful, will not let unrepentant ones go unpunished.

C. H. WETHERBE.

We are never without a pilot. When we know not how to steer and dare not hoist a sail, we can drift. The current knows the way, though we do not. The ship of heaven guides itself, and will not accept a wooden rudder.—Emerson.

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Thoughts for the Thoughtful.

Be still, my soul; the Lord is on thy side;
Bear patiently thy cross of grief and pain;
Leave to thy God to order and provide;
In every change He faithful will remain.

Fortune gives too much to many, enough to none.—Martialis.

Charity of speech is as divine a thing as charity of action.

When God puts a burden upon you He puts His own arm underneath.

The greatest is he who is most true to the principle of duty.—Channing.

That is a real friend who stands by you when all the world would forsake and despise.

The love of God which flows through my thoughts is that which cleanses out all impurity.

There is something more important even than a man's knowing God, and that is, God knows him.—John Watson.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

One part of the scheme of living is to learn just what our responsibility is, and to let other people's alone.—Harriet Beecher Stowe.

Prayer pierces through aapearances to the reality of God, draws His presence about the soul, calms and strengthens the weary and tired heart.

Men vitally active are living sunshine, having the roots of their souls set in sunlight, as the roots of a tree are in the earth.—Fors Clavigera.

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in life.—Madame de Stael.

A Christian with no relation of loyalty to some particular church is a religious jelly-fish, anchored to nothing, floating here and there as the wind and the tide carry him.

If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he builds his house in the woods, the world will make a beaten path to his door.—Emerson.

Any honest task is capable of being so largely conceived that he who enters into it may see stretching before him the promise of things to do and be that will stir his enthusiasm and satisfy his best desires.—Phillips Brooks.

It is hard for men to learn by the experience of others. They insist on going through the sorrowful experience themselves. But lessons learned from experience are God's plan for softening our hearts into sympathy with others.

"Thou God seest me" may be either a dread or a blessed thought. It may paralyze or stimulate. It should be the ally of conscience and, while it stirs to noble deeds, should also emancipate from all slavish fear.—Alexander MacLaren.

There is something majestic in the sight of a man, or a cause, going forward from year to year in the strength of a great purpose, openly attacked often, perhaps, or undermined by sly enemies, or ridiculed by witty skeptics, yet living them down and constantly growing mightier.

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VOL. LXXV. RICHMOND, VA., NOVEMBER 26, 1910 No. 48

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

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THANKSGIVING.

The recurrence of the annual day of national Thanksgiving reminds us that not often have Christians had as many causes for general and national thanksgiving as they have this year. And these causes for thanksgiving are not confined to any section of our country or to any one body of Christians, but are such as affect all Christians everywhere, and call for a united sense of thankfulness to Almighty God for His goodness to the Christian cause.

First of all, as a cause of general thanksgiving among Christians stands the great revival and spread of interest in the Missionary cause. Two or three years ago, so marked and sudden has been the change and revival, he would have been a bold man indeed who would have predicted the wide and deep interest of to-day in the cause of Missionary work. And, humanly speaking, this interest has been largely owing to that remarkable movement known as the Laymen's Missionary Movement. The spirit that lead to and informed this movement seems to have spread over almost the entire Christian community and to have touched the Christian consciousness everywhere. It has lifted missionary work from a place of very secondary importance and brought it to the forefront of Christian responsibility and Church work. Men, even after this short interval, no longer treat Missions as a side issue, a matter for women and children, but recognize that this work is the primary obligation of Christianity; and to use the words of another, it seems as if the Missionary was coming into his own at last.

Our own Communion has shared largely and vigorously in this revival of interest, and the General Convention in Cincinnati showed that the Church was awakening to her great privilege and responsibility. The recasting of the Missionary Canon, the reorganization of the Board of Missions, the creation of a new office of responsibility for leadership in the missionary work, the large and enthusiastic missionary meetings during the General Convention, the prompt response of the new Board to the demand made on it, the increase in the amount of the Apportionment—all these are but evidences of an awakening of new and profounder interest and a spreading of the sense of responsibility. And thus, before all else, this deepening of the missionary consciousness, is a cause for profound thanksgiving.

Again, a cause of profound thankfulness is the spreading and deepening of the desire for Unity among Christians; the awakening sense of the ill worked and harm done by our unhappy divisions; the desire, manifested in many directions, that Christians may—in the language of business—"get together;" the growing yearning that Christians may fulfill Christ's great prayer and be "one," as He and the Father are One. The notable manifestation of this awakening desire was seen plainest in the great Edinburgh Conference, the most notable gathering of Christians, in many ways, that modern Christanity has ever seen, and a gathering that marks a distinct epoch in the history and development of Christianity. Only a very few years ago the Edinburgh Conference would have been an impossibility, just as the Laymen's Missionary Movement would have been impossible, and this Movement and this Conference are landmarks to show how fast the Christian consciousness is moving and how far it has gone. They mark the coming of the time when Christians are no longer content to make excuses for unhappy conditions and to justify half-done work; but are recognizing that it is their duty, under God, to cure wrong conditions and see that God's work is well and faithfully done.

Here, again, our own Communion has special cause for thanksgiving, in that the General Convention took a step far in advance of anything that this Protestant Episcopal Church has ever hitherto done. In appointing its Commission to work for a World Conference of all who worship Christ as God, to consider questions of "Faith and Order," it has not only gone beyond its own record, but far beyond the record of any other Christian body. It seems, under Divine Providence, to have opened a "Door of Hope" for the coming together of a divided and handicapped Christendom. Certainly, it has made the broadest proposition for considering questions of fundamental importance and real Unity that has, up to this time, been put before the Christian World. This is a cause of profound and wholehearted thankfulness; and no small part of the thankfulness comes from the attitude of the great Congregational Church towards this same question, and the fact that the Spirit of God was moving both great bodies towards the same end, at the same time.

Another cause of thanksgiving among our own people is both what was done and equally what was not done by the General Convention in Cincinnati. Positive, aggressive, forward work was done there, and work that will tell for good for years to come; and at the same time, movements failed that might have—if consummated—paralyzed and made ineffective all that was done. God's good guidance is as plainly shown at times in hindrances as in helps; in what He prevents us from doing as in what He enables us to do, and sometimes the greatest blessings may come in the failure of some plan. Looking back over the history of the General Convention to-day—taking into consideration all it did, and what it failed to do—we have right cause to thank God and take courage.

Then, too, the changed attitude of the Church towards Labor and all its interests; the awakening of interest in this great world question; the recognition of its importance; the resolve to treat it with the seriousness and dignity that is its righteous due: this argues the beginning of a new era, the arousing of a keener and deeper sense of duty with regard to one of the most serious conditions in our land.

In fact, as an earnest man looks back over the last triennium of our Church's history, causes of gratitude and thanksgiving will increase and multiply upon us, and we will see plainly that never has "This Church" and all sister Christendom had greater cause for genuine Praise and Thanksgiving to the Giver of every good and perfect gift, than in this Year of Grace Nineteen Hundred and Ten.

May God open our eyes to see the evidences of His grace and mercy, and fill our hearts with gratitude for these and all His inestimable blessings.

BOOK REVIEWS.

A Soldier's Recollections. Leaves from the Diary of a Young Confederate. With an Oration on the Motives and Aims of the Soldiers of the South. By Randolph H. McKim, late First Lieutenant and A. D. C., Third Brigade Johnston's Division, Army of Northern Virginia. New York and London: Longmans, Green & Co. Price $2.

It is needless to introduce the author of this work to readers of the Southern Churchman. As rector of Epiphany church, Washington, and President of the House of Deputies of the General Convention, he is known all over the country. Also, having already won his reputation as an author, he needs no introduction in that sphere.

The greatest and most notable episode that has ever marked the history of this country, and the one with most far-reaching and permanent results, was the War between the States. It marked the end of one era and type of civilization, and the beginning of another. However men may delude themselves, it marked a new departure in national and governmental ideals, and the rise of a new (and very unsavory) type of politician. To many minds, it marked the end of statesmanship and the beginning of office-hunting and place-holding. It marked not only the end of slavery, but it marked also the end of the interpretation which the Fathers of the Republic put on the Constitution, and the beginning of an era of ideas foreign to all our precedents.

Of course, such revolution as this would of necessity produce a literature all its own; a literature of justification and explanation; a literature meant to embalm past ideals and preserve past traditions and to honor a past civilization. This literature, so far as the South is concerned, has been a fairly prolific one, and many notable men have contributed to honor and conserve a notable, honorable and beautiful past. Of this honored band of men who loved their country and desired to see her justified in all her ways and deeds, Dr. McKim is a worthy and notable and honored member. He writes of the things that he knew of his own personal knowledge. Like the old Trojan, he may say of himself, "of all which I was a part;" and he has the pen of a ready writer.

Little more than a youth, he enlisted voluntarily in the great struggle, and as soldier, officer, and finally chaplain, he continued in the service of the Confederacy to the bitter end. In these quiet and easy and peace-loving and almost effeminate days it is hard for us to understand the spirit which sent the young heroes of '61—the pick of our manhood and culture and refinement and Christianity—to the bitter four years' struggle of the Civil War, with privations and hardships such as no civilized army ever knew except in Napoleon's campaign in Russia. And it is well for us to read the record in order to see what men can do at the call of patriotism, honor, and their country's integrity.

Young McKim was a student at the University of Virginia when the dreadful struggle began, and he gives a vivid picture of the effect on the young men of that great institution of the bugle call to war from an invaded country.

From that starting-point on, the Doctor writes vivid and striking narrative. So far as this reviewer is concerned, he has read but one book in the same class with Dr. McKim's, and that is Major Styles' "Four Years With Marse Robert."

The Doctor's second chapter is given to a discussion of "The Question of Slavery," which this writer would like to see read carefully—and prayerfully—by every man north of Mason and Dixon's Line. Then he goes on to tell of his actual experiences: First Experiences of a raw Recruit; Our First Battle (which, by-the-way, was Manassas); Camp Life (of which the author gives a vivid and life-like picture); Winter Quarters in 1861-62, and so on to the end.

Some of the most interesting chapters are those on Stonewall Jackson's Valley Campaign; The Opening of the Campaign of 1862; The Battle of Chancellorsville; the Opening of the Gettysburg Campaign; the March to and Battle at Gettysburg, and Stuart's Brigade at Gettysburg.

In 1863 the author tendered his resignation, and took up his studies for the ministry, and after eight months' study he was ordained deacon and returned, as a chaplain, to the field of war.

From then on to the end of the awful struggle the young chaplain staid with the army and saw the finish of the great drama.

In this book Dr. McKim does not write from memory, but from the Diary that he methodically kept through all his hard and trying experiences. For this reason, as well as because of the naturally historical mind of the writer and his judicial temperament, this book is a genuine contribution to the History of the War Between the States.

To all who love heroic youth, self-sacrificing patriotism, a love of country, which forgets self and selfish interests, the life of a Christian soldier, and the undying glory of a struggle for right, this volume is most cordially commended.

Service Series; Opportunities of the Ministry and in the Field. Church Missions House, 281 Fourth Avenue, New York.

This Series consists of seven very small and thoroughly readable little booklets—beautifully put up in a case small enough to carry in one's pocket—gotten out under the auspices of the Church Students' Volunteer Movement, of which the Rev. John J. Gravatt, Jr., is Secretary.

Mr. Gravatt has done a real service to the Church in ensuring their publication and circulation; and they ought to be kept on hand by every rector for use among his young men who might make possible future Church workers and candidates for the ministry.

The Series consists of 1. The Purpose of a Life-work. By Admiral Mahan. 2. What is the Call to the Ministry? By Dean Hodges. 3. The Ministry a Sphere for the Whole Man. By Bishop Guerry. 4. The Ministry as a Field for Service: A Word to College Men. By Dr. Slattery, of Grace church, N. Y. 5. Opportunities for Lay Teachers in the Foreign Field. By Dr. F. L. Hawks Pott. 6. The Deaconess and Her Ministry. By Deaconess Goodwin. 7. The Opportunities for the Medical Man in the Foreign Field. By Dr. Jefferys, 8. The Call of the West. By Bishop Spalding.

Three more booklets of the same Series are in preparation; one of them by Dr. St. George Tucker, of Tokyo, and one by Bishop Anderson.

This Series can be had from the Church Missions House for twenty-five cents, and every rector who orders one set will be sure—if he reads them carefully—to order more. Try it!

The Book of Common Prayer. Its Origin and Growth. By J. H. Benton, LL. D. Boston: Privately printed.

This is a beautiful book, both in its contents and in its physical conditions—a book to charm both the reader and the bibliophile. Dr. Benton has done his work admirably. It is not, in any sense, a book on Liturgics, but just what it claims to be, a history of the origin and growth of the American Book of Common Prayer.

After a comparatively short but very satisfactory history of the early and medieval Liturgies, simply as showing that the Prayer Book was a growth and not a creation, the Doctor takes up the English Book, and step by step, shows just where it came from and how and when and in what manner it was compiled.

It is an admirable book, and has put a large amount of information into an unusually short space and readable form.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

A Misleading Heading.

Mr. Editor: In printing my letter in last week's Churchman, you headed it "Easton Against Change of Name." I did not so write it, nor do I wish it so headed. I would not presume to speak for the Diocese, nor did I in my letter. I only venteured an opinion, if a vote could be taken. In fairness to myself and in justice to the Diocese, I ask you to make this correction in your next issue. W. Y. Beaven.

Easton, Md., Nov. 20, 1910.

The "Holy Catholic Church."

Mr. Editor: In your issue of November 5, a correspondent exultingly raises the Protestant Episcopal standard while deploring the spread of the sound Churchmanship so manifestly evidenced by the vote of those of us who sat as Lay Deputies in the late General Convention.

Your correspondent, as a loyal Churchman, doubtless week by week solemnly avers in public, his absolute belief in the Holy Catholic Church, the Communion of Saints, "and from the Book of Common Prayer, prays at the bedside of his loved ones, sick or dying "that we may be gathered unto our fathers, * * * in the Communion of the Catholic Church"—and yet he is "curious to know what charm there is in the word 'Catholic.'"

One wonders in what "school of thought" your correspondent was nurtured when he dogmatically asserts "The Holy Church Universal would convey the same meaning as the Holy Catholic Church, but without the historic infamy (!) attached to the latter

title," and speaks of "the existing Catholic Church to which we would still remain schismatics and heretics."

From your correspondent's own evidence there would seem to be very much gained by a change in our name, because of its present misleading character. There would seem to be a crying need to put this Church before the American people as a true and reformed portion of the historic Catholic Church of the Creeds, of that visible Church founded by our Lord Himself to be the extension of this Incarnation to the end of time, of that Church which, under the Providence of God, was adapted in government and polity to the genius of the American people, by the same wise hands which inaugurated these United States, and a Church, thank God, which preserves its continuity as an abiding visible witness of Catholic Faith and worship in the midst of the many shifting winds of doctrine current amongst dissenting Protestant Christians—however lovely in character they may be as individuals.

Let us change our sectarian title so that even the dwellers in Mesopotamia may realize the Church as the pillar and ground of the Truth, in name and deed "Catholic for every truth of God" which makes her incidentally, but necessarily and forever "Protestant against every error of man."

HENRY LEVERETT CHASE.

St. Louis, Mo., Nov. 14, 1910.

The Call to the Ministry.

Mr. Editor: Having talked with many students on the subject of the Ministry, I believe that the chief reason that more of our young men do not respond to the call is that in many cases the question does not, under present condition, come before them for consideration; or, if it does, not at all in a right and fair light. After many years of experience and investigation Mr. Mott, in writing of the causes which deter able young men from entering the ministry, says, "the lack of proper effort to lead men into the ministry is the principal cause." Misunderstanding the nature and opportunities of the ministry, many pass it by with only a glance, and are not prepared to hear the call, however much it may be ringing around them. These hardly have an opportunity of knowing whether it is what the Lord would have them do or not.

However much may be done in the college world to meet this condition, the greatest opportunity is before the rectors all over the country. Recently published statistics show that of 416 candidates for the Presbyterian ministry, 300 decided before they went to college. This indicates that most boys are considering the question of lifework before they enter the college period. Consequently, rectors and those teaching in our boys' schools have the great responsibility of making wise and proper use of their wonderful opportunities.

It is not simply the call for more men, but especially the call for strong men that, it seems, will yield the greatest results. The more the Church emphasizes quality, the more will both quality and quantity improve.

While much may be accomplished by sermons on the Ministry, and especially by those preached to parents, it is also of great importance that the subject should be brought definitely to the attention of those individuals that seem to be especially well-fitted for such work. The Church places upon rectors, vestries and Bishops of responsibility of saying which individuals shall not enter the ministry. Surely she expects them also to render the more constructive service of bringing the subject definitely to the attention of those persons that they feel should enter it. It is interesting how many of our ablest and most efficient clergy apparently were enabled to hear the call in just this way.

Believing that they will be useful for such a purpose not simply in colleges, but also in parishes, the Board of Missions has published the pamphlets of the Service Series. These set forth in a clear and interesting way, the opportunities of the ministry and in the mission fields. Among them are those entitled "What is the Call to the Ministry?" by Dean Hodges; "The Ministry a Sphere for the Whole Man," by Bishop Guerry, and "The Ministry a Field for service," by Dr. Slattery. The announcement of the whole set may be found on the last page of the Spirit of Missions.

JOHN J. GRAVVATT, JR.,
Student Secretary.
Church Missions House, New York.

The American Church Usage.

Mr. Editor: It appeared to be an obligation of courtesy to delay, while the Change of Name was under consideration by the General Convention, a reply to the letter of the Rev. Landon R. Mason, commenting on the statement of my letter under the caption, "The American Church Usage."

Two statements were made in the letter: (1) That the title "Protestant Episcopal" came into being by usage; and, (2) That by usage it appears to be going out.

The second statement is a matter of observation. In support of it, I submitted the usage of the "Spirit of Missions" in the issue for August. I beg now to submit an illustration from a wider field.

The Registry of the Diocese of Los Angeles contains files of the Journals of each of the Dioceses and Missionary Districts of the American Church. To this date the Journals of the Conventions of this year, A. D., 1910, have been received from ten Missionary Districts and forty-three Dioceses. On the title page of the Journals of eight Missionary Districts and of sixteen Dioceses, the words "Protestant Episcopal" have been omitted.

The title page of the Journal of the Diocese of Mississippi is typical of the usage:

"Journal of the Eighty-Third Annual Council of the Diocese of Mississippi, held in the Church of the Nativity, Greenwood, April 19, 20 and 21, 1910."

The Dioceses and Missionary Districts conforming to this usage are (and I arrange them in "Missionary Departments" that their wide geographical distribution may be apparent).

1st Missionary Department, Massachusetts and Vermont.

2d. 0.

3d. 0.

4th, Asheville, Cuba, Georgia, Louisiana, Mississippi, Southern Florida and Tennessee.

5th, Fond du Lac, Indianapolis and Western Michigan.

6th, Duluth, Minnesota, North Dakota.

7th, Arkansas, Missouri, Kansas City and Oklahoma.

8th, East Oregon, Honolulu, Los Angeles, Oregon and Spokane.

One Diocese, Rhode Island, uses the form the "Rhode Island Episcopal Convention."

Forty-three Dioceses comprise almost two-thirds of the number of Dioceses represented in the Cincinnati Convention, and it will be safe to assume that a like proportion of the title pages of the remaining twenty-four follow the usage of the forty-three. The omission of the title "Protestant Episcopal" has become the usage of the Journals of more than one-third of the Dioceses.

In my letter I used the phrase "The National Church," as descriptive of "This Church," and incurred the censure of Mr. Mason.

The phrase is accurate. The American Church is the only ecclesiastical body in the Republic not subordinate to a foreign authority that is coterminous with the national area. The Roman Catholic Church, the most numerous body, is subject to a foreign authority. The bodies next in number, the Methodists, the Baptists, the Presbyterians, the Lutherans, are so far from possessing any national concept or ideal, that they are split on geographical lines North and South, while the Congregationalists and the Christian Church are local in distribution; the first to New England and its Western emigration, the other to the Mississippi Valley and the Gulf Coast.

It is accurate, therefore, to apply the term National to the only body of national distribution and possessing and possessed by the national concept and ideal.

If the term is of late application to the Church, it is well to remember that the nation realized its national consciousness very slowly and did not come into its full realization until the year 1898, by the agency of the Spanish War.

As no fact stated in substantiation of my first statement is controverted by Mr. Mason, I leave it as adequately established.

In conclusion, it gives me pleasure to submit the usage of the Presiding Bishop in his sermon at the closing service of the General Convention at Cincinnati:

"I do not think the charge will lie against us that we have been idlers in our sojourn in the kindly city. But even if General Convention were bare of achievement in changes and improvements of Church machinery, its meeting is of no small value in spreading interest and unifying aims and deepening loyalty and strengthening harmony, to to the real and abiding benefit of the American Church."

P. H. HICKMAN.

San Pedro, Calif., November 7th, 1910.

The Debate on the New Missionary Canon.

Mr. Editor: Looking over a belated number of one of the Church papers, I find the following record of my part in the debate upon the adoption of the new Missionary Canon:

"Dr. McKim urged that the old organization had shown too good a record to be displaced. * * * He criticized the new Canon sharply in details, saying he would not serve on the proposed Board, were he elected."

It is evident that my attitude in this matter was quite misunderstood, and I would like, with your permission, to explain myself. Some sharp criticism of the old Board had appeared in some of the Church papers, and it therefore seemed to me that attention should be called to the really remarkable results achieved by the Board in the last ten years; and also to the absolute impartiality with which it had made its ap-

propriations. I showed that though it was chiefly an Eastern Board, it was not open in the smallest degree to the charge of sectionalism in its disposition of the missionary funds entrusted to it. I made no objection to the wider geographical distribution of the membership of the Board, nor to the election of half its members by the Missionary Departments. On the contrary, as an earnest of my sincerity in that regard, I said that I would decline election to the Board if I should be nominated; not, as might appear, because I did not wish to serve on the new Board, but because I wished to give way to some one from the South or West, who could take the place that I vacated. Accordingly, my place was taken by the Rev. Wm. Meade Clark, editor of the "Southern Churchman," whose support is a distinct gain to the Board. My parish contributed last year three times the amount of its apportionment. I hope it may do the same this year.

RANDOLPH H. McKIM.

Church Intelligence.

CALENDAR.

November.

1—All Saints' Day.
6—Twenty-fourth Sunday after Trinity.
13—Twenty-fifth Sunday after Trinity.
20—Sunday next before Advent.
27—First Sunday in Advent.
30—St. Andrew's Day.

Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

Collect for Saint Andrew's Day.

Almighty God, who didst give such grace unto Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all, that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfil Thy holy commandments; through the same Jesus Christ our Lord. Amen.

Foreign.

Convocation of York.

Both Houses of the Convocation of York met on Tuesday in York Minster, but there was no business before the Lower House, and after joining the Bishops in full Synod they adjourned. The Archbishop presided in the Upper House, the other prelates present being the Bishops of Carlisle, Liverpool, Manchester, Newcastle, Sodor and Man, and Wakefield. Before proceeding with the ordinary business the Archbishop explained to the members of both Houses, sitting in full Synod, the special circumstances under which they were meeting. When Convocation was prorogued in May there was no business before the Upper House for the July session, and they did not therefore meet in July, but there was special business before the Lower House which they desired to transact in July, and they accordingly met. At the present session there was no business which could be appropriately submitted to the Lower House.

The President read the answer which the King had made to the address presented to him on his Accession on behalf of both Houses. His Grace said he would like to add one word of grateful recognition to his Majesty's answer, and would recall the words used by King Edward, which were, as the present King assured them, the last public utterance in his life: "It is my desire that the power of the Church to aid my people may be strengthened as the years unfold." In the name of Convocation he would like to recognize the more than usual significance of the striking language in which his Majesty had been pleased to address them. He felt that both the last words of King Edward and the words of King George, which he had just read, ought to be treasured by the Church and the people in the Northern Province. The words were a signal illustration of the position which the Sovereign held in the life of the Church of England, and a wonderful expression of the true relations of mutual respect, support, and service which united Church and State in these realms.

The Bishop of Newcastle, as the senior Bishop present, then formally moved:

"That this Convocation records its gratitude to his Majesty for the answer which he was pleased to give to our loyal and dutiful address."

The prolocutor (the Bishop of Beverley), seconded the motion on behalf of the Lower House, and the resolution was unanimously agreed to.

The President next reminded the Synod of the death of Archbishop Maclagan, to whom he paid a high tribute. A resolution expressing deep gratitude for the great services rendered by the late Archbishop to the Province, and to the whole Church, and sympathy with the widow and family, was proposed by the Bishop of Newcastle, and seconded by the Bishop of Beverley, and was carried, all the members standing. The Bishop of Wakefield made a statement with regard to the present position of the restoration of St. William's College. This concluded the business before the full Synod. The members of the Lower House retired to the Zouche Chapel, where they were at once dismissed. The Bishops sat in committee for the remainder of the day, discussing the answer to the King's Letter of Business.

London Clergy and Prayer Book Revision.

St. Paul's chapter-house was crowded to excess on Monday, when the members of the Clergy Home Union met to hear addresses upon Prayer Book Revision by Canon Beeching and Dr. A. W. Robinson. The Archdeacon of London, who presided, congratulated the Union in having secured two speakers of such wide learning, broad sympathy, and dispassionate judgment.

Canon Beeching stated that there was no desire to make any revision which would give undue advantage to any party, the object being to restore the reign of law and order in the Church of England. He dealt with four proposals—the revision of the Ornaments Rubric to cover the use of surplice or chasuble; the permission to reserve the Sacrament for the sick; the optional use of the Quicunque Vult; and the omission of the maledictory Psalms. The desire for the use of vestments, Canon Beeching attributed to a growth of the historical spirit, and the majority of those who used them did not attach to them a doctrinal significance. Reservation was a primitive custom which had been removed for a good and sufficient reason, but might, he thought, now be reintroduced, provided that its legitimate use was carefully safeguarded.

Dr. Robinson spoke optimistically of the prospects of a better understanding between the different sections of the Church, and advocated a bold and thorough revision of the Book of Common Prayer.

An interesting and animated discussion followed.

In Memory of Keble.

Hursley Church, for ever associated with the memory of John Keble, and rebuilt by him out of the profits of "The Christian Year," has just undergone considerable reparation at a cost of £600. Keble went to Hursley in 1836, and the Archdeacon of Winchester, who performed the opening ceremony at the church the other day, said that between that period and 1895, 200 churches were built and 270 others restored in Hampshire, about £70,000 being subscribed for that purpose by private individuals. Much of this outburst of generous activity was undoubtedly due to the influence of "The Christian Year" and the Oxford Movement generally, of which it was the poetic manifestation. It is interesting to note that when the lych-gate at Hursley was built, there was only one other in the country, now it is stated there are over 100.

American.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Fiftieth Meeting of Daughters of the King—Bishop Lloyd to Address the Church Club—Patronal Festival of Elisabeth's Church—Girls' Friendly Society—Annual Dinner of Men of the Holy Apostles—Address Before the Mikoe Israel Association—Death of a Prominent Churchman.

The Local Assembly of the Daughters of the King of the Diocese of Pennsylvania, held its fiftieth meeting in the Church of St. Simeon, on Tuesday, November 15. About 100 members representing seventeen chapters were present. The reports of the Chapters were read at the afternoon session and showed the good work of the members. Mrs. Charles Henry Arndt was elected president; Mrs. Seaver M. Holden, vice president; Mrs. John Wood, Jr., secretary; Mrs. Caroline S. Berger, treasurer. In the evening the sermon was by the Rev. Henry M. Medary.

Bishop Lloyd will address the Church Club of Philadelphia on Monday evening, November 28, on the Missionary Outlook and Ideals of the New Administration of the General Board of Missions of the Episcopal Church.

St. Elisabeth's church kept its patronal festival on November 5, but as is customary the special services were on Sunday, November 6. There was a general Communion of all the parishioners and the newly confirmed made

their first communion at 7:30. At 10:30 there was another celebration, and Even Song and Te Deum were at 8 o'clock. The sermon was preached by the Rev. George L. Richardson. The offerings of the day were larger than last year.

The annual meeting of the Girls' Friendly Society of the Memorial Church of the Holy Comforter was held on Sunday evening, November 6. The sermon was preached by the Rev. Arnold H. Hood. At its meetings there is an attendance of nearly one hundred members.

The annual dinner of the men of the parish of the Holy Apostles, was held in the Cooper Battalion Hall, on Thursday evening, November 17. The hall was elaborately decorated. The dinner was attended by nearly 600 men. The rector, the Rev. Wilson R. Stearly, was toast-master. Addresses were made by Mr. John Wood, Hon. Leslie M. Shaw, Mr. Charles Heber Clark and Dr. Arthur Holmes.

The Rev. James Alan Montgomery, S. T. D., Professor of Old Testament Literature and Language in the Divinity School in Philadelphia, opened the season's course of lectures of the Mikoe Israel Association, in the Gratz College, on Recent Excavations in Palestine. He declared that common interests in Palestine will unite religions.

Mr. Edward S. Buckley, one of Philadelphia's most prominent Churchmen and citizens, passed away at his city home on Monday, November 14, after an illness of three years, at the advanced age of 83 years. He was born at Laurel Iron Works, Chester county, Pennsylvania, December 30, 1827. He was prominent in Church affairs and was a very liberal giver to many charities. His burial service was said in St. James' church, Kingsessing, by the Rev. J. Andrews Harris, S. T. D., and the Rev. S. Lord Gilberson, the rector of the parish. His remains were laid beside those of his parents and first wife in the old Church Yard, on Friday, November 18.

Bishop Cheshire spent several days in Philadelphia, including Sunday, November 6, when he preached in Calvary church, Germantown, and on the following days delivered lectures in the Divinity School on The Story of the Church in the Confederate States.

A contract has been signed for a parish house for St. Anna's church, which will be built of stone like the rectory. On the first floor there will be six stores, on the second a large Sunday School and guild rooms. It will be 43 by 112 feet.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop.

Greenville Convocation—Woman's Auxiliary.

The 97th meeting of Greenville Convocation was held at the Church of the Good Shepherd, Yorkville, November 15-17 inclusive. It was, perhaps, the best meeting, in every respect, in the history of the Convocation. Morning, afternoon and evening sesions were held, at which various problems of Church Work were ably discussed, and arousing great interest. After a celebration of the Holy Communion, by the Dean, the Rev. A. R. Mitchell, of Greenville, and a sermon by Rev. S. R. Guignard, of Anderson, there was a discussion of "The Church's Relation to Social and Economical Problems," led by the Rev. C. W. Boyd and Mr. P. T. Havne, on the subject of Socialism.

The Rev. O. T. Porcher and Major W. B. Moore spoke in very helpful words on the subject of Church Work among mill operatives. The Rev. Messrs. Guignard and Pendleton also added to the discussion.

The Rev. T. Tracy Walsh suggested that there be called a Conference of all workers among operatives of cotton mills in the Carolinas. The problem of work among these people is becoming a vital one in the Carolinas.

At the evening service, the rector of the parish, Mr. Walsh, who is also chaplain of the Church Home Orphanage, spoke on Orphanage Work.

The following day was given over to the Woman's Auxiliary. About twenty-five ladies from all over the district were gathered for mutual help and interchange of views on their work. After a celebration of the Holy Communion by the rector, the district vice president, Mrs. Lindsay, of Spartanburg, called the meeting to order. Interesting papers were read and there were discussions upon the following subjects: "The Importance of Training Children in Mission Work," by Mrs. Catteno, of Greenville; "Junior Branches," by Deaconess Wile; "Bible Study as a Practical Help in Auxiliary Work," by Mrs. R. C. Allein, of Yorkville; "How to Make Meetings More Attractive," by Mrs. Sturges, of Rock Hill; "Our Easter Offering," by Mrs. Paul Simpson, of Glenn Springs. Miss Elizabeth Cleveland, of Spartanburg, led in a very helpful paper on "Women Workers in the Cotton Mills," and Mrs. W. S. Manning, of Spartanburg, introduced a very necessary feature of Auxiliary work—"Business Methods."

At the afternoon session the Diocesan President, Mrs. A. R. Heyward, of Columbia, gave her impressions of the triennial meeting at Cincinnati. At the evening service the Dean of the Convention spoke on General Missions.

On Thursday the regular Conventional work was resumed, and a subject of vital importance was discussed, viz.: "The Work of Laymen in the Church." It was led by the Rev. L. E. Hubard, on "The Missionary and Forward Movements," and Rev. W. H. K. Pendleton, on "Sunday School Work." A splendid children's service was held in the afternoon, with addresses by the Rev. Messrs. Cornish and Pendleton; and Dean Mitchell, at the closing evening service, made a stirring appeal for the Diocesan Mission Work.

After several years of good work at Union and Glenn Springs, the Rev. C. H. Jordan has resigned his charges.

The Rev. L. E. Hubard, of Clemson College, has recently declined a very tempting call to a parish in Alabama.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Observance of Seventh Anniversary of Bishop Lines' Consecration—Ordination—Interest in Sunday School Work.

To the observance by a service and Conference of the seventh anniversary of his consecration as in former years, the Bishop invited the clergy of the Diocese, this year, at Trinity church, Hoboken, and about ninety of them were present. After the service of the Holy Communion the Bishop read an address, in which he named three great movements, in which the clergy ought to have deep interest and in the direction of them, large influence. They were: "Church Unity," "The Winning of the World to Christ through Missionary Work," and "The Democratic and Social Movement." The duty of the Church in each particular was presented. After luncheon, provided by the ladies of the parish, the Conference was continued through the afternoon and a large number of the clergy took part in the discussions.

Rev. S. R. Brinkerhoff, having been called to St. Gabriel's, Brooklyn, has resigned the rectorship of St. Matthew's church, Newark.

On Sunday, November 13, in the Church of the Holy Communion, Paterson, Mr. William B. Mawhinney was ordained deacon by the Bishop of the Diocese. He was presented by the rector of the parish, Rev. George M. Dorwart, and the sermon was preached by Rev. J. C. Joralemon, of Jersey City. Mr. Mawhinney has long been a faithful lay reader at Hawthorn, where his work remains for the present.

The death of Mr. Alexander Cash, of Grace parish, Madison, October 23, removed a faithful and devoted officer of the Church and one who was greatly interested in the Diocese.

The Diocese has been divided into seven Sunday School Districts, and conferences have been held in several of them within the last week or two; bringing together Sunday School teachers in large numbers, with carefully chosen speakers for the sake of instruction upon the subject of religious education. The chairmen of the Districts which cover the whole Diocese are: Newark, Rev. H. H. Hadley; Orange, Rev. W. P. Taylor; Jersey City, Rev. W. E. Howe; Englewood, Rev. F. W. Kirwan; Paterson, Rev. R. J. Thomson; Morristown, Rev. P. F. Sturges; Dover, Archdeacon McCleary. Much interest is being stirred up in the improvement of the Sunday School work.

Work upon the new rectory at Grantwood has been begun, and it will greatly strengthen this very hopeful Mission, which is on the Palisades, about opposite Gen Grant's tomb, sending it forward towards a self-supporting parish.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

The New Chapel at Freeland—Memorial Window to the Late Charles D. Fisher—Woman's Auxiliary Meeting.

The initial service in the new chapel of the Holy Cross, at Freeland, in the northern part of Baltimore county, was held on a recent Sunday, by the Rev. R. Heber Murphy, who has been the missionary in this neglected field for many years. The building of this tiny chapel, holding only about sixty persons, marks the culmination of years of faithful service by Mr. Murphy and the lay assistants who from time to time have held services in the neighborhood under his direction. For the present the services will be held by Mr. Thomas G. Hall, lay reader, with a monthly celebration of the Holy Communion by Mr. Murphy. The east window of stained glass was given by St. Paul's church, Prince Frederick, Calvert county, which last year put in a handsome memorial window in place of this less pretentious one, and an altar cross was given by Christ church, Calvert county, a former charge of Mr. Murphy's.

The Rt. Rev. Lucien Lee Kinsolving, Bishop of Southern Brazil, is spending some days in Baltimore, and on Sunday, preached in the morning in St. Paul's church, and in Grace church in the afternoon. In both cases his address was on the subject of his work in Brazil.

A large memorial window erected to the late Charles D. Fisher, has just been placed in Christ church, Baltimore. The windows are executed throughout in Tiffany favrile glass, being the work of the Tiffany studio, in New York. The memorial consists of two Gothic openings, which contain a series of pictures of the life of Christ. In the upper left hand figure panel is the figure of the youthful Jesus at work in the carpenter shop at Nazareth. To the right the Christ child is shown among the doctors of the Temple. In the lower section of the left panel the Saviour is seen walking upon the waters, while his ship-wrecked disciples are appealing to Him in their distress. In the lower right hand opening are shown Peter and John on their way to the sepulchre. Each subject contains a Gothic canopy at the top with an appropriate setting. The dedicatory inscription at the base is "To the Glory of God and in Memory of Charles D. Fisher, 1848-1906."

Mr. Fisher was a prominent citizen of Baltimore and an interested Churchman. His death, about four years ago, in a wreck on the Southern Railroad, shocked the city and State to a degree that seldom occurs.

The semi-annual meeting of the Maryland Branch of the Woman's Auxiliary, held on November 16, was somewhat marred by the absence from it of Bishop Paret, Mrs. Paret and Mrs. Wilton Snowden, the latter two being kept away by severe illness. As Treasurer of the United Offering, Mrs. Snowden has proved herself a most efficient officer, and Mrs. Paret, as first vice-president, has for years taken a prominent part in the Auxiliary work. Forty-three parish branches gave $5,200 to the United Offering, the largest offering Maryland has ever made.

Bishop Murray addressed the meeting, after reading a note from Bishop Paret. The invited speakers for the occasion were the Rev. Joseph P. McComas, rector of St. Anne's parish, Annapolis, who spoke on the Halifax Bicentenary of last summer; Bishop Rowe, who told of the women helpers in Alaska, and Dr. Motoda, president of St. Paul's College, Tokyo, who told the story of his own life as evidence of the need of Christian education, ending with an appeal for new buildings for St. Paul's College. In every way the meeting was successful and inspiring.

ASHEVILLE.

Rt. Rev. J. M. Horner, D. D., Bishop.

Trinity Church, Asheville, Destroyed by Fire.

Trinity church, Asheville, the Rev. H. F. Saumenig, rector, was totally destroyed by fire, on Tuesday night, November 15. All the costly and handsome memorials, together with about $350 worth of stoles and vestments belonging to the rector were lost. The origin of the fire is unknown. When the flames were discovered the choir in the Sunday School room was rehearsing the processional hymn for the following morning, "Lead Kindly Light." The building was only partially insured. The loss comes as a heavy blow at this time. Recently the nave of the church was enlarged at a cost of $7,000, and a new $1,000 heating plant had just been installed. Especially noteworthy of the good signs in the parish life was the large Sunday night congregation of non-church people who were attracted by the beauty and dignity of Trinity service. Trinity church was one of the oldest in Asheville. Plans are under way for the immediate rebuilding of a larger church.

THE NEW DIOCESE OF ERIE.

The Rev. Rogers Israel, D. D., Chosen as its First Bishop.

The Primary Convention of the new Diocese created by the setting off of the thirteen counties in the northern part of the Diocese of Pittsburgh, took place in St. Paul's church, Erie, on Wednesday, November 16. At 7:45 a. m., the Holy Communion was celebrated for the members of the Convention, by the Right Rev. Cortlandt Whitehead, Bishop of Pittsburgh, assisted by Archdeacon Radcliffe, the Rev. Dr. Jones, rector of the parish, and the Rev. Messrs. Aigner, of Franklin, and W. H. Jones, of Warren.

At 10 Morning Prayer and Litany were said by Bishop Whitehead, the Rev. Drs. Jones and Reilly, and Messrs. Aigner and Van Dyke.

The Convention was opened at 10:30 by the reading, by Archdeacon Radcliffe, of the official call issued by Bishop Whitehead, and the rules and order of business of the Diocese of Pittsburgh were made the order for the Convention. The Rev. F. T. Cady, of Port Allegany, was chosen temporary secretary, and nineteen clergymen and fifty-five lay delegates responded to the roll call. Bishop Whitehead read his official declaration, accepting the Diocese of Pittsburg as his jurisdiction. The Rev. Martin Aigner was made temporary chairman, and a resolution was passed asking that the Diocese be placed under the Episcopal care of Bishop Whitehead, until a new Bishop can be consecrated. The Bishop returned to the chair and presided during all the sessions of the Convention that followed.

The Rev. Dr. Jones read the report of the Committee on Episcopal Endowment, stating that a fund amounting to $33,761 had been raised. A few minutes later it was announced that $5,000 had been added to the fund that morning by a prominent Churchwoman. In addition to this sum, the new Diocese is to receive one-half of the present Episcopal Fund of the Diocese of Pittsburgh, which is at present, $58,486.47, so that the Diocese will start out with an Episcopal endowment of $60,000. The Christmas Fund of the old Diocese is to be equally divided, giving to each $12,250.

Two names were presented as suitable for the new Diocese, the Diocese of Northwestern Pennsylvania and the Diocese of Erie. The latter name was selected.

The salary of the Bishop is to be $3,500 and traveling expenses.

The Rev. Mr. Cady was elected permanent Secretary of the Diocese of Erie, and Mr. T. W. Shacklett, who for ten year has served the Diocese of Pittsburgh as Treasurer of Missions, was unanimously elected Treasurer of Convention, of the Episcopal Fund, of the Board of Missions and of the Christmas Fund.

At one o'clock, luncheon was served in the parish house by the ladies of the congregation, and after dinner speeches were made by Bishops Spalding and Whitehead; the former, with Archdeacons Cole and Bigham, of the Diocese of Pittsburgh, and the Rev. T. J. Danner, its Secretary, were visitors at the Convention.

At 2 p. m., the Convention went into a Committee of the Whole, for the purpose of making nominations for Bishop. At 4 p. m., the Convention reassembled for the election. The following shows the result of the eight ballots cast:

Revs.	1	2	3	4	5	6	7	8
Dr. Floyd W. Tomkins	1	1	1					
Dr. W. S. Jones	6	6	6	7	7	8	8	8
Dr. J. E. Reilly	2	1	1	2	1	1	1	
Dr. Rogers Israel	5	5	6	7	8	8	9	10
Wilson R. Stearley	1	1	1	1	1			
Dr. John Dows Hills	1	1	1					
Thomas F. Davies	1	1	1	1				
Martin Aigner	2	2	1	1	2	2	1	1
Dr. D. E. S. Perry		1	1					

Nineteen clergymen were present and voting, ten being necessary for a choice. The eighth ballot showed 8 votes for the Rev. Dr. Jones; 10 for the Rev. Dr. Israel, and one for the Rev. Martin Aigner. The Rev. Dr. Israel being declared the choice of the clergy, the vote of the laity approved their choice. Upon the motion of the Rev. Dr. W. Strother Jones, of Erie, the vote for Dr. Israel was made unanimous.

The Rev. Dr. Jones, the Rev. Messrs. Radcliffe and Haughwout, and Messrs. Josiah Howard and T. W. Shacklett were appointed a committee to notify Dr. Israel of his election.

At an evening session the following elections were made:

Archdeacon—Rev. R. S. Radcliffe, of Ridgway.

Chancellor—Hon. A. B. Osborne, of Erie.

Standing Committee—Clerical: Rev. Martin Aigner, Rev. J. E. Reilly, D. D., Rev. E. E. Madeira, and Rev. W. S. Jones, D. D. Laymen: Col. E. V. Selden, Maj. John W. Reynolds, Joseph Kaye, and H. K. Gregory.

Committee on Canons—Clerical: Rev. D. E. S. Perry, D. D., Rev. L. M. A. Haughwout, M. A., and Rev. W. E. Van Dyke. Laymen: Judge H. A. Hall, James Mullins, and Frank Flowers.

The Standing Committee was organized by the selection of the Rev. W. Strother Jones as president, and the Rev. E. E. Madeira as secretary.

The Newly-Elected Bishop.

The Rev. Rogers Israel, D. D., was born in Baltimore about 53 years ago. He was educated in private schools and at Dickinson College, Pa., where in 1881 he received the degree of Bachelor of Arts. In 1884 the degree of Master of Arts was conferred upon him by the same college, and in 1900 he was honored with the title of Doctor of Divinity. He was ordained deacon by Bishop Bedell in 1885, and became an assistant at the Cathedral in Cleveland, Ohio. In the following year he was ordained priest by Bishop Whitehead. From 1886 to 1892 Dr. Israel had charge of Christ church, Meadville, Pa., and so is conversant with the field and the sort of people among whom his work will be. Since 1892 he has been rector of St. Luke's parish, Scranton. He is a member of the Standing Committee of the Diocese of Bethlehem, and has been a Deputy to General Convention in 1892, 1898, 1904, 1907 and 1910; Secretary of the Executive Committee of the Five Million Dollar Pension Fund; a member of the Joint Commission of the General Theological Seminary, and one of the overseers of the Philadelphia Divinity School.

Bishop Whitehead spoke in glowing terms of the bishop-elect, who, he said, was in his opinion one of the most capable and thorough pastors he had ever known.

Dr. Israel is regarded as a clergyman of fine ability; of great capacity for work, and a splendid organizer. He is greatly beloved in Scranton, where St. Luke's, under his administration, has grown from 570 to 1,198 communicants; with a handsome church and parish house and three missions con-

nected with the parish. He has two assistants. He is in active connection with the Brotherhood of St. Andrew and the Church Temperance Society. Mrs. Israel, his wife, is president of the Woman's Auxiliary of the Diocese of Bethlehem, and is an active Church worker.

The first annual meeting of the Diocese of Erie will take place on the fourth Wednesday in May, at St. John's church, Franklin.

The Rev. Charles A. Bragdon, S. T. D., has resigned charge of St. Matthew's church, Homestead, to take effect March 1, and will remove to the State of Washington, to engage in fruit farming in conjunction with his ministerial work.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop

Meeting of Woman's Auxiliary—Sunday School Institute.

An interesting meeting of the Woman's Auxiliary in the Archdeaconry of Reading was held in St. John's church, East Mauch Chunk, on Wednesday, Nov. 17, with about fifty delegates present from the parishes and missions, including the representatives of the Junior Auxiliary. The Bishop celebrated the Holy Communion at 10:30, assisted by the Rev. A. A. Bresee, Archdeacon of Reading, and the Rev. H. E. A. Durell, rector of St. John's parish. The rector welcomed the Auxiliary very heartily and the Bishop responded and announced the recent changes which had been made. Mrs. J. P. Ware, the new organizing secretary, was presiding for the first time, and Miss Helen Troxell, the former directress of the Babies' Branch, had been appointed the new educational secretary for the Auxiliary in the Diocese. Miss Helen Bresee, daughter of Archdeacon Bresee, had been appointed as the directress of the Babies' Branch, to succeed Miss Troxell.

At the business meeting it was decided to try to raise $1,200 as an endowment for a scholarship in St. Elizabeth's School, South Dakota, in memory of Miss Elizabeth Mercur, the secretary of the Diocesan Auxiliary, who died last summer. The St. Mark's Auxiliary, Mauch Chunk, pledged $100 toward the fund.

Papers wer read at the afternoon session by Mrs. G. H. Sterling, a delegate to the Edinburgh Congress, on The Congress; by Mrs. W. R. Butler, of Mauch Chunk, and Mrs. Rowland, of Drifton, on the General Convention, and the Woman's Auxiliary at the Convenvention.

The Rev. Amos Goddard, of Shasi, China, spoke especially to the Juniors of Chinese customs, etc., and again at night of the Church's work in China.

The ladies of the parish were very hospitable and served lunch and tea in the church parlors.

The Girls' School, Bishopthorpe manor, opened in October with a large number of scholars and an excellent corps of teachers. Addresses were made at the opening by the Bishop, the Rev. Dr. S. U. Mitman, the Rev. G. W. VanFossen, and the Rev. Dr. Sterling.

The news of the election of the Rev. Rogers Israel, D. D., to be Bishop of the new Diocese of Erie, will be regretted in this Diocese. The honor is well deserved and the whole Diocese will rejoice with him, while it will say "Farewell" to him with the deepest regret, and follow him with earnest prayers and good wishes.

The Woman's Auxiliary will also have great cause for regret, as Mrs. Israel is the president of the Auxiliary and has done the work of the office with unusual tact, simplicity and earnestness. She has made a place of her own in the work of the Diocese which it will not be easy to fill.

The Diocesan Sunday School Commission held its first Institute for the year on Tuesday, November 15, in St. Luke's church, Lebanon. It was a most successful meeting and the following programme was carried out. Address of welcome, Rev. J. M. Page, rector of St. Luke's church; The Education of the Teacher; H. P. Walters, Reading; Teaching the Prayer Book to Children, Mrs. C. R. Wood, Wilkes-Barre; Teaching the Catechism, Mrs. John Loman, Philadelphia.

Evening session—The Question Box, Rev. H. W. Diller, Pottsville; The Main School, Rev. W. H. Burk, Norristown; The New Canon of Sunday School Work, Dr. Rogers Israel, Scranton; The Sunday School in the General Convention, Rev. Dr. Mitman, South Bethlehem.

The Rev. E. J. Perot, after a capable rectorship of several years, has resigned St. Paul's church, Montrose, to accept charge of St. John's church, Salem, N. J. Mr. Perot has been apportionment secretary reporting missionary the offerings, etc., in the Diocesan Record, and his departure will be regretted.

FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

Present to the Rector of St. John's, Jacksonville—Christ Church, Pensacola—Mission at Madison.

The Altar Guild of St. John's, Jacksonville, under the able leadership of Mrs. J. F. Young, has in addition to its many regular duties in the service of the altar, recently presented a linen surplice to Dr. Shields, their rector, made an embroidered by two of its members. St. John's Guild is striving to lift a debt of a thousand dollars from the church, that it may be consecrated during the year that marks the twenty-fifth anniversary of Bishop Weed's elevation to the Episcopate.

The Rev. John H. Brown, recently from New Bern, N. C., now rector of Christ church, Pensacola, is making a strong effort for an aggressive work in his parish during the coming winter. Mr. Brown was a delegate to the Convention of the Brotherhood of St. Andrew, in Nashville, Tenn., the latter part of September, and also was a delegate and attended the General Convention in Cincinnati, Ohio. The Rev. William Brayshaw had charge of Christ church during the absence of its rector, in addition to his regular work at Warrington and Century.

Rev. Raymond H. Edwards, rector of St. Andrew's church, Jacksonville, conducted a four days' mission, at St. Mary's church, Madison, commencing November 9. He was assisted by the rector, the Ven. Curtis Grubb. Mr. Edwards is a splendid man and a strong preacher. He confined his subjects to the Church and Church Unity. A feature of the Mission was the question box, many people taking advantage of being informed in the history of the Church and her teachings. Mr. Edwards made many friends while here, who will look forward with pleasure to have him visit us again.

St. Mary's Guild and The Woman's Auxiliary of St. Mary's are both doing good work. The Sunday School, which is in its first year, is growing and prospering under the able management of Mr. Arthur H. Cherry, superintendent, and Miss Fonda, secretary and treasurer.

WEST VIRGINIA.

Rt. Rev. G. W Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

St. Elizabeth's Memorial Chapel—Sympathy for Bishop Peterkin's Bereavement—Removal of Clergymen—Encouraging Work at Hinton and Alderson.

St. Elizabeth's chapel, a house of worship for deaf-mutes, at Steenrod Place, Wheeling, was consecrated by Bishop Gravatt on Saturday, November 5. It was built and opened for services in 1908, and is a memorial to Mr. and Mrs. George Steenrod, by their daughter, Mrs. Platoff Zane, and is one of the three consecrated churches in our Church exclusively for work among the deaf-mutes. It is enriched with many gifts of furniture, pews, and vessels for Holy Communion from members of the chapel and friends from without. The congregation now numbers about fifty, and is regularly ministered to, at stated intervals, by Rev. O. J. Whildin, the untiring missionary to the deaf in the South, whose work carries him from Baltimore to New Orleans every few weeks. In West Virginia he has congregations at Wheeling, Parkersburg, Huntington, Charleston and Romney, the seat of the State School for the Blind.

There is, throughout the Diocese, much sympathy with Bishop Peterkin, whose beloved and honored mother passed to her rest in Paradise at the beginning of the month, after a long, consecrated and useful life, which in a few days would have rounded out ninety years.

The number of our clergy has been lessened recently by two removals. Rev. B. W. B. McKinley, who served his diaconate at Welch, and four months at Davis, whither he went in July, has taken charge of the church at Westernport in the Diocese of Maryland. Rev. Maurice Clarke has resigned the important mission of St. Andrew's, Wheeling, and become rector of the Church of the Heavenly Rest, Springfield, Diocese of Southern Ohio.

It is probable that Rev. Arthur M. Lewis, in charge of churches in Kanawha county, will resign to accept the position of Archdeacon of Kansas, which has been offered to him by Bishop Millspaugh. He has had the matter in serious condideration since the meeting of General Convention at Cincinnati.

The departure of these brethren leaves several desirable and promising places to be supplied, and in them men of piety, consecration and sanctified common sense can succeed by God's blessing.

Rev. J. J. Wilkins, D. D., the eloquent advocate of "A Pension for the Clergy," spent two Sundays, November 13 and 20, presenting his cause to the people of Charleston, Huntington, St. Alban's and Point Pleasant.

The congregations at Hinton and Alderson have been much encouraged by the work of the layman in charge, Mr. Thurber, and have asked that he be continued in the place of lay reader until the services of a minister can be secured. His people are not deprived of the sacraments, as Rev. Mr. Sandridge, of Greenbrier parishes, ministers to them in these things by arranging exchanges with Mr. Thurber.

J. S. G.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Toledo Convocation—Improvements at Calvary Church, Toledo—Bishop Brent Addresses Church Women and the Church Club.

The Toledo Convocation, the Rev. H. E. S. Somerville, dean, closed a two days' session at Calvary church, Toledo, the Rev. Louis E. Daniels, rector, Wednesday afternoon, November 16. At the evening services, Tuesday, November 15, the Bishop of Oregon made a stimulating missionary address Besides two business sessions and personal reports of the missionaries of the Convocation, papers were read on "Young People's Societies," by the Rev. James C. Ferrier; "Religious Education of our Children," by the Rev. Thomas J. Bensley; "Organ Recitals," by the Rev. Louis E. Daniels; and "Music in our Sunday Schools," by Canon H. E. Cooke.

A committee was appointed to correspond with the Board of Christian Education, created at the late General Convention, relative to laying out a course of instruction for children preparing for confirmation. The Rev. J. M. Hunter was elected dean for two years, effective from the spring meeting of 1911, which will be held at St. Mark's, Sidney.

Handsome and substantial improvements have recently been made on Calvary church, Toledo. The building was entirely renovated, the chancel enlarged, pipe organ and choir seats installed, a rector's study, altar, chancel rail and pulpit added, the last three new and memorials.

A Choir Guild, consisting of all the vested choirs and organists in the city, has been organized in Toledo. At the November service, which was choral throughout, sung by more than a hundred voices, the Rev. W. F. Faber, D. D., of Detroit, was the preacher.

At the meeting of the November Cleveland Clericus, three of the clerical deputies, the Rev. H. W. Jones, D. D., the Rev. Abner L. Frazer, and the Rev. George P. Atwater, made addresses on the work of the late General Convention. The fourth deputy, Archdeacon Abbott, was out of the Diocese at the time.

Bishop Brent visited Cleveland Wednesday, November 16, and made two notable addresses, the first in St. Paul's to more than three hundred women, and the second in the evening to the Church Club of Cleveland, at a banquet given in honor of the Bishop, at which there was an attendance of a hundred or more men. At the conclusion of the Bishop's address, the Rev. Leslie E. Sunderland, chaplain of the club, and city missionary, whose stipend as such is paid by the club, made his first annual report. Mr. Sunderland has under his charge nine institutions, hospitals, work houses, homes for the aged, and reformatories, occupied at any given time by fourteen hundred people. The Bishop of the Diocese closed the evening with a felicitous address.

The Rev. W. S. L. Romilly, rector of Grace church, South Cleveland, has been appointed by the Bishop registrar of the Diocese. He will have charge of the chanter room at the Cathedral, where are housed the archives and the documents of the Diocese.

The Rev. Guy L. Walls has resigned the rectorship of St. Thomas' church, Cleveland, effective November 30, at which time he will enter upon the rectorship of St. Paul's, Staten Island.

The Rev. Robert W. Bagnall has resigned the rectorship of St. Andrew's Mission, Cleveland (colored), and on January 1, will enter upon that of St. Matthew's, Detroit, Diocese of Michigan.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Sir William Ramsay, LL. D., on "The Religion of St. Paul's—Debt on St. Andrew's, Harlem, Wiped Out—Girls' Friendly Society.

Sir William M. Ramsay, D. C. L., LL. D., Professor of the Latin Language and Roman History in the University of Aberdeen, Scotland, gave this year the Charles F. Deems Foundation lectures, under direction of the New York University, concluding them on November 18 last. His topic was "The Religion of St. Paul in terms of the Present Day." Sir William studies St. Paul as a pastime, giving most of his vacations during the past two decades to travel in Pauline lands, and to lectures and writings about the great Apostle to the Gentiles.

Sir William said that in Scotland and he thought in England and on the Continent there is a definite return to Christology. The best Biblical scholars are more conservative than they were twenty years ago, and there are fewer extremists. Giving the matter more careful thought he added that there is not a single extremist left among the foremost scholars of Scotland and England. The Personality of Christ, His sufficiency for a sinful world, stand out more clearly and strongly than they had ever done, and with Christ also the personality of St. Paul as missionary and teacher. Men who are helping to bear the burdens are generally, Sir William thought, critical in their estimate of conditions, and yet religious conditions in Scotland make progress. He could see many signs of advance there in the past decade. There is still some soreness between Presbyterians and the United-Frees, yet he was willing to say that the Wee Frees represent a real conviction on the part of some of the best Scotch families. On the whole, Sir William said he felt that the most significant thing in Christian conditions of the moment is the effort in Great Britain and American to re-conquer Asia for Christ; to retake lands wherein Christianity had its birth, and to carry the Gospel to China and Japan. He feels that the late Edinburgh Conference was the greatest ever held, and marks a new era in not only world missions but also in missionary unity.

St. Andrew's church, Harlem, the Rev. Dr. George R. Van de Water, rector, placed $21,500 on the plates on the morning of November 20, to be used in further wiping out the parish debt. Great credit is due rector and congregation in that they have now reduced the burden to a little less than $100.-000, and have held their own in attendance, in parish support and in missions. Of the last sum $7,500 was given by a woman belonging to Holy Trinity parish, Harlam, itself only freed from debt last year.

The autumn quarterly meeting of the G. F. S. in the Diocese of New York was held on November 12. There was a corporate communion in St. Mark's church at ten o'clock, Bishop Courtney being the celebrant, and the Council met in the Diocesan House. A new Branch has just been formed in St. Luke's chapel, Trinity parish. The G. F. S. Lodge has moved to 155 East 54th street, which accommodates thirty-eight girls at $3.50 to $5 a week for members, and $4 to $6 for others. The Social Service Committee hopes this winter to establish classes for instruction of sales women and also classes in hygiene. The G. F. S. resolved to cooperate with civic and State committees for betterment of conditions affecting women and children, especially amusements, vacation resources of working girls, moral protection of women and the welfare exhibit of the National Child Labor Committee, to be held in New York in January.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Dr. Few Inaugurated President of Trinity College, Durham—Other Diocesan News.

The Rev. Isaac Wayne Hughes, rector of Holy Innocents, Henderson, recently attended the inauguration at Durham, N. C., of Dr. Few to the Presidency of Trinity College, which is located there. Mr. Hughes represented Trinity College, Hartford, Conn. The event was one of the most notable in the educational history of the South, with a profound bearing upon spiritual things. Not only almost every college in the land was represented, with three female institutions, and the Presidents of Harvard, Chicago University, University of North Carolina, Tulane University, Vanderbilt College, Normal of North Carolina, Normal of South Carolina, and Deans of Yale, Princeton, and University of Minnesota, United States Commissioner of Education, Superintendent of Public Instruction in the State, and the Governor; but there was emphasized by each and all the need to reach the deep springs of the life of the young, and appeal to those elements which stress service, high purpose, and consecration.

A probationary chapter of the Brotherhood of St. Andrew has been organized in Holy Innocents', Henderson. It is composed of a body of young men of unusual intelligence, devotion, earnestness energy, and the tone of serious-minded realization of the true import of the step augurs blessed results.

The Carolina Churchman, now the accredited Organ of the Church in this State, has begun a series of what promises to be most interesting articles, on the Bishops of North Carolina, with a picture of each on the front cover. The first four sketches, at least, are to be made by the present Bishop of North Carolina, the Rt. Rev. Joseph Blount Cheshire, D. D. To all those who know Bishop Cheshire's unusual equipment and fitness for the work of this kind the pleasurable anticipation is keen; while those who have read the first brochure, on Bishop Ravenscroft, in the paper's last issue, have but had their appetites whetted for those which are to follow.

The service begun by Mr. LeBlanc at the State Farm is most gratifying in every way. While he has been in this field but a short time, it is evident that his devotion of spirit and deep consecration of life are telling upon those among whom he has so willingly chosen to labor.

A Mission was recently held at St. John's, Williamsboro, by Archdeacon Hughes, the Rev. M. A. Barber, of Christ's church, Raleigh, and the Rev. John C. Horton, at that time minister in charge.

Williamsboro was at one time the home of Bishop Ravenscroft, and one of his wives is buried there. At the present the membership of St. John's is meager. Still those who are there are most loyal, and responded heartily to the mission's services. Besides these there were visitors from other towns near by, and the good Presbyterian brethren were present in goodly numbers and most attentive.

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

The Church in Montgomery.

Christ church, Oak Park, Montgomery, has given two ministers to the Church since her organization last February. Rev. Percy G. Lincoln was ordained to the ministry last Sunday. He was formerly a gold engraver, and was a member of the vestry of Christ church. He has been appointed assistant minister at St. John's church. Mr. V. K. Lowery, also a former member of the Christ church vestry, will be ordained next May. Mr. Lowery was formerly in the telephone business. He has already been placed in charge of the work at Prattville, Ala. While the Church at large gains, the work of Christ church sustains a great loss in giving up these two men, especially as she has lost other workers by removal. And yet she is doing a larger work by this gift, and it is due to their work in Christ church that their zeal for the work was increased so that they felt called to give their whole time to the work.

Since last February there have been twenty-four baptisms at Christ church. There will probably be a special visitation of the Bishop this fall.

The Church of the Good Shepherd, which represents the colored work of the Church in this city, and which is in charge of the minister of Christ church, can show a condition which is rather unusual even in the white churches. At the present time every communicant of the church, except one sick family, is contributing weekly to the support of the church. Some of these contributors have not yet been confirmed, and several are less than fifteen years of age.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop.

Archdeacon Webber in St. Paul's, Meridian.

Archdeacon Percy C. Webber, assisted by Rev. Webber-Thompson, conducted a ten days' mission, November 4 to 13, at St. Paul's, Meridian, the Rev. W. P. Witsell, rector. The services consisted of a daily celebration of Holy Communion at 7 a. m., a down-town noonday service for busy men, and services at the church at 3:30 p. m. and 7:45 p. m. Dr. Thompson talked to the men in the railroad shops every day, from 12:25 to 12:55, and addressed one of the public schools daily, speaking in all to about 1,600 children; while the Archdeacon addressed one of the colleges or the High School each day for five days, speaking in all to about 1,200 students.

Besides these services, there were special children's services in the church and a special service for all the college students at Meridian, held in the court house—a spacious auditorium crowded on that occasion—the last Sunday afternoon.

The series of services was closed with a united service held under the direction of the rector of St. Paul's church, in the court house. All the Protestant pastors in the city cancelled their regular appointments for that night and attended the services, some of them taking part, it being a service improvised for that occasion. The estimate of the clerk of the court, a Baptist, is that there were over 2,000 people attending that service, and hundreds went away unable to obtain even standing room. It was indeed a vast audience and one full of interest and interestedness. The Archdeacon preached a powerful sermon, and the whole service was magnificently triumphant in every way.

It is very hard to make special comment on any particular feature where all was so excellent. Suffice it to say that it is generally admitted that this Mission has done this community more good than any other special effort to advance the Kingdom of God ever made in this city.

Through the services at the Church—three each day—through the noonday services in the Elite Theatre and railroad shops, through the addresses made at the public schools and colleges—these two consecrated and gifted servants of God and "able ministers of His Word," reached the heart of the whole people and gave a splendid spiritual uplift that will continue, we believe, as a benediction and source of inspiration for a long time to come.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Removal of the Rev. Robert W. Barnwell.

As has been announced, the Rev. Robert W. Barnwall has resigned St. Paul's church, Petersburg, his resignation to take effect the first of December, and the approach of that time brings a sense of real loss to the community in which he has lived for more than five years. No one could sit under Mr. Barnwell's preaching and not be impressed with his unusual qualities. The strength of his convictions, the breadth of his culture, the accuracy of his knowledge, the clearness of his analysis, his excellent command and choice of words, his distinct and refined tones combine to make a preacher of rare attractiveness and power; and all enforced by a charming personality and most genial and generous Christian spirit.

On the frequent occasions when a clergyman is called upon at short notice to represent his people or his community, Mr. Barnwell is most ready and effective. He will describe, maybe, a great battle to a company of military critics with a comprehensive portrayal of its circumstances and movements, which commands their admiration; or in a mass meeting of Christians he will present the cause of Missions—a subject of which his mind and soul are full—with heartfelt fervor and sympathy. Mr. Barnwell will be missed in many ways, and his fellow clergymen of the city of Petersburg in especial regret the removal of this spiritually minded, genial, cultured, Christian brother from their midst.

The Diocese of South Carolina, to are heard from his present congregalated in that Mr. Barnwell has no thought of giving up the ministry, but while living on his property in Laurens county, and giving more time to literary work than the pressure of a city parish permits, he will also give much of his time to missionary work, of which a large and open field lies near his future home.

Expressions of most sincere regret are heard from his prseent congregation, but in making his resignation, Mr. Barnwell expressed so clearly his determination to change his field, that his vestry felt obliged to accede to his wishes. He will leave St. Paul's church well organized, in beautiful repair, the result of extensive improvements recently made, and in excellent condition financially, and carries with him the affectionate regard and hearty good wishes of his people here, and of this community generally.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop.

Annual Meeting of Church Club.

The first annual meeting and banquet of the Church Club of the Diocese was held in the parish house of Calvary church, Utica, on the evening of November 16. Covers were laid for eighty men, who represented every part of the Diocese. The principal speakers were the president, Frank L. Lyman, of St. Mark's church, Syracuse; Bishop Olmsted, of the Diocese; Bishop Brewer, of Montana, and John W. Wood, of the Church Missions House. All the addresses were of the true ring, exhorting to increased zeal in both parochial and church extension. The club is the outcome of a simple suggestion of the Bishop of the Diocese, in his last annual address, and promises to become a strong factor in the Diocese. Among the special work to be undertaken by the club, is a Church House, at Ithaca for Students at Cornell University, to be called The Huntington House, in memory of the late Bishop Huntington, who has no memorial in the Diocese save that of his grand work of over thirty years. At the close of the banquet, the following officers were elected: President, Frank L. Llman, of St. Mark's church, Syracuse; vice presidents, George T. Jack, of Grace church, Syracuse; J. Van Lear, of St. Paul's church, Owego; secretary, A. D. Crocker, of Trinity church, Utica; treasurer A. D. Hamblin, of St. John's church, Oneida.

St. Peter's church, Redwood, had its communicant list increased two-thirds, by the confirmation of a class of seventeen adults, Sunday, November 13, presented by the energetic rector, Rev. L. A. Davison.

OLYMPIA.

Rt. Rev. F. W. Keator, D. D., Bishop.

Olympia Now a Diocese.

The former Missionary District of Olympia has now become a Diocese, by action of the General Convention. The new Diocese enters upon its independent career under happy auspices, with over thirty clergy, nearly fifty parishes and missions, some 5,600 communicants and several well-established Church institutions.

Bishop Keator returned from the General Convention, November 12, and on Sunday, November 13, held, in Trinity church, Tacoma, a memorial service for its late rector, the Rev. H. Horace Clapham, who died suddenly while conducting the service in the Church of the Holy Saviour, Santa Clara, California, the morning of November 6. Mr. Clapham had been rector of Trinity church, Tacoma, Wash., for nearly fourteen years, during which the membership of the parish had increased three-fold. His health began to fail in the spring and his parishioners sent him on a trip to Honolulu, but without apparent benefit; and so, unable to continue the duties of the parish, he resigned and returned to California, to take charge of the church in Santa Clara. Mr. Clapham was an Englishman by birth, and a man of high culture and extensive learning. Mrs. Clapham is a sister of the Rev. John Ackworth, of the Church of the Beloved Disciple, New York.

Trinity church is now being served

by Rev. Sidney James, recently ordained to the priesthood.

The Woman's Auxiliary of the Diocese of Olympia will hold its semi-annual meeting in St. Mark's church, Seattle, November 15.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

A Letter from Bishop Gibson.

To the Diocese of Virginia:

My Dear People: The election of the Bishop-Coadjutor of Virginia to be President of the Board of Missions raises questions on which many of you are thinking very seriously. Of course everybody knows that under the Canons of the Church a Diocese can have but one Bishop-Coadjutor, and everybody who is familiar with the conditions of the Diocese knows that help is needed to enable the Bishop do the work which is waiting to be done.

In these circumstances a Bishop-Suffragan has been suggested for Virginia. This is a new office, and one which requires study before its introduction by any Diocese—most of all before its introduction by a Diocese which has the traditions of Virginia.

The Canon creating Suffragan Bishops in the Church puts a large responsibility upon the Bishop of the Diocese. Section 1 of that Canon says that "the initiative shall always be taken by the Bishop of the Diocese, asking for the assistance of a Suffragan."

The Bishop of the Diocese is the person whom some people call the Senior Bishop: in the case of Virginia, myself.

For action to be taken on the request of any one else is unlawful.

A large responsibility, therefore, rests on me in the present juncture of affairs.

I am trying to meet that responsibility by writing this letter. After thinking much upon the subject, it is my conclusion that a Suffragan will not suit us.

The complications in which the election of such an officer would entangle us are too numerous and too grave to be risked.

This is my conviction: it would not be wise, it would not be for the present or future welfare of the Diocese. With this conviction I cannot ask for a Suffragan. This I write for the settling of the minds of all of us.

Faithfully and affectionately, your friend and Bishop.

ROBERT A. GIBSON.

Brotherhood of St. Andrew.

The regular quarterly meeting of the Richmond Assembly of the Brotherhood of St. Andrew was held in the lecture room of Grace church, Richmond, on November 21. Representatives were in attendance of nearly all of the city churches. The address of the meeting was made by the Rev. S. Roger Tyler, rector of St. Mark's church, Richmond. It was an able and forceful presentation of the life of close association with Christ, which finds its manifestation in the work of bringing the brother man nearer to Him.

The following officers were elected for the coming year: President, Charles J. Newell; vice president, Benjamin Brockenbrough; secretary, Philip Brown; executive committee—W. A. James, R. Duval, H. T. Baskerville, John White, Waddy Waddell, W. P. Stutz, Duncan Cromarton and Mr. Pierson; chaplain, Rev. John Moncure, D. D.; auxiliary to the committee, the directors of the chapters and Mr. R. E. Anderson.

Mr. Eugene C. Massie announced that the annual service will be held in Grace church on St. Andrew's Day, at 8:15 p. m. At this service will be the corporate communion. All men and boys of the church were cordially invited to be present at this service, which will be one of great helpfulness. The preacher will be the Rev. Thomas Semmes, rector of St. Andrew's church, Richmond.

The Albemarle Convocation.

The Albemarle Convocation held its fall meeting in Grace church, Cismont, the Rev. F. L. Robinson, rector.

The opening service was at 7:30 a. m., with an earnest sermon by the Rev. Frank Stringfellow, whose text was Num. 10:29. He showed the two ways by which we might make men feel the need of being members of Christ's Church. If the invitation, "Come, and we will do thee good" did not appeal to them, perhaps to make them feel they were needed to do us good would attract them.

The quiet hour, conducted by the Rev. John London, was very helpful. The Convocation sermon, preached by the Rev. W. R. Bowie, was strong and stirring. He said that Christ's family was tested to-day by the Master's text, "By their fruits ye shall know them." If the world is to be won for Christ, it must be able to see the fruits of Christian lives. The essay was read by the Rev. David H. Lewis, whose subject was "The Minister of To-day. He brought out the many problems of the modern minister's life, and gave helpful suggestions as to how some of these problems may be met.

On Thursday morning there was a special Sunday School service. Mr. R. A. Anderson, of Richmond, made a most instructive address, filled with facts and information concerning all the details of Sunday School work. In the afternoon Mr. Anderson presented the object and need of a Sunday School Institute, and an Institute was at once organized.

At 4 p. m., the Rev. Frank Rickaby made a short address on "Music in the Sunday School." The Rev. Mr. Bowie spoke on "Religious Education, and the Rev. Thomas Semmes, of Richmond, gave an interesting address on "Child Nature," of which subject he has evidently made a deep study.

On Thursday, at 7:30 p. m., a song service was held. The closing service was very impressive, all of the clergy being in the chancel. The Rev. Mr. Mastin, of China, complimented the work of Dr. Claude Lee, in that country, and the Rev. Mr. Semmes made an earnest appeal to mothers and fathers to train their children that they may be capable of filling the places of leadership in the Church and State, and may have the great desire to lead those great and advancing nations of the old world to the Master.

The rector of Grace church is to be congratulated for the well-arranged programme, and he and his parishioners have the thanks of the Convocation for their many kindnesses.

Death of Mrs. John Stewart.

On Sunday, November 19, Mrs. John Stewart, of Brook Hill, Va., passed away. Her death occurred at the Hotel Buckingham, New York City. She was one of those whom love of God has blessed by making her a blessing to the entire community in which she lived, as well as in many other sections where the Church is doing its great work. She was the widow of Mr. John Stewart, whose name is written in many hearts for his deeds of goodness. She had reached a good old age—one crowned with righteousness, and now that she is gone hundreds rise up and call her blessed, with the realization that she has fulfilled the requirements of the sacred writer, "Blessed are the dead who die in the Lord; even so, saith the Spirit, for they shall rest from their labors, and their works do follow them."

The Rev. Edward L. Goodwin, rector of Zion church, Fairfax, and the Church of the Holy Comforter, Vienna, has accepted the call recently extended him to the rectorship of the Church of St. James the Less, Ashland, in succession to the Rev. John F. Coleman, now rector of St. Paul's church, Suffolk, in the Diocese of Southern Virginia. Mr. Goodwin will enter upon his new duties December 1.

The Rev. John Hallowell Dickinson, rector of the Church of the Holy Comforter, Richmond, has resigned the same. He has been in charge since October, 1908. The Holy Comforter is a new church on Grove avenue, in the West End.

Mr. George A. Barksdale died at "Summer Rest," Albemarle county, on November 19. He was a man of great usefulness both in the business world and in the affairs of the Church, being a member of St. Pual's church, Richmond, and a man ever energetic in the works of Lord and Master

The lecture to the Sunday School teachers and officers, this week, was delivered on Tuesday evening, November 22, by the Rev. G. P. Craighill, of the Church of the Epiphany, Barton Heights. On Thursday, December 1, the lecturer will be the Rev. Ernest E. Osgood, and his subject "The Church Year."

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Sunday School Institute—Death of a Confederate Veteran—Guild Hall for St. Alban's Church—Death of Miss Emily A. J. Cruitt.

The Sunday School Institute met in the Church of the Epiphany, Tuesday, November 15, at 7:30 p. m. The Rev. Herbert Scott Smith presided. The topic, "Teacher Training," was divided into two sections. "The Interest of the Child," and "Securing and Retaining Attention," was luminously and helpfully treated by Mr. S. E. Kramer. The second topic, "Sunday Schools and the Diocese" was well handled by the Rev. G. Freeland Peter. Mr. Peter was of opinion that there had been no appreciable improvement in ten years past. The question was where the responsibility lay.

The rector of Ascension church, in his last Sunday morning's sermon, stated that within the limits of four blocks surrounding that church there were hundreds of children that attended no Sunday School. Where lies the responsibility? The comic sections of the Sunday newspapers furnish the temptatien for the great majority, no doubt, while careless parents permit this serious neglect of their children and are themselves as much interested in the same thing.

Bishop Rowe, the great Alaska Apostle, was in Washington last week, and gave an interesting and instructive talk

about his Arctic field to the girls of the National Cathedral School.

Still another Virginia Confederate veteran passed away to the blessed country that knows no war, last week, when Mr. Philip Key Reily, of Washington, died. While eighty years of age and exceedingly lame from wounds received in the Civil War, Mr. Reily, to the last, was an active member of St. Paul's church vestry, and was, also, treasurer of the parish. The Burial Office was read in St. Paul's church, by the rector, the Rev. Robert Talbot, and interment was in Rock Creek Cemetery, D. C.

The Guild Hall of St. Alban's church, D. C., the Rev. Dr. Bratenahl, rector, will be erected at a cost of $20,000, and will be thoroughly arranged for its many uses. This hall will be a memorial of several parishioners, among whom are Miss Mary Nourse, and Miss Rosa Nourse, whose legacies to St. Alban's made the hall a possibility, and whose family were, practically, founders of the parish.

Miss Emily A. J. Cruitt died at her home, in Washington, on Sunday morning, November 20, aged 74 years. This estimable lady was the daughter of the late Robert Cruitt, of Washington, whose ancestors were English pioneers of Washington. Miss Cruitt was a devoted parishioner of Epiphany church.

The Rev. J. W. Austin, assistant at St. Thomas' church, has been called to the rectorship of King George's parish, Prince George's county, Md.

W.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Effective Work at Glenraven Chapel. Thirtieth Anniversary as Organist. Clerical Changes.

Perhaps no more effective work is done in the Diocese than that at Glenraven chapel, Robertson county. During the past year, in this mission, there have been sixty-five baptisms and eleven candidates presented for confirmation. A class of ten is now awaiting the Bishop's visitation; a Sunday School is maintained and a weekly service held, and the attendance at both is most gratifying. This work is within the jurisdiction of the Archdeacon of the Convocation of Nashville, who has been ably assisted by the local lay-reader and the Rev. Alexander Patterson, of the Diocese of Lexington.

On Sunday, November 6, Prof. Wm. Emery, the organist of Trinity church, Clarksville, celebrated his thirtieth anniversary as organist of the parish. In the evening a special musical service was rendered and several gifts in communication of the event were presented to him. For long, faithful and efficient service his record is, perhaps, without a parallel in the Diocese.

The Rev. W. S. Claiborne, for some years past the rector of Otey Memorial church, at Sewanee, has resigned to accept his election as a member of the Commission for the Endowment of the University of the South. The Rev. George O. Watts, of Sewanee, has been elected as his successor and has signified his acceptance of his election.

The Convocation of Memphis, the Rev. R. W. Rhames, Dean, will meet in St. Mary's Cathedral, Memphis, on Tuesday and Wednesday, November 15 and 16.

The Rev. Thomas Dyke, formerly of Chandler, Oklahoma, began his work as rector of St. Peter's church, Nashville, on Sunday, November 6.

The Rev. E. B. Andrews, of South Carolina, has begun his work at St. Peter's, Columbia, as has the Rev. William A. Grier, at Trinity church, Winchester.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Annual Meeting of Junior Auxiliary.

The annual meeting of the Junior Auxiliary of the Diocese was held in the Sunday School room of St. Paul's church, Lynchburg, on Saturday, November 5. It was opened with prayer and an address of welcome by the rector, the Rev. Joseph B. Dunn. A large number of branches were represented and reports were made—a particularly interesting one being that of the Boys' Junior Auxiliary at Bedford City. The Rev. J. Hubard Lloyd, son of the Diocesan president, was a Junior from Grace church, Lynchburg, and is now in Japan, preaching every Sunday in the Japanese language. Two new branches were formed during the year; that of Deaconess Radford, at Schuyler, deserving special mention. It has twenty members, all busy workers, who crochet beautiful bed spreads, tam o' shanter caps, slippers, etc.; others weave lovely baskets or dress dolls. Specimens of their work were exhibited and several articles sold.

Mrs. Lloyd, Junior president, read her report to the Board of Missions and refreshed the memories of the Juniors as to their pledges. There are 54 branches, whose contributions in money and boxes was $1,108.83. Mrs. Lloyd spoke of how the Juniors are reaching their arms in helpful service around the world. At Cape Palmas, Africa, they have a memorial gift for a school; also at St. Mary's School, Shanghai; one in Osaka Orphanage, Japan; St. Luke's Hospital, Tokyo, and across to Alaska, where they educate a little Indian girl.

We had with us representatives from the far-away mission fields, including Dr. Harry Taylor, from the Mission Hospital in Nanking, China, who appeared before the Auxiliary in the costume of a Chinaman. He told of the good influence of the children's ward in the mission hospital, where they take the little sick, neglected and ill-treated Chinese children; do all they can to cure their ailments and teach them about the loving Christ. Miss Neely, of Japan, gave an interesting account of her work. Miss Neely is a missionary from Southern Virginia and we are proud and thankful that both of these brave missionaries had gone out from our very midst. Organizing Sunday Schools seems to be Miss Neely's strong point. She asked the Juniors to make her 400 bright colored candy bags to send to Japan. She wants the bags sent to her at Portsmouth, within two weeks. The Juniors promised the bags.

The Junior Day closed with the noonday prayers for Missions, led by the Rev. E. R. Carter. After the benediction, a number of wonderful and beautiful curios were exhibited, with maps of the mission fields. Dr. Taylor showed a number of Chinese dolls dressed in Chinese native costumes.

Every missionary who spoke, both on Woman Auxiliary and on Junior Day, plead for workers and for the prayers of those at home. The Junior Day was full of inspiration and blessing, and every one of us went our way with an earnest desire to do better and more faithful work during the coming year in the Master's fields, white already to harvest.

A week's mission, conducted by the Rev. E. R. Carter, rector of St. Paul's church, Lynchburg, closed last Sunday night, in Christ church, Martinsville, the Rev. Alfred W. Anson, rector. Mr. Carter preached twice daily, the congregations being good and much interest manifested.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop.

Archdeaconry of Harrisburg—Ordination.

The Archdeaconry of Harrisburg met in St. John's church, York, November 16 and 17. Rev. Alex. McMillan was re-elected Archdeacon. About twenty-five of the clergy were present. Addresses were made by Rev. R. F. Gibson, of Trinity church, Williamsport, on "How the Parish and Sunday School can Help the Board of Missions;" Rev. John Hewitt, of St. John's, Bellefonte, on "The Five Pennsylvania Dioceses and the Pennsylvania State College;" Rev. Frederic Gardiner, on the "Christian Education of Boys;" Rev. E. H. Oxley, on "The Church's Work Among the Colored People of the Diocese;" Rev. A. J. McClure, on "Clergy Relief." Rev. E. M. Frear read an Exegesis and Mr. Gardner read an essay on "The Psychology and Sociology of Missions." Reports of missionaries in the Diocese showed encouraging progress, especially in Middletown, where a new stone church is nearing completion; and in Harrisburg, where a lot has been purchased and paid for, for St. Augustine's Mission for colored people; and in Quarryville, where a lot has been purchased and where it is expected a church will soon be built.

The winter session of the Archdeaconry will be held in St. Paul's, Harrisburg.

The Rev. Thomas L. Cervasse has been appointed to Waynesboro and Shippensburg. He will also render services at the White Pine Sanatorium and Mont Alto.

Mr. Ernest Walter Foulkes was ordained to the diaconate in St. John's church, York, on November 17, by the Bishop of the Diocese. He was presented by Rev. Arthur Taylor, rector of St. John's, York. His brother, Llewellyn Foulkes, of the Diocese of Pittsburg, preached the sermon. The newly ordained deacon will be assistant at St. John's, York.

Bishop-Elect Perry to Be Consecrated January 6, 1911.

The Presiding Bishop gives notice that the Rev. James De Wolf Perry, Jr., Bishop-elect of the Diocese of Rhode Island, will be consecrated in St. John's church, Providence, R. I., on Epiphany, Friday, January 6, 1911. The consecrators will be the Presiding Bishop and the Bishops of Atlanta and Newark. The presenters, the Bishop of Connecticut and New York. The preacher will be the Bishop of Massachusetts, and the attending presbyters, the Rev. J. De W. Perry, D. D., and the Rev. E. S. Rousmaniere, D. D.

Journals of conventions and other publications intended for the registrar of the District of Asheville should be sent to the Rev. Theodore Andrews, Franklin, N. C., instead of to Rev. J. A Deal, resigned.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Woman's Auxiliary Meeting—Church Club's Annual Dinner.

The Woman's Auxiliary of the Diocese held its autumnal meeting in St. Anne's Middletown, with a large and interested attendance of the members.

The roll call showed delegates from Brandywine Hundred, Claymont, Delaware City, Dover, Delmar, Middletown, New Castle, Newark, Stanton, Marshallton, Smyrna, and St. Andrews, St. John's, Trinity, Old Swedes, and Immanuel, Wilmington, and Christiana Hundred. The Bishop celebrated the Holy Communion, assisted by the rector, the Rev. P. L. Donaghay, and the Rev. Mr. Phelps. He made a special appeal for Domestic and Foreign Missions and the Diocesan Apportionment for the next year; and the Rev. Mr. Betticher spoke at this service instead of the Rt. Rev. Dr. McKim of Tokyo, Japan, who was expected, but failed to come owing to death of a relative. Mr. Betticher spoke of his work in Alaska, and in the afternoon made another address on it illustrated with a stereopticon. The Rev. A. S. Cooper, of Hankow, China, also spoke of his field of labor. The president, Mrs. C. E. McIlvaine, was heartily welcomed to this meeting, after being hindered from attending several by a serious accident. Mrs. William Bradford, of Middletown, was elected domestic directress, and resolutions were passed with a rising vote on the death of Miss Annie E. Hunter, a vice president and member of the executive committee. Of the clergy present, besides those mentioned, there were Archdeacon Hall, the Rev. Messrs. R. W. Wells, William H. Laird, A. E. Clay and A. DeR. Meares.

The Church Club of Delaware held its forty-sixth semi-annual dinner in Wilmington on the evening of November 17. Mr. William N. Bannard presided, and the Bishop, eight of the Diocesan clergymen, Mr. William F. Cochran, of Baltimore, and about seventy members of the club sat down to dinner. The absence of another invited guest, the Rev. Alexander George Strong, of Christ church, New York, was much regretted The General Convention was the theme of the after dinner speeches. The Bishop spoke of the unanimity of thought and action in the House of Bishops; the spiritual power felt in the convention, and the move for Unity in the appointment of a special commission. He also called attention to the fact that the 125th anniversary of the Diocese would occur at the next meeting of the Diocesan Convention in May, and suggested the convenient opportunity it would bring to the club to have its next meeting at the same time. A resolution to that effect was carried immediately after. Mr. Cochrane spoke of the Convention's recognition of the Laymen's Missionary Movement; of the need for immediate efforts in the field, and for contributions from every one at home; also for men informing themselves so as to answer objections about Missions, and of the advantages spiritually to the individual of taking an interest in Missions. The Rev. Mr. Kirkus spoke of the Layman's place in the Convention, illustrated by Mr. Pepper on the spiritual side, Mr. Lewis on the practical and Mr. Morgan on the business side. The Rev. Mr. Hammond described some of the business of the Convention; what it did not and what it did do; and the definiteness with which it seemed to know its own mind as expressed in the votes usually by good majorities. The Rev. Mr. Wells spoke of the Christian Social Union, and the meetings in its behalf at the Convention. Mr. George Elliott described the "Third House" and meetings of the Woman's Auxiliary, and discussed the vote on the title page of the Book of Common Prayer. The meeting adjourned after accepting a hearty invitation to hold its next meeting in the new parish house of Trinity church, Wilmington.

Trinity parish, Wilmington, finds its parish building growing fast, and the various furnishings as well as balance due on it are being asked for. The Men's Club held a successful meeting recently. At the next one Archdeacon Hall will describe the "Passion Play" of Oberammergau.

The Archdeaconry of Wilmington meets in St. Thomas', Newark, on December 1, morning and evening.

The Mission conducted by the Rev. John Rigg at St. Barnabas, Marshallton, closed with encouraging results. A large number accepted pledge cards containing promises of better Christian living and a larger number pledged themselves again to keep their baptismal vows. The Bishop confirmed a class there on the Sunday next before Advent.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Discussions in Ecconomic and Civic Questions—Missions Study Class. Daughters of the King—Brotherhood of St. Andrew—St. Matthias' Fifth Anniversary—The Church Club Hears Reports of Convention.

On Sunday evening, Nov. 13, a series of discussions on economic, social and civil questions was inaugurated, to be held on successive Sunday evenings in the parish house of Trinity church, immediately after the close of Evening Prayer in the church. The first meeting was conducted by the rector of the parish, the Rev. Dr. Arundel. Some of the topics that will be discussed are, "The Morals of the Wage System," "The Morals of the Single Tax," "The Aim of Twentieth Century Charity," and "Prevention of Non-Employment." In addition to Dr. Arundel the speakers are to be, the Rt. Rev. Dr. Charles D. Williams, Bishop of Michigan; the Rev. J. J. Cogan, of Fall River, Mass.; Mayor Brand Whitlock, of Toledo, Ohio; and Mr. Charles F. Weller, General Secretary of the Associated Charities of the city.

The Missions Study Class, under the direction of the Pittsburgh Branch of the Woman's Auxiliary, held its November meeting, on the tenth, at Emmanuel parish house, Alleghany. The opening prayers were read by the Rev. G. B. Richards, rector. The general subject of study for the year is "The Church's Mission to the Mountaineers of the South." The topic for the day was "The Southern Mountaineer," under the sub-divisions, "Surroundings and Characteristics," "Perils and Possibilities in Changing Conditions," and the "Greatness of the Problem." These were treated in two papers, by Mrs. Arthur G. Burgoyne, of the Church of the Redeemer, and Mrs. Watkins, of St. Stephen's church, Wilkinsburg. Mrs. Wetmore, of Christ School, Arden, N. C., talked in a most interesting way about the work being accomplished by the school. At the close of her talk, afternoon tea was served.

The fall meetting of the Daughters of the King took place on Friday, November 4, at Calvary church, beginning with a celebration of the Holy Communion at eleven o'clock, by the rector of the parish, the Rev. McIlvaine. Luncheon was served by Calvary Chapter in the parish house, and the afternoon was spent in listening to the report of the delegate to the Convention of the Order in Cincinnati, Miss Rose E. Edsall, and a general conference and round table, conducted by the Rev. D. L. Ferris.

The annual meeting of the Pittsburgh Assembly of the Brotherhood of St. Andrew was held on Thursday evening, October 27, in Trinity parish house. The Rev. A. C. Howells, of Sewickley, made an address, and Mr. Ernest E. Briggs, of McKeesport, made report of the recent Convention in Nashville. Officers were elected as follows: President, Mr. W. A. Cornelius; vice president, Mr. R. T. Van Pelt; secretary, Mr. Theodore M. Hopke; treasurer, Mr. Harry G. Tomer; chaplain, the Rev. R. E. Schulz.

Regular services are to be resumed in St. Mark's Mission, Ford City, where for several years only occasional services have been held by the rector of the church at Kittanning. Beginning with December, the work will be under the care of the Laymen's Missionary League, the chaplain and lay evangelists and readers of the League officiating.

On Sunday afternoon, October 30, St. Matthias' church, Ambridge, celebrated its fifth anniversary. It is one of the missions ministered to by the Laymen's Missionary League, and has been for a year or more under the more direct care of the Rev. H. B. Marks, one of the clergymen working under the League's chaplain. The service of Evensong was said at three o'clock, and addresses were made by the Right Rev. the Bishop of the Diocese; the Rev. Dr. Prince, of Allegheny; the Rev. C. W. Lamb, of Rochester; the Rev. H. B. Marks, clergyman in charge, and the Rev. Henry Gibbs, who succeeds Mr. Marks, beginning his work on the first Sunday in November. An offering was made by the congregation, which numbers only seventy-two communicants, amounting to between three and four hundred dollars, to be used for the reduction of the mortgage.

The Church Club held its first meeting for the season of 1910-1911, in the University Club, on Monday evening, October 31. It was in the form of a dinner, the honor guest being the Bishop and Deputies to the General Convention at Cincinnati. Bishop Whitehead spoke on Suffragan Bishops and some other topics; Archdeacon Cole, on "The State of the Church;" The Rev. Dr. McIlvaine on "The Change in the Title-page of the Prayer Book;" the Rev. Dr. Vance, on "Missions;" the Rev. Mr. Aigner, on "Changes in the Canons." The lay deputies spoke as follows: George W. Burgwin, Esq., on "Organization of the General Convention;" Mr. H. D. W. English, on "Side Lights of the Convention;" Mr. T. W. Shacklett, "The Convention's Personnel." Mr. Herbert Du Puy also spoke. The guests numbered upwards of one hundred and fifty.

On account of ill health, the Rev. Robert Waddington Grange, D. D., has resigned the rectorship of the Church of the Ascension, which he has held since 1889, and has been elected rector emeritus. During his incumbency the list of communicants has grown to 403; the massive stone church has been erected, and during the last two years the spacious and complete parish house has been built and furnished.

The Rev. Roger Charnock, D. D., of Christ church, Punxsutawney, has been called to the rectorship of St. Peter's church, Butler.

Family Department.

He is Coming.

So I am watching quietly
Every day.
Whenever the sun shines brightly
I rise and say,
"Surely it is the shining of his face,"
And look unto the gates of his high place
Beyond the sea,
For I know he is coming shortly
To summon me.
And when a shadow falls across the window
of my room,
Where I am working my appointed task,
I lift my head to watch the door, and ask
if he is come;
And the angel answers sweetly
In my home—
"Only a few more shadows,
And he will come."

—Ezekiel and Other Poems.

The Nature of Our Saviour's First Advent.

By Rev. Edward S. Cross.

Our Saviour Himself, in one of His most unmistakeably characteristic utterances, declares the twofold purpose of His Coming: "The Son of Man came not to be ministered unto, but to minister; and to give His life a ransom for many."

Here we have two distinct, though harmonious declarations. To attempt, even slightly, the task of clearing away from the second declaration, the array of clouds—theologic, and methaphysical—which has gathered, since the primitive age of the Church—through the ages of the Christian Fathers, and the Mediaeval Schoolmen, and the Protestant Dogmatists—would be beyond my desire, my power, or my space, and far beyond the patience of the reader. The simpler and easier task remains; to emphasize what hardly needs to be explained—the first declaration of the Saviour: "The Son of Man came, not to be ministered unto, but to minister." Of this fundamental and central truth of Christ's Religion, the fourfold Gospel is the embodiment, and unfolding. It needs no proof that this was Christ's purpose; that this motive of supreme unselfishness, of self-sacrificing love, animated, and inspired Him throughout.

But this divine humility of love was far above the understanding of the Disciples, before their Master's crucifixion. Before they could become fitted to be the Apostles of the meek and lowly Redeemer, who was their more than King, they had to get rid of the worldly notions which they had derived, partly, from their contemplation of Oriental Sultans, like their own splendid King Solomon; and, partly, from their reading of certain of the characterization of divinity in their sacred writings; but still more, it may be, from their own self-seeking and power-craving hearts; which judged of God by their own self-consciousness.

To these disciples, shortly before His crucifixion, our Saviour gave, what may be termed the Charter of the Kingdom of Heaven on Earth; the Kingdom of God, which He came to establish in the hearts and lives of men, as individuals, and as members of a common humanity; and these were the words of the Royal Charter which He gave: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would became great among you shall be your servant; and whosoever would be first among you shall be your bond-servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." St. Matthew, 20th chapter, New Revision).

When we look about us, we may see how largely the toiling masses of men are alienated from the Churches—and, notably, from our own Church; and we may find multitudes of workingmen, scorning, or detesting the Churches—which they hastily identify with the corporate plutocracy that they charge with injustice and oppression—while yet loving and reverencing the name of Christ, as the Champion of the poor, and the Friend of those who labor and are heavy-laden. Never may the Church of Christ hope to win back these alienated masses, until it is filled with the Spirit of Christ; until the Church feels that it is not an end, in itself, and for itself, to be sought; but that it exists, for the sake of universal humanity; and until the Church makes men feel that God is like Christ, and that the Church, too, is like its Master, who, as "the Son of Man, came, not to be ministered unto, but to minister."

We are told that the disciples disputed, among themselves, who should be the greatest in the Kingdom of Heaven. Not yet had they ceased to be office-seekers in that Kingdom, and courtiers of its King. When they asked their Master who was to be the greatest, He set a child in the midst of them, and told them that if they would enter into His Kingdom, they must become like that little child.

His Kingdom—the Kingdom of God, or of Heaven, which He came to establish on this earth—of what did it consist? The nature of this Kingdom we may learn, by studying its King, who, unlike Oriental Sultans, and their courtiers, and office-seekers; unlike cold-hearted theologians, and hot-headed preachers; unlike pompous and fussy Church dignitaries; "came not to be ministered unto, but to minister."

Our salvation, indeed, as our Advent meditations may well teach us, is to be saved from our selfishness; and from that miserably selfish religion, which is constantly asking—"How can I keep out of hell, and get into heaven? —while it already dwells in the hell of selfishness! Men need to be saved from that disposition which constantly seeks for what it can get from God, or from men, while the man who is really saved, asks: "What can I do, for God; and what can I give, of means, or of talents, of kindness, or of service, to men?" Yes, salvation is to be made continually, more and more like unto the Saviour of mankind—the Son of God, and the Son of Man—who, as we celebrate, in this Advent season, "came not to be ministered unto, but to minister."

Once I pitied those whose lives are obscure and joyless; now I understand that God has provided compensation with every trial. The smallest pleasure derives from rarity, a relish otherwise unknown. Enjoyment is only what we feel to be such, and the luxurious man feels keenly no longer. Satiety has lost him his appetite, while privation preserves to the poor that first of earthly blessings—the being easily made happy.—Attic Philosopher.

John 15:10.

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

In the New Testament the Christian's adaptation to Christ is represented as a personal acquaintance with Him, which ripens into a close and tender friendship. This was our Lord's own ideal of discipleship.

The importance of this personal knowledge of Christ is seen, when we think of him as the revealer of the Father. As to Himself, He is our Brother and our Friend. Any one whose life is knit to Christ in love and faith, is lifted into the family of God.

Christ is a present and living Saviour, and we may form with Him an actual relation of personal friendship, which will grow closer and tenderer as the years go on; deepening with each new experience, shining more and more in our hearts, until at last, passing through the portal which men misname death, but which really is the beautiful gate of life, we shall see him face to face and know Him even as we are known.

To some Christ is only a creed; a rule of life, an example, a teacher, but not a friend. To others he is an absent friend.

The value of a personal acquaintance with Christ is incalculable. There are men and women whom it is worth a great deal to have as friends. A true friendship is one of earth's richest and best blessings; but no human friendship can ever be half so close and intimate as that which the lowliest of us may enjoy with our Saviour.

That Christ should condescend thus to give us, sinful creatures, His pure divine friendship, is the greatest wonder of the world; but there is no doubt of the fact. And, if we but half realized our privileges, the enriching that will come to our lives, through this glorious relationship, will be far beyond our highest conception.

Do we desire to live more to Christ and to grow into His likeness? W.

Phillips Brooks and the Bible.

It was in the year 1886 that Phillips Brooks addressed a body of theological students at Mt. Herman, Mass., in which he made use of the following wholesome words in defense of the inspiration of the Bible:

"The theory now so popular that the words of the Scripture are not inspired, has been invented to account for the supposed errors in the Bible. If you come to anything that does not agree with your ideas, you fall to this theory to the dishonor of God's word. Now, if the words may be disbelieved, you see how readily you can carry the idea a step further and disbelieve sentences or passages or whole sections. * * * It is a marvelous fact that those very passages that men are most ant to believe uninspired are the ones which have received the sanction of Jesus Christ himself in the New Testament. He makes reference to Lot's wife, who was turned to a pillar of salt, to the destruction from heaven of Sodom and Gomorrah, to Jonah and the whale. It is nonsense to say: 'I believe Christ, but not those things.' No man with a thimbleful of brains will do it."

The Withered Hand—Whole..

Praise God! Praise God! Give me my tools again!
Oh, let me grasp a hammer and a saw!
Bring me a nail, and any piece of wood.
Come, see me shut my hand and open it,
And watch my nimble fingers twirl a ring.
How good are solids!—oak, and stone, and iron,
And rough and smooth, and straight and curved and round!
Here, Hannah: for these long and weary years
My hand has ached to smooth your shining hair
And touch your dimpled cheek. Come, wife, and see:
I am a man again, a man for work,
A man for earning bread and clothes and home;
A man, and not a useless hold-the-hand;
A man, no more a bandaged cumberer.
Oh, blessed Sabbath of all Sabbath days!

And did you hear them muttering at Him?
And did you see them looking sour at me?
They'll cast me from the synagogue, perchance;
But let them: I've a hand, a hand, a hand!
And ah, dear wife, to think He goes about
So quietly, and does such things as this,
Making poor half-men whole, in hand and foot,
In eye and ear and witless maniac mind,
To get such praise as that! Well, here's a hand,
A strong, true hand that now is wholly His,
To work or fight for Him, or what He will;
For He has been the Hand of God to me.

—Amos R. Wells in S. S. Times.

For the Southern Churchman.

The Least in the Kingdom of Heaven.

The words of our Lord are: "Notwithstanding, he that is least in the kingdom of heaven is greater than he." He had just pronounced John the Baptist as the greatest of all men born of women. Yet the least in the kingdom was greater than he. For he, the "little one," was a member of Christ, a child of God, an approved heir of heaven.

We are reminded of this wonderful proclamation, when a veritable African Scipio presents himself begging for his poor congregation. He was named after the great Scipio Africanus—just for fun. And yet what was the great Roman general and statesman compared with this poor negro?

The Shekel of the sanctuary is the measure of the stature of the fulness of Christ. And that is divine—after the image of God.

"John's baptism" was the righteousness of the law—after the strictest sect of the Pharisees. The baptism by the Holy Ghost and by fire looked to a higher and diviner standard—a new birth and a new life.

The comparison of our Lord is of the greatest of unregenerate human beings with the least and lowliest of His little ones. And the measure of greatness was not power or achievement, or heroism, or self-sacrifice, or martyrdom, or intellect, or learning, or wealth; but the mind of Christ, lowly, sincere and absolute.

St. Paul seems to contrast the austerity, severity, martyrdom, heroism and power and self-sacrifice of John the Baptist with the simple, sincere, lowly and loving. His chapter on Charity follows the contrast of our Lord: The standard of man with the standard of God. And the language of the Prophet is the same: The coming kingdom is to be accomplished not by power or might, but by the Spirit of the Living God.

We do well to study the words of two great authorities:

"He that of greatest works is finisher,
Oft does it by the weakest minister."

"That no flesh should glory in His presence."

The Shekel of the sanctuary—the measure of value and efficiency in the eyes of the Almighty—is another thing from the popular and general standard that all men speak well of.

The power of the air, the fine outcome of the "Busy Bees" and "Great Awakenings" sets us athinking. Did not that shrewd steward, and Simon Magus, and the piously inclined young millionaire, live before their time? Is it not possible that each of them had a Bible Class? May be gave half of their ill-gotten gains to great religious enterprises?

That which has been, is now. And that which is to be, hath already been.

The kingdom of heaven is within—is best cultivated in the closed chamber; in the individual soul; in the home—hid from day's garish eye: away from the crowd.

The robes of righteousness and every day clothing of those divine philosophers, Paul and Peter, are wholesome studies. They are not at all suited to diabolic marriage garments of the latter day and high society, however much pomps and vanities claim to be consecrated and to be "The Thing." W.

Peace, Perfect Peace.

When we think of peace we strike a deeper note than when we think of joy. The latter may be described as the sparkle on the wave or the flower on the stem. The former is rather of the spirit and the inner life than of the outward expression. We have been told that far down beneath the ocean, no matter how great the agitation of the billows in wind and storm, there is a strange quietness. This tranquility may exist in the heart underneath surface agitation and distressing experience. One may be in great sorrow and even in agony of soul, and yet have the peace that passeth all understanding, serene and unabated; the sorrow not disturbing the peace, and the peace not lessened by the sorrow. Which of us who have undergone a period of suspense, anxiety and dread because the death angel was hovering over a home, or because there seemed hanging over us a tragedy of which perhaps we could not speak, has not felt the calming touch of the Saviour's peace. "My peace I give unto you," he said, "not as the world giveth give I unto you." There are those who walk among us wearing in their countenances the look of the victor. They have gone through storm and have known tribulation, but peace has come to them and its serenity is in their faces.

In certain moods we lose sight of the fact that peace is not of our own making or our own earning; it is Christ's free gift, yet if we want it it is worth asking for. "Ask and ye shall receive; seek and ye shall find."

I read the other day of a Scottish divine who was never contented to stop praying until he was sure he had audience with God. He did not simply pray and go away, leaving the prayer at the altar, but he continued in prayer until he knew God was giving him an answer then and there. A friend not long ago told me that, no matter how restless and weary she might be when she knelt at her nightly prayer, she never stopped praying until a blessed calm had possessed her soul. "When he giveth quietness who then can make trouble?" Whosoever cares to receive the blessing of peace must go for it daily to him who is the Prince of Peace. —Christian Intelligences

God has more ways of providing for us than we can possibly imagine. We are to depend upon His assistance—earnestly to ask for it, and cheerfully to expect it.



My Individual Problem.

This is a great age, and he who enjoys its enlightenment and inspiration, its opportunities and obligations, is greatly blessed and highly favored. To be living is sublime. In view of these great chances to do good and to be good, the children of men, and even the Christianized seed of Abraham, are living far beneath their privilege. Taking into account the light we have, there are too many people walking in darkness. I fear that many are walking in the spirit of self-sufficiency, leaning to their own understanding rather than in the light and fear of God. Jesus is the light of the world, and if we keep close to Him we shall know exactly where to step. We are to follow Him. To do otherwise is to live selfishly. The hateful spirit of selfishness is so subtle and sinful that it comes into our lives when and where we least expect it, and even lingers deceitfully after we have discovered it. To live for oneself is to disregard the interests and rights of others, and to waste and wreck our own life. Let us remember that a man is not to lose himself in the great mass of humanity, just as a drop of water is lost in the ocean, which is the teaching of many modern philosophers, who magnify the community and minimize the individual. God's plan is for each individual to make the most of himself, and thereby contribute to the welfare of others. Self-culture and consecration are for the sake of others. This is an age of problems, each man has one. The man who finds the chief and right problem gets hold of himself, and then the wrestle of life or death begins, according as he does or does not hold on till the day breaketh! Each man's problem is himself. Not the race problem, nor that of labor, nor the city slum, nor the corporate wealth. My problem is myself. What and why are we? Whence and whither? What can we do, and what and to whom is our obligation? Let us not lose ourselves amid the many problems of life. "One thing is needful."—Religious Telescope.

Closing the Door.

I have closed the door on Doubt;
I will go by what light I can find,
And hold up my hands, and reach them out
To the glimmer of God in the dark, and call:
"I am thine, though I grope and stumble and fall.
I serve; and thy service is kind."

I have closed the door on Fear.
He has lived with me far too long.
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud, and run lightly by:
He will never follow a song.

I have closed the door on Gloom.
His house has too narrow a view.
I must seek for my soul a wider room,
With windows to open and let in the sun,
And radiant lamps when the day is done,
And the breeze of the world blowing through.

—Irene P. McKeehan, in the Century.

Worrying About Work Undone.

"It wasn't the work I did that broke me down," said a certain minister who had suffered temporary collapse; "it was the work that I had to leave undone." So the great African financier, Cecil Rhodes, when dying, is said to have exclaimed over and over: "So little done; so much to do!"

Piled-up work unaccomplished is more wearisome, as every worker knows, than any amount of work which has been turned off. Many a woman goes to bed more tired with the thoughts of the tasks left over than with all that she has been able to do, which seems often dwarfed into insignificance in comparison with the thousand and one things which are waiting her hands. The calls ahead of us, especially if we are "behind with our work," are more wearing than answered calls. But the weariness of work done is good for us, and generally creditable to us. But the weariness of work done is good for us, and generally creditable to us, while this other weariness is often only a mark of weakness in ourselves. We really have nothing to do with the work which is beyond the present hour and strength. "Sufficient unto the day is," not only the "evil thereof" but also the day's tasks. More people are broken down by trying to carry to-morrow's load to-day than by the hardest kind of effort to-day. Let to-morrow alone! it is God's, not yours. Do what you can, and then leave the rest with Him who can stay all our doing at His word. There will be plenty to do when you are gone, wherefore worry about it? It is worse than foolish, it is wicked to waste strength for doing by worrying about the undone. And the fruit of it is usually collapse and premature death. Worry about the undone means the undoing of yourself and your work.—Wellspring.

The Home Mother.

We must draw a line, a broad line, between the home mother and the worldly mother, who, forgetful of the sacred task assigned her, neglects those who have been given into her charge, leaving them to the care of hirelings, while she pursues her giddy round of amusement.

Not so with our home mother. The heart warms to see her in her daily round of duties. How pleased she sits day after day, shaping and sewing some little article for use and ornament for her little ones. And how proud and pleased is each little recipient of her kindness. How the little faces dimple with pleasure and the bright eyes grow still brighter as mother decks them with her own hands in the new dress she has made. How much more warm and comfortable they feel if mother wraps them up before they go to school.

There is a particular charm about all she does, explain it who can. They could not sleep—nay, for that matter, she could not, if she failed to visit their room and arrange them comfortably before they slept. Her heart thrills with gartitude as she imprints a good-night kiss on each rosy cheek. It may be, too, a tear will start for the little nestling in its chill narrow bed, for whom her maternal care is no longer needed. It sleeps, though the wild winter winds howl around its head. A mightier arm enfolds it. It is at rest. She bends meekly to the Hand that sped the shaft, and turns with a warmer love, if it be possible, to those little ones who are left to love. How tenderly she watches by their bedside when they are ill!

Blessing be on the home-loving mother! Angels look with love upon her acts. Her children will grow up and call her blessed, and the memory of her kindly deeds will remain when time shall have blotted out everything besides. The mother is the incarnation of love; for she finds her chief joy in promoting the happiness of her offspring. How great the privilege of having such a mother. How strong are her claims on her children's gratitude, love and good offices.—Scottish American.

The Christian Atmosphere.

Atmospheric conditions have much to do with man's comfort in life. This is true when considered from a temporal and spiritual standpoint. This is especially true in its application to one's spiritual atmosphere. Each person creates an atmosphere which extends its influence over those with whom he associates. This may not always be fully realized by the person that creates the atmospheric environment. He wields a silent, subtle, yet potential influence, an influence that may mold materially the character, life-plan and efforts of individuals, as well as their destiny for time and eternity. Many a one has been beneficially influenced by such surroundings, but others have been detrimentally affected by the creation and environment of anti-religious conditions. Of course, there are noble exceptions, when even under the most adverse and pernicious atmosphere, men have risen above these and blazed their own way to honor and success.

The most glorious achievements which Christ realized upon this earth were not His miracles, nor His power as a speaker. It was not the scourge of cords which drove the money changers from the temple, but the influence of His righteous indignation. It was because of His quiet presence and rebuke that the Pharisees saw themselves in their own true light as they began to persecute fallen women, burdened with so many sins themselves. It was not His words, but His moral tone, that made them feel His deity.

When Philip requested Christ to show them the Father, that the disciples might be satisfied, Christ's voice must have had a tremor as He sadly replied: "Have I been so long time with you and ye know Me not?"

To live in an atmosphere of prayer and of devotion is helpful in the development of a Christian character, in living a life of devotion to the teachings of God's Word, to principle and to a true aim in life. Spiritual Christians thrive in such an atmosphere, and fruitfulness in the kingdom of God will crown their life.

Present-Day Extravagances of Women.

We were forcibly impressed by a statement concerning some of the tendencies to extravagancy among women of the present day. Variety, quantity and prices of apparel have increased to a startling degree. Time was when a $20 hat would have geen a great extravagance; to-day $50 hats we are told are not uncommon and that $250 hats find customers. Even ordinary hats have reached the figures which a few years ago would have been counted extravagant. What is more, styles change more frequently, so that the number necesssarily is materially increeased. In the large cities women of the wealthy and well-to-do classes are spending $75 and $100 for a blouse, $50 for a pair of shoes, $15 for a parasol, and $10 for slippers. The amounts being spent for jewelry and like articles of personal adornment as compared with a few years ago are astounding. An evening dress costing $150 would have been an extravagant purchase twenty-five years back; to-day four hundred dollar dresses are not unusual, and of course there are dresses selling for many times that amount. What is of even greater significance than these high prices is that the "fashionable" woman does not want to wear the same dress more than once. Then, too, she wants a different dress for a different event—the tea, the country club, automobiling, the seashore, the dinner, the horse show—Each has its separate demands. And men are keeping pace with their wives and sisters in extravagance, as the figures would show if space permitted. Truly all is vanity and vexation of spirit. We need to study Quaker simplicity and cultivate Christian humility.—The Lutheran.

The Faith of the Gospel.

The faith of the Gospel is like a beautiful and simple strain of music, which floated down from the heavens centuries ago, entered the world, and took captive the spirit of man. At first the strain was echoed in the hearts of those who heard, and all wanted to hear it for themselves. But little by little men began to think it necessary to write down the score of the music, and as they wrote it down there were certain variations in its notations, in its harmonizing, in its orchestration, and when the differences were observed they began to dispute about them, and each man declared that his notation was the notation, and as the conflict grew louder, men ceased to play the music at all or listen to it; they were entirely engaged with the scores. When it occurred to them that they must bear the message to the heathen, they took their score books, and each assured the heathen that his was the correct rendering of the music which came down from Heaven, and then your Uganda is torn with the conflicts of the men who have two scores of the music, and who try to persuade the heathen that they are each right, and the heathen do not care, nor do I, nor do you; but they say: "Why do you not play the music?". Give them the symphony; let it ring out the same glad sound that came into the world centuries ago, and all men will hear and be glad; they will listen and be ravished by the music that fell from Heaven—the "peace on earth and good will to men!" the coming of the Lord of light and life and peace—this music of the risen Christ, as one who lives for evermore; this Gospel from His lips—and from His heart—a Gospel unstereotyped, unfrozen—all alive. This is the preparation for the highway of our God!—R. F. Horton, D. D.

Children's Department.

My Bed is a Boat.

My bed is like a little boat;
Nurse helps me in when I embark;
She girds me in my sailor's coat
And starts me in the dark.

At night I go on board and say
Good-night to all my friends on shore;
I shut my eyes and sail away
To weave into soulful rhyme."
And see and hear no more.

And sometimes things to bed I take,
As prudent sailors have to do;
Perhaps a slice of wedding cake,
Perhaps a toy or two.

All night across the dark we steer,
But when the day returns at last,
Safe in my room beside the pier
I find my vessel fast.

—Robert Louis Stevenson.

The Errand.

Mr. Willis, who was repairing the two-acre-pasture fence, discovered suddenly that he was running out of nails. Somebody must ride to Winthrop, the nearest town, and buy some.

"I can't go, and I can't spare Peter," he said. "We ought to finish this job to-night. Harry, do you think you could go?"

"Yes, sir," said nine-year-old Harry.

His father wiped his hot forehead and looked at the sky. "I d'know as I ought to let you," he said doubtfully. "This is kind of a queer day; may be a weather-breeder. But I guess it's all right. You ride Prince; and don't stop anywhere, son."

"I won't," answered Harry. He was usually a solemn little boy; but he capered on his way to the barn; he liked to ride Prince.

It was a queer day. Even the birds seemed too hot to sing, and the chipmunks stayed hidden. Little gusts of wind rattled among the weeds and tossed up dust suddenly before old Prince's nose, who snorted suspiciously, but did not shy; Prince was too staid and dignified to shy. The way was rather lonely. Just before the halfway point to Winthrop, the road crossed a little creek at an easy ford. Harry was approaching this creek when he felt a drop of rain. He looked up and saw a very black and ominous cloud drifting across the sky. A little jagged streak of lightning winked from the edge of it.

Harry did not mind getting wet, but thunder-storms were another matter. And yet it was as far back now as it was to Winthrop; and besides, he hated to admit that he was afraid. So he crossed the creek. The lightning winked and shivered again, and the day grew darker. The big cloud seemed to pitch and roll like water, and the edges of it were silver-bright and odd-looking. Harry kicked old Prince to make him go faster and his heart beat hard. The air grew colder and the play of lightning was almost continuous. No more rain fell, however, and at last he reached Winthrop, and rode up before the hardware store. He found the proprietor out in front, looking curiously westward, whence Harry had come.

"Something funny happening out your way, son," he said. "You wait here a while."

They had scarcely gone into the shop when the rain came down in a flood, and continued to fall for fifteen minutes as Harry had never seen it. The whole world seemed full of water. This lasted for fifteen minutes; and it was accompanied by a strange roaring noise which puzzled the store-keeper as much as it did Harry. Then the rain ceased; presently it was just a drizzle.

"I think I'll go back now," said Harry. "Father must have the nails." As the rain seemed over the storekeeper let him go.

When he left Winthrop he found the road almost washed out. A stream like a small river was running down the middle of it, and all the tall weeds on each side were beaten flat and dirty. But it was when he reached the creek that Harry was most surprised. The trees were down—smashed flat in all sorts of positions; only two or three of the smaller ones had been left standing. And the water, which had been only a few inches deep an hour before, now boiled and rushed along muddily, till Harry was quite frightened. But one thing remained clearly in his mind—his father had said he must have these nails. So he urged Prince into the creek, and, slipping and sliding, the steady old horse went through. The water came so high that Harry had to draw up his legs, but that was all, and once on the other side, he had a clear road home.

He had not gone more than a quarter of a mile, however, when he saw a man galloping toward him, and when they neared each other, Harry saw it was his father.

"Harry!" cried Mr. Willis. "Are you safe?" His face was white.

"I think so," said Harry, in a brave voice.

"That was an awful storm," said his father. "It blew down the west corncrib, and we thought the house was going. Your mother is almost crazy about you Did you get to Winthrop?"

"Yes, sir," said Harry. He held out a damp package. Then all at once a funny feeling came into his throat, and his lips twitched and he burst into tears.

Then quickly Mr. Willis jumped off his horse and came and put his arms around the little boy. "Why, Harry," he said, "what's the matter? It's all right now."

"Yes, sir!" sobbed Harry. "I was just thinking—how scared I've been!"
—Youth's Companion.

The Cake Baby.

Norah, the cook, always made a cake baby for Florette, every Saturday when she made cookies, and although the little girl was ten years old she looked forward to it, from week to week, and generally divided the cake with her friend Doherty, whose home was very near her own.

One Saturday morning, however, just after the cake came into her possession, Florette's mother said to her, "My little daughter, I have a proposal to make to you. You know the little lame girl who lives in the big tenement on Rome street?"

Florette nodded her head, thoughtfully.

"Well, I wish you would take the cake baby, with its currant eyes and red sugar mouth, and carry it down to that little girl, and after showing it to her, eat it with her just as you do with Dorothy."

"Why, mama, I don't want to do that. Dorothy and I always have great fun over it," and Florette looked disconcerted indeeed.

"Oh, but that poor little lame girl who stays alone so much and can walk about so little; don't you want to brighten her up a bit?" questioned her mother.

"I will do just as you say, mama," answered Florette, resolutely, picking up the cake baby and wrapping a paper around it.

True to her resolution, in the afternoon Florette started forth, and what made the matter easy, Dorothy went with her, glad to do so.

They had not gone far on their benevolent errand before they met Florette's Uncle Charlie, with his handsome team of horses and beautiful carriage.

Reining up, he cried, "Heigh ho! little girls. I was just going to come to take you to ride to town with me, as I have to go."

"Oh, we can't," answered the little niece, and so eagerly explained why that her words came tumbling over one another.

"All right, very good!" answered the uncle when he had heard all, and soon drove out of their sight.

"It's kind'er hard to do kind things, isn't it, Dorothy?" said Florette with a sigh of regretfulness.

"Y-e-s," answered Dorothy; "just see what a fine ride we could have had. Oh, dear!"

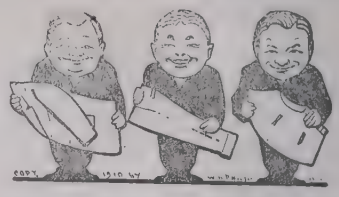
But on they went, and reached the little lame girl's poor home. And so thoroughly did they enter into the entertaining of the poor child that they really enjoyed themselves very much indeed.

However, the ride was not forgotten. It was such a great pleasure that to give it up was true self-denial.

Therefore it was a surprise to find Uncle Charlie waiting at the tenement door to take them with him to town.

"I waited," he said, "so I might have the company of two dear little girls who cheerfully gave up their own pleasure that they might make a poor, unfortunate child happy. I visit the little lame girl myself sometimes and she is so good that it does me good to talk with her and see her."

"Well, we had a very pleasant visit with her, uncle, and we didn't let her break the cake baby at all! I just told her to keep it as long as she want-



The newest styles at the most reasonable prices are always to be had at Berry's, of course.

For this winter there's a good sprinkling of browns. There's blacks and grays woven with colors that produce very interesting and odd effects—mixtures that separate themselves from the "crowd."

Prices, $12.50 to $35.

Overcoat, $12.50 to $40.

Boys' and Girls' Reefers and Coats, $3.50 to $18.

Write for Catalog and samples if you can't call.

O. H. Berry & Co.

RICHMOND, VIRGINIA.

ed to, and then eat it all herself, and she was so pleased;" and Florette laughed happily over it all as she spoke.

These dear children had found how sweet it was to deny self and do for others.—A. B. Walker.

The Baby.

He is so little to be so loved!
He came unbooted, ungarbed, ungloved,
Naked and shameless,
Beggared and blameless,
And for all he could tell us, even nameless,
Yet every one in the house bows down
As if the mendicant wore a crown.

He is so little to be so loud!
O, I own I should be wondrous proud
If I had a tongue
All swiveled and swung,
With a double-back action twin-screw lung
Which brought me victual and keep and care,
Whenever I shook the surrounding air.

He is so little to be so large!
Why, a train of cars or a whaleback barge
Couldn't carry the freight
Of the monstrous weight
Of all his qualities good and great.
And, though one view is as good as another,
Don't take my word for it. Ask his mother.

Mattie Lou's Queer Dollies.

Aren't you proud of your pretty dollies, and don't you have a lot of fun with them?

Well, Mattie Lou loves hers, too, but I wonder if you would not turn up your nose at the dolls Mattie Lou had to play with.

You see she lived way up in the mountains far from a store of any kind, and anyway, Mattie Lou's papa didn't have the money for dolls, it took all he had for cornbread and molasses for Mattie Lou and all her little brothers and sisters.

But Mattie Lou did not cry and fret over this, no indeed, not a bit of it! Mattie Lou was not the kind of girl to cry.

She just made her own dolls—now wait till you hear what she did.

She dressed up bottles, yes, big bottles and little bottles, so you see she had dolls of all sizes, and they made the finest kind of dollies, too.

For she raveled out some old stockings, which made a fringe, and she stuck it in the bottle, then put the cork in tight and this fringe hung down and made hair for the bottle doll.

Why, do you know, Mattie Lou could even braid this hair as if it was real!

Then she would tie a little strap of skirt around the neck of the bottle and play with it, and enjoy it, too, just as you do your store dolly.

And, do you know, she gave these dolls such queer names, the name of what had been in the bottle sometimes —"Castoria" was the name of one. She thought that was a beautiful name.

But Mamie Lou longed for a great big dolly, and what do you think she made one out of.

Why, there was a tree stump by the side of her log cabin, and she would dress this stump up in her own aprons and sunbonnet, and she called it "Susie Ann."

Susie Ann had hair, too, for Mattie Lou cut up a piece of black cloth in strips, and tacked this to the stump, so Mattie Lou had a good time braiding this hair of Susie Ann's.

There was only one trouble with her stump-doll, she couldn's take it in her arms—but then Mattie Lou never troubled over something that could not be helped.

Now, when you tire of your own pretty store-dollies, and maybe fret for a new one, just think of Mattie Lou, with her bottle and stump dolls, and be glad you've your real dollies, even if they are old.—Helen Brown Bell.

Manners.

The independent spirit of the day, through excellent in itself, does not altogether foster good manners; the mannish woman, the girl-athlete, are somewhat lacking in the soft graciousness, the gentleness, so charming in women.

Boys and girls adopt quite a different tone to those of fifty years ago, when the father was spoken to as "Sir," and the girls peeped shyly from their mother's wing when walking abroad; now, the honored name of "father" often gives place (behind his back) to the "guv'nor, the "old man," in schoolboy jargon and youthful slang. And "mother" to the "mater" or "old woman"; while domestics scarcely give master or mistress a name at all to their faces.

No self-respecting person would dream of desiring subserviency or humility from others. It would be too hateful to the recipient, but it is a little bit of good manners that is needed, the best of which spring from a kindly heart and gracious mind.

These are not a monopoly of one class more than another; for, as a matter of fact, you will find the best of good breeding and manners amongst working men and women: it is quite noticeable in the msimple matter of journeying he tram cars, when often the gilded youth keeps his seat, hidden behind a newspaper, with ladies standing, whilst the working man and gentleman springs up and says politely, "Please sit down," and stands himself.

Finally, in the words inscribed over the ancient gateway of old Brasenose College, Oxford, "Manners Mayketh the Man," to which one can add in this money-loving age, that money never made a gentleman, and never can.—E. A. Weyman.

The New Babes in the Woods.

Aunt Effie came into the nursery and found May sitting before the fire with her fairy-book on her lap, looking very serious indeed.

"Aunt Effie," she said, "don't you think it's very sad about the Babes in the Woods? I've been reading about them in my book, and I wish I could have gone into the forest and found them and brought them home."

Aunt Effie did not laugh for she remembered that she had felt just the same way when she was seven. Instead she said:

"Come into the garden with me, May, and I will show you some babes in the woods that I found this morning that really lived all winter long."

"Why, what do you mean, aunty?" asked May, in surprise, and opening her eyes wide. "I thought you said that fairy-tales couldn't happen now."

But Aunt Effie only smiled, and hand in hand they walked across the grass until they came to the old pine-tree bank. Then Aunt Effie stooped down and pushed aside a thick bed of leaves and pine-needles, and there was a little cluster of pansies, purple and yellow, only waiting for the spring to come.

"Last summer, May," said her aunt, "some little pansy seeds blew away from my bed under the sitting room window, and sowed themselves here and began to grow very happily, for they had not any idea how cold and long the winter would be. But some one found them late last fall and covered them up carefully with leaves and pine-needles, and told them to sleep until April came again."

"O aunty, that was just like the robins!" cried the little girl. "I wonder who did it?"

"I think that I played robin," answered Aunt Effie. "I knew that unless the little runaways were covered up closely that Jack Frost would nip them. I wanted them to grow and spread and make a pretty patch here under the old pines. So every fall, if you like, you and I will come down here and play that we are the robins, and every spring we will look to see how our babes in the woods lived through the winter."

"Oh, yes, auntie!" said May. "Then perhaps I wouldn't feel so about the fairy-tale."—Alice Van Leer Carrick in Youth's Companion.

The Drinking Orchid.

An orchid that has been discovered recently in South America takes a drink whenever it feels thirsty, by letting down a tube into the water, says Harper's Weekly. When not in use, the tube is coiled up on top of the plant.

One hot afternoon, as the discoverer was seated under some brush-wood at the side of a lagoon on the Rio de la Plata, he observed near at hand a forest of dead trees that had evidently been choked to death by orchids and climbing cacti. In front of the botanist, stretching over the waters of the lagoon and about a foot above it, was a branch of one of these dead trees. Here and there clusters of common air-plants grew on it, and a network of green cacti twined round it.

Among the orchids the discoverer noted one different from all the rest, the leaves, of lance-head shape, growing all round the root and radiating from it. From the center or axis of the plant hung a long, slender stem about one-eighth of an inch thick and one-fourth of an inch wide. The lower end of this was in the water to a depth of about four inches.

The botanist at once went over to examine his discovery, and to his surprise, when he touched the plant, the center stem gradually contracted and convulsively rolled itself up in a spiral, like a roll of tape. It was found, on examination, that the stem was a long, slender, flat tube, open at the outer end, and connected at the inner end to the roots by a series of hair-like tubes.

Subsequent observations disclosed the fact that when the plant was in need of water, this tube would gradually unwind till it dipped into the lake. Then it would slowly coil round and wind up, carrying with it the quantity of water that the part of the tube which had been immersed contained. When the final coil was made, the water was poured in, as it were, directly into the roots of the plant. The coil remained in this position until the plant required more water.

His Spelling.

Little Wee had been brought up to be polite, and not to interrupt when there was company unless it was very important. He always remembered this and kept very quiet. One day there were visitors, who talked and stayed and stayed, until poor little Wee was tired. He wished them to go, but not for anything would he let them see this.

All of a sudden he thought of a nice plan that his mother and father knew when he was too little to spell and they did not want to hurt his feelings. So in a little pause in the ladies' talk, Wee said in his prettiest way, "Mother, please can't we be a-l-o-n-e?" And all the visitors laughed and kissed him good-bye, and gave him his good mother all to himself.—Youth's Companion.

Personal and News Notes.

The congregation of St. John's church, Bethesda, Md., are raising funds to build a rectory for the parish.

The Rev. R. A. Curtis, assistant at St. Mark's church, Washington, D. C., has left to become rector of St. Luke's church, Coeur d'Alene, Idaho.

The Rev. Dr. James I. T. Coolidge, of Cambridge, celebrated his ninety-third birthday on November 1. He is the oldest clergyman in the Diocese.

The Rev. Harold Thomas, of Florence, S. C., has been appointed missionary-in-charge of St. Stephen's church, of St. Stephen's, in the same Diocese.

The Rev. H. C. Goodman has resigned the Church of St. Jude, Monroe City, Mo., and has accepted work in Emmanuel church, Champaign, Diocese of Springfield.

The Rev. Samuel Raymond Brinckerhoff, rector of St. Matthew's (German) church, Newark, N. J., has resigned to take up work in the Diocese of Long Island.

Miss Mary Ann Cruse, author of the once popular Sunday School books, The Little Episcopalian and Bessie Melville, died on October 14, at her home in Huntsville, Ala., in the 86th year of her age.

A handsome hand-carved altar and reredos have been placed in St. Luke's church, Salisbury, N. C., as a memorial to the late Rev. Francis J. Murdoch, D. D., for thirty-seven years rector of the church.

The Rev. Dr. John Henry Hopkins, secretary of the Fifth Missionary Department, has resigned and will become the rector of the Church of the Redeemer, Chicago, commencing on the First Sunday in Advent.

The Rev. David Cady Wright, for more than six years rector of Grace church, Paducah, Ky., has resigned that charge, to become rector of St. Paul's church, Louisville, Ky., and will assume his new duties, December 1.

The Rev. A. E. Cornish has resigned as archdeacon of the colored work in South Carolina on account of his wife's poor health. Mr. Cornish continues his work in Abbeville and takes charge of the services in Laurens and Newberry.

The Rev. John Henry Hopkins, D. D., secretary of the Fifth Missionary Department, has accepted a call to the rectorship of the Church of the Redeemer, Chicago, commencing on Advent Sunday. After December 1 his address will be No. 5701 Washington avenue, Chicago.

A memorial tablet to Bishop Hare was unveiled in Calvary Cathedral, Sioux Falls, South Dakota, on October 23, the anniversary of the death of the Bishop. Mr. J. Montgomery Hare, brother of the late Bishop, is to place in the Cathedral a window to the Bishop.

The Rev. Dr. F. J. Mallett, who for nearly nine years past, has been rector of St. John's church, Sharon, Pa., has resigned and accepted a call to the rectorship of St. Luke's church, Salisbury, N. C. Dr. Mallett has just concluded a successful mission of Help at the Church of the Incarnation, Brooklyn, N. Y. The mission lasted six days.

The Rev. H. Page Dyer, of Ascension church, Phi'adelphia, will preach an Eight Days' Mission at Palmyra, N. J., beginning on the evening of Sunday, November 27, 1910. Elaborate preparations in the way of intercessions and printing have been made by the rector, the Rev. Henry W. Armstrong, and his congregation.

The Rev. Calbraith B. Perry and Mrs. Perry were tendered a reception on the evening of October 26, to mark the tenth anniversary of Mr. Perry's rectorship of St. Luke's church, Cambridge, N. Y. Several clergymen of the local churches were present and others sent affectionate greetings. Mr. Perry received a gift of money from a benefactor of the parish.

The Rev. Charles E. Woodson, rector of the Church of the Good Shepherd, Columbia, S. C., has organized a Men's Church League, in the church, and much interest is manifested by the men of the congregation in the work. Bishop Guerry visited the charge on last Sunday and confirmed a class of eighteen. He spoke in very complimentary terms of the work that had been accomplished since Mr. Woodson took charge in the spring.

An altar and reredos, erected to the memory of Margaret Howell Davis Hayes, eldest daughter of the President of the Southern Confederacy, were unveiled in the Church of the Redeemer, Biloxi, Miss., on November 17. The gifts were presented by Mrs. Virginia T. McSherry, president general of the Daughters of the Confederacy, the dedication being by Bishop Bratton. The family of Jefferson Davis worshipped for many years in the church at Biloxi.

On All Saints' Day three memorials for deceased parishioners were presented to Trinity church, New Orleans. A bronze tablet was unveiled to the memory of the late Col. Thomas L. Macon (erected by his widow, Virginia A. Macon), for many years vestryman and warden of this parish; a pair of handsome altar vases, placed in memory of the late Peter Helwege by his daughters; and seven solid silver aims basins, manufactured and exquisitely carved by R. Geissler, given by William and Louise Bofinger, in loving memory of their father, the late William H. Bofinger.

About twenty of the "silent folk" of Findlay and neighborhood assembled at Trinity church, Cleveland, O., on Wed., Nov. 16. Rev. Austin W. Mann officiated in the sign language. Baptism was administered to a woman, who graduated last year from the Ohio State School for Deaf-Mutes. In the evening at 7:30 a combined service was held, with a full church. The rector, the Rev. Mr. Hawthorne, was assisted by Mr. Mann, whose sign interpretation enabled his deaf brethren to have a share in the service and sermon. To the baptized woman he afterwards sent a Prayer Book and Hymnal. In the course of a forty years' ministry, he has given away 2,000 of these books, which have been provided by the New York and the Bishop White Prayer Book Societies. He has also given away tracts by the thousand. At the combined service, the Prayer for Unity for deaf-mutes was used.

It is the faith that has known buffeting and tempest that is able to "stretch out a helping hand to wrestlers with the stormy sea."

The Cloud of Witnesses.

If the saints and heroes of past ages are deeply interested in the outcome of the conflict that each one of us wages with the powers of darkness, the author of the Epistle to the Hebrews was not aware of the fact. The witnesses he speaks of are not merely spectators at a contest; they are witnesses that he calls into court to testify of their own conflict. They are put upon the witness stand to tell the secret of their greatness. They answer with one voice: "Our only merit was that we believed God."

That seems small merit indeed. What could be less? But, also, what could be greater? It is a great thing to follow a great leader. It is the only greatness that little men can achieve. The follower has part in the leader's greatness because he has part in his work. Abraham was a great man because he followed a great Leader. "He went out, not knowing whither he went." Why should he have desired to know? He could well afford to leave his Captain to choose the place of his encampment. When Moses refused to be called the son of Pharaoh's daughter, he did not foresee the exodus and Sinai. When Paul said, "Lord, what wilt thou have me to do?" he did not foresee the "wild beasts" of Ephesus or the converted empire.

The saints of all ages bear witness. They went out, not knowing whither they went. Yet it may be truly said that their final destination was always in view. The pious Jew says in his Passover feast: "We feast this year here; next year we shall feast in Jerusalem." His heart does not fail him when he reflects that through many centuries his people have nursed that hope, "next year in Jerusalem;" but next year proved darker than all the years that had gone before. The Christian hopes for something better than a feast in Jerusalem. He hopes for a regenerated world. But when and how? The traveler may see far away the gleam of the snowy mountain peaks of the land toward which he toils. They mark the place of his last encampment; but where to-night? Where God wills.

It is just that vision of the final goal, however faint it may be, it is just that power to hear the word of command, however still and small it may fall upon the ears of the listening soul, that makes men great. And the vision is faint indeed because our eyes are dim. The voice is small indeed because our ears are dull of hearing. But many prophets and righteous men have longed to see the things that we see and have not seen them, and to hear the things we hear and have not heard them. This Christian world we live in is a paradise in comparison with the best Isaiah knew. But the world was never so dark that it shut out all the light of heaven, and it never was so wicked that it had no saints. A few have always shown that they had seen what to most men is invisible, for they moved through ife as men who count themselves only pilgrims and strangers; for they seek a city.—Christian Advocate.

The mature person who has had in early life a genuine experience of homesickness possesses the elements of a sympathy that is intelligent and cordial in behalf of the young manhood and womanhood that is now fighting the same hard battle in this world where their lot is cast.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

RESOLUTIONS.

The Rev. Reuben Meredith.

At a meeting of the Vestry of Trinity church, St. Andrew's parish, held November 19, 1910, the following resolution was adopted:

Whereas, the Rev. R. Meredith has tendered his resignation as rector of this church, to accept a call to Norfolk;

Resolved, That with serious regret we, the members of this Vestry, accept his resignation, and wish him every success in his new field of labor.

Committee.
T. C. HASKINS, Registrar.

MARRIED.

HORNER—RANSON.—At Hilton, Md., the residence of her parents, Major and Mrs. A. R. H. Ranson, on October 29, 1910, by Rev. William L. Glenn, FREDERICK C. HORNER, of Marshall, Va., and MIRIAM GLENN RANSON.

DIED.

PORCHER.—At her home in Sewanee, Tennessee, on the evening of November 4, 1910, MARIA L. PORCHER, formerly of Charleston, S. C., in the eighty-second year of her age.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

LEE.—Entered into rest, at her home in Hampton, Va., at 12:10 o'clock p. m., Friday, November 18, 1910, MARY ESTHER SIMPKINS LEE, widow of Judge Baker P. Lee, in the seventy-sixth year of her age.

Funeral from St. John's church, Hampton, Saturday, November 19, at 4 o'clock p. m.

ATKINSON.—October 26, 1910, at his residence in Wilmington, N. C., Col. JOHN WILDER ATKINSON, in the 81st year of his age.

TALIAFERRO.—Miss SUSAN CONWAY TALIAFERRO, daughter of the late Dr. Alfred Taliaferro and Ann Williams Taliaferro, of Culpeper, Va., "passed from death into life," Tuesday, November 15, 1910, at 6:30 a. m., at the home of her sister, Mrs. Georgie T. Grayson, Salubria, near Stevensburg, Va.

"Peace, perfect peace."

OBITUARY.

The Late Hugh M. McIlhany.

In the many beautiful notices that I have seen and heard of our friend, Dr. McIlhany, there has not been any mention of his work as a missionary at the numerous stations in this county. I have again and again asked his aid in keeping up the regular services at the four or five places that I had charge of, and never once was that help refused if it were possible for him to come. For some time he had charge of the "Good Shepherd" and a new mission which he started, in the Ragged Mountains. He was also, up to the time of his death, holding services at Red Hill. At every place he went to the people simply loved him, yes, I say, "loved," for there is no other word that will suit. All this extra work he did while busy the remainder of the week attending to his University work. To us all his loss is, as Bishop Gibson told us two Sundays ago, it was to him irreparable. H. H. W.

ORGAN WANTED.

Wanted—One second-hand Pipe Organ, two manuals, in good condition.
MRS. GEORGE P. HEWES,
19nov3t Gulfport, Miss.

APPEALS.

ST. ANNE'S SCHOOL, INC.

A Church School for Girls, Charlottesville, Va.

NEEDS FUNDS—for Equipment and to Endow Scholarships. $5,000 will endow a scholarship. Donor can name pupil, subject to approval of Board of Directors.

MARY HIDE DUVAL, Principal.
Rt. Rev. R. A. GIBSON, President
Rt. Rev. A. S. LLOYD, Visitor.
Rev. H. B. LEE, Rector.

THE BOARD OF MISSIONS

is the Church's Executive Body for carrying on its Missionary Work.

The Church is aided in 41 Home Dioceses, in 22 Domestic Missionary Districts, and in 9 Foreign Missionary Districts.

$1,200,000 are needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS.

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS, $1.00 A YEAR

The Pension and Relief of Clergy, Widows and Orphans.

Thanksgiving is the time set apart by many churches and individuals for an offering for the above purpose.

The Society is the only means of Pension and Relief for 66 Dioceses and Missionary Districts. Bishops, clergy, widows and individuals are constantly appealing to the Fund for the young man disabled by sickness, the old man disabled by age and infirmity, and the widows and orphans. The needs are constant and great.

Offerings can be designated for present need, for the Permanent Fund or for Automatic Pensions at 64. Undesignated sums will be used for present need.

About 550 souls depend upon the Fund. From $25,000 to $30,000 are required quarterly to keep many on this large list from suffering. We, therefore, earnestly desire the continued offerings of all Church people in order that pressing needs may be met.

Those making Wills should carefully use the legal title of the Church's National, Incorporated Society, viz.: "General Clergy Relief Fund," in order to avoid legal complications.

THE GENERAL CLERGY RELIEF FUND.
Rev. ALFRED J. P. McCLURE,
Treasurer.
The Church House, Twelfth and Walnut Sts., Philadelphia, Pennsylvania.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA, INCORPORATED.

Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received should be made to the "Church Extension Fund" of the Diocese of Southern Virginia, Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer.
Abingdon, Va.

Church League of the Baptized



A woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N. Broad street, Elizabeth, N. J.

The Lord Jesus Christ is just as pleased to carry men to heaven as they themselves can be when they drink of the river of joy at the fountain-head of eternity. Remember, my dear friends, if you are willing to be saved, God requires nothing of you, except that you will yield yourselves up to Christ. If you are willing to be saved, none can prevent; there is no obstacle. Jesus invites you: "Come!"

WANTS.

WANTED—POSITION BY LADY OF REfinement as companion, nurse to invalid or elderly lady. Will keep house. References exchanged. Address 142, care Southern Churchman. 1t

WANTED—MOTHER'S HELPER, YOUNG girl, in New York suburb. Good home and wages offered desirable applicant. Address H., Summit Avenue, Leoni, N. J. 1t

WANTED—POSITION BY A LADY AS governess. English, French and music. Specialist with young children. References exchanged. Miss E. E., Station A, Richmond, Va. 26nov-2t

WANTED—A COMPETENT AND RELIable white woman, to live on premises to assist with general house-work and plain sewing for small family. Address M. H. B., 703 Court St., Portsmouth, Va. 19nov4t

WANTED—POSITION BY A CHURCHwoman as mother's helper, managing housekeeper, or companion and nurse to an invalid. Would like to travel. Address 142, care Southern Churchman. 19nov3t*

WANTED—BY AN UNDERGRADUATE nurse, a position in hospital, or as nurse and companion to an invalid. References exchanged. Address Miss C. B., 2502 Parish Ave., Newport News, Va. 12nov2t

WANTED—BY YOUNG LADY OF REfinement position as companion or housekeeper's assistant. References exchanged. Address 140, care Southern Churchman. 5nov4t

A Heart Garden.

A writer tells of an old woman who said: "My heart is a little garden and God is planting flowers there. "Every heart should be a little garden. We should keep it always clear of weeds and full of sweet and beautiful plants and flowers. A garden spot anywhere is not only a thing of beauty, but is also a blessing to all who see it. Even a window-box filled with its bright color is a benediction. God means that we shall make our lives so beautiful that they will redeem one spot of the world from dreariness and transform it into loveliness.

The picture of a garden runs through all the Bible. The first home of the human race was a garden. Jesus was buried in a garden. When he arose the first Easter morning, Spring flowers were blooming all about his grave, filling the air with fragrance. There is a legend too, that as he walked away from the open tomb lilies sprang up in the path on which his feet walked. It is true, at least, that wherever his feet have walked all these centuries, flowers of joy, of hope, of peace, of life, of love have grown. He is changing the wilderness into a garden of roses.

The life of each one is a little garden which he is to dress and keep. In an ancient Bible song the story of such a garden is told. It is not some other one's garden we are to keep, but our own. Some of us find it easier to look after the gardens of our neighbors than our own little patch. But that is not our duty.

"How fared thy garden-plot, dear heart,
While thou sat'st on the judgment-seat?
Who watered thy roses and trained thy vines,
And kept them from careless feet?"

"Nay, that is saddest of all to me,
That is saddest of all.
My vines are trailing, my roses are parched,
My lilies droop and fall."

"Go back to thy garden-plot, dear heart;
Go back till the evening falls,
And bind thy lilies and train thy vines,
Till for thee the Master calls.

"Go make thy garden fair as thou canst;
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it, and mend his own."

—J. R. Miller, in A Heart Garden.

The Household.

Sandwiches.

The making of a sandwich has come to be a fine art. The old-fashioned large ones of bread and meat are not only repulsive to behold, but are exceedingly bad form, and the hostess whose ambition is to serve dainty viands, will do well to give a great deal of attention to sandwiches, which, after all, are appropriate for all occasions, from the impromptu informal gathering of friends, to the most pretentious function.

One important thing to know about sandwiches is that butter is better if it has been thoroughly creamed and beaten, so that it is light and puffy. Another item of importance is the bread, which must be of m dium size, and not too fresh. The crust should be removed, and and the bread cut in fancy shapes, either with a sharp knife or with the fancy cake cutters that can be purchased for two or three cents apiece.

When serving, a small silver tray, a flat cut glass plate, or any pretty piece of china of the correct shape may be used. Place either a drawn-work doily, a bit of embroidered linen, a small fringed napkin or a piece of lace paper on the plate from which the sandwiches are to be served. A good idea is to have the different kinds of sandwiches cut in separate shapes and put on plates by themselves. A spray of watercress or a bit of parsley lends an added enchantment, if used as a garnish.

Scotch Potato Scones.

One and one-half cupfuls of flour, one-third cupful of butter, one cupful of mashed potatoes, two teaspoonfuls of baking powder, one-half teaspoonful of salt, one egg. Sift the flour, salt and baking powder together and after adding the mashed potatoes rub in the butter lightly. Make a soft dough by adding the egg (well beaten) and if necessary a little milk. Make the dough of the right consistency to roll out. If the potato happens to be moist no milk will be required. Divide the dough into three parts, and roll into rounds, one-half inch thick, cut each of these across t\ ice so as to make four parts, bake in a quick oven or on griddle, and when they are done slit and butter them and serve hot.

Veal Mayonnaise Sandwich.

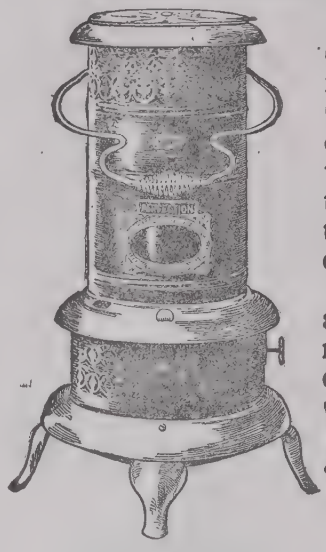
For a meat sandwich the veal will be found very appetizing. Get stewing veal and let it cook very slowly until tender and then chop fine. Make a mayonnaine of one-half teaspoonful of dry mustard, half a teaspoonful of salt, a sprinkling of celery salt and a dash of cayenne pepper. Mix together and add the yolk of an egg. After this is stirred smooth, drop in the olive oil, stirring constantly, and thin with the juice of a lemon. Mix the mayonnaise with the veal. Have the bread spread with creamed butter and add a generous layer of the veal.

Cheese and Nut Sandwiches.

Chop fine, or run through an almond grater, half a cup of pecans. Melt half a cup of Edam cheese and blend it thoroughly with the nuts. Add half a salt spoon of paprika and salt to taste. Spread the paste on thin slices of bread, and cut in small squares or triangles.

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How May We Become Habitually Happy?

The secret of happiness, like the Kingdom of Heaven, is within. If one has not found it in America it cannot be found in Europe, for it is not in this place, nor in that place, nor in any external surroundings. It is within the soul.

If it were without, dependent upon possessions or situations, it would be in perpetual danger. All external things are insecure. We have seen people whose happiness lay in what they had or where they were lose their happiness with the loss of their belongings or their removal from the place that gave them their joy.

But happiness is meant to be an assured possession, independent of all that is transient and insecure, so that whatever may leave us it cannot, and whatever betray us, it will not. Happiness is our right, always to be possessed, never to be destroyed.

If we attach it to giving and not to getting we shall lift it above much uncertainty. And it is not necessary to have money to give in order to be a happy giver. Good cheer, kindliness, interest in other people's lives, encouragement, praise—all these are in our power to give to others and to make them happy in receiving and ourselves in bestowing.

We shall lead happier lives if we learn to think no evil. We think evil in many ways—by fearful forebodings of disasters or sorrows most of which never arrive, by unkind judgments of others which are unpleasant to think about and which poison the mind that dwells on them, by recollections of unpleasant pasts, our own and others. All evil thinking is a foe of happiness.

The practise of the thirteenth chapter of First Corinthians is a great recipe of happiness. No one can keep that chapter in mind and heart and try to live by it without escaping from many of the things that destroy happiness. Try to live up to this chapter for one day, and see if it does not open new secrets of happiness and joy to you.

And the central secret of happiness is in the keeping of the Lord, who waits to share it with those who desire it enough to come to him for it in the fellowship of prayer.

"A garden so well watered before morn
Is hotly up, that not the swart sun's blaze
Down beating with unmitigated rays,
Nor scorching winds from arid deserts borne,
Shall quite prevail to leave it bare and shorn
Of its green beauty, shall not quite prevail
That all its morning freshness shall exhale,
Till evening and the evening dews return—
A blessing such as this our hearts might reap,
The freshness of the garden they might share,
Thro' the long day a heavenly freshness keep,
If knowing how the day and the day's glare
Must beat upon them, we would largely steep
And water them betimes with dews of prayer." —S. S. Times.

That only which we have within can we see without. If we meet no gods, it is because we harbor none. If there is grandeur in you, you will find it in porters and sweeps.—Emerson.

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"Too Busy to be Kind."

"I sometimes think we women nowadays are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor and relieve the poor neighbor; but for the common, everyday neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't caling the fact out to the world, and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence and friendly chats about domestic matters helped to brighten weary days and brought more cheer than many a sermon. We ought not to be too busy to inquire for the girl away at school, or to be interested in the letter from the boy at sea. It is a comfort to the mother's lonely heart to feel that somebody else cares for that which means so much to her. Especially we ought not to be too busy to give and receive kindnesses in our own home." May no one be able to say of us, that we are too busy to be kind.—The Young Woman.

Thoughts for the Thoughtful.

"In peace let me resign my breath
And thy salvation see;
My sins deserve eternal death,
But Jesus died for me."

It is a long lane that has no turning.

The strictest justice may sometimes be the greatest wrong.

If you are in the wrong place, your right place is empty.

The darkest day, live till to-morrow, will have passed away.

If you can't be rich, you can become better off by being contented.

The day is always his who works in it with serenity and great aims.

If we had more good hearers, we would have more good sermons.

If you want to be strong in trial, don't forget to pray when you are prosperous.

Every triumph of life leads back by various paths to earlier preparations.

Let a man do his work; the fruit of it is the care of another than he.—Carlyle.

God gives no man faith beyond his ability to use. Those who believe little do little.

Daily humble life lived on high levels—this is the possibility of common men.—C. L. Goodell.

It was the saying of a learned man that he got more knowledge by his prayers than by all his studies.

In vain do they talk of happiness who never subdued an impulse in obedience to a principle.—Horace Mann.

If there is some man you hate, begin to pray for him, and you will get ashamed of yourself and try to help him.

The best thing to take people's their own worries is to go to work and find out how other folks' worries are getting on.

That enormous ego, the source of so many puny woes to small minds, rarely grows rampant in those great enough to know their own littleness.

Do not confine your sympathies within the conduits of prejudice or doctrine. Let them flow forth with the freedom of a stream, which blesses every weed in its course.

There is an unprofitable looking behind us to measure what way we have made; whereas the sole concern is to walk continually forward and make more way. Carlyle.

The only true knowledge of our fellows is that which enables us to feel with them, which gives us a finer ear for the heartpulses which are beating under the mere clothes of circumstances.—George Eliot.

If you make it the rule of your life to escape from what is disagreeable, calamity will come just the same, and it will be calamity falling on the base mind, which is the one form of sorrow which has no balm in it.

We see human heroism broken into units and say this unit did little—might as well not have been. But in this way we might break up a great army into units; in this way we might break the sunlight into fragments and think that this or the other might be cheaply parted with.

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Arrive Byrd St. Sta. 8.25 A.M. from Fredericksb'g.
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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., DECEMBER 3, 1910 No. 49

Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY

Room 304 Bank of Richmond Building.

Publishers

RICHMOND, VIRGINIA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

In changing address name the post-office from which the change is to be made as well as the place to which the paper is to be sent.

We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Chourchman mailed.

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ADVENT AND MISSIONS.

The Advent season in the Church year may be looked at from two different points of view. It may be considered, as to its teachings, from the retrospective point of view: the specific season that prepares and lays the foundation for the great Doctrine of the Incarnation, realized in its fulness at the Nativity. So considered, the Advent season is chiefly valuable in its teaching as it bears on the historic theology of the Church. As to facts, it will, from this point of view, be dealing with those that are past and completed, and its teaching will be more concerned with belief and faith than with practise and life.

Or on the other hand, it may be considered with reference to the future and from the prophetic and practical point of view. The look of the Churchman, in this case, will not be backward to a fulfilled Advent, but forward to a future Advent: one that not only is to be, but in the coming of which each individual Christian may have a practical end definite part. From this point of view, Advent and its teaching are not so much concerned with belief and faith as with practical life and conduct.

And of late years our own Church has associated the Advent season specifically with this second point of view, by calling more direct attention to Missions during the Advent season.

And, indeed, what teaching can possibly be so naturally and logically and justly associated with this season and all its lessons, as missions. If the lesson of Advent means anything at all, it means the coming of the King to set up His kingdom, and this coming is just what all Christians were taught by our Blessed Lord Himself to pray for every day in the petition "Thy Kingdom come." This coming is the hope and dream of the Church and the realization of all her aspirations.

But this coming is not only to be "the hope and dream of the Church," nor, to go a step further, is it to be the object of the Church's prayers alone: but it is to be the object of the Church's earnest effort and work. Indeed, it is hardly too much to say that the great paramount end of all Church work and effort is what we sometimes call "The Cause of Missions"—or, in other words, the preparation of the world for the coming of the King. John Baptist's Advent cry was "make straight in the wilderness a highway for our God," and the present-day Church may well adopt the Baptist's war-cry for her own. For, fundamentally, this is just what the Church is set for and the sum of her commission. The King's parting injunction was, "Go into all the world and preach the Gospel to every creature"; prepare a kingdom for the coming of the King; and there is no power or authority lodged anywhere to change the terms of that parting injunction.

This then—its missionary work—is what the Church primarily is set to do, and this Advent season is especially appropriate for impressing this lesson. Hence, it is natural and logical that just now the mind and heart of every Churchman should be turned to this great privilege and duty of organized Christianity.

For this reason the Southern Churchman calls the attention of its readers to part of a report made to the Board of Missions at its last meeting and referred to the Executive Committee of that body for further consideration and practical application. It reads:

We therefore commend for your action the following method of immediate procedure: that the Board announce a call for all members of the Church to enter upon a distinctively

Forward Movement

and as earnest of said progress to secure in the coming year an offering for distinctively advance work, and extra to the apportionment announced in September, half a million dollars for the following purposes:

1. To put the work on a sound business basis.
2. To put an end to annual deficits.
3. To enable the Board to use legacies for constructive purposes, and not for paying debts or salaries.
4. To enable the Board to occupy hitherto neglected fields and to make good some of the crying deficiencies of the past.

The Ways and Means Thereto.

The members of this Board from each department, together with the Department Secretary, are commissioned to provide for the formation of a committee in every Diocese and Missionary District, whose duty it shall be to divide the congregations among the members of said committee so that each man shall carry the Message to a certain number of Congregations.

What is the Message?

1. That the individual canvass and the weekly-pledge system are of proven and unquestioned value.
2. That the evidence is in hand to demonstrate the enrichment of any parish that follows this system.
3. That the contributions of Church members for Church extension in the past have been lamentably inadequate for the reasonable demands and utterly disproportioned to their ability.
4. That the situation, past and present, offerings and their ratio, the peoples and their needs, the Church's numbers and ability, the expenditure and the results be reviewed by the use of graphical charts setting forth the facts and emphasizing the failures and deficiencies.

What Principle Should Govern the Gifts?

1. That each individual should be urged to contribute in proportion to his means, in tens or hundreds or thousands of dollars, and not in proportion to what another does or fails to do.
2. That every individual can pledge at least a minimum of ten cents per week, if a larger sum be not possible.
3. It is due to every individual that the privilege of contributing to the work should be offered to him; hence the necessity of an every-member canvass.
4. The use of the Duplex envelope is strongly recommended in all parishes and missions.

Follow up System.

To ensure success the most improved business methods must be adopted. This means that every committeeman must be held responsible for results. Regular reports should be made to the chairman of his committee, and he in turn should furnish the Secretary of the Missionary Department a quarterly report. The Board strongly recommends a special Missionary Treasurer in every congregation.

Realizing the import of the endorsement of the Laymen's Missionary Movement in the joint session of the two Houses and separately in the House of Bishops, which appointed a special committee on this subject, we earnestly recommend that the impetus, the enthusiasm and the information of this movement be utilized to the utmost.

Inasmuch as interest follows knowl-

edge, business men should be more systematically, frequently and intelligently informed concerning the work, its practicability, its essential value for social uplift as well as the heroism and sacrifice of the men and women in service.

We believe that this information can be imparted by a free use of the literature published by the Board, and the pamphlets issued by the Laymen's Missionary Movement.

When this report was made to the Board, it was, "Resolved, that this report be adopted as expressing the mind of the Board, and that it be referred to the Executive Committee with instructions to take such measures as shall commend themselves to their judgment to give the subject matter of the report wide publicity and circulation, and to carry these recommendations into the fullest possible operation."

All of which the Southern Churchman submits to its readers as appropriate subject matter for Advent meditation.

DECEMBER *MAGAZINES.*

The Century.—The December Century brings the first of a series of papers on "The Trade of the World," to be written by authorities of high standing In this first paper Arthur Stanley Riggs discusses "The Commerce of Spain," dwelling specially upon its growth and its opportunities for Americans

The first instalment of Professor McGiflert's "Martin Luther and His Work" will impress the reader with the intense humanness of the great Profestant reformer. He is here revealed in flesh and blood—something of a Lincoln in his homely primitiveness.

An editorial calls attention to a suggestion made in the January, 1894, issue, to the effect that the army should be utilized as a permanent patrol in those regions where the national forests are liable to distruction from great conflagrations. The suggestion was originally made by Prof. Charles S. Sargent, of Harvard, Chairman of Mr. Cleveland's Forest Commission.

The Hon Champ Clark starts a fruitful subject for discussion in an article taking up the question "Is Congressional Oratory a Lost Art?" Mr. Clark is inclined to think that it is a lost art, the reasons for which he finds in the changed conditions of our civilization—the telegraph, the electric roads, the lack of time generally —all of which, he thinks, acts as a curb upon the emotionalism for which orators depended in making their effects.

The first story ever written for children by the author of "The Lady of the Decoration" leads the list of good things in the Christmas St. Nicholas. It is called "The Russian General's Son," and it is a story of two American lads and a little Russian prisoner of war: and it is illustrated in color by Genjiro Kataoka, who made the pictures for "Little Sister Snow."

Another story quite out of the ordinary is "Juggerjook," a whimsical, delightful tale by "The Wizard of Oz" man, L. Frank Baum, with pictures to delight children's hearts by Culmer Barnes.

Every wide-awake boy wants to know all that can be said, pro and con, about football under the new rules; and in the last of his three papers, "Ted" Coy, captain of the Yale football team of 1909, and head coach of the Yale team of 1910, discusses the new rules, telling just how far, in his judgment, they have accomplished their purpose, and in what way they have fallen short.

Christmas stories and Christmas pictures and Christmas jingles make up a worthy Christmas issue of St. Nicholas.

McClure's.—The leading article in the December McClure's is the second instalment of "Masters of Capital in America," by George Kibbe Turner and John Moody. This is the unparalleled story of the aggregation of J. J. Hill's empire railroad and of his alliance with Morgan. The third instalment of Goldwin Smith's Reminiscences deals with three great English statesmen—Peel, Disraeli and Gladstone. There is an article on Professor Ehrlich and his work, written by Marguerite Marks, telling of the researches of this greatest living investigator, including his discovery of "606," the drug which is supposed to be a cure for one of the most terrible of human diseases. The third instalment of the "Working-Girls Budgets," by Edith Wyatt and Sue Ainslee Clark, deals with the question of unskilled and seasonal factory workers, and gives the stories of individual workers. In "The Trial and Death of Ferrer" William Archer concludes his articles on the Ferrer case, giving a masterly analysis of the evidence brought against Ferrer, and describing his trial and execution.

The fiction in the December number is unusually strong. Mrs. Humphry Ward's great novel, "The Case of Richard Meynell," heads the list. In this novel Robert Elsmere's wife, Catherine, appears after twenty years, and his daughter Mary is one of the chief characters in the story.

Scribner's.—The Christmas Number of Scribner's Magazine is rich in beautiful illustrations, some of them in colors, and in fiction by the best contemporary writers.

Sir Arthur Conan Doyle contributes "The First Cargo," which is the second of his imaginary historical tableaux, this one dealing with the coming of the Saxons to Britain.

John Fox, Jr., in "Christmas for Big Ame," tells a pathetic story of the mountains.

Thomas Nelson Page satirizes the spirit of fashionable Christianity in "The Stranger's Pew."

Richard Harding Davis has seldom equalled the dignity and emotional power of his story, "The Consul." It has to do with an American official in a far country—a man appointed by Lincoln.

"The Bonnet With Lilacs," by Katherine Holland Brown, bids fair to class with "The Perfect Tribute" as one of those stories which people will not forget. The venerable figure of Horace Mann in the days of the founding of Antioch College appears in the opening of the story which deals with a romance of the Civil War.

"The Little White Girl," by G. B. Lancaster, opens in Switzerland and has its conclusion in the wilds of Canada.

F. Hopkinson Smith's new serial immediately reveals the dramatic duel which is the cause of a great estrangement and a broken love affair.

Hampton's for December is a very interesting number of that usually interesting Magazine. The opening article on Dusseldorf is a splendid recital of the creation of a City Beautiful," and ought to be an object lesson to all American cities. Charles Edward Russell's article on "The Surrender of New England" is a graphic account of how the railroad system of New England passed practically under the control of one man. Walter Wellman tells the story of his futile effort to cross the Atlantic in an airship. "Another Chance for the Bad Boy," by Rheta Childe Dorr, is well worth reading in these days of rescue work for the young. "The Children's Plague," by Dr. Manning, is a graphic account of that new terror, infantile paralysis; tells what it is, and how it has spread, and what is being done for its eradication. The fiction is varied and readable; and one piece of satire called "The Honest Farmer" is very entertaining, and shows a new side to an old question.

Everybody's Magazine for December opens with an unusually interesting article by Frank J. Cannon, called "Under the Prophet in Utah." It gives a very striking and surprising account of present day conditions among the Mormons in Utah. G. W. Og-Afire," gives a most vivid account of the great Western forest fires. Lincoln Stephens contributes a striking study on the different ways in which private and public business is conducted in this country in an article called, "It: The Politics of Business." There is quite a good collection of readable short stories in this number.

Lippincott's for December opens as usual with a complete novel. This time it is one by Edith Robinson, called "There was Once a Queen." The scene is laid in "Donow," the capital of a "flourishing German State." The hero is the young and green vice consul, who has charge of the office in the absence of his senior. The young man is very wise—in his own estimation—and thereby hangs the tale. And a woman—as usual—is the cause of it all!

There is a large and varied assortment of other stories, and altogether, this number fully sustains the reputation of this magazine.

"Walnuts and Wine" is easily the best humorous department of any of our magazines; is always well-edited and entertaining, and best of all—the humor is fresh.

The Outlook Magazine Number, is an unusually interesting issue of this always interesting magazine. The Review of the Week always gives a capital bird's eye view of the world situation. Some of the highly readable articles are "A Day in Wordsworth Country; Elihu Vedder in Rome; White Peacocks; The Eisteddford; Making Bad Boys into Good Men; Picture Books for Children; and others. The Outlook is the best periodical of its particular class published in this country.

"God loves not only a cheerful giver, but a cheerful doer also; whatever thy hand findeth to do, do not only with all thy might, but also with all thy heart, and certainly with all thy mind, if thou wilt have thy reward."

Church Intelligence.

CALENDAR.

December.

1—Thursday.
4—Second Sunday in Advent.
11—Third Sunday in Advent.
18—Fourth Sunday in Advent.
21—St. Thomas the Apostle.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
27—St. John the Evangelist's Day.
28—The Innocents' Day.

Collect for Second Sunday in Advent.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

Foreign.

The Bishop of Birmingham on Reunion.

The Bishop of Birmingham, at his Diocesan Conference last week, mentioned four ways by which he could co-operate in the cause of Reunion—by personal friendship with those of other Communions; by joining in that common study of the Bible and other Christian origins which was going on all over Europe in a sort of commonwealth of Christian learning; by co-operation in all sorts of social and philanthropic work; and by conference and prayer upon a basis explicitly neutral, like the recent Edinburgh Conference. But he could not conceal from himself that most of the aspirations after unity and invitations to take action to promote it which came from Nonconformist sources, like those which came from Romanist sources, were directly calculated to make their own special witness harder to maintain. "We of the Anglican Communion stand upon a definable platform. We maintain the supreme authority of the Canon of Scripture and the principle that we can teach nothing as an article of the necessary Faith except what can be 'proved by the Scripture.' This means that a number of dogmatic requirements of the Romish Church can never be articles of Faith among us. They lack Scriptural confirmation. On the other hand, we are yet to maintain the Catholic Faith as recited in the Creeds, and the administration of the Sacraments as being 'generally necessary for salvation,' and the structure of the continuous Catholic Church through the episcopal successions. It seems to me that this witness—the witness for a Catholicism Scriptural and liberal, a Catholicism the definite dogmas or requirements of which are few and central—was never more valuable than now, when Rome seems to be becoming ever more rigid and Nonconformity more and more vague." There was around them, the Bishop, continued, a flood of undenominational religion in adult schools, and meetings or organizations of all kinds. They witnessed the old distinctive tenets of the various Nonconformist bodies becoming historical memories, like Calvinism. The old distinctive Protestant standards were going or gone, and it was found hard to fashion new ones. Even the requirement of Baptism—the most Scriptural of all requirements—was said to be impossible to maintain—not only among Friends and in the Salvation Army, where it was abandoned—but among Baptists and Wesleyans. He spoke not one word of judgment. But all that seemed to constitute for them a special responsibility and opportunity. They had a distinctive platform to hold, a distinctive witness to bear—that witness which he had described of creed and Canon, Sacrament and ministerial succession, inseparable parts of one whole. There were many people who could with a good conscience aid and abet the correct undenominational religion. Forbid them not. But as an officer of the Church for which he stood, when he was invited to any undenominational or non-Anglican platform he asked himself the question—Would his going there practically involve the denial or the deliberate suppression of what he might call the note of the Church of England?

Disestablishment.

The Bishop of Exeter, speaking on Tuesday at his Diocesan Conference, said the secular position of the Church was attacked, and it became their duty to defend it. The attack on Church establishment was sometimes conducted in the name of real friendliness to the spiritual work of the Church. But as a matter of fact, the attack on Church establishment and the attack which proceeded from hostility to what the Church was and taught were inextricably mixed up together. The whole force and volume of the attack on Church estblishment seemed to him to be derived mainly from those who, at the bottom, were hostile to the Church's whole system. The attack at present was not directed to the Church as a whole, but to the Welsh Dioceses. They could be quite certain that whatever conditions were embodied in an Act for Welsh disestablishment would form a precedent for any future bill dealing with English Disestablishment. They must, therefore, watch the question as one of vital concern to themselves.

A Delusion Hard to Kill.

We wonder if the time will ever come when our Nonconformist friends will get out of their heads that absurd nonsense about the ministers of the Church of England, from the Archbishons and Bishops downwards, being State paid. It is a delusion more hard to kill than the belief that Wellington said at Waterloo, "Up, Guards, and at 'em!" The Archbishop of Canterbury, in his very virile Church Defence speech at Margate the other day, gave an illustration of the persistence of this "lie so oft o'erthrown." "Not many months ago he was showing some friends over the palace and library at Lambeth, and a lady, a Nonconformist of the highest culture and education, the wife of a prominent man, said to him, 'It must cost a great deal of money to keep this place up?' He replied, 'Yes: it makes a large hole in one's pocket every year.' 'But,' she said, 'the State does that, doesn't it?' He believed that to be typical of the nation's prevalent belief."

A corrrespondent wrote to ask whether we were not ashamed of belonging to and standing up for a Church whose ministers were paid out of the hard-earned money of the taxpayers. We explained, for about the thousandth time in our existence, that the Bishops and clergy are not State paid. "How can you say such a thing," came the response, "when the salaries of the Bishops are all in Whitaker!"

The Bishop of Chester and the Coronation Oath.

The Bishop of Chester, in the course of his address at his Diocesan Conference, dealing first with the alteration in the Coronation Oath, said that most, if not all, were heartily thankful that certain needlessly offensive parts of the Declaration had been removed, and that it had been removed, and that it had been done, on the whole, with that quietness and confidence of public feeling which betokened and begot strength. The retention of denunciatory language, of anathemas and the like, for which, in former days, there was a considerable excuse, harmed the very cause such language, was supposed to serve, exasperated and created sympathy with those who were denounced, and offended and even alienated many friends. In the oinion of the country at large, and of the leaders like Lord Lansdowne, a personal Declaration by the Sovereign was indispensable, though the Protestant succession to the Throne rested on other and stronger security as well. The change that had been made was, his lordship submitted, for the furtherance of the Kingdom of God, and the spirit in which it had been made was "a spirit, not of fearfulness, but of power and of love and of a sound mind." But to do the duty, which belonged to our own, smoother and happier day, was one thing; to forget or to underrate the difficulties which beset our forefathers in the reigns of Charles II, and James II, in doing their duty, or, again, to suppose that the Church of Rome had abandoned its old claims, was quite another thing. Our forefathers won for us the freedom which we enjoyed, and it would be ingratitude on our part to ignore the debt or judge their words or deeds unsympathetically by the standard of our own day.

American.

Consecration.

The Presiding Bishop has taken order for the consecration of the Rev. Edward Arthur Temple, Bishop-elect of the Missionary District of North Texas. Attending Presbyters: Rev. P. church, Waco, Texas; time, Thursday, December 15, 1910; consecrators: The Presiding Bishop, the Bishop of Dallas, the Bishop of West Texas. Presenters: The Bishop of Oklahoma, the Bishop of Kansas. Preacher: The Bishop of exas. Attending Presbyters: Rev. P. G. Sears, Rev. E. C. Seaman.

DAN'L S. TUTTLE,
Presiding Bishop.

Nov. 29, 1910.

Important Announcement.

Will you kindly allow me through your columns to make the following announcement?

In appointing (in the haste of the closing hours of the recent General Convention) the seven Bishops to the new General Board of Religious Education, I inadvertently overlooked the intention, in its creation, that the former Joint Commission on Sunday School Instruction should be considered ipso facto defunct, and the former members of that Commission be appointed (especially on account of their long previous experience in the work) on the new Board. On being reminded of my error I at once put the case before the five new appointees and asked their consent to my withdrawal of their appointment and my substittuion of those who were on the old Commission. To this these five brethren, the Bishops of Western New York, Ohio, Minnesota, Milwaukee, and South Carolina have all promptly and graciously consented. And I now therefore appoint to the General Board of Religious Education the following seven Bishops (formerly members of the old Commission), viz.: the Bishops of Bethlehem, Chicago, Connecticut, Newark, New Hampshire (Coadjutor), New York and Kentucky.

The Minutes of the two Houses will be kept open for this correction of an error. Boyd Vincent.

Bishop of Southern Ohio, and Chairman of the House of Bishops.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Rev. W. J. Smith's Twentieth Anniversary—Convocation of Raleigh.

The Rev. Walter J. Smith, superintendent of the Thompson Orphanage, Charlotte, has just passed the twentieth anniversary of his ordination to the Priesthood As Deacon, he assisted the Rev. Dr. Cheshire at Calvary church, Tarboro. For ten years he was rector of Trinity church, Scotland Neck, and St. Martin's, Hamilton, coming to the Orphanage in 1898. Upon the anniversary special services were held in the chapel of the Orphanage. Mr. Smith was celebrant, assisted by the Rev. Harris Mallinckrodt, rector of St. Peter's, and the Rev. Francis M. Osborne, rector of the Holy Comforter, Dilworth. Mr. Mallinckrodt was the preacher. He "paid high tribute to Mr. Smith as a man and minister. He spoke of his work at the Orphanage; of the great good he had accomplished; of the success he had made of the work, and in glowing terms referred to those traits that make up the noble ensemble of this Christian gentleman." The United Offering was in memory of Miss Adelaide Smith, who was for some time secretary of this fund in the Diocese, and a sister of the Rev. Mr. Smith. After the services Mr. and Mrs. Smith entertained special guests at their home.

The Convocation of Raleigh met in Holy Innocents', Henderson, on the night of Wednesday, the 16th, inst., and the following attended: The Bishop of the Diocese, the Archdeacon, Rev. M. A. Barber, of Christ church, Raleigh; Rev. S. S. Bost, of St. Philip's, Durham; Rev. C. G. Bradley, of Trinity, Scotland Neck; Rev. B. E. Brown, of Calvary, Tarboro; Rev. E. A. Edwards, of St. Timothy's, Wilson; Rev. I. W. Hughes, of Holy Innocents, Henderson; Rev. Francis Joyner, of St. Alban's, Littleton; Rev. G. W. Lay, rector of St. Mary's School, Raleigh; Rev. H. O. Nash, of Bartholomew, Pittsboro; Rev. R. B. Owens, of Good Shepherd, Rocky Mount; Rev. I. McK. Pittenger, D. D., of Good Shepherd, Raleigh; Rev. T. L. Trott, assistant of St. Philip's, Durham. The Laymen were: Messrs. Clark and Smith, of Scotland Neck; Messrs. Carroll and Plummer, of Middleburg; Mr. Boyd, of Williamsboro; Mr. Gary, of Halifax; Mr. Hughes, of Chapel Hill; Mr. Gregory, of Stovall; Col. Johnson, of Raleigh; Mr. Francis Joyner, Jr., of Littleton; Mr. Lamb, of Henderson; Mr. LeBlanc, of the State Farm; Mr. Morse, of Wendell; Mr. Robinson, of Durham; Mr. Wall, of Durham, and Mr. Webb, of Duke. There were in the chancel the Rt. Rev. Joseph Blount Cheshire, D. D., Bishop of the Diocese; Rev. N. C. Hughes, Archdeacon of the Convocation; Rev. Mr. Nash, of Pittsboro; Rev. Mr. Brown, of Tarboro, and Rev. Isaac Wayne Hughes, rector of the parish.

Using as the basis of his thought the call of his brother by St. Andrew and Philip's message to Nathaniel, Mr. Brown, in a pungent and forceful way, urged the duty of the Christian toward his fellow whoever he may be, and wherever he might find him; and in striking and apt illustrations, he showed how high resolve, prayer and single-heartedness build up the man and the Kingdom of Christ.

At the confirmation, immediately following the sermon, three young men were presented by the rector. The congregation was a goodly one, and the music, lead by more than thirty in the vested choir, was hearty and inspiring.

The Holy Communion was celebrated at an early hour on Thursday morning, the Rev. H. O. Nash, celebrant, assisted by the rector. The attendance was most gratifying.

After Morning Prayer, the Archdeacon made his report. It was both interesting and encouraging. He had held, of different kinds, 77 services and meetings, preacher 67 sermons, delivered 31 addresses ad lectures, and made 91 personal visits. Work already begun had been strengthened, and movement was started for "lengthening the cords"

Informal reports were then made by Rev. Mr. Bradley, of Scotland Neck; Rev. Mr. Edwards, of Wilson; Rev. Mr. Nash, of Pittsboro; Rev. Mr. Brown, of Tarboro; Rev. Mr. Owens, of Rocky Mount, and Rev. Mr. Trott, of Durham. These reports manifested an intense and earnest zeal, and the strong grasp upon the hearts of all of the forwarding of the kingdom—devotion to the highest missionary ideal.

Mr. S. M. Gary, of Halifax, who has proven himself a most efficient Secretary, was compelled to resign. After vote of sincere thanks for his services, Mr. Charles Lamb, for many years the devoted Senior Warden of Holy Innocents', was elected to fill the vacancy.

Following the prayers for missions, said by the Bishop, a sermon was preached by the Rev. H. O. Nash. His subject was, "Fighting Manfully Under Christ's Banner." There was no mistake in the choice of the speaker. Mr. Nash is quite a young man, yet up to within three years he was a Lieutenant in the English navy, cheerfully giving up preferment in the fighting force of one of the world's great nations to serve nonetheless courageously, though doubtlessly more self-denyingly, in that still greater force striving to bring the world to a sense of its highest allegiance to Him, Who after all, is the King of kings. Taking for his text, II Tim. 3: v. 4, "Lovers of pleasures more than lovers of God," he showed how easy it is to compromise our duty to God by too ready acceptance of standards that are around us which are not made by God's children, as such, but the world. And not only is this easy, but it is done, and being done, all the time. The first consideration is not "the kingdom of God and its righteousness," but individual conceptions based upon that which is done by others whose highest aim and purpose is not God's service, but present indulgence. It is necessary, therefore, for us to study our enemy, be sure of our tactics, and be ready always to find out and use, not man's means, but God's in the fight before us. While at times there may have seemed to be a rather rigid austerity, yet there was the tone and fire of the prophet.

The Treasurer's report, at 3:30, was a gratifying one. For the most part obligations had been met, notwithstanding individual parochial delinquencies, and there was evident a gradual increase both in the funds secured by the Archdeacon, and from other sources. Still, if the work was to go forward, broader lines must be followed, and more means must be secured to that end. Following this, Col. Charles E. Johnson, of Christ's church, Raleigh, spoke, on "How to get money sufficient to extend the Church in the Convocation of Raleigh." The lack, he said, is not because the money isn't here, but because we haven't learned how to get it. Neither is it because men do not wish for the work to go forward, but because it has not been brought before them in a way to sufficiently inspire them. He suggested, therefore, that there be congregational meetings, and that the work and its needs be put before them in a clear and convincing way, and that he felt sure that the people would readily and cheerfuly respond. In the earnest discussion which followed more systematic methods were urged, more voluntary gifts and heroic purpose were plead for, and a combination of the present plan of apportionment and free-will offerings. With hope, and faith, and vision the Convocation voted to increase the amount heretofore given that the work might be enlarged and forwarded.

The Convocation reached the high-water mark on Thursday night. The service was a special one, said by the Bishop. The first address was, "The motive and measure of giving for Missions," by the Rev. M. A. Barber, of Christ church, Raleigh. The great motive is love. When the Master's love and passion for men hold the heart, then the Master's Spirit will prompt and direct. He surrendered all His glory above, through love. His measure of giving was the utmost that He could give. So with men. Once there is born the true motive, inevitably the measure follows—the measure of the motive—our utmost, as Christ's. Mr. I. Harding Hughes, son of the Archdeacon, senior at the Univercity of North Carolina, student for the ministry, and a worker at the Gallilee mission in Philadelphia during the past summer, spoke on "The life of service in the missions of a city." Without the least self-consciousness, but with unusual ease and poise of manner, this young man graphically pictured the conditions of the mission where he had served. Placed where life is at its lowest ebb morally and spiritually, there is need of the simpicity, earnestness, and self-denial that will make men feel the power and reality of the spirit of the Master. And this is manifested in the lives of the workers. They cook their own food, which is of the simplest, care for their own rooms, and in some cases, do their own laundering. No life is so depraved, and no soul so outcast but that it will be eagerly

sought and carefully nurtured. And they who labor do so for the love of their Master, and those for whom He gave Himself they give of their best. Lawyers, doctors, bankers, indeed almost every walk of life, of women as well as men, is represented there. And as the tale of duty is unending, so the good accomplished is incomputable.

"Missions for Deaf Mutes," was the subject of the Rev. Sidney S. Bost, of Durham. Mr. Bost is unusually competent to speak upon this matter as he has within his parish a colony of some forty-five families of these silent folk. For the most part their mental faculties are keen, and their moral and spiritual sense acute. They are easily taught, industrious and thrifty. Miss Tillinghast is doing a fine work among them, and with a competent interpreter there is no difficulty in preaching to them. He urged the seeking of them out in every community, and the effort, for the Church especially, to intensify this service which it had so helpfully begun.

The last speaker, Mr. Edgar N. LeBlanc, a French Canadian, is a young man whose talents and fine energies have been turned into their present channel of devoted service through the Gallilee mission. He cheerfully gave over a lucrative offer in Philadelphia to work among the convicts on the State Farm in North Carolina, with trifling pecuniary compensation—and that not as yet wholly made up. Swift of utterance, quaint of humor, and bubbling with enthusiasm, in the most simple, unaffected way he spoke of "Work for Christ at the State Farm." Singly, or in groups, in their cells, or gathered for regular service, he tells them of the Master's love, and the hope that even they can have through Him. While there only some three months, evidence already abounds of real change as a whole, and in individuals. The attention of the large congregation was riveted throughout, a part of the remainder of the sum needed for his salary was quickly thereafter promised, and before he left an organ, which was needed in his work, provided for. As the organ, under skilful touch, pealed forth the strain of "Holy, Holy, Holy," of the Trinity hymn of the Recessional, accompanied by the full-toned choir and the swelling voices of the congregation, the uplift and benediction of the evening was complete.

The Rev. George W. Lay was the celebrant at the early service on Friday. The Rev. Bertram E. Brown said the Morning Prayer.

Mr. W. L. Wall, who has proved so devoted and able a Treasurer, was unanimously re-elected to that important office

Besides the Bishop, the Archdeacon, Mr. W. L. Wall, Treasurer, and Mr. G. C. Lamb, Secretary, who are ex-officio members, the Rev. M. A. Barber, Mr. Thomas H. Webb, of Duke, and Mr. W. W. Williamson, of Raleigh, were elected as members of the Executive Committee.

The Rev. Francis Joyner led the discussion of "Practicable methods of Church Extension• in the 'Convocation of Raleigh."

Mr. Joyner stressed first, the consecration of the individual. Second, concentration. Third, radiation from the strong central point. He was followed by Rev. S. S. Bost, Rev. Isaac Wayne Hughes, Rev. G. W. Lay, Rev. Bertram E. Brown, and Archdeacon Hughes. The Convocation then closed with prayers and the benediction by the Bishop of the Diocese.

The Convocation was in every sense most helpful. The greeting of the parish was cordial, the attendance excellent, interest unabating, while there was "a spirit of the body,' which made up the Convocation proper, that vitalized every minute of every session. There can be no doubt but that all were heartened and encouraged, and energized for larger and better service in the Master's cause.

PENNSYLVANIA

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Rev. Messrs. Earp and Stearly Make Addresses—The Church of the Trinity, West Chester, is Seventy-five Years Old—Death of Mrs. Bohlen—Bishop Whitaker Resigns His Authority as Bishop of the Diocese — Church Consecrated — Other Items of Interest.

The Rev. Joseph H. Earp, rector of St. James' church, was the chief speaker at the monthly meeting of the business men of Downingtown on Friday, November 28, at which he called attention to some of the evils of the day, the value of co-operation and the appreciation of the value of the things which we have.

On Tuesday, November 22, the Rev. Wilson R. Stearly, rector of the Church of the Holy Apostles, Philadelphia, made an address in the parish house of St. James' church, Downingtown, on "What a Parson Likes in a Layman."

The Church of the Trinity, West Chester, observed its seventy-fifth anniversary on Sunday, November 20, and the days following. The rector the Rev. Arthur Rogers, D. D., preached an historical sermon on the Sunday morning. In the afternoon there was an organ recital with a choral service by the vested choir. On Tuesday evening the Rev. Louis C. Washburn, S. T. D., preached the commemorative sermon.

The fortieth anniversary of Trinity chapel, Crescentville, was observed on Sunday, November 20, when the rector of the parish preached an historical sermon, speaking of the harmony which has prevailed during the entire history of the chapel, which was started during the long rectorship of the Rev. Edward Y. Buchanan, D. D., and of its liberality as to offerings, three-fourths of which was used for purposes outside of the parish.

The Rev. Carl E. Grammer, S. T. D., rector of St. Stephen's church, is continuing the course of sermons on the early Christian church which he began last year and will consider the Epistles of St. James.

The Rev. Charles H. Arndt is preaching a course of special sermons on the Sunday evenings of Advent on the general subject of "The State of the Dead in Christ Church, Germantown."

On Sunday evenings the Rev. Edward J. Owen is preaching a course of sermons in the Church of the Holy Apostles on pillar saints, among the which is one on "The Monk Who Ruled the World.'

Mrs. John Bohlen ended her long and useful life at her home, Ingleside, Chestnut Hill, on Wednesday, November 23. Her loss is mourned by a large circle of friends. She was the widow of John Bohlen, who was for many years, the rector's warden of the Church of the Holy Trinity, prominent in business and church circles, and by his will he established the Bohlen Course of Lectures which are delivered in Philadelphia each year and are modelled after the Bampton Lectures.

By reason of his advanced age and impaired eyesight, Bishop Whitaker has resigned his authority as Bishop of the Diocese of Pennsylvania, into the hands of his Bishop-Coadjutor, the Rt. Rev. Dr. Alexander Mackay-Smith, reserving, however, five matters which he specified in the following letter:

"November 25, 1910.

"My Dear Bishop: In accordance with the provision contained in Section V, Canon 12, of the General Canons, I hereby request you to become the ecclesiastical authority of the Diocese of Pennsylvania, save in the following, in which I shall continue to act as the ecclesiastical authority, viz.:

"First—In making apointments for visitations to administer the rite of confirmation.

"Second—In all matters arising under Canons 1 to 8, inclusive, of the General Canons, the same relating to postulants and candidates for holy orders.

"Third—In all matters arising under Canon 38 of the General Canons, the same being entitled 'Of the Solemnization of Matrimony.'

"Fourth—In receiving notification of the name of any clergyman whom it is proposed to elect rector of any parish as provided for in Section II, Canon 14, of the General Canons.

"Fifth—In making appointments of ministers to be in charge of organized parishes in the diocese where such parishes receive aid from Convocation, in accordance with the provisions of Section 2 of Canon VIII, of the Canons of the Diocese of Pennsylvania.

"Affectionately yours,
"O. W. WHITAKER.
"Bishop of Pennsylvania.

"To the
"Right Rev. Alexander Mackay-Smith, D. D., Bishop Coadjutor of the Diocese of Pennsylvania."

Coadjutor Bishop Mackay-Smith replied as follows:

"November 25, 1910.

"My Dear Bishop: In accordance with the request contained in your letter of even date, I hereby become the ecclesiastical authority of the Diocese of Pennsylvania save in such matters as you have notified me that you will continue to act as the ecclesiastical authority.

"Affectionately yours,
"ALEXANDER MACKEY-SMITH,
"Bishop Coadjutor of Pennsylvania.
"To the
"Right Rev. O. W. Whitaker, D. D., LL. D., Bishop of the Diocese of Pennsylvania."

Bishop Mackay-Smith consecrated the re-modelled Church of St. Jude and the Nativity on Sunday morning, November 20, preaching the sermon, in which he paid a high tribute to the late Rev. Charles Logan, as the rector of St. Judes', and the admirable work the Rev. Llewellyn N. Caley had done during the seventeen years of his rectorship of the Church of the Nativity. The church was built in 1844 and consecrated by Bishop Alonzo Potter on September 24, 1845. Two years ago St. Jude's church united with the Church of the Nativity. With the proceeds of the sale of St. Jude's the Church of the Nativity was entirely remodelled and encased with granite making a beautiful, commodious and well-appointed church. A year ago, Mr. John E. Baird built the large parish house. Thus this parish has one of the most complete and well-appointed parish properties in the Diocese. While it is an east-side parish it has grown spiritually as well as materially. When Mr. Caley became rector the property was valued at $30,000, but it is now estimated to be worth, including $80,000 endowment, $225,000. The improvements, with memorials, costing about $37,500.

DEATH OF DOCTOR BEVERLY WARNER.

Sunday, November 27, the Rev. Beverly E. Warner, D. D., LL. D., rector of Trinity church, New Orleans, died very suddenly of heart failure, following an attack of grippe. The Doctor had only been sick a short while and his death was a great shock to his friends and the community. Dr. Warner's death is a sad loss, not only to his congregation, but to his Diocese and the Church at large.

The Doctor was in the prime of his life usefulness. He was born in 1855, and was ordained in 1879. He had been rector of Trinity church since 1893. He had served his Diocese five times as Deputy to the General Convention, and was an influential member of that body. He was president of the Standing Committee of the Diocese of Louisiana, and also an examining chaplain of the Diocese.

He was a man of unusually genial and cordial manners, and had made a wide circle of warm friends and hearty admirers.

He was a writer of distinction, having published several volumes.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D. Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

To the Diocese of Virginia.

My dear people. You have all heard with great interest of the important work of our Church which has been growing steadily at the University of Virginia during the past three years. Most of you have doubtless known and admired the consecrated man, who has labored at home and abroad to make that work all that it should be. In the passing of Dr. McIlhany to the life eternal, the Church of Virginia has lost one of her most devoted servants—one whose whole life was given up to the work of the Master, and the work at the University has suffered a great blow. A strong effort is being made to carry on the building of St. Paul's Memorial church just as Dr. McIlhany had planned and toiled for, and it is my earnest wish that on the Fourth Sunday in Advent a special offering shall be taken in every church in the Diocese of Virginia to be devoted to this object. Every man, woman and child should realize this great opportunity, and feel that it is a privilege to help in a work of such manifest importance as the building of a church for the young men, who are her sons, at the University of Virginia. I trust that each clergyman will read this letter from his pulpit on the next three Sundays, and urge his people to give to this object as liberally as possible.

With an earnest prayer to Almighty God that the noble army of Church people throughout the State may rise up in their might and make a united offering worthy of the memory of the man who laid down his life for this Church and to the glory of God. We must have $20,000 in the next six months.

Your friend and Bishop,
ROBERT A. GIBSON.

November 28, 1910.

Sunday School Commission.

The Sunday School Commission of the Diocese met in the Episcopal Rooms, Richmond, on Friday, November 11, for organization, under the new canon, adopted at the last meeting of the Diocesan Council.

The President of the Commission is the Bishop of the Diocese, ex-officio, and the vice president, the Bishop-Coadjutor, ex-officio. The following officers were elected, who will also form the Executive Committee of the Commission: President, Rev. Thomas Semmes, recording secretary, Rev. John Moncure, D. D., corresponding secretary, Mr. R. E. Anderson; treasurer, Mr. Hnry C. Reily.

Other members are Rev. R. J. McBryde, D. D., of the Rappahannock Convocation; Rev. George P. Mayo, of the Albemarle Convocation; Rev. W. D. Smith, of the Valley Convocation; Rev. W. H. Burkhardt, of the Piedmont Convocation; Rev. S. A. Wallis, D. D., of Theological Seminary; Messrs. E. I. Carruthers, W. W. Gillette and R. H. Meade. From Local Sunday School Institutes, Messrs. R. W. Hilleary and F. D. Beveridge.

The Commission is anticipating much work for the coming year. There is an institute now in each of the five Convocations of the Diocese. The last of these to be organized was that of the Albemarle Convocation, at its meeting at Cismont, on November 10.

Mrs. Henry Gibson, of Richmond, who for some time, has been studying in Philadelphia to perfect herself in the work of a Deaconess, has been assigned work in connection with St. George's church, Fredericksburg, of which the Rev. Robert J. McBryde, D. D., is the rector.

The Rev. Robert W. Forsyth, who was operated on some days ago for appendicitis, at the Johnston-Willis Hospital in Richmond, is improving, and it is expected that he will soon be well again.

The Rev. George F. Mayo, of the mountain mission work, preached in All Saints' and St. Mark's churches in Richmond, and presented the needs of his great work.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bisnop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

The Norfolk Convocation.

The Norfolk Convocation assembled in Emmanuel church, Franklin, Nov. 15-16. There were present the Rev. Messrs. E. W. Cowling, J. M. Owens, A. C. Thomson, D. W. Howard, W. B. Lee, F. R. Lee, E. P. Miner, E. Ruffin Jones and A. C. D. Noe.

The Rev. J. M. Owens, of St. Paul's, Norfolk, was the preached at the opening service on Tuesday, his subject being "Christianity." The Holy Communion was administered, the celebrant being the Dean of the Convocation, the Rev. A. C. Thomson, who was assisted by the Rev. Messrs. E. W. Cowling and T. N. Lawrence, rector of the Emmanuel church.

At 3 p. m., various committees were appointed and the Rev. D. W. Howard, of St. Luke's, Norfolk, read an essay on "The Real Connection Between Henry VIII and the English Reformation." He pointed out, in a clear cut and forcible manner, that no new Church was established in the reign of that King, but that the English Church was simply purified. The English Church had grown with the English nation and the reign of Henry VIII was merely an epoch in its history.

The evening services were conducted by the Rev. Messrs. P. W. Reed and T. N. Lawrence. The sermon was by the Rev. A. C. D. Noe, of All Saints' church, Portsmouth.

On Wednesday, at 11 a. m., the Rev. P. W. Reed preached from St. Matthew 11:1-2. At the afternoon session reports were read, from which two things were evident, namely, that there has been renewed efforts along the line of Sunday School work and greater enthusiasm in missionary interest and activity.

A discussion followed on "How to Increase the Efficiency of the Convocation." It was pointed out that one way to do this is to urge upon every member being present at its meetings.

The closing service, at night, was a "Missionary Service," conducted by Rev. Messrs. D. W. Howard and E. W. Cowling. The speakers were the Rev. F. R. Lee, of Smithfield, who said that Missions had not only benefitted the Church at home, but have brought an industrial, social and spiritual uplift to foreign fields; and the Rev. A. C. Thomson spoke on "Diocesan Missions," after which the Convocation adjourned to meet, the next time, in Williamsburg.

The hospitality and kindness of the good people will be long remembered.

Museum of Church History.

The nucleus of a museum of Church History, with special reference to the Church in Virginia, has been established in the parish house of St. Paul's church, Norfolk. It is meant to combine the features of a museum and library, and Churchmen throughout the country are invited to contribute articles of historic interest associated with the Church or Churchmen, together with books, pamphlets or historic manuscripts. Communications should be addressed to the rector of St. Paul's, the Rev. James M. Owens, or to Thomas Bilsborough, curator, Norfolk, Va.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D. Bishop

Meeting of Junior Brotherhood—Daughters of the King—Woman's Auxiliary—Visitations.

The regular meeting of the Long Island Local Assembly of the Junior Brotherhood of St. Andrew was held in the Church of the Ascension, the Rev. Walter E. Bentley, rector, Greenpoint, Brooklyn, on Friday, Nov. 18. About seventy-five boys and young men were present. The presidents of the different chapters made reports and helpful and interesting talks were given on the "Forward Movement" fund, by which the Brotherhood in the U. S. hopes to raise about $40,000 during the coming year. Rev. Mr. Bentley presided and spoke a few words.

At the conclusion of a delightful supper, furnished by the ladies of the parish, Mr. L. Y. McClenaghen gave an interesting account of the Brotherhood Convention, which was held in Nashville, Tennessee, in October. Service was held in the church at eight, at which time the Rev. Herman Lilienthal, rector of St. George's church, Astoria, L. I., spoke a few words to the boys. Most of those present had come for some distance, the church being in a somewhat remote quarter of the city, and all were enthusiastic over the large number present.

The Rev. Dr. Charles A. Jessup, rector of Holy Trinity church, Greenpoint, and a member of the Standing Committee of the Diocese, has received and accepted a call to the rectorship of the Church of the Ascension, Buffalo, New York.

On Sunday, October 16, ground was broken for the new Church of the Advent, at 75th street and 17th avenue,

Brooklyn. At this service addresses were made by the Rev. Henry Sizer and the Rev. George C. Groves. The new building is expected to cost $5,000.

The Rev. Hamilton Backus, of the Church of the Transfiguration, Brooklyn, is spending a few weeks abroad. Rev. Mr. Remsen is in charge of the parish during his absence.

The annual Kermis for the benefit of the Church Charity Foundation occupied the attention of the Church people of Brooklyn on Tuesday and Wednesday, November 15 and 16. All the parishes in the city and some of those in the country were identified with it. This annual fair is given under the ausnices of the aforenamed institution, which is located in Brooklyn, and comprehends an Orphanage, a Home for the Blind, a Hospital, a Home for the Aged, and a Nurses' Home.

The Rev. George C. Groves, General Missionary of Brooklyn, has accepted a call to the rectorship of Trinity church, Utica, New York, and entered upon his duties November 1.

The Rev. Pelham St. George Bissell, who has been in charge of the Church of the Transfiguration, Freeport, Long Island, has resigned, and for the present will reside in New York City.

The Rev. E. Folsom Baker, for the past twenty-eight years rector of St. John's church, Cold Springs Harbor, Long Island, has resigned that parish, his resignation taking effect on October 1.

The Rev. Henry Blacklock, formerly curate of St. Peter's church, State street, Brooklyn, has temporarily been acting in that same capacity at Grace church, Providence, Rhode Island.

The Rev. Gilbert A. Shaw, of the Church of the Redeemer, Watertown, New York, has accepted a call to Grace church, Riverhead, Long Island, and entered upon his duties there on November 1.

The Clericus of Queens and Nassau counties met with the Rev. Edward M. McGuffey, at St. James', Elmshurst, Long Island, on Thursday, October 20. A paper was read by the Rev. Mr. McGuffey, on "Some Reminiscences of Clerical Long Island."

The Brooklyn Clerical League held its second meeting of the season at the Hamilton Club, Brooklyn, on Monday, November 14, and listened to a very interesting address, delivered by the Rev. William M. Grosvenor, rector of the Church of the Ascension, New York.

The local assembly meeting of the Daughters of the King was held in St. Ann's church, Brooklyn Heights, on Thursday, October 27, commencing with a celebration of the Holy Communion at 10:30 a. m. The Council meeting was held at noon, followed by luncheon at 1 o'clock. In the afternoon Mrs. Martin gave a report of the Daughters' Convention; Miss Lucy K. Kensee, of Atlanta, Ga., read a paper; and at evensong, at 4 p. m., the Rev. R. N. Merriman, rector of St. Stephen's church, Brooklyn, made an address.

The visitations of the Bishop of the Diocese until March 1, are as follows: Dec. 4, Christ church, West Islip, a. m.; anniversary service, St. Matthew's church, Brooklyn, p. m. Dec. 11, St. Matthew's, Brooklyn Manor, a. m.; Church of the Holy Apostles, p. m. Dec. 18, Church of the Redeemer, Astoria, a. m.; Grace church, Corona, 3:30 p. m. Dec. 25, Christmas Day, Cathedral of the Incarnation, a. m. 1911, Jan. 8, St. Matthias', Sheenshead Bay, a. m. Jan. 15, Church of the Ascension, Rockville Centre, a. m. Jan. 22, Grace church, Conselyea street, Brooklyn, a. m. Jan 29, Church of the Redeemer, Brooklyn, a. m. Feb. 12, Church of the Incarnation, Brooklyn, a. m. Feb. 19, Church of the Incarnation, Brooklyn, a. m.: Feb. 26, Christ church, Oyster Bay.

Stir up Sunday was most fittingly observel in St. Peter's church, State street, Brooklyn, by the presence of the Rt. Rev. Robert L. Paddock, Bishop of the Missionary District of Eastern Oregon, who preached the sermon in the morning. Bishop Paddock was reared in St. Peter's church, his father being its rector for many years. At the evening service the Rev. Malcolm S. Taylor, from the Missionary District of Asheville, gave a very interesting account of the work in which he is engaged.

On account of a little indisposition, the Rev. Frank Page, D. D., rector of St. John's church, Brooklyn, and Mrs. Page are taking a vacation of several weeks' duration at the home of Dr. Page's mother, in Virginia. During Dr. Page's absence the pulpit is being filled by the different clergy in the city.

On Thursday, November 10, the thirty-eighth anniversary of the Woman's Auxiliary to the Board of Missions, Diocese of Long Island, was celebrated in Grace church, Hicks street, Brooklyn, the Rev. Charles F. Wrigley, rector. At 10:30 a. m., the Holy Communion was celebrated and a sermon was delivered by the Rt. Rev. Lucius Kinsolving, Bishop of Brazil. At twelve o'clock the Rev. Robert L. Paddock, Bishop of Eastern Oregon, addressed the members. At one o'clock luncheon was served at the Heights Casino. At 2:15 a missionary meeting was held, at which the Bishop of the Diocese presided and addresses were made by the Rt. Rev. J. B. Cheshire, Bishop of North Carolina; the Rt. Rev. P. T. Rowe, Bishop of Alaska, and the Rt. Rev. F. S. Spalding, Bishop of Utah.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop

Thanksgiving Day in Washington—The Rev. J. W. Austin Accepts Call to the Rectorate of King William Parish in Maryland—The Rev. J. E. Williams Declines the Call to Trinity Parish, Charles County, Md.—The Rev. William Watson Tells of His Work as a Missionary in Mexico—Bishop McKim of Tokyo Preaches at Epiphany—Death of Mr. Sydney F. Marshall—Memorial to Capt. Andrew J. M. Dorsey.

The Bishop of the Diocese spent Thanksgiving Day in Washington, and officiated in his former church, St. Paul's, at the mid-day service. He is engaged in his Southern Maryland visitations, where much rapid and often rough driving gives him abundance of "bodily exercise."

Thanksgiving Day in Washington was observed in a manner to be remembered by the Church's worshippers, as well as by the poor, the distressed, and the criminals, in our many institutions, and by the many needy families visited by Christian people. The Salvation Army was especially kind and successful in good works on the day.

The Rev. J. W. Austin, recently called to the rectorate of King George's parish, Prince George's county, Maryland, has accepted, and will, this week, move from Washington to the rectory of the parish, and establish his family in the new home. Mr. Austin has for a year past, been assistant minister in St. Thomas' church, Washington.

The Rev. J. E. Williams, rector of St. Paul's church, Backfoot, Idaho, has declined the call recently extended him by the vestry of Trinity parish, Charles county, Maryland.

The Rev. William Watson, missionary of the Church at Guadajero-Jalisco, Mexico, spoke about the work in Mexico, on Sunday morning last, November 27, in Trinity church, Washington, and at Christ church, Georgetown, at the evening service of that day. The revolutionary troubles in Mexico, now prevailing in some sections, render the missionary question one of deep and sorrowful interest to the Church.

At 8 P. M., Sunday last, November 27, Epiphany Church had the pleasure of a sermon from Bishop McKim, of Tokyo, Japan, who gave the people reliable information from his far Eastern mission Diocese. Many of your Virginia Church people will be interested in learning that the two leading instructors in the St. Paul's School, an institution of great and growing influence in Japan are Virginians—the Rev. H. St. George Tucker, son of Coadjutor-Bishop Tucker of Southern Virginia, and the Rev. Roger Atkinson Walke, son of the Rev. Mr. Walke, for many years a beloved pastor in the Church in Virginia and Easton, Maryland.

The daily Washington papers of Monday morning, November 28, gave us the sad news of the sudden death, from heart disease, early Sunday morning, November 27, of Mr. Sydney F. Marshall, a Virginia Confederate soldier of good repute, as such, and one of Washington's best known lawyers. His only relative in Washington, his niece, Miss F. G. Marshall, discovered the fact of his death several hours after it had occurred. Mr. Marshall was a native of the Eastern Shore of Virginia, and entered the Confederate army early in the conflict, remaining until Appomattox closed his career. He first settled in Baltimore, for the practice of law, but ere long, came to Washington, where he lived, to the end. His wife was Miss Berry, of a distinguished family of Prince George's county, Maryland, and a lovely Christian Churchwoman of Epiphany parish, Washington, who passed away nearly twenty years ago. They left no children. Mr. Marshall was a grand-nephew of the great Chief Justice, John Marshall, of Virginia. The Burial Office was read over his honored remains by the Rev. George F. Dudley, of St. Stephen's church, Washington, at his home, 1105 17th street, N. W., at 3 p. m., Tuesday, November 29, and interment was in Rock Creek Cemetery, D. C.

A substantial and serviceable railing has recently been placed along the two front stairways of St. Ann's chapel, near Annapolis, Maryland, a gift of Miss Anne Elizabeth Dorsey, of "Hockley," Anne Arundel county, in memory of Captain Andrew J. M. Dorsey, her brother, who, after the Civil War, was made a lieutenant in the "Levern Guard" of Anne Arundel. The inscription upon the memorial reads: "In humbleness of spirit and in gratitude to God, this work has been finished by Anne Elizabeth Dorsey, in loving memory of her brother, Andrew J. M. Dorsey, Captain of St. John's Cadets, 1857.

The "Hockley" family are relatives of the well known and honorable family of Maryland Dorseys, faithful members of the Church, as a rule, of whom the Rev. J. Owen Dorsey, deceased, so widely known, and in his day so useful, was one of its most distinguished members—a Baltimorean, but sent into the ministry from the Virginia Theological Seminary. W.

EAST CAROLINA.

Rt. Rev. Robert Strange, D. D., Bishop.

Convocation of Edenton—Meeting of Woman's Auxiliary.

The 157th session of the Convocation of Edenton met in the Church of the Advent, Wilmington, on Nov. 15, at 8 o'clock. The Rev. Claudius F. Smith, of Elizabeth City, presided, with the Rev. J. B. Gibble, of Windsor, secretary, and Mr. John G. Bragaw, Jr., of Washington, treasurer. The opening sermon was preached by the Rev. B. F. Huske, of New Bern.

The business sessions were held in the church and those of the women in the Masonic Hall. At the 11 o'clock service on Wednesday morning, Rev C. D. Tyndall, of Fayetteville, spoke on Sunday Schools, their Organization and Course of Study. He was followed by Dean Smith, who was most happy in his remarks. Wednesday evening, Rev. J. B. Gibble,after a short appeal from Rev. Mr. Tyndall for the relief of the aged clergy, stirred the hearts of the congregation by a powerful appeal for Mssions. Wednesday afternoon the Junior Auxiliary met in the Masonic Hall. Mrs. James G. Staton, Auxiliary vice president for the Convocation of Edenton, presided. The Rev. B. S. Lassiter conducted devotional services. The address of welcome was delivered b Miss Louise Fowden, in a most graceful manner. Miss Irene Smith gave interesting impressions of the General Convention. Mrs. J. B. Gibble, secretary of the Juniors, made an interesting talk, exhibiting figures representing the baptism of Virginia Dare on Roanoke Island. Miss Elizabeth Gordon made an attractive talk, speaking especially of the significance of the little cross worn by Auxiliary members.

Thursday morning there was a meeting of the Diocesan officers or the Woman's Auxiliary and Parochial Society , at the residence of Mrs. Staton. Mrs. Nathaniel Harding, president, presided. Others present were Mrs. George Roberts, of New Bern; Miss Sue Collier, of Goldsboro; Mrs. J. G. Staton and Mrs. Nixon N. Davis, vice president for the Wilmington Convocation.

On Thursday morning services were held, the Rev. B. S. Lassiter preaching the sermon. In the afternoon at 3, the Woman's Auxiliary and Parochial Society was called to order by Mrs. J. G. Staton. Rev Luther Eborn conducted the devotional services. Miss Harriet K. Thrower, leader of the woman's work in the parish, welcomed the visitors and delegates. Mrs. Isor Gordon Pell, of Roxobel, responded in a very pleasing manner. The address of Mrs. Staton abounded in hope for the work and in pleasant items concerning the General Convention which she attended. She reported that there had been expended from January 1, 1910, to November 1, 1910, $2,528.60. This was a splendid amount and is an evidence of the thoroughness of the organization under Mrs. Staton. By an untiring devotion to the work, aided by excellent business management, she has placed the woman's work in the Convocation above that of any in the Diocese. Interesting papers were read on North Carolina Mountain Missions, Japan and the Woman's Auxiliary. These were written, respectively, by Miss Bessie Barnes, Mrs. T. G. Hayes and Mrs. W. D. Pruden. Each one was a splendid presentation of the subject for discussion. Rev. Messrs. R. B. Drane, J. B. Gibble, F. N. Skinner and G. F. Smith made short talks on the General Convention.

Thursday night, the Convocation accepted a very cordial invitation from the Methodist brethren to worship in their church. A large crowd was present and listened attentively to a sermon by Dean Smith. After these services an informal reception was held at the handsome rooms of the Lotus Club. This was one of the most pleasant features of the Convocation. Refreshments were served by members of the Junior Auxiliary.

This session of the Edenton Convocation will go down in history as the largest and most profitable since its formation. There were sixty-five delegates present, besides visitors, who were entertained by the members of the parish. The enthusiasm among the women is most marked, as shown by the number of delegates. The place and time of the next meeting will be decided at the Diocesan Council to be held at Fayetteville in May, 1911.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Seventieth Anniversary of Christ Church, Williamsport.

On Sunday, November 20, Christ church, Williamsport, began a three-day celebration of the seventieth anniversary of the founding of the parish. The Sunday services were as usual as to time. The Bishop of the Diocese was present at the morning service and preached from Proverbs 29:13, "Where there is no vision the people perish." The Children's Jubilee service took place at 3 p. m. Addresses were made by the rector, the Rev. W. Northey Jones, the Rev. Robert Bell, of All Saints', and Rev. Robert F. Gibson, of Trinity church, both of Williamsport, The sermon in the evening was by Rev. Edward Henry Eckel, late rector of the parish, now the Diocese of Missouri. He preached from Psalms 22:4-5, "They put their trust in Thee and were not confounded." The music on this occasion was rendered by four choirs: the boy choir and the girl's choir of Christ church and the male choirs of St. Mary's and St. John's, South Side.

Monday evening was "Historical Evening." Addresses were made by Rev. William H. Graeff and Rev. Edward Henry Eckel, both former rectors. Regrets came from Bishop Paret, of Maryland, a former rector, from Revs. Messrs. James W. Diggles and Harry S. Hartman, former curates, who were unable to be present. On Thursday evening a parish reception took place. This was preceded by a meeting at which several laymen made addresses. Mr. C. LaRue Munson, senior warden of the parish, presided.

A volume entitled "Chronicles of Christ Church Parish," has just been published under the direction of the vestry. It was prepared in large part by Rev. E. H. Eckel, now rector of Christ church, St. Joseph, Missouri. Miss Mary Smythe prepared the part which covers the rectorate of Mr. Eckel, and C. R. Howard Thompson, registrar of the parish, prepared the manuscript relative to the rectorate of Rev. Mr. Jones, the present rector. The book contains 155 pages and is copyrighted by wardens and vestrymen of the parish. It appears that Rev. Edwin Nathaniel Lightner, rector of St. James' church, Muncy, visited Williamsport in April 1840. Williamsport was at that time a borough of about 1,200 population. Among them was one, possibly three, members of the Episcopal Church. On June 12, 1842, Mr. Lightner saw a brick church consecrated by Bishop Onderdonk. From that time to this Christ church has grown in numbers and in influence; and men who have become national figures in the ecclesiastical world have been its rectors. Among these are the present Bishop of Maryland, and Rev. John Henry Hopkins, son of Bishop Hopkins, of Vermont. Rev. Mr. Lightner was ably assisted in his work by such men as Ellis Lewis, later Chief Justice of Pennsylvania; Francis Campbell and J. W. Maynard. On July 27, 1841, the Holy Communion was administered to nine persons. This, according to the record, "was the first time the Sacrament of the Lord's Supper was administered in Williamsport according to the rites of the Episcopal Church." There are now in Williamsport five parishes, with a combined communicant list of 1,467.

In missionary enterprise Christ Church has been energetic and untiring. Its first enterprise was a chapel on Maynard street, which later became Trinity church, one of the largest parishes in the Diocese. Later came Wadleigh chapel, now St. Mary's church, in the eastern part of the city, and still later St. John's, South Williamsport, with its large lot of ground, its handsome stone church buildings, and stone rectory. During the present rectorship one of the finest parish houses in the Diocese has been erected. This is fitted with choir rooms, guild rooms, studies, bowling alleys, auditoriums and other conveniencies for modern church work.

Christ church has had as vestrymen and other lay workers many of Williamsport's most prominent citizens. Among them are such men as Francis C. Campbell, Hon. Ellis Lewis, Judge J. W. Maynard, Major James H. Perkins, James Vanduzee Brown, Edgar Munson, Sr., Cyrus LeRue Munson, Henry Coolev Parsons. Allen P. Perley, Frank C. Bowman, John F. Laedlein, Hon. Hugh H. Cummin and Oliver Watson.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Calvary Church, Louisville—Progress of Work on St. John's Mission Church—Work at Trinity, Louisville—Meeting of Auxiliary Branches.

The Rev. Y. G. Minnigerode, who has been the rector of Calvary church, Louisville, since February, 1878, has brought the parish through many trying times, steadily and successfully increasing its strength and growth, until it stands a splendid testimonia. to his energy and ability; and through these thirty-two years, he has so endeared himself to the hearts of his people, that few ministers in the Diocese of Kentucky are so greatly beloved.

The Sunday School at St. Mark's church, Louisville, is preparing an interesting programme for the winter. For each class, a banner is being made and every endeavor will be put forth to interest the children in missions.

The Rev. Mr. L. L. Swann, of Mexico, gave an interesting address concerning mission work in that county, at St. Andrew's church, Sunday, October 23. During the absence of the rector, the Rev. Dr. John K. Mason, his assistant, the Rev. Frank W. Hardy, had charge of the service both at St. Andrew's and at St. Stephen's mission.

November 30, the new assistant at the Church of the Advent, the Rev. Mr. Ladbroke, is expected. He will not only assist the Rev. Harry S. Musson, rector, of Advent, but have St. Thomas' Mission under his supervision, as well.

At the Church of the Good Shepherd, (colored), the parochial school has the largest enrollment it has ever known. So far, 160 children attend school. A Bishop's stool was given to this church by the vestry of Grace church.

At St. John's Mission, Lagrange, where the Rev. Clinton Quin, who has several other missions, is the minister in charge, the laying of the corner-stone of the new stone church has been followed by rapid work, and it is hoped that the building will be completed so that it may be consecrated at the Bishop's next visit in December.

St. James' church, Pewee Valley, has a Woman's Exchange, which the Ladies' Guild has started. A credence table has been given by Mrs. P. Y. Woolridge, in memory of her father, Luke O. Cox. Wine and water cruets have also been presented as memorials to her two children, by Mrs. Smith Homans.

During the year, on the first Wednesday evening in each month, stereopticon views with lectures, will be given at St. Paul's church, Henderson, of which the Rev. Lewis Briggs, is the rector.

At Trinity Mission, of which the Rev. Denham H. Quinn has charge, the confirmation class this year will be the largest in the history of the parish.

Trinity church, whose rector, the Rev. A. E. Whaltham, started the idea a playground, has now an indoor place of meeting for the winter. Through the kindness of friends, a building has been rented for the purpose. A branch of the Girls' Friendly, has been organized and the Trinity Branch of the Woman's Auxiliary, is beginning its first year of work.

Miss Grace Lindley, the head of all junior branches of the Auxiliary, is arranging for a tour this winter, and the Secretary of the Kentucky branches has her promise to visit Kentucky and hold a study class from three to five days.

The united boxes of the juniors, this year, are to be sent to St. Timothy's School, Olive Branch, N. C., and to St. Mary's School, Rosebud, S. D.

November 7, there was a union meeting of the Woman's Auxiliary in St. Andrew's Sunday School room. Mrs. Woodcock presided, and gave an interesting account of various matters connected with the late Convention. Mrs. Stanley Adams, told of the impressive opening service of the Convention; Miss Mamie Hite, Winston, gave a description of the two united offering services; Mrs. Leslie Brown spoke of what had been accomplished for the junior work, and several others were heard in the interest of Auxiliary work.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Diocesan News Notes.

A series of organ recitals, in memory of the late Leslie Warner, is now being given in Christ church, Nashville, by the Art Association of that city. Mr. Warner was, for many years, a vestryman of Christ church and a great lover of art and music.

These recitals are given twice each month on Sunday afternoons and they will continue through the winter.

The first one of the series was on Sunday afternoon, November 13, and was largely attended.

Bishop Gailor, during the past week, has been making visitations in West Tennessee. On Monday, November 21, he visited St. Matthew's church, Covington, where he baptized one and confirmed four.

The Bishops of the Southern Dioceses affiliated with the University of the South, have arranged a plan by which each Bishop is to visit a Diocese other than his own and present the claims of Sewanee, during the coming winter; following this plan Bishop Gailor has agreed to visit the Diocese of Kentucky.

At the last meeting of the Executive Committee of the University, a commission of endowment was created of which the chaplain, the Rev. Arthur R. Gray, is chairman, and the other members are the Rev. W. S. Claiborne and Mr. A. C. Leigh.

Mr. Claiborne soon expects to begin an active canvas in the itnerest of this work.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop

New Reredos Given to St. Anna's Church, New Orleans—Bequest to St. Paul's—Memorials Presented—Interesting Church Work on the "Lower Coast"—Sunday School Work.

A new reredos, of solid oak and carved in churchly designs, has just been received by Rev. E. W. Hunter, rector of St. Anna's church, New Orleans. This is the gift of members of St. Paul's Cathedral, Cincinnati, Ohio. It has recently been installed in the church. Two new sanctuary seats of handsome design have been presented to St. Anna's, by the widow of the late Jacob Barker Harrison, as a memorial of him.

The will of the late Miss Katherine Goodrich, gives $1,000 to St. Paul's church, New Orleans, and $500 to the Domestic and Foreign Missionary Society. The father of Miss Goodrich, Rev. Charles Goodrich, was rector of St. Paul's church for many years, holding that charge during the Civil War.

On All Saints' Day three memorials for deceased parishioners were presented to Trinity church, New Orleans. A bronze tablet was erected to the memory of the late Col. Thomas L. Macon, for many years vestryman and warden of this parish; a pair of handsome altar cases were placed in memory of the late Peter Helwege, by his daughters, and a set of solid silver alms basins, beautifully carved, a memorial of the late William H. Rofinger, were presented by his son and daughter.

Beginning Monday evening, December 5, Rev. Beverley Warner, rector of Trinity church, New Orleans, and his assistant, Rev. A. R. Price, will inaugurate special meetings for men in Trinity parish house.

The congregation of our Mission in Ruston have let the contract for a new brick church building.

A very interesting part of Church work in Louisiana is that maintained on the "Lower Coast," that is, the river banks below New Orleans to the mouth of the Mississippi River. But a thin ribbon of cultivated ground skirts the stream on either side, beyond which are the swamps and marshes. Sugar cane, rice and oranges are the prinpical products. Rev. W. S. Slack, rector of Mt. Olivet church, New Orleans, has charge of several mission stations in this region. He has aroused a fine spirit of devotion among the people of that region. He has enrolled a number of the people in the Home Department of his Sunday School, which thus extends its beneficent influence over an area much wider than common. At Venice, far down toward the mouth of the river (Venice is colloquially called "The Jump"), a chapel has been built, through the devotion and earnestness of Miss Leovy, for the fishermen and trappers who live among the bays and marshes of the Gulf. For this work there is needed a missionary with a motor-boat, to devote his entire time to that field.

Rev. W. S. Slack, of Mt. Olivet church, New Orleans, is instructor in missionary methods in the Teacher-Training Institute conducted by the Orleans-Jefferson Sunday School Association, in New Orleans. Rev. Mr. Slack has taken a prominent part in the work of the Louisiana State Sunday School Association (interdenominational), which is a branch of the great International Sunday School Association. He was one of a number of Sunday School workers who recently made a tour of the State in the interests of Sunday School work. While in this tour Mr. Slack visited many places where small groups of our own Church people lived, and was able to give them services and the Holy Communion.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Sale of St. Peter's Church, Baltimore, Consummated.

Last week saw the final payment in the sale of St. Peter's church, Baltimore, to a negro congregation. The deal was made sometime during the past spring, but owing to difficulties in arranging terms of payment, it was not consummated until a few days ago when the purchase price, $90,000, was paid in full. The vestry of St. Peter's has felt it to be a wise procedure to move from a neighborhood which was fast becoming a negro section while it was still possible to get a good price for the property. If the move had been delayed another decade, it is felt that the property would have declined enormously in value. For the present the congregation will worship in a hired hall. There was talk for a few days of a reunion of St. Peter's with its daughter, Grace church, but it has been definitely determined that the organizations should be kept separate. In the meantime St. Peter's is looking for a new site for the third time since its foundation in 1802. Its movements are being anxiously watched by the whole Maryland Church for it has long been one of its strongest organizations.

CENTRAL NEW YORK.

Rt. Rev. C. T. Olmsted, D. D., Bishop

The Rev. Mr. White Goes to Southern Florida, and the Rev. Mr. MacNeil Takes up Work in Soquoit Mission.

Rev. William Curtis White, who has been the efficient associate rector of Grace church, Utica, for the past two years, is to go to the Diocese of Southern Florida to take charge as rector and principal of the Cathedral school at Orlando, on January 1, 1911.

Rev. H. D. B. MacNeil, for the past three years rector of the Church of the Evangelists, has resigned to take up missionary work in the Diocese, the field being known as Soquoit Mission, in the valley from which it gets its name. His field will embrace Clayville, Bridgewater and Brookfield.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Consecration of the New Chapel at Fort Thomas.

The new chapel at Fort Thomas, Ky., recently dedicated by the Bishop of Lexington, is largely the concrete expression of the persistent, painstaking and consecrated efforts of Rev. Custis Fletcher, the presbyter-in-charge, and the sympathetic and co-operative Christian zeal of the lay members and friends of the mission. It is an edifice of more than ordinary beauty. Architecturally the structure is churchly and ornate, and admirably adapted to the needs of the people and place. Its total cost is approximately $15,000, which amount does not include the numerous memorial gifts of furnishings and ornaments. Among these are art and stained glass windows; the pulpit given by the Boys' Club; a lectern and altar-cross by the Junior Guild, and chancel chairs, given by the Woman's Aid Society. The contractors and builders were C. C. and E. A. Weber, both young men and communicants of St. Andrew's mission, to whose taste and judgment the structure testifies. The stone work, which is of exceptional fine character, was done by Frank Adler Construction Co., of Newport, Ky. There is still a debt of $8,000 upon the building, which is confidently expected will be liquidated in the new future.

In 1907 there was no church and no communicants in Fort Thomas, Ky., and there are now but 38 communicants, among which there is none that could be called wealthy. The other fact deserving of mention and commendation is the fact that all of the $7,000 raised has come from St. Andrew's chapel and Fort Thomas' people. The corner stone was laid October 24, 1909, and the opening services was conducted October 9, 1910.

Sunday, November 20, the remodeled and improved chapel for colored people, St. Andrew's Lexington, Ky., was dedicated by Bishop Burton, assisted by Archdeacon Wentworth, Dean Capers and Rev. George H. Harris, Secretary of the Diocese. At the morning service, Bishop Burton read the Communion service and preached the sermon. Archdeacon Wentworth made the congratulatory address. The priest-in-charge, Rev. E. L. Baskerville, read the Ante-Communion service.

In the afternoon the service was conducted by Bishop Burton, assisted by Dean Capers, Rev. George Harris, Rev. E. L. Baskerville and Archdeacon Wentworth. Bishop Burton preached the dedicatory sermon and Dean Capers the dedicatory exhortation. The Bishop's sermon was a masterly presentation of his topic, "The Salvation of the Race." It was a broad, sympathetic, and wise message, eloquently expressed and made a profound impression for good upon both his white and black hearers. Dean Capers, followed with an able, forceful discourse, full of practical suggestions, encouragement and sympathy. A congregation that filled the church and was composed of white visitors and the colored people of the congregation and their friends was present. The Rev. E. L. Baskerville was heartily congratulated for the admirable improvements and arrangements of the chapel, and his indefatigable zeal in collecting the funds and bringing the work to a successful conclusion.

Mrs. Cecelia Jones, mother of Miss Eliza Jones, died at her home, Ashland, Monday. The burial service was held at her late residence. Of a quiet, gentle nature, her whole life was spent in ministering to others.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

State Convention of the Brotherhood of St. Andrew—Registrar Appointed.

A most interesting and helpful assembly of the Ohio State Convention of the Brotherhood of St. Andrew was held in Cleveland on Friday, Saturday and Sunday, November 18 to 20.

On Friday evening a goodly number of Brotherhood men were present at a Bible Class for men at the Cathedral House, at which Dean DuMoulin lucidly exemplified ways in which a chapter might do splendid work in encouraging Bible study among men.

The following morning was occupied by a business session, opened with an address of welcome by the Rev. Gerard Patterson, rector of the Church of the Incarnation, and president of the Cleveland Clericus, at which 140 men were present. In the afternoon a general discussion was had upon the "Forward Movement of the Brotherhood," led by Mr. W. A. Haberstro, secretary for the midwest. This was followed by a forceful address on "Religious Work Among Men," by Mr. Augustus Nash, an experienced worker among men in connection with the Y. M. C. A.

At 7:30, in the Cathedral, the Brotherhood met for a service of preparation for the Corporate Communion, conducted by the Rev. W. E. Wright, rector of Christ Church, Geneva, O.

The Corporate Communion was made on Sunday morning at 8 o'clock, at St. Luke's church, when 105 received the blessed sacrament. At 10:45 the Convention assembled in Trinity Cathedral, where the Bishop of the Diocese was preacher, and urged as the inspiring motive in all Brotherhood work "Love for God manifested in self-sacrifice for the uplifting of our brethren."

The Convention closed with Evening Prayer at Emmanuel church, at which the rector, the Rev. J. C. Jager, pointed out the wide reaching influence one man may wield through others, at illustrated by St. Andrew upon his brother St. Peter, and afterwards by St. Peter the Apostle upon countless others.

At the midday service on Thanksgiving Day, the Bishop of the Diocese was the preacher at the Cathedral, Cleveland, taking for his subject "The United States as a Christian Nation."

He quoted from the Commission given to Columbus by the king and queen of Spain, from the charters granted by King James to Sir Walter Raleigh and the first settlers in Virginia, and other historical data, to prove that it was the intention of the founders of the country to establish, and their followers to maintain, a Christian nation.

The Bishop lamented the tendency to eliminate religion from the public schools, and urged his hearers to take strong and decided grounds in opposition to godlessness in education, and in the affairs of State Under the oversight of the Brotherhood of St. Andrew, in the Mission of St. Anne's-in-the-Field, Perry, a new station has been opened in a rural district near-by, unoccupied by any Christian body. An abandoned school-house has been purchased, and prepared as a place of worship, and the Sunday School is attended by a half-hundred persons.

The Rev. W. S. Llewellyn Romilly, rector of Grace church, Harvard avenue at east 91st street, Cleveland, has been appointed Registrar of the Diocese of Ohio, Correspondence, Convention journals, etc., should be addressed to him at 4062 East 91st street, Cleveland, Ohio.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

Corner Stone Laid—St. Augustine's, Wichita, Consecrated.

The corner stone of St. Matthew's church, Newton, Kansas, the Rev. Benjamin E. Chapman, rector, was laid by the Bishop on the afternoon of Saturday, November 19. He was assisted in the service by the rector, the Rev. Canon Talbot; the Rev. Henry B. Brown, of Topeka; the Rev. Dr. C. S. Sargent, of Hutchinson, and the Rev. Dr. Percy T. Fenn, of Wichita. The address was delivered by Dr. Fenn. Since the present rector assumed charge, this parish has prospered wonderfully, and this new church, which will be one of the best appointed in the Diocese, is the result of his consecrated zeal and energy.

On the Sunday next before Advent, the Bishop consecrated St. Augustine's (colored) church, Wichita, and confirmed a class of eight persons. The church is centrally located and is valued at about $3,300. There is room on the adjoining lot for a rectory. Dr. Fenn, the rector, has employed Mr. Robert S. Flockhart, the son of the Rev. John Flockhart, of South Dakota, in caring for this work, and to his self-sacrificing labors most of the success of the Church among the colored people is due. The church will seat 125 people and is very beautifully furnished. Much of the money for this building came from our generous people in the East. The altar was presented by Mrs. M. S. Potter, of New York City, in memory of a colored "Mammy" who had served in her family for three generations. At this service the costly Eucharistic vessels, presented by the widow of the late Rev. Dr. Murdoch, for 37 years rector of Salisbury, N. C., were used for the first time. Three classes have already been confirmed at St. Augustine's within the past two years, and another class will be confirmed.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop

Combined Meeting of Archdeaconries. Reception to Clergymen.

The Archdeaconries of Newark and Morristown held a combined meeting at Summit on November 22, and about thirty of the clergy were present. In the afternoon two subjects were considered: "The Care of Small Sunday Schools" and "General or Special Missionary Offerings," the first subject opened by Rev. George P. Armstrong, of Paterson, and the second by Rev. Dr. Joseph N. Blanchard, of Madison. In the evening there was a well attended missionary meeting in Calvary church, with addresses by Rev. Dr. G. S. Bennitt, of Jersey City; Rev. C. T. Walkley, of Orange, and Rev. P. F. Sturges, of Morristown. The meeting closed with a very interesting address on the General Convention, by Mr. H. W. Mabie. It is purposed to hold Archdeaconry meetings three times a year, for the greater unity and efficiency of the work in the Diocese. The winter meeting will be held at Grace church, Orange, February 7, with "Parochial Finance" and "How to get the Most out of Lent," as subjects, by Rev. Walker Gwynne, of Summit, and

Rev. Henry H. Hadley, of Newark.

On the evening of November 21, Christ church, Hackensack, gave a reception to Rev. Dr. Holley, marking the completion of his forty years' rectorship. It was also a reception for the new rector, Rev. A. Peter Tulp, who succeeds Dr. Holley. Addresses were made by Archdeacon Jenvey, Rev. Dr. Bennitt and others. Dr. Holley was graduated at Berkeley Divinity School in 1865. He was ordained by Bishop Williams. He was assistant in St. Paul's New Haven, Conn., in 1865-66; rector of a church on Staten Island in the following year, and of Christ church, Newton, N. J., in 1868-1870. He had been a member of the Standing Committee since 1883 and its president since 1896. He now becomes rector-emeritus of Christ church, Hackensack.

Revs. Drs. Bennitt, Blanchard, Reazor, Rev. Messrs Carter, Osborne, E. White and E. A. White have been appointed honorary canons and special preachers at the Pro-Cathedral, to take definite duty as preachers for the year ending with the next Diocesan Convention.

WYOMING.

Rt. Rev. N. S. Thomas, D. D., Bishop.

Interesting News of the Diocese.

With the exception of a few who were unfortunately prevented from being present, the clergy of the District met in Cheyenne for the first Ogilvie Conference on Thursday, 17th, ultimo. Members of St. Mark's parish entertained them, except that the daily lunch with Bishop and Mrs. Thomas formed one of the enjoyable features of the Conference.

Morning Prayer was said daily in the church at 9 o'clock, and the reading of papers began at 9:30 in the Bishop's library. On Thursday, Rev. J. Charles Villiers read a paper on "A Venture of Rational Faith," and the papers presented subsequently during the session were "A Critique of the Philosophy of Loyalty," by Rev. A. F. Schepp, Ph. D.; "Modernism," by Rev. R. J. McFetridge; "The Ancient Hittites and their relation to civilization," by Rev. Charles H. Powell; "Orders and Unity," by Dean Bode. On Friday evening, a missionary rally was held in St. Mark's, addresses being given by Rev. E. Ashley Gerhard, Rev. J. Arthur Tancock, and Archdeacon Dray. On Sunday morning, Rev. E. M. Cross, of Sheridan, preached in St. Mark's, and Rev. L. K. Smith, of Saratoga, in the evening. On Monday evening a dinner was given at the Inter-Ocean Hotel, to the clergy by the Churchmen of Cheyenne, at which both the Governor and the Governor-elect were present. The session on Tuesday was somewhat shortened, and the clergy in a body, led by the Bishop, adjourned to the vacant lot next to the church, where the necessary instruments of torture were already awaiting them, and proceeded to break ground for the new parish house, which is to be built there in the immediate future. After an hour's work, they entered the church and offered prayers for blessings upon missionary work in general, the District of Wyoming and the work of the parish house in particular.

Each afternoon, after lunch, the Bishop gave a short concio ad clerum, and discussion of practical topics followed.

On Wednesday, November 23, after Morning Prayer, the Bishop conducted a Quiet Hour, and at 11 o'clock a double ordination service was held. Mr. J. Charles Villiers, formerly a Congregational minister, being ordered deacon, and Rev. J. McVickar Haight advanced to the priesthood.

The sermon was preached by Rev. R. J. McFetridge, the candidates being presented respectively by Dean Bode, of the Cathedral, and the Archdeacon.

Before leaving for their various fields, the clergy presented Mrs. Thomas with a small clock, as a slight token of their appreciation of the hospitality extended to them at Bishopstowe, and all left with feelings of the deepest gratitude to their good friend in the East, who had made possible a Conference which will be of lasting benefit to the District.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

News of the Diocese.

The Rev. James Lindsay Patton, for four years past rector of St. Mark's parish, San Antonio, has resigned to accept the rectorship of the Church of the Good Shepherd, Jacksonville, Florida, and will leave West Texas the middle of December.

Deepest regret is generally felt at Mr. and Mrs. Patton's departure. He has been twice a deputy to the General Convention, and member of the trustees and of the Standing Committee of the Diocese, as well as of the Diocesan Committee on Constitution and Canons, and the school board. St. Mark's will be in charge of the Rev. George Belsey, curate, for the present.

Bishop Brent visited San Antonio from November 19 to 23, as the guest of the Rev. Mercer G. Johnston, who served in Manila for five years. The Bishop preached on Sunday at St. Mark's, both morning and evening; on Monday addressed the Y. M. C. A., on Tuesday afternoon the Woman's Auxiliary, and that evening the Men's Club of San Antonio.

Deaconess Goodwin, student secretary from the Church Missions House, visited the Diocese last week, addressing the pupils of St. Mary's Hall, and the members of the San Antonia Auxiliaries, as well as visiting Deaconess Massey, of Comfort, on Thanksgiving Day.

The Rev. J. W. Sykes has assumed the rectorship of the Church of the Good Shepherd, Corpus Christi, in succession to the Rev. A. J. Holworthy.

The Rev. M. A. McKeogh, late of the Roman Communion, who has been assisting the rector at Boerne, has been appointed to the charge of Alice, San Diego, Talfurrias and Alfred.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Combined Deaf-Mute Service—Deaf-Mutes Married.

Deaf-Mutes of Venango and adjoining counties met in Franklin on Tuesday, November 22. The Rev. Austin W. Mann hastened from a service at Youngstown, Ohio, to meet them in worship at St. John's church, of which the Rev. Martin Aigner is rector. The combined service in the evening was well attended.

A deaf-mute man and woman were joined in marriage, soon after their Baptism, by the Rev. Mr. Mann. The couple will live near Meadville. The service was widely advertised in city and country papers. In this way the good work of the Church has been made well known. From the first, the silent General Missionary has believed in a liberal use of the printer's art. It is doubtful if any other clergyman has done more to advertise the Church. At the close of the combined service with the Rev. Mr. Aigner, the Rev. Mr. Mann left for Thanksgiving at the Cleveland Mission, which he founded thirty-six years ago.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

A Gavel for the Bishop of Cuba.

The members of the last annual Convocation of the Missionary District of Cuba recently united in making a present of a handsome gavel to their Bishop, the Rt. Rev. Albion W. Knight, D. D. It was made of a native hard wood, on the Isle of Pines, and has upon its face the coat of arms of the District, exquisitely engraved in silver filigree work. With it is a block of the same wood, on one side of which is a suitable inscription. The engraving was executed by Messrs. L. C. Caldwell & Co., of Philadelphia. The gift is intended to mark the fifth anniversary of Bishop Knight's consecration, and the termination of his fifth year as the Bishop of Cuba. His consecration took place on St. Thomas' Day, 1904, in Atlanta, Ga.

The Clergymen's Retiring Fund Society.

The Directors of the Clergymen's Retiring Fund Society held their annual meeting November 11, in the Church Missions House, New York, the Bishop of Long Island presiding. The report of the treasurer showed the cash receipts of the year to have been $29,579.95. In addition to this a legacy of $10,811.36 has been received under the will of a late member of the Society, the Rev. Thomas E. Pattison, of Baltimore. There has been paid out in annuities $18,878.41, but during the year there has been added to the permanent fund $18,111.36, so that the invested capital of the Society is now $303,513.46. The present membership is 815, including 55 bishops, of whom 321 are now on the annuitant list.

The financial secretary's report shows that while the fund is growing and the Society's income, so also are the demands upon it. The Society's appeal is to those in the Church who approve of its fundamental principle of encouraging self-help among the clergy, of giving them the opportunity to secure an annuity as a right rather than a gratuity by making a small payment of $12 a year to entitle them to it. Those who sympathize with the old clergy in their needs are asked to contribute to its permanent fund with the same intent that endowments are given to educational and benevolent institutions, that their good work may be enlarged and perpetuated upon increasingly solid foundations. If any prefer that their gifts should go directly to the present annuitants rather than to the permanent fund, the statement of that wish will secure such application of the gift. Surely the grounds for increased interest in the Society are ample, in view of what it has accomplished in lightening the burdens of the elder clergy during the last thirty-five years, and of what it is abundantly and best equipped to accomplish in providing pensions without limitations or qualifications other than that of the small preparatory payment.

The Bishop of Long Island was re-elected president; Hon. J. Van Vechten Ocott, secretary; and Mr. Elihu Chauncey, treasurer. The Rev. Dr. Henry Anstice continues as financial secretary, to whom all correspondence should be addressed.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Dr. Grosvenor Celebrates His Fifteenth Anniversary—The Church's Wonderful Progress in Fifteen Years—Week of Prayer for Missions—Holyrood Parish Adopts the Vestry System. Preachers at the Noonday Services. Formal Opening of Union Theological Seminary—New Lodge Opened.

On the first Sunday in Advent, the Rev. Dr. W. M. Grosvenor celebrated the fifteenth anniversary of his rectorship, asking for and receiving $15,000 for General Missions, $1,000 for each year of service in the parish. The year on which he came Incarnation parish gave to all causes outside of itself a little more than $7,000. Its endowment was then $32,500. To-day it is $306,000. The Rev. Dr. Grosvenor is far more than rector of the parish of the Incarnation. He is president of the Standing Committee, deputy to the General Convention, chairman of the Committee on Fabric of the Cathedral, and leader of much of the advance work of the Church in the Diocese.

In the fifteen years the parish has given in all over $2,000,000, of which $200,000 has gone to General Missions. The parish increased from a membership of 875 to one of 1,450, or if chapel be included, from 1,305 to 2,325, or more than 1,000. From a church in a residence neighborhood the Incarnation, at Madison avenue and 35th street, has changed to a business one, with great shops towering above it on Fifth avenue. During his retorship, the Clarke memorials in East thirty-first street have been erected, one of the finest foundations in the world for the purpose intended.

In a day when pessimists are asking if the Church is failing, it is interesting to note conditions fifteen years ago on Manhattan Island, in many respects a most difficult field, because land values advance constantly and communicants remove in a steady stream to other boroughs of the great city. Fifteen years ago the Diocese contained fourteen parishes, having communicants numbering 1,000 or more, and only one having more than 2,000. To-day it contains 22, with 4 above 2,000, 2 above 3,000, and 1 above 5,000. Fifteen years ago the Diocese contained 18 parishes, having regular incomes exceeding $20,000 a year, with 3 above $50,000 and 5 above $100,000. When the Rev. Dr. Grosvenor celebrates his decade and a half of service, the Diocese contains 35 parishes, having regular incomes of $20,000 or more, of which 8 had last year incomes of more than $50,000, 4 more than $100,000, and 3 more than $300,000 each. Of course, practically all of these are on Manhattan Island. Yonkers has, however, two parishes with above 1,000 members each. It is fair to add that almost all other religious bodies, Unitarians, Universalists and Hicksite Quakers excepted, have made relative advances, especially Presbyterians and the Reformed Church. Churches that are not growing in New York are those that deny, or at least do not emphasize the divinity of Jesus Christ. Those that make most progress are those that emphasize Christ most, believe the historic Creeds, and do most social service work. A very large congregation heard the Rev Dr. Grosvenor's anniversary sermon.

The Week of Prayer for Missions began with an address in St. Thomas' church on the first Sunday afternoon in Advent, when a young layman, a devoted man, who received his training in Trinity parish, gave an address on Prayer. There was a large congregation. The rector, the Rev. Dr. Stires, emphasized the part of lay work in the Church, especially in prayer and for Missions, and used in the service several prayers for specific missionary endeavor. The layman in question is with the International Y. M. C. A. industrial department, in which many foreigners are taught English, and in his address gave several illustrations of the power of prayer, its striking answer from God in many cases, and the very marked effect upon the man who prays. The Week of Prayer is not urged upon parishes, but is rather for laymen in each parish, that they may gather and pray for missions. It is recommended by the Church Laymen's Union for the first Week in Advent.

Holyrood parish, the Rev. Dr. Stuart Crockett, rector, will abandon the trustee system at Advent, 1912, for the vestry system. It has sold its site at the extreme northern end of Manhattan Island for $200,000, and of this sum will pay mortgage debts on the present site, $85,000 for a new and better site in a residence section, and have $50,000 toward a new plant which its trustees will undertake to build before their retirement two years hence. Some difficulty over property matters has been had, but it is stated that it is settled. Bishop Greer is said to favor strongly the vestry system of parish control over that of the trustee system.

Trinity parish continues at Advent its Lenten policy of strong preachers for its noon-day services. The result is the same at Advent as in Lent—a church crowded to its capacity. The first Advent preacher this year, for one noon only, was Bishop Brent, and he was followed by Bishop Lloyd of Virginia. Other preachers are the Rev. A. W. Jenks, the new professor of Church History at the General Seminary, Bishop Kinsolving and the Rev. Harvey Officer, Jr., O. H. C. At St. Paul's chapel, in the same parish, a harvest festival was sung on the day preceding Thanksgiving, and during the winter elaborate musical services are to be held, the same as last winter. These services are attended by people from Brooklyn and New Jersey as well as New York, a large proportion men.

Bishop Greer, Bishop Lawrence, the Rev. Dr. Briggs and other Church clergy took part in the formal opening of Union Theological Seminary buildings on November 29. Union Seminary is nominally Presbyterian, but owing in part to the famous Briggs heresy difficulty years ago, has not been in regular standing with that body for a long time. It was, however, begun in an independent spirit, and seems not to suffer. Its new plant, one of the most beautiful in the world, even if small, is located quite near to Grant's tomb and across the avenue from Columbia University. Its buildings, occupying two restricted blocks, cost $2,500,000 and its site a large sum beside. Not a few of the students are Churchmen.

The G. F. S. of New York formally opened last week its new Lodge, started to give comfortable homes to working girls. It is not a charity, but is on the business basis of paying 4 per cent to its supporters. In practice it is, however, a social service work. Girls get homes at less cost than elsewhere. Many prominent Church women attended the dedication.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Improvement to Church of the Messiah, St. Paul—Wells' Memorial House. The Rev. F. L. Palmer's Closing Service at Stillwater—Bishop-elect Thurston to be Consecrated January 25—New Pipe Organ in St. Mark's, Lake City.

The Church of the Messiah, St. Paul, the Rev. L. R. S. Ferguson, rector, has been almost entirely remodeled and improved, at a cost of $10,000. A reredos and ambulatory have been added, of pink Kasota marble. The sanctuary has been furnished with a floor of Fama stone wood. Choir stalls and screens are of quartered oak. The guild hall has been equipped with every convenience. There is a dining room forty-eight feet square, with well-furnished modern kitchen. A stage has been provided for plays and entertainments. All these improvements have been paid for, with a residue debt of only $1,000, which the active parishioners are planning to pay off at once. The remodeled church was opened with a service of benediction upon Sunday, October 30.

At La Socar Center, when the corner-stone of our new stone church was laid, Governor Eberhart made an address, and the schools and business places of the town were closed during the exercises.

Well's Memorial House, Minneapolis, under the able superintendency of the Rev. C. E. Haupt, is now a hive of good works, on week days and on Sundays. The Employment Bureau is becoming a useful agency at the House. Calls begin to come in for the assistance of this department at seven o'clock in the morning, and from then until 8:30 some one has to be almost constantly at the phone. During the summer an out-door playground was maintained, and flowers were distributed weekly in the neighborhood.

The service which marked the close of the rectorship of the Rev. F. L. Palmer at Ascension church, Stillwater, was a notable tribute to a well-loved rector. Both the Methodist and Presbyterian churches gave up their own Sunday morning services, and their ministers and people were in attendance. The Knights Templar came in a body. Mr. Palmer goes to Seabury Divinity School to take a place in the faculty.

The Diocese is called on to lament the loss of a well-loved member of its clerical staff by removal. The Rev. T. P. Thurston announced, on Saturday, November 19, his acceptance of his appointment as Bishop of the new missionary district of East Oklahoma. The consecration will take place in Mr. Thurston's church, St. Paul's, Minneapolis, on St. Paul's Day, January 25.

Mrs. C. C. Pollit, 4400 Washburn avenue, Minneapolis, has accepted the appointment as Diocesan Secretary of the Church Periodical Club.

The Rev. Lee M. Dean, for the past year assistant rector at Gethsemane church, Minneapolis, has accepted a call to take charge of St. George's church, Grand Crossing, Chicago, Ill.

A new pipe organ has been installed in St. Mark's church, Lake City, and a dedication service was held upon Tuesday evening, November 22, at which time an organ recital was given. Dr. A. M. Shuey, of Minneapolis, played, and the choir (with the assistance of Mrs. Ruettell, of Minneapolis), rendered the vocal music.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

Several Letters to the Editor have been crowded out for want of space. They will appear as soon as possible.

A Criticism Criticised.

Mr. Editor: The sub-committee on Permissive Use of the Revised Version distributed their report to the members of both Houses of the General Convention in Cincinnati. I heartily agree with their desire to allow the use of the Revised Version for the Lessons, but must call attention to very misleading and erroneous statements made by them:

Page 6, line 18.—"The English and American Revisions may be regarded for practical purposes as one Version."

Surely this committee could not have compared the two Versions in any real way. The differences are numbered by thousands and are great, and if the above statement were correct, we would not have the two. The English Revision (E. R.), pp. 881-85, retains archaic and unintelligible words, such as "chapter, chapman, charger, coasts (for borders), clouts, collops, feller, holpen, lien, marish, ounces, sith, strake," and many others.

2. Page 6, line 30.—"The marginal readings (of Bible so named), were selected exclusively from the English Revision."

It would be difficult to make a more erroneous statement. The Marginal Readings Commission (M. R. C.), used the suggestions of the American Revisers published in the Appendix as being better and clearer, and when in 1901 the American Standard Bible was issued its further changes were largely used. A few examples will show this: In Exodus 28, of the 18 changes in the Marginal Readings Bible (M. R. B.), all are in the A. R., but 4 were not in the E. R. In Numbers 7, of the 51 changes in M. R. B., all 51 are in the A. R., but 26 were not in the E. R. In 1 Kings 7, of the 52 changes in M. R. B., all 52 are in the A. R., but 14 were not in the E. R.. The Book of Job was one of the best pieces of work in the E. R. In the first 14 chapters, of the 109 changes in M. R. B., 107 are in the A. R. and only 2 were peculiar to the E. R. Hence it cannot truthfully be said,, "The marginal readings were selected exclusively from the English Revision," but rather the opposite.

3. Page 6, Line 3.—"It represents, therefore, no independent effort at translation."

Our Church was unwilling to accept any independent translation, as it would seem sectarian, but the Appendix to the M. R. B. shows what thorough work was done and how many independent translations were offered. Every verse in the Bible was carefully examined at home by those to whom the books were assigned, their suggestions were printed and distributed to every other member who in turn examined them, and in the last three years (1898 to 1901), of the M. R. C.'s work, they gave sixty-three (63) days to work in common on the Marginal Reading. Evidently this learned sub-committee never examined the Appendix to the M. R. B., nor took the trouble to find out the facts. Look at these suggestions of the M. R. C.: 1 Kings, 14:10, "bond or free" for "him that is shut up and him that is left;" of the versions, 2 Chronicles, 11:14, "pasture lands" for "suburbs," which gives no clear sense. Ezekiel 26:15, and elsewhere often, "coastlands" is suggested for "isles" and "islands" of the three versions, since Palestine had no islands.

4. Page 6, line 35.—"Those who believe in it (M. R. B.), most heartily cannot claim for it any scholarly value."

This is adding insult to injury. It is a sneer unworthy of the sub-committee and scarcely just to the M. R. Commission, who appointed this committee judges of the scholarly work of Bishops Coxe, Dudley, Davies, Niles, Gailor, Hall and Whitehead, and Rev. Drs. Carey, Renouf, Binney Body, Watermon, and others, who served on this Commission? I can state without fear of contradiction, that Rev. Drs. Binney and Body, then Professors of Hebrew in the General Seminary and in Berkeley Divinity school, respectively, had few, if any, superiors as Hebrew scholars in England or America, and that thorough Greek scholars also were found on the Commission.

An instance of their scholarly work is seen in Job 3:8. The A. V. has "who are ready to raise up their mourning," which is not clear. The A. R. and E. R. are worse, "who are ready to rouse up Leviathan," transferring the difficult Hebrew word bodily to the English. The M. R. Commission suggests "who are skilful to shroud it in darkness, a beautiful translation of the Eastern myth, which gives the correct meaning.

The Appendix would supply hundreds of instances of scholarly work, but the most signal evidence is the M. R. Apocrypha, where the Commission was allowed freedom. Here many helpful changes were made and in Ecclesiasticus the lately discovered Hebrew MSS. was used to correct the Greek text.

In the lesson for St. Luke's Day, which is a brief answer to the errors of Christian Science, many passages are made clear.

In Ecclus, 38:15, the A. V. and the E. R. have, "He that sinneth before his Maker, let him fall into the hands of the physician," which makes no sense. The M. R. Apocrypha has this: "He that sinneth before his Maker will shew himself unruly before the physician."

The English Revised Apocrypha is of little value, while the M. R. Apocrypha alone would prove the worth and scholarship of the M. R. Commission and the great value of their edition of the Bible. This committee seem to know nothing of this Apocrypha.

Rev. Dr. Endicott Peabody and George Wharton Pepper, Esq., constituted the sub-committee which prepared the report criticised above.

It is hard to understand how such men could have made themselves responsible for the errors and the injustice which have been pointed out, or how the Joint Commission could have adopted such a report as its own.

Rockville, Md. THOMAS J. PACKARD.

The Missionary Idea.

Mr. Editor: One of our ecclesiastical statesmen, now gone to his rest, originated and put forth a phrase which has taken hold of the Church's mind and done much to fasten securely the historic principles at the heart of real Church Progress. That phrase is "The Church Idea." This "Idea" has worked itself out in a more general desire and determination to make the rank and file remember that Baptism and Confirmation are more than mere formal rites and contain elements of antiquity and permanency. For example, it had been the custom among many ministers to lecture on Confirmation just as the Methodist preaches on Conversion; that to be confirmed is to be "converted and become a member of the Church." While this may be true, it is not infallibly true; conversion is not limited to any rite or ceremony. "The wind bloweth where it listeth." The teaching principle of Church-life now shows us that confirmation places the emphasis where it belongs and that it operates in accordance with natural law. When, through the doors of Baptism and Confirmation, the child is transferred from secular and placed amid sacred surroundings we are simply fulfilling natural conditions. A seed may have all the potentialities of life inside its shell, but unless that seed is placed where the germ of life may assert itself, there will be no growth. So is it with Confirmation.

In the heart of the natural law we find supernatural conditions. If the earth and the rain and the sun are conditions of life for the seed, so prayer and worship and Christian service are conditions of life for those who are baptized and confirmed. Under such conditions conversion takes care of itself. "Paul may plant and Apollos water, but God gives the increase." The planting and watering are found in the acts of baptism and confirmation, and I take it that the "Church Idea," as emphasized with so much charm by Dr. Huntington, has done much to popularize the above-named principle. But this is all on the side of personal salvation. Salvation has a double relationship. It must be both personal and fraternal. As we enjoy salvation, as we more and more comprehend its relative value, we come to recognize the fact that we are obligated to "pass it on." And so "social righteousness," and the evangelization of the world, leap to view as the ultimate condition of Church life. There are teachers to-day who tell us that Christian servie is the final test of sincere and intelligent understanding of Christ's commands. Now, if this is so, and there seems no good reason to doubt it, why do we not recognize more seriously our obligations in regard to the missionary work of the Church? Is not the Missionary Idea of the very essence of personal and Church life? Without question, and one of the greatest things done at the General Convention in Cincinnati, was the virtual reorganization of the missionary machinery of the Church. Change does not always mean progress, but if the signs of the time indicate anything, it must be evident to all loyal Church people that, should the general Church keep in touch with this new move, it will be found that we are at last awaking to our privilege and duty. We know that our Church work, in every department, is based upon the voluntary principle, and no one is compelled to subscribe to the methods adopted by the new board; but why not make it a law of

the Church; why not require every student in the various seminaries to subscribe to this doctrine of Missions? There are hundreds of rectors all over this land who never preach on Missions, and whose congregations never give one cent for missionary work at home or abroad. If Missions are of the essence of Church life, some corporate action ought to be taken compelling all candidates for the ministry to recognize their importance by formal study and preparation.

It is no longer a matter of opinion, it is a matter of vital principle, and the House of Bishops might make some authoritative utterance about a question which admits of no doubt. The "faith once delivered," Orders, Polity, the Sacraments, the Inspiration of Scripture, and various doctrines have had strenuous champions for hundreds of years, and much time has been wasted on minor matters, why not then take some definite and aggressive stand, as a Church, in regard to that one question which seems to be agitating Christians everywhere to-day? It was said, a few years ago, that there was but one seminary in the Episcopal Church that emphasized the missionary need; that most of them were occupied with such formal and academic questions as Church History, Liturgics, pet doctrines, orders, and the like. We hope this kind of thing is changing, and it would change were the House of Bishops to use its tremendous influence in the right direction.

We are, none of us, witnessing to the truth of the Gospel properly and successfully, unless we consider that Christ's last command is of ten thousand times more importance than the non-essentials over which so many have been fighting for many weary years. If the "Church Idea" is necessary, surely the Missionary Idea is much more so; for there is no real life and progress without it.

Is there a Chair of Missions in each Seminary? If not, why not?

HUNTER DAVIDSON.

Christ Church Rectory, Point Pleasant, W. Va.

Protestant.

Mr. Editor: The recent close canvass and the divergence of opinions with reference to the name of our Church makes manifest the difference existing in comprehending the import of the name Protestant. Many hold fast to the name as a bulwark of our religion, a record of the struggle to maintain our faith, and a conserver of the pure spirit of the Founder of that Faith.

Though many abide by these convictions, others there are who are ready to let go whatever impressions they may have had, being easily swayed by adverse criticism. The position of these latter calls to mind the Sanskrit legend of a man who having purchased a sheep for food was carrying it over his shoulder when seen by some robbers who determined to take it from him by the following device: By preconcerted arrangement, they each in turn passes the man on the road and each in passing made the same comment. As the first robber passed, he said to the man, "Why do you carry that wolf?" The man replied, "It is not a wolf, it is a sheep," and proceeded in confidence. The second robber in passing repeated the query, "Why do you carry that wolf?" This time the man took the sheep from his shoulder and looked at it. Then feeling reassured, he replaced it and went on his way. When the third robber passed and asked also, "Why do you carry that wolf?" leaving the robbers to enjoy the success of their scheme.

So those who would take from us the name of "Protestant" would have us to think evil of it. The Romanist, the Ritualist, the doubter as to advisability, each passes the criticism that the name we carry is not something to be valued, and is only an indication of a late beginning. Shall we drop that which we have held so long, before stopping to look closely at it?

In examining our title by the illumination of Scripture and history, the more manifest it is that the name Protestant, while bearing witness of our battle against the influences which would have robbed us, is at the same time the declaration of our holding fast to that which was given to us, not the creating of something new, but the keeping of what was already ours, i. e., the teaching and principles of the Master, who, while tender to the innocent and merciful to the penitent, was vehement in the denunciation of venality and corruption hiding under an outward seeming of righteousness. The Spirit of the Master in such denunciation was the Spirit of Protestantism.

The tables of the money-changers in the temple were overthrown by Christ long before the money changers of the Roman Church were inveighed against by Luther. The work of the Reformation was the clearing away of the obscuration that had hidden "the light which came to lighten the world."

The name "Protestant" is the holding of the light given to us, the light of Divine truth, shining with Divine simplicity, freed from the obscurations and perversions of those who taught and teach "as God's the commandments of men." For in the centuries following those immediately after the beginning of the Christian era, credence was given to doctrines not taught at first. In the corruption of faith, the ecclesiastical degeneracy and the pollution of morals in the 14th and 15th centuries can be seen a counterpart of those evils denounced by the Master. St. Matt. 21:12-13, and 23.

In contending for the body of truth, if we bring not railing accusation against our adversary, we may say "The Lord rebuke Thee."

The doctrine and practice of the confessional, with penances and absolution, are mediæval innovations. The same can be said of the doctrine and dogma having the most stupendous influence on the history of the Church and of the world, i. e., the doctrine of the real presence in the Sacrament. The learned historian, J. L. Sismondi, is authority for the following statement:

"It was, moreover, by the Lateran Council, A. D., 1059, that the dogma of the real presence in the Eucharist was expressly admitted into the Catholic faith. An Archdeacon of Angers, named Berenger, had just written against the inventors of this belief. He maintained in his book that the Church had never seen in the Sacrament but a memory, a symbol of the sacrifice of Jesus Christ. His (Berenger's) profession of faith, which up to that time had been the belief of Christianity, was condemned as a heresy." Histoire De Republiquer Italiennes Du Moyen Age, Vol. 1, chapter 3, pages 187-188. More could be cited from the same pages to lay bare medieval and Roman evils.

In careful consideration of "the memorial which we have been commanded to make," Rev. Wm. Odom throws light on the words which have received such widely differing acceptation:

"Scholars tell us that in the Hebrew and Chaldee languages there is no term to represent the word signify. Hence in Exodus 12:11, the words, 'it is the Lord's Passover," mean it represents the Lord's Passover. So in the parable of the tares (Matt. 13), 'the field is the world, the good seed are the children," etc. The verb to be is used throughout for the verb to "represent."

On the same principle our Lord's words can have no other meaning than: 'This bread represents My body; this wine represents My blood; My body broken, and My blood shed in all their saving efficacy and spiritual power." See The Church of England, Her Principles, Ministry and Sacraments, pages 108, 109. From this work more could be quoted in support of Scriptural teaching.

Sympathy is felt for the noble missionaries who are carrying living water to replace the stagnant pools of effete Romanism. May heaven help them and guide and guard us all, that we fall not again into the mire from which we were cleansed.

S. L. ROBINSON.

Washington, D. C.

Another View of Unity.

Mr. Editor: On the basis of more than kindly regard for your valuable paper I am tempted to joggle you on your last editorial. Sometimes we will take plain words most calmly from friends, and then again we would rather have them from some other source. At all events, take me as sincere.

In your editorial on Unity and the Manning Conference movement you in effect take the position that we should go into the meeting with our hands on our mouths and our mouths in the dust, and saying we are also of like sectarianism with you, and simply seek to discuss with you how wrong we are in order to build up some new platform on which all shall stand. I do not think this overstates our position, for you pointedly resent the idea of having our Church take any definite stand as to essentials or basis of unity, for you in terms declare that the Quadrilateral with its four simple propositions was in the nature of an ultimatum. Of course it was, and of course it should always be; for if the Holy Catholic Church of the Apostles' Creed and the Apostolic Church of the Nicene Creed has not always everywhere and for all held these four points "then is our preaching vain and ye are vain who hear it."

Strangely enough, to my mind your able editorial refutes the tenor of your contention; for you take up the cudgel in behalf of the "others" and quote the action of the Congregationalists, and yet shut your eyes to the fact that this first shot out of the box declares their desire to treat with our Church on the basis of the Quadrilateral. They say nothing about ultimatum; so I am of opinion that you are more anxious about "others" than they are about themselves.

Methodists cannot kick on any item of the Quadrilateral, when Wesley's last words are recalled. They least of all are not "of us."

Presbyterians accept all but the item of Orders; preferring to remain acephalous.

Baptists need not have a separate shop simply to get ducked head and ears, for our rubric directs "dip."

Congregationalists have spoken in no uncertain terms.

Christian Science got in its work at the Convention.

Lutherans ought to "eat out of our hands." And time fails me to tell

of" —— and —— and —— and all those "others" for whom you so earnestly plead.

No sir, the good old ship of Zion is good enough for me as she is; and I deem her as capable of weathering all other storms under the same flag she has so grandly carried; and your admirable paper is dear to me on account of your firm adherance to this view of the situation, but in being broad and liberal we must not cut loose from all moorings and seek some new concoction of arrangement that will vary the faith once for all "delivered to the saints."

Pardon the liberty I take, but it occurred to me you might desire to know how it strikes your friends; you will hear in other ways from those of another class.

THOS. PETERS.

Atlanta, Ga., Nov. 20.

The Dangers of Football.

Mr. Editor: Please say through your next issue the following for me: The press dispatches of recent date, have gratuitously, not to say maliciously, reported me as having said that I considered the death of my son from an injury received in a football practice as simply an accident, and that notwithstanding my sorrow, I gave my full approval to the game and considered it as harmless as baseball or any athletic sport.

I have never been, am not, nor shall ever be an advocate for the brutal practice miscalled sport of football. The circumstances attending my son's death proves all the more conclusively that the game should never be allowed. I know that when played by larger boys it is very dangerous, but thinking that the smaller boys with whom my son played, would hardly endanger their limbs or lives, I consented for him to engage in what was called only a practice, the greater part of the time being spent in running signals. But I now realize that the game has been so changed since I, as a boy, played football, that everything connected therewith is attended by the greatest danger; and thus I account for the great fascination which the game has for boys. Only the day before his death, when his brother came into the room and they talked about the practice, he asked with deepest interest, "If I would allow him to play again when he got well." These considerations have convinced me that if the choice was absolutely necessary between football and the ring of the prize fighter, that the latter is far to be preferred.

I am saying this with the hope that some other home may be spared the dark shadow of grief which has come over our home. E. S. GUNN.

Natchez, Mis.

What Have You?

"How many loaves have you?" It is the Lord's first question; and the hands of those who really want his help, search their robes to see what they have hidden there. One brings his joy; another brings his pain; another brings his helpless desire; another brings his poor condition; another has nothing to bring except just his sorrow that he has nothing. It is a poor collection—only seven loaves, and a few little fishes; but it is enough. His blessing falls upon them, and they come back to the souls which gave them up to Him, multiplied into the means of healthy, holy, happy life.—Phillips Brooks.

Educational Institutions as Field for Church Work.

Educational institutions are strategic points in the Church's world field. The leaders of to-morrow are the students of to-day. Through college halls pass most of the Church's sons at a critical period in their lives. At this time when their character is being molded into firm shape and many are still considering the question of life-work, they have to face their greatest temptations and pass through the period in which they are most prone to doubt; and yet, in many cases, the Church, which has received them in Baptism and Confirmation and so promised to look after them, is practically absent.

If during these important years her sons are out of touch with her, they are apt to remain so, or their membership become largely nominal. For just at the time when they are engaging more and more in the affairs of life, their religious side is, to a great degree, inactive and becomes dormant and dwarfed. There are many instances to show that one of the great reasons why many college men are troubled with doubts is that during the period of general intellectual development their religious education is largely neglected. Lack of knowledge of religious subjects and a consequent misunderstanding of them often lead to doubt. Surely at this time when her sons need her most, the Church cannot afford to neglect them.

From the ranks of college men must come most of the leaders in our national life. It seems to make little difference to the Church whether their leadership shall be really Christian or not. Her clergy and lay missionaries must come from this great student army. And yet, while she calls for men, she seems unmindful of the importance of this great recruiting ground.

This comparative neglect on the part of the Church seems to result from her slowness to adapt herself to the changing conditions. A few centuries ago practically all of the educational institutions were under her care; to-day, while there are many splendid Church schools, we have very few colleges. By the latest United States official report, while the Presbyterians have fifty-four colleges, the Methodists seventy-one, and the Friends eight, we have three, with two others that in some ways are practically Church colleges.

This means, of course, that, as most of the Church's sons are going to general colleges and universities, she must follow them there, by having a suitable man in the nearby church as rector or assistant to give special attention to them. In some places this has been already done with splendid results. Such a man, to whom the entering students may be commended, can not only be of great help to them while they are in college, but also, when they leave, can in turn commend them to a rector in the locality to which they go, whenever it is not their home parish. Many young men, because they are not thus commended, drift away from the Church.

While, of course, it is helpful to have a parish house and other useful buildings, it is chiefly important to have a man especially suited to such work. Upon this its comparative success or failure depends. The wrong man can do about as much harm as the right one can good. This not simply means that great care should be taken to call suitable men to such work, but also that men who are considered well-fitted for this kind of service should be willing to give up larger parishes and make some sacrifices to occupy these strategic positions.

In some cases the parish near the college is amply able to call such a man and to enable him to carry on adequately his work among the students. But alas! even in this day, in not a few cases the congregation has failed to catch a vision of the wonderful opportunity at its door, and sometimes even selfishly complains if the rector gives any of his attention to the students. Mothers and fathers and friends all over the land are praying God to guide and bless boys in the college nearby, and he would do this partly through the Christians in that community, but they are indifferent to their great commission. How much it counts for when the rector in a student community not simply is a good parish priest but also finds himself able to lead his people in taking advantage of their great opportunity.

Statistics, however, show that many of the educational institutions are in small towns, in which we have one church with a communicant list of not seldom less than a hundred and sometimes less than fifty. This means, of course, that the parish is not strong enough to meet successfully its opportunity and must be strengthened from the outside, if it is properly to look after the boys belonging to distant parishes. In other cases, too, this college opportunity can only be made the most of by outside help.

This sometimes means that an endowment is necessary. What a splendid investment for Church people who are considering spiritual and eternal values! Sometimes the work can best be supported annually by the diocese in which it is located or by people of that diocese. Cannot Church Clubs make this a part of their work? It is worthy of their best efforts, and can easily be accomplished if once undertaken. And then sometimes it seems necessary and practicable for several Dioceses together to support the Church work in connection with the college to which their sons go, as is now being successfully done at the University of North Carolina. As, in these and other ways, our Church work in student communities is strengthened and developed, it will surely mean more interested, active laymen, more workers for the Missions fields and more candidates for Holy Orders.

Realizing the importance of this whole subject, the recent General Convention passed the following resolutions:

Resolved, That the attention of diocesan and parochial authorities be called to the importance of the educational centers of the country as a field for Church work by those specially adapted through training and experience to minister to student communities; and further

Resolved, That such work be commended to the interest and co-operation of the Board of Missions.

JOHN J. GRAVATT, JR.,
Student Secretary.

Church Mission House.

Love in the Gospel sense is that general virtue which covers the motives; like some essence which we can hardly get at, not a virtue so much as a substratum of all virtues. It is what gives the quality of acceptableness to all our actions; while its absence is that great withdrawal which leaves all action dead and worthless, and the whole man a rotten branch deserted by the sap of the true vine.

Family Department.

I Need Thee, Lord.

Lord, I have heard of Thee,
That Thou art loving, tender, kind.
Come, I pray Thee, unto me,
My heart anoint and bind.

Lord, dost Thou pity my distress,
My heartache and the pang?
I long to rest beneath Thy cross,
My sorrow there to hang.

I need Thee, Lord; Thy help and grace
To bear this pain of mine.
Lord, come, and let me see Thy face;
Take Thou my hand in Thine.

I need Thee, Lord, to lead me on
O'er this dark, stormy way;
To stay my heart till victory's won
In the new and better day.

—W. T. Bailey.

Worry and Character.

James William Jackson.

St. John 2: 10. "Thou hast kept the good wine until now."

Worry is the habit of believing that the worse will follow the better, that the wine served last will be poorest. In prosperity we are unhappy because we believe misfortune hovers near. We smile furtively in the dread that tears will discover us. Our friends are true now but they are going to fail us. We are well to-day but to-morrow we are going to be ill. We have enough to live on at present but we see starvation lurking near. This sunny day has a drawback in the fact that gloomy night will follow.

But it is quite as easy to fix one's mind on the fact that day follows darkness. In the beginning was darkess; literally the light came last. And there never yet has been a night which was not followed by day. There never was unrest that did not end in peace; there has been no suffering since the world began which failed of its surcease. We have tribulation on the earth but we shall surely have tranquility at the end; because it doth appear that God saved Heaven for the last.

Whoever lives by the doctrine that "the best is yet to come" will be neither a worrier nor a weakling. In adversity he will believe that something better is in reserve; and he will not worry. More than that he will consciously or unconsciously imitate Christ with growing strength and fill the world's empty jars. In time of evil he will provide a righteousness all the more sure. Anybody can be joyous when everybody is glad; but he will provide cheer when the world weeps. When doubt is rampant he will furnish a finer faith: the best from his own soul will be forthcoming most quickly when other souls are empty.

The circumscribed limits of the most commonplace life will lend opportunity for replenishment of empty jars times a plenty to show a light when others' lanterns are out. "After me, the deluge!" said a mere somebody once; but after Christ passed along this way the blind saw, the sick were well, the sorrowful glad, the wine jars filled with better wine than they had ever contained before.

The love which is man's response to God is to be fulfilled, not in rapture of personal experience gained, but in the joy of personal service given.

For the Southern Churchman.

The Secret Sanctuary.

Do the most of Christians have a secret sanctuary, where they frequently resort to hold communion with God? Can one be a true Christian and not have such a sanctuary? I think that it is very doubtful. How can one be a veritable child of God, and yet have no desire to have quiet and intimate communion with him? One may never utter prayer in public, yet be a genuine Christian. There is no command in the Bible for one to pray publicly; but there is a command for one to enter his closet and pray secretly to the heavenly Father. But should the Christian need the urgency of a divine command to induce him to pray in secret? He should not. My child does not need to be commanded to talk with me. His love for me constrains him to speak to me concerning matters which are of interest to him. He longs to often talk with me. Similarly so it is with regard to the real Christian. His love for God impels him to hold undisturbed converse with Him. He has a secret sanctuary where he can talk to God with a freedom which he never has while talking with a human friend, or even an intimate companion. He tells things to God which he never reveals to any human being. What a superlative privilege this is!

An eminent theologian says: "When we go into the secret place to speak with God, it is our privilege to hear Him speak to us. The closet is not an oratory only, but an observatory, a place of Divine vision and communication. Its most precious privilege is not speaking to God, but hearing Him speak— an open revelation of the unseen One. And both things are true speak—an open revelation of the unspeaks to God. Prayer is communion, and communion implies mutuality. No audible voice is necessary, for God to speak to us." In this secret sanctuary, while the heart listens to God He secretly makes known such thoughts and suggestions as impress the believer with their realness and significance. How can we dispense with such a place and such a priceless privilege?

C. H. Wetherbe.

Prayer.

Prayer is converse with God, and as we read the prayers which God's servants have uttered in past ages, we recognize both the variety and the similarity of Christian experiences. The relation of the soul to God is the same; the expressions of its need are the same; whether the prayer belongs to an early or a later Christian epoch: the divergencies of thought, custom, or ecclesiastical environment do not invade the spiritual sanctuary in which the soul holds converse with God. To use St. Bernard's thought, the soul retires from things without to things within, and from things within ascends to things above. My hope is that these prayers, drawn from many lands and many ages may stimulate the spirit of prayer and awaken a brave and active confidence in the value of prayer; for throughout the Christian world one thing more than all else is needed now—faith in the living God.—Bishop of Ripon.



The Worship of God.

Alacrity in the worship of God and promptness in acts of devotion are essential marks of true piety. If a converted man could be found, who did not love the worship of God, he would be such a monster as the world has never seen. They that rejoice in God will rejoice in calls and opportunities to wait upon Him. Under the Gospel any place, where two or three are gathered together in the name of Christ, is a church. "Our Jerusalem is the Church, and our temple is Christ. Wherever Christ is preached, and the sacraments are duly administered, there we are sure God dwells; and there is our temple, our tabernacle, our cherubim, and our mercy-seat; for there God is present with us by His Word."—Lutheran.

Do They Keep Holy Days in Paradise?

Do saints keep holy days in heavenly places?
Does the old joy shine now in happy faces?
Are hymns still sung the night when Christ was born?
And anthems on the resurrection morn?

Now that their little year of earth is run,
Do they make record there beyond the sun?
And in their homes of light so far away
Mark with us still each blessed holy day?

—American Church S. S. Magazine.

Major George Farragut.

Mr. Editor: In an interesting article entitled "Ruins at New Smyrna, Florida," appearing in your issue of November 5, a correspondent, signing himself F. C. E., tells of a colony of Greeks and Minorcans in Florida, before the Revolution, and of the hardships suffered by those people under Dr. Turnbull, who held them in servitude against their will. In part, the writer says, referring to these colonists, "One of them, named Farragut, attained some distinction, and his son became the great admiral of the Civil War."

Admiral David Glasgow Farragut was the son of Major George Farragut, a distinguished officer of cavalry in the service of North Carolina during the War of the Revolution, who was a Minorcan by birth but in no way connected with the above mentioned colony in Florida. According to an account written by Major Farragut himself, that gentleman never came to America until March, 1776, and your correspondent tells us that "in 1775 Dr. Turnbull's malevolent reign came to an end." So Farragut arrived in this country after the Florida colony had been scattered. We are also led to infer that these Greeks and Minorcans at New Smyrna were Loyalists in the War for American Independence, as the article in your paper states that "they gave the colonists of Georgia some trouble during the Revolutionary War." Now Farragut, on the other hand, was an active and most pronounced Whig. The Revolutionary Assembly of North Carolina passed an act, on the 17th of May, 1782, making compensation for his military services and referring to him as "Captain George Farragut, of the State Legion" (State Records of North Carolina, Vol. XVI, p. 169.) After the war, on November 27, 1786, the State Legislature passed another set of resolutions in his favor which concluded with the words: "This General Assembly are led to adopt this measure from a conviction of the faithful, voluntary, and public-spirited service of the said Mr. Farragut, he being a native and subject of the Kingdom of France" (State Records, Vol. XVIII, pp. 24 and 257.) Minorca, it will be remembered, was once a French possession. Toward the close of the Revolution, Captain Farragut was promoted to the rank of Major, his commission to date from May 1, 1782, and he served in that capacity with his old command, the "State Legionary Corps," (State Records, Vol. XIX, p. 309.)

After the return of peace, Major Farragut married Elizabeth Shine, of the colonial county of Dobbs (now Lenoir), in North Carolina, a lady of good birth, connected by blood with such well-known families as the Francks, Olivers, Herritages, Shepards, Bryans, &c. Not long after his marriage he and his wife emigrated to what were then the far western settlements, now Tennessee, where his son, the future Admiral, was born some years later, in 1801. The Admiral's older brother, born in 1797, was also an officer in the Navy, but died before the outbreak of the War between the States.

In early childhood the Admiral was called James Glasgow Farragut, being named in honor of Colonel James Glasgow of Tennessee, formerly of North Carolina. He continued to be known as such until he was about ten years old, after his father had removed to New Orleans, when Captain David Porter, of the Navy, adopted him and gave him his own Christian name in lieu of the name James, which he had theretofore borne.

In the Biographical History of North Carolina, Vol. III, p. 122, there is a sketch of Major Farragut, written by me, it being a revision of one I first contributed to the Gulf States Historical Magazine, of September, 1903.

MARSHALL DE LANCEY HAYWOOD.
Raleigh, N. C., November 19, 1910.

Palestine and California.

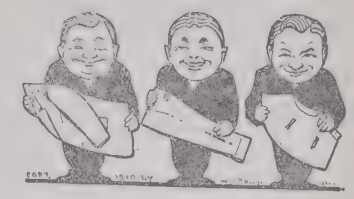
The following interesting comparison is made by a recent botanical explorer in Palestine. Palestine is more like the State of California than any other in the Union, in everything except size. It is practically a California reduced to about one-twentieth in size, but markedly similar in general topography, climate, vegetation and agricultural and economic possibilities.

Like California, Palestine is longest from north to south. Like California too, it has both very high mountains, having an elevation of 9,000 to 10,000 feet, and very deep depressions. The Dead Sea, 1,200 feet below sea level, is the greatest depression known, and, like the Death Valley of California, it is situated in the southern extremity of the country. In Palestine, just as in California, we have a dry, warm season and a humid and more temperate one. The rainy season extends from October to May and the dry season from May to October.

Palestine is even more favored than California with regard to the winter temperature. Although the thermometer rises as high in summer in Palestine as in California, it very rarely drops in the winter to the freezing point. Snow is rare, even on the plateaus, and farmers are practically safe from any damage by frost over nearly the entire extent of the country.

Lights in the World.

Faithful Christians, those who are the real children of God, are reminded by St. Paul, in his letter to the Philippians, that they "shine as lights in the world, holding forth the word of life." Not all lights are of the same magnitude, but the nature of light is always the same. There are places where the smallest light may be of essential service. Lighthouses are good illustrations of this fact. Of the lights on the coast and rivers of the United States there are some fourteen hundred, but only forty-five are of the first order. Some of the smallest show the path of safety through very narrow, intricate and perilous channels. We can not be all lights of the first order like St. Paul and Martin Luther, or John Wesley, but we can all share to the measure of our ability in the sphere of influence which God gives us. By our fidelity, our purity, our love, our joy, our courage, under the most trying circumstances, we can constantly hold forth the word of life. The light of life must be made manifest in homes and workshops, in stores, in factories and mines, on battlefields and in hospitals, and to the multitudes that throng the streets, or the world will be in darkness. The feeblest saint may cheer many and save at least a soul or two by letting his light shine. A candle in a cottage may be a more blessed luminary than a star in the sky.—Northwestern Christian Advocate.



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RICHMOND, VIRGINIA.

"She Hath Done What She Could."

A pretty story is told of Mr. Robert Barrett Browning, son of the poet, who revived the industry of lace making among the Italian peasants.

The work which was done in the homes of the peasant workers was brought to the factory for approval or rejection, and each woman was paid according to her skill and the quality of her work. Among those who attempted the delicate work was an old woman above eighty years of age, a widow with those dependent grand-children whose father had been killed in battle. For three months the stiff, worn old fingers labored on a piece of lace of elaborate design, which was finally completed and brought to the factory for inspection.

The superintendent examined the work, which was faulty and uneven, and then consulted Mr. Browning, asking, "What shall we do with it?" Mr. Browning took the work, exclaiming: "Pay her for it; pay her for it? She has done the best she could." It was a delicate and thoughtful way of veiling a charity, and the worker was happy in the belief that she was providing for herself and those dependent upon her.—Edith V. Brandt.

Who that has never witnessed a spring-time could have guessed two months since that these lifeless branches held concealed this hidden power of life? So will it be at the resurrection. God writes his gospel, not in the Bible alone, but in trees and flowers and clouds and stars.—Luther.

Though there were many rooms in the ark, there was only one door. "And the door of the ark shalt thou set in the side thereof." And so there is only one door in the ark of our salvation, and that is Christ.

Personal and News Notes.

The address of the Rev. William J. Cleveland, of St. John's Mission, is changed from Bostonia, California, to Trinity Mission, Escondido, California.

The Rev. J. E. Ingle, of Raleigh, secretary of the Diocese of North Carolina, took the services at St. Alban's, Bronx, New York City, on Sunday, November 20.

The Rev. C. S. Chaplain, late rector of St. John's church, Elkhart, Ind., has accepted the charge of Holy Trinity mission, Southbridge, and Grace church, Oxford, Mass.

The Rev. Frank J. Mallet, formerly rector of St. John's church, Sharon, Pa., entered upon his duties as rector of St. Luke's church, Salisbury, N. C., on December 1.

The Rev. Robert W. Bagnall, has resigned the rectorship of St. Andrew's (colored) mission, Cleveland, and on January 1, will enter upon that of St. Matthew's, Detroit, Mich.

Mr. M. G. Court, formerly a Presbyterian missionary, has been accepted as a postulant and candidate for Orders in the Diocese of Duluth, and has been placed in charge of the mission at Hallock.

The Rev. Thomas L. Crevasse has been appointed to Waynesboro and Shippensburg, Pa. (Diocese of Harrisburg), and he will also render services in White Pine Sanatorium and at Mount Alto.

The director of the St. Andrew's Brotherhood of Grace church, Charleston, S. C., will be glad to receive the names and addresses of students who have entered any of the colleges in Charleston this winter.

The Rev. C. W. G. Lyon, priest in charge of St. Luke's, Delta, Colo., has accepted the rectorship of the parish of the Ascension, Salida, in the Diocese of Colorado, and will take up his residence in his new field early in December.

Eighteens new men have entered the Cambridge Episcopal Theological School this autumn. Among the graduates and special students are a Congregational minister, a Methodist minister, a Greek priest and a clergyman from Arizona.

Bishop Charles D. Williams, of Michigan, will preach at Tome School, Port Deposit, Md., on Sunday, Dec. 4. On Tuesday, November 29, in Chicago, the bishop addressed the National Conference of the Methodist Church on "Social Service."

The Rev. Charles A. Bragdon, D. D., has resigned the rectorship of St. Matthew's church, Homestead, Pa., to take effect on March 1, 1911, after which date he will take up his residence on his fruit farm near Grandview, in the Yakima valley, State of Washington.

The November meeting of the Laymen's League at Louisville, Kentucky, was held on Thursday evening, November 10. After the usual business an address was delivered by the Rev. Richard L. McCready, rector of St. Mark's church, on the recent General Convention.

The Rev. Dr. W. W. Page, rector of St. John's church, Cornwall, N. Y., preached the sermon in the Harlem Presbyterian church on Sunday morning, November 20, at a jubilee service celebrating the paying off of a $45,000 mortgage. The Rev. Dr. Page was at one time pastor of this church.

The eleventh conference of the International Order of the King's Daughters and Sons was held in Baltimore for five days, commencing Friday, November 11. The session that afternoon was held at the Church of the Ascension, with a special service and address by the rector.

On Saturday evening, November 5, a special meeting for men and boys only was held at St. Andrew's church, Louisville, under the auspices of the Brotherhood of St. Andrew, at which the principal speaker was the Rev. J. J. D. Hall, superintendent of Galilee Rescue Mission, Philadelphia.

The American Bible Society proposes that the tercentenary of the King James' Version of the English Bible be celebrated. The exact date of publication of the King James' Version in 1611 is unknown, but it is suggested that the celebration be held on the First Sunday after Easter, April 23, 1911.

A new church and guild hall are to be erected for St. John's Mission, Durand, Mich., at a cost of $15,000. Last year the Advent offering of the Sunday Schools of the Diocese was used to complete the new church building at Flint. The offering this year will be placed to the credit of St. John's mission.

Mr. W. H. Crumpton, a member of the last senior class at the Virginia Seminary, and in charge of the missions at Harper's Ferry and Ripon, W. Va., after skilful treatment at the Reynolds Memorial Hospital, Moundsville, W. Va., for a severe illness, has recovered, and resumed his work November 1.

Great interest and enthusiasm has been aroused in the churches of Atlanta, Ga., since the Convention of the Brotherhood of St. Andrew recently held in Nashville, Tenn. Many probationary chapters are being formed, some revived and others chartered. A large union meeting was held in the cathedral on the evening of St. Andrew's Day.

The Diocese of Rhode Island has received the gift of the commodious Horatio N. Slater residence, in Providence, as a diocesan headquarters. It is to be a memorial to the late Bishop McVickar and is given by his sister, Miss E. C. McVickar, who, with several friends, has purchased the property. It will be known as the "Bishop McVickar House."

A memorial to the House of Bishops asking that Bishop Johnson be chosen as Bishop Hare's successor was unanimously adopted at the triennial Convocation which met in Mitchell in August, and resolutions pledging him loyal support have been adopted at different meetings of the clergy since Bishop Hare's death. The press of the State with one consent had declared him a worthy successor of the beloved Bishop since his election.

During the past year there have been at St. Paul's chapel, Baltimore, 60 baptisms, 36 confirmations, 20 marriages, 23 burials, and there are now 525 communicants. There are twenty organizations meeting in the Guild House, which is a beehive of Christian activity and beneficent influence. During the year a bequest of $5,000 by Mrs. Daniel Coit Gilman to St. Paul's church, liquidated the last indebtedness remaining on the guild house. The Rev. Frank H. Staples, priest in charge, is just entering upon his eighth year of service.

The Rev. L. S. H. Williams, formerly missionary in the Diocese of Atlanta and in residence at Columbia, Ala., on Nov. 1 assumed charge of the missions St. Paul's, Spring Hill; Grace church, Parkdale; St. Andrew's, Dauphin, Way and St. James', Crichton—all in the suburbs of the city of Mobile, Ala., with residence in St. Paul's rectory, Spring Hill, Ala.

A memorial window to the late Robert Treat Paine was unveiled, on Sunday, November 13, in St. Mary's church, Dorchester, Mass. This completes the series of five windows in the transept of St. Mary's. Four of the windows are memorials to the late senior warden, Major William H. Turner; the late treasurer, Mr. Isaac H. Ripley, and the father and mother of the rector, Robert Treat and Lydia Lyman Paine.

A meeting in the interest of the L. M. M. was held on the evening of November 11, at the parish house of the Church of the Ascension, Baltimore. The rector, Rev. Robert S. Coupland, presided. A dinner was served, after which addresses were delivered by Rev. W. H. H. Powers, Mr. William F. Cochran, and Mr. Hobart Smock. The rector and his assistant, Rev. Z. S. Farland, also spoke.

The Junior local assemblies, B. S. A. of the Diocese of Maryland and Washington, held a joint meeting in Emmanuel church parish house, Baltimore, on Friday evening, November 11. Supper was served at 6:30, followed by the meeting, at which most helpful addresses were delivered by Mr. B. F. Finney, traveling secretary for the South; Mr. H. W. Atkinson, National Council member of Baltimore, and Mr. O. R. Singleton, of Washington, D. C.

Owing to the fact that so many of the Louisville clergy were absent from home attending the General Convention, the first of the fall meetings of the Clericus was the November one, which was held at St. James' rectory, Pewee Valley, the Rev. Clinton S. Quin being host at luncheon. The essayist on this occasion was the Rev. John S. Lightbourne, curate of Christ Church Cathedral, whose subject was "Mission Sunday Schools." The Rev. Richard L. McCready having resigned as secretary of the Clericus, Mr. Lightbourne was chosen in his place.

An enthusiastic meeting was recently held in Ascension parish, Atlantic City, N. J., for the purpose of organizing a men's guild, whose object will be to help in the upbuilding of the parish. The attendance was large, and the interest manifested especially significant on account of the heavy burden of debt upon this parish, which will require the co-operation of laymen for its management and ultimate removal. The guild was organized by the election of the rector of the parish, the Rev. C. M. Niles, D. D., as president; General Lewis T. Bryant, vice president; Rev. W. H. Brooks, second vice president; W. E. Cochran, secretary; F. H. Larkin, assistant secretary; W. D. Corcoran, treasurer; Messrs. Wild, Rich, Deason, Moore, Smiley and Monroe executive committee. The rector has issued an earnest appeal for help in the present financial crisis.

Every real and searching effort at self-improvement is of itself a lesson of profound humility. For we cannot move a step without learning and feeling the waywardness, the weakness, the vacillation of our movements or without desiring to be set upon the Rock that is higher than ourselves.—Gladstone.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

MARRIED.

DAWSON—BACKUS.—On November 17, 1910 in St. Paul's church, Cleveland, O., by the bride's uncle, the Bishop of Lexington, assisted by the Bishop of Ohio, and the rector of St. Paul's, JEAN WALLACE, daughter of Mrs. Eliza Burton Backus, of Cleveland, O., and the late Rev. Arthur Mann Backus, to ARCHIBALD NAIL DAWSON, M. D., of Cleveland, O.

DIED.

EDWARDS.—Died in October in Albemarle county, Virginia, Miss M. E. EDWARDS, a native of Wales, British Isles; but for fifty years a teacher in private families of Virginia. An excellent teacher and Churchwoman, and will be missed by many. May she rest in peace.

CRINGAN.—Entered into life eternal, 21st November, 1910, JOHN W. CRINGAN, youngest son of the late John W. and Harriet (Curtis) Cringan, in the 34th year of his age.

STEWART.—Entered into life eternal, on Sunday, November 20, 1910, MARY AMANDA, only daughter of Robert Carter Williamson and Lucy Parke Chamberlayne, and widow of the late John Stewart, of Brook Hill, Virginia, in the 89th year of her age.

"Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

Blessed are the merciful, for they shall obtain mercy.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are they that mourn, for they shall be comforted."

"Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

OBITUARY.

Mrs. Mary Boyd Clopton.

Died, in Portland, Oregon, October 16, 1910, MRS. MARY BOLD CLOPTON, widow of Frank B. Clopton, eldest son of the late Judge John B. Clopton, and daughter of the late James Magruder Boyd, and his wife, Dorothea Anne Maury Tatum, all of Virginia.

Her remains will be brought to Richmond and interred beside those of her husband in Hollywood.

Thus has passed a lovely, brilliant woman, full of Christian graces; the highest culture and lofty principles. Descended from the pious ancestry of De la Warr, Claiborne, Fountaine, Maury, Boyd, Magruder and others, her mind was from infancy trained in the religion of Christ, and she was confirmed by Bishop Doane at "St. Mary's Hall," Burlington, New Jersey, where later she graduated.

Raised in the lap of luxury, a beauty and a belle, when left a young widow with two helpless children to support, she developed wonderful energy, closed in with the offer from Bishop Morriss, President of St. Helen's Hall," Portland, Oregon, to assume the duties of teacher there, and with her little ones and her two orphaned young sisters, emigrated to the far West, and managed with superhuman effort to rear, educate and support them there; struggling valiantly, not only with insufficient means, but a most delicate constitution and frequent dangerous illnesses, during all of which her courage and her faith never faltered, nor did her brilliant personal charm and cheerfulness ever flag. And blessed be God, she reaped the fruits of her toils and rested at last in peace and luxury, surrounded by her loved ones.

Her heart had been torn by many bereavements, being almost the last of a large family of ten offspring of her parents; but the darkest cloud of all swept over her peaceful sky but a few years ago, when her only son, her first-born, Frank Boyd Clopton, was cut down in the full vigor of early manhood. Still her faith never wavered, and she found great consolation in the noble Christian life he had lived.

She was ever the center of a large circle of admiring friends and loving relatives, and none will ever be more sadly missed. Her faith was triumphant to the last, and she "often longed to be with God."

September 12 she experienced a slight stroke of paralysis of the left side, from which she was recovering rapidly. On the 16th of October, Sunday, she laid down for her siesta, and later, when her daughter approached her couch she discovered that the dear bright spirit had taken flight.

A. S. T.

Susan Gordon Nottingham.

Entered into life eternal, Wednesday, November the ninth, SUSAN GORDON NOTTINGHAM, daughter of the late John D. and Susan L. Gordon, and widow of the late Victor A. Nottingham, in the 77th year of her age. Mrs. Nottingham died in the house in which she was born, from which she was married, and from which she saw many of her friends and loved ones carried by the dread scourge of 1855.

Her quite, gentle, sympathetic nature won and held for her many friends. With ever a kindly word for all who came in contact with her, to know her was to hold her in high esteem.

She was associated with old St. Paul's church, Norfolk, Virginia, all her days, and had many interesting recollections of the older rectors of the parish.

Mrs. Nottingham leaves one sister, Miss Virginia Gordon; three nieces, Miss Susie Timberlake, Mrs. Fiske, of New York; Miss Virginia Gordon, and one nephew, Mr. John Gordon, of Norfolk.

Happy are the faithful dead,
Blessed who in Jesus die;
They from all their toils are freed,
In God's keeping safely lie.
These the Spirit hath declared
Blest, unutterably blest,
Jesus is their great reward,
Jesus is their endless rest.

WANTS.

WANTED—WIDOW LADY OF REFINEment desires position as housekeeper, companion nurse for invalid, or to teach small children. Can sew. Address L., 2215 E. Grace St., Richmond, Va. 3dec-3t

WANTED—A GENTLEWOMAN AS WORKing housekeeper in family of two. State terms and references. Address, Box 253, Dover, Delaware. 3dec-2t

WANTED—BY YOUNG LADY OF CULture and refinement, a position as secretary or companion. References exchanged. Address 143, care Southern Churchman.

WANTED—POSITION BY A LADY AS governess. English, French and music. Specialist with young children. References exchanged. Miss E. E., care Southern Churchman. 26nov-2t

WANTED—A COMPETENT AND RELIable white woman, to live on premises to assist with general house-work and plain sewing for small family. Address M. H B., 703 Court St., Portsmouth, Va. 19nov4t

WANTED—POSITION BY A CHURCHwoman as mother's helper, managing housekeeper, or companion and nurse to an invalid. Would like to travel. Address 142, care Southern Churchman. 19nov3t*

ORGAN WANTED.

Wanted—One second-hand Pipe Organ, two manuals, in good condition.
MRS. GEORGE P. HEWES,
19nov3t Gulfport, Miss.

GALAX FUND.

For the People of the Mountains of Western North Carolina.

The undersigned takes this means of expressing his gratitude to the patrons of his Galax Fund for the aid so generously given in contributing to his work among the people of the mountains in Western North Carolina, as well as to announce that, having "gone out of the business" he cannot furnish leaves as heretofore, but has transferred his list of hundreds of patrons to the Faculty and Students of the Industrial School at Valle Crucis, Miss Mary E. Horner, Principal, for future filling of orders.

For the present, however, patrons in need of immediate filling of orders for the approaching Holiday Season, would do well to order of Coffey & Deal, Blowing Rock, North Carolina.

Gratefully yours,
WM. R. SAVAGE.

APPEALS.

ST. ANNE'S SCHOOL, INC.

A Church School for Girls, Charlottesville, Va.

NEEDS FUNDS—for Equipment and to Endow Scholarships. $5,000 will endow a scholarship. Donor can name pupil, subject to approval of Board of Directors.

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Rev. H. B. LEE, Rector.

Church Periodical Club.

In making your plans for Christmas, do not forget the Church Periodical Club. Its ability to remember with book or card our missionary workers and the many lonely Churchmen and Churchwomen scattered over our country depends largely on the help *you* are willing to give for express and postage. Will you not share in forwarding these messages of Christmas love and joy, and send some contribution, however small, to

THE CHURCH PERIODICAL CLUB,
281 Fourth Ave., New York City.

THE SPIRIT OF MISSIONS
is the Monthly Magazine published by
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The Pension and Relief of Clergy, Widows and Orphans.

Thanksgiving is the time set apart by many churches and individuals for an offering for the above purpose.

The Society is the only means of Pension and Relief for 66 Dioceses and Missionary Districts. Bishops, clergy, widows and individuals are constantly appealing to the Fund for the young man disabled by sickness, the old man disabled by age and infirmity, and the widows and orphans. The needs are constant and great.

Offerings can be designated for present need, for the Permanent Fund or for Automatic Pensions at 64. Undesignated sums will be used for present need.

About 550 souls depend upon the Fund. From $25.000 to $30,000 are required quarterly to keep many on this large list from suffering. We, therefore, earnestly desire the continued offerings of all Church people in order that pressing needs may be met.

Those making Wills should carefully use the legal title of the Church's National, Incorporated Society, viz.: "General Clergy Relief Fund," in order to avoid legal complications.

THE GENERAL CLERGY RELIEF FUND,
Rev. ALFRED J. P. McCLURE,
Treasurer.
The Church House, Twelfth and Walnut Sts., Philadelphia, Pennsylvania.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA, INCORPORATED.

Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received, should be made to the "Church Extension Fund" of the Diocese of Southern Virginia, Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer,
Abingdon, Va.

Church League of the Baptized



A woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N. Broad street, Elizabeth, N. J.

The Household.

Found in an Old Cook Book.

These couplets were found in the front of an old hand-written cook book. They are interesting and true enough to be preserved.

Always have lobster sauce with salmon,
And put mint sauce your roasted lamb on.

Veal cutlets dip in egg and bread crumb;
Fry till you see a brownish red come.

Grate Gruyere cheese on macaroni,
Make the top crisp but not too bony.

In dressing salad, mind this law:
With two hard yolks use one that's raw.

Roast veal with rich stock gravy serve,
And pickled mushrooms, too, observe.

Roast pork sans apple sauce, past doubt,
Is "Hamlet" with the "Prince" left out!

Your mutton chops with paper cover,
And make them amber brown all over.

Broil lightly your beefsteak—to fry it
Argues contempt of Christian diet.

Buy stall-fed pigeons. When you have them,
The way to cook them is to pot them.

Wood-grouse are dry when gumps have marred them.
Before you roast them always lard them.

To roast spring chickens is to spoil them;
Just split them down the back and broil them.

It gives true epicures the vapors
To see boiled mutton without capers.

That cook deserves a hearty cuffing
Who serves roast fowl with tasteless stuffing.

Egg sauce: few make it right, alas!
Is good with bluefish or white bass.

Shad, stuffed and baked, is most delicious,
'Twould have electrified Aspicius.

When a Baby Should Walk.

Do not force baby to walk. As soon as the little limbs are strong enough to support her she will soon learn to walk without urging. If she is encouraged to walk before she is able, the little limbs are apt to become bowed and then you would have great trouble to straighten them.

Ginger Sandwiches.

Bake a plain ginger bread in a thin sheet, or make soft cookies and when cold cut into oblong pieces and split carefully. Spread with creamed cheese, and put a thin slice of preserved ginger in the middle; cover, press slightly, and arrange on a napkin.

Agassiz always taught his pupils to kill fish as soon as caught, by a blow on the back of the head, that they might not suffer before dying. Such fish keep better, and are better to eat.

The Famous Rayo

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because it gives the best light of all lamps. The Rayo gives a white, soft, mellow, diffused light—easy on the eye because it cannot flicker. You can use your eyes as long as you wish under the Rayo light without strain.

The Rayo Lamp is low-priced, and even though you pay $5, $10 or $20 for other lamps, you may get more expensive decorations but you cannot get a better light than the low-priced Rayo gives. A strong, durable shade-holder holds the shade on firm and true. This season's new burner adds strength and appearance.



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Invigorates and prevents the hair from falling off.
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The Perilous Eminence of Ability to Disobey.

Man alone disobeys. The ability to disobey is indeed one of the greatest of human endowments. Man only of all created things is competent to stand up in the presence of law, and even in the face of almighty God, and say, "I wont." That he can do that is what renders him human. But if he does do that, he is an anarchist. No being was ever so able to act regardless of objective requirements as Jesus Christ; but no one ever kept so close as he to the line of objective requirements. "I do always," he said, "those things which please my Father."

Obedience to law is the fundamental virtue, both of the child, the citizen, and the Christian. Sinai came a great many hundred years before Calvary. And Calvary has not blotted out Sinai, but only touched it with lines of color that beautify its contour without repealing its severe solidity.

However advanced we may be in our theology and whatever the emphasis we may lay upon the divine affections, we work the debility of our own characters and loosen the foundations of our civilization if we neglect to adopt into our theology some ingredients from the seriousness of the Old Covenant, and occasional quotations from the mind of Paul, Augustine and Calvin. I believe there is nothing that will more dispose a man, layman or clergyman, to pick up some of the dropped stitches of his inherited old-schoolism, than trying to stem the tide of lawlessness and indifference. Character can be accumulated only along the line of obedience.

Cultivate Tact.

If a woman is blessed with tact, she has the supreme gift. It will bring her all the things she needs. To her it is a much more valuable asset than beauty or even genius. Tact is certainly the greatest of all gifts to a woman.

The girls' school in some far-distant Utopia is going to include a course in tact to correlate with its curriculum from the primary grades on through the post-graduate work. For when the day of enlightenment does come the sensible mother and the astute father will realize that a working knowledge of how to get along with people is more to be desired than much wisdom in so-called higher branches. Tact is more important than trigonometry. It stands a girl in place of beauty; it takes her farther than talent; it brings the world to her feet to do her homage.

Tact! Speed the day when we shall appreciate the importance of this unconsidered trifle! Help us to realize that with it woman can wheedle the world out of anything it has to give; but with her feeeble strength she cannot wrestle with it and get anything.

Through the incarnation the Divine nearness is closer than that of the shepherd to the sheep. The shepherd follows his sheep whithersoever they may have strayed. He finds them on the mountains, and they, hearing his familiar voice, take courage and follow him to a place of safety. But, though he take them in his arms and carry them over all the rough places, yet is he not thus so near them as our Lord is to his own.—Henry Alden.

Our Lord so identifies himself with us that whatever is done even to the least of his brethren, is done unto him.—Alden.

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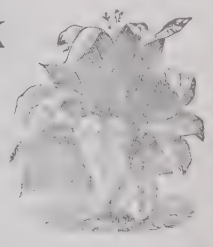
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DESIGNERS AND BUILDERS OF HIGH GRADE
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Pews, Choir and Clergy Stalls, Altars Pulpits Lecturns, Fonts, Chancel Chairs, Prayer Desks, Communion Rails, etc.
Ecclesiastical Designs, Best Material, Finest Workmanship.
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XANTHINE FOR THE HAIR
Restores Gray Hair to Natural Color
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by a Churchwoman trained in English Sisterhoods. Miss L. V. MACKRILLE, Chevy Chase, Md.
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408 East 15th St., Indianapolis, Indiana.

One or two ladies, shopping or sight-seeing in Washington, can find pleasant accommodation with Miss Bouldin, 1321 M St., The Magnolia. 3dec-2t

When Sorrow Comes.

Now, when I read in the New Testament that "Jesus wept," I remembered that those tears fell in sympathy with Martha and Mary when they told Him that their brother was dead, and, remembering that Jesus is the same yesterday and to-day and forever, I say to all earth's mourning and sorrowing ones: "When you baptize the graves of your dead with your tears, you shed not those tears alone; the heart of the Eternal beats in tenderest sympathy with you."

Jesus Christ is God's perfect revelation of himself to the world, and He is the same in the past, the present, and the future. His teachings remain the law of life for all men everywhere. His forgiving Spirit still says: "Neither do I condemn thee. Go and sin no more." He still says, "Suffer the little children to come unto me, and forbid them not," and He still gives His unfailing sympathy to earth's bereaved and sorrowing ones. In Him the sons of men may safely trust.—The Changeless Christ.

"Consent to be humiliated; silence and peace in humiliation are the true good of the soul. One might be tempted to speak humbly, and one might find a thousand and five pretexts for doing so; but it is still better to be silent humbly. The humility which still speaks is still to be suspected; in speaking, self-love consoles itself a little."—Fenelon.

Prayer is the Christian's business.—Luther.

Thoughts for the Thoughtful.

Just to let thy Father do—wsat He will;
Just to know that He is t.ue—and be still;
Just to follow hour by hour—as He leadeth;
Just to draw the moment's power—as it needeth;
Just to trust Him—this is all.
Then the day will surely be
Bright and blessed, calm and free.
Peaceful, whatsoe'er befall.

Our yesterdays determine our to-morrows beforehand.

The atmosphere of prayer destroys the atmosphere of evil.

There is no good in the world to him who knows only evil.

God made the world in six days. Man unmade it in moment.

Man is at his greatest when he bends and worships; he is never so high as when on his knees.

Happiness makes one content with any abode; but a small disgrace darkens the life of a great man.

Good words shine more than the emerald which the hand of the slave finds among a heap of pebbles.

Let not thy heart grow proud because of thy riches; for it is God which has given them to thee.

We can't foresee the consequences of our acts, but we may be sure of this, that good deeds will not bring evil results.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

We spend half our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

Real difficulties are the best cure for imaginary ones; because God helps us in the real ones, and makes us ashamed of the others.

The son who accepts the words of his father will grow old in consequence; for obedience is of God, disobedience is hateful to God.

To live for others, to suffer for others, is the inevitable condition of our being. To accept the condition gladly, is to find it crowned with its joys.—Westcott.

Whatsoever we ask which is not for our own good, He will keep it back from us. And surely in this there is no less of love than in granting what we desire as we ought.—H. E. Manning.

Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues that the idle will never know.—Charles Kingsley.

Dare to look up to God and say: "Make use of me for the future as Thou wilt. I am of the same mind: I am one with thee. I refuse nothing which seems good to Thee. Lead me whither Thou wilt."—Epictetus.

It is only the people in glass houses who are forbidden to throw stones. All the rest of us can practice this favorite pastime of humanity with absolute freedom. And it is wonderful how proficient we can become.—Margaret Deland.

What shall it profit if you have acquired books and lost the love of reading; acquired influence and lost the joy of usefulness; acquired power and lost the pleasure of service? He that thus gains his life loses it in the gaining. This is an enigma. Ponder it.—Dr. Lyman Abbottt.

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ADVENT AND BIBLE STUDY.

One of the lessons the Church urges on all her children during the Advent Season is the duty and privilege and obligation and necessity of the study of the Word of God. And if one-half of what is being said and written in our time be true, there never was a time when this Advent lesson was more needed than just now.

Magazine writers and lecturers and Sunday School teachers and clergy are united in reminding us, with painful reiteration, that ignorance of the Scriptures is one of the most painful weaknesses of our day and generation; and if the charge be true, it augurs ill for the rising generation of Christians and the future of the Church.

Whatever others may do, or think, or hold, "This Church" exalts the Word of God to the supreme position. Her Articles are explicit in stating that Scripture proof is the only infallible testimony, and that the same Scriptures contain "all things" that may in any wise be counted as essential to salvation. She proves her Creeds solely by their conformity to and derivation from the Word of God. She bases all her teachings on those Scriptures and saturates every service with its words. As the Israelite of old, she refers all things "to the Law and to the Testimony," and the end of all discussion or opinion is a "Thus saith the Lord." This is not just in one place or one law or anything so poor and hazy, but all her standards and formularies and liturgies are saturated with the Scriptures from beginning to end.

This is the prime position to which the Church exalts the Scriptures, and not content even with so much, she sets aside a Sunday in Advent for specific teaching on this subject.

This being the case, no matter what the position of others, it becomes every member of this Protestant Episcopal Church in the United States of America to study and teach the Scriptures as a primal and fundamental duty. The duty to know and study the Word of God is simply elemental; a basal duty out of the fulfillment of which grows the intelligent doing of all other duties. This duty neglected, any other duty that is done, is done unintelligently and so necessarily incompletely and unsatisfactorily. But this primal and elemental duty well done, then all other duties have an intelligent basis and can be satisfactorily done.

If there is a general ignorance of the Bible, and—as some assert—an increasing ignorance, then the very fundamentals of Christianity are in peril; for ignorance is and always has been the prolific mother of all false doctrine, heresy and schism. It is ignorance that has rended the Lord's Body over and over again, and will repeat the sin in the future. Just as an illustration, take that Arch-heresy of modern times, miscalled Christian Science—which is neither Christian "nor Science," but the very antithesis of both—and any intelligent student of the Scriptures knows perfectly well that it never could have found a moment's lodgment in any sane mind that had a competent knowledge of the Scriptures. Like all heresies it is an "appeal to ignorance", and finds its fertile lodgment in minds ignorant of he Word of God.

If this condition is to be successfully combatted, it can only be done from the basis of Scripture, and by means of a comprehensive knowledge of the Scriptures.

The advantage that comes from the Church's teaching of the Scriptures is that such teaching is both systematic and complete; not partial; not one-sided, not incomplete, but a teaching that includes the entire Word of God, and a "right dividing" of that Word of God.

This is the type of Bible teaching that is always needed, but never more needed than at this present time; and the Historic Church, with its historic interpretation is the best equipped teacher for meeting and correcting the present conditions. Therefore there is every reason for especially emphasizing, in our time, the Church's teaching as to the revealed Word of God.

DEATH OF BISHOP CHANNING MOORE WILLIAMS.

On Friday, December the second, Bishop Channing Moore Williams, of the Japan Mission, died in the Johnston-Willis Sanatorium, in Richmond, Virginia, after a lingering illness of two years duration.

The death of Bishop Williams literally marks the end of an era in the mission work of this Church, as his ministry had extended over the greater part of the history of the Church's Missions in China and the entire history of that work in the empire of Japan. He entered on his career as a missionary when all Oriental missionary work was in its infancy, and before Japan had ever been opened to foreigners at all, and he lived through and was no small factor in the astonishing changes which have occurred in the East.

Bishop Williams was born in Richmond, Va., in 1828. He was educated at old William and Mary College; and then graduated from the Virginia Theological Seminary. He never held any charge at all in this country, but was ordained deacon by Bishop Meade in 1855, and went straight to the mission in China, under the charge and direction of Bishop Boone, by whom he was ordained priest. He was at work in China when Commodore Perry, in his famous Expedition, first opened Japan to the civilized world. It was three or four years after Commodore Perry's landing in Japan before missionaries were admitted into the empire, but in 1858 the Concession for the entrance of missionaries was made by treaty, and the Rev. Mr. Williams was promptly sent to Nagasaki, being the first Protestant missionary who ever landed on the soil of Japan. In 1866 he was consecrated Bishop of Yedo, and given charge of the missionary work of this Church in the empire, and this position he held till the resignation of his episcopate in 1889; since which time, until his break-down two years ago, he continued in the work of the mission. Besides other notable work in the mission, he built Trinity church, Tokyo, which is the finest material monument of his Episcopate; but it is well for the present generation of Churchmen to remember that most of the foundations for Church work

in Japan were laid by this godly, earnest, and self-forgetting pioneer of the Church.

Bishop Williams was, above all, a modest man—his friends have thought at times, far too modest. He was content to work and give and deny himself, and literally to renounce home and country and kin for the sake of Christ and Japan, and to allow others to do all the talking and writing; and so it has come to pass that few of the present generation realize the splendor of his spiritual character and the utter Christlikeness of his life and work. He gave all to the cause and literally asked nothing in return. In some respects he was the most splendidly typical missionary that this Church ever sent to foreign lands.

He lived through the most astonishing period of Oriental history, when a nation was born and sprang to maturity in a generation; and so far as known, he left no record of his life and work and experiences during that time. He asked no recognition save of the Master he served, and doubtless he has received that most abundantly; for of all commendations, "good and faithful servant" most aptly describe both the character and the work of this godly man.

On a beautiful December day, when all the world seemed at peace and rest, the last words of Mother Church were said over his body in Old Monumental church, Richmond, where he had been baptized and confirmed, and where, as a boy, he had attended Sunday School. His mortal remains were laid at rest in beautiful Hollywood, where Bishop Newton, a rector of his old parish church, and Bishop Whittle, his fellow student for Orders, were already sleeping.

As the Spirit said of another apostolic laborer, "He was a good man"—and his faithful stewardship accomplished, he rests from his labors and his works do follow him.

AN APPEAL TO THE GENEROUS-HEARTED.

Two destitute Virginia Churchwomen (sisters) will be admitted to the Protestant Episcopal Church Home, if they can secure the entrance fee, which is $200 for each lady. Friends have already subscribed $250; so it is hoped that kind-hearted readers of the Southern Churchman may be willing to raise the remaining $150. Any contributions for this object will be gratefully received and acknowledged by the Southern Churchman.

I dream sometimes when one might have more inward and less outward business; but after forty years' experience I find that the inward is not better in my case, but worse, for want of the outward, and I really seek God most when I need his help to enable me to do what he has set me to do.—F. D. Maurice.

BOOK REVIEWS.

The Old Virginia Gentleman, and other Sketches. By George W. Bagby. Edited with an Introduction by Thomas Nelson Page. New York: Charles Scribner's Sons. For sale by the Bell Book and Stationery Co., Richmond, Va. Price, $1.50.

So far as the South was concerned, the War between the States distinctly marked the end of an era. For good or for ill, an old social structure, an old type of civilization, an old view of the Constitution, an old style of statesmanship, passed away with the passing of States Rights and all that political doctrine stood for. A slave-holding community meant a community where the country life, with all it stood for, was paramount and of chiefest importance. It meant a leisure class with time for culture, reading, and social amenities. It meant all the beauty and elegance that went with a cultured and refined leisure class. And of course this type of social structure produced its own way of thinking in politics, religion and literature.

One of the best exponents of this old order was Dr. George W. Bagby, and it is a good work that Dr. Page has done in republishing a selection of his articles. Dr. Bagby was imbued with the spirit of the old Southern civilization, and loved it with all his strength. While his keen sense of humor made him see the weaknesses of the older generation, they were to him lovable weaknesses; and the strong qualities of that time he knew and admired and keenly appreciated. He was essentially a lover of the old social structure. He admired and loved its leisure, its light-hearted acceptance of life, its cordial hospitality, its absence of all pretense, its absolute naturalness, and its kindly and genial sociability. He saw the old life from the best viewpoint, that of an appreciative participant. He had too keen a power of observation not to see and note its foibles and even its weaknesses, but inasmuch as the foibles and weaknesses were the natural outgrowth of its good qualities, he loved it all the more for these supposed defects.

This old social order has, unfortunately, had few sympathetic historians. Most of those who have written of it have been keener to see its weakness than its strength; to see its defects than to note its good qualities. Dr. Bagby was one of its few genuinely sympathetic recorders, and consequently the work he has done holds and always will hold quite a unique place in the literature of this country. In his own chosen field he stands without a rival or even a genuine competitor. In the popular phrase he is "in a class by himself."

This compilation has some of—though by no means all of—Dr. Bagby's best work, and a good deal that is most representative; though to any one who has read much of the Doctor's work, a good deal is wanting that is sadly missed. But such articles as The Old Virginia Gentleman, Bacon and Greens, Fishing in the Appomattox, The Virginia Editor, John W. Daniel's Latch-key, and so on, will give an admirable idea of what the Doctor could do. But most of all to be grateful for is the reproduction of that gem of literature, "How Rubenstein Played," an article that has been possibly more frequently stolen than any article ever written by an American.

Dr. Page is entitled to thanks, cordial and hearty, for this effort to do justice to one of the most graceful and versatile writers Virginia ever produced, and one who best caught and transmitted the flavor of a certain type of the ante-bellum Southern social civilization.

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These books need no introduction, as they belong to the class that is universally known and will never die. They have long ago passed into the class of books that is necessary to every education.

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To anyone looking for Christmas presents for the young, these books, in this beautiful edition, are most cordially commended.

The Indispensable Book. By Walter W. Moore, President of Union Theological Seminary, Richmond, Va. New York, London and Edinburgh: Fleming H. Revell Co.

It is a pleasure, indeed, in these days, to be able to commend unreservedly a book on the Bible, and this pleasure falls to the reviewer of this work by Dr. Moore. It is a gem, altogether satisfactory. The chapter headings will show the scope and character of the book: 1. The Palladium; 2. The Bible and Literary Culture; 3. The Bible and National Ideals; 4. The Bible in Morals and Benevolence; 5. The Bible in the Schools; 6. The Bible and Spiritual Life.

The mass of information that Dr. Moore has compressed in this small space is remarkable; and the book will serve, not only as instruction to a large class of readers, but as a compendium of useful data to teachers and preachers. The quotations of tributes of great writers to the value and indispensableness of the Bible are alone worth far more than the price of the book. Dr. Moore has done good service to the cause of Bible study and religion in this work, and we sincerely hope the book will have a wide circulation and a thorough reading. It is the work of a scholar and a thinker.

Hopeful Words for the Sick and Suffering. New York: Thomas Whittaker.

An admirable little book of its kind, conveying a cheering and helpful message to the class to whom it is addressed and for whose help it is intended.

Journeyings with our Missionaries Through Alaska and the Indian Lands of the United States. Church Missions Publishing Co.: Hartford, Conn.

Six lectures, compiled by Mrs. W. Walter Smith, and giving in excellent form a great deal of useful and valuable information about the lands in which and conditions under which our Indian and Alaskan missionary work is done. Eminently useful for study classes.

World Corporation. By King Camp Gillete, Discoverer of the Principles and Inventor of the System of "World Corporation." The New England News Co., Boston.

Probably the author knows just what he is driving at in this book. If so, he has, to that extent, the advantage of this reviewer. The more this writer has puzzled over the book, the more he has had to puzzle; so he respectfully gives it up.

The Shadow of the Valley. A practical and devotional guide in sickness and death. By Rev. Alfred G. Mortimer, D. D., Rector of St. Mark's, Philadelphia; Author of "It Ringeth to Even Song, etc., etc. London: Sheffington & Son. For sale by Geo. W. Jacobs & Co., Philadelphia.

Dr. Mortimer is far too well known to our readers to need any introduction. He writes with a profound spirituality that is charming; and if he could only keep some of his peculiar sacramental views out of his work, his book would be altogether admirable and helpful. But in spite of what seems sometimes his clear vision and high plane of spiritual teaching, at other times his sacramental views are almost mechanical, verging towards, if not on, the old "opus operatum" point of view. It would be a pleasure to commend this book unreservedly, but for this unfortunate and serious defect.

Is Your Armor On?

Every day we struggle with giants in the spiritual region; they are called principalities, and powers, and the rulers of the darkness of this world, invisible but mighty, nameless but strong because of fury. We can only overcome them by grace and power of the God of David. Wherefore, take unto you the whole armor of God, that having withstood in the evil day you may stand firm and strong evermore. There is a provided panoply, every part of which has been prepared and appointed by the Captain of Heaven. In vain do we take swords of our own manufacture, and adopt plans of our own feeble and perverse ingenuity. Stand in the old paths; demand to know the old ways; resolutely refuse to adopt any answer to satanic assault that is not included in the replies of Jesus Christ Himself to the great foe; and constantly pursuing this course, the course can have but one end—victory in the name of the Lord, and Heaven for evermore.—Joseph Parker.

The Work of a Bishop.

The Bishop is not the eye, the heart, the brain and the soul of the Diocese with no one but himself involved and responsible. Rather, he is the associate of countless eyes and hearts and brains and souls, for all are equally involved and equally responsible. What the Bishop really tries to do, in the way of administration, is to get all eyes to look toward the common cause, all hearts to beat with Christian patriotism, all brains to consecrate their energies to Christ and all souls to bind themselves to God and their brethren in a whole-souled allegiance to the call of the Kingdom of Heaven. The honor is not in the office, but in that the service is the King's.

How much may depend upon following when He beckons us to some higher duty, to some more perfect service, we shall only know when we see all things as they really are in the light.

Church Intelligence.

CALENDAR.

December.

1—Thursday.
4—Second Sunday in Advent.
11—Third Sunday in Advent.
18—Fourth Sunday in Advent.
21—St. Thomas the Apostle.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
27—St. John the Evangelist's Day.
28—The Innocents' Day.

Collect for Third Sunday in Advent.

O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

Foreign.

Mr. Lloyd George and the Reformation Spoliation.

Mr. Lloyd George's statement in his Mile-end speech as to the way the nobility at the Reformation enriched themselves by the plunder of the church, taking to their own use monastic and other ecclesiastical property which had been used very largely for the support of the sick and needy, has attracted a good deal of attention. It is based on one of those historical half, or perhaps we might say, three-quarters truth which the modern critical historical spirit is exposing. It is true that the Church was shamefully plundered at the Reformation, but in regard to the monastic lands it has to be remembered that vast quantities of the land appropriated by the aristocracy was really only resumed. For generations before the time of Henry VIII. the terrible greed of the monasteries in absorbing land given them for masses by pious members of the landed class was a cause of furious anger on the part of the nobility. In the time of Wycliffe it was computed that the Church—mainly the monasteries—owned one-third of the land of the country, and the question was gravely discussed as to what would happen if they became sole landowners. In joining King Henry VIII. in the plunder of the monasteries the landed nobility were largely getting their own back again. On Lloyd Georgian principles, we suppose, they never had any right to the land which they took by force from the unfortunate Saxon landowners at the Norman Conquest. But then the Saxons took the lands originally from the Britons, most of whom they incontinently slaughtered, and as the Britons were not the original inhabitants of the country, we suppose they dispossessed somebody, and somebody robbed somebody else. The original owners of the land of England were probably giant saurians and other extinct monsters to be found in the clays and coal measures. We are not extenuating the alienation of the monastic lands to private and secular ownership, at least a large proportion should have been devoted to charitable, religious and other public purposes. The greatest iniquity of the Reformation times was the appropriation of parochial endowments in the great pillage under the Pretender Somerset. This was sheer brigandage. The endowments had been mainly used for purely ecclesiastical purposes, but they were also largely used for the maintenance of hospitals for the sick and poor.

An Ambassador's Testimony.

At a reception given by Mr. and Mrs. John Shelly to the members of the S. P. G., at Plymouth last week Sir Ernest Satow, British Minister at Pekin from 1900 to 1906, bore his witness, after an experience of forty-five years, to the good accomplished in the Far East, and in China particularly, by Foreign Missions, and answered charges made by Sir Hiram Maxim against missionaries and mission work. This attack, he said, appeared in the pages of the Rational Press Association Annual, a publication the tone of which he supposed might be assumed to be indicated by its title. To this article a reply appeared in the Daily News, in the form of an interview with Sir Walter Hillier, who had a life-long experience of missionaries in China and Corea. He denied the correctness of the statements published in the article referred to. The assailant returned to the charge in a letter addressed to that paper. In it he quoted a story, related by a newspaper correspondent, of the sacking of Pekin in 1900 and the sale of the loot by "the missionaries." With regard to that charge he (Sir Ernest), knew what was currently reported there at the time of his arrival, between nine and ten weeks after the siege of the Legations was raised by the relieving forces of the allies. What had happened on that occasion he learnt from those who had undergone the siege and were still on the spot. Not a single English missionary was ever reported to have looted Chinese property. There had been housed in the British Legation, and in the palace of a Chinese Prince opposite to it, between 2,000 and 3,000 native Christians, who were absolutely destitute.

He was told that a foreign missionary, with the authorization of the Diplomatic representative of his country, took possession of the contents of a deserted palace belonging to one of the fugitives concerned in the siege of the Legations, and sold them by auction in order to provide funds for feeding his people. That was the whole of the story. It might be added that when the relieving forces entered the city on the south, the Empress Dowager fled on the north, accompanied by her Court and by all the leading persons who had encouraged the Boxer movement and engineered the siege of the Legations. Their houses were left empty, and were rifled of their contents, not only by the troops, but by the native populace.

Curious Ancient Ceremony.

A Martinmas Day ceremony, which dates back 360 years, was observed on the 23d inst., at the Church of St. Cuthbert, York, after having fallen into abeyance for two centuries. Sir Martin Bowes, a native of York, who was Lord Mayor of London in 1545, gave to the Lord Mayor and commonality of the City of York £600, they paying one pound six shillings annually on Martinmas Day to be distributed in bread to the poor of St. Cuthbert's parish, also five shillings to the clerk and five groats to each churchwarden, for distributing the bread; four shillings to the minister for a homily, and six shillings to six aldermen for their trouble in carrying out the bequest, the Lord Mayor and aldermen, and the sword and mace-bearer to go to the altar, and each of them lay down a penny and take up twelve pence, which they give to the poor. The charitable donation has been regularly distributed by the incumbent, but until this year the procession and ceremonial has not been performed for two hundred years.

American.

Bishop Hare Memorial Fund.

Since the committee was organized to raise a fund in memory of the late Bishop Hare over $27,000 has been secured. It was the hope of the committee that the sum would reach $50,000, as this amount is needed as an endowment for All Saints' School, which the late Bishop established for the daughters of missionaries and those who could not afford a very expensive education. The committee has decided to keep the books open until January 15, and it is hoped that the friends of the late Bishop and all interested in this great educational institution will send additional contributions during the Christmas season. The Treasurer of the Fund is Mr. A. E. Newbold, of Drexel & Co., Philadelphia. Copies of an appeal issued by the committee may be secured from the Rev. Thos J. Garland, Church House, Philadelphia.

Workingmen's Club.

The 37th anniversary of the Workingmen's Club of the Church of the Holy Apostles was held in that church, on Sunday, December 4, at 8 p. m. Instead of a sermon an address was delivered by the Hon George McAneny, president of the Borough of Manhattan. This Workingmen's Club is a beneficial society, numbering over 200 members, organized in 1873. Since that date the members have paid into its treasury, in dues and assessments, nearly $70,000; and they have paid out the same to members and members' families, in weekly sick benefits, and for the burial of members and members' wives. In every instance the club has met each obligation promptly, and has never failed to pay 100 cents on every dollar of obligation. The club created, and it has steadily increased within 30 years past, a reserve fund, out of which it has just provided the sum of $1,500, wherewith to make possible the initial step in the movement to create for the Church of the Holy Communion a great Social Service House that shall meet and satisfy the social instincts of men, and women, and children of the neighborhood; and counteract the degrading influence of certain theatres, the nickel and dime shows, and pool rooms, the dance halls, and the family entrance saloons.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray D. D., Coadjutor.

The Laymen's Missionary Movement Begins its Second Campaign—Banquet of Churchman's Club—Grace Church, Elkridge, to be Rebuilt—The Church Mission in Williamsport—St. Timothy's, Catonsville, Handsomely Redecorated.

The second campaign of the Laymen's Missionary Movement in Baltimore was held on Thursday and Friday of last week, when a representative crowd of clergymen and laymen met in six sessions to study practical working methods in missionary endeavor. The principal speaker, and in fact the leader of the conference was, of course, Mr. J. Campbell White, the national secretary of the L. M. M., while assisting him in speaking and in open conference were Colonel E. W. Halford, Messrs. S. Earl Taylor and David McConaughty, Drs. Pentecost, Bliss, Lampe, as well as other foreign mission board secretaries and returned missionaries. Churchmen showed their interest by a representative attendance on the sessions, although the conference of Thursday evening was not fully attended by them, on account of the meeting of the Churchman's Club, which was fixed for last night.

At the meeting and banquet of the latter organization there was a large attendance and an unusual number of speakers. These were Bishops Paret and Murray, Dr. Eccleston and Mr. Joseph Packard on the General Convention, and Mr. J. Campbell White and Colonel Halford on the missionary situation. The Churchman's Club increases in numbers each year, and its members are always inspired and strengthened in their individual work for the Church by this pleasant association with others similarly engaged, and the opportunity to hear and come into closer touch with the leaders of Church thought and work.

Grace church, Elkridge, is about to be rebuilt in a much handsomer form since the fire of nearly two years ago which completely destroyed it. The new building will be of stone and Gothic in its main features. It will seat about 300 people and the structure will cost $14,000, of which the B. & O. Railroad will pay a part, as it was shown conclusively that the Railroad was responsible for the fire which destroyed the old building. The Rev. Robert Allan Castleman is rector the the church and with a recently completed parish house he will have, when the church building is finished, one of the best plants of any of the rural parishes.

The Mission in Williamsport, Washington county, seems to be steadily making its way against a great deal of indifference and even some hostility in that community. A hall has been rented by the Archdeacon of Cumberland, in which regular services will be held, and lately Bishop Murray reports having examined a proposed building site. There is in this town an abandoned church building on a fine lot, the property of one of the denominations which here died of inanition some years ago. When an attempt was made to purchase this property, no longer of any use to the owners and of no service to the community, the offer was flatly refused. It is this sort of selfishness which makes that cherished vision of Unity seem almost a mirage, but which at the same time spurs every right-thinking person to a renewed desire for a reunited Church.

St. Timothy's church, Catonsville, has recently been redecorated from vestibule to chancel by the hands of the celebrated mural painter; Mr. Charles Turner, whose panels in the Baltimore Court House have won unqualified approval. The chancel walls are covered with Biblical figures and scenes of the greatest beauty of conception and execution, both in form and color. The cost of the work was defrayed by individual members of the congregation.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Reopening of St. James' Church, Painesville—Memorial Gifts—Death of a Well-Known Jurist and Churchman.

On Sunday, October 2, in the presence of a large congregation, St. James' church, Painesville, the Rev. Robert J. Freeborn, rector, was reopened, having been closed for four months for repairs and re-decoration. The Holy Eucharist was celebrated, and an appropriate sermon preached by the rector. After Evensong, at which the Bishop of the Diocese was present, the rector gave a brief history of the parish, and enumerated a list of gifts and memorials recently made, and called upon the Bishop to bless the same. After the Benediction of the memorial gifts, the Bishop gave an inspiring address, and was followed by the Rev. F. B. Avery, a former rector.

The memorial gifts are as follows: Three new lancet windows, executed in the English antique style, of imported glass. The subjects treated are: The Annunciation, The Baptism of Our Lord, and Te Deum Laudamus. New wainscoting in the chancel, and altar rail, both gothic in design and of oak.

The floor of the nave is covered with lineoleum, and the chancel with carpet. The organ has been removed to the chancel, enlarged by the addition of several new stops, and a new motor installed. The pews have been recushioned.

The total expenditure upon improvements, and re-decoration is $10,000, the whole of which sum is paid.

The parish was organized, and admitted to the Diocesan Convention in 1824. At first the Church services were held in a room at the hotel; later in a school house near the site of the present church. The first church building was completed in 1836, and was consecrated by Bishop McIlvaine on Sept. 18. The corner stone of the present church was laid on May 23, 1866. Two years later St. James' church was consecrated by Bishop Bedell, and the sermon on the occasion preached by the Rev. Dr. Starkey, afterwards Bishop of Newark.

Stricken suddenly with cerebral hemorrhage while attending an entertainment being given for the benefit of a hospital in Cleveland, the evening of November 20, Robert Walker Tayler, judge of the United States Court of the Northern District of Ohio, and a member of the Cathedral vestry, died at Lakeside Hospital, Cleveland, after a few hours' illness, at the age of fifty-eight.

As a member of the lower house of Congress from Ohio for several terms, he represented his district with distinguished ability; in 1904 and 1905 being also professionally engaged in the prosecution of the Reed-Smoot case in Washington. In 1905 he received presidential appointment to the federal judgeship which he held at the time of his death, in which position he

added to his reputation as a jurist and a citizen.

He was buried from Trinity Cathedral Tuesday, November 29, the Bishop of the Diocese and the Dean of the Cathedral, attended by the Cathedral staff, officiating. In his brief address the Bishop said, "No other word than this need be spoken concerning our brother. He made the portion of the world in which he lived better and richer because of his presence and work. A high ideal attained and a worldly ambition reached, with utter devotion of one's powers and opportunities offered to God and to man, is assuredly sufficient reward for the loftiest aspiration of the soul."

MISSOURI.

Rt. Rev. D. S. Tuttle, D. D., Bishop.

New Organ and Improvements at Christ Church, St. Joseph.

The new organ built for Christ church, St. Joseph, the Rev. Edward Henry Eckel, rector, was opened for use on Thursday evening, November 17, in the presence of a congregation that filled the church. The rector, assisted by the choir, first conducted a service of dedication, after which a recital was given by Mr. W. H. Donley, of Indianapolis, under whose specifications and supervision the instrumcnt has been built by the Bennet Organ Company, of Rock Island, Ill. The case and some of the pipes of the old organ were used in the reconstruction, but everything else, including dynamos, motor, console, wind-boxes and mechanism, is entirely new. Christ church has now the finest instrument in St. Joseph and one of the best in this part of the country. It is a three-manual organ with electro-pneumatic action, for which the wind is furnished by a three horse-power motor-blower, operated by electricity generated by an eight-volt dynamo. It is also supplied with an eight-cell battery for use in case of emergencies. The speaking pipes number 1,187 and are placed in a divided case. A large console occupies more than twenty-five square feet in the chancel. The woodwork of the keyboards is of polished mahoganized curly birch, and the organ is closed by means of a roll-top cover. The stops are operated by "oscillating tablets" instead of the old-fashioned "draw-stops," and the pedal-bass is of the modern fan-shape concave type. There are 49 stops in all, divided as follows: 33 speaking stops, 13 couplers and 3 tremolos. Besides these there are 13 push-knobs, 3 balanced pedals, 5 accessories, and 3 electric switches. The motor and dynamo are installed in the basement beneath the chancel.

The installation of this organ has necessitated an enlargement of the chancel, which has been extended about three feet into the nave. The iron rood-screen has been moved forward and made part of a new dark-wood choir-screen of Gothic panelling. The pulpit has been enlarged and moved to the south and the lectern placed on a base outside the choir-screen. The whole effect of the changes is to enhance the churchly appearance of the chancel while adding much to the comfort of the clergy, who were heretofore much crowded.

The school-rooms are now undergoing a complete renovation, designed to brighten them and improve their ventilation. Incidental repairs and improvements have been made to other parts of the old church-building, which, it is hoped, may be replaced a few years hence with a handsome new church on a new site.

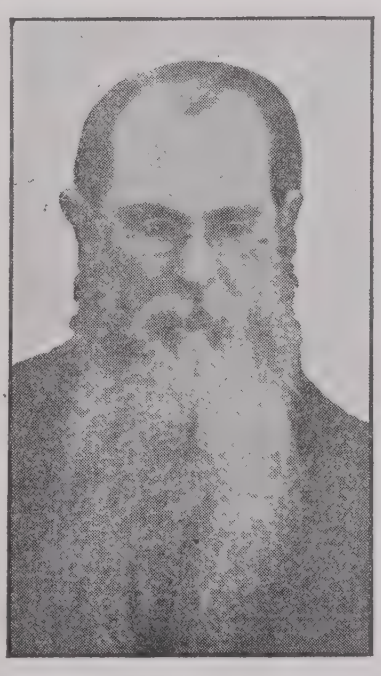
VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Death of Bishop Channing Moore Williams.

The Rt. Rev. Channing Moore Williams, D. D., retired, died at the Johnstone-Willis Sanatorium, Richmond, Va., early Friday morning, December 2, at the age of eighty-two years.

Bishop Williams was born in Richmond; received his early education at the Richmond High School, and was graduated from William and Mary College in 1853. After completing the course at the Theological Seminary in Virginia, he was ordained deacon by Bishop Meade in 1855, and in 1857 was sent as a missionary to China, where he was ordained to the priesthood by Bishop Boone of Shanghai. In 1866 he was consecrated Bishop. He was the second missionary Bishop in China, where he served from 1857 to 1866, when he became the Bishop of Yedo, Japan, remaining in that position until 1889, when he retired. He was ill for more than two years preceding his death.



The Late Rt. Rev. Channing Moore Williams, D. D., First Missionary Bishop in Japan.

The burial of Bishop Williams took place on December 3, from Monumental church, Richmond. Bisnop Gibson officiated, assisted by the Rev. Messrs. James W. Morris, D. D., rector of Monumental; Wm. Meade Clark, D. D., member of the Board of Missions; Joseph S. Motoda, D. D., of the Japanese Mission; J. Thompson Cole, formerly of the work in Japan, and J. Yates Downman, D. D., of All Saints', Richmond. The pall-bearers were from the Richmond clergy as follows: Rev. Messrs. John J. Gravatt, D. D., Robert A. Goodwin, Landon R. Mason, Samuel Roger Tyler, E. E. Osgood, Morris S. Eagle, Thomas Semmes and John Moncure, D. D.

Piedmont Convocation—Memorial Tablet Presented.

The eighty-eighth semi-annual meeting of the Piedmont Convocation was held in Grace church, Casanova, November 15-16-17. On Monday a preliminary service was held, when the Rev. W. J. Morton preached from Job. 11:5, "O that God had spoken." On Tuesday at 11 a. m., Morning Prayer was was said and a sermon preached by the Rev. Berryman Green, D. D., from 1 Tim. 6:7: "We brought nothing into this world and it is certain we can carry nothing out." At 3 p. m. the Rev. W. H. Burkhardt read an able and instructive essay on "The Laymen's Missionary Movement in Country Parishes." At 8 p. m. Evening Prayer and sermon by Rev. E. S. Hinks, from Rev. 19: "The testimony of Jesus is the spirit of prophecy."

Wednesday, November 16, 9:30 a. m., Quiet Hour, conducted by Rev. S. A. Wallis, D. D. 11 a. m., Morning Prayer and sermon by Rev. W. E. Callender, from Colossians 1:18: "That in all things he may have the pre-eminence." Bishop Gibson confirmed three candidates, presented by the rector, the Rev. D. C. Mayers. The Holy Communion was celebrated, and altogether it was a beautiful service.

A feature of this service was the unveiling of a beautiful bronze tablet on the wall of Grace church, in loving memory of a former rector. The tablet contained the following inscription:

"To the glory of God and in memory of Rev. William Hoxton, 1842-1876, rector of this parish 1873-1876. 'God was with him.' Acts 10:38."

At 3 p. m. the Bishop, by invitation, spoke for a few moments.

Mr. J. Edward Beale, of Remington, representative of the Church Association for the Blind, also addressed the Convocation in regard to the work of that Association. At 8 o'clock the missionary service was held and addresses delivered by Rev. E. L. Goodwin, on "Missionary Features of the General Convention," and by Rev. R. K. Massie, D. D., on "The Diocesan Missionary Society: "Its Opportunities and Responsibilities."

Thursday, November 17, at 9:30 a. m., a business session was held. At 11 a. m. Morning Prayer and sermon by the Rev. J. W. Ware, from Rom. 8: 16-17, "The Spirit beareth witness with our spirits." 3 p. m., Miss Sallie Stuart addressed the congregation and members of the Convocation on "The Work of the Woman's Auxiliary at the General Convention." 8 p. m., Evening Prayer and sermon by Rev. P. LeB. Cross, from 2 Cor. 6:1: "We then as workers together with Him."

After the closing service Rev. and Mrs. Mayers gave a beautiful reception to the members of the Convocation and the members of the parish vestry.

The meeting was well attended and was most helpful and inspiring both to the members of the Convocation and to the members of the parish. The ladies of the community spread a bountiful and delicious luncheon each day in the parish house for the members of the Convocation, and seemed much interested in all of its meetings and deliberations.

A memorial hymn board to Mr. Nourse has arrived and is exceedingly handsome.

Colored Priests Ordained.

On December 1, in St. Philip's church, Richmond, Bishop Gibson ordained to the priesthood the Rev. John Henry Scott and the Rev. S. Alonzo Morgan. The sermon was preached by

the Bishop, his text being: "It is required of stewards that a man be found faithful." It was an able presentation of the duties of the ministry and the need of the sustaining and directing grace of God.

The candidates were presented by the Rev. John Moncure, D. D., Diocesan Archdeacon of the colored work. The Rev. Charles A. Somers, rector of St. Philip's, and the Rev. Emmett E. Miller, rector of St. Stephen's church, Petersburg, Va., took part in the services, and joined with the Bishop and Archdeacon in the laying on of hands. Both candidates were educated at St. Paul's School, Lawrenceville, and the Bishop Payne Divinity School.

The Rev. John H. Scott is in charge of the work at Grace church, Essex county, where he has done excellent work. The Rev. S. Alonzo Morgan is working in Orange county, being in charge of the Missions at Gordonsville, Albano and Orange. The last-named has been organized since his incumbency, and is a work of very bright promise.

The Resignation of the Rev. John H. Dickinson.

In the notice of the resignation of the Rev. John Hallowell Dickinson, through mistake, it was stated that he had been rector of the Church of the Holy Comforter, Richmond, since 1908. Mr. Dickinson has been in charge for more than eight years, his services having begun there before the organization of the church, and is consequently its first rector. At the last Diocesan Council, the church reported a communicant list of 235. Mr. Dickinson is the Statistician of the Diocese, and his excellent work in that capacity has been of great assistance in the workings of the Church.

A Tribute to Bishop Williams.

On Saturday, December 3, Rev. John S. Hansbrough, of Orange, attended the funeral in Richmond of his kinsman and boyhood friend, the Rt. Rev. Channing Moore Williams, late Bishop of Japan.

With those who were privileged to know Bishop Williams during that summer prior to his breakdown in health, spent with the Hansbrough family in Orange, there will ever remain the recollection of the gentlest and saintliest presence that has ever come among us. Filled with the meekness of wisdom, he seemed to move in a rarer atmosphere than those about him breathed. He could not be persuaded to preach or even to occupy the chancel, but in the family pew, from which he was never absent, his attitude of absolute reverence and devotion was a most touching and beautiful sight. One could almost have lost sight of the hero in the sublime humility of the man, but for the fine blending of those qualities that make the great ones of earth as simple as little children.

At a meeting of the Alexandria Assembly Brotherhood of St. Andrew, the following officers were elected: President, Churchill Gibson, of the Theological Seminary; vice president, Frederick Taylor; secretary, James Roberts; treasurer, W. Reginald Tatsapaugh; chaplain, Rev. Edgar Carpenter. The Assembly decided to attend the corporate communion at Grace church, on Sunday morning, December 4, at 7:30.

In the death of Mrs. John Cook Green, of Culpeper, Va., St. Stephen's church has lost one of its oldest and most valued members. Mrs. Green died on November 27, at the home of her daughter, Mrs. Edward Brook, of Richmond. Her remains were carried to Culpeper for interment.

The Rev. Alexander Stuart Gibson, rector of Meade parish, Loudoun county, has under consideration a call to Gonzales in the Diocese of West Texas. Mr. Gibson has been in charge of his present work for two years or more, and is among the most faithful and effective workers of the clergy in the Diocese.

Bishop Kinsolving of Brazil was a visitor in Richmond this week. He preached in Monumental church, at morning service on December 4, and in the evening in St. Paul's. On Monday morning, Dec. 5, he visited and addressed the Richmond Clericus at its weekly meeting.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Death of Devoted Church People—Address by Booker Washington. Brotherhood Meeting — Sunday School Work in the Diocese.

The death of Mr. William N. Coler, Jr., at the age of fifty-two, removes a generous supporter of Christ church, Short Hills, and formerly of Newark, where he was a benefactor of Christ church as well as generous in gifts to Trinity, his own parish church.

The recent death of Mrs. Emma Everett Edsall, takes away a very helpful and devoted friend of the Church at Hamburg. Her generosity made possible the purchase of the much-needed rectory a few years ago.

On the evening of November 30 Dr. Booker T. Washington, President at Tuskegee, addressed a large audience at the Woman's Club in East Orange, speaking under the auspices of the Orange Guild of the Church Institute for Negroes. He made a strong and wise address, commending especially with personal knowledge of St. Paul's School at Lawrenceville, Va. The Orange Guild of women from our parishes is trying to do for our schools for negroes what the Armstrong Circles do for Hampton. There ought to be such Guilds all over the Church, to put our Church people back of our colored schools in the South, that our people may not forget their own work in thinking of Hampton and Tuskegee.

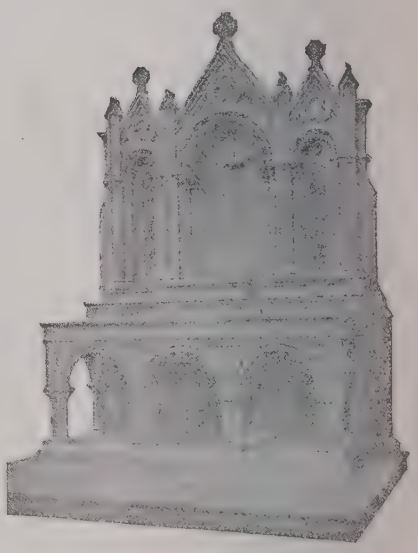
The annual meeting of the Brotherhood of St. Andrew was held on the evening of St. Andrew's Day at St. Paul's, Newark. Bishop Rowe and Mr. John W. Wood were the speakers, and a great congregation was gathered, representing all the chapters in Northern New Jersey.

The seven Sunday School Districts into which the Newark Diocese has been divided are holding their district meetings for organization and for the presentation of Sunday School work with the greatest encouragement, showing a living interest in the great subject of religious instruction. Delegates are chosen from all the Districts to form the Diocesan Institute, in accordance with the action of the last Diocesan Convention.

The Hayes Memorial, Altar and Reredos, Biloxi, Miss.

The Church of the Redeemer at Biloxi, Miss., has been the recipient of a beautiful altar and reredos, the gift of the United Daughters of the Confederacy, in memory of Margaret Howell Jefferson Davis Hayes. Mrs. Hayes was the eldest daughter of Jefferson Davis, President of the Confederate States, and having been an active member of the Daughters of the Confederacy, this Association was generously moved to erect a memorial to her name.

The altar and reredos were unveiled on November 17, after appropriate services, the presentation speech being made by Mrs. Virginia F. McSherry, President General of the Daughters of the Confeeracy, and the formal acceptance and dedication were made by the Right Rev. Theodore DuBose Bratton, D. D., Bishop of the Diocese of Mississippi. The rector, the Rev. C. B. Crawford, took occasion in an address to express his appreciation of this memorial, as well as former gifts which have been given by the Daughters and Mrs. Hayes.



The Rev. Dr. L. Logan, Chaplain of the Beauvoir Camp of Veterans, also spoke, and the anthem, "The Souls of the Righteous," was rendered by the parish choir. It is interesting to note that the Church of the Redeemer, in which the memorial is placed, has been called the "Westminster" of the South, on account of its being the home church of the Davis family.

The altar and reredos are designed in Norman-Gothic style, to harmonize with the architectural treatment of the church. The mensa is supported by three semi-circular arches, heavily molded, resting upon columns, space underneath being left open. At the back of this space is placed paneling with the symbols of Alpha and Omega to the right and left of the center, and the Chi Rho in the center panel. Above the mensa are two retables, the lower one being ornamented by raised letters in the words "Holy, Holy, Holy." The upper retable is broken, and set forward of the face, forming a platform on which to place the cross. Above rises the reredos, consisting of a large panel with two small panels on either

side. Each panel is ornamented by the semi-engaged columns, with heavy moldings above and the side panels being decorated by an ornamental carving of the grape-vine molded in deep relief. In the center panel above the cross in three-quarters' relief, is the dove representing the Holy Ghost shedding the rays over the cross. The design is completed by three gables, terminating with crosses. The altar and reredos are the work of Upjohn & Conable, the noted church architects of New York.

The Daughters were most efficiently represented by their committee, of which Mrs. Lizzie George Henderson, of Greenwood, Miss., is chairman. The other members of the committeee are: Mrs. Livingston Powe Schuyler, of New York; Mrs. Roselle Cooley, of Jacksonville, Fla.; Mrs. C. J. Weatherby, of Biloxi, Miss., and Mrs. George Holmes, of Charleston, S. C.

NORTH CAROLINA.

Rt Rev. J. B. Cheshire, D. D., Bishop

Offerings for Thompson Orphanage. Thanksgiving Day Observances—Reception to Rector and Wife.

As usual on Thanksgiving Day the offerings generally throughout the Diocese were devoted to the Thompson Orphanage. The Orphanage grows in the thoughts and affections of the Church. The response this year seems to have been generous. The beautiful and uplifting service at the Good Shepherd, Raleigh, was accompanied by substantial evidence of the thought of others in the hundred and twenty-five dollars for the Orphanage.

Christ church, Raleigh, continues its splendid activities. Funds for the much-needed furnace for the rectory have been secured, and that of the church has been repaired. Owing to this latter cause the service for Thanksgiving was held in the chapel. There was, however, an excellent congregation, and hearty appreciation of the good work of the Thompson Orphanage was witnessed to by offerings that will approximate two hundred and fifty dollars.

A inner also was given at the Mission of St. Saviour's chapel. It was one long to be remembered by all present. It was supplie with the best of those good things that are supposed to belong to the harvest festival; and while more than two hundred, keen of appetite, were happily comforted, something still remained for those who, perchance, could not be there.

The Church of the Holy Innocents, Henderson, was most beautifully and fittingly adorned with the fruits of the earth. The congregation was unusual both in point of numbers, and the large body of men that were present. The offering for the Orphanage was one of the largest ever made—the contributions altogether being over two hundred dollars.

Mr. B. F. Finney, Field Secretary of the South for the Brotherhood of St. Andrew, visited recently the probationary chapter there. A fine body of men greeted him. Simple, earnest, direct, his words were none the less forceful and effective. His presence was an inspiration, and the quickening of the spirit was immediate.

The Rev. W. J. Gordon, who closed his rectorate with the glow of the uplifting session of the Convocation of Edenton, has now taken charge of his new work at Spray, in this Diocese.

The ladies of the parish of St. Luke, Salisbury, on Friday, December 2, tendered an enjoyable reception to their new rector, the Rev. Frank J. Mallett, and his wife. The warmth of the reception gives earnest of the loyalty of support in this most promising field.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Mission in Lancaster—Twenty-fifth Anniversary of a Choir.

A most successful Mission has been carried on in St. John's church, Lancaster, by Rev. Percy B. Webber, assisted by his nephew, Rev. Edward N. Webber. It was inaugurated by a meeting in the Y. M. C. A., on Sunday afternoon, Nov. 25. The regular services of the Mission consist of an early celebration of the Holy Communion, an instruction to adults at 10:30 a. m., a service and an instruction for children just after the close of day school in the afternoon, in the Sunday School room, and at the same time an instruction for adults in the church, and a Mission sermon in the evening followed by a processional. Mr. Webber also addressed the students at Franklin and Marshall College on one occasion. At the Sunday services and at the evening services the church was crowded. The Mission aroused great interest in Lancaster and surrounding towns, several of the clergy having been almost constantly present.

Rev. John E. Diggles, minister-in-charge of Northumberland and Catawissa, has been appointed to St. John's church, South Williamsport, and will begin his work there on Sunday, December 11.

The choir of Trinity church, Williamsport, celebrated its twenty-sixth anniversary last Sunday evening, Nov. 27, under the direction of the regular choirmaster. The choir was assisted by the addition of a harp. This choir has long been an established and important factor in the musical life of the city. A number of the best vocalists in the place received their initial training in it.

SOUTH CAROLINA.

Rt. Rev. W. A. Guerry, D. D., Bishop

Annual Dinner of the Churchman's Club.

The Churchman's Club of Charleston held its annual dinner at St. John's Hotel, sixty members with clergymen from diffierent parts of the State being present. The anniversary address was by the Rev. Dr. C. B. Wilmer, of St. Luke's church, Atlanta, Ga., who spoke on the subject, "What is a Name?" and argued for the dropping of the word Protestant from the title-page of the Prayer Book. Its use, he said, causes the position of the Episcopal Church to be misunderstood. The word "Protestant" stands partly for what Episcopalians believe, but also partly for what they reject; and as a matter of fact the meaning of the word has increased and its development shifted from its original position.

The closing adress was by Bishop Guerry of South Carolina. He was introduced by Senator Hugh Sinkler. The Bishop was of the opinion that the name of the Church would not be a matter of vital importance until the Church had grown to that condition when it should deserve to be called the Church of the masses as well as the Church of the classes. The principal feature, however, of Bishop Guerry's address was a plan which he outlined for the building of churches by the creation of a Church extension fund, the capital of which should be used only for the buying of real estate. In speaking of the plan, he said:

"We ought to buy a lot in every growing town, and simply hold it to build a church on some day. For this purpose we ought to have a Church Extension Fund, the money of which should be invested only in buying real estate. Give me two hundred men in South Carolina who will give $10 annually to such a fund and I will build a church every year."

President E. K. Marshall paid a compliment to the press of the city and commended the work of the Y. M. C. A.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Andrew's Day in Savannah—Movement for Endowment Fund of the University of the South—Confirmation Services at Waycross—Addresses by Bishop Reese and Others

St. Andrew's Day was observed as it never has been before in Savannah, by a Corporate Communion for men throughout the city. This service, the beginning of an annual observance of the Day, was so generally attended as to give great encouragement to the Bishop and clergy. The service was held at St. John's church, at 7:30 a. m. The Bishop was the celebrant, assisted by the rector of Christ church and the assistant minister of St. John's.

The movement for the endowment fund of the University of the South is being taken up in good earnest, and will be formally inaugurated in Savannah on the first two Sundays in this month, by the presentation of the matter to the congregations of Christ church and St. John's, by the Rev. W. S. Claiborne, of Sewanee.

The Rev. Shirley Hughson, O. H. C., has been conducting a week of conferences at St. Paul's church.

The Bishop visited the parish of Waycross, on the First Sunday in Advent and confirmed a class of nine. The Board of Missions met in the parish and held a series of services during the week, from Tuesday to Friday, inclusive. Addresses were made by Rev. J. H. Woodward, on "The Church in Latin Countries;" "The Church at Home," by the Rev. A. M. Rich; "The Church in Foreign Lands," by Rev. J. D. Miller; "The Church in Georgia," by Rev. Francis Alan Brown; "The Woman's Auxiliary," by Rev. J. B. Lawrence. The Bishop made three different addresses, on Colored Work, the General Convention, and the closing address of the series, "The Church's Mission—a Man's Business." The Holy Eucharist was celebrated each day, and on the last day an informal reception was held at the rectory.

DELAWARE.

Rt. Rev. F. J. Kinsman, D. D., Bishop.

Archdeaconry of Wilmington—Annual Brotherhood Service—Bishop Kinsman's Appointments.

The Archdeaconry of Wilmington held its sixteenth annual session in St. Thomas' church, Newark, on Thursday, December 1. At the business meeting a committee was appointed to consider how the Archdeaconry might be brought in closer touch with the Missionary work of the Diocese. The Bishop celebrated the Holy Communion, assisted by the Archdeacon and the rector. The sermon was preached by the Rev. Charles Fiske, of St. Michael and All Angels', Baltimore, from the text, Zech. 14: 21, 22. His theme was the difference made by Christ's advent in the world, religion, and the Church: larger views and more holiness. Adjourning to the parish building, a paper was read on the Heredity and Environment of the Child, by the Rev. John Rigg, of New Castle; and the subject was discussed by the Rev. Mr. Fiske in the Recreation of the Child, and by Dr. Harter, president of the Delaware College. Mr. Fiske told of the establishment of some institutional work in one district of N. E. Baltimore, where in the three years since, the arrests for petty crimes of children under fourteen years of age had been reduced from 100 to one. Dr. Harter included in his address an invitation to visit the college, where the members of the Archdeaconry were interested in seeing the laboratory and library, and the daily military drill of the cadets, over 150 students. The senior warden of the parish entertained the clergymen present and seven lay delegates hospitably at dinner in the Deer Park Hotel—the Bishop, the Archdeacon, George C. Hall, D. D., the Rev. Messrs. Clay, Grantham, Chesley, Donaghay, Hammond, Holmead, Laird, Arthur, Phelps, Figg, Thompson, and H. W. Wells, of this Diocese; the Rev. Mr. Fiske, and the Rev. Mr. Cooper, of the Jurisdiction of Hankow, China; and the Rev. Messrs. W. Schouler, Murphy, D. D., and Birnbeck, of the Diocese of Easton. Christian Social Service was the afternoon topic, on which the Rev. Messrs. Holmead, Grantham, and R. W. Wells spoke, followed by a brief debate. There was a Missionary service in the evening, and the Rev. Mr. Hammond described the missionary meetings of the General Convention and its legislation for Missions. The Rev. Mr. Cooper told of the present condition of the missionary work in the Jurisdiction of Hankow, China. While the query was put in the morning, What can the Archdeaconry do? the members went home at night feeling it was well answered in the instruction, the spiritual and social life, and the inspiration of the day's services and events.

The Brotherhood of St. Andrew, Local Assembly, met in St. Andrew's, Wilmington, on St. Andrew's Day, for the annual service, preceded by a supper. Mr. Frederick Bringhurst was re-elected president; Mr. Victor Hanby, vice president; J. W. Barr, treasurer; and Chas. W. Cook, secretary. The Bishop and president spoke words of advice and encouragement. The Bishop also preached the sermon, taking for his text, the lad with St. Andrew, and the Apostle's words, showing in his search for ways and means a desire to do the best he could. He urged intelligent apprehension of the Christian religion, an improved temper in all our work, a patient attitude toward people, and partnership with Christ. A service for intercession on Friday, and a corporate Communion on Sunday, both at Bishopstead, will complete the plan for services for this Week of Prayer.

The Diocese has a fourth parish paper; the Parish Leaflet, of Christ church, Milford, edited by the rector, and conveying parochial and diocesan news, with short, helpful articles for Christian living.

The Bishop's Appointments for Advent are: December 3—Old Swedes, Wilmington, Girls' Friendly Society. 4—B. S. A. Corporate Communion; Immanuel, New Castle; Y. W. C. A service, and old Swedes church. 7—Sons of Delaware dinner in Philadelphia. 11—Christ church, Dover; St. Paul's, Camden; St. Anne's, Middletown. 15—Meeting of the World's Conference Commission in New York. 18—Christ church, Delaware City; Trinity, Wilmington. 21—St. Michael's, Wilmington. Christmas Day—Ascension, Claymont; St. Matthew's, Wilmington; St. John's, Wilmington.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Synod Hall to be Erected on the Cathedral Grounds—Advent Meeting of Woman's Auxiliary—St. John's Guild—Week of Prayer for Missions—Celebration of a Rector's Tenth Anniversary—Opening of the Union Seminary—Clergy Personals.

A committee is to be named at once, probably to come from the Church Club of New York, to report upon the erection of a new Synod Hall on the Cathedral grounds, to be as complete as Music Hall in Cincinnati in its appointments, and to be ready for the meeting of the General Convention in New York in 1913. It has long been part of the Cathedral foundation plan to erect on the foundation a Synod Hall. The meeting of General Convention is regarded as opportune to secure the funds and proceed with the undertaking. Unless previous intentions are changed the location is to be the northeast corner of the grounds, between the Cathedral and St. Luke's Hospital, and fronting on Morningside avenue. The structure will be permanent, and will contain one large hall, seating at least two thousand. The committee is one on plan and scope, including the finances.

The Advent meeting of the Woman's Auxiliary of New York was held at St. Agnes' chapel, on November 29, almost every branch in the city and some in the rural parts of the Diocese being represented. The speakers and preachers, included Bishop Greer, who pointed out the tremendous importance of work by the Church among negroes; Bishop Brent, Bishop Rowe, the Rev. Dr. Harding, the department secretary, and Archdeacon Burch, the new suffragan, the Rev. William Watson, of Mexico, and the Rev. C. E. Betticher, Jr., of Alaska. Many clergy of city and Diocese were present. The report for the year showed increase of almost $20,000 over the previous year, of which the greater part was in money. The number of Junior Branches has much increased.

The annual meeting of St. John's Guild was held on the afternoon of December 2, and former officers were re-elected. Reports for the year showed a larger number of mothers and babies carried on the floating hospital last summer than formerly, and about $10,000 added to the endowment fund. New buildings at the Seaside Hospital made that institution of much larger usefulness than on any previous year.

The Week of Prayer for Missions, recommended by the Church Laymen's Union, was observed very generally in New York November 27 to December 4. While there were services in churches, and some noon day addresses, the chief emphasis was laid upon prayer meetings by laymen's organizations. Such meetings were held in parlors, sometimes in small halls. No attempt at large meetings was made, but rather laymen engaged in particular work gathered for intercessory prayer. Such meetings were held at the General Seminary, Holy Trinity church, Harlem, and in some other places. In St. Paul's chapel parish house twelve young men gathered, under the leadership of the Rev. Irving McGrew, assistant minister. There was a short address by a layman on Prayer, followed by united prayers. Then there was an address on Work, the forty-five minutes closing with the lesser benediction. In St. Margaret's parish, Bronx, the number attending was thirty, with the same programme. At St. Thomas' church, in Fifth ave., a Seabury society man, Mr. Frederick H. Rindge, Jr., gave the address on Prayer, and in the crypt of the Cathedral, another layman, Prof. I. Woodbridge Riley, of Vassar College, spoke on "The Religion of a Layman." In co-operation with the Social Service Commission of the Diocese the noonday addresses at the Church of the Holy Communion related to Social Work, with Archdeacon Burch as one of the speakers. Child interests were prominent, including Child Labor Prevention, and Child Training. At St. Paul's chapel, on Friday noon, Secretary Harding, of this Department, was the speaker. All addresses were on the subject of Prayer in its relation to work in hand.

The Rev. Appleton Grannis, who succeeded Bishop Paddock as rector of the Church of the Holy Apostles on the West side, has resigned, and the vestry has accepted the resignation. Mr. Grannis has been for some time at Manitou Springs, Colo. The Rev. Dr. H. K. Denlinger, who came six months ago from the Presbyterians, is in charge of the parish. He is in deacon's orders, but is to be advanced to the priesthood at the end of this month by the Bishop of Newark.

President McAneny, of the Borough of Manhattan, was the speaker at the Church of the Holy Communion, on Sunday evening, December 4. The occasion was the annual service of the Workingmen's Club, and there joined the Club in the service representatives of similar West Side clubs, filling the Church. The address was on the subject of "Men and Religion," the latter having to do with service for men in their labor difficulties, and service for the city in its many pressing problems, not the least of which is selection of proper routes for transportion, and the wise expenditure of $125,000,000 on the same. The president of the borough is a Churchman, and spoke as such. The Workingman's Club of the Holy Communion, large in membership and in existence twenty-five years or more, is a mutual benefit organization, with a record for usefulness hardly second to anything of its kind in the city. The Club is, indeed, one of many practical features of this famous parish.

The Rev. Arthur H. Judge observed the tenth anniversary of his rectorship of St. Matthew's parish, on Sunday, December 4. He described the progress made, the parish being placed

during the ten years upon one of the best financial footings of any in the city. It worshipped for some years in a small frame building in Columbus avenue. Finally there consolidated with St. Ann's from Eighteenth street, making the new building near Central Park West possible, and there was erected at the time St. Ann's for deaf mutes on Washington Heights. The achievement of the ten years is a story of remarkable development, both of the congregation at the parish church and of the deaf mute work. At a parish reception the Rev. Mr. Judge was presented with a purse containing $1,250.

Speaking at the formal opening of Union Seminary, Bishop Greer, representing Columbia University, of which he is a trustee, gave formal invitation to Seminary students to attend the Cathedral near by. Unity was the key note of the dedication, and Bishop Lawrence, who came not as Bishop of Massachusetts, but as graduate student of the University of Durham, said that in all England no such example of Christian Unity obtained as Union presents, with students attending it from six different religious bodies. President Butler, of Columbia, welcomed Union as a neighbor. About thirty Church clergy attended the dedication, and the dinner accompanying it.

Clergy personals include an informal reception given to Bishop Rowe of Alaska, in commemoration of the fifteenth anniversary of his consecration in St. George's church, this city, on November 30, 1895. The Rev. Alban Richey, for more than twenty years curate at Trinity chapel, has resigned from February 1. In consideration of his long service his salary has been continued for a period of two years. The Rev. Irving A. McGrew, for two years curate at St. Paul's chapel of Trinity parish, leaves on January 1. The Rev. Dr. John R. Harding, department secretary, has spent a fortnight in New York, studying conditions and coming into touch with workers, and after the first of the year will take part in a speaking campaign in the Diocese of Newark. At his fifteenth anniversary service the Rev. Dr. W. M. Grosvenor asked his congregation for $15,000 for world missions, $1,000 for each year, a sum considerably in advance of the apportionment of the Board. It is now said the amount actually given will exceed $18,000 and may reach $20,000. Bishop Greer was the preacher at the Bronx Church House on Sunday, December 4. Activities of the House, under the new superintendent, the Rev. K. A. Bray, are greater than ever before.

ARKANSAS.

Rt. Rev. W. M. Brown, D. D., Bishop.

The Rev. Dr. Buckner Installed Dean of Trinity Cathedral.

Beautiful and impressive Church services, on Sunday morning, Nov. 27, marked the installation of the Rev. Walter D. Buckner, D. D., as Dean of Trinity Cathedral, Little Rock, by Bishop Brown. The service was opened by an inspiring procession, led by a large vested choir, followed by the chanter; the Rev. H. Percy Silver, Department secretary, and Archdeacon Saphore. Next to these came Dean-elect Buckner and Bishop Brown.

The Communion service was read by Dean Buckner, after which he introduced the speakers. Archdeacon Saphore spoke on the importance of missionary work in the Diocese, and the Rev. H. Percy Silver preached one of the strongest missionary sermons ever heard in the city of Little Rock.

In the evening Dean Buckner preached on the subject, "The Good Shepherd." He brought out the characteristics of the good shepherd as shown in the life of Our Lord, who laid down His life for the sheep. Large congregations and a spirit of devotion marked both services.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop.
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor.

Choral Society's Annual Service—Rector's Twentieth Anniversary Celebrated—Statement of the Diocesan Christmas Fund—77th Anniversary of the Bishop White Prayer Book Society—Advent Services — Church Club Meeting—Thanksgiving Cheer Given to the Poor by the City Mission—Thirtieth Anniversary of the Rev. Dr. Hodges' Rectorship—Annual Meeting of Brotherhood.

The Choral Society of Philadelphia held its fifth annual service in the Church of the Holy Trinity, on Tuesday evening, November 29. There were sixty voices including the choirs of the Church of the Holy Trinity and Holy Trinity Memorial chapel. The service was most reverent, the large church being filled. After the service, at which were sung Barnaby's Festal E flat Magnificat and Nunc Dimittis, and Stanley Smith's Oratoria The Logos, the rector, the Rev. Floyd W. Tomkins, made an address. The Society seeks to render cantatas and oratorios with proper surroundings with a large organ. It is under the direction of Mr. Ralph Kinder, the organist of the church, who with Mr. Henry S. Fry, acted as organist.

Sunday, November 27, was a day of special importance at the Church of the Messiah, Port Richmond, being the twentieth anniversary of the rectorship of the Rev. Charles L. Fulforth, and the dedication of the new chancel, which is a beautiful combination of onyx, brass and quartered oak. Mr. Fulforth has done a good work in a very hard field, and despite the large influx of foreigners, has a communion list of 200 communicants, and has just presented a class of seventeen for confirmation. Mr. and Mrs. Paul Norton and Mr. Edwin Bain gave the Bishop's chair, clergy stalls and credence, in memory of their mother. The pulpit is in the memory of John and Howard Bain. The altar in memory of the deceased of the parish. The choir stalls and hymn boards were given by friends of the parish. A new heating system has been installed.

Mr. George Harrison Fisher has just issued his annual statement as treasurer of the Christmas Fund, which during the past year has received from all sources $11,442.36 and disbursed $12,676.79, at a total expense of $14.29 —a most remarkable showing, telling that this is a charity in which all the funds go to the purpose designated. It was established by the Diocesan Convention of 1841, and it is provided by the canons of the Diocese that the Christmas offerings of the churches shall go to this object.

The seventy-seventh anniversary of the Bishop White Prayer Book Society was held in the Church of the Advocate on Sunday evening, November 27, when the rector, the Rev. Henry Martyn Medary, preached the sermon. Owing to the wearing out of the plates from which the Society's Prayer Books have been printed, a smaller number than usual was given out during the past year. Yet the report shows that 4,608 Prayer Books, 2,823 Hymnals and 103 Italian Prayer Books were distributed —a total of 7,534, to thirty-five Dioceses and Missionary Districts, as well as to prisons, hospitals, etc.

Daily services were held in Christ church and St. Stephen's church, during the first week in Advent. In old St. Paul's church there was a sermon on Wednesday and Friday, as there will be during the Advent season. These services are at 12:30 and are under the auspices of the Brotherhood of St. Andrew.

The Church Club of Philadelphia held its second monthly club night of the season on Monday evening, November 28, in the Church House, after an informal supper. So large was the attendance that the assembly room was crowded, when Bishop Lloyd pleaded for greater missionary activity in speaking on the missionary Outlook and Ideals of Administration of the Board of Missions.

Nearly 1,700 of Philadelphia's poor were made glad on Thanksgiving by the bounteous baskets given out by the City Mission on the day previous. All day long men and women departed heavily laden with good things. Chickens, canned goods, potatoes, onions, coffee, rice, sugar and oranges were given. The City Mission has been doing this for several years largely through the assistance given by the Church Club, the churches and schools.

The Rev. G. Woolsey Hodges celebrated the thirtieth anniversary of his being the rector of the Church of the Ascension on Sunday evening, November 27. When he took charge the parish church was on Lombard street near Eleventh, and was in a run-down condition. The old building was sold the same year and the fine new church erected at Broad street below South. It is hoped that an endowment fund may be raised to assure its permanence in the present location.

The chapters of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, both Junior and Senior, held their annual meeting in the Church of St. Jude and the Nativity, on St. Andrew's Day. The Juniors held their meeting in the afternoon, of which there are forty-four chapters in the Diocese. The chief feature of this meeting was an illustrated talk by Mr. Edmund B. McCarthy. They elected the following officers: President, George H. Streaker; vice president, John K. Shryock; secretary, James M. Collins. Evening Prayer followed and then a supper was given to several hundred of the Brotherhood men in the parish house. The executive committee of the Philadelphia Local Assembly presented the annual report at the evening meeting. It was decided to ask each of the Seniors to contribute $1 a year and the Juniors 25 cents towards the expenses of the Local Assembly.

Reference was made to the death of Mr. James L. Houghteling, the founder of the order, and to the success of the Lenten noonday services. A conference was held on the Practical Side of the Brotherhood. The following officers were elected: Chaplain, the Rev. James B. Halsey; president, Edmund B. McCarthy; vice presidents, Dr. John Wilkinson and George H. Streaker; treasurer, W. J. Dickinson. The secretary is elected by the executive board.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Johns Memorial Church, Farmville.

Bishop Tucker visited the church on the morning of November 27, and confirmed six. As is usual on the occasion of the Bishop's visits, there was not a vacant seat in the building and many were turned away from the doors.

Great interest is shown concerning the contemplated improvements to the church building, and although as yet the vestry has not decided on a definite plan, it is hoped that work will be begun before many months. The congregation is working steadily to raise the necessary funds, and on November 18, the ladies held a bazaar, from which they realized about two hundred dollars. A small band of workers has undertaken to raise an amount sufficient to put in a brass altar rail, as a memorial to the late vestrymen of the church, and it is hoped that several other memorials will be put in by the time the work is completeu. The congregations have been usually good for the past months, the church being filled at the morning service. After December 1, the second service will be held at four-thirty in the afternoon, as there are a number of people who find it impossible to attend the service in the evening. The rector, Rev. Dudley Boogher, is interested heart and soul in the work and the church is prospering under his ministry.

Rev. Chiswell Dabney is Doing Good Work.

One of the most efficient and faithful of all of our workers in the country parishes, is the Rev. Chiswell Dabney, of Chatham, Va. He has some five or more churches in which he holds services. This means long and tiresome drives every week and a pastoral work that it is difficult to describe. In season and out of season he is always at his post of duty. For many years Mr. Dabley has passed over this parish in his capacity of pastor, and now he is a familiar figure to old and young alike, and beloved by all. The fruit of his labors is seen in the large and interesting class recently presented to the Bishop for confirmation at St. John's church, Mt. Airy. There were twenty in this class, old people as well as young, and it was a sight that will long be remembered by those who were present when Bishop Tucker administered the Apostolic Rite of Confirmation. God has blessed his servant's work in the past, and we doubt not but that many blessings await him in the future.

The Rev. Mr. Reid Called to Petersburg.

We learn that the Rev. Pembrook Reid, of St. Paul's church, Berkley, has been recently called to St. John's church, Petersburg, Va. Mr. Reid is a most excellent man, and will do a good work if he accepts. This is a very important and well organized work, and will call for the putting forth of all of a man's energies. Mr. Reid has had considerable experience in the West, under Bishop Funsten, and in Buffalo, N. Y., as assistant rector at Trinity.

The New Christ Church, Norfolk.

Christ church, Norfolk, it is expected, will be sufficiently completed for the congregation to worship therein on Chistmas Day. It will be a handsome edifice, when entirely completed, and its tower will be visible from all parts of the city. The work was a large undertaking, but Dr. Steinmetz, the active and aggressive rector of this congregation, has proved an efficient leader, and rejoices with his people at the prospect of soon entering into the fulfilment of their joint labors.

The Rev. Reuben Meredith, who recently resigned the rectorship of Bath parish, Dinwiddie county, to accept the charge of St. Peter's church, Brambleton, Norfolk, arrived with his family in Norfolk last week. They were met by the vestry and escorted to the rectory, which has been thoroughly repaired. A reception and supper was given to the new rector and his family by the members of the church.

Bishop Randolph is expected to visit St. Paul's church, Newport News, on January 8, 1911, for confirmation.

Illness of Bishop Beckwith of Alabama.

The Rt. Rev. C. M. Beckwith, D. D., Bishop of Alabama, was taken ill soon after his return from the General Convention at Cincinnati. For several weeks he has been confined to his home at Cloverdale. On Monday he was taken to St. Margaret's Hospital, where he underwent an operation. His friends throughout the State will be pleased to learn that he has passed the ordeal of the operation very satisfactorily, and his physician reports that he is restisg comfortably and doing very well.—Montgomery Advertiser, Dec. 9.

Church Intelligence Continued on Page 14.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose but the Editor cannot be responsible for manuscripts.

Prayer for Church Unity.

Mr. Editor: Will you request those of your readers who desire to further the cause of Church Unity to use daily the following prayer? It is now offered daily by an ever-increasing number of Christians throughout the world:

> "O Lord Jesus Christ, who saidest to Thine Apostles, 'Peace I leave with you, My Peace I give unto you;' regard not my sins, but the faith of Thy Church; and vouchsafe to grant unto her that peace and unity which is agreeable to Thy will, O Thou who livest and reignest, God, forever and ever, Amen."

The prayer is regularly used in the chapel of the General Theological Seminary.

IRWIN TUCKER.

Necessity for a World's Conference.

Mr. Editor: As one of your constant readers, permit me to express my unqualified commendation and appreciation of your article in the Southern Churchman of November 19, on "Unity," in praise of the act of the late General Convention relative to Christian Unity. It is decidedly a step forward in the accomplishment of this great desideratum. The resolution is a lowering of the bars, and in this there is hope. If we are in earnest an ultimatum or condition, either in actuality, implication or suggestion, can be productive of no good result along this line. The claims of mutual forbearance, brotherly love, Christian fellowship, should be infinitely stronger and more appealing than the pretentions or claims of any sxclusive Church. I venture the assertion that if our Church everywhere followed your lead and was in line with your thought, and in accord with your sentiments, there would soon be a complete consummation, so far, at least, as it is concerned, of this much talked of desire. This call by the Convention for all Christians everywhere, who believe in the possibilities of Christian Unity to ome together in a World's Conference, is the crux of the matter, the key note of the situation, an evidence of seriousness, a harbinger of success—the uberima fides of our aspirations, the ultima thule of our hopes. We have been told by those engaged in foreign missionary work that the greatest difficulty in converting the heathen is owing to the lack of unity among those calling themselves Christian; the absence of concert of action in the different Church representatives; the variety of ceremonies; the jealousies and petty rivalries of denominational churches all calling themselves Christians. The heathen cannot understand how there can be but one God, one Faith, one Baptism, and so many creeds, forms and ceremonies, and such lack of unity and brotherly love. How many towns and cities in our own land with a population of one to two thousand that have three, four, or five churches, with an attendance that could be comfortably accommodated in one church building, with a minister for each of these organizations, eking out a bare living on an insignificant stipend. If there were only one church, or even two in these communities, competent ministers could be engaged on adequate salaries and more good accomplished for the Master.

The question frequently asked, mentally if not orally, amongst those who "profess and call themselves Christians" is, Why is this? We honestly believe that to a great extent the preachers are to blame. They cultivate different "cults," propagate dissimilar creeds, encourage separate organizations, introduce different forms and ceremonies of worship for their own selfish and personal ends—many of them knowing that if unity existed "Othello's occupation would be gone" and they would be relegated to oblivion or be forced to find employment at some other vocation. These men claim consecration, and many of them are thoroughly such, and yet their longing for preeminence, the pride of life, the desire of worldly gain and advantages influences them, producing bigotry and ecclesiastical intolerance and usurpations of authority utterly destructive of the alleged objects they claim to have in view. The laity of Christendom would soon come togeth-

er, if the clergy were sincere in their professions of unity; "For if the trumpet give an uncertain sound who shall prepare himself to the battle!" If we, as Christians, well weighed the essentials of Christianity in a Catholic spirit, in the bond of peace, in brotherly love, we could come together on every material point. There is really no reason and certainly no economy in having so many religious sectarian denominations, church divisions. The Church, as originally instituted by the Apostles, though composed of many congregations, was certainly considered one body and acknowledged but one head, their Master Christ. It was composed of house churches or congregations, and as these numbers increased, suitable buildings were erected for their comfort and accommodation, and different church officials were elected or appointed to carry on the work. Then human nature asserted itself. There were so many aspirants and applicants for these benefices, these Church offices, that divisions and disensions soon ensued, and instead of, as was originally the case, one body, one Church, one in Christ, the sects multiplied until their name is legion.

The small importance of the mode of Church government is proven by the fact that so little mention is made of it in the gospels and epistles of the New Testament. Christ and Him crucified was the only doctrine inculcated by the great Apostle to the Gentiles.

J. STAUNTON MOORE.

Richmond, Va.

A Statement.

Mr. Editor: I have just received a letter from the editor of the Living Church explaining why my letter of October 30 to that paper was not published, and calling my attention to an editorial notice of Nov. 12, that "the Rev. Mr. Beaven voted No" on the Change of Name of the Church.

I wish to withdraw that part of my letter of Nov. 7, published in the Southern Churchman, wherein I appear to have reflected upon the Living Church.

It was the fact of how I stood upon the Change of Name which I desired to have published.

W. Y. BEAVEN.

Easton, Md.

The ordination to the diaconate of J. Lewis Gibbs, which was to have taken place on November 13, but which was delayed on account of the death of Bishop Randolph's sister, Mrs. Turner, of the Plains, Va., has now been arranged for the Third Sunday in Advent, December 11, in St. Paul's church, Alexandria, Va., at 11 a. m. The rector of St. Paul's, the Rev. P. P. Phillips, will be the preacher, and Rev. R. J. McBryde, D. D., will present the candidate. Mr. Gibbs will continue, for the present, to assist Rev. W. E. Callender, rector of Falls church parish, Va., although canonically connected with the Diocese of Southern Virginia.

The Rev. John Dysart has resigned the rectorship of St. Paul's church, Mayville, and the Chantauqua Assembly Ground Chapel, Western New York, and is the assistant of St. Stephen's church, Olean, where he is conducting many of the numerous activities of the parish, and is employed in the prosecution of its work, both in the city and in its extensive suburbs—the character and extent of the work being such as to require the strength and exertions of both clergymen.

Personal and News Notes.

The Rev. Geo. H. Johnston, D. D., has accepted work at Yemassee and will reside in Charleston, S. C.

The Rev. Warren K. Damuth, of Philadelphia, has accepted the rectorship of St. Michael's church, Wilmington, Delaware.

The Rev. Nelson Poe Carey, rector of Christ church, Norwich, Conn., has been called to Christ church, Corning, N. Y.

The Rev. Harold Thomas, of Florence, has been appointed missionary in charge of St. Stephen's church, St. Stephens, S. C.

The address of the Rev. Elliston J. Perot, formerly rector of St. Paul's church, Montrose, Pa., is changed to St. John's Rectory, Salem, N. J.

The address of the Rev. Wm. M. Merrick Thomas, of the Missionary District of Brazil, is changed to 303 East North avenue, Baltimore, Md.

The Rev. John S. Hansbrough, of Orange, Va., preached at St. Paul's Memorial chapel, University of Virginia, on Sunday, December 4.

The Rev. J. W. Sykes has assumed the rectorship of the Church of the Good Shepherd, Corpus Christi, Texas, in succession to the Rev. A. J. Holworthy.

A portrait of the Rev. Thomas J. Young, assistant minister of St. Michael's church, Charleston, S. C., from 1847 to 1852, has been presented to that church.

The Rev. John S. Lightbourne, of Christ church Cathedral, in charge of All Saints' mission, Louisville, Ky., has been called to St. Paul's church, Richmond, Indiana.

The address of the Rev. H. T. Walden, formerly Greenville, Ala., is changed to Ensley, Ala., where he took charge of St. John's church the first Sunday in November.

The Rev. W. E. Cooper has resigned the charge of St. Stephen's church, San Luis Obispo, and St. Barnabas,' Arroyo Grande, Calif, and has become rector of St. Paul's church, San Francisco.

The Rev. M. A. McKeogh, late of the Roman communion, who has been assisting the rector at Boerne, Texas, has been appointed to the charges of Alice, San Diego, Talfurrias, and Alfred.

The Rev. E. R. Ladbrook, of England, began his new duties as assistant to the Rev. Harry S. Muson, rector of the Church of the Advent, Louisville, Ky., on the first Sunday in December.

The Rev. L. G. H. Williams, on November 1, assumed charge of the missions at Spring Hill, Oakdale, Dauphin Way, and Crichton, in the suburbs of Mobile, Ala., with residence in St. Paul's Rectory, Spring Hill, Ala.

The annual meeting of the Westchester Local Assembly of the Brotherhood of St. Andrew will be held on the afternoon and evening of Sunday, December 11, in Trinity church, New Rochelle. All Churchmen will be welcome, whether members of the Brotherhood or not.

The Very Rev. J. M. D. Davidson has resigned as Dean of St. Paul's Cathedral, Oklahoma City, Okla., and will take general missionary work in the Diocese of Quincy about January 1, with residence at Carthage, Ill.

The Rev. James Lindsay Patton, for four years past rector of St. Mark's parish, San Antonio, Tex., has resigned to accept the rectorship of the Church of the Good Shepherd, Jacksonville, Fla., and will leave Texas the middle of December.

The address of the Rev. Edward L. Goodwin, formerly of Fairfax, Va., is changed to Ashland, Va., where he took charge, Dec. 1, of the Church of St. James the Less. Communications for the Secretary of the Diocese should be sent to him there.

Bishop Guerry confirmed large classes on November 20, in the churches of Trinity and the Good Shepherd, Columbia, S. C. At Trinity there were twenty-four candidates, the largest number at that church since Bishop Guerry's consecration to the episcopate.

The Rev. Charles E. Cragg, rector of St. John's church, Huntington, L. I., was married to Miss Mary E. Dowd, of New York City, on Tuesday, November 29, the Bishop of Long Island officiating, assisted by Dr. S. DeLancey Townsend, the rector of the church.

A parish debt of some eighteen years' standing and upon which more than $5,000 has been paid in interest has been cancelled by St. Paul's church, Steubenville, O., during the fifteen months that the present rector, the Rev. W. M. Sidener, has been in charge.

Improvements to St. John's Mission, Marlin, Texas, during the past year consist of a modern suite of rooms arranged in the parish house, the chancel of the church enlarged, and other improvements in the interior of the church, the entire cost being $1,500. The Rev. A. Basil Percy is the rector.

The Rev. David C. Wright, formerly of Paducah, Ky., took charge of St. Paul's church, Louisville, Ky., on Sunday, December 4. The Rev. Clinton S. Quinn, rector of St. James' church, Pewee Valley, has been called to succeed the Rev. Mr. Wright, at Grace church, Paducah.

At the Harvest Home service in the Church of the Good Shepherd, Terrell, Texas, the Rev. T. J. O. Curran, rector, the offering amounted to $1,000. The cash, with produce given, was sent to All Saints' Hospital, Fort Worth, This was a generous contribution from a church numbering only about one hundred communicants.

The Alaskan Churchman Calendar, published in the interest of the work of Bishop Rowe in Alaska, is a handsomely illustrated calendar, each page portraying a scene in that part of the Church's work. It would make an acceptable Christmas gift. The price is 50 cents a copy. Orders should be sent to the State's Office of the Alaskan Churchman, Haverford, Pa.

The Church of Our Saviour, at Little Falls, Minnesota, Diocese of Duluth, was consecrated on Sunday, November 13, by Bishop Morrison, assisted by the rector, the Rev. G. E. Platt, and the Rev. George Smith. The church was built in 1904, and through the efforts of the Rev. Mr. Platt and the zealous efforts of the Woman's Guild, it has been freed from debt.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Death of Col. James E. Bell—Grace Church, South Washington, Injured by Fire — Bequest to Epiphany Church.

The National Capital lost one of its first citizens when, last week, Lieutenant Colonel James E. Bell passed away in death, after a short serious illness. Born in Fredericksburg, Virginia, when he was child his parents removed to Washington, where all of his active and very useful life was passed and where he was buried. Col. Bell, at the time of his death, was in the U. S. Postoffice Department, as Superintendent of the City Delivery Division.

Dr. Granfield, First Assistant Postmaster General, describes Col Bell as "a man of great personal charm, quiet, modest, and thoroughly interested in whatever work was before him; and says that the Department has suffered a distinct loss in his death."

Col. Bell was a devoted Churchman, and for more than twenty years was a vestryman of Trinity church, Washington. In all things faithful, he has passed, no doubt, into the rest of the true and the good. He was buried in Oak Hill Cemetery, Georgetown, after the Church's Burial Office was read over his revered remains in Trinity church, by his pastor, the Rev. R. P. Williams. The rector speaks of his death as a great affliction to the parish, and that they are grieving over his loss.

On a morning of last week, Grace church, South Washington, the Rev. C. K. P. Cogswell, rector, was so seriously damaged by fire, that it will be necessary to hold services in the parish house for some time to come. The damage is estimated as somewhat under a thousand dollars, fortunately covered by insurance.

By the will of Mrs. Elizabeth J. Scott, recently deceased, of Washington, Epiphany church, Washington, receives a legacy of one thousand dollars, and one thousand dollars is also left to Epiphany Church Home, as a memorial of her love for that admirable institution for elderly females. W.

BETHLEHEM.

Rt. Rev. Ethelbert Talbot, D. D., Bishop.

Archdeaconry of Scranton.

The fall meeting of the Archdeaconry of Scranton was held in the parish and missions of Grace church, Honesdale, the Rev. A. L. Whittaker, rector, Nov. 21-22. On Monday evening the clergy were divided into three sections, each section holding a service in one of the three missions of the parish. At Waymart services were held in the Presbyterian church, with addresses by the Rev. Dr. Israel, Bishop-elect of the new Diocese of Erie, and the Rev. Dr. H. L. Jones, of Wilkes-Barre. At White Mills service was held in the Union church, with addresses by the Rev. E. D. Johnson, of West Pittston, and Rev. J. T. Ward, of Wilkes-Barre. At Indian Orchard service was held in the school house, with addresses by the Rev. H. L. Hannah, of Sayre, and Archdeacon Coxe.

Tuesday morning the Holy Communion was celebrated by the Archdeacon, assisted by the Rev. Richard Whitehouse, of Scranton, and the rector, with a sermon by Rev. W. W. Williams, the new rector at Athens.

The Archdeaconry instructed the secretary to send messages of regret to the Rev. Messrs. E. J. Perot, W. E. Daw, and D. T. Weidner, because of their removal from the Diocese.

The Rev. H. W. Diller, a special delegate from the Archdeaconry of Reading, asked the co-operation of the Scranton Archdeaconry in the matter of arranging for an educational secretary to bring the needs of the Board of Missions of the Diocese to the attention of the vestries and laymen of the Diocese, and he received the assurance that the Archdeaconry would gladly give such co-operation.

The Archdeacon reported as to the condition of the missionary situation, and a committee was appointed to prepare resolutions relating to the election of the Rev. Dr. Israel as the first Bishop of the Diocese of Erie.

At the afternoon session a very impressive address was delivered by the Rt. Rev. R. L. Paddock, of Eastern Oregon, on "Consecration;" the Rev. E. A. Gernant, of Christ church, Towanda, presented an exegesis of Acts 1: 11; the Rev. W. B. Beach, a review of Rauschenbushe's "Christianity and the Social Crisis," and the Rev. H. W. Diller, a helpful address on "Teacher Training."

After Evening Prayer, which was read by the Rev. E. R. Noble, of Wilkes-Barre, Bishop Paddock spoke to the people of Grace church, Honesdale, on "The Church's Forward Movement—a Message from the Front," and he was followed by Bishop Talbot, on "The Diocese as an Organized Force in the Church's Forward Movement."

The people of Grace parish extended most enjoyable hospitality, and large congregations greeted the speakers at all the services. The sessions of the Archdeaconry were unusually helpful and inspiring.

At latest account, Dr. Israel had not announced any decision concerning his election to be Bishop of Erie.

WESTERN NEW YORK.

Rt. Rev. W. D. Walker, D. D., Bishop.

Twentieth Anniversary of St. Stephen's, Olean.

The first Sunday in Advent was observed in St. Stephen's church, Olean, as the twentieth anniversary of the formal opening of the edifice by Bishop Coxe, of the Diocese of Western New York; and in commemoration of its consecration, on St. Alban's Day, June 17, 1890, Bishop Coxe, in his sermon on the last-named occasion, referred to the beautiful window of the chancel, whose delay in arriving from Munich, Germany, where it was manufactured, alone prevented the consecration from occurring on the day of the opening. The church had been built without a dollar of indebtedness, entirely and exclusively through the liberality and energy of the congregation. It is a perfect specimen of early English architecture, designed by Robert Gibson, of New York, the architect of the Cathedral of All Saints', Albany, and its plan has been followed by a number of parochial churches throughout the country.

The rector, the Rev. Dr. James W. Ashton, preached a commemoration sermon from Genesis 1:5, "And the evening and the morning were the first day," and referred to the many and marked instances of Divine favor and blessing which had attended the history of the parish during the past two decades, since the erection of the church. It was, as it were, the beginning of an era of wonderful growth and progress in every thing that goes to make up parochial efficiency and success. Its parallel was found in the story of the Psalms, in which the history of the Chosen People is related, and they are called upon to give thanks to God for His merciful deliverances from time to time, that led up finally to the Advent of Christ and His promise of the Second coming.

The Late Rev. Dr. Beverley Warner.

The Rev. Beverley E. Warner, D. D., rector of Trinity church, New Orleans, passed into the other life on yesterday, Advent Sunday, during the hour of morning service. The cause of his death was heart trouble, complicated by a severe attack of the grippe.

Dr. Warner was born in Jersey City, N. J., October 14, 1855, and was, therefore, fifty-five years old at the time of his death. He was educated at Princeton and Trinity, and received his theological training at the Berkeley Divinity School. He received the degree of Master of Arts in 1886 from Trinity College, the degree of Doctor in Divinity from the University of the South in 1896, and the degree of Doctor of Laws from Tulane University, New Orleans, in 1905.

Dr. Warner entered the ministry in 1879, and was made priest in 1880. Until 1893 he held various charges in the Diocese of Connecticut. In the latter year he became rector of Trinity church, New Orleans, and remained in that post, with an intermission of a few weeks in 1905, until the day of his death.

Dr. Warner attained to great prominence in the work of the Church, in the Diocese of Louisana and in the national organization. He has served for many years as a member of the Standing Committee of the Diocese, and as a member of other Diocesan organizations, and served as a deputy to the General Convention in 1892 from the Diocese of Connecticut; in 1898, 1904 and 1910 from Louisiana. He was a frequent and powerful speaker in Church gatherings and Conventions, and in the General Convention was recognized as a leader.

As a citizen of New Orleans Dr. Warner was recognized as foremost in influence and power of service. During the yellow fever epidemic of 1905 he served as chairman of the citizens' committee, which, by its hearty co-operation with the board of health, enlisted the whole population of New Orleans in a fight against the disease, and succeeded magnificently in holding the pestilence in check, and finally in stamping it out. He was prominent in every movement for the welfare of the city and its people, and was acknowledged as a leader and gladly followed by the whole people of the city, regardless of creed or race.

Under his leadership the work of Trinity parish took a wide range of usefulness. Trinity is one of the largest and strongest parishes of the Church in the South. One splendid feature of its work has been the loyalty and activity of its men, who have set a fine example in the heartiness and willingness in which they have taken up and carried out their responsibilities in the Church's activity.

Among the first to send messages of condolence was the Roman Catholic Archbishop of New Orleans—a striking testimony to the wide-spread reverence and affection entertained toward him by the people among whom he lived and worked.

Family Department.

For the Southern Churchman.

The Way of the Cross.

For trials daily to be borne,
For chastisement, and pressing thorn,
That urge our need to seek the throne—
We thank Thee, Lord.

For hopes that withered lie, or dead,
Like flowers beneath a ruthless tread;
For prayers denied our lips have plead—
We thank Thee, Lord.

For baffled purpose, strivings vain,
For cup of trembling oft to drain;
For scourge of sorrow, lash of pain—
We thank Thee, Lord.

For scattered grain, and blighting frost,
For fruitage failed, or tempest-tost;
With empty arms, and treasure lost—
We thank Thee, Lord.

Because Thy cross a light doth fling
On sorrow's path illumining
The mystery of suffering—
We thank Thee, Lord.

That Calvary's cross points clear the way
To guide our souls to greet the day
When earth's long shadows flee away—
We thank Thee, Lord.

Accept our praise, and grant that we
With faith and patience follow Thee,
Then crowned with life eternally—
We'll thank Thee, Lord.

M. W. R.

Keeping the Shadows from Children.

When away visiting, Catharine, my five-year-old daughter, was taken to Sunday School. In the early part of that night her mother, who an hour before had put Catharine to bed, heard sobbings and a cry. Hurrying upstairs to her bed she asked, "What is the matter?"

"Oh, mama, I've been thinking of a terrible word, I've been thinking of die. What if you or papa should die?"

After lovingly quieting the troubled child, the mother pondered. What had caused this new fear? Never before had "die" troubled this little thinker. Why should the shadow of the grave now fall over her childish musings? Here is the solution: The child had attended Sunday School that day; the lesson had been "The Death and Burial of Jacob."

The question I wish to ask primary teachers is this: Is it wise to present pictures of death, to throw the shadow of the grave upon the infant mind? In reading fairy stories and repeating Mother Goose rhymes my own practise with reference to one little girl has been to avoid all that is horrible. When her dear aunt died we took her neither to the coffin nor to the grave. All she needed to know was that we all fade and pass away like the leaf and the flower, and that the Father of us all takes us to heaven, if we are good. Here is an imaginative child; why trouble her with details that shall weave themselves into a tangled web of torturing dreams? If even the mature mind with all its philosophy and faith shudders in the presence of death, what must be the feelings of the child when a rude hand has thrust it into the chill shadow of the grave? It is true we cannot shield a child from all trouble, nor is it wise to do so. But, on the other hand, is it not equally unwise to force trouble upon a child? Why thrust the idea of death upon a child?

"A simple child
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?"

Nor should the child-mind be confronted with thrilling descriptions of the sufferings of Christ on the cross. When little children were brought to the Master, he blessed them. They needed no warnings, no tale of suffering. I even imagine that Christ would prefer to be known to the child as the Babe in the manger rather than as the suffering God. The Bible is the book of life, not of death. It abounds in material for the wholesome instruction of the child without need of burying Jacobs or hanging Hamans. Such knowledge can come later. There is a period in early childhood when the child-mind is in danger of getting into a state of bewilderment. The transition from babyhood into childhood brings with it a sense of mystery, of solitude, of visions that confuse, and of dreams that terrify. The usual is the unusual, and the whole world is wonderful fairyland in which chaos is as potent as law. As I recollect my own childhood I recall a period in which my dreams had a terrifying mysteriousness, a wonderful vastness and infinite vagueness such as the dreams of boyhood and manhood have never had.

I do not mean to imply that primary teachers are tactless. Their work is difficult. Some one has said it is easier to get a good president of the United States than a good college president. May we not say that it is far easier to find a good superintendent of a Sunday School than to find a good teacher of the little children. Yet they do exist,—women with all the gentleness of the dove and the wisdom of the mother-heart. The pity of it all is that even the wisest of us may be an unconscious torturer of the child. During the hot summer when Catharine was but three years of age she slept in the sitting-room. In the room, hanging over her bed, was a large copy of Carlo Dolci's "Mater Doloroso." Out of the shadows looks a mournful face with great appealing eyes of sorrow.

"Mama," called the child one evening after she had been lying alone for a half-hour in the late twilight, "I wish you would take that picture to some other room."

"You do not like it, do you?" answered her mother.

"o, when I lie here in the evenings, I sink (think), and I sink, and I sink."

"Deep is the solitude of those," says De Quincey, "who, fighting with doubts and darkness, have none to counsel them. But deeper than the deepest of these solitudes is that which broods over childhood."—Professor Edwin Watts Chubb in S. S. Times.

It is Enough.

"How many loaves have you?" It is the Lord's first question; and the hands of those who really want his help, search their robes to see what they have hidden there. One brings his joy; another brings his pain; another brings his helpless desire; another brings his poor resolution; another has nothing to bring except just his sorrow that he has nothing. It is a poor collection—only seven loaves, and a few little fishes: but it is enough. His blessing falls upon them, and they come back to the souls which gave them up to him, multiplied into the means of healthy, holy, happy life.—Phillips Brooks.

"A Famine * * * of Hearing the Words of the Lord.

Amos. 8:12.

Men may bring about a condition of famine by their neglect of the very necessary duties of sowing and reaping. Or famine may result from the disturbances of nature: floods, hail, frost, drought, or earthquake. In the former instances, it is the duty of the world to bring man to a sense of his culpability. In the latter case, the particular lack inspires those who have plenty to share with their less-favored brethren. The greatest illustration of this principle is found in the spiritnal sphere.

Those who are blessed spiritually are commanded of God to share their gifts and graces wit. others. Herein lay the particular responsibility and unique position of Israel. Rome gives us law and order; Greece, science and culture; but salvation is of the Jews. Now the failure on Israel's part to live up to this character, to discharge this responsibility of being unflinchingly loyal to the word of God and passing it on to others, brought about in Israel "a famine of hearing the words of the Lord." The warning of Amos is in a line with that of all the prophets. He reproves schism by prophesying that it will result in spiritual famine. And his words came true. The captives in Babylon say: "How shall we sing the Lord's song in a strange land?" The walls of Jerusalem are broken down, the gates are burned with fire, the temple is deserted. The prophecy of Amos is fulfilled. The spirit of indifference to privilege and responsibility lives on to the day of Christ and Paul.

The coming of the Christ resulted in the termination of Israel's exclusive spiritual pre-eminence. St. Paul turns to the Gentiles. And they by their faith are grafted into the family of God. Now, considering the development and earnestness of western Christendom (the Church of the Gentiles), we can easily understand that our very permanency in the Church of Christ depends upon our loyalty to the Faith, and our earnestness in passing it on to others who have it not. The prophecy of Amos is a warning to us. If we would save our land for Jesus Christ we must be zealous in saving the regions beyond. If we would see the Banner of Christ continuing ever to float over our nomes, we must do something to raise His standard over the homes of the heathen world.

Note in connection with this necessity, the application of the spiritual lesson of the Gospel for to-day. Care in gathering up the fragments means loyalty to every part of the Faith revealed in and by Christ Jesus. And the more loyal we hold to that faith the more zealous shall we be in preaching that truth throughout the world. "We have come to see that missions are not a portion of the life of the Church, but the essence of its life. There can be no life in a church which is not primarily missionary." (Archbishop of York.) In every church there ought to be definite policy concerning missions. Study classes, intercessions, proportionate giving of money and men. If we have no policy, no interest in the spiritual famine in heathen lands, the day will surely come when there will be in our midst "a famine * * * of hearing the words of the Lord."—Canadian Churchman.

"Write thy wrongs in ashes. Draw the curtain of night upon injuries, shut them in the tower of oblivion, and let them be as though they had not been."

My Resting Place.

When time seems short, and death seems near,
And I am filled with grief and fear;
And sins, an overflowing tide,
Oppress my soul on every side:
One thought shall still my refuge be—
I know that Jesus died for me.

His name is Jesus, and He died
For guilty sinners crucified;
Content to die if He might win
Their ransom from the guilt of sin.
No sinner worse than I can be:
Therefore I know He died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I.
By grace alone I draw my breath,
Upheld from everlasting death.
But since I know His Grace is free,
I know that Jesus died for me.

—George W. Bethune.

Burke the Burglar.

Valentine Burke was a burglar. He had a courage born of many desperate "jobs." Twenty years Burke had spent in prison. He was a big, strong fellow, with a hard face and a terrible tongue for swearing, especially at sheriffs and jailors.

There must have been a tender spot somewhere about him, you will say, or this story could hardly have happened. I have yet to find the man who is wholly gone to the bad, and is beyond the reach of man and God. If you have, skip this story, for it is a true one. Mr. Moody told it to me.

It was twenty-five years or more ago that it happened. Moody was young then, and not long in his ministry. He came to St. Louis to lead a revival meeting, and the Globe-Democrat announced that it was going to print every word he said, sermon, prayer, and exhortation. Burke was in the St. Louis jail, awaiting trial. Confinement was wearing on him and he put in his time railing at the guards. Somebody threw a Globe-Democrat into his cell, and the first thing that caught his eye was a head-line like this: "How the jailor at Philippi got caught." He sat down with a chuckle to read the story of the jailor's discomfiture.

"Philippi!" he said. "That's up in Illinois. I've been in that town."

The reading had a strange look, out of the usual newspaper way. It was Moody's sermon of the night before. "What rot is this?" asked Burke. Paul and Silas—a great earthquake—what must I do to be saved? Has the Globe-Democrat got to printing such stuff?" Burke threw the paper down with an oath, and walked about his cell like a caged lion. By and by he took up the paper and read the sermon through. The restless fit grew on him. Again and again he picked up the paper and read the strange story. It was then that something came into his heart and cut its way to the quick. "What does it mean?" he asked. "Twenty years and more I've been a burglar and jail-bird, but I never felt like this. What is it to be saved, anyway? I've lived a dog's life, and I'm getting tired of it. If there is such a God as that preacher is telling about, I'll find it out if it kills me to do it." He found it out. Towards midnight, after hours of broken prayers and bitter remorse over his wasted life, Burke learned that there is a God who is able and willing to blot out the darkest and bloodiest record.

Next morning when the guard came around Burke had a pleasant word for him, and the guard eyed him in wonder. When the sheriff came, Burke greeted him as a friend, and told him how he had found God, after reading Moody's sermon. "Jim," said the sheriff to the guard, "you'd better keep an eye on Burke. He's playing the pious dodge, and the first chance he gets he will be out of there." In a few weeks Burke came to trial, but the case failed and he was released.

Friendless, and known only as a daring criminal, he had a hard time for months. Men looked at his face when he asked for work, and upon its evidence turned him away. But Burke was as brave as a Christian as he had been a burglar, and struggled on. Seeing that his sin-blurred features were against him, he asked the Lord "if He would make him a better looking man, so that he could get an honest job." Something or somebody really answered the prayer, for Moody said a year from that time when he met Burke he was as fine a looking man as he knew.

Shifting to and fro, wanting much to find steady work, Burke went to New York, hoping far from his old haunts to find honest labor. He did not succeed, and came back to St. Louis, much discouraged, but still holding fast to God. One day there came a message from the sheriff that he was wanted at the court house, and Burke obeyed with a heavy heart.

"Some old case they've got against me," he said; "but if I'm guilty I'll tell them so; I've done with lying."

The sheriff greeted him kindly.

"Where have you been, Burke?"

"In New York."

"What have you been doing there?"

"Trying to find a decent job."

"Have you kept a good grip on the religion you told me about?" inquired the sheriff.

"Yes," answered Burke, looking him steadily in the eye. "I've had a hard time, sheriff, but I haven't lost my religion."

It was then the tide began to turn.

"Burke," said the sheriff, "I have had you shadowed every day you were in New York. I suspected that your religion was a fraud. But I know you've lived an honest, Christian life, and I have sent for you to offer you a deputyship under me. You can begin at once."

He began. Steadily the old burglar went about his duties, until men high in business began to tip their hats to him, and to talk of him at their clubs. Moody was passing through the city and stopped off to meet Burke, who loved nobody as he did the man through whom he was converted. Moody found him in a room in the court house serving as guard over a bag of diamonds. Burke sat with the gems in his lap and a gun on the table. There were $12,000 worth of diamonds in the sack.

"Moody," said he, "see what the grace of God can do for a burglar. Look at this! The sheriff picked me out to guard it." Then he cried like a child as he held up the glittering stones for Moody to see.

Years afterward the churches of St. Louis were waiting for the coming of an evangelist; but something happened and he did not come. One of the pastors suggested that Valentine Burke lead the meetings. Burke led night after night, and many hard men of the city came to hear him, and many were turned from lives of crime to clean Christian living.

There is no more beautiful or pathetic story than that of Burke's gentle and faithful life in the city where he had been chief of sinners. Moody told me of his funeral, and how the rich and the poor, the saints and the sinners came to it; and how the big men of the city could not say enough over the coffin. And to this day there are not a few in that city whose hearts soften with a strange tenderness when the name of the burglar is recalled.

When I was a boy an old black "mammy" used to sing for me a song with the words like these:

"Through all the depths of sin and loss,
Sinks the plummet of Thy cross."

—Rev. H. M. Hamill.

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Do We Need to Go to Church?

It is not the same for us to sing a hymn as a solo in our home as to sing it with a thousand other people. And while private prayer cannot by any human being be dispensed with if he is to live near to God, public prayer, what our forefathers called, and loved to call, common prayer, the united praises and petitions of the congregation, discharges a function of the first importance in the religious life. These things are a necessity of our being. It is good for us to sing praises unto the Most High, not because an ancient Psalmist said so, but because we are what we are, and because being what we are we lose precious things and precious parts of ourselves if we do not do them. It is utterly vain for you to pretend that you will find a keener intellectual stimulus in your own library, a more bracing moral atmosphere in association with men and women in some human philanthropy, and a deeper spirituality in quiet meditation upon eternal things alone with your conscience and your God. It is vain because experience has shown that, as a matter of fact, you will find none of these. Without the Church and its ministries do you dare to pretend that you will devote your Sundays to intellectual pursuits, humane service, spiritual endeavor? when you say these things, you are guilty of the most foolish and futile deception—the deception by which you deceive yourself. Without the Church and its ministries your intellectual pursuits on Sunday, your humane service, and your spiritual aspirations, will not last a month. And you know it. You will lie in bed in the morning, go for a ride in the automobile in the afternoon, and have your friends in to dinner at night. And all the time you are losing something, something fine and delicate and gracious and beautiful; and if you do not appreciate the loss until it has become apparent to other people, the loss is great and

real and sad. We are made so that we need each other. We need the united aspiration toward the highest. We are made so that each of us needs to have the other join the search for God.—Dr. Aked.

Do We Forget?

"Do we forget when winter snows lie deep
Above the bed where our beloved sleep,
And we no longer wildly weep,—
Do we forget?

Do we forget, because with mute lips pressed,
To fading pictures, all our love, unguessed,
Lies locked secure within our patient breast—
Do we forget?

Do we forget? Nay in each heart there lies
A secret place, where hid from mortal eyes,
Dwells, strong and true, a love that never dies,
Nor can forget."

—The Deaf Carolinian.

"Grandfather."

We all called him that. I think he would not have known himself by any other name. He was eighty when my father came as rector to the parish, and he took us under his wing from the first, and I think that he felt as though he had really inducted father rather than the Bishop.

Once he had held the office of parish clerk, and had been sexton and bell-ringer up till the time when he had an illness that laid him aside from his duties, which were then assumed by his son.

But the son was a man with a large family and a small market garden; so he did not want to live in the queer little cottage just opposite the lych gate, which had been thought good enough in old-fashioned days for the sexton; and Grandfather would have broken his heart to leave it. So there we found him installed like a piece of church furniture, so to speak, ready to give us the history of every parishioner to the third and fourth generation (backwards), to tell us who lay in every grave, with or without a headstone, to set right our little mistakes either in respect of the order observed in the services, or our method with the people. In fact, dear old Grandfather felt as though he was really running the parish, and we almost came to feel the same!

I loved the quaint old man. I had the organ to play, and he was always ready to blow the bellows for me when I wanted to practice. This saved me a lot of trouble with the boys, who naturally were not always to be found at a moment's notice. But Grandfather was always to be had. I kept him supplied with tobacco for his long churchwarden pipe—he was quite a picture sitting in the little porch of his honeysuckle-covered cottage, or by the bright wood fire on his wide open hearth, his cat at his feet and his pipe between his lips—and he was always ready to blow for me as long as I wanted, and afterwards to tell me stories as long as I had time to listen to them.

Whenever I left home for a visit elsewhere, I always looked forward to getting home again to our church, my organ—and Grandfather's stories. And on one occasion when I was away I knew that something exciting had occurred! There had been an attempt to rob the church—and Grandfather had saved the situation singlehanded, and quite discomfited the miscreants.

But it was from Grandfather's own lips that I was determined to hear the whole story in detail.

His face was beaming as he saw me come up the path. If possible he was more pleased with himself than ever, in that genial, child-like fashion which was one of his great attractions, so different from the modern smug self-satisfaction of the people we are always meeting nowadays.

"Ay, Missie, it were a foine thing—that it were. Sit ye down, and I'll tell it ye from the beginning.

"We'd heer tell as there was bad folks about, as had got into houses, and even into the churches, to see what they could pick or steal. Over to Shallowford they'd robbed the boxes at the door, and had took a few things from the vestry; but some'ut seemed to ha' disturbed they, and they didn't dew much harm there. Other churches lost things off the Holy Table, as well as money from the boxes; and says I to myself, 'Grandfer, ef those there fellows comes the way of our parish church, youm got to be ready for they.' And I tuk to sleepin' with one eye open, as you may say; and that's how I came to hear 'em plain when they paid us a visit.

"It were a dark, blowy sort o' night; but I heerd 'em. I heerd steps, cantious like, and whisperin' voices; and I was up quicker'n you'd a thought, and into my breeches and wisket, and I'd everythin' lyin' handy. For I'd made my plans before'and. I'm a bit of a thinker, as ye know, missie; and here's the thing I had ready for 'em!"

Grandfather dived beneath his chair, and brought up a huge turnip cut into the semblance of a grotesque human face. It was hollow, and a bit of candle was cleverly stuck inside, whilst the head had a well-made base, which could be fastened upon a pole.

"You see, missis, I'm a lone old man, with one foot in the grave, and there ain't nobody livin' near enough to hear a holloo, holler as loud as you please. But I'd made them ghost heads fer the boys 'long as I could remember. And I made this beauty for myself all ready. I'd the white sheet all handy, too, and the stick. And I just got my key, slipped across to the porch, unlocked the door; dressed myself up, and walked softly-like up the aisle.

"They was near the Holy Table. I seed 'em by the little light they carried. I put myself beside the big tomb in the chancel, and when I were ready I gave a groan as would tear the heart out of you to hear.

"Did they spin round? I believe you, missie! And what they seed when they turned was a great immense white figure, with a shining face wrapped in grave cloths, and lifting of itself out of that there tomb!

"I did it well, missie," Grandfather's chuckle was good to hear. "I'd liked fer you to ha' seen and heerd—tnat I would!

"Did they screech? Bless you! I thought as we'd have the whole parish wuk up. They dropped every blessed thing as they'd got wiv 'em—something stolen from other places than our church—and they just tumbled over each other to get to the window as they got in by. I was groaning all the while, and they yelled each time as I let a good un out. I heerd 'em scooting off as fast as the legs of 'em would carry 'em; and then I sat me down upon the tomb, and though it was in the church I found myself—and I hope as the Lord ull forgive it me—I just set and laughed till the tears come!"—Cecil Adair.

The only way to regenerate the world is to do the duty which lies nearest to us, and not to hunt after grand far-fetched ones for ourselves.—Canon Kingsley.



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What Christ Wants.

Is there nothing that Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant that it is his will that you should honor and help and bless all the men about you who are his brethren? And are you doing anything like that? Do you doubt one instant that his will is that you should make life serious and lofty? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that his command is for you openly to own him, and declare that you are his servant before all the world? And have you done it? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once he spake, and not from blazen heavens, as men sometimes seem to expect—not so does Christ speak to us.

And yet he speaks. I know what he—there in all his glory, he here in my heart—wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is his voice that tells me.—Phillips Brooks.

For the Southern Churchman.

Your Alabaster Box.

In every busy crowd we meet
Some heart is always aching;
Though earth is thrilled with melody,
Some heart is always breaking.

The one who needs your smiles to-day,
Tomorrow may be sleeping;
O, scatter seeds of love and cheer,
For soon will come the reaping.

Waste not your choicest perfume o'er
A soul from life departed,
But break your alabaster box;
Anoint the broken-hearted.

Pour happy smiles and loving deeds
Upon life's stream of sorrow:
The present fill with fragrance sweet;
Wait not until tomorrow!

Richmond, Va. —Mrs. Lucy Murray.

Children's Department.

The School for Sympathy.

I had heard a great deal about Miss Beam's school, but not till last week did the chance come to visit it.

The cabman drew up at a gate in an old wall, about a mile out of the town. I noticed as I was waiting for him to give me change that the Cathedral spire was visible down the road. I rang the bell, the gate automatically opened, and I found myself in a pleasant garden facing a square, red, ample Georgian house, with the thick white window-frames that to my eyes always suggest warmth and welcome and stability. There was no one in sight but a girl of about twelve, with her eyes covered with a bandage, who was being led carefully between the flower-beds by a little boy of some four years her junior. She stopped, and evidently asked who it was that had come in, and he seemed to be describing me to her. Then they passed on, and I entered the door, which a smiling parlor-maid—that pretty sight!—was holding open for me.

Miss Beam was all that I expected—middle-aged, authoritative, kindly and understanding. Her hair was beginning to turn gray, and her figure had a fullness comforting to a homesick child.

We talked idly for a little while, and then I asked her some questions as to her scholastic methods, which I had heard were simple.

"Well," she said, "we don't as a matter of fact, do much teaching here. The children that come to me—small girls and smaller boys—have very few formal lessons: no more than is needful to get application into them, and those only of the simplest—spelling, adding, subtracting, multiplying, writing. The rest is done by reading to them and by illustrated discourses, during which they have to sit still and keep their hands quiet. Practically there are no other lessons at all."

"But I have heard so much," I said, "about the originality of your system."

Miss Beam smiled. "Ah, yes," she said. "I am coming to that. The real aim of this school is not so much to instill thought as thoughtfulness—humanity, citizenship. That is the ideal I have always had, and happily there are parents good enough to trust me to try and put it into execution. Look out of the window a minute, will you?"

I went to the window, which commanded a large garden and playground at the back.

"What do you see?" Miss Beam asked.

"I see some very beautiful grounds;" I said, "and a lot of jolly children; but what perplexes me, and pains me too, is to notice that they are not all as healthy and active as I should wish. As I came in I saw one poor little thing being led about owing to some trouble with her eyes, and now I can see two more in the same plight; while there is a girl with a crutch just under the window watching the others at play. She seems to be a hopeless cripple."

Miss Beam laughed. "Oh, no," she said; "she's not lame, really; this is only her lame day. Nor are those others blind; it is only their blind day." I must have looked very much astonished, for she laughed again. "There you have an essential part of our system in a nut-shell. In order to get a real appreciation and understanding of misfortune into these young minds we make them participants in misfortune, too. In the course of the term every child has one blind day, one lame day, one deaf day, one maimed day, one dumb day. During the blind day their eyes are bandaged absolutely, and it is a point of honor not to peep. The bandage is put on overnight; they wake blind. This means that they need assistance in everything, and other children are told off to help them and lead them about. It is educative to both of them—the blind and the helpers.

"There is no privation about it," Miss Beam continued. "Every one is very kind, and it is really something of a joke, although, of course, before the day is over the reality of the affliction must be apparent even to the least thoughtful. The blind day is, of course, really the worst," she went on, "but some of the children tell me that the dumb days is the most dreaded. There, of course, the child must exercise will-power only, for the mouth is not bandaged. * * * But come down into the garden and see for yourself how the children like it."

Miss Beam led me to one of the bandaged girls, a little merry thing, whose eyes under the folds were, I felt sure, as black as ash-buds. "Here's a gentleman come to talk to you," said Miss Beam, and left us.

"Don't you ever peep?" I asked, by way of an opening.

"Oh, no," she exclaimed; that would be cheating. But I'd no idea it was so awful to be blind. You can't see a thing. One feels one is going to be hit by something every moment. Sitting down's such a relief."

"Are your guides kind to you?" I asked.

"Pretty good. Not so careful as I shall be when it's my turn. Those that have been blind already are the best. It's perfectly ghastly not to see. I wish you'd try?"

"Shall I lead you anywhere?" I asked.

"Oh, yes," she said; "let's go for a little walk. Only you must tell me about things. I shall be so glad when to-day's over. The other bad days can't be half as bad as this. Having a leg tied up and hopping about on a crutch is almost fun, I guess. Having an arm tied up is a little more troublesome, because you have to get your food cut up for you, and so on; but it doesn't really matter. And as for being deaf for a day, I shan't mind that—at least, not much. But being blind is so frightening. My head aches all the time, just from dodging things that probably aren't there. Where are we now?"

"In the playground," I said, "going towards the house. Miss Beam is walking up and down the terrace with a tall girl."

"What has the girl got on?" my companion asked.

"A blue serge skirt and pink blouse."

"I think it's Millie," she said. "What color hair?"

"Very light,' I said.

"Yes, that's Millie. She's the head girl. She's awfully decent."

"There's an old man tying up roses," I said.

"Yes, that's Peter. He's the gardener. He's hundreds of years old!"

"And here comes a dark girl in red, on crutches."

"Yes," she said; "that's Beryl."

And so we walked on, and in steering this little thing about I discovered that I was ten times more thoughtful already than I had any notion of, and also that the necessity of describing the surroundings to another makes them more interesting.

When Miss Beam came to release me I was quite sorry to go, and said so.

"Ah!" she replied; "then there is something in my system after all!"—K. M. Underhill in The Guardian.

Freddy's First Rescue.

Freddy May was big for his age, wearing a seven-year suit on a six-year-old body. But he thought he was older, much older than he was, and big—well, wasn't he almost as big as his father? At least he would be some day, and meanwhile he was growing!

The May family—father, mother and Freddy, six years old, going on seven—lived on a rock in the middle of the ocean, or at least, five miles from any other land. There was a tall lighthouse on the rock, and at the base of its tower was a tiny house with five rooms. This house was home, the only home Freddy ever knew.

The lighting of the great lamp of the lighthouse had always been a great attraction to Freddy. One day, when his father carried him up, up the winding stairs and showed how the lamp was lighted and how its rays spread far out over the tossing ocean, Freddy felt that his little world was the most wonderful that any body could imagine. Think of the hundred steps up the tall tower and the magnificent view from the top!

But as time added another year to Freddy's age, his little mind soared to greater achievements. He was accustomed to storms and rough weather. He knew that his father often went out in his little boat to help strange people who drifted near the shoals. Sometimes he brought them back in his boat, half dead and so white! His mother then worked hard to give them warm clothing and hot things to drink and eat.

Freddy at first was content to watch and help; then he wanted to do more. He wanted to go with his father in the lifeboat to pick up the shipwrecked people.

"Someday, lad, when you get bigger," his father answered this request.

After that Freddy asked every little while, "Am I big enough now to go with you in the boat, papa?"

"Not yet—not quite yet," had always been the response.

So Freddy had been forced to wait and grow. How he counted the days and looked at his figure in the glass to see if he was growing! When he first donned his seven-year suit, he felt surely that he was almost big enough to help save shipwrecked people.

As chance would have it, his opportunity did come a few days after this important event. There had been a storm at sea, not a very heavy storm, but one which made the sea pretty rough off the shoals. The day after the storm, the sun came up bright and warm. The sea was rolling in long swells.

Not a mile away from the lighthouse something was drifting heavily, swinging slowly up and down with the waves. A quick glance through the telescope showed that it was a dis-

mantled sloop, a small coasting vessel abandoned by its crew.

Mr. May quickly got his boat in the water, and was preparing to go to the derelict when Freddy's lips faltered:

"Papa, am I big enough to go!"

There was a smile on the light-keeper's lips, and, after glancing up at the weather and down at the sea, he said: "Yes, Freddy, you can go to-day. Jump in the stern."

Now there was no happier boy in all the world than Freddy May at that moment. He fairly tumbled down the steps and dropped snugly into the stern of the lifeboat. His eyes were bright and glowing. Wasn't he going to a real wreck?

The row to the dismantled sloop was not a long or rough one, and Mr. May pulled so lustily at his oars that they were alongside in no time. When they reached the sloop, Freddy gazed at it in awe. Would there be half-drowned people aboard, and would he be strong enough to help his father lift them into the lifeboat?

"Now, boy, you stay quietly in the stern until I come back," cautioned his father.

He tied the boat to the stern of the sloop, and then nimbly climbed aboard. He was gone a long time, so long that Freddy got worried. What would he do if anything happened to his father? Could he row back to the lighthouse? What if another storm should come up and make the ocean very rough?

He was thinking of such dreadful things when Mr. May appeared above and shouted:

"Nobody aboard, Freddy. She's been deserted for a long time. We'll go back home now."

This announcement was not pleasant for our little mariner. What disappointment to go to a shipwreck and then find nobody, and not even go aboard the wreck.

"But, papa, there might be somebody in—in—"

His father shook his head.

"No, lad, I've been everywhere."

Then noticing the disappointment in the little face, he added: "But if you want to come aboard and look, I'll let you. I forgot this was you first shipwreck. Here, now, hold fast to my hand, and I'll pull you up."

Freddy climbed up, with his father's assistance, almost as easily as if a veteran sailor. He stood on the deck of the old abandoned sloop in a moment. One glance showed him the awful desolation of the wave-swept craft. Mast and spars, sail and rigging were tumbled about in a confused mass, and part of the cargo of lumber was shifted over to one side.

"Be careful, little man, and hold tight to my hand," his father cautioned. "I'll take you to the cabin, and show you what an abandoned boat looks like."

Freddy seemed to come natural into the use of his little sea legs. He did not lurch and roll with each toss of the boat, but walked steadily forward. When they came to the cabin, Mr. May threw open the door, and—

Suddenly both of them started. Something moved inside, and then there was a mild cry of some frightened animal. Out of the darkness a bundle of white appeared. It came directly toward Freddy, and mewed.

"It's a pussy cat, papa—a white pussy!"

Freddy took the frightened creature in his arms and stroked its soft fur. The kitten mewed and rubbed its nose in his face.

"Do you suppose he belongs to somebody, papa," asked Freddy, anxiously.

"It belongs to you, little man, if to any one. You rescued him, and I don't think anybody will take it away from you."

All the way back to the lighthouse home Freddy held the kitten in his arms and stroked and patted its head. In his affection for the shipwrecked cat, he even forgot to notice the waves or the condition of the weather. The one fact to impress his mind was that he had made his first rescue from a shipwreck, and he would always keep the kitten for his own. He wanted a playmate—a kitten or a dog—and now the sea had brought him one all for his own self.—St. Nicholas.

Which Foot Walks Faster?

You may thing this a very silly question to ask, but it isn't. If you will take a pavement that is clear, and walk briskly in the center, you will find, before you have gone fifty yards, that you have veered very much to one side. You must not make any effort, of course, to keep in the center; but if you will think of something, and endeavor to walk naturally, you will not be able to keep a correct line. If you lose yourself on an expanse of bleak moorland, and walk on, you will describe a complete circle.

The explanation of this lies in the propensity of one foot to walk faster than the other, causing you to walk to one side.

To make assurance doubly sure, try placing two sticks about eight feet apart; then, stand off about sixty feet, blindfold yourself, and endeavor to walk between them. It is almost impossible.

My Idea of a Boy.

My idea of a boy? He is half angel and half animal; he is wide awake all night camping out, but falls to sleep in church; he is superstitious, giving a dandelion three puffs to see if his mother wants him; he carries a lucky stone in his pocket; he cures warts by burying a dishrag; burnt feathers, pins, and father's barn make a whole day's show; he stones the dogs, but will work for hours over a dog that limps with a broken leg to the back door; no kinder heart ever cared for a motherless lamb; he disturbs family worship, but who makes us think more of heaven when he kneels and prays? He is half angel and half animal.—Sydney Strong.

To deny our sinfulness is to deny that God knows all things and speaks the truth; for He has investigated the matter fully and gives sentence in the case.

Ultima Veritas.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,

When the anchors that faith had cast
Are dragging in the gale,
I'm steadily holding fast
To the things that cannot fail:

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The lash of a sober mind;
I know that generous deeds
Some sure reward shall find;

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of peace—

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I known that Truth and Right
Have the universe on their side.

And that somewhere beyond the stars
Is a love that is better than fate.
When the night unlocks her bars
I shall see Him, and I will wait.

—Washington Gladden.

The tiniest dewdrop hanging from a grass blade in the morning is big enough to reflect the sunshine and the blue of the sky. We do not need to do great things to show the love and kindness which fill our hearts. Little sacrifices and self denials mirror that inner life as the dewdrops mirror the blue of heaven.—Children's Friend.

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Mrs. A. J. PYLE, 315 N. Fifth St., RICHMOND, VA.

Church Organs
Latest Improved Methods. Highest Grade Only. Established 1827.
Main Office & Works HASTINGS, MASS. P. O. Kendal Green Mass
HOOK-HASTINGS CO.
Correspondence Solicited.

$1,000 More Needed
For Endowment of a Room for Sick Working Girls, at the
RETREAT FOR THE SICK, RICHMOND, VA.,
a place where female patients unable to pay can be cared for in their illness. Contributions can be sent to
MRS. ANNA F. RAHM.
Retreat for the Sick, Richmond, Va.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line Want Advertisements eight cents per line All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

ACKNOWLEDGMENTS.

Education Society in Virginia.

Please acknowledge the following contributions to the Education Society in Virginia during November:

Seminary Missions	$11.47
Rev. W. W. Brander, U. S. A.	25.00
St. Luke's, Norfolk	50.08
St. Paul's, Richmond	15.80
Rev. A. E. Clattenburg	10.00
Rev. P. W. Reed	5.00
Rev. J. B. Walker	10.00
Trinity, Victoria, Texas	7.80
"In Loving Memory," Tappahannock	1.00
Wm. W. Old, Esq., Norfolk	50.00
St. Paul's, Culpeper	2.00
St. Paul's, Newport News	1.55
St. Paul's, Alexandria	12.00
Thank Offering	5.00

P. P. PHILLIPS, Treasurer.

Alexandria, Va., Dec. 1, 1910.

RESOLUTIONS.

The Rev. Reuben Meredith.

We, the Vestry of Sapony church, Bath Parish, at a meeting held on November 13, 1910, to consider the resignation of our beloved pastor, the Rev. Reuben Meredith;

Resolved, That in accepting his resignation we do so with the sincerest sorrow and regret; that he has been our faithful and efficient pastor for seven years, that he has preached the word of the Master ably and untiringly; and he goes from us with our love and benedictions resting upon him; and may the choicest blessings be his until he goes to that reward he so well deserves.

J. W. GALUSHA, Sr. Warden.
R. H. HUNT,
ARCHER P. CLARKE.

Dinwiddie, Va.

DIED.

JONES—At his residence, 2010 Floyd avenue, Richmond, Va., November 16, 1910, F. ELLIS JONES, oldest son of Ella C. and the late Wm. Ellis Jones.

"Made perfect through suffering."

BARRY—At Clifton Farm, near Warrenton, Virginia, on Sunday, November 27, JULIA KEAN NEILSON, beloved wife of Major Robert Peabody Barry.

BRADEN—On Friday, November 25, 1910, at the residence of her sister, Mrs. Eugene F. Raphel, near Upper Falls, Baltimore county, Md., FLORENCE MAY, daughter of the late Noble S. Braden, of Loudoun county, Va., in the 55th year of her age. Interment at St. John's church, Kingsville, Md., on Sunday afternoon, November 27.

ROGERS.—On October 30, 1910, at 4:30 A. M., Dr. JOHN M. B., the eldest son of the late Charles Pryor and Ann E. Rogers, and grandson of Dr. Charles Ridgley Richardson; all of Baltimore, Md.

Interment was made in Greenmount Cemetery, at 3 P. M., on All Saints' Day, November 1.

"For as much as ye have done it unto the least of these, ye have done it unto Me."

JONES.—At her home, "Ingleside," Woodland Heights, Richmond, Va., November 9, 1910, MARY ADAMS JONES, daughter of the late Louisa Adams Carrington and Dr. George W. Jones. She is survived by two brothers, Rev. Joseph Courtney Jones, of Old Orchard, Mo., and William Marlborough Jones, and four sisters, Misses Lou, Annie and Emily Jones and Mrs. Margaret Jones Hoff, all of Richmond.

HUBARD.—Entered into rest, at her home, "Montezuma," near Norwood, Va., on Tuesday, November 29, 1910, ELIZA CABELL HUBARD, in the sixty-sixth year of her age.

"Her children arise up and call her blessed."

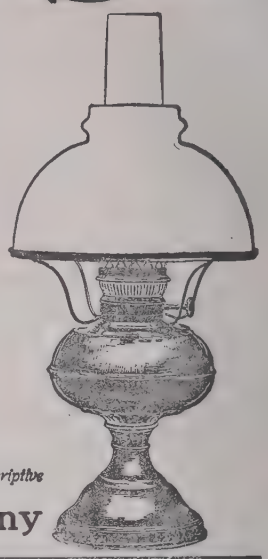
GREEN.—Entered into rest, on Sunday, November 27, 1910, at the residence of her daughter, Mrs. Edward C. Brooke, in Richmond, Va., Mrs. LUCY PENDLETON GREEN, widow of the late John Cooke Green, and daughter of Dr. George Morton, of "Soldiers' Rest," Orange county, Va.

The Famous Rayo

Is the Lamp of Real Beauty

because it gives the best light of all lamps. The Rayo gives a white, soft, mellow, diffused light—easy on the eye because it cannot flicker. You can use your eyes as long as you wish under the Rayo light without strain.

The Rayo Lamp is low-priced, and even though you pay $5, $10 or $20 for other lamps, you may get more expensive decorations but you cannot get a better light than the low-priced Rayo gives. A strong, durable shade-holder holds the shade on firm and true. This season's new burner adds strength and appearance.



Once a Rayo User, Always One.

Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company
(Incorporated)

OBITUARY.

IN MEMORIAM.

Mary Amanda Stewart.

"The days of our age are three score years and ten," said the Psalmist; "and though men be so strong that they come to four score years, yet is their strength then but labor and sorrow, so soon passeth it away and we are gone."

But this is not always true. A rare and beautiful example of one who kept the strength and freshness of youth for nearly ninety years was given by the life of MARY AMANDA WILLIAMSON STEWART, born March 22, 1822; died November 20, 1910; only daughter of Robert Carter Williamson and Lucy Parke Chamberlayne.

On March 9, 1843, Mary Amanda Williamson was married to John Stewart, of Brook Hill, who was born in Rothesay, Scotland. Together they lived at Brook Hill until Mr. Stewart's death in 1885. Thereafter Mrs. Stewart maintained the family life that he had established, until, in 1910, she, too, was called to a higher place.

The miracle of Christianity endures. Nowhere but in a Christian land and Christian family could such a miracle as Mrs. Stewart's life have taken place. To pagans it has been given to be born beautiful; but few, if any, remain so, and none for nearly ninety years. To many youth gives a sprightliness and keenness of interest that the later years entirely destroy. In Mrs. Stewart the beauty of old age—that wonderful triumph of Christian immortality over all bodily weakness—reached a climax, and to the end of her life she retained that beauty and charm which almost invariably perish with the earlier decades.

We have gifts differing—but no abundance of natural endowments could explain a personality whose sources sprung from the promises of the Eternal God. It was the invariableness of her Heavenly Father that preserved for His earthly child the bright variableness of youth. It was the ever present sense of the infinity of His power that kept alive her unflagging interest in finite affairs. Her cares, her joys, her sympathies with, and sorrows for, her family and friends all had the radiance that belongs to those who dwell in the light of eternity. The falling sparrow or the heart-breaking bereavement were viewed by her as coming alike from the Father of Mercies and God of All Comfort, and on His strength she was stayed.

Herself surrounded by comfort, she knew the dangers of the cares of this world and the deceitfulness of riches. In every way she practiced large generosity for others and stern self-denial for herself. With eager interest she followed at home and abroad the work of the Church which her liberality had furthered.

To Mrs. Stewart years and experience gave poise and confidence and strength. Sorrows came, and each sorrow led her nearer to her Saviour. Affliction, as a fierce furnace, served only to refine a faith that grew with age, until at the end she could both say and exemplify, "though He slay me, yet will I trust Him." It was the serene and beautiful confidence in God's loving providence that gave to Mrs. Stewart to the very end the freshness and simplicity of a child, and a strength not of this world.

No sorrow could dim her faith. Religion was the daily object of her life. Nearness to God was her practice, and all took knowledge of her, that she had been with Jesus. Though she was shut in, the world was not shut out. No suffering or stricken soul could enter her little chamber—a shrine of peace and all-embracing love—and not be quickened, established, strengthened; for she "endured as seeing Him who is invisible."

To live for eighty-eight years; to be the idol of a husband, the ideal of seven daughters, a second mother to her sons-in-law; to be the friend, protector, teacher of her grandchildren, and to be by them beloved without shadow and beyond expression; to spread sweetness, love and sunshine, and to leave no memories but those of joy and love and gratitude to God for such a life—this is the miracle that was wrought in the life of

MARY AMANDA STEWART,

by the grace of our Lord Jesus Christ.

December 4, 1910.

Mrs. Baker P. Lee.

In the passing into the eternal life of MRS. BAKER P. LEE the town of Hampton and the Peninsula have lost one who beautifully typified all that we love and reverence in the lady of the old regime.

Mrs. Mary Esther Simkins Lee was born nearly seventy-six years ago at "Tower Hill," the old Simkins home in Northampton county. She was the only child of Dr. Jesse Jarvis Simkins and his wife, Esther Goffigan. Her grandfather, Major Arthur Simkins, born in 1774, lies buried in St. John's churchyard. Mrs. Lee's mother died when she was a few days old, and she was reared in Hampton under the tender care of her aunt, Mrs. Thomas Fretwell Goodwin (nee Sarah Anne Simkins). In her girlhood Mrs. Lee was famous for her beauty, and she retained this gift to the end, being of such refined and aristocratic appearance as to be first in any company. At the age of twenty, in November, 1855, she married Mr. Baker P. Lee, of "Briarfield," Elizabeth City county, who was the first son of Baker Perkins Lee and Frances Wills, of York county. Here they lived at this happy old Virginia home until the fall of 1861, when "Briarfield" was burned to the ground during the early ravages of war.

Mrs. Lee was one of those whom God had blessed by making her a blessing to the whole community in which she lived. She was the widow of a noble and gifted man, to whom she is reunited by a kindly death, after a ten years' parting. Truly did she hear the voice of Jesus say, "Come unto Me and rest." She sleeps in peace in the family lot in the cemetery of her dear old St. John's church, where she worshipped for nearly three-quarters of a century.

OBITUARY.

A Tribute to the Memory of

Mrs. Fanny Moncure Ashby.

The deepest emotions of a loving heart are aroused, as the pen is lifted to pay the last sad tribute of a life-long friendship to this dear one who has so recently left us for her home in heaven—after a long and beautiful life on earth has gone to her blessed reward.

We miss thee, dear Fanny: the loved ones here are lonely without thee, but O, the loved ones already gathered there are greeting thee. We love to think of thee in that beautiful home, free from all suffering and sorrow.

Sweet memories come back to me as I write, for thou wert my early friend, through childhood, through youth, and even down to old age; for though we separated, dwelling in distant portions of the earth from each other, sometimes we met to talk over that happy past, and sweet memories still cling to the one who is left behind.

"And it will not be long
Till together we shall join
In that great triumphal song."

Let others tell the day of her death and the day of her birth. This is only a little tribute out of a loving heart in memory of her friends of her earlier days.

Fanny, we shall meet again, and it will not be long that we shall be separated. I do not speak of her beautiful life.

"None knew her but to love her,
None named her but to praise."

Gentle, sweet and lovely are memories familiar to all who associated with her.

The last remaining one of her family. What a blessed reunion! The loved ones here rejoice to know of her happiness there

ALICE MONCURE PAYNTER.

IN MEMORIAM.

Mistress Baker P. Lee.

The Ladies' Aid Society and Woman's Auxiliary of St. John's church, Elizabeth City Parish, Virginia, wish to express their sense of the irreparable loss they have sustained in the death of Mistress BAKER P. LEE, who was the honored president of both societies. Her faithfulness in her work has always far exceeded her strength, while her unflagging interest and devotion have been an inspiration to all of their members. Both societies desire to express their profound sympathy to her family in their great bereavement.

WANTS.

WANTED—BY A LADY OF REFINEMENT position as nurse and companion to invalid or elderly lady; mother's helper or managing housekeeper. References exchanged. Address 144, care Southern Churchman. 10dec1t

WANTED—POSITION BY AN EXPERIenced teacher. English, Latin, French, Music and Art. Highest references. Apartment 26, The Victoria, 14th and Clifton St., Washington, D. C. 1t

WANTED—POSITION BY A LADY AS governess. English, French and music. Specialist with young children. References exchanged. Miss E. E., care Southern Churchman. 1t

WANTED—WIDOW LADY OF REFINEment desires position as housekeeper, companion nurse for invalid, or to teach small children. Can sew. Address L., 2215 E. Grace St., Richmond, Va. 3dec-3t

WANTED—A GENTLEWOMAN AS WORKing housekeeper in family of two. State terms and references. Address, Box 253, Dover, Delaware. 3dec-2t

WANTED—BY YOUNG LADY OF CULture and refinement, a position as secretary or companion. References exchanged. Address 143, care Southern Churchman.

WANTED—A COMPETENT AND RELIable white woman, to live on premises to assist with general house-work and plain sewing for small family. Address M. H. B., 703 Court St., Portsmouth, Va. 19nov4t

MONEY LOANED

reliable people—$10 upwards—able to save $1 or more. Accumulate $100 to $5.000 and buy a home. COMMERCIAL GUARANTEE CO., Bankers, 28 N. 9th, Richmond, Va. Mention Southern Churchman.

APPEALS.

ST. ANNE'S SCHOOL, INC.

A Church School for Girls, Charlottesville, Va.

NEEDS FUNDS—for Equipment and to Endow Scholarships. $5,000 will endow a scholarship. Donor can name pupil, subject to approval of Board of Directors.

MARY HIDE DUVAL, Principal.
Rt. Rev. R. A. GIBSON, President
Rt. Rev. A. S. LLOYD, Visitor.
Rev. H. B. LEE, Rector.

THE SPIRIT OF MISSIONS

in its endeavor to fulfill its trust, the Church, through

THE BOARD OF MISSIONS,

as its chosen agent, is now carrying on work in the Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan Brazil and Haiti.

And in 41 Dioceses and 22 Districts in the United States.

$1,200,000 are needed this year to meet the appropriations.

Full particulars can be had from
The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Spirit of Missions $1.00 a Year.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

Christmas comes but once a year, AND contributions for the Pension and Relief of the Disabled Clergy of the Church and their Widows and Orphans COME BUT ONCE A YEAR, FOR THE MOST PART, and yet day by day for a whole year these must live, many of them solely upon what we are able to give them from the Christmas offerings.

If the offerings are not liberal, or if they are forgotten, JUST ONCE, the whole year goes suffering and anxious both for those who depend upon the amounts and we who administer.

Surely Christian men and women must feel it their joyful duty to remember the small army (500 and more) of patient, struggling, often suffering old and sick clergymen; young, sick and discouraged clergymen; helpless widows and little children of clergymen.

Offerings can be designated for each of these.

Contributions for "Automatic Pensions at 64" can also be "designated," but the interest only will be used when it accrues and only for clergymen at 64.

All of each offering goes to the use for which it is "designated." Royalties pay expenses.

Wills should carefully "designate" the GENERAL CLERGY RELIEF FUND, as beneficiary in order to insure legacies and bequests against legal complications.

May we not increase our grants through your generous remembrance at this time?

THE GENERAL CLERGY RELIEF FUND.
REV. ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
The Church House, 1129 Walnut St., Philadelphia, Pa.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA, INCORPORATED.

Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received should be made to the "Church Extension Fund" of the Diocese of Southern Virginia Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer.
Abingdon, Va.

Church League of the Baptized



A woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N Broad street, Elizabeth, N. J.

The Faults of Others.

Charity does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observing of them; and that we should not be blind to their good qualities, when we are so sharp-sighted to their bad ones.

What if others are weak—is that a reason for your no longer keeping any measure with them? You that complain of their troubling you, do you give nobody any trouble? You that are so shocked at the faults you see, if all to whom you have been troublesome should return the trouble they have had with you, you would be oppressed with the weight. And, besides, even supposing that men had nothing to reproach you with, yet consider, farther, what obligations you lie under from God to show forbearance toward others for which you know you have such abundant occasion at His hands.—Fenelon.

Let the weakest, let the humblest remember, that in his daily course he can, if he will, shed around him almost a heaven. Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported, blest by small kindnesses.—F. W. Robertson.

FOR NEW SUBSCRIBERS.

Southern Churchman
and
Pearson's Magazine

to New Subscribers, one year for $2.

For renewals to Southern Churchman—the two periodicals named for $2.60.

Regular price: Southern Churchman, $2; Pearson's, $1.50.

They may be sent to the same or different addresses.

This offer good until January 1, 1911.

XANTHINE FOR THE HAIR

Restores Gray Hair to Natural Color
REMOVES DANDRUFF AND SCURF
Invigorates and prevents the hair from falling off.
For Sale by Druggists, or Sent Direct by
XANTHINE CO., Richmond, Virginia
Price $1 Per Bottle; Sample Bottle 25c. Send for Circulars

ORGAN WANTED.

Wanted—One second-hand Pipe Organ, two manuals, in good condition.

MRS. GEORGE P. HEWES,
19nov3t Gulfport, Miss.

GALAX FUND.

For the People of the Mountains of Western North Carolina.

The undersigned takes this means of expressing his gratitude to the patrons of his Galax Fund for the aid so generously given in contributing to his work among the people of the mountains in Western North Carolina, as well as to announce that, having "gone out of the business" he cannot furnish leaves as heretofore, but has transferred his list of hundreds of patrons to the Faculty and Students of the Industrial School at Valle Crucis, Miss Mary E. Horner, Principal, for future filling of orders.

For the present, however, patrons in need of immediate filling of orders for the approaching Holiday Season, would do well to order of Coffey & Deal, Blowing Rock, North Carolina.

Gratefully yours,
WM. R. SAVAGE.

The Household.

SOME POSSIBILITIES OF POTATOES.

The potato holds the same place among vegetables that is occupied by the apple among fruits, and its use is universal among all classes and nationalities. The plant, first brought into Spain by Jesuit missionaries, was then introduced into Ireland by Sir Walter Raleigh, who planted it in the antique garden—still to be seen—at Myrtle Grove, Youghal. Both in England and on the Continent the potato had its day of trial. In many plac s it was regarded as suspicious, and in 1664 we are told that a certain John Forster, of Buckinghamshire, became convinced of its valuable properties, wrote a pamphlet to show that the more extended cultivation of the root would be a national benefit. To-day the potato requires to make no apology for its presence among us. Apologies, indeed, are due to it for the manner in which the majority of cooks manipulate it, and disregard its wondrous possibilities. The Irish method of cooking these roots—boiling them in their skins—is undoubtedly the one by which most nutriment and flavor may be obtained, for the best part of the potato lies immediately under the skin. If potatoes are peeled before cooking, care should be taken to do it as thinly as possible, so that some at least of this nutritious part may be retained. Here are a few ways of treating potatoes.

Sacked Potatoes.

Wash and bake some large, smooth potatoes, and cut them in halves lengthwise. Scoop out the potato, being careful not to break the skins. Mash the potato until fine, adding 1 oz. of butter, a very little hot milk, and salt and pepper to taste. Whisk the whites of two eggs very stiff, and mix with the potato. Fill the skins with this mixture, heaping it lightly on the top; put into the oven to brown, and serve very hot. An excellent way of serving potatoes for breakfast is to boil some small ones in their skins. As soon as they are done take them out of the water and skin them at once. If they are allowed to stand any time after boiling they become soft and lose their shape. Have some boiling fat, drop in the potatoes, and fry until brown. Pile up on a dish, and garnish with parsley.

Saratoga Chips.

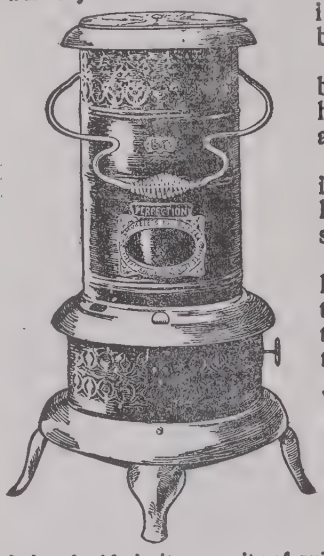
Peel four raw potatoes and slice them almost as thin as paper with a sharp knife. Put them into ice-cold water to crisp them, and then dry them in a clean cloth. Put them into a frying-basket, a few at a time, and fry them a pale golden color. Drain them, sprinkle them with salt, and serve very hot.

Potato Souffle.

Ingredients—Twelve medium-sized potatoes, ½ oz. of butter, a small cup of milk, 1 egg, pepper, salt and grated nutmeg. Method—Cook the potatoes in their skins, and while hot skin and mash them until quite smooth. Heat the butter and milk together, add them and the yolk of the egg to the mixture, and beat them thoroughly. Add seasoning to taste. Whisk the white of the egg to a stiff froth and stir to the ingredients, put the mixture into a buttered souffle-dish, and bake in a hot oven until a good brown color.

Temporary Heat Quickly

Did you ever stop to think of the many ways in which a perfect oil heater is of value? If you want to sleep with your window open in winter, you can get sufficient heat from an oil heater while you undress at night, and then turn it off. Apply a match in the morning, when you get out of bed, and you have heat while you dress.



Those who have to eat an early breakfast before the stove is radiating heat can get immediate warmth from an oil heater, and then turn it off.

The girl who practices on the piano in a cold room in the morning can have warmth from an oil heater while she plays, and then turn it off.

The member of the family who has to walk the floor on a cold winter's night with a restless baby can get temporary heat with an oil heater, and then turn it off. The

PERFECTION SMOKELESS OIL HEATER

Absolutely smokeless and odorless

is invaluable in its capacity of quickly giving heat. Apply a match and it is immediately at work. It will burn for nine hours without refilling. It is safe, smokeless and odorless. It has a damper top and a cool handle. An indicator always shows the amount of oil in the font.

It has an **automatic-locking flame spreader** which prevents the wick from being turned high enough to smoke, and is easy to remove and drop back so that the wick can be cleaned in an instant.

The burner body or gallery cannot become wedged, and can be quickly unscrewed for rewicking. Finished in japan or nickel, strong, durable, well-made, built for service, and yet light and ornamental.

Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company
(Incorporated)

Write for
The Schmidt Quarterly.
HERMANN SCHMIDT
504-506-508 EAST BROAD ST.
RICHMOND, VA.
Fancy Groceries, Delicatessen, Confections Fruits, etc.
Most Complete and Elaborate Line in the South.
Mail Orders a Specialty.

FOR A CHRISTMAS GIFT.
APPLES
Queen Victoria made our apples famous as the best flavored apples in the world. She used to get her apples from the orchards of Albemarle county, Virginia. You can do so too.
Do you want apples that will taste as they did when you were a boy—or a girl?
We sold last season in 27 different States,—and from every section—some of them great apple raising sections—our customers wrote that they had never before had apples of such fine flavor. We are trying all the time to grow better apples and to improve and make more convenient our packages.
THE ALBEMARLE ORCHARD CO.
SAM'L B. WOODS, President.
CHARLOTTESVILLE, VIRGINIA.

R.L.Christian & Co.
816-818 EAST MAIN STREET,
Richmond, Va
Leading Fancy Grocers
Agents for
HUYLER'S CANDIES AND PETER'S SWISS MILK CHOCOLATE.
Special attention given to out-of-town orders.
Catalogue mailed on application.

XANTHINE FOR THE HAIR
Restores Gray Hair to Natural Color
REMOVES DANDRUFF AND SCURF
Invigorates and prevents the hair from falling off.
For Sale by Druggists, or Sent Direct by
XANTHINE CO., Richmond, Virginia
Price $1 Per Bottle; Sample Bottle 35c. Send for Circulars

Geo. A. Hundley,
THE PURE FOOD STORE
Specialty:
GENUINE SMITHFIELD HAMS.
GEO. McD. BLAKE. Manager.

An Interview With Death.

I had an interview with Death; the place, a lonely dell, winter-bound, swathed in spotless snow; the time, new-risen morn. The last star, paling as if in fear, retired, but not extinguished. A spirit strengthened me to brave the enemy of life, and gave me energy to upbraid his cruelty.

My speech I do remember well, and Death's reply.

Said I, in heightened tone, as if to keep uncertain courage steadfast and ardent: "Monster, of thee no man speaks well; thy silent tread makes the house to tremble, and in thy cold breath all flowers die. No little child is safe from thy all-withering touch; nor mothers dost thou spare; nor lovers weaving life's story into colored dream; nor saints in lowly prayer. Why not content thyself with warring and succeeding in the gloomy jungle? Smite the tiger crouching for his prey, or the lion in his fierceness, or fly after the panting wolf, or lodge an arrow in heart of the proud eagle? Why devastate our homes? Why kill our little ones? Why break our hearts and mock our thirst with the brine of useless tears? Oh, Death, I would that thou wert dead!"

Then Death answered me and filled me with amaze. "Believe me," said the weird defendant, "thy reasoning is false and thy reproach an unintelligent assault." His voice was gentle, and through all his pallor there gleamed the outline of a smile. I saw transfigured death! "I am God's servant. The flock must be brought home. I go to bring the wanderer to the fold. The lambs are God's, not yours, or yours but to watch and tend until He sends for them. Through your own fatherhood read God's heart. Through your own watching for the child's return, conceive the thought that glows in love Divine."

He paused. Said I: "Could not some brighter messenger be sent? an angel with sunlight in his eyes and music in his voice? Thou dost affright us so and make us die so oft in dying once; if our mother could but come, or some kindred soul, or old pastor, whose voice we know! Any but thou, so cold, so grim!"

"I understand thee well," said Death; "but thou dost not understand thyself. Why does God send this cold snow before the spring? Why icebergs first, then daffodils? My grimness, too, thou dost not comprehend. The living have never seen me: only the dying can see death. I am but a mask! The angel thou dost pine for is behind—sometimes an angel mother, sometimes father, sometimes a vanished lover; but always, to the good and true, the very image of the Christ. No more revile me; I am a visored friend."

The dell was then transformed. The snow gleamed like silver, the day a cloudless blue, and suddenly living images filled the translucent space. And then I asked of Death if he could tell whence came they, and he said: "These are mine. A reaper I as well as shepherd. I put in the sharp sickle, I bind the sheaves, I garner the precious harvest, and when I come, angels sing, "Harvest Home."

Take your life day by day and hour by hour. Do not look too far ahead. If you are suffering, you have only to suffer that day. If you have an anxiety, God undertakes to see you through it, but only day by day. One of the great secrets of a happy, calm, and strong life is to pray day by day, and trust day by day.—Bishop of London.

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A Great Speech at a Lawyers' Banquet.

About three hundred lawyers in Pittsburgh and vicinity were assembled at a banquet several weeks ago and listened to a high order of speeches. Chief among them was an earnest, elevating, and religious address by George Wharton Pepper, of the versity of Pennsylvania (who was one of the principal debaters at the recent convention of the Episcopal Church in Cincinnati). It was a strong plea for a high order of men to grace the legal profession—men of principle, men of lofty standards of righteousness, and men who own and confess relationship to a personal God. On this latter point he said: "When I speak of religion I use the word as indicating the relation of man to a personal God. There may, of course, be many within the sound of my voice who hold the agnostic position. Let me suggest to these men, if any there are, a point not always recognized—that there is, in point of fact, no distinctive course of conduct which corresponds to the agnostic position. Either there is a God or there is no God. The law of excluded middle makes impossible any third condition. It is hard to resist the conclusion that human life would be a richer and happier thing if we all were to act on the theory that there is a personal God in control of the universe than if all mankind were to act consistently upon the opposite theory. Therefore we must focus our minds on character building, and we must begin with our own." His address reminds us of the fact, that many of the most influential men the Christian Church has are lawyers. The influence of good which men of the legal profession who love Christ and His Church are wielding is second only to that of the ministers themselves. Among a certain class of intellectual worldly men, their influence is even greater. The Church needs more such lawyers—more such men in the other professional spheres.—The Lutheran.

Thoughts for the Thoughtful.

The mire of sin may be deep, but the fountain of cleansing is deeper.

My Jesus, my King, my Life, my All, I again dedicate myself to Thee.—David Livingstone.

It is one thing to wish to have truth on our side, and an 'her thing to wish to be on the side of truth.

Christ's life was more successful than any other life ever lived. Our success depends on imitating it.

Our common, everyday lives are the means God employs by which we shall build our Christian lives. — Henry Drummond.

A hot temper may be controlled until it won't need much controlling; it may be left uncontrolled until it can't be controlled.

He that cannot forgive others breaks down the bridge over which he must pass himself, for every man has need to be forgiven.

False friends are like shadows, keeping close to us while we walk in the sunshine but abandoning us when we cross into the shade.

Whatsoever that be within us that feels, thinks, desires, and animates, is something celestial, divine, and consequently imperishable.—Aristotle.

Duty does not consist in suffering everything, but in suffering everything for duty. Sometimes, indeed, it is our duty not to suffer.—Dr. Vinet.

"Take the first turn to the right and keep straight on," said Bishop Wilberforce to some navvies who, half in ridicule, had asked him to tell them the way to Heaven.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

Heavenly Father, since one man who trusts thy word can thus uphold a nation, what could not thy word do for each of us if we would each of us htus trust it and thee who speaks it. —Account of Luther.

Censure and criticism never hurt anybody. If false, they cannot hurt you unless wanting in manly character, and if true, they show a man his weak points and forewarn him against failure and trouble.—Gladstone.

There are, doubtless, many ways in which men can make a new heaven and a new earth of their dwelling place, but the simplest of all ways is through a fond, discerning and individual care of each child.—Prof. N. S. Shaler.

When moving into a new home, the Germans repeat this little prayer: "Take from us, O Lord our God, all heartaches and homesickness and all trouble, and grant us health and happiness where we kindle our fire."

Riches deceive men by making them think themselves other than they are It was a favorite saying of Francis of Assisi that what a man is in the sight of God, that, and only that, and nothing else, he really is. Now riches are unquestionably a great hindrance in the way of seeing ourselves as God sees us.—W. R. Huntington.

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THE DEBATE ON THE CHANGE OF THE NAME OF THE CHURCH.

By the Rev. Randolph H. McKim, D. D.

I have been going over the debate in the House of Deputies on the Change of the Name of the Church and am impressed with the fact that substantially the same arguments were brought forward in that debate as appeared in the discussion in 1903-4. From beginning to end one finds no new argument, but old weapons refurbished. Even "The Church of the Kicking Overseers," as the Spanish rendering of "The Protestant Episcopal Church," reappeared in the debate.

Mr. Pepper, with all his ability and ingenuity, was not able to adduce any new consideration to sway our judgment. At least one speaker quoted again with great eclat the challenge of Cardinal Gibbons, daring the Episcopal Church to call itself Catholic! (The venerable sophist must be greatly tickled to find himself taken so seriously.)

In short, the arguments exploited in Cincinnati are the same brought forward years ago by Bishop Grafton, Bishop Whitehead, and the Albany Committee.

With your permission I propose briefly to examine them in order:

1. We were told with great confidence that the name of the Church had been adopted without authority, by a kind of accident, or perhaps by the grace of the printer.

This fable was completely disposed of long ago by the Rev. Dr. John H. Elliott, of Washington, in his pamphlet on "The Change of the Name of the Church." No intelligent and candid man, after reading that pamphlet, could ever make such a statement again. The demonstration is absolutely overwhelming that the name "Protestant Episcopal" was advisedly and deliberately adopted.

2. We were told again that the name of the Church was concocted by a coterie of clergymen in the State of Maryland in the year 1780.

The facts are that it was used in the State of Maryland as early as 1666; that the Church of England was known as a "Protestant Episcopal Church" during the colonial period in America; that "Protestant Episcopalians" are spoken of in England as early as 1651; that the Mother Church was formally described as "Protestant Episcopal" in England for at least a century and a quarter before the name was adopted by Bishop White and his co-laborers. In 1782 Dr. Berkeley writes of "the neglected sons of Protestant Episcopacy on the other side of the Atlantic." In 1785 the famous Granville Sharp wrote of the feasibility of establishing "a Protestant Episcopal Church in Holland." The members of the Scotch Church, from which we derive our episcopate, were spoken of in the writings of their own Bishops as "Protestant Episcopalians." The Primate of the Scotch Bishops expressed his "hearty concurrence in the proposal for introducing Protestant Episcopacy in America."

The act of Union between Ireland and Great Britain in 1800 enacts that the Church of England and Ireland be united into "one Protestant Episcopal Church, to be called the United Church of England and Ireland."

The Convention of 1785, then, invented no new name, but simply accepted as a matter of course the name descriptive of her character and polity by which she had always been known.

3. We were also told that the Church of England was not a Protestant Church.

And yet it can be shown from history that the representative divines of the Church of England, from the time of the Reformation down to the era of the Oxford Tracts, with scarce an exception, referred to themselves as Protestants and to the Church of England as Protestant. That great company of the Caroline period, familiarly known as the Anglo-Catholic divines—such men as Jeremy Taylor, Andrewes, Cosin, Bull, Beveridge, Bramhall, Usher, Pearson, recognized and gloried in the Protestant position of the Church. Even Archbishop Laud declared that he held to "the true Protestant Religion established in the Church of England." The Protestantism of the Church of England was affirmed by the Convocation of Canterbury in 1689. I have not found that any representative divine of the Church of England repudiated the Protestant idea until the time of the Oxford Tracts, under the leadership of John Henry Newman, who subsequently abandoned the Cuurch of England and went to the Church of Rome.

4. But it was argued that it is no longer necessary to emphasize our Protestantism.

To us it appears that it has never been more necessary than it is to-day. The Church of Rome has departed in our day even farther from the primitive faith than she had at the time of the Reformation, by proclaiming the dogma of the Immaculate Conception in 1854, and the dogma of the infallibility of the Pope in 1870. If, then, the Church of Rome continues to proclaim her false, unscriptural, and uncatholic doctrines, why should we cease to bear witness for the pure catholic doctrines of the primitive Church? Why should we blot out the word which registers before all men's eyes our solemn protest for the truth of God against the error of man?

And then, as regards our own Communion. Is it no longer necessary to witness within our own pale for the primitive and catholic doctrines which the Reformers vindicated at the Reformation? Is it not true that those doctrines and practices are assailed by a vigorous and increasingly numerous body of men in our own Communion?

5. But we are told that the word "Protestant" has changed its significance; that it signifies now a kind of "go-as-you-please religion;" that it embraces Spiritualists, Mormons, Dowieites, Eddyites, and what not. Do we desire to be classed with them? Well, in reply, we beg to inquire whether, by parity of reason, we shall cease to call ourselves "Christians" because all the 187 sects in the United States, including those just mentioned,

also call themselves Christians? Surely it is poor logic to argue against the use of a great and noble word because it has been abused.

6. In Mr. Pepper's persuasive address he took the ground that by adhering to our present name we "bury ourselves under a multitude of Protestant bodies."

I can only say in reply that if we are to be "buried" at all, we would rather be "buried" under a multitude of Protestant bodies, than under the vast mass of Roman error and absolutism; for we should have more hope of a joyful resurrection in the former case than in the latter. So far from being buried, however, our leadership is ungrudgingly recognized. This was one of the marked features of the recent Laymen's Missionary Movement. But if it is a question of association or identification, we frankly say that we would far rather be identified with the great Protestant Churches around us than with the Church of Rome. Here, doubtless, we are separated by wide interval from our friends who advocate this change.

7. It was urged that our present name is a sectarian one; that it really divides us from our Protestant brethren. We were told by the eminent layman who led the debate that to strike out the word "Protestant" from our banner would mark a forward step in the direction of Church Unity that was "really worth while." This brings to mind the plea made six or seven years ago that "sectarian bodies would not give up their sectarianism unless we did the same, and that our present name appears to them a sectarian title."

Thus we were appealed to in the name of Christian unity to make this change so repugnant to our feelings, so contrary to our convictions of duty. In reply we say that if there were no other reason for rejecting their proposal, our loyalty to the sacred cause of Christian unity would absolutely require to do so. Let our friends investigate the subject. Let them inquire among the leaders of the great Protestant Communions around us how their people would view such an action and they will find they are in error. The evidence on this subject is clear and unquestionable; it is overwhelming. Our Protestant brethren would accept this action as marking a wider breach between them and us. They would see in it the triumph of the Anti-Protestant party.

Finding myself in a group of nine or ten of the most prominent Protestant ministers of this city, leaders in their several denominations, I asked them what would be the effect of such action on their people, and without a dissenting voice, they said it would be understood as I have just indicated.

It was urged that our present name makes our Church date from the 16th century and that the object of changing it is to set forth the actual continuity of this Church with the ancient Church of England. But surely that is a non sequitur. The adoption of the Nicene Creed which made the Church Protestant against the error of Arius, did not forfeit the claim of the Church of that age to be the Church of the Apostles. In adopting this new creed in the year 325, the Fathers of the Church did not make a new Church, nor did the use of the Nicene Creed indicate that the Catholic Church had no existence until the reign of Constantine. In like manner the word "Protestant" does not forfeit the claim of our Church to continuity with the primitive Church of England. It is simply a historical note that at that period of time the Church purified herself from the false doctrines which had found place within her pale. In order to remain Catholic it was necessary for the Anglican Church to become Protestant, and today her Protestantism is an indispensable note of her true Catholicity. The eminent laymen to whom I have alluded remarked that it was not safe to offend the American sense of humor by talking of a "Protestant Catholic"; but can so well informed a theologian as he have forgotten that a great school of divines of England, the Anglo-Catholic school, asserted their Protestant position in the same breath that they affirmed their loyalty to Catholic truth? He may permit us to remind him of a famous divine of the 19th century, Dr. Hook, who said, "We may be called Protestant or Protesting Catholic." It is interesting to recal that the members of the Church of England who came over with Lord Baltimore's colonists in 1634 called themselves, "Protestant Catholics."

9. A favorits argument at Cincinati, as at Boston, was that our present name is an obstacle to the growth of the Church both in our Western States and in the foreign fields.

As to the foreign-born population in the Western States, if it is really true that our Protestant name keeps these people out of our Church, how are we to explain the great success of other Protestant churches—the Presbyterian for instance—in those same communities and among that same foreign population? Do these Protestant Communions conceal the fact that they are Protestants?

And as to the word Protestant being a barrier to our success in foreign countries, we may at once eliminate China and Japan, for we have not sent our missioniaries there to build up a branch of the Protestant Episcopal Church, but to plant the seed of Christian truth and let those great peoples develop in their own way their own branch of the Holy Catholic Church. The Philippine Islands may also be eliminated, since the Bishop's avowed policy is to abstain from missionary work among the Roman Catholic population.

In short, the alleged loud call from the mission fields of the Church for a change in the name of the Church, dies down to a very feeble whisper from a few very feeble missions in Mexico and Cuba. But were the call ten times as loud as it is, there are other ways of answering it than the one proposed; and it were a strange and unnatural policy to grieve and alienate scores of thousands of the Church's children in America in order to propitiate a handful of the Latin race.

10. Undoubtedly, one of the most persuasive arguments brought forward in favor of this proposal was its seeming eirenic character. It was presented as a compromise which should quiet once and for all the agitation on the subject in the Church.

To us, however, it seemed rather a surrender than a compromise, for the Protestant party were asked to give up a substantial asset in surrendering the word "Protestant", while the Catholic party were in exchange to cease an agitation, and even of that, there was, and could be, no guarantee. The joint resolution, which it was proposed to offer in case the alleged compromise was adopted, did indeed declare "That by such action there is intended or implied no changed relationship * * * to principles established by or through the Reformation of the Church of England, as those principles are enshrined in the Book of Common Prayer." But that assurance, though made no doubt in good faith, did not carry conviction. It could not change the great outstanding fact that the Protestant name of the Church had been abandoned. The world believed that in abandoning the name we had abandoned the things, and the conclusion could hardly be avoided that the change indicated the triumph of the Anti-Protestant party in the Church. There was room also for large difference of opinion as to what were the principles established by the Reformation. We remember the words of a distinguished divine of a High Church school, who said, "The genuine principles of the English Reformation are embodied in the first Prayer Book of the English Church, and any alterations or revisions of that book were the result of a departure from those principles."

Thus the two schools of thought part company on the very threshold; for we of the Protestant school hold that the Reformation was in an incorporate condition when the first Prayer Book of Edward VI was put forth.

Washington, D. C.

The overruling grace of God makes all things new. The prodigal may return if he will.

BOOK REVIEWS.

The Right Road. A Handbook for Parents and Teachers. By John W. Kramer. Third Edition. New York: Thomas Whittaker.

This is a most excellent book of its kind, as a third edition proves. It is a text book for those whose duty it is to teach a right view of life to the young. It begins with the elementary facts. Myself—I Ought—and why I Ought? Then treats of Character; Right, and Duty. It treats of threefold duty—to self; to others; to God. Under duty to self it treats of such fundamentals as Health, Cleanliness, Temperance, Truthfulness, Courage, Self-control, Order, Thrift, Culture, Purity, The Love of the Right. Under duty to others it treats of such elementary matters as The Honor of Parents, Brotherliness, Patriotism, Honesty, Justice, Mercy, Philanthropy, Courtesy, Gratitude, Kindness to Animals. Under duty to God it treats of The General Relation, Revenue, Worship, Service.

It is a well and popularly written book, containing a vast deal that is suggestive and helpful information and full of apt illustrations. It is well worth a careful reading by those whose duty or privilege it is to deal with the young.

Until Shiloh Come. By Evelyn Whisk; with an Introduction by Rev. Jesse Brett, L. Th. Longmans, Green & Co.: London, New York and Bombay.

A little devotional book of the kind that seems to be a help to a considerable number of people. It is rather mystical and transcendental in its type of religion, with a strong inclination to sacramentalism.

In Paradise; or, the State of the Faithful Dead. A Study from Scripture on Death and After-death. By Charles H. Strong, A. M., Rector of St. John's Church, Savannah. Fourth Edition. New York: Thomas Whittaker.

Probably many of the readers of this review are already familiar with this book. The chapter headings give a fair idea of its teaching: The Power of Death; Death the Golden Gate of Paradise: In Paradise; The Activities of Paradise; The Fellowship of the Saints; Mutual Recognition and Service; Spiritual Bodies; Heaven. Of course the subject matter of this book is almost entirely speculative; still, it treats of subjects concerning which the human mind has always loved to speculate, and so such a well-written and thoughtful work as this will always find quite a large circle of interested readers.

The Way of Fellowship. By F. W. Drake, Priest-in-charge of St. John's, Wilton Road, S. W. London, New York and Bombay: Longmans, Green & Co.

The fellowship here treated of is fellowship with God, and the author's purpose is to show us how to attain that fellowship. He begins by telling of the Call to Fellowship, what it means and what it involves. "Fellowship with God," he says, "means a hidden life": What is that "hidden life" and how attain it? This is his thesis and he shows his sympathy with the deepest spiritual life by the way he treats this thesis. This Fellowship is "the gift of the Holy Ghost"; then how prepare ourselves for receiving that gift? There are definite and spiritually-revealed means to this end and there is information concerning these means. The ways of the divine approach to man are God's ways—ways of lowliness and condescension, and these we must learn to know and recognize. Then follow all the "Means of Grace," as they are commonly called; and then the Consummation of Fellowship Here and in Paradise. It is a readable book and suggestive in many ways.

The Decisive Hour of Christian Missions. By John R. Mott. New York: The Young People's Missionary Movement.

It is hardly worth while to commend a book on Missions written by Mr. Mott. To all who know anything of missionary work such commendation goes without saying. He is a past-master in this his chosen field, and not only knows, but knows how to tell, and better still, knows how to interest others in the telling. The chapter headings will show the scope of this book: 1. The Non-Christian Nations Plastic and Changing; 2. Critical Tendencies and Influences in the Non-Christian World; 4. The Requirements of the Present Situation—an adequate House Base; 6. The Requirements of the Present Situation—an Efficient Church on the Mission Field; 7. The Requirements of the Present Situation; The Superhuman Factor; 8. Possibilities of the Present Situation.

If you are not interested in present-day Missions, get this book and read it and you will become interested. If you are interested, get it and read it and you will become more so. If you are thoroughly interested, then get it and get some one else to read it, so as to make that same one as interested as you are. At any rate, get it and read it, and no matter how well informed you may think you are now, you will know that you are better informed after reading it.

Moral: Get it and read it; and then get some one else to read it.

It's a great book on the greatest of all present-day subjects.

In Response to an Appeal.

In response to an "Appeal to the Generous-Hearted" for aid toward admission of two ladies into the Church Home, Richmond, Va., the following sums have been received:

Rev. T. C. Darst, Newport News, Va.	$ 5 00
Mrs. S. J. Schoen, Richmond, Va.	3 00
Misses Stewart, Brook Hill, Va.	25 00
F. E. Whitmore, Richmond, Va.	2 00
E. B. Addison, Richmond, Va.	10 00
Rev. R. W. Micou, Alexandria, Va.	1 00
Cash, Richmond, Va.	1 00
Cash, Staunton, Va.	1 00
Juliet Lyle Brooke, Louise Home	1 00
W. E. Mingea, Abingdon, Va.	10 00
W. W. Robertson, Norfolk, Va.	10 00
Miss M. R. Holladay, Annapolis, Md.	2 50
Cash, Richmond, Va.	5 00
Two Sisters, Parkersburg, W. Va.	2 00

It is thy duty oftentimes to do what thou wouldst not; thy duty, too, to leave undone what thou wouldst do.—Thomas a Kempis.

For the Southern Churchman.

What of My Dead?

"That ye sorrow not, even as others which have no hope."

"What of my dead? Beyond that awful portal,
The untried way how can he understand?
So human still, so lately made immortal
For the strange spirit land!"

Whether it lead by pasture green and meadow,
By lonely heights or starry spaces wide,
He Who hath walked with him the valley's shadow,
Fails not, the farther side.

"That last, faint hour when the light grew dim,
And yearning love had nothing left to do,
Was there no terror of the dark for him,
No stumbling, groping through?"

There leant above him, as thy sad soul liveth,
A gentler watch than even women keep.
With tenderness unspeakable God giveth
To His beloved sleep.

"Does he look down, who once did love me much,
And grieve, among the glad eternal years
To come a little while and lay his touch
Upon me, in my tears?"

He cannot sorrow, watching, rapt and holy,
The fire of pain refine thy mortal clay;
Seeing thy salt tears cleansing, washing slowly
The dust of earth away.

"When in a while my final hour is told,
Then shall I turn to recognize my own?
Take him and clasp and hold him, as of old,
And know as I am known?"

This God hath sealed, for life and time, securely.
Yet listen!—surely as thy spirit cries
In the hereafter for his face, so surely
His eyes shall meet thine eyes.

"What of the dead? I know not anything!
In the long pause before the world be past,
What if he somehow fall to wandering,
And lose the way at last?"

Oh, doubting heart and blind, so near the sod,
Wait but a moment, till the veil be riven:
He is as safe in the dear hands of God
As is thy hope of Heaven!

NANCY BYRD TURNER.

Money.

Money! "What a blessing it would be if the Church's Mission could be carried on without money and if all talking about it and appeal for it could be eliminated." So some people think and so they say—very forcibly at times. Yet, after all, would it be well, even if it were possible, to eliminate the financial element from the missionary enterprise? Money alone, it is true, is powerless. But money stamped with the personality is mighty. Our money or labor, put into a form that admits of wide distribution for the accomplishment of tasks we, individually, would never be able to carry through. So let no one think of money as a sordid and depressing element in the work of winning the world to our Lord. It is really rather one of the spiritual and ennobling elements. He who gives money rightfully in a real sense gives part of himself.—Spirit of Missions.

Stopping to imagine what one might do if he only had the chance hinders his doing the present duty, which is the only one that he will be held accountable for.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose but the Editor cannot be responsible for manuscripts.

The Bishop of Salisbury on Change of Name.

Mr. Editor: The Bishop of Salisbury is, perhaps, the most learned living member of the English Episcopate and it is, therefore, the more significant to read what his lordship said in the Upper House of the Convocation of Canterbury apropos of the nearly-accomplished improvement in our title—an improvement which failed to carry by the vote of one lay deputy in the General Convention of 1910.

The Bishop's words, as reported in the Guardian, are as follows:

"The word 'Protestant' had never been part of the title of any Church except that of the Episcopal Church of America. In the very important and growing missions of the American Church the missionaries found it very difficult to explain the word 'Protestant' to people who joined their community. There was a general agreement among both high Churchmen and low Churchmen that a change of title was advisable, and it was expected that some change would be carried out at the next Convention."

Coming from a man of his recognized moderation and statesmanship, a man whose breadth of vision and yearning for Christian Unity are acknowledged by all, these words should have weight with those who are able still, in these latter days, to sentimentalize over "Protestant Episcopalianism."

In Cincinnati it was my privilege to meet a delightful young priest, whose work lay with our missions in Brazil. He was as clean and true as steel and fired with a consuming tender passion for souls—a type of the kind of men who carry forward and ever forward the standard of the Cross. He was a Southerner of distinguished family and bred at Alexandria. In the course of an absorbingly interesting account of his work, I asked him if he had any difficulty with the word "Protestant," and he replied that they were spared that difficulty because their title-page read "The Brazilian Episcopal Church."

It developed (what of course is well known to your intelligent readers), that, in Brazil the original missionaries of our Church, all of them, I think, Alexandria men, founded a quasi-independent Church, and, uninfluenced by Oxford or "Puseyite" predilections, deliberately chose to eliminate the word "Protestant" from their formularies and this too in the face of a "Romanism" so debased that, if there was any occult ledgermain in that prickly word "Protestant," one would have thought that in Brazil was the time and place to vaunt it. Ab uno disce omnes.

As a matter of fact, all of us who uphold the ancient Catholic and Christian ideal of character (which is constant amidst whatever changes and chances of this mortal life befal), I say all of us, men of good will, are ready to "protest" against the errors of the world, the flesh and the devil—but nevertheless, in plain American, because a Christian "kicks" at vice and error it would not seem necessary for him to take the official title of the kicker Episcopal Church. Let us give ourselves a dignified title as befits a Church—Catholic in its faith, American in its allegiance.

HENRY LEVERETT CHASE.

St. Louis, Mo.

The Call to the Ministry.

Mr. Editor: I have read much and thought much upon the reasons given as to why there are so few young men offering themselves for the ministry, and so far as I have seen no one has given what I firmly believe to be the true reason, namely, the insufficient support given God's ministers. There is no class of educated men working for anything like the small wages they are required to live upon. The majority of these men come from refined homes and marry girls from refined homes, women without the physical strength to do without assistance in the housework and accustomed to living in a refined way. The average salary of our clergymen is barely sufficient to meet the every-day living expenses, with the prices that have to be paid for the necessities of life, and it is hard for a man to lay before the young men and boys about him the calling of the ministry as he should, when he is bowed down by the struggle and privation he and those he loves are called upon to endure. A man may be willing to suffer all this himself, but it is hard for him to see his family suffer, and it must often make him feel that he should have been content to bear these burdens alone rather than see those he loves suffer. The ministry has not gone on a "strike," as they have seen the expense of living steadily increase, without any means with which to meet it, but they have gone bravely on uncomplainingly, about the Master's business. Should the Church allow the ministry to bear this burden? Is not the laborer worthy of his hire? Is it not right that a man who gives his whole time, talent and life to the work of the ministry should at least receive a sufficient salary to feed, clothe and educate his children? I do not believe the Church has any idea of the struggle its ministry is having to make to meet the present terrific expense of living, and I believe that one reason of this is because these brave, courageous servants of the living God are suffering in silence when it is but right that they should rise up and speak and let the state of things be known. I can speak intelligently of at least one case, where a man entered the ministry in his youth without waiting to amass any worldly goods and he has given all of himself, faithfully and unreservedly, to the work of the Church—most of the time doing the work of a domestic missionary. He is married and has a large family of children with bright minds, some of them talented. His salary is barely sufficient to meet the every-day expense of living, with little left for clothes, and nothing left for education or sickness. When the mother of this family looks at the nice warm coats, caps, shoes and other clothing of the children with whom her own are thrown and looks at their clothes, insufficient for the winter's cold, can't you imagine how she feels, and should this be so? I know of this case. Are there not many others? Shouldn't the Church be advised of the state of things? I think so, and I believe the question of why so few men are offering themselves for the ministry can largely be answered right here.

MRS. J. L. CLOPTON.

Sparrow's Point, Md.

Church Intelligence.

CALENDAR.

December.

1—Thursday.
4—Second Sunday in Advent.
11—Third Sunday in Advent.
18—Fourth Sunday in Advent.
21—St. Thomas the Apostle.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
27—St. John the Evangelist's Day.
28—The Innocents' Day.

Collect for Fourth Sunday in Advent.

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

Collect for St. Thomas' Day.

Almighty and everlasting God, who, for the greater confirmation of the faith, didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with Thee and the Holy Ghost, be all honor and glory now and forever more. Amen.

Foreign.

The Bishops and the House of Lords.

What will be the position of the Bishops in a reformed House of Lords? They would naturally come in under the provision which gives seats to men occupying high positions in the public service; but what would be their number, and how would they be selected? The two Archbishops would from their representative position obviously be entitled to seats, and probably no harm would be done by continuing the usage under which the Bishops of London, Durham, and Winchester always sit in Parliament. Probably we shall be told by austere reformers that five occupants of the Episcopal Bench would be enough. That, however, would be only about one-seventh of the Diocesan Episcopate, and in a very few years' time it would be only an eighth, ninth, or tenth. Moreover, the House of Lords' Report suggests that the two Archbishops and eight Bishops should have seats. We have no anxiety to see Bishops giving undue attention to politics; but upon social questions they speak with so large an authority that it would be for the advantage of the country that they should be fairly represented. If the clergy were to be meagerly represented in the Lords,

and not at all in the Commons, the Church of England would have reasonable ground to complain that it was not receiving its fair share of consideration. Meanwhile it is interesting to note that the Government's Veto Bill would leave the Bishops, like all the other Peers, untouched until the taking of "other order."

The Convocations.

The elections to the Lower Houses of Convocation will be peculiarly interesting. The contests will turn in the main upon Revision, and will afford a fair index of the progress which has been made by the movement during the last twelve months. The course of the recent debate in the Canterbury House encourages the expectation that the Revisionist element, at all events in the South, will be strengthened; possibly, even, we may find that there has been a broadening of view in the North. The elections will be further interesting from the revolt of the unbeneficed. For the first time there is to be a systematic and widespread attempt to claim the vote for the curate, who at present may not vote for a Proctor, and is extremely unlikely to become one himself. During the last few years there has been a considerable and gratifying increase in the interest felt in Convocation elections, notwithstanding that only a portion of the clergy are permitted to take part in them, and that the representation of some great Dioceses is still totally inadequate.

The Deans of Wells.

Honorable as is the roll of Deans of Westminster, the list of Deans of Wells, to which the name of Dr. Armitage Robinson will presently be transferred, may vie with it in interest. Among the most notable incumbents of the office was Richard de Bury, renowned as a patron of learning and book-collector, who died Bishop of Durham, having been by turns tutor, Lord Chancellor, and Lord Treasurer to Edward III. Cardinal Beaufort, who enjoys an uneviable immortality in the pages of Shakespeare (and deserved better treatment at the poet's hands), was Dean of Wells in 1397-8. By-and-bye we come to a dean who had certainly no business in the place, Thomas Cromwell, Earl of Essex; but retribution, as we know, overtook the intruder, who was to attain the possibly unique distinction for a Dean of being beheaded. Of Robert Creighton, appointed Dean in the first year of the Restoration, Pepys tells us that "he preached a strange, bold sermon" before the King "against the sins of the Court * * * and of our negligence in having our castles without ammunition and powder when the Dutch came upon us"—a sermon which did credit both to the preacher and his principal hearer, for Charles subsequently made him Bishop of Bath and Wells.

The Bishop of Durham and the Crisis.

The Bishop of Durham, speaking at a parochial gathering at Bishop Auckland referred to the national crisis, and said he sometimes wondered if it might not prove to be the greatest and most agonizing this realm had ever passed through. If they were Christians, however, they would approach it like everything else. Christianity would keep them from wild and intemperate thoughts and words about others who did not agree with them; it would keep them from the party spirit which was different from distinctive convictions; it would keep them scrupulously truthful, and not allow them to travel beyond the range of what they knew; it would keep them in the spirit of prayer.

The Division of Oxford Diocese.

The Bishop of Oxford has written a letter on the proposed division of the Diocese of Oxford, which is being sent by the Archdeacon of Buckingham to the clergy in every parish in that county, with a request that the proposal shall be discussed in every village and town and the decision forwarded to the committee in question. The Bishop, in his letter, says: "The committee are convinced that the work which they have in hand would be helped and advanced if in each parish a meeting could be held for the discussion of the proposed new bishopric, and this conviction I entirely share, for I think that what is most desired in regard to this difficult business is that it should be more widely considered and understood; for so I believe, and so only can we come to choose and hold the right course about it, and so only if there is to be a new bishopric can the care and zeal needed to attain it be engendered."

Primate of England.

For the sake of brevity and without any malice prepense Church papers often use a heading as "The Primate on Church Defence" when it is the Archbishop of Canterbury that is referred to. Of course the Archbishop of York is just as much "Primate" as the occupier of the Chair of Augustine, as we hasten to assure our friends in York who by the mouth of the Rev. Dr. Solloway, Vicar-Elect of Selby Abbey, have been considering the relations of the two primatal sees, in a lecture to the members of the Yorkshire Archaeological Society Dr. Solloway emphasized the justice of the claim that the Northern Archbishop has, by right of the Concordat of 1352, to the title of "Primate of England." The Archbishop of Canterbury's correct designation is "Primate of All England."

American.

Consecration of the New Bishop of Kearney.

The Very Rev. George Allen Beecher, Dean of Trinity Cathedral, Omaha, was consecrated Bishop of the Missionary District of Kearney, on St. Andrew's Day, to succeed the Rt. Rev. A. R. Graves, D. D., resigned.

The ceremony took place in Trinity Cathedral. Morning Prayer was said and the Holy Communion celebrated at 8:30, the consecration service beginning at 10 o'clock.

The Epistle was read by Bishop Williams of Nebraska, and the Gospel by Bishop Graves. The Nicene Creed having been said, the Bishop-elect was presented by the Bishops of Kansas and Iowa. The certificate of election was read by the Rev. Canon Marsh; of confirmation in the House of Deputies by Chancellor Wakeley, of Nebraska; of ordination as deacon and as priest by Chancellor Horth, of Kearney; the canonical testimonial by the Bishop of Wyoming. The attending presbyters were the Rev. Charles F. Chapman and the Rev. Robert B. H. Bell. The preacher was the Bishop of Dallas, and the co-consecrators Bishop Graves and the Bishop of Nebraska. The procession at the consecration service was led by six trumpeters of the United States army.

Tables of Alternate Lessons Ready for Distribution.

The Tables of Alternate Lessons, authorized to be used until the next General Convention, have been printed in convenient pamphlet form and a copy is being mailed to every clergyman having parochial charge. Until the edition is exhausted a copy will be sent, postpaid, to any address, on receipt of eight cents in stamps, or in packages of ten or more at six cents each.

HENRY A&STICE,
Secretary.

The "Constitution and Canons" is in press and the Journal is well under way. Notice of dates of publication and conditions of distribution will be given later.

The Late Bishop Williams.

The following messages came from the Japan workers relating to the death of Bishop Williams:

December 2.—"One of God's greatest saints at rest. I am sailing for Japan to-morrow. Regret cannot be present to pay last tribute of respect and affection."

JOHN McKIM,
"Bishop of Tokyo."

December 3—"Cablegram from Tokyo this morning received. Please express sincere sympathy with relatives and Church Japanese Christians and missionaries.

JOHN W. WOOD."

December 5.—"Cablegram from Kyoto, received Sunday, reads, 'Please express sympathy with all concerned.'

JOSHU(KIMBER."

Biographical Material Desired.

Mrs. Henry Yates Satterlee, 1445 Rhode Island avenue, N. W., Washington, D. C., is collecting material for a biography of the late Bishop of Washington. She is desirous of having copies of all letters which will throw any light upon the Bishop's character, plans and projects. She earnestly asks that any of the Bishops, presbyters or laity of the Church who have such letters would kindly send them to her. Copies will rapidly be made and the originals returned to the owners.

LOUISIANA.

Rt. Rev. Davis Sessums, D. D., Bishop.

The Death of Dr. Warner—Brotherhood Officers Elected—The Boy Scout Movement.

The funeral of the late Beverley E. Warner, D. D., late rector of Trinity church, New Orleans, was conducted from Trinity church on Wednesday, November 30. The services were of marked simplicity, in accordance with the expressed wishes of Dr. Warner himself, in a letter some years before his death. The Bishop of the Diocese conducted the services, assisted by the clergy of the New Orleans churches.

The death of Dr. Warner caused deep and widespread grief in New Orleans, among many kinds and classes of people, for he deserved in many ways to be called the first citizen of New Orleans. His popularity was shown in the number of floral offerings sent from organizations with which Dr. Warner was connected, such as Tulane University, the Round Table Club, the Brotherhood of St. Andrew, Newcomb

College for Girls, Kingsley House (a settlement house), and from one of the Jewish congregations of the city, whose rabbi was a close personal friend.

In an address during the Week of Prayer, services in New Orleans, Bishop Sessums paid an eloquent tribute to the character and work of Dr. Warner.

At the annual meeting of the New Orleans local assembly of the Brotherhood of St. Andrew, officers were elected to serve for the following year, and reports of good work in the local chapters were presented. The officers are: President, R. P. Meade, Grace church chapter; vice president, Richard Venables, Christ church chapter; secretary, Oscar T. Jones, Grace church chapter; treasurer, John Arsing, St. John's church chapter. The Rev. W. A. Barr, of Christ church cathedral, was elected chaplain.

Grace church chapter reported twenty-four regular and one special meeting held during the year, and 147 services held by their lay readers during the year. St. Paul's chapter reported three lay readers, and many meetings held during the year in the prison, hospital, and other public institutions.

The Boy Scout movement has taken hold in New Orleans with a great deal of vigor. Patrols of the organization have been formed in the Sunday Schools of Mt. Olivet, and of St. George's, and these are regularly enrolled in the New Orleans Brigade, under the name of their Sunday School.

WEST VIRGINIA.

Rt. Rev. G. W Peterkin, D. D., Bishop.
Rt. Rev. W. L. Gravatt, D. D., Coadjutor.

Bishop Peterkin's Bereavement—Lay Readers' League—Wheeling Clericus. Sunday School Institutes—Movements of Clergymen.

For the third time within a few months the Bishop and his family have suffered heavy bereavement, and on Sunday, November 20, were called to pay the last sad rites to Mrs. Peterkin's beloved mother, Mrs. John Stewart, of Brook Hill, Richmond, Va., who, like the Bishop's mother who died early in November, had attained nearly 90 years of age. There is throughout the Diocese a most sincere sympathy with the Bishop and his dear wife in their sorrows; which are yet sorrows not without hope, for those they have lost awhile were of the very noblest spirits in the Church militant and are now of the blessed company of the Church expectant.

There was recently organized at Wheeling a Lay Readers' League, consisting of ten members, who are to minister in vacant churches and suburban missions in the vicinity of Wheeling. The League at present is supplying services in St. Andrew's, Wheeling, and starting mission work at New Cumberland and Winton.

The last meeting of the Wheeling Clericus was held at St. Matthew's, Wheeling, and heard an interesting paper on "Demoniacal Possession," by Rev. E. B. Redbead, of Steubensville, Ohio, after which the ladies of the parish entertained at luncheon the Clericus and its visitors.

The fall meeting of the Ohio Valley Sunday School Institute was held in St. Luke's parish, Wheeling, in November, with delegates from eleven schools of the vicinity. It opened with a celebration of the Holy Communion, at which Rev. W. P. Chrisman, the president of the Institute, was celebrant. Papers were read by Rev. Mr. Sidener, of Steubensville, Ohio, on "The Problem of the Older Scholars;" by Rev. James Davis Gibson, on "The Importance of the Advent Offering;" by Rev. U. B. Thomas, on "Impressions of the Sunday School Convention During General Convention at Cincinnati," and an address delivered by Mr. B. F. Rhoades, on "The Adult Bible Class."

The first meeting of Monongahela Valley Sunday School Institute was held in Christ church, Clarksburg, on November 16. After Holy Communion and sermon by Bishop Peterkin, the Institute was formally organized, Rev. G. MacLaren Brydon being elected president, and Rev. Charles F. McGee secretary-treasurer. Rev. W. P. Chrisman made an address on "The Use of the Graded System;" Mrs. George DeBolt, of Fairmont, one on "The Essential Qualifications of the Teacher," and one by Miss Leta Lively, of Weston, on "The Home Department: Its Object and Aims." Eleven schools constitute the membership of this Institute.

The pretty parish church at Ravenswood, Rev. Guy H. Crook, rector, has just spent $400 in freshening its interior.

Rev. Benjamin D. Chambers, rector of Trinity parish, Dorsey, Diocese of Maryland, has been called to the charge of St. Andrew's Mission, Wheeling.

Rev. P. LeBas Cross has resigned Slaughter parish, Culpeper county, Va., and is entering upon the charge of Berkeley Springs and Hedgesville, with his residence in the rectory at the former place.

Rev. A. M. Lewis did not accept the Archdeaconry of Kansas and remains in West Virginia. J. S. G.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

Interesting Ordination Service.

Two former ministers of denominations not in communion with our Church were ordained to the lower order of the ancient ministry, on the Second Sunday in Advent by the Right Rev. F. R. Millspaugh, Bishop of Kansas, in his pro-cathedral. They were Mr. Lucas G. Fourier, formerly of the Methodist Episcopal Church, and Mr. A. Worger-Slade, of the Reformed Episopal Church.

The service was rendered more impressive than usual by the presence, in addition to the Bishop of the Diocese, of the Right Rev. F. K. Brooke, Bishop of Oklahoma, and the faculty and students of the Kansas Theological School, who were in session at Topeka, and who in their robes followed the purple-vested cathedral choir to the chancel. Other clergy present were the Very Rev. de B. Kaye, dean; the Rev. Canon Pooley and the Rev. H. Percy Silver.

The sermon was preached by the Bishop of Oklahoma who, pointing out that the Church's teaching for the day had regard to the importance and purpose of the Scriptures, made a very happy reference to the connection between the Scriptures and the ministry. He said the same gene ation of apostolic men who settled the canon of the New Testament also settled the three-fold order of the minitry. In fact the latter was settled before the former; but the two were bound up together, and ministers of the Church, in order to rightly carry out the obligations of their office must study, read, teach, and prove all things by the Holy Scriptures.

The preacher concluded his sermon with an appreciative allusion to the work of the two candidates in their former connection, and asked them always to kindly regard the body and the work in which they were previously engaged.

The candidates were presented by the dean, one of the Bishop's examining chaplains. The whole service was most impressive.

WEST TEXAS.

Rt. Rev. J. S. Johnston, D. D., Bishop.

News of the Diocese.

Bishop Brent visited San Antonio from November 19 to 23, as the guest of the Rev. Mercer G. Johnston, who served in Manila for five years. The Bishop preached on Sunday at St. Mark's both morning and evening; on Monday addressed the Y. M. C. A.; on Tuesday afternoon the Woman's Auxiliary, and that evening the Men's Club of San Antonio.

Deaconess Goodwin, student secretary from the Church Missions House, visited the Diocese last week, addressing the pupils of St. Mary's Hall, and the members of the San Antonio Auxiliaries, as well as visiting Deaconess Massey, of Comfort, on Thanksgiving Day.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Address to the Auxiliary—St. James' Chapel, Bowie, Consecrated—Confirmation—Sale for Working Girls' Summer Home—Ignorance of Foreign Missions—Sales for Church Purposes. Lecture on "The Indians"—Junior Officers Elected—Ordination—Visitations by Bishop Harding.

The Rt. Rev. Lucien Lee Kinsolving, Bishop of our Church Missions in Southern Brazil, delivered one of his delightful and inspiring addresses about his really romantic work in far-away South America, to the Woman's Auxiliary, in St. John's parish hall, Washington, on Tuesday, December 6.

The Bishop of Washington addressed a meeting of the Junior Auxiliary, in St. John's parish hall, Washington, on Saturday afternoon, December 10.

On Sunday, December 11, at 11 A. M., Bishop Harding consecrated St. James' chapel, Bowie, Prince George's county, Maryland. The Rev. W. J. Denzeloe-Thomas, of Brookland parish, D. C., was the preacher.

At 8 P. M., Sunday, December 11, the Bishop visited the Church of the Advent, the Rev. E. M. Mott, rector, Northwest Washington, and confirmed a class.

In addition to the windows already promised for the Bethlehem Satterlee Memorial chapel, National Cathedral, the lectern has also been promised to the Bishop.

On Thursday night of last week, December 8, several of our Washington churches joined in a Girls' Friendly Society Christmas sale for the benefit of the working girls' summer home, and realized a handsome sum of money. This fine charity is situated near Sandy Spring, a choice section of Montgomery county, Maryland, and is superintended by Miss Lewin, of Washington, daughter of the Rev. Meyer Lewin, deceased, one of the most honored names in Maryland's Church history. The Home is open in summer time, when the girls who work can get, there, the full benefit of their vacation.

In Trinity church, Washington, at the mid-day service, Sunday, December 11, Dr. H. B. Taylor, surgeon of St. James' Hospital, Anking, China, gave the congregation an instructive and helpful account of the great work go-

ing on in that section of the wonderful Eastern Kingdom. Those who do not read the Church s literature on the subject of Foreign Missions, as given in the Spirit of Missions, are sadly ignorant of "the Acts of the Apostles" in these modern days; and, alas! are also guilty of the wrong of "negligence," for which we pray forgiveness in the Litany.

Recently, St. Andrew's parish, Washington, the Rev. Jay J. Dimon, rector, has, in an extended sale, in suppers and bazaar, realized eighteen hundred dollars for the church debt. Last week, by a similar work, Trinity parish, Washington, the Rev. R. P. Williams, rector, netted five hundred and fifty dollars for parish purposes.

On Monday night, December 5, at "the Highlands," Washington, the Men's Club of St. Thomas' parish, Rev. Dr. C. Ernest Smith, rector, held the first meeting of the season, and heard a reliable and interesting lecture on the veyr important subject of "The Indians," delivered by the Hon. Robert G. Valentine, head of the Indian Bureau of the National Government. At the election of Club officers, which occurred at this meeting, Col. C. A. Stedman, U. S. Army, was chosen president, and Mr. H. A. Gill was re-elected secretary.

At the annual meeting of the Junior Brotherhood assembly, held at the Church of the Ascension, Monday, December 6, the following officers were chosen: Chaplain, Rev. George W. Atkinson, Jr.; president, Bert T. Amos; vice president, Ogle R. Singleton; corresponding secretary, John R. Wallace; recording secretary, Paul R. Dailey; treasurer, Armistead Rust.

In St. Paul's church, Alexandria, Virginia, the Rev. P. P. Phillips, rector, on Sunday, December 11, at eleven A. M., Mr. John Lewis Gibbs, of Washington, was admitted to the order of deacons, by the Rt. Rev. Alfred M. Randolph, Bishop of Southern Virginia. The carefully-prepared and vigorously-delivered sermon, from St. Matthew, 28:20, was by the rector of St. Paul's; and the candidate was presented to the Bishop by the Rev. Robert J. McBryde, D. D., of Fredericksburg, Virginia, and for many years the rector and pastor of Mr. Gibbs, in Grace church, Lexington, Virginia, his birth-place.

Bishop Randolph was celebrant at the Holy Communion, and he and Mr. Phillips, of St. Paul's, administered the Holy Supper.

The Rev. Messrs. Callender, of Falls Church, Virginia, and Barr, of Washington, were in the chancel. While the new deacon, Mr. Gibbs, will, for a while, assist Mr. Callender at Falls Church and parts adjacent (in the latter of which he has done much good work, as a St. Andrew's Brotherhood layman), he will, eventually, go to Southern Virginia for settlement. Mr. Gibbs is the son of the late Dr. Gibbs, of Lexington, Va., and the grandson of United States Senator John F. Lewis, deceased, of Virginia, who, himself, and family (including Mrs. Gibbs), and connections in Rockingham county, were, for several years, parishioners of the Rev. David Barr, whose privilege it was to be present at this young man's ordination to the sacred ministry of our Lord and Saviour, Jesus Christ.

The Rev. Edward H. Ingle, who, for three years last past, has been second assistant minister in Epiphany church, Washington, has, because of his inability to do the work of that position, tendered his resignation to the rector, Dr. McKim, but will remain until his successor shall be secured. Mr. Ingle has occupied important posts, as rector, in Maryland and in Virginia, and was, also, for two years, in charge of one of our foreign congregations in Europe. Many will sincerely ergret the severance of his relations with Epiphany parish.

Bishop Harding will make the following visitations in December: December 18, 11 A. M., St. Mark's church, Washington; ordination. Same day, at 8 P. M., St. Agnes' chapel, Washington. Christmas Day, St. Paul's church, Washington, 11 A. M. St. John Evangelist's Day, December 27, 8 P. M., St. John's chapel, Georgetown.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Missions Injured by Over Gifts.

The Rev. W. H. Knowlton, Dean of Mankato, in his report to the Board of Missions of the Diocese, says:

"To provide the Church's ministrations after such a manner that every loyal communicant remaining within the Deanery should not only be shepherded in fact, but made to appreciate the privilege thus afforded."

Of this section Dean Knowlton writes:

"Just as I expected to find it, this has proved our hardest task—the trouble being that many of our missions had become so pauperized by overgifts from well-meaning people in the past, that the idea of a present self-help up to the measure of their real ability was far too new for an immediate embrasure, while, at some points, we found that its installation could be accomplished only by the adoption of measures so drastic as to seem, for the time being, to imperil the work altogether. Thank God, however, this is a danger which is now overpast."

ALABAMA.

Rt. Rev. C. M. Beckwith, D. D., Bishop.

Seventy-fifth Anniversary of St. John's, Montgomery.

The seventy-fifth anniversary of St. John's church, Montgomery, was celebrated on Sunday, December 11. Bishop Beckwith, unfortunately, was absent, because of illness, but through the rector, the Rev. Edward E. Cobbs, the Bishop expressed to the parish and the people of Montgomery and the Diocese of Alabama his grateful appreciation of their many tokens of kindness and sympathy during his illness, and a prayer of thanksgiving was given by the entire congregation for his speedy recovery.

The sermon was preached by the rector, whose text was, "The Lord our God be with us, as He was with our fathers." He laid stress upon the two greatest missions of the Church in the world, "To hear the revelation of truth from God to men, and to voice the aspiration of man to God," and urged the congregation to continue the noble work of their fathers.

Several persons were present who attended the fiftieth anniversary celebration, held December 15, 1885.

St. John's church has the unique distinction of being the first Episcopal church in Montgomery. The first sermon preached in that city by an Episcopal minister was delivered on December 13, 1835, by Rev. William Johnson, of South Carolina, in St. John's church. Since that time the growth of the church has been unprecedented. From time to time beautiful additions have been been made to the auditorium, Sunday School rooms and rectory. On the fiftieth anniversary memorial chimes were installed in the tower with due ceremony by Bishop Wilmer. At the present date the church is in its zenith. The membership is larger than it has ever been before and the work of the church is exemplary.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bisnop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

St. Stephen's, Port Norfolk.

The Ladies' Guild of St. Stephen's church Port Norfolk, are trying to free from debt the pretty little church, which was built a little more than a year ago. On November 22, they gave a Thanksgiving fete, which was enjoyable and successful. On November 30, under the design and supervision of the president and secretary, the Guild have a "Carnival of Celebrities," which added a neat sum to the treasury. The officers of the Guild are: Mrs. James C. Darst, president; Mrs. Frances L. Ball, vice president; Mrs. J. W. Kuhns, secretary; Mrs. R. W. Rhodes, treasurer.

A slight fire occurred during the service, last Sunday morning, in St. Luke's church, Powhatan county. It was caused by an over-heated stove pipe. The flames were soon extinguished, little damage resulting to the building.

HARRISBURG.

Rt. Rev. J H. Darlington, D. D., Bishop

Improvements at Christ Church, Lyken's—Recommended for Ordination.

On Thursday evening, December 8, Christ church, Lykens, was formally opened after being closed for some weeks, while mural decoration was going on. The walls have been frescoed and the ceiling has been tinted, and varied with suggestive symbols in colors. An organ chamber has been erected at the right of the chancel and the organ removed to it. This has enlarged the choir space and made the chancel more roomy for choir purposes. A new carpet has been supplied for the nave. The service at the reopening was finely rendered by a vested choir. Addresses were made by the rector, Rev. C. J. Kilgour, and the General Missionary, Rev. Leroy F. Baker. A large congregation was present.

St. Paul's church, Williamstown, has been tastily papered and a porch has been added to the front of the building. It is now one of the most attractive houses of worship in the place.

Rev. Harry G. Hartman has resigned Trinity church, Shamokin, and has accepted a call to Calvary church, Wilkes Barre, Diocese of Bethlehem.

Rev. Edward Monroe Frear has accepted a chaplaincy at the State College, having resigned the assistantship of St. James', Lancaster.

At the meeting of the standing committee held on Dec. 6, the Rev. Henry Sherman Smart was recommended to the Bishop for ordination to the priesthood, as was also Rev. John E. Diggles. Alan Pressley Wilson and Robert R. Morgan were recommended for ordination to the diaconate. Frank Ramsey Allison and Henry V. B. Darlington were recommended to the Bishop as candidates for Holy Orders. The Rev. John E. Diggles, in charge of Northumberland and Catawissa, has accepted a call to St. John's church, South Williamsport, and will begin his work there on the 12th inst.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

Work Among Colored People—Resignation of the Rev. Dr. Launt—Galilee Mission—Rectors' Anniversaries Celebrated—Death of Dr. John C. DaCosta.

The vestry of the Church of the Crucifixion in presenting their annual report, make an earnest appeal for the increase of the endowment fund, which now amounts to $22,350, and for liberal contributions for the maintenance of this work among the colored people of Philadelphia, where there are about 100,000 of this race, and to which this Church has been the chief minister for seventy-three years, for thirty-three of which the Rev. Henry L. Phillips, D. D., has been the rector. The work is not confined to the church at Eighth and Fitzwater, where the regular services and activities of a parish are carried on, but at several other points. At 905 McKean street there is a Sunday School, Sunday evening and weekday services, guild meetings and the celebration of the Holy Communion once a month, and oftener in Lent. At the Home for the Homeless, 1327 Fitzwater street, there is a flourishing Sunday School as well as an active settlement work and a service on one evening in the week. At the Eighth Ward Settlement House, Dr. Phillips has an illustrated service on Sunday evening. At the summer home there is need of another cottage, so that more poor colored mothers and children from the lanes and alleys in which they are huddled may have a brief stay in the country and be made stronger in body. How much work is being done may be gathered from the fact that there have been 222 sermons preached; 89 baptized; 31 confirmed; 8 marriages and 30 burials. There are 300 communicants. In the three Sunday Schools there are 23 officers and teachers and 216 scholars.

When the Church of St. Jude and the Nativity was consecrated, on Sunday, November 20, the lessons were read from a handsome new copy of the American Revised Bible, given in memory of John C. Pechin, by his daughter, Lillia S. Pechin.

After nearly twenty years of successful service, the Rev. F. A. D. Launt, D. D., D. C. L., has resigned the rectorship of St. David's church, Manayunk. He leaves the church with a property valued at $100,000, which with St. Stephen's, Wissahickon, formerly a chapel, has been transferred to the trustees of the Diocese, and an assured endowment. He will continue to live in Philadelphia.

About fifteen years ago the Rev. C. W. Robinson took charge of the Church of the Evangelists, in succession to the Rev. Henry R. Percival, D. D. In these years he has strengthened the parish, established St. Martin's College for poor boys, and done much for weaker parishes in Southern Philadelphia. He goes to take up work in Oregon.

The annual meeting of the board of directors of the Galilee Mission was held on Monday, December 5. Bishop Mackay-Smith presided. During the year nearly 45,000 men have attended the services, over 56,000 beds have been rented and nearly 45,000 meals were served at five cents. Nearly a quarter of a million bundles of wood were put up and sold. The Rev. Llewellyn N. Caley was elected president; Farnklin W. D'Olier, vice president; Edmund B. McCarthy, secretary; E. H. Bonsall, treasurer. This rescue work was started fourteen years ago, and is now one of the largest and best equipped rescue missions in the country. It is in the centre of the worst section of the city, and has a property worth $50,000, upon which there is a mortgage of $9,000, which the directors are striving to pay off.

The thirtieth anniversary of the rectorship of the Rev. G. Woolsey Hodge, at the Church of the Ascension, was marked by the presentation of a handsome processional cross.

Recently the Rev. C. C. Quinn celebrated the fifteenth anniversary of his connection with St. Clement's church, and the twenty-third of his ordination. The event was marked by the presentation to him of a handsome gold watch.

Two handsome gifts were presented to Mr. S. Wesley Sears, on Sunday, November 27, upon his resignation as organist and choirmaster of St. Clement's church, taking effect. One was a sterling cigarette case, the other a copy of a celebrated painting of Shakespeare.

Dr. John C. DaCosta died at his home on Tuesday, December 6, of a complication of diseases. He was one of Philadelphia's most prominent physicians, though in early life he was a civil engineer. He was held in the highest esteem by members of the medical profession and held important positions. He was a devout Churchman and rector's warden of old Christ church, where the burial service was said for him on the afternoon of December 9.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Prison Management—Movement to Increase the Sunday School Lenten Offering—Steamer Given for the Missionary Work in Labrador—Cathedral Work at a Stand-still—Church Anniversary—Bronx Church House Work—The Bishop's Club.

Fifty keepers of prisons of New York were guests of the Rev. C. P. Tinker, of the City Missions staff, at dinner one night last week, when a judge of the General Session, a warden of a prison, the head of a reformatory were present. Bishop Greer and others spoke of work of prison care and management. The Bishop expressed the desire of the Church to be of real service to all sorts of men, prison managers as well as prisoners themselves. It was reported that visitors from Europe attending the Prison Congress recently, while they praised American conduct of special prisons, were severe in their criticisms of American common jails. They asked whether Americans do not, in some measure, rear up hardened men and women, only to be compelled later on to provide exceptional prisons to reform and restore them. The experts, admitting that all in Europe is not perfection of prison management, declared that much is to be desired in counties of almost every State they visited.

The Junior Clergy, composed of men in Holy Orders twenty years or less, will emphasize the Sunday School Lenten Offering, which last year fell off in this Diocese almost $5,000. Preparations are making for sectional rallies in January, and on the third Sunday after Easter there is to be a rally in the new Cathedral, when delegates from as many classes as possible will be present. A banner will be given to the school making the largest proportionate advance in giving. The Association aims to increase intelligence and enthusiasm among younger clergy for missions. The new president is the Rev. F. R. Jones; vice-president, the Rev. C. C. Harriman; secretary, the Rev. J. S. Holland, and treasurer, the Rev. A. S. Winslow.

Missions in many forms were heard of on Sunday, December 11. In the Brick Presbyterian church a layman, Dr. W. T. Grenfell, told of his work in Labrador, and reported that a Churchman, Mr. George B. Cluett, of the Diocese of Albany, has just given him a $25,000 steamer. In St. George's church another layman, Mr. W. R. Stirling, of Chicago, spoke of mission work by laymen. It is reported that the Board of Missions will soon elect a layman to present its cause to the Church in all principal cities, and that it desires Mr. Stirling to be the man. Mr. Stirling was long ago an active Brotherhood man.

Save for large Sunday congregations, work is almost at a standstill at the Cathedral, much of it stopped while a new constitution is being prepared. Some years ago a very elaborate scheme of government was formulated and published. New lords are making new laws, and it is said the new system will be wholly unlike the old. A Sunday School of large size has terminated. Pastoral work, of which there is a great need, cannot be done, although calls are frequent and pressing. It is said to be likely that some months must elapse before the new constitution is prepared.

St. Mary the Virgin parish, the Rev. Dr. J. G. H. Barry, rector, celebrated on Sunday, December 11, another anniversary of its founding and the sermon dealt in part with the growing work of the parish, especially in gifts to missions and in personal touch with men in spiritual affairs. The rector expressed the conviction that an increasing number of men are coming into personal relation to Christ and the Church, and are not as formerly mere attendants, more or less regularly, upon public worship on Sundays.

Under the new superintendent, the Rev. K. A. Bray, the Bronx Church House work is a large one. Sunday afternoon services were resumed for the winter on December 4, with Bishop Greer as preacher. The new choirmaster, Mr. John W. Worth, was in charge of a volunteer choir of about one hundred. A small newspaper will hereafter be issued, devoted to the House and the Church in the Bronx.

The Bishop's Club, composed of lay representatives of the Church Club, the Brotherhood, the Seabury Society, the Federations of Men's Parish Clubs, in equal numbers, and having charge of the Bishop's Meeting at Convention, has issued a small paper containing addresses in full at the last Carnegie Hall meeting, an account of the last Convention, and reports of principal organizations in the city.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Thanksgiving Day Observances—The New Mission, St. Mark's—Bishop Gailor Visits Missions in East Tennessee—Paradise Mission.

Maunder's "Song of Thanksgiving," a Thanksgiving Cantata, was given by the choir of Christ church, Nashville, on the evening of Sunday, December 4. It was greatly enjoyed by a large congregation.

The services at the Church of the

Advent, Nashville, are, during the illness of the rector, the Rev. E. A. Bazett-Jones, being taken by the Rev. T. D. Windiate, Archdeacon of the Convocation of Nashville, and the Rev. J. F. McCloud, the assistant rector of Christ church.

At the special service, Thanksgiving Day, the congregation of St. Paul's church, Franklin, made a special offering of more than seventy-five dollars. This parish has prospered largely under the guidance of its present rector, the Rev. A. L. Seiter, who has been in charge of the work for a year or more past.

St. Mark's is the name of the new Mission which has recently been started in Knoxville under the auspices of members of St. John's and Epiphany parishes. Knoxville presents a good field for aggressive work, and St. Mark's is expected to fulfill a real need.

The Bishop has recently visited many of the Missions in East Tennessee which seem to be prospering under the clergy who have them in charge. He expects to attend the Sewanee dinner in New York, on Dec. 14, which will bring together many men in and around the city who have the interest of Sewanee at heart.

About fourteen miles Northwest of Nashville, on one of the outlying mountain spurs, known as Paradise Ridge, has been started the past year Paradise Mission, under the direction of Archdeacon Windiate. A building formerly used as a saloon was rented and put in order, seats and lamps, etc., were given by friends, and a little chancel with an altar arranged. Two Church families formed the nucleus and a Sunday School was organized, Evening Prayer read regularly every Sunday and at intervals services are supplied by the Archdeacon. At first the people on the Ridge did not seem inclined to enter into the work, but lately have taken hold and the building can hardly hold the attendants. Classes have been organized at the mission for teaching sewing, etc., and it is becoming a center for social and education work of the neighborhood. As the building is small, on social occasions the chancel is shut off by a curtain, thus enabling the larger use of the room in this necessity. On the great festival days, especially, the attendants are taught the lesson of the day and are given opportunity of celebrating it in an enjoyable and social way, a great need of the neighborhood.

On Thanksgiving Day the children all gave offerings for the Orphans' Home, consisting of chestnuts, walnuts and hickory nuts gathered in the surrounding woods, sweet potatoes and fruit they had raised, and besides, a general celebration of the day was had, with a combined dinner.

It is hoped that before long we may have a chapel of our own; towards which the funds contributed by the Auxiliary women at the Convention in Nashville, last May, is a beginning.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

Death of the Rev. Albert Rhett Walker. Cardinal Gibbons on Church Unity. Presentation of Prayer Books and Hymnals to Cadets.

The headlines of an article in one of the Baltimore daily papers of past Monday made those Churchmen who read them stare and rub their eyes, for the type proclaimed that Cardinal Gibbons had commended the Episcopal Church. There followed a sermon on Unity, preached in the Baltimore Cathedral on the day before, in which His Eminence had, in his usual tactful manner, expressed gratification of the action of the General Convention in its appointment of a commission for a conference on unity. The praise was faint, however, and His Eminence immediately proceeded in his kindly fashion to show the futility of any unity other than submission to the Pope, the old Roman conception of unity which is the same sort that is attained when the worm is devoured by the sparrow. The sermon was typically Roman in its calm assumption of inerrancy, but it was also typical of the Cardinal, in that there were in it none of those harsh and intolerant expressions which frequently occur in the controversial writings of the Italian propaganda.

Through the kindness of Mrs. A. M. A. Hull, of Baltimore, the cadets of Charlotte Hall Military Academy, Md., who wished copies, were presented with Prayer Books and Hymnals. The presentation was made in Dent Memorial chapel, a consecrated church, erected in memory of Rev. Hatch Dent, a priest of the Church and revolutionary soldier, who was founder and first principal of the school—by certain of his descendants. It is an interesting fact, as showing the continued interest taken by his descendants in the school that Mrs. Hull is descendant from Mr. Dent. The school is undenominational, though the Church has been closely interested in it throughout its nearly century and a quarter of existence. The rector of All Faith parish, in the Diocese of Washington, is ex-officio chaplain.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Reception to a New Rector.

The Rev. F. J. Mallett, Ph. D., the new rector, has been accorded a hearty welcome by the people connected with St. Luke's, Salisbury. A public reception was recently tendered Dr. and Mrs. Mallett; representatives from the religious bodies, the Roman Catholics and the former rector being present. The sermon before the tenth annual Local Assembly of the Daughters of the King, was delivered by the rector of St. Luke's, Salisbury. The convention met in St. Peter's church, Charlotte.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Gift of Land for Rectory—Meetings for Division of Missionary Work—The Late Rev. Dr. Shinn—Ordination Authorized.

A gift of land near the Grantwood church, by members of the family of the late Mr. John Winterburn and in his memory, has made possible the building of a much needed rectory. The work on it was begun in early November, and it is hoped that it may be occupied in the spring.

Rev. Stephen H. Granberry has been appointed one of the examining chaplains of the Diocese.

Rev. Bruce V. Reddish, to the great regret of his people, has resigned his charge at Hasbrouck Heights, in order to accept work in Trinity parish, New York City.

The Diocesan Commission on the Apportionment have arranged a series of meetings, extending from the beginning of the New Year to May, for parishes or groups of parishes, covering the whole Diocese, to be held in parish houses where possible; in most cases for men, simply for instruction, discussion and questioning as regards missionary work.

Rev. Dr. Shinn, deceased December 7, will be greatly missed in the Diocese of Newark, as he made his home in the last years of his life with his daughter at Summit, performing a good deal of service in many of the missions, and attending frequently Diocesan gatherings.

The Standing Committee have authorized the ordination of Rev. Dr. Henry K. Denlinger, now in charge of services at the Church of the Holy Apostles, New York City, and the ordination is appointed for Christmas week.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Laymen's Missionary Movement Convention—St. Anne's Mission—Clerical Changes.

A Laymen's Missionary Movement Convention of great interest and popular enthusiasm was held in Toledo, December 3 to 6, in which most of the parishes of the Episcopal Church, together with all the denominational bodies of the city, took active part. Laymen were present from Boston, New York, Cleveland, Cincinnati, Chicago, and other large centers; the Church being represented by Mr. John W. Wood, of New York; Mr. W. R. Stirling, of Chicago, and others. At the banquet in the Coliseum, on the evening of December 5, more than one thousand laymen listened to notable addresses by Col. E. W. Halford and Mr. J. Campbell White, of New York, and Mr. L. P. Moore, of Chicago. At the conferences of the churches in their respective places of worship on December 6, greatly increased pledges were made for foreign missions.

Monday, December 5, Mr. Wood and Mr. Stirling visited Cleveland and addressed two meetings of laymen, one at luncheon at the Union Club at noon, and another at the Cathedral in the evening. One of the practical results of the Cleveland conferences is that a layman of the city has signified his readiness to be personally responsible for the salary and traveling expenses of an active field agent, for six months, to present the cause of Missions in the Diocese, and to collect funds for the same. The matter is to be submitted to a meeting of the board of missions of the diocese to be held at an early day.

Last summer the Brotherhood of St. Andrew of St. Anne's Mission, Perry, opened a Sunday School in an abandoned school house in an adjacent rural district, not occupied by any Christian body, since which time, a layman of St. James', Painesville, has purchased the ground and building, and turned the property over to the diocese for mission purposes. The building is now being fitted for chapel use.

Rev. James E. Craig, until recently curate at Church of the Ascension, Chicago, has been called to St. James', Cleveland, and signified his acceptance, and will enter upon his work the first of January.

Rev. Samuel Ward, of the Diocese of New Jersey, has accepted the call to St. Timothy's church, Massillon, and will take up his work early in January.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Reception and Dinner to the Bishop. Other News of the Diocese.

The annual reception and dinner to the Bishop of the Diocese, under the auspices of the Central Committee of Men's Parish Clubs of the Diocese of Long Island, was given at the Masonic Temple, on Monday evening, November 21. The chairman and toastmaster was E. Keeler Jones, of the Central Committee. The speakers of the evening were the Bishop of the Diocese; the Hon. Harrington Putnam, Justice of the Supreme C urt; the Rev. George I. Brown, rector of St. John's Church, Lancaster, Pa.; Mr. J. M. Locke, of the Brotherhood of St. Andrew, and Rev. Karl Reiland, rector of St. Andrew's church, Yonkers, N. Y. The dinner was a graceful tribute to Bishop Burgess from the Churchmen of the Diocese. The Bishop in his address expressed his appreciation of the spirit of Diocesan interest and loyalty, and of his gratification at being able to be present on such an auspicious occasion.

Brooklyn.—The clerical and lay members of the Archdeaconry of Brooklyn met in the Diocesan House, on Monday night, December 4, and after routine business elected the Rev. Guy W. Miner, rector of St. John's church, Franklin, Mass., general missionary and Archdeacon.

The Clerical League of the Diocese held their regular monthly meeting at the Diocesan House, on Monday afternoon, Dec. 5. Interesting addresses on the late General Convention at Cincinnati were delivered by the Rev. Drs. C. F. J. Wrigley, rector of Grace church, Brooklyn; Reese F. Alsop, rector emeritus of St. Ann's church, Brooklyn, and Archdeacon Holden, of St. James' church, St. James, Long Island.

All Saints' Church.—The Rev. E. S. Hooper, rector of Christ church, Indiana, Pa., Diocese of Pittsburg, was recently unanimously elected rector of this church. He has accepted the call and will begin his work on Christmas Day. The Rev. Dr. Morrison, recently resigned, after a rectorship of nearly sixteen years. He was presented by the vestry with a set of beautifully engrossed and framed resolutions, expressive of their appreciation of his long and arduous term of service. "We, individually, together with other communicants and members of the organization, express our sorrow and regret at this parting." These resolutions were signed by the wardens and vestrymen.

Holy Trinity Church, the Rev. J. Howard Melish, Rector.—Meetings are held every Sunday night after the service in the church, in the gymnasium of Trinity Club, where addresses are delivered by prominent ministers and laymen. After these addresses conferences are held. These addresses are upon a wide range of subjects. On November 27 Henry George, of Manhattan, spoke on the subject of "The City of the Future," giving most attention, incidentally, to the doctrine of the "Single Tax." On Sunday night, Dec. 4, at the same place, Rabbi Charles Fleischer, of Temple Israel, Boston, spoke on "Why Men do Not go to Church."

Bible Sunday was observed generally throughout Greater New York on Dec. 4, the Second Sunday in Advent, by all the Christian denominations. It is exactly one hundred and one years since the American Bible Society was organized in New York. The day was officially endorsed by the Diocesan Convention of New York, the New York Presbytery, the Reformed Classis of New York, the Baptist Ministers' Meeting, and the Methodist Preachers' Meeting. The sermons were on the Bible and the Work the Bible Society is doing.

The Church of the Incarnation, the Rev. John G. Bacchus, D. D., Rector.—Mr. Pendleton Dudley, secretary of the National Playground Association of America, delivered a most interesting address upon the necessity and value of public playgrounds for children, presenting most interesting and valuable statistics, showing the beneficent moral effect of the playgrounds. He said that there were one hundred and ninety-five cities at present, in the campaign for playgrounds. The general government has granted $2,000,000 in bonds for their establishment. It is one of the greatest movements of modern times, to which the man of to-day is a stranger. Play is absolutely vital.

Lynbrook.—Christ church, the Rev. Peter C. Creveling, Rector.—This church celebrated the fifth anniversary of the rectorship of the present rector, on Sunday, November 27. The rector made a very interesting statement of the remarkable progress made in that time. The communicant list has increased 100 per cent., a large floating indebtedness paid, and a substantial reduction made of a mortgage against the church property. Within the last year the rectory has been remodeled and redecorated. The rector was congratulated by his people upon the auspicious condition of the affairs of the parish. Archdeacon Duffield preached at the evening service.

St. Paul's mission, Richmond Hill Circle, celebrated its first anniversary on Sunday afternoon, Nov. 27. This work was begun on the First Sunday in Advent, 1909, in an unfinished building on Jamaica Bay. During the past year fifty-five services have been held, with an attendance of 1,038. The attendance at the Sunday School was 712. The offerings amounted to $131.36. This is the only church in that settlement which has a winter population of 300. It was started by Mr. Harold, the indefatigable and courteous secretary of the Diocesan House, Brooklyn, who also has charge of Grace church, Corona, where he has two services on Sunday and a service on Wednesday night.

Freeport.—The Church of the Transfiguration, the Rev. A. W. E. Carrington, began his rectorship on Sunday, December 4, and was accorded a hearty and enthusiastic welcome by the members of the parish. Mr. Carrington is a native of British West Indies, a graduate of the General Theological Seminary in New York. He was called to the rectorship of this parish from the Church of the Incarnation, Brooklyn, where he served most acceptably as curate under Dr. Bacchus.

Brooklyn—Church of the Redeemer, the Rev. Thomas J. Lacey, D. D., Rector.—The rector and a committee have projected a plan to increase their Endowment Fund. To that end they are sending out blank pledges, asking five thousand persons to subscribe $9 each, payable in installments of $3 a year, for three years. The parish was organized in 1853, as an offshoot from St. Peter's church, and desires to commemorate the sixtieth anniversary of its existence in 1913 by securing an endowment of $50,000. 1913 will also mark the tenth anniversary of the present rectorship.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

To the Clergy of the Diocese of Virginia.

The clergy of the Diocese of Virginia will please remember that all lay readers' licenses expire January 1, 1911. I am asking the lay readers to return them to me and, if endorsed by the rectors, licenses for 1911 will be issued.

If it is kept in mind that there are more than a hundred of these licenses, I am sure no time will be lost in sending to the Bishop last year's forms. Attention to them and prompt return of new license will be much more certain if all come in at the time set apart for doing that particular work.

ROBERT A. GIBSON.

Rev. Dr. McIlhany's Successor.

The Rev. Beverley D. Tucker, rector of St. Luke's and St. James' parishes, Mecklenburg county, Diocese of Southern Virginia, has accepted the appointment to the charge of St. Paul's church, near the University of Virginia, in succession to the Rev. Dr. Hugh M. McIlhany, who died in October. This will be good news to the many people throughout the land who are interested in this, one of the most important works before the Church. Dr. McIlhany's great and successful efforts at this point have passed into the history of God's Church. He is, indeed, a blessed one, and his work is in evidence that though dead he speaks.

One of the most serious troubles confronting the promoters of the Church near the University, was to find a fitting successor—one who could take up the work and prosecute it with ability and vigor. It is believed that such a man has been found in Mr. Tucker. He is the son of the Bishop-Coadjutor of Southern Virginia. He graduated at the Virginia Theological Seminary in the Class of 1905, after which he entered the University of Oxford, England, having been the successful competitor for the Cecil Rhodes' Scholarship. After a course of three years he returned to his home country, and took charge of the comprehensive work of St. Luke's and St. James' parishes, in Mecklenburg county, Va., where he has since served successfully. He is a young man of much strength, and the very best that could have been secured. He will enter upon his duties the first Sunday in February, and will receive a warm welcome into the Diocese.

Church Consecrated.

On November 18, Bishop Gibson consecrated St. Stephen's church, in Rockingham county. It is situated at Yancey, between Elkton and Shenandoah City, at the point where is situated the mission headquarters of the busy and successful work under the Rev. J. R. Ellis. The consecration sermon was preached by the Rev. William D. Smith, rector of Christ church, Winchester. The Sentence of Consecration was read by the Rev. J. M. Robeson and the Holy Communion was celebrated by the Bishop. The church is a commodious frame structure, well adapted to the very important work which it represents, and is a memorial to Mrs. William H. Baker, of Winchester. After

the consecration service, the Bishop confirmed a class of six, presented by Mr. Ellis.

Tribute to a Choir Member.

At the morning service, last Sunday, in Holy Trinity church, Richmond, the rector, the Rev. J. J. Gravatt, D. D., feelingly referred to the death of Mr. A. E. Coulter, which occurred recently in Santo Domingo. At the offertory the choir, Mr. Arthur Scrivenor, director, stood while the organist, Mr. H. M. Baskerville, played the funeral march from Mendelssohn. At the afternoon service the choir sang Elvey's anthem, "The Souls of the Righteous are in the Hands of God," and the assistant organist, Mr. B. W. Hough, played Tschaikowsky's funeral march. This special music was a tribute to Mr. Coulter, who was formerly a valued member of the choir of Holy Trinity.

On November 19, the Bishop visited the parish school of Christ church, Millwood. This has been recently built and is largely the outcome of the earnest and indefatigable efforts of the rector, the Rev. J. M. Robeson. It is situated at the foot of Ashby's Cap, on the Western slope of the Blue Ridge Mountains. The building is one of the best arranged in the entire State. The school is a graded one and has two teachers. About seventy scholars are enrolled, and everything is conducted on the most approved plans.

Materials for the Church of the Holy Innocents, at Simmon's Gap, in the Blue Ridge, have been put in place, but being on the top of the mountains, it has taken most of the money in hand to buy the lumber, etc., and transport it. Funds, therefore, are badly needed by the Rev. W. R. Mason, minister-in-charge, to finish his church at this important point.

Bishop Lloyd visited Christ church, Alexandria, on December 11, and preached and confirmed a class, presented by the rector, the Rev. William J. Morton.

The Rev. David Lewis, chaplain at Miller's School, Albemarle county, has been appointed assistant to the Rev. F. W. Neve, at the Church of St. John the Baptist, in that vicinity, and will give such time to the work there as he can spare from his regular duties.

The movable chapel at Basic City, Va., which was used while the church there was being built, has been given to Archdeacon Neve, for his mountain missionary work, and has been removed to the Industrial School, in Greene county.

The Rev. W. M. Cleveland, of the mountain missionary work, recently made a visit to Philadelphia, New Haven and other points in the North where he prescribed the claims of the same.

The First American Suffragan Bishop.

A matter of historical interest in connection with the recent election of Rev. Dr. Burch as a Suffragan Bishop in the Diocese of New York is the fact that the first Suffragan Bishop in the American Church was the Rt. Rev. James Kemp, D. D., who was consecrated by Bishops White, Hobart and Moore, September 1, 1814, as Suffragan to Rt. Rev. Thomas J. Claggett, first Bishop of Maryland. Bishop Kemp became the second Bishop of Maryland on the death of Bishop Claggett in 1816. Rev. Dr. Burch will, therefore, technically be the second Suffragan Bishop to be consecrated in the American Church; although the earlier Suffragan was in fact what we now term a Bishop-Coadjutor.

Death of the Rev. Albert Rhett Walker.

The Rev. Albert Rhett Walker, for seven years rector of Trinity church, Long Green, Baltimore county, Md., died at the rectory on Sunday, December 4, aged 71 years. Mr. Walker was born in Beaufont, S. C., and was a son the late Rev. Joseph R. Walker, D. D., who for more than fifty years was the rector of St. Helena parish in that place. He studied at the University of Virginia, and entered the Theological Seminary at Camden, S. C. He was ordained deacon by the late Bishop Thomas F. Davis, in 1862, who also ordained him to the priesthood in 1863. He ministered in the Dioceses of South Carolina, Kentucky, Easton, North Carolina, New Jersey, Delaware, Virginia and Maryland. He was married twice, his first wife was a daughter of the first Bishop Boone of Shanghai, by whom he had seven children, six of whom are living. His second wife was Miss Susan Hunter, of Fairfax county, Virginia, who survives him. The funeral took place at Trinity church, Long Green, on Tuesday morning, December 6, and the attendance, in spite of the exceedingly inclement weather, bore eloquent testimony to the high esteem in which Mr. Walker was deservedly held by the people among whom he had lived for the last seven years. The interment was in Greenmount Cemetery, Baltimore.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Christ Church, Raleigh, Damaged by Fire.

Christ church, Raleigh, was set on fire, last Sunday, by a defect in a new heater. The startling announcement was made from the chancel, to an unusually large congregation, during service, but the coolness of the rector, who assured the people there was no immediate danger, and his advice to pass out in a quiet and orderly manner, prevented a panic. The fire occurred in the basement, near the immense furnace, which had inadequate asbestos protection. The prompt arrival and speedy work of the city fire apparatus prevented the spread of the flames above the ceiling of the basement.

Personal and News Notes.

Miss C. H. Preston has resigned her work at Trinity Mission House, Columbia, S. C.

A men's club with about thirty-five members has been organized in Trinity parish, Swarthmore, Pa.

The Rev. Donald W. Brookman was installed as Dean of All Saints' Cathedral, Albany, N. Y., on November 27.

During the winter the address of the Rt. Rev. Anson R. Graves, D. D., will be Orange Lake, Marion county, Florida.

The Rev. W. H. Poole, of Christ church, Cincinnati, Ohio, has resigned, to take charge of St. Paul's church, Jackson, Mich.

A united service of the Sunday Schools of Memphis, Tenn., was held in St. Mary's Cathedral, the First Sunday in Advent. Addresses were made by the Rev. Dr. Winchester and the Rev. Messrs. Rhames and Black.

A cablegram received at the Church Missions House contains the acceptance by the Rev. Dr. Pott of his election as Bishop of Wuhu.

Miss Annie Craig Farthing, a missionary worker at Tenana, Alaska, died suddenly on November 30. She was a sister of the Bishop of Montreal.

An informal reception was given to Bishop Rowe of Alaska, in St. George's church, New York, the date being the fifteenth anniversary of his consecration in that church.

The Rev. Irving Spencer, of the Church of St. John the Evangelist, Chicago, has accepted the rectorship of All Saints' church, Appleton, Wis., taking charge December 1.

Bishop McKim and family, who have been in this country for the past few months, sailed on Saturday, December 3, for Japan, returning by way of Europe. They were accompanied home by Miss Anne Wilson, of Milwaukee.

The Rev. J. Lindsay Patton, having transferred to the Diocese of Florida, his place on the Standing Committee of West Texas, has been filled by the election of the Rev. Albert Massey, of Boerne.

The new Italian Church of the Holy Family, at South Range, Mich., was opened on Advent Sunday. The success of the work, in large measure, is due to Mr. Joseph Anastasi, formerly a Presbyterian, who has been working among his countrymen.

Addresses were made to the Cincinnati Assembly, Brotherhood of St. Andrew, in Christ church, on St. Andrew's Day, by the Rev. H. Boyd Edwards and Canon Reade. The corporate communion of the Assembly was celebrated on Sunday, December 4, in Christ church, by the Rev. Samuel Tyler, rector of the Church of the Advent.

The new dean of the heological department at the University of the South, the Rev. Cleveland K. Benedict, was tendered a reception before leaving Cincinnati, where he had been rector of Christ church, Glendale, for eighteen years. Mr. St. John Jones, the senior warden, and his wife received with Mr. and Mrs. Benedict, and a gift of silver was made by members of the parish.

The Rev. William Curtis White, curate of Grace church, Utica, N. Y., has withdrawn his acceptance of the principalship of the Cathedral School for Girls, Orlando, Florida, and accepted the rectorship of St. Paul's church, Aurora-on-Cayuga, in he Diocese of Central New York, expecting to begin his new work on the Sunday after Epiphany.

The members of the last annual Convention of the Missionary District of Cuba recently united in making a present of a handsome gavel for the use of their Bishop, the Rt. Rev. Albion W. Knight, D. D. It was made, of a native hardwood, on the Isle of Pines, and has upon its face the coat of arms of the District exquisitely engraved in silver filigree work.

The Rev. Meade Bolton MacBryde, formerly the assistant at St. Mark's church, Orange, N. J., has declined calls to three prominent curacies, and consented to accept work in the Diocese of Newark. Mr. MacBryde will have charge of the chapels at Westwood and Hillsdale, and may be addressed at Westwood, N. J., after January 1, 1911.

Family Department.

The Stress of the Storm.

We launch our ship upon the stormy ocean;
Lord, come Thou with us to the other side;
Thou dost not fear the waters' wild commotion,
We are afraid—O Lord, with us abide!

We but obey Thine orders in our sailing.
This is Thy time, and therefore we launch forth;
But these are dangerous winds that are prevailing,
And howling tempests come from out the north.

May we not wait awhile for fairer weather?
Calm are the seas upon a summer day,
And yet, if we and Thou sail on together
The winter hurts us not, nor storms dismay.

We have Thee in our ship, and all our sorrows
Are possible to bear since Thou art near;
A dark to-day may bring us darker morrows,
But they who have Thee with them should not fear.

And yet—and yet—the raging storm grows stronger,
How the waves leap and toss us through the foam!
Can our boat live in this wild tempest longer?
Oh, Master, can this tumult help us home?

Saviour, we perish! Oh, rebuke the riot!
One word of Thine can bid the tempest cease;
The raging waters are serene and quiet
When Thou dost bring us into perfect peace.

And yet, dear Lord, we do repent our terror—
How foolish are we, we of little faith!
Yet, merciful, forgive our sin and error!
Thou art the Life; then we should not fear death.

—Marianne Farningham.

The Communion of Saints.

The article of the Creed which teaches me to say "I believe in the Communion of Saints" has been called the lost article, because its teaching has come to mean so little in the lives of many of us; yet the Communion of Saints is meant to be a great power in my life, if I will let it. It is a great human help toward righteousness,—yes, one of the greatest.

This article means that the souls of the faithful departed are not far from me, are, indeed, only one step in advance of me, as it were; and if I only realize their nearness, and the unity which I still have with them through the Communion of Saints, their condition and their activities there in Paradise will be a great help to me, who am yet struggling here.

The fact concerning the departed which seems to appeal most to my mind is that they are at rest, "asleep in Him." But the study of the scriptures soon shows that this cannot mean inaction on their part. It means, rather that they are free from the laws of time and space, and so at rest from the vexations and troubles which these so often involve. They know more of the infinite patience of God, and so are not troubled by chafings and anxieties about His purposes, as I am. Thus they are living there in such an atmosphere as I, in my measure, might live here, if I would only learn and live by the truths taught in God's word; such truths, that is, as these:—"Thou wilt keep him in perfect peace whose heart is staid on Thee."—"The beloved of the Lord shall dwell in safety by Him."—"The Lord will provide."—"Come unto Me, and I will give you rest."—"Rest in the Lord." So the rest of the departed, and my rest, is not inactive, but a fuller consciousness of God, which makes life, however full of labor, and whether lived here or in Paradise, a Sabbath of rest in Him.

Again, I am told that the departed are in safety. This is not because they are removed from this world, but because they are near to God; safe just as I am when I too come near to Him. "There shall no torment touch them;" no trial, trouble, pain; not because they are perfected, but because they have learned to put God always as a buckler between these things and themselves; safe, just as I might be, if I would learn to do as they do.

Again, they are happy; not because they have all that they would have, but because they are glad to wait God's time and way for answering their prayers, since they see, more clearly than I have learned to do, that His time and way are best; happy, because they trust in God in all things, and do not just in some things, as I do. So their happiness comes not from where they are, but from what they are, and from what they have found God to be. For their great difference from me is that they are always contemplating God; contemplating Him with eyes unblinded by the cataracts of sin and unholden by the bandages of sense. St. John saw the ecstasy of that contemplation, and tells about it in the Book of Revelation. This joy comes even to me, sometimes. Now and then I have a glimpse of His glory, a realization of His presence. But I let the things of time come between us, and lose the sight. Those others do not, and so their joy is continuous and growing.

The souls in Paradise are holy. They become like God, because they see Him as He is, and that sight scares His as He is, and that sight scares away every thought and desire of sin. This might be my state also, and sometimes is, for a little time. But my will toward righteousness is not strong enough to continue in that holy fellowship. I do not study to be with, to see and to know Christ and the Father. So I remain sinful, unfit for the joys because careless of the companionship, of Paradise.

"The souls of the righteous are in the hand of God." This is true of righteous souls on earth, as well as in Paradise. Trusting dependence on God is the heavenly state. It is also the greatest joy of earth. If I would learn it I must do as the departed do, and learn from Christ. I must wait, as He waited, in patience through the years, until my hour is full come. I must learn to meet assault as He did by using the "sword of the spirit, which is the Word of God." I must realize that my work, also, is "to do the will of Him that sent me." I must learn to say, "The cup which my Father hath given me, shall I not drink it?" The saints in Paradise do these things, and so they rest in peace in the hand of God, and their lives are lives of joy.

Yet they, like me, are looking for and desiring "the manifestation," the unveiling "of Christ." They desire it because they are not yet "perfected," nor can they be until with body and soul united they answer, with some of us, the summons, "Come ye blessed," and enter into the rapture of the beatific vision. They desire that manifestation, some of them, because they long to meet again with me whom they have loved, and left awhile; for without us, even heaven would not be perfect for them. They desire it, again, because they want me to be set free, as they have been, to know and to love God without the hindrances of earth. But most of all they desire it in order that Christ may be magnified of all, and may receive from every human soul the homage and the reverence which is His due.

These things I learn, concerning the Communion of Saints from the revelation of God. And all these show me that the departed souls are loving and striving and feeling and hoping there in Paradise, just as I am here, in my best and holiest moments. So they are not separated from my needs, or from my sympathies, or from my prayers; but we are still united each to the other through Jesus Christ in a blessed Communion, which death has not broken and cannot break; joined together in common efforts, experiences and hopes, and in the common and increasing need of nearness to God through Jesus Christ.

So the Communion of Saints lifts me up to the blessed state of the departed. It also brings them down to me and makes us one, for the Communion of Saints is the common in life which belongs to us all as members of Christ.

Therefore, because it is so simple, because it is so natural, because it is so helpful, because it is so wonderful, I believe in the Communion of Saints. —North Dakota Sheaf.

The First National Thanksgiving.

On October 30, 1777, soon after Congress received the news of the brilliant victory of Gates at Saratoga, and the surrender of the entire British army under Burgoyne, Henry Laurens, as President of Congress, appointed Richard Henry Lee, of Virginia; Samuel Adams, of Massachusetts, and General Roberdeau, of Pennsylvania, a committee to prepare a proclamation of thanksgiving. This historic document was drafted by Richard Henry Lee, who, a little more than a year before, had offered the motion in Congress that "these thirteen Colonies are, and of a right ought to be free and independent States." This proclamation, which is comparatively unknown to the average student of American history, is a document of historic value and importance, and is presented in full below. It is a model of excellent English and illustrates a strong fervor of religious sentiment. It reads as follows:

"For inasmuch as it is the duty of all men to adore the Superintending Providence of Almighty God, to acknowledge with gratitude their obligations for benefits received, and to implore such further blessings as they stand in need of; and it having pleased Him in His abundant mercy, not only to continue to us the many bounties of His common providence, but also to smile upon us in the prosecution of a just and necessary war, for the defense and establishment of our rights and liberties; particularly in that He

has been pleased in so great a measure to prosper the means used for the support of our troops, and to crown our arms with the most signal victory. It is therefore recommended to the Legislatures, or executive powers of these United States, to set apart Thanksday, the 18th day of December next, for solemn thanksgiving and praise, that with one heart and one voice the people of this country may express the grateful feelings of their hearts, and consecrate themselves to the service of their Benefactor; and that together with their sincere acknowledgements, they may join in a penitent confession of their sins, whereby they had forfeited every favor; and their humble and earnest supplication may be that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance; that it may please Him graciously to shower His blessings on the government of these States respectively, and prosper the Public Council of the whole United States; to inspire our commanders, both by land and sea, and all under them, with that wisdom and fortitude, which may render them fit instruments, under the providence of Almighty God, to secure for these United States the greatest of all blessings—independence and peace; that it may please Him to prosper the trade and manufactures of the people, and the labor of the husbandman, that our land may yield its increase; to take schools and seminaries of education so necessary for cultivating the principles of true liberty, virtue and piety, under His nurturing hand, and to prosper the means of religion for the promotion and enlargement of that kingdom, which consists of righteousness, peace and joy in the Holy Ghost.

"It is further recommended that servile labor and such recreation as at other times innocent, may be unbecoming the purpose of this appointment on so solemn an occasion." Boston Transcript.

What a Prayer Book Did.

During the past winter an invalid woman, as a last attempt to regain health, was sent with her husband, an old soldier and also an invalid, down to the pine woods of Florida. Interested army people provided the expense, which had to be light. The husband was sent to a hospital and died in a few weeks. The wife was sent to the pioneer homestead county to board. She only lived a month and never knew of her husband's death. In the scattered primitive settlement the people of various religions had been too indifferent to gather for worship, and, as they expressed it, "too poor and busy getting a foothold to afford the means to fight the devil with."

This invalid was a good Churchwoman and had a Prayer Book, so while she lived she had a service every Sunday at her bedside and invited the people to come. One Lord's Day while the newborn day was early filling the woods with its sunshine and call to life, she fell asleep, but her well-worn Prayer Book and Bible were left—a silent witness for the Faith and Truth which had guided her life.

I only knew of this incident after her death when, as missionary on the east coast, I was asked for Prayer Books and hymnals. A visit soon followed. I found about thirty people, who met on Sundays in continuation of the bedside service, a woman leading them. Since then a number of Episcopalians have been "discovered" within a radius of five miles, who have joined with the others. A church building is imperative now if the work is cared for. The Bishop has at their request assumed spiritual oversight and named it All Saints' mission, and I have added to it my several other missions or kindergartens, as a point for monthly visitation. An acre of land to be planted with a hundred grape-fruit trees and cared for and fertilized as long as the donor lives has been given and will in a few years yield an income.

During the past year I completed my twelfth church in the mission field and concluded I would stop. I have said that often before, and yet when the call came I had to start anew and meet the same old discouragements. But the chapels come and are paid for and we give thanks for some loyal souls who realize that the mission appeal is a part of their salvation also. —A Florida Missionary in Spirit and Missions.

Where Spools Come From.

The United States Department of Agriculture is authority for the statement that the paper birch, often called also the white birch, or canoe birch, is one of the few timber trees in this country which seem to be holding its own against axe and fire. The average citizen, however, probably takes no particular interest in the paper birch. Yet it is doubtful if any other kind of wood on the face of the earth is found in so many households; for the paper birch furnishes most of the spools made in the United States.

Maine is the chief center of spool manufacture. Its factories turn out 800,000,000 spools yearly, chiefly birch. Few woods as hard as this can be worked with as little dulling of the tools; its principal recommendation lies in that fact. It is handsome in color and after the wood becomes seasoned, it shrinks and warps very little. That is an important consideration, because the delicate machinery that winds the thread would fail to work if the spool changed its shape in a perceptible degree.

The birch-wood for spools must be selected and handled with care. The tree's red disk heart-wood is objectionable because it will not turn smooth in the lathe, and the color is not desired. Few industries waste more wood in proportion to the quantity used, than spool-making. Heart-wood, knots and all other defects, frequently amounting to more than one-half of the tree, are rejected. From one-half to three-fourths of the remainder may go to the refuse heap in sawing the bars and turning the spools. Despite this waste the paper birch does not appear to be threatened with extinction. It is a fire tree—that is, it spreads rapidly over spaces left vacant by forest fires. The most extensive paper birch forests of Maine and New Hampshire occupy tracts which were laid bare by the great forest fires which swept the region from 1825 to 1837.

The tree is short lived. At an age when the white cedar, for example, is just beginning to lay on useful wood, the paper birch has passed its prime, and is ready for decay. It is placed at still further disadvantage by being unable to compete with other trees for light and soil. It prospers when growing alone, but gives up the fight after stronger trees begin to crowd it. Nevertheless, it is believed that more paper birch is growing in the United States to-day than two hundred years ago.—The Presbyterian.

Royal
Baking Powder
Absolutely Pure
Distinctively a cream of tartar baking powder
The only baking powder made from Royal grape cream of tartar.
Pure, Healthful, Dependable

Hold to Your Ideal.

Did you ever notice how much better you feel after having done a superb piece of work, how much more you think of yourself, how it tones up your whole character? What a thrill one feels when contemplating his masterpiece, the work into which he has put the very best that was in him, the very best of which he was capable! This call comes from obeying the natural law within us to do things right, as they should be done, just as we feel an increase of self-respect when we obey the law of justice, of integrity within us.

A famous artist said he would never allow himself to look at an inferior drawing or painting, to do anything that was low or demoralizing, lest familiarity with it should taint his own ideal, and thus be communicated to his brush.

There is everything in holding a high ideal of your work. Hold the ideal of excellence constantly in your mind, for whatever model the mind holds the life copies. What we think, that we become. Never allow yourself for an instant to harbor the thought of deficiency, inferiority.

Reach to the highest; cling to it. Take no chances with anything that is inferior. Whatever your vocation, let quality be your life slogan.

Many excuse poor, slipshod work on the plea of lack of time. But in the ordinary situation of life there is plenty of time to do everything as it ought to be done; and if we form the habit of excellence, of doing everything to a finish, our lives would be infinitely more satisfactory, more complete: there would be a wholeness, instead of the incompleteness which characterizes most lives.

There is an indescribable superiority added to the very character and fiber of the man who always and everywhere puts quality into his work. There is a sense of wholeness, of satisfaction, of happiness in his life which is never felt by the man who does not do his level best every time. He is not haunted by the ghosts or tail ends of half-famished tasks, of skipped problems; is not kept awake by a troubled conscience.

When we are trying with all our might to do our level best, our whole nature improves. Everything looks up when we struggle up; everything looks down when we are going downward. Aspiration lifts the life; groveling lowers it. When we are striving for excellence in everything we do, the entire life grows, improves; but when our standards are dropping, there is a downward tendency in the whole nature.

The "care of all the Churches" meant just what the words imply as

Can We Control our Thoughts?

It is a busy hive we have in our brain, where our thoughts play. They never rest, never sleep, keep no Sundays. Our thoughts make us. They are builders of our character, the thought-habits you are forming. The days will make your disposition, build your manhood or womanhood, for all the future. If you allow your thoughts to run in the line of discontent and unhappiness, of complaining and criticism, of dissatisfaction with your lot in life, of impatience and fretfulness, you will build all these unbeautiful qualities into the man or woman you will be in a few years. If you think cheerfully, contented, happily; if your thoughts are trained and disciplined to courage, hope, joy, to self-forgetfulness, to kindness; if you habitually think of brave things, you will make yourself a life strong, rich, courageous, loving and true.

But is it possible for us to control or school our thoughts? Can we keep out unworthy thoughts? We are influenced by many considerations in the words we allow ourselves to speak, in the things we allow ourselves to do, but we are not restrained in the same way in the matter of our thoughts. Nobody sees them, and so it does not seem to matter. An angry man will not speak the wrathful word that is trembling on his lips, for people would be shocked, and would condemn him; but nobody can hear the wrathful thought that is in his mind, and so he does not try to restrain that. Thoughts are invisible and elusive. They are light and airy. They do not seem to be within our control.

Nevertheless, we can control them if we will, and we are responsible for them. "There is no sin in a thought," one says. Yes, it is a sin to think evil. If you cherish anger, envy, resentment, you are sinning against others. If you allow evil and impure thoughts to rest in your mind, you are simply making it a den of unclean things. The beloved brother said, "Whosoever hateth his brother is a murderer." Hatred is only a thought; thus even an evil thought is a sin. You are responsible for your thoughts.

You may not be responsible for the coming of the bad thought on you, but you are responsible for letting it in, for indulging it, for cherishing it. You may not be able to keep envious thoughts, angry, bitter thoughts, from coming of the bad thought to you, but if they are admitted and given hospitality, it is your fault.

But perhaps the evil thoughts are already in. You have opened to them, and now your mind is in their possession. How shall you expel them? If your house has become full of fumes of smoke or gas, what do you do? You open the windows and let the pure, fresh air come in from outside, and soon the house will be sweet again. If your mind has become full of evil thoughts, open the windows and let in heaven's sweet breath. We cannot keep our minds empty, however. We cannot help thinking. "Nature abhors a vacuum." If you have formed the habit of thinking evil thoughts, it is not enough to shut the door to keep out all such thoughts in the future. You must bring in sweet, good, pure thoughts to take the place of the evil. Begin to think about good things. Read good books, and get their noble thoughts into your mind. Associate with worthy people, choose good friends. Read the Bible, and meditate upon its holy words. Read clean, pure, inspiring books. Get Christ into your life, and think on his beautiful character, his love, his grace. So will you get your heart entirely free from bad thoughts by having it filled with good thoughts.

Paul has a word about overcoming evil with good. If your heart is filled with a feeling of anger against another, overcome it with an opposite desire of kindness. Do the person good in some way, and thus overcome the evil feeling. A joyful thought will drive out a sad one. A generous impulse will correct a hurt feeling.—Sunday School Times.

Religious Comfort.

One of the hard and pitiable experiences of all of us who try to do our Christian duty, is to stand in sorrow's darkest hours by the side of human kind and try to administer Christian hope and comfort to those who are strangers to the Church and her gracious influences. Oftentimes do these unconsolable ones cry out that they would give anything to have the joy and assurance of others that all is well.

But there is no mystery as to the difference between these two types of humanity in the time of grief and sundered ties of love. Some persons have utterly ignored God and His revelation of how life here below ever projects itself into eternity. They have not familiarized themselves with the truth of Divine love behind all the vicissitudes of this life, however dark their fortunes may be. And so when affliction comes to them, what wonder is it that there should come forth before them, from the mold of their past, the gloomy forms of utter blankness and that utter disconsolateness which no amount of sympathetic words can soothe away.

And as for those who do rise above their grief and have sweet hope and a divine peace passing all understanding, even through their tears, why, all the years they have been drawing nigh to God, communing with Him in worship, keeping close to the secret of His presence day by day. And now, in the time of affliction, they feel (yes, they know) from very familiarity with the dealings of the Heavenly Father with man, that this Fatherly love is abiding with them still and will abide with them and with their departed ones through time and eternity.

It was the mold made by Aaron which accounted for the perverted form which came before this man and the people of Israel. And it is the mold of people's yesterdays that explains what all of us are experiencing to-day.—Church Helper.

The Church of the Open Door.

We enter the Church for knowledge, for comfort, for peace, for forgiveness and healing and strength. But the Church is more than a spiritual hospital, a sanitarium, a refuge, an asylum; it is a home. But we do not always remain at home. We enter it and find the best things earth affords. But having found these things, we go out to our work, to our occupations, to our trials and battles, and to serve in whatever way we may.

It is not the business of the Church merely to gather in men and women for her own, nor merely for their own profit. Her business is to fit them to go out. The Church is not a hermitage. Her task is to train men and women, young She does not gather them out of the world to keep them safe, merely to pass them on to a heaven beyond the skies, but to send them out with the Master's spirit to do the Master's work. nd if they do His work, they will in their own good time find His kingdom, and be at home.

As we face the activities of another winter, let us recognize this double work of the Church. There is need, pressing need, now as ever, to bring men and women, young and old, into the Church. And not to win any or but a few for Christ and His Church is to be guilty of a shameful neglect of our clear and simple duty. And yet many of our churches fail even in this matter. In looking over the statistics of the year past, it is startling to find that it takes fully one hundred of our people to win one new member. Our general average is no higher than that.

And why? Is it that the Church is looked upon merely as a refuge, an ark, an asylum, where we are safe, where we live at ease and in comfort and security, while others are left to perish? To have "joined the Church," is that the sum total of the Master's requirements? Surely such a view of the Church is false and mischievous. The Church will always languish and fail to grow if she is not a working, serving Church, if she does not send out her children in obedience to the Master's commands.

Her doors must swing out as well as in. Her people must serve in order to be saved. She must be a force at work for her Lord. She c n save herself and her people only by valiantly striving to save others. She must be a Church of benevolence and good will. She must be a Church of the open door, a door that swings out as well as in.—Parish Visitor.

Self Help.

"Get the dictionary and look it up yourself, dear."

"But, auntie, it is so much easier to ask you."

"Of course it is, Betty, but, if I tell you to-day, you will have forgotten by to-morrow and will have to ask again. There is a homely old saying that fits you all too well: 'Easy come and easy go.'"

"Oh, dear! the dictionary is such a great big thing and I am never anywhere near it when I want to look up a word."

"How would you like to have a little one that you could carry about with you? If you will look up every word you are not sure of in the big dictionary and write it down carefully with its definition for—let me see—yes, for one month I will give you the best and prettiest pocket dictionary that I can buy at the end of that time."

"What a dear auntie you are? It's a bargain! I promise to do my part faithfully."

And so one little girl formed the habit of consulting that wonderful book, the dictionary.

The beginning of the school year is a good time to make good resolutions. Will you not try this year, little cousin, to get just as much as you can out of your lessons instead of skimming them over quickly and asking other people for help that you could give yourselves? The things that we look up ourselves and that we teach ourselves are the ones that we always remember.—Cousin Joan.

We attract hearts by the qualities we display; we retain them by the qualities we possess.

Children's Department.

"Such As I Have."

The little maid sat in the high-backed pew,
And raised to the pulpit her eyes of blue;
And the prayers were long, and the sermon grand,
And oh, it was hard to understand!
But the beautiful text sank deep in her heart,
Which the preacher made of his sermon a part;
"Silver and gold have I none," read he;
"But such as I have give I to thee,"
And the good old pastor looked down and smiled
At the earnest gaze of the little child.

The dear little maid carried home the word,
Determined to use it as chance might afford.
She saw her mother unceasingly
Toil for the needs of the family,
So she cheerfully helped, the long day through,
And did with her might what her hands found to do.
"'Silver and gold have I none,'" said she,
"'But such as I have give I to thee.'
And the joyful mother tenderly smiled,
As she bent to kiss her little child.

On her way to school at early morn
She plucked the blooms by the wayside born;
My teacher is often tired, I know,
For we're sometimes naughty, and sometimes slow;
Perhaps these may help to lighten her task,"
And she laid the flowers on her teacher's desk.
"'Silver and gold have I none,'" said she,
"'But such as I have give I to thee.'"
And the weary teacher looked up and smiled
As she took the gift of the little child.

As she played with her sisters on the grass,
She saw a dusty traveler pass.
"Poor man," she said. "He is tired; I think
I'll go and get him a nice cool drink."
And she hastened to fetch her little cup,
And dip the sparkling nectar up.
"'Silver and gold have I none,'" said she,
"'But such as I have give I to thee.'"
And the thirsty, dusty traveler smiled
As he took the cup from the little child

Sweet and innocent, clad in white,
She knelt by her little bed at night.
With a childish trust she longed to bring
Some gift to her Saviour and her King.
"So much from thee every day I receive;
But my heart is all that I have to give.
"'Silver and gold have I none,'" said she,
"'But such as I have give I to thee.'"
And our Father looked down and tenderly smiled
As he took the gift from the little child.

—Elizabeth Rosser in The Watchman.

The Island's Wild Cat.

It was right up here on one of these islands in the St. Lawrence that a family came one summer from New York to spend a few months, bringing along with them several dogs and pet cats.

They left the island early in September, and when the house was closed up the place was entirely deserted. I passed the island late one afternoon, and decided to land for a few moments.

The sides of the island were bluff and rocky, and I scrambled up with some difficulty. When I reached the summit I heard the deep baying of my hound. I whistled, and in response to it he came tearing toward me from the thicket.

But what a sight he presented! Riding on his back and tearing mercilessly at his neck was the strangest looking creature I ever saw. It was so gaunt that it looked more like a starved wolf than a cat.

No wonder the hound was frightened. The half-starved cat was fighting fiercely, and actually enjoying the taste of fresh blood which its claws drew from the hound's warm body. The creature had been a pet house cat the summer before, but its lonely, desperate life on the island had made it fiercer and wilder than its primitive ancestors.

I examined the island hastily, and found that the cat had taken possession of an old dog-kennel for its lonely home. There it had gathered the few bones left behind and gnawed them half up. A few birds had apparently been caught and eaten, and the bones of a squirrel and several rats were also scattered around. The bark of the trees was nibbled as if the poor thing had in desperation tried to satisfy its hunger with green things.

It had broken through the shutters of one window and entered the closed house, but there was nothing to eat in there. An old fur blanket that had been left behind was chewed half up, and an old shoe was also nibbled and chewed. The marks of the cat's teeth were on nearly everything which promised a mite of nutriment.

The cat's tracks were found in the snow and on the ice to the very edge of the frozen surface. It had contemplated escaping on the ice, but the channel was too swift and deep for it.

I tried to make friends with the creature, calling it by pet names, and trying to coax it toward me. Wherever I went the baleful eyes watched me, but always at a safe distance.

I had only a single biscuit with me, but I threw this to the starving animal. It would not approach near enough to touch it, but when I moved away it leaped for the biscuit and swallowed it at one gulp.

The next day I returned to the island with an ample supply of fresh milk, bread and meat. These I spread out on the snow and called "Kitty! kitty!" in my most alluring voice. But the cat wouldn't come a step nearer. It backed away and disappeared in the thicket. I hunted around for it, but couldn't find it anywhere on the island. I was disappointed, and finally returned to my boat.

Imagine my surprise when I reached the place where I had landed to see the cat perched in the stern of the canoe. It glared at me, and when I attempted to step in the craft it spit and hissed in a threatening manner. It had taken possession of the boat, and had no intention of leaving it.

Again I tried to make friends with it, throwing bits of meat toward it, but these it ignored, still facing me and hissing. Finally I tipped the canoe suddenly and nearly dropped the creature in the icy water. It touched the water with its tail, and then with a snarl and hiss leaped toward me. I ducked just in time. It went over my head, but before it landed on the rocks it gave me such a dig with one of its claws that the blood spurted out in a tiny stream.

Such a reception wasn't encouraging, and I felt a little squeamish about returning the next day. But I did, and took more food. This time I placed the food on the rocks and pushed off. At a safe distance I could see the cat come out of the underbrush and crawl up to the food. What a ravenous appetite it had! It bolted the pieces of meat and bread and lapped up the milk with marvelous rapidity. It licked its chops and smelled around for more. Its appetite seemed insatiable.

For three days I made regular trips to the island to feed pussy. By the third day the cat was tame enough to eat in my presence, although I had to stay at a safe distance. Then gradually by degrees it permitted me to approach closer. A sudden spit and hiss always informed me how far I could come.

A cold wave came up one night and froze the river so quickly that the channel was closed. When I finally dared to venture out on the ice I made straight for pussy's island.

When I reached it I heard dismal howling and barking. I hurried up the rocks, and found the cat treed with four dogs howling anxiously at the foot of the tree.

I had to use a good deal of violent persuasion to drive the dogs away. They were loath to leave the island with pussy on it.

I tried to coax the cat down from the tree with food, but only succeeded after two hours of patient endeavor. Then I was surprised and not a little frightened when it suddenly dropped down on my shoulders. I expected to feel its claws in my head and neck, but instead it snached the meat from my hand and swallowed it. I fed it all I had. I was wondering what next to do, with the cat on my shoulder, when a gentle purring noise startled me. It was soft and low at first, and then louder and more rhythmic. I felt the furry head press against my cheek in a rub that made me happier than if I had found a small fortune.

I had won the cat's trust and affection, and she was now showing it unmistakably. I put up a hand and rubbed the purring head. It licked the hand and then permitted me to hold it on my shoulder as I walked away.

Pussy and I scrambled down the rocks to the ice. I must have talked and crooned to pussy all the way home, for I was fearful all the time it would get frightened and leave me. When I got it home I made a comfortable bed for it in the kitchen, and there it sleeps every night. I don't think I'd part with that cat for any amount of money, and I know pussy is satisfied with me.

It's a pretty, sleek, fat cat to-day, and the most affectionate pet you ever saw, but when I think of my first sight of it on that deserted island I feel very much like saying some hard things about the people who left it on the island without any thought of what might happen to it.—George Ethelbert Walsh in Epworth Herald.

The Manner of Boys and Girls.

Hearing a young man address a young girl by her first name, I asked: "How long have you known that girl?" "About you call her Maude?" "Yes." "And you have known her only a week?" The young a week," was the reply. "Did I not hear fellow replied, "Why, she calls me Tom." This familiarity caused me to have some serious thoughts on the manners of young boys and girls. The latter are in a great measure responsible for any familiarity a young man may assume.

If a girl meets a fellow half way and

adopts the slang of the present day, she may be sure he will feel he is permitted to be very familiar. A modest, well-behaved girl will never wish to attract attention, but a forward girl will enter a street car and, by loud talking, attract the attention of the whole car. If girls only knew how much more they were admired and respected for quiet, ladylike manners, they would certainly cultivate them.

It depends entirely upon the girl to keep a boy at the proper distance; if they do not respect a girl enough to behave in her presence, she can easily make him do so.

Young people ought to have a good time, and we do not believe in too much restraint being put upon them, but a good time does not depend upon loud and boisterous behavior in the street or elsewhere, and such manners in either a boy or girl not only hurts them, but reflects often upon parents who have done their best to raise their children right. It would be well for all young people to think of this, and for their parents' sake cultivate good manners.—Mrs. King in Atlanta Constitution.

To a Little Maid.

How should little maidens grow
When they're ten or over?
In the sunshine and the air,
Wholesome, simple, fresh and fair,
As the bonnie daisies blow,
And the happy clover.

How should little lassies speak
At this time of living?
As the birds do, and the bees,
Singing through the flowers and trees,
Till each mortal fain would seek
Joy her lips are giving.

How about her eyes and ears
At this stage of growing?
Like the clear, unclouded skies,
Not too eager or too wise,
So that all she sees and hears
May be worth the knowing.

And the little maiden's heart?
Ah! for that we're praying
That it strong and pure may grow;
God who loveth children so,
Keep her from all guile apart,

The Bird's Society Life.

When newspapers tell about the dinners, teas and other entertainments that people give each other they call it society life, or something of that kind, and it seems to be very interesting, not only to the society people, but to many newspaper readers who are not invited to these gatherings. Now, the people who love the free birds know that the birds have a short period of society life, and although these frends are not invited to the birds' socials, they can look on, if they are polite and do not stare too much or make noises.

Most people only think of birds during the spring, when they are singing and bringing up their birdlings, and during this latter time they make more alarms and shrieks than songs, for cats, hawks and boys are daily and hourly threatening or killing their dear babies. Then, toward the end of July and the first of August the singing stops, for what young birds are left alive have learned to know danger and can fly from it, and the bird families keep out of sight among the trees, or go to the nearest woods or woody thicket of shrubs, and stay for three weeks.

Changing feathers is a serious business; one cannot take them all off like a coat and pull on new ones. They fall out and new ones grow in very quickly, but the birds feel rather helpless when the large wing and tail feathers are out and the new ones are not large, so they find quiet places for those weeks. And this is the bird's social season. If you go to a woods or park early on an August morning you will find robins and other birds in flocks, not in pairs and families. The young birds are introduced to their many cousins, and are told all that is necessary to enable them to keep up with their elders when all take the long journey South to spend the winter.

There is much talk but no singing at these meetings, and if even a very good friend comes to look on every bird disappears. This is a polite rebuke to the uninvited, yet if I whistle the one call I always use when filling the water-pan in my garden, any of my birds who are at all sociable give an answering chirp and do not immediately fly to hiding. Still, they show me very plainly that we are not such chums as in April, May, June and July, when I chase away cats and fill bath pans.

All about, under the thick foliage, are bird sociables, robins on the grass, finches and their kind high on the branches, little warblers and flycatchers on the topmost twigs. One can believe the proud mothers are saying, "Allow me to introduce my daughters, Tweedle-dum and Tweedle-dee, and my sons, Cheeip and Crup;" or, "So pleased to make your acquaintance, Mrs. Oak-tree; I've been so busy with housekeeping and my children that I've had not time to make calls." And I am quite sure that, when a mother-bird sits on the edge of her nest and sings to her little ones, she is teaching them all the manners and customs of the very highest bird society, which are, as among people, to be as kind and pleasant as you wish others to be to you.—E. M. in Young Christian Soldier.

Elizabeth's Secret.

The man had never met Elizabeth, so I took him to call upon her.

"I'm so glad to see you both! It is so good of you to come," she said, as she shook hands with us.

The call was pleasant. The man, who detests calls, came away reluctantly.

"She is the sort of a woman a man marries," he said, on his way home. "How do you suppose she does it?"

"Does what?"

"How do you suppose she manages to make herself so extremely attractive without being in the least beautiful?"

"It's her secret," I said, "but I'm going to try to find it out.'

So the next day I went to see Elizabeth. She saw me coming and met me at the steps. "How perfectly lovely to have you again to-day!" she said, as she held out both her hands to me.

"I have come to ask you a very personal question, Elizabeth."

"Take this easy chair. Want a fan? Now, what is the question?"

"Why are you the most attractive woman I know?" I asked.

"You silly thing, I'm not!"

"You certainly are, and I've come to beg you to tell me the secret. Will you?"

"What a question!"

I apologized.

"Don't," she laughed—"don't apologize. If I have a secret you are perfectly welcome to it, you know that. And," reflectively, "maybe I have a secret, and don't mind telling you the least little bit—really, I don't. You know, dear, I haven't any brains."

I tried to stop her.

"O, everybody knows that. I have no brains to speak of, no talent, no good looks, no figure. So," she pressed the tips of her fingers together and leaned back in her chair, "I had to do something to be anybody. When I was wondering what on earth that something was to be, I happened to meet the most charming woman I ever knew. She was a Southerner. She had brains, education, talent; she had traveled, she was beautiful. You can imagine how she made me feel."

Elizabeth shook a cluster of sweet peas from the jar of blossoms at her side, smelling them daintily.

"When I knew her better I told her how cheap, how absolutely worthless she made me feel. She laid her hand on my shoulder and said: 'Elizabeth, no matter what you can do or cannot do, you have it in you to be agreeable. Cultivate the art of being agreeable and you can get along without brains, beauty, or money.'" Elizabeth tossed the flowers away. "I wonder if that is what you mean by my secret."

"Yes," I said, "thank you."

"You are welcome," she said, and she meant it. "Oh, must you go?"

On my way home I tried to remember one curt, rude, ungracious, irritable, or vulgar word from Elizabeth's lips. I tried to recall an unpleasant or an unkind word or look. I could not. Elizabeth had certainly mastered her art. "If being agreeable made Elizabeth what she is," I thought, "there is hope for the rest of us." And I told the man Elizabeth's secret. —Elmie Warner Mallory in The Circle.

Cousin Effie's Lawn Party.

Meribah lifted a very distressful face. "Must I go, mamma?" she asked.

"Yes," answered Mrs. Carlton, "Cousin Effie would feel offended otherwise. Besides, you must go into company more."

An invitation to a lawn party would have delighted most little girls. But Meribah did not know the people at the Lower Village, where Cousin Effie lived, and she was always unhappy among strangers.

So, in spite of her dainty, white gown and pink rosebud sash, Meribah was a very unhappy girl as she stood at the door waiting for the carriage on the afternoon of the party.

Miss Conner, Meribah's teacher, came along with her hands full of river pinks, and stopped to greet Meribah. "What a good time you'll have!" she said brightly. "Big folks miss so much! I think a friend of mine will be there who will be wanting a favor. If you can help her I shall be grateful."

Then papa drove up with the colt that did not stop for people and they were dashing down the road before Meribah remembered that Miss Conner had not told the name of her friend. How provoking it was! She loved Miss Conner, and would have liked to do a kindness to a friend of hers.

When they reached Cousin Effie's the guests were arriving. In the dressing room the girls were retieing ribbons and smoothing crumpled dresses. Meribah almost fell all over a little girl on her hands and knees under the table.

"It's my beads," she wailed. "The string broke and they're all over the floor, and nobody minds."

Miss Connor's friend! Meribah was so glad, and she joined in the search

till all the pink treasures were found and the little girl was happy.

Under the maple was the lemonaue well, a big tub covered with vines, from whose cool depths Aunt Clara served the refreshing drink. Meribah was sipping her glassful on a rustic seat, when she heard Aunt Clara say anxiously to the girl who assisted her: "We're almost to the bottom, now. There's another pailful in the ice house, but nobody is here to bring it. John is up at the stable and I can't get word to him. What shall we do?"

Perhaps, after all, it was Aunt Clara whom Miss Conner meant. It was not best to run any risk, so Meribah offered her services to find John, and Aunt Clara gratefully accepted them.

Meribah saw so many people who wanted things done for them that she smiled to think Miss Conner had expected her friend to be known in that way. She helped them all lest she should miss the particular one.

Effie's grandmother had been invited to the party. She sat on the veranda and she looked so lonely in the midst of the gay company that Meribah, whose eyes had suddenly grown very sharp, noticed it. So when the guests paired off to go to supper she invited grandma.

Meribah had dreaded most of all to sit at the table with strangers, and be expected to talk. But she was so busy helping grandma that she did not think of herself. She helped her to goodies and told funny stories till the old lady laughed like a girl, and Effie, from another table, looked gratefully over to Meribah.

When the party broke up there were six people who came up to thank Meribah again for some little kindness done them, and grandma whispered, "I haven't had such a good time since I can remember."

"I enjoyed it so much," Meribah said, when she was at home again, "and I never thought of my hands all the time. But I can't make out which one was your friend, Miss Connor."

"All who needed help," said Miss Connor. "You've found out the very best way of forgetting yourself in company."—Martha H. Abbott in Sunday School Times.

Two Novel Pets.

Once upon a time—not long ago, either—there was a wee bird's nest in the lower branches of a eucalyptus-tree away out in sunny California. Humming birds had made it; first a round cup of cotton, then a lining of feathers all soft and downy. It did not seem as if anything could ever use a nest only about half the size of the shell of a hen's egg. But the little hummers knew quite well that their babies would be lost in a larger one; so thay built it most carefully, put two tiny bits of eggs in it, and later hatched two mites of birds.

At first there was plenty of room; it really seemed as if they had not needed such a spacious bedroom until they began to grow. But they had not had know. You can see them sometimes happened. Suddenly Father and Mother Hummer disappeared, and did not come back. Nobody knew what happened to them, but somebody's sharp eyes found two wee hummer orphans all alone in the queer little hammock, and very hungry. So the somebody lifted the nest down and took it home.

Humming-birds are very shy, you know. You can see them simetomes poised over a flower, their long bills reaching for the honey in its heart, and their rainbow wings fluttering so fast they look like gossamer instead of feathers. But if you reach a hand toward them they are gone so quickly and so far you wonder if they really had been there, or if you dreamed it. So you can understand that a tame humming bird is a very unusual sight. But the babies were too little to flutter or fly, and too hungry to be frightened. They could only open their bits of beaks wide, hoping that somebody would fill them.

They were not disappointed. They were fed on sugar and water, and fed with—what do you suppose?—a medicine-dropper.

They grew very fast, and soon got too large for their nest, so some one had some little sticks fixed for them to perch on. They have learned to feed themselves now, and sip their sugar-water out of a glass salt-cellar. They are strong enough to fly, and are as happy as possible in their pretty bungalow home, where the screens at doors and windows keep them from going away. There are plenty of flowers on table and mantel for them to enjoy, and they go about just as they please. They were named Midget and Tiny, and do not act as if they ever should want to leave for an outdoor life.—Elizabeth Price in Youth's Companion.

The Sleepy Song.

As soon as the fire burns red and low,
And the house upstairs is still,
She sings me a queer little sleepy song,
Of sheep that go over the hill.

The good little sheep run quick and soft,
Their colors are gray and white;
They follow th ir leader nose to tail,
For they must be home by night.

And one slips over and one comes next,
And one runs after behind,
The gray one's nose at the white one's tail,
The top of the hill they find.

And when they get to the top of the hill
They quietly slip away,
But one runs over and one comes next.
Their colors are white and gray.

And over they go and over they go
And over the top of the hill,
The good little sheep run quick and soft,
And the house upstairs is still.

And one slips over and one comes next,
The good little, gray little sheep!
I watch how the fire burns red and low.
And she says that I fall asleep.

—Josephine Dodge Daskam in The Interior.

The Man in the Hall.

The six little cousins who were visiting at Grandpa Denmead's were playing "I spy" in the twilight, when they heard grandpa's voice, calling:

"Emily—Roscoe—Mabel—come, children, it is bedtime."

So they left the shadows of the great oaks and trooped into the house. There was a bright light in the big front hall, but in the dim back hall, where the stairway led up to the bed rooms, the children came to a standstill. "There's a man in the back hall," whispered Emily, falling back.

"Pshaw, Em—you are always 'fraid of things," said Roscoe, putting on a big-boy air, though he was really only a little boy. But at the door he stopped, too; for there was the man, wearing a long coat, and carrying an umbrella. His cap was pulled down "to hide his face," whispered Roscoe. "Burglars do just that way, don't they, Frank?"

"Let's go and tell grandpa," whispered Mabel. "Grandpa won't think there's any man," answered Roscoe, shaking his head; "he'll just laugh at us."

So the little party retreated to the hall sofa to wait for the burglar to get away. The minutes went by, and still the children had not mounted the steps. The man was quietly hiding in the hall, the children were equally quiet on the sofa, there the grown-ups found them, sound asleep, and hustled them off to bed.

Next morning Emily and Roscoe tiptoed down to see what the burglar had stolen, but he was still there, and they found that he was only Uncle Tom's long raincoat, hanging on a peg, a hunting cap above, and an umbrella sticking out from below.

Granama sent the children to bed before dark that night to teach them that when people march right up to their duty the things that look like dongers generally turn into empty scarecrows, like their burglar in the back hall.

A Prank of the Sea.

Some years ago a certain Captain Hodson, afterwards an inspector in the Honolulu customs force, had a remarkable experience when the schooner of which he was in command was caught in a storm.

While Hodson stood with the man at the wheel, to see that the schooner was kept ahead of the wind, an enormous wave swept the vessel from stern to bow, throwing the wheelman flat on his face, and tossing the captain overboard.

As Hodson was swept over the side into the foaming water the ropes holding a boom broke, and let the hook drop to the deck, with an end hanging out over the side of the schooner. A broken rope dangling from this end hit the captain on the head, and instinctively he seized it. The speed of the vessel dragged him along beside her. Presently the vessel gave a tremendous lurch, and her bulwarks went under water, when a gigantic wave tossed the captain aboard again. His presence gave the man at the wheel a terrible shock, for he thought the captain had been drowned. They finally weathered the storm and brought the schooner and her cargo safely to port.

It is thought that this is the only instance on record of a man having been washed overboard and then washed back again.—Harper's Weekly.

"For thine is the kingdom, and thine is the power." When obstacles seem insurmountable and results inappreciable, let the minister who is faithful in delivering the gospel message and earnest in prayer that God will by His Spirit use it and bless it, constantly repeat these words and comfort himself with them. Of Samuel of old it was written, "The Lord was with him, and did let none of his words fall to the ground." While Christ's servants are using His appointed means to accomplish the end for which their ministry is provided, God will see to it that the proper results are achieved. It is His kingdom, and His is also the power!

Desire only the will of God. Seek Him alone, and you will find peace; you shall enjoy it in spite of the world. What is it that troubles you? Poverty, neglect, want of success, external or internal troubles? Look upon everything as in the hands of God and as real blessings He bestows upon His children, of which you receive your portion. Then the world may turn its face from you, but nothing will deprive you of peace. —Fenelon.

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Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

DIED.

HOLT.—Entered into eternal life, the afternoon of December 3, 1910, at Green Yard, Sussex county, Va., MARGARET PEGRAM HOLT, eldest daughter of the late Capt. Robert B. Pegram, U. S. N. and C. S. N.: and widow of Dr. M. Q. Holt, of Surry county, Va.

She rests in old Blandford Cemetery, with many loved ones gone before.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

JONES.—At Plainfield, New Jersey, on December 7, 1910, STELLA VIRGINIA, wife of Basil Jones.

Services and interment at Oswego, N. Y., on December 9, 1910.

OBITUARY.

Mrs. Fannie Moncure Ashby.

Died, at "Woodbourne," Stafford county, Va., the residence of her son, James Ashby, Esq., on November 11th, Mrs. FANNIE MONCURE ASHBY, in the 83d year of her age.

Mrs. Ashby was the daughter of Mr. John Moncure, of "Woodbourne," and his first wife, Miss Vowles, and was the descendant in the fifth degree of "Parson Moncure," first rector in Colonial days of Aquia church, who was the founder of the widely and honorably known Moncure family of Virginia. Inheriting the fine traditions of her people, Frances Moncure was reared in an atmosphere of family life not more distinguished by its high refinement than by its simple, unworldly loveliness and piety, and grew up into beautiful womanhood, adorned by every grace of person and character.

She was married in 1850 to Mr. James Ashby, the brother of Gen. Turner Ashby. By her husband's early death she was left to bear the sorrows and responsibilities of a widowed mother, with young children to rear alone.

During the troubled time of the Civil War she was forced with other members of her family to take refuge in a safer part of the State, while Stafford was occupied by Federal troops; and they found, on their return, ruin and desolation, where had been stately and elegant homes. One of her father's places was fitted up to afford shelter to three families, that of Mr. John Moncure, his widowed daughter, Mrs. Ashby, and her sister, Mrs. Nelson,—all ministered to by the housewifely care of the dear and sainted lady who is the subject of this memoir. The writer remembers with wonder the sweet cheerfulness with which Mrs. Ashby bore the strain of that dark time of hardship in a ruined country, deprived of so many of the luxuries to which she had been accustomed. No loss or misfortune could ever dim the brightness of her heroic spirit. She accepted her part of her country's disaster, and bore it with patient courage. Far from giving way to gloom or anxiety, her life was so full of "sweetness and light," that her sunny presence was a place or refreshment and strength for others. The warmth of the hospitality of that home over which she presided; its dignity and grace, were more beautiful than in the palmy days of ease and plenty, can never be forgotten.

She lived to see the coming of better days to the State, and to see her people sharing in its returning prosperity.

One more bitter sorrow she had to bear—the loss of a dear boy nearing manhood. But in all her griefs she was sustained, and lived to be a witness for God's tender care, even to old age, of His children. She was a devoted daughter of the Episcopal Church, and her quiet influence was widely felt. Even in this life her faith met part of its reward; and after so many trials the evening time of her life was full of light. Her loving heart was satisfied in her sons; and she lived surrounded by the affection and attention of her family and kindred.

The pain and weakness of increasing infirmity were conquered by the patience and bravery so characteristic of her. The tranquil eyes and brow, and gentle smile beneath the "crown of glory" of her silver hair showed a spirit as unscarred by pain as was the heart of her girlhood.

What should our thankfulness be as we realize the beauty of the lesson of her finished earthly story! It is ours to lay tenderly away in our inmost hearts the precious memories of her in all her excellence, and to follow her with wistful eyes as she enters in through the gates into the city—the Home where we, too, would be.

Her sons, Mr. Moncure Ashby and Mr. James Ashby, of the many who mourn her, have the deepest claim to sympathy, and the nearest to the rich inheritance of the pure and exalted influences of her life. Her children shall arise to call her blessed; and they will know in future years the sweetness of their privilege as they follow her Christian example and, for generations to come, cherish her beloved and honored name.

IN MEMORIAM.

Mrs. Octavia Boykin Jacobs.

On the evening of Friday, December 2d, at her residence, 210 East Main street, Richmond, Va., Mrs. OCTAVIA BOYKIN JACOBS fell asleep in Jesus.

She was the daughter of the late General Francis M. and Hester Ann Boykin, of Isle of Wight county, Va., and widow of Mr. S. B. Jacobs, whose godly walk and conversation and many deeds of kindness are still preserved in grateful remembrance.

Mrs. Jacobs was a descendant of good Colonial families, but her only pride was in being "a child of God and an inheritor of the kingdom of Heaven."

Always retiring and modest, she considered home a woman's sphere of usefulness and in every relation, as daughter, sister, wife and mother, her influence was exerted to "warn, to comfort and command," in "the ways of righteousness and paths of peace." Under her roof orphans were sheltered; and many another, needing such ministrations, found here a temporary home.

From infant years her piety was a marked characteristic; and she early connected herself with the Protestant Episcopal Church, and continued a faithful member of it to her life's end.

In her last conscious moments she called her Saviour and Master to her succour, and to this call we believe He answered, "Fear not, for I am with thee."

To her devoted children, who "rise up and call her blessed," many hearts go out in sympathy; and when their duties here are ended may they be reunited with her, in His presence, where there is fulness of joy."

George Annesley Barksdale.

In the early morning of November 19, 1910, the soul of GEORGE ANNESLEY BARKSDALE was summoned to enter the "rest that remaineth for the people of God" from The Summer Rest, Albemarle county, Va.

Upon the administration of this noble institution had been spent his life, thought and interest, during more than sixteen years.

In this grateful service it had been granted him to be instrumental in bringing health and happiness to hundreds of worn and worthy working women, whose comfort and welfare were his joy. Under grievous trials, borne without murmur, he grew into the gentleness and patience of the Master whom he served.

A Virginian of the olden type, his bearing was marked by a quiet dignity and attractive decorum. Always modest and unobtrusive, he gave his best to his beloved Southland and to his Church, in an unselfish and intelligent devotion. No one knew but esteemed and loved him.

We thank God for the good example of His servant, and for the fuller service to which we believe he has been called.

"The strife is o'er, the battle done,
The victory of life is won.
Alleluia!"

Mrs. Margaret P. Evans.

Entered into rest, at Los Angeles, Cal., November 25, 1910, MARGARET P. EVANS, eldest daughter of the late William C. and Maria D. Heaton, of Brooklyn, N. Y., at the age of 63 years. The end came at the close of a long period of gradually increasing infirmity. In her years of health she was a devoted and efficient helper in the Church's work, and will be especially remembered by former associates in the Parish of St. Mark's, St. Louis, where was her home for many years. Hers was a nature abounding in kindly sympathy, geniality and friendliness. She leaves behind the example of a life pervaded by the spirit of fidelity and devotion to duty. W. S.

George A. Barksdale.

Whereas, it has pleased Almighty God in His wise providence to take from us our esteemed friend, GEORGE ANNESLEY BARKSDALE;

Therefore, be it Resolved, At a meeting of the Summer Rest Association, known as the Co-operative Workers of Richmond and Manchester;

First, That in the death of Mr. Barksdale this Association has lost an invaluable friend and co-worker, a loss that now seems irreparable.

Second, That they bear testimony to his kind and sympathetic interest in self-supporting women, his helpful advice and willing support in every movement for their advancement.

Third, That as a host at Summer Rest, words are inadequate to express what they feel. There he was seen in everyday life, and there they witnessed the life of a Christian; a man pure in word and deed, fatherly, gentle, kind and unassuming—a gentleman whose presence was always a refining influence. They would not have him taken, but God wanted him, too, and to His will they bow in meek submission.

Fourth, That in the deep sense of their personal loss in the death of this dear friend, they extend their heartfelt sympathy to his bereaved family.

Fifth, That a copy of these resolutions be sent to his family, and that they be published in the daily papers of our city, and be spread on our minutes

HENRIETTA KRACKE,
MARY P. WILLIAMS,
JENNIE FERGUSON,
MARY S. FERGUSON,
OTILLIA WORSHAM,
Committee.

HOUSE FOR RENT AT TARPON SPRINGS, FLA.

Lady will give rent of small furnished house, Tarpon Springs, Florida, for her room and board, to man and wife, or two women. Address E. G., 3319 Powelton Ave., Philadelphia.

APPEALS.

THE BOARD OF MISSIONS

More than 1,200 missionaries in the States—bishops, other clergy, teachers, nurses and physicians, besides 230 missionaries abroad and eight hundred of native clergy and other helpers, look to the Church's appointed agent,
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CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA, INCORPORATED.

Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received, should be made to the "Church Extension Fund" of the Diocese of Southern Virginia, Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer,
Abingdon, Va.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

Christmas comes but once a year, AND contributions for the Pension and Relief of the Disabled Clergy of the Church and their Widows and Orphans COME BUT ONCE A YEAR, FOR THE MOST PART, and yet day by day for a whole year these must live, many of them solely upon what we are able to give them from the Christmas offerings.

If the offerings are not liberal, or if they are forgotten, JUST ONCE, the whole year goes suffering and anxious both for those who depend upon the amounts and we who administer.

Surely Christian men and women must feel it their joyful duty to remember the small army (500 and more) of patient, struggling, often suffering old and sick clergymen; young, sick and discouraged clergymen; helpless widows and little children of clergymen.

Offerings can be designated for each of these.

Contributions for "Automatic Pensions at 64" can also be "designated," but the interest only will be used when it accrues and only for clergymen at 64.

All of each offering goes to the use for which it is "designated." Royalties pay expenses.

Wills should carefully "designate" the GENERAL CLERGY RELIEF FUND, as beneficiary in order to insure legacies and bequests against legal complications.

May we not increase our grants through your generous remembrance at this time?

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE,
Treasurer and Financial Agent,
The Church House, 1129 Walnut St., Philadelphia, Pa.

Aid Solicited for the Blind.

There is in our Church an Association of the Blind. I am secretary of that Association for the Third United States Mission District, which embraces Pennsylvania, Delaware, Maryland, Virginia, West Virginia, and District of Columbia. I would like for any one that would take the trouble to send name and address of any blind person that is a member of the Episcopal Church. We have a small Church paper, which we hope through the assistance of our seeing brothers to improve and extend. Any assistance financially or otherwise will be greatly appreciated by

J. EDWARD BEALE, Remington, Va.

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Restores Gray Hair to Natural Color
REMOVES DANDRUFF AND SCURF
Invigorates and prevents the hair from falling off.
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Rt. Rev. R. A. GIBSON, President.
Rt. Rev. A. S. LLOYD, Visitor.
Rev. H. B. LEE, Rector.

Church League of the Baptized



A woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N Broad street, Elizabeth, N. J.

WANTS.

WANTED—POSITION BY A LADY AS governess. English, French and music specialties with young children. References exchanged. Miss E. E., Box 94, South Boston, Va. 1t

WANTED—POSITION BY AN EXPERIenced lady teacher, skilled in English studies, French and German classics. Careful musical training; specially attentive with young pupils; also chaperon. Address Harmony, Southern Churchman. 1t*

WANTED—WIDOW LADY OF REFINEment desires position as housekeeper, companion nurse for invalid, or to teach small children. Can sew. Address L., 2215 E. Grace St., Richmond, Va. 3dec-3t

WANTED—BY YOUNG LADY OF CULture and refinement, a position as secretary or companion. References exchanged. Address 143, care Southern Churchman.

MONEY LOANED

reliable people—$10 upwards—able to save $1 or more. Accumulate $100 to $5,000 and buy a home. COMMERCIAL GUARANTEE CO., Bankers, 28 N. 9th, Richmond, Va. Mention Southern Churchman.

ORGAN WANTED.

Wanted—One second-hand Pipe Organ, two manuals, in good condition.
MRS. GEORGE P. HEWES,
19nov3t Gulfport, Miss.

CHURCH EMBROIDERY.

by a Churchwoman trained in English Sisterhoods. Embroidered Stoles, $5 to $100 (large stock always on hand). Altar Hangings, $5 to $500. English ilks, etc. Workmanship unexcelled. Miss MACKRILLE, Chevy Chase, Md.

The Rev. William C. McCracken is still residing at El Paso, Texas, whither he was sent for lung trouble some years ago, largely through the efforts of the late Rev. Morgan Dix, D. D., of blessed memory. Two years ago, he was pronounced incapacitated for any work, but can "live-along," the doctors say, and so be spared to his family for some time to come, if free from harassing cares or worries and with proper attention. He will be sixty-two on December 15th, and thirty-six years in holy orders.

The Rev. Austin W. Mann officiated on Sunday, December 4, at 11 A. M., and 3 P. M., in the Chapel of St. Paul's cathedral, Cincinnati. Adult baptism was administered at the latter service. In the evening, at 7:30 o'clock, a service was held at St. Paul's church, Newport, Kentucky. Two services were held at the Kentucky Institution, Danville, on Monday and Tuesday, with large attendance. The baptized person is a graduate of the Western Pennsylvania Institution, at Wilkinsburgh, and now resides at Dayton, Kentucky. As soon as the Rev. Mr. Mann reached headquarters, in Cleveland, he sent her a certificate and Prayer Book.

Beyond the Curtain.

Death, which separates us from the living, is not, as has been so often pictured, like a great thick wall. It is rather like a soft and yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it. We are never wholly unaware that the curtain is not the end of everything. Sounds come to us muffled and dull, but still undubitably real, through its thick folds. Every time a new soul passes through that veil from mortality to immortality, it seems as if we heard its light footfalls for a moment after the jealous curtain has concealed it from our sight. As each soul passes, it almost seems as if the opening of the curtain to let it through were going to give us a sight of the unseen things beyond; and, though we are forever disappointed, the shadowy expectation always comes back to us again, when we see the curtain stirred by another friend's departure. After our friend has passed, we can almost see the curtain, which he stirred, moving tremulously for a while, before it settles once more into stillness. Behind this curtain of death, St. John, in his great vision, passed, and he has written down for us what he saw there. He has not told us many things; but he has told us much; and most of what we want to know is wrapped up in this simple declaration, "I saw the dead, small and great, stand before God." I think that it grows clearer to us all that what we need are the great truths, the vast and broad assurances within which are included all the special details of life. Let us have them, and we are more and more content to leave the special details unknown. With regard to eternity, for instance, I am sure that we can most easily, nay, most gladly, forego the detailed knowledge of the circumstances and occupations of the other life, if only we can fully believe two things—that the dead are, and that they are with the Lord.

The Necessity of Temptation.

In the Wilderness of Temptation holiness is gained by the true child of God. Such has been the experience of the past; for the Wilderness is the place where the Church's saints have been formed. They have become "strong in the Lord and in the power of his might," not by being shielded from temptation, but by meeting its fiercest assaults. The life of St. Anthony has an abiding message for the Church, and it is this, that the one way to Christian strength and sanctity is through conflict with the evil one; and the fact is as true to-day as in days of old, that it is the very purpose of Him "whose ways are not as our ways, and whose thoughts are not as our thoughts," to form the first graces of the Christian character in the "great and terrible wilderness," where the saints, like Israel of old, have fought their fight with sin. Remember what that holiness is which God looks for. It is not merely an outward life conformed to his laws; it is an inward freedom from sin, an inward conformity to his image. The outward obedience is precious in his sight, because it is the revelation of the character here who is "glorious within." Hence God leads you into this life of temptation that he may make you a partaker of his indwelling holiness.—George Body.

We write our blessings on the water, but our afflictions on the rock.—Guthrie.

The Household.

HOT CAKES FOR BREAKFAST.

Hot cakes, unless an inordinate number are devoured, are not regarded with such disfavor as they used to be. On sharp autumn mornings, they prove quite acceptable for breakfast, and they are easily prepared.

Griddle Cakes.

For sour-milk griddle cakes, mix and sift two and one-half cups of flour, one-fourth teaspoonful of soda, add two cupfuls of sour milk and one egg, separated and well beaten, the beaten white being added last of all. Drop by spoonfuls on a hot greased griddle, and cook on one side. When puffed full of bubbles and cooked on the edges, turn and cook on the other side. Serve very hot with butter and maple syrup or butter and sugar.

Buckwheat Cakes.

Many cooks do not realize the advantage of mixing bread crumbs with buckwheat batter, yet it adds materially to the lightness of the batter. Try this recipe: Pour two cupfuls of scalded milk over one-third of a cupful of fine white bread crumbs, and let soak thirty minutes, then add one-half teaspoonful of salt, one-fourth of a yeast cake dissolved in one-half cupful of lukewarm water, and buckwheat flour to make a thin batter that will pour, the quantity required being about one and three-fourths cupfuls. Cover, and let rise over night. In the morning, stir well, add one tablespoonful of molasses and one-fourth of a teaspoonful of soda dissolved in one-fourth of a cupful of lukewarm water. Cook and serve same as griddle cakes. Save enough batter to raise another mixing, instead of using yeast cake; it will require one-half cupful.

Egg Muffins.

This recipe for egg muffins makes thirty muffins, so if not more than half that number is required, use one-half the proportions given and a small egg. Mix and sift three and one-half cupfuls of flour, six teaspoonfuls of baking powder, three tablespoonfuls of sugar and one teaspoonful of salt. Add gradually one and one-third cupfuls of milk, one egg separated and well beaten, and three tablespoonfuls of melted butter. Bake for 25 minutes.

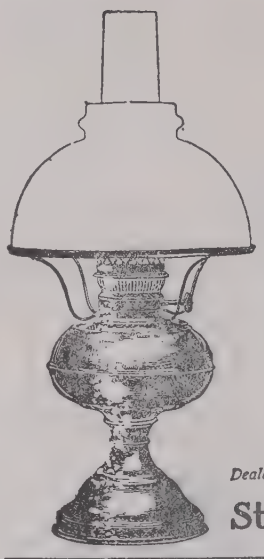
Graham Bread.

Dissolve half a cake of yeast in a pint of warm water; and a teaspoonful of salt and a tablespoonful of sugar; add white flour till it is like cake batter, mixing it with a spoon; beat it up well and let it stand all night. In the morning add a tablespoonful of molasses mixed with a level teaspoonful of soda dissolved in a half cup of warm water. Then beat in Graham flour till it is stiff and the dough looks as though it were ready to put into pans; let this rise till it cracks open and then bake.

Lobster Croquettes.

Two cups finely chopped lobster, one salt spoonful of salt, one teaspoonful mustard, a dash of cayenne. Mix with one cup of cream sauce. Make into cakes and fry in hot lard.

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The Bishop of London on Prayer.

The Bishop of London, in a pastoral to his Diocese in regard to St. Andrew's Day—the Day of Intercession for Missions—says:

"The object of prayer is not to alter the will of God. The will of God must always be for the best interests of His children individually and collectively. Prayer is to help God to see His will realized. It is to work with Him towards the great object on which His heart is set. Who can doubt, after all that He has given in His only-begotten Son, and in His eternal Spirit, and all that He has done already through His Church, that His heart is set on one thing, and that one thing nothing short of this, that all His children of every color and race should be united at last in a glorious fellowship, bound together by love to Him, and love to one another, rejoicing in the revelation of His character in the Son, rejoicing in the living help of the Holy Spirit, and spending their short pilgrimage upon the earth with their faces turned to one Eternal City?

"How far we are as yet from the realization of this ideal is only too patent. Think of some of the obstacles to its realization: (1) Race prejudice; (2) bitter religious prejudices, as, for instance, the bitterness of the Mohammedan against the Christian; (3) divisions among the members of the Christian Church, who are seeking to accomplish the great object; (4) the apathy on the part of numbers of professing Christians who fail to see that, until they are looking at the world from God's point of view, it is impossible to begin a true Christian life; (5) the failure to realize that the promise of the full Spiritual Presence of Christ is only made to a Missionary Church: 'Go ye into all the world' is the condition of the promise, 'Lo! I am with you all the days'; (6) the possibility that the present method of missionary work may need a complete change before it can hope to be successful.

How often do we express or feel gratitude for the troubles the year has brought us? Behold the beauty of the autumn landscape, a masterpiece in the rarest of tints, and most exquisite harmony of color. The question involuntarily arises at once, "Whence all this glory?" It is difficult to realize that the marvellous transformation is all the work of the long, silent nights, when the leaves are bathed in nature's tear-drops, and the frost stings most cruelly; and it is just as hard for us to appreciate the value of adversity in our own lives. Each leaf was merely a unit in the green mass of the forest foliage, so long as it met with no reverses of wind or weather; but after the frost came each one glowed with an individuality all its own, a delight and a blessing to the world. So we never waken to a right knowledge of our possibilities and responsibilities until the thorn-pricks of the world wound us, and arouse the best that is within us. Then the true personality of the individual glows in his life, and he becomes a useful member in God's service.

That you can condone for remissness in the discharge of present duties by extra activity at some indefinite future time is a suggestion from the father of lies. Heed him not.

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Temptations are of two kinds: those that come as penalty and those that lie in opportunity. An immediate and awful consequence of wrongdoing is its creation of new temptation. This new form of temptation, new especially because of its power, is due in part to familiarity which dulls the sense of antagonism; in part to habit which quickly fastens chains upon us; to the love of ease which makes us unwilling long to struggle; to loss of shame which so quickly follows undetected transgression; to sophistry with which an unquiet and disregarded conscience soon surrenders; and to loss of moral sensitiveness which marks the gradual but sure surrender of the whole nature to a form of transgression which has become as easy as it is seductive.

We find ourselves in an atmosphere of temptation. We say: "Others do it." We give way to temper or passion or the habit of being cross, etc. We, in one direction or another, make temptation for ourselves, solely because we have not resisted the beginning of evil; and this whole line of conduct and relationship comes as a penalty for the initial surrender.

Now, with this form of temptation we may, perhaps, say that God has nothing to do. We make it for ourselves, and his sole connection with it is that he has placed us in the universe and given us individual powers which make it possible for us to do what we will. We have to form our own character. Not even God can do this for us. This comes as a part of our own work, which we cannot charge upon God, but over which we may well believe God grieves. It is of no use to ask God's help while we continue in such a course. We are doing what we meant to do, whether we know it or not. And the petition which Jesus has given us in the prayer, "Lead us not into temptation," is not for men and women who deliberately make temptation for themselves and love it.—Henry A. Stimson.

Sin and Punishment.

The idea of endless punishment for the impenitent is utterly repugnant to the human heart. But that is poor reason for rejecting what God's Word reveals concerning it. If the human heart were a safe guide in such matters, a revelation from God would have been unnecessary. God has wisely unveiled to us the deceitfulness and the desperately wicked state of the human heart. Dr. Philip Schaff used to say concerning endless punishment, "My head and my heart reject it, but I bow my head to God's Word." If a man rejects the truth about endless punishment for sin, he does so for one of two reasons—sentiment or scholastic speculation. But neither of these can stand against the revealed Word of God.

Thoughts for the Thoughtful.

Your God is not he whom you supplicate, but he whom you serve.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—Bishop Horne.

We reduce life to the pettiness of our daily living; we should exalt living to the grandeur of life.—Phillips Brooks.

the apostle used them. He had most of them actually in his "round of appointments; he had all of them in his heart.

God is willing to let us suffer today, that we may get some great, rich good, or do some noble service for the world, to-morrow.

When one is sad or out of sorts for any cause whatever there is no remedy so infallible as trying to make somebody else happy.—J. W. Carney.

There is an old proverb: "Every man for himself and God for all of us." But when every man is for himself the devil will get them all.

It is not so much the opportunity entirely missed that hurts one's feelings as the one recognized but not grasped. "It might have been" is a keener regret than "I did not know."

One need not strain himself to be useful; he cannot help being useful if he is cheerful and brave, if he is bright and true, if he is clean and honest.—Charles G. Ames, D. D.

To pray truly for guidance in the methods of Christian work and the uses of money for Christian purposes is to have a sense of God's partnership that will bring unspeakable joy to a believing soul.

A man who would have friends must show himself friendly. Friendship, as Coleridge called it, is a sheltering tree. And the charm of friendship lies in its sympathy, in its sharing the merriment and the weariness of life's daily paths.

The Spirit of Christ! So much is contained in that expression. Christ was ever active, going about doing good, spending long hours in prayer. Let us have within us the mind that was in Christ Jesus. Let us seek to know His mind.

Now to the end that we may each one shine in his measure, we must learn to turn ourselves often toward him from whom our light is derived. Were we more in the mount with God, our faces would shine more with men. —Robert Leighton.

To pray for abundant blessings without putting forth our best efforts to obtain them by our labor, is like praying for plentiful harvests with the plow in the barn and the furrows unturned. God answers prayers for the harvest after the furrows are turned and the drill has done its work.

When, like Habakkuk, we school ourselves ourselves to rejoice in the Lord, and to joy in the God of our salvation, we will find it comparatively easy to cultivate a disposition of optimistic cheerfulness, and our wholehearted work for the Lord will be done with promptness and with pleasure.

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Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Chourchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf."

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Entered at the Post-Office in Richmond as second-class mail matter.

THE GREAT GIFT.

The festival of the Christian Year that has laid strongest hold on the popular heart and the popular imagination is the Festival of the Incarnation, "commonly called Christmas," and the reason for this hold is not far to seek. This comes nearer to being the season of universal recognition than any other in the Church Calendar. It has been ignored by large bodies of Christians—deliberately and systematically ignored; it has been banned by the powers ecclesiastical of great religious denominations; it has been legislated against; earnest and strenuous efforts have been made to abolish its observance; but in spite of all this, it has not only kept its hold on the popular heart, but it has even reasserted its claims in the very organizations by whom it had been banned and outlawed. It has been far and away the most abused festival that the Christian Church ever instituted; it has been perverted to an almost inconceivable degree; it has been made to stand for the very antithesis of the idea with which the early Church clothed it. And yet, in spite of all these abuses, it has always held its place in the minds and hearts of the sincerest and godliest of men and women, and had a unique position all its own.

Sometimes men and women who are good and earnest and devout say "Christmas means nothing to me;" but such a statement is unreal. What they mean is a certain false popular festival, and not the great Festival of the Church Year. That great Festival always has meant and always will mean the same thing to every devout heart the world over. Its hold is universal on old and young, and on every class and condition of mankind.

And the reason is not far to seek. It can be read in every line of the Story of the Nativity, as the Evangelists told it, and in all the vast literature that has grown up around the festival. At the base of all its popularity and reverence and persistent life will be found our blessed Lord's own words, that the abounding love of the Father "gave:" that is the key-note of its life and honor and persistence and power; that it always has been and always will be the commemorative festival of the Great Gift.

All that men have to-day that makes the world beautiful and makes life valuable is founded on the Great Gift; and the Christmas Festival commemorates the gift and beginning of life. "I am come that ye may have life." That might be the text of every Christmas sermon, and the note of every Christmas message in the world. All gifts assume more or less inconsiderable proportions in comparison with this; for this is the gift which makes all other gifts worth having: the Gift of Life. Not, as it has been too often and pitifully interpreted, the gift merely of a new life beyond the grave, but the gift of a "more abundant life" here and now. It is the gift that opens the eyes and touches the heart and quickens the spirit, and makes the world an absolutely different place. "Is life worth living?" is a question that never arose in the mind or fell from the lips of any human being who had once heard and understood the message of the Christmas Festival; the mere asking of such a question would prove beyond a shadow of a peradventure, that the "more abundant life" was an unknown quantity to the one asking it. The Great Gift settled all such questions at once and forever for all to whom it came, because it made life such a wonderful and God-like trust that all else sank into insignificance.

"God gave" was the key-note of the olden observance, and it always will be the inspiration of the season. It has, unconsciously, colored all the popular observance of the day. It is the time, of all times, for giving, the giving that will help to make some other happier for the time. Men and women think of it as the time of giving, and sometimes the very association becomes a burden. But the burden does not belong to the day and its lesson, but to the utter perversion of that lesson. The Great Gift was so far different from much of our latter-day Christmas-giving that there is no touch of kinship or sympathy between them, save in the sound of one word. The Great Gift was free, spontaneous, unsought, undesired and undeserved. It was absolutely unselfish; it came to those in direst need, but who could never make any return for it. It was a manifestation of purest and divinest love—the love that can only find its highest expression in giving. And this was the old idea: the association with a "Christmas gift." This "Christmas Gift" was essentially different in character from all other gifts. Behind other gifts there might be all sorts and kinds of motives, but behind this there could only be one, if it were a true "Christmas gift." "God so loved," and because He "So loved" he gave the first great "Christmas Gift" and this must always be the actuating motive which differentiates a "Christmas" gift from all other kinds of gifts. The gift of the Christ was the supreme act and proof of love that even the All-Powerful was capable of; and it came as the unsought and unmerited to those in sorest need. This is the true spirit of the Christmas gift, and it is this splendid and unselfish love, lying far back of all else, that has forever consecrated the Christmas Festival.

And this, too, brings the lesson of the Christmas-tide straight home to all who profess and call themselves Christians. It is not far to seek; it lies in no hidden byways or out-of-the-way places. It is a wide-open truth to all who desire to know it. The season says to us in a hundred different ways that we are here to help make others happier, to make the world a better place to live in, to brighten other lives and cheer other hearts and make others realize the Great Gift that alone can reveal the more abundant life. "Happy Christmas!" we say to each other, and happy it ought to be to every one who realizes the great truth for which it stands. And it ought to be happier for every one who comes in contact with Christian men and women.

Selfishness is a deadly easy sin to fall into. Some form of selfishness stands waiting for us at every turn in life's journey. And some forms of selfishness are so subtle and so attractive as to almost assume the form of virtues.

But if Christmas stands for anything, it is a protest against selfishness in every shape and form. It is pre-eminently the Festival of Unselfishness; the season when we remember and celebrate the love that broke down all barriers and passed beyond all bounds, and was limited only by the needs of those to whom the love went out.

The season of the Great Gift: that is the meaning of the Christmas season; and its message is that as God loved and gave, in like manner are we to love and give, that through our loving and giving, men may see the reflected image of the loving Father and be lead to know Him, and through Him to know and possess the more abundant life.

Such a Christmas, so kept by Christians, would be far and away the best Christmas sermon that ever was or ever could be preached.

BOOK REVIEWS.

Jacob's Sons. By George L. Petrie, D. D. New York and Washington: The Neale Publishing Co. Price, $1.25.

One of the most beautiful chapters in Old Testament history is the forty-ninth chapter of the Book of Genesis; and it is on this chapter that Doctor Petrie has based the separate articles of this book. It is a capital idea, and it is excellently carried out. The author first gives the "setting" of the history of Jacob and his sons, and then takes each son in succession; tells what is known of his personality and character; and it is wonderful how much a close and accurate Bible student can learn of these—and then tells of the tribe, his descendants. The style of the book is fresh and pleasing; the scholarship of the author is wide and varied; and the material he has compiled will be helpful to quite a large class of readers.

These papers were originally given as Sunday Evening Bible Lectures, and as such they are models. Possibly more preaching of this kind; more hard and scholarly work put into thoroughly popular and pleasing form, would put a stop to a great deal of the complaint about small congregations at "second services." An unusually competent critic says of these lectures: "It is one of the best methods of giving the people a real knowledge of the Bible, and for this reason, as well as for many others, we hail with pleasure this charming and instructive book.

"* * * Altogether, it is a delightful volume, and one that sets an example for Sunday evening lectures, which we trust will be followed by many other ministers."

Waterloo. By Thomas E. Watson, Author of The Story of France; Napoleon; and The Life of Thomas Jefferson. Second Edition. New York and Washington: The Neale Publishing Co.

As a popularly written account of the great battle that decided the fate of Napoleon, this volume has few superiors. It makes no claim to original scholarship or fresh research or new material; but in its way, it fills its own place and fills it admirably. Mr. Watson is a partisan, but of course that goes without saying—but so was Macaulay, and so was Froude, and so was Gibbon. In fact, the non-partisan historian is rather apt to be dull, prosaic and uninteresting; and Mr. Watson is none of these. He paints a graphic picture of the most momentous battle of modern history, and holds the reader's attention from start to finish. He gives a good deal of space to proving that without Blucher, Wellington could not have won, but as Wellington acknowledged this on the day of the battle, it seems hardly necessary to prove it at this late date. However, this is only one of the touches of partisanship that gives zest to the author's narrative. All in all, it is a thoroughly readable book, and no matter how many accounts of the great battle one may have read, he will be interested in reading of it again from Mr. Watson's point of view.

The Gilded Way: A Novel. By Victor Mapes, author of Partner's Three, Captain Barrington, Don Caesar's Return, and other Books and Plays. New York and Washington: The Neale Publishing Co. Price, $1.50.

This professes to be a novel of "high life" in New York and Newport, and so far as this reviewer knows, the claim may be just; but if it is anywhere near a true picture of the society it treats of, then may Heaven help that society, for it is far beyond the help of man! The heroine is a decent woman, but she is about the only decent woman in the book; the others have no conception even of the meaning of the word "decency." The hero—a multi-millionaire and an ultra fashionable, could only be described in language which could not be permitted in these columns. The conduct of the various characters is something so astounding that one wonders if the author did not wander into the Bowery, under the misconception that he was on Fifth Avenue. With painful frequency the author mistakes plain, common vulgarity for daring writing. But there is one painful feature in the book worth noticing: the author is a professional play wright, and therefore supposed to be perfectly intimate with the stage and its life, and if one-half of what he says of actors and actresses be true, then the bitterest Puritan never slandered them in his fiercest denunciations. But so far as society is concerned, it seems painfully evident that the author is writing of something he never saw.

The best advice this reviewer can give to any one thinking of reading this book is "Punch's" advice to the matrimonially inclined—"Don't!"

Life of Japan. By Masuji Miyakawa, D. C. L., LL. D., author of Powers of the American People, etc. Preface by the Prince of Nijo. Introduction by Viscount Kentaro Kaneko. Second Edition, completely revised. New York and Washington: The Neale Publishing Co. Price, $1.50.

Japan is, to a large class of readers, probably the most interesting country in the world to-day, and whatever an intelligent writer has to say of it, will attract a wide circle of readers. The author of this book seems to be thoroughly equipped for his work, and he has certainly produced a most readable and entertaining work. It is full of interesting facts from beginning to end, and seems to give such an intimate view of country and people as could only be given by an educated native.

The author treats his subject in three parts—the first discussing social and personal conditions of life in the Empire; the second discussing governmental conditions and institutions and administrative methods; the third discussing Japan's relations to the United States. It is this third section that will be read with most interest by Americans. The last chapter in the book is entitled, "An American-Japanese War;" and in view of Captain Hobson, Dr. Wood, etc., his conclusion will be read with interest. He says:

"Therefore there is not a sign of an American-Japanese war in arms. Let the truth of this fact be understood by us, and let the world understand. Briefly, we may put forward ten reasons which, to our mind, assure the eternal peace of the two nations, and effectually prevent Japan and the United States from ever engaging in armed conflict."

He then proceeds to state, succinctly and cogently, his ten reasons, and most excellent and striking reasons they are, too. His discussions of such subjects as Japanese Moral Ethics, Japanese Women, etc., are most interesting, and well worth reading. All in all, it is a most entertaining book on a most interesting subject; and if any man has a "war-scared" congressman he might make him a Christmas present of it, for his soul's good.

Students and the Present Missionary Crisis. Addresses delivered before the Sixth International Convention of the Student Volunteer Movement for Foreign Missions, Rochester, New York, December 29, 1909, to January 2, 1910. New York: Student Volunteer Movement for Foreign Missions.

Every man interested in Missions knows, or ought to know, what this book is. It is a library of useful information in itself. It is a masterly covering of the whole missionary situation by men who are experts in their own line—such men as Speer and Mott and Ambassador Bryce and Bishop Kendrix and Professor Rhinelander and Dr. Zwemer and Dean Shailer Matthews and Bishop-elect Pott, and Bishop Lloyd, and Alfred E. Marling and dozens of others.

This book occupies a place of its own, and nothing can be substituted for it.

The Dominant Man. A Study of God's Development of Man, Revealing the Frame-work of Religion apparent in the Bible and in the Lives of Men To-day. By George A. Hood. The Federation Press: Fairfield, Iowa.

Solomon says that of the making of books, in his day, there seemed no end, and one wonders how he could have found words to express the situation to-day. And so many of the books just seem to say over again what has already been well said! Nothing fresh! Northing new! But in a very sad sense, The old, old story!

Mr. Hood has written of old things in rather an old way, and no man can be hurt by what he says. Some may be helped.

The Mysteries of God. By the Right Reverend Arthur F. Winnington-Ingram, Lord Bishop of London. Milwaukee, Wis.: The Young Churchman Co. Price, $1.

The Bishop of London is far too well known as a preacher to need any introduction. He has not only proved a popular preacher, but a popular and prolific writer, and is known wherever

These sermons are in his well-known popular and "taking" style, and are accompanied by that popular and useful feature, "Answers to Questions." And, by-the-way, these "Answers to Questions" are sometimes more practical and enlightening than any sermon could be, because they reveal the mind and heart of the hearer, and his attitude towards the preacher and his message.

For lay readers, the sermons of the Bishop of London can hardly be excelled.

In Response to an Appeal.

In response to an "Appeal to the Generous-Hearted" for aid toward admission of two ladies into the Church Home, Richmond, Va., the following additional sums have been received:

Balance	$78 50
Two Richmond ladies	25 00
T. W. S., Sewanee, Tenn.	2 00
Mrs. J. A. A. W. C., Augusta, Ga.	10 00
Mrs. B., Washington, D. C.	25 00
Misses Murray, Cumberstone, Md.	5 00
Joseph Wilmer, Rapidan, Va.	10 00
Virginia Churchwoman	1 00
Cash, Norwood, Va.	1 00
L. L. B., Salem, N. J.	2 00
Miss Mary C. Dame, Ossining, N. Y.	2 50
Mrs. C. W. Warren, Bacon's Castle, Va.	1 00
A Friend, Williamsburg Va.	2 00
Rev. Wm. R. Savage, Blowing Rock, N. C.	2 00

The friends of the two ladies for for whom appeal was made, cordially thank the generous-hearted givers for their liberal response. The amount desired has been given.—Editor Southern Churchman.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

"Compromise" and "Eirenics."

Mr. Editor: If the proposition to change the name of The Protestant Episcopal Church is to be further pressed, it is well that a couple of extraneous matters be eliminated at a very early day.

First. It was iterated and reiterated at Cincinnati that the suggested change was a compromise, and surely any reasonable man ought to be willing to compromise.

This sounds plausible enough, but what is there to it? A number of men who have the same surname as mine come to me and tell me that every one who bears that name should change it. They suppose objection might be made to "Smith," but they ask that I compromise on "Jones." Am I to be considered entirely unreasonable if I retort, that I am entirely satisfied with my present name and do not want to change it at all?

Second. An individual meets me in the street and suggests that he and some of his friends had a Round Table Conference, and have agreed that I ought to surrender my pocket-book, but fearing I might object to that they are willing to meet me in an eirenic spirit, and will be content with my gold cuff buttons.

Now, personally, I am willing to meet any one in an eirenic spirit, but when he wants me to give up valuable property I care not whether he is actuated by an eirenic or hostile spirit, he will not get the property if I can prevent it. Having disposed of one extraneous matter, we can get down to the real meat of the controversy, but let us drop this silly talk about "compromise" and "eirenics."

FRANCIS A. LEWIS.

Philadelphia, December 19, 1910.

Consecration of the Rev. Edward Arthur Temple as Bishop of Northwest Texas.

On Thursday, December 15, the Rev. Edward Arthur Temple, rector of St. Paul's church, Waco, Texas, was consecrated Bishop of the new Missionary District of Northwest Texas. Morning Prayer was said at 9:30, the consecration service beginning at 11. Presiding Bishop Tuttle conducted the service, assisted by Bishop Johnston of West Texas, and Bishop Garrett of Dallas. The Rev. S. M. Bird, of Brenham, Texas, was master of ceremonies. The sermon was preached by the Rt. Rev. George H. Kinsolving, D. D., Bishop of Texas, whose text was from 1st Kings 13:18, 19. Bishop Kinsolving, in his sermon, gave a resume of work accomplished by the Anglican church in the early days of Texas. The diocese of Texas was one of the first to see division of a reunited Church. It was Henry Clay, said the speaker, who declared that the Constitution of the United States, with the Supreme Court to interpret it, aided by the Protestant Episcopal Church, would prevent a disruption of the Union. West Texas had finally succeeded in creating the fourth division of the State, proposed for the first time in 1868. A Church without enthusiasm was a Church fit only for destruction.



EDWARD ARUTHUR TEMPLE,
First Bishop of Northwest Texas.

The presenters were Bishop Kinsolving of Texas and Bishop Millspaugh of Kansas. The attending presbyters were the Rev. P. G. Sears, of Houston, and the Rev. Eugene C. Seaman, of Temple, Texas.

The consecrators were the Rt. Rev. D. S. Tuttle, D. D., Presiding Bishop; the Rt. Rev. A. C. Garrett, D. D., Bishop of Dallas, and the Rt. Rev. J. S. Johnston, D. D., Bishop of West Texas.

The ceremony was solemnly, beautifully and admirably conducted, and was witnessed by a large concourse of visiting clergy and lay people, the latter including many persons not of our communion. Altogether, it was a notable event in the Church history of Waco.

The consecration services were followed by the celebration of the Holy Communion, which occupied two and a-half hours, because of the large number communicating.

The Rev. Edward Arthur Temple was born September 5, 1869, in King and Queen county, Virginia; the son of John Temple and Mathilda Wright, his wife, both natives of Essex county, Virginia. For most of his life the father of Mr. Temple was a vestryman and lay-reader in St. Paul's church, South Farnham parish. Mr. Temple was graduated from the Virginia Theological Seminary in 1895, and in the same year was made a deacon by the late Bishop Whittle of Virginia, who appointed him to the charge of Front Royal and White Post, where Mr. Temple faithfully remained for eight years. He received his orders as a presbyter at the hands of the late Bishop Newton, in 1896. Seven years ago he accepted the rectorship of St. Paul's church, Waco, third largest parish in the mother Diocese of Texas, succeeding there the Rev. Dr. Frank Page, now of Brooklyn.

Mr. Temple is a member of the Standing Committee of his Diocese and of its Board of Missions, and Dean of the Northwest Convocation. Since the inauguration of the Missionary Department plan in the Diocese, Mr. Temple has attended as a delegate every annual Council and Conference of the Department of the Southwest, as well as sitting in General Convention.

In the work of Sunday Schools and Missions the Rev. Mr. Temple has been practically and efficiently interested to an unusual degree. He was married, last year, to Miss Mary Craik Davis, daughter of Mr. J. T. Davis, of Waco, and the relative of many prominent Churchmen, past and present.

The Church News says of the new Bishop:

"This choice is eminently a fitting one, and all of our Church people may confidently expect an enthusiastic, vigorous, intelligent and godly administration for this new District within our borders. Nor is it too early for The Church News to recommend on the part of West Texas fraternal co-operation with the field of which Bishop-elect Temple is soon to take charge.

"It is both significant and gratifying to note that in the case of all of the six elections to missionary episcopates the General Convention of 1910 selected clergymen whose residence and experience had given them intimate knowledge of the respective fields assigned to them. Furthermore, in the case of North Texas our own Diocese contributed a portion of the territory now accepted by the General Church."

"My soul, never talk of the accidents of thy life. Never say that any spot, however deserted—that any pillow, however stony—has come to thee by chance. The stone thou rejectest, may become the head of the corner. The stray moment which thou despisest, that may be the pivot on which thy fate revolves."—Albany Church Record.

Church Intelligence.

CALENDAR.

December.

1—Thursday.
4—Second Sunday in Advent.
11—Third Sunday in Advent.
18—Fourth Sunday in Advent.
21—St. Thomas the Apostle.
25—CHRISTMAS DAY.
26—St. Stephen's Day.
27—St. John the Evangelist's Day.
28—The Innocents' Day.

Collect for Christmas Day.

Almighty God, who hast given us Thy only-begotten Son to take our nature upon Him, and as at this time to be born of a pure Virgin; grant we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, who liveth with Thee and the same Spirit ever, one God, world without end. Amen.

Collect for St. Stephen's Day.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first Martyr Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, who standest at the right hand of God to succor all those who suffer for Thee, our only Mediator and Advocate. Amen.

Collect for St. John the Evangelist's Day.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the doctrine of Thy blessed Apostle and Evangelist Saint John, may so walk in the light of Thy truth, that it may at length attain unto everlasting life; through Jesus Christ our Lord. Amen.

Collect for Holy Innocents' Day.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength and made infants to glorify Thee by their deaths; mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen.

Foreign.

The Bishop of Durham on Disestablishment.

The Bishop of Durham presided at the annual meeting of the Durham Diocesan Branch of the Church Defence and Instruction Institution, held in the Co-operative Hall, Gateshead. In the course of his address Dr. Moule said they could not emphasize too keenly that the cause for which they had met was connected with the country and not with a party. Nothing could be more disastrous to the Church of England than that it should be thought to be the Church of a class or of a party.

The subject of the Church in Wales was one of profoundest interest to every loyal English Churchman who recollected, not only how closely bound up together were the interests of the Dioceses in Wales to the Dioceses in England, but how they formed part of the Province of Canterbury, just as much, for example, as the Diocese of Salisbury or the Diocese of Oxford. They remembered that the Welsh Church—he did not say the Welsh Church as if it were a separate entity from the Church of England—the Church in Wales, if he might just, so far, give it an individuality, was the elder sister, not the younger sister, of the Church in England. They tried to look upon their brethren in Wales as the descendants, so to speak, of an elder branch of the family, to which they, as members of the Church in England, rejoiced to belong. Meantime, that would be a poor argument in this crisis. But they had linked with that the fact that a Church so old was yet, from another point of view, so young—so youthful in its rising life and its growing energy. They had every reason to think of its developing membership and its bright prospects, if it were allowed to work on.

They regretted profoundly the long delay in the publication of the report of the Commission on the Church in Wales. He did not want to say anything by way of innunendo, but it was, to say the least of it, a great misfortune at this time.

His lordship emphasized the importance of members realizing that the Church of England existed not for her rights, but for her duties—not to be served, but to serve.

The Men's Movement.

On December 2, the Archbishop of York addressed the N. W. Durham Federation at Stanley. The chairman was the Rev. J. Hudson Barker, Vicar of Consett and President of the Federation. He introduced the members of the local C. E. M. S. branches to His Grace as men who were for most part not rich, as this world counts riches, but who had hearts truer and better than the finest gold. He also mentioned that this was, he believed, the first visit of an Archbishop of York to North-West Durham since the seventh century. The Primate was loudly cheered when he rose to speak. He told the vast audience that he had not come to talk what are generally called "politics" to them, although we were at the commencement of a general election. But he had come to talk about another kind of politics—viz.: the politics of the Kingdom of God which had to do with the elevation of the character. We heard in these days much about national defence, but those we ought to fear more than the Germans or any other foreign nation were the enemies at home—drink, lust, gambling, commercial dishonesty—which were destroying the very foundations of our national life. Religion and religion alone, he continued, must be the basis of character, therefore religion is the most important political question.

Obstacles to Church Union.

In a sermon lately preached in St. Bartholomew's church, Dublin, and subsequently published in part in the parochial magazine, the vicar (Canon H. de Vere White), criticises the proposal for reunion lately made by the Bishop of Clogher (Dr. Day). This proposal was practically to the effect that the Church of Ireland should formally recognize the "Orders" of Presbyterian clergymen as valid, if perhaps irregular. Methodists the Bishop invited to return to the Church of their founder, a Church which Wesley never left, and from which he did not wish his followers to separate.

Canon White argues that it does not seem possible to admit Presbyterian and deny Methodist "Orders." If Presbyters can confer "Orders," John Wesley's conferring of Orders must be admitted to be "valid," even if "irregular." The largest Methodist body, the "Methodist Episcopal Church in America," derives its Orders from John Wesley himself, who was a priest of the Church of England. * * * The whole matter is one of much gravity, not to be decided by our preferences for this or that body of our fellow-Christians parted from us, but on sound historical principles.

"As things stand," he continues, "it is not clear that we deny to our Presbyterian brothers anything which they claim. We thankfully see and cordially acknowledge their work for Christ; we admit, without grudging, that God has blessed their ministry; we sit at the feet of many of them as our valued teachers, but as yet we see no reason for giving up or weakening our position, as stated in our Ordinal, that the threefold ministry which we inherit most nearly represents the original constitution of the Church as it emerged from Apostolic times."

The Late Bishop Williams' Modesty.

The Guardian, in a notice of the death of Bishop Williams, says:

"As far as lay in his own power, Bishop Channing Williams vivens moriensque fefellit. This unwillingness to appear in public places or on public occasions grew upon him in spite of the desire of those who knew him to recognize his age, his position, and his learning. A young priest of the Japan Mission told the writer that he was ashamed to call upon the venerable Bishop, because he could not pay him the proper courtesies and was unwilling himself to receive the deference with which the Bishop would insist on treating him. When he last crossed the ocean he attempted to travel under an assumed name, lest he should receive marks of respect on account of his office; but by this time, it is to be feared, his powers of judgment had been somewhat impaired. A noble, faithful, fruitful life has thus come to an end, the results of which can be in part estimated by the arithmetic of men; its full value is hidden in the Book of God's Remembrance."

The Bishop's Wheelbarrow Ride.

Bishop Montgomery contributes to the December Mission Field a delightful account of his tour in the East. He says: "I must hasten on to Ping-Ying. This trip of forty-five miles was to be undertaken, to our huge delight, in wheelbarrows; but in two days, with a Chinese inn for the night. What do I think of barrow travel? It is delightful—the best way of travel. Bishop Scott and I were on one barrow; Lanchester followed on a second, the luggage in a third. We did it luxuriously, with three men to each barrow—one in front, one behind on the handles, and a third with a rope in front of all. Are there springs to the barrow? Certainly not; it would be no fun if there were. Bumps? Of course. On the first day we calculated we had 25,000 of them; the best were caused by

drops of six inches or more from one stone to another. I got quite used to them, and found I could sleep stretched luxuriously on my mattress."

One More Contradiction.

An ardent but perplexed Churchman gives one more opportunity of dealing with the delusion that the Church receives pecuniary help from the State. To be in a position to reply to Nonconformist friends, he asks, "Does the Church receive directly or indirectly any monies from the State?" The answer is "No," as Mr. Gladstone, Mr. Asquith, and other liberal statesmen have admitted. The correspondent also asks us, what is glebe land, and how and from where did the Church get it? The term "glebe" simply refers to land possessed as part of the revenue of an ecclesiastical benefice. The word "glebe" in itself means simply a "lump of earth, piece of land, soil or ground" (Latin, gleba, a clod of earth, soil). Glebe land came to the Church like all her other endowments; it was given in the first place by pious donors. It has all come from private sources.

The First Churchwarden.

In mentioning from the pulpit of his church, All Saints', Southport, the gift of a stained-glass window, the Vicar, the Dev. Dr. Conolly Porter, a quick-witted Irishman, long settled in Lancashire, remarked that the design of the window would be taken from an incident in the life of the great saint and martyr, St. Stephen, whom he (the preacher) was fond of describing as "the first churchwarden," as he was one of the seven men in the Early Church charged with the finances of the Church. The Vicar's description of St. Stephen was as original as was Miss Willett's idea of a window to commemorate the services of a series of church wardens. Such a window will be unique.

American.

THE BOARD OF MISSIONS.

The Executive Committee of the Board of Missions had a meeting at the Church Missions House on Tuesday, December 13, when all the members, with the exception of one, were present.

Financial Statement.

By the report of the Treasurer it appeared that the contributions to the first of the month amounted to $101,965.07. To the same date last year they amounted to $73,647.04, but the actual gain this fiscal year in contributions is $1,500; the largest increase shown being on account of the receipts of the month of September, 1909, having been included in the receipts of the previous year. The appropriations for the three months to December 1, amounted to over $300,000. We only received about $102,000 to meet them.

The Treasurer said, "the present appropriations, together with the additions made necessary by the action of the General Convention, exceeded the contribution of last year, including the average of undesignated legacies, by $275,000.

The order of the day was the subject of specials when the following resolution was adopted:

"In view of the appeal issued by the Board for $500,000 as over and above the amount of the Apportionment for the year—of which additional amount $200,000 is to be used for extension of the work—this Board feels that it cannot at the present time encourage special appeals."

The Men's Forward Movement.

The address of the Executive Committee to the Church having been issued, it was,

"Resolved, Recognizing that the campaign of education for the Forward Movement will, of necessity, occupy a considerable period of time, and recognizing the present urgent need for large additions to the funds of the Board, we recommend that with the sanction of the Bishops, steps be taken in each Diocese as early as possible to bring together a body of the leading and most influential laymen of the Church, to whom this Forward Movement shall be presented in an appeal for their moral and financial support; the furtherance of the plan to be committed to the President and Secretaries of the Board in co-operation with the members of the Board."

Publication of Auxiliary Reports.

Question having been raised as to which of the Auxiliaries of the Board of Missions should be published as such in the literature of the Board, it was,

"Resolved, That the Auxiliaries of the Board, published as such in its regular literature, shall be only those whose revenue passes through the Treasury and is at the disposal of the Board."

Appointments.

At the expressed wish of the Bishop of Alaska, Mr. George E. Howard was employed as a lay missionary at Sitka, to serve also at Skagway from time to time.

By request of the Bishop Miss Doris W. Brown was employed as a worker in Porto Rico and the appointment of the Rev. John K. Bodel, by the Bishop of Honolulu, to supply a vacancy, was approved.

The appointment by the Bishop of the Philippine Islands, of the Rev. R. T. McCutchen, was approved.

Miss Mary E. Horner was appointed for missionary work at Valle Crucis, N. C., on the nomination of the Bishop, to fill a vacancy.

At the instance of the Bishop, Miss Dorothy S. Tate was appointed to the Alaska Mission to fill a vacancy.

Miss Anne M. Ramsay, at the request of the Bishop of the Philippine Islands, was appointed as a nurse to work in Manila.

The appropriation for the colored work in the Diocese of Kentucky was adjusted at the same rate as last year.

A message of sympathy was ordered to be sent to the Bishop of Montreal upon the sudden death of his sister, Miss Annie C. Farthing, of Nenana, Alaska.

The Free and Open Church Association.

The thirty-fifth annual meeting of the Free and Open Church Association was held at the Church House, Philadelphia, on Tuesday afternoon, Dec. 13. The Board of Council presented the annual report, which states that there are eighty-six and three-quarters per cent. of the churches and chapels free in sixty-seven Dioceses and eighteen Missionary Jurisdictions, while more than 400 churches are kept open daily for private prayer and meditation. Mr. W. W. Montgomery was re-elected president; Rev. John A. Goodfellow, general secretary, and Mr. Charles W. Cushman, treasurer. Messrs. Henry Rudd, the Rev. G. Walenta and William Stanton Macomb were elected as new members of the Board of Council. The annual report of the Massachusetts branch, which appears in the appendix of the Associations's report, states that nearly seventy-nine churches and chapels in the Diocese of Massachusetts are free.

Memorial Service in Honor of the Late Bishop McVickar.

A memorial service in honor of William Neilson McVickar, late Bishop of the Diocese of Rhode Island, was held in St. John's church, Providence, on Thursday evening, December 15, more than 750 persons being present. The memorial address was delivered by Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts.

The late Bishop's life and his works were spoken of in detail by Bishop Lawrence, who characterized him as a man who "gloried in the title not of Bishop, priest or rector, but of minister; he came not to be ministered unto, but to minister."

Four Bishops from various parts of the country attended and took part in the services, and Bishop-elect James DeWolf Perry, Jr., who will succeed Bishop McVickar, was also present. The Bishops in attendance were Rt. Rev. William Lawrence, of Massachusetts; Rt. Rev. Alexander H. Vinton, of Western Massachusetts; Rt. Rev. Edward M. Parker, of New Hampshire, and Rt. Rev. Lucien Lee Kinsolving, of Southern Brazil.

Representing the clergy of other denominations were Rev. A. B. Cristy, Rev. F. H. Decker, Rev. W. S. Selleck and Rev. William H. P. Faunce, President of Brown University. Other clergymen from out of the city were Rev. Edmund S. Rousmaniere, of St. Paul's, Boston, formerly at Grace church, Providence; Rev. Leonard Storrs, of Brooklyn, N. Y., and Rev. Mr. Franks, of Salem, Mass.

Judge John H. Stiness, Rathbone Gardner and Samuel R. Dorrance, lay members of the standing committee, represented that branch of the Church, accompanied by nearly all of the clerical members of the standing committee.

Church Work Among Deaf-Mutes.

St. Barnabas' Mission for Deaf-Mutes, Washington, D. C., heretofore located at Trinity church, has been transferred, with the approval of the Deaf-Mute Commission, to the Church of the Good Shepherd in the Northeastern part of the city. Rev. O. J. Whildin, General Missionary to the Deaf of the South, who has charge of the mission, recently preached to a large congregation of students of Gallaudet College for Deaf-Mutes.

During the month of December, Rev. Mr. Whildin has been giving the greater part of his time and attention to his missions in the Dioceses of Washington, Maryland, Virginia and West Virginia.

On the evening of December 19, the the Rev. Arthur Chilton Powell, D. D., gave an illustrated lecture on the Holy Land in the chapel of Grace church, Baltimore, before a large and appreciative audience of deaf-mutes and their friends. The proceeds of the lecture will be used for the purchase of two sterling silver flagons, which will complete the set of communion vessels in the possession of the deaf-mute mission of Grace church.

On the evening of Monday, December 12, the Rev. Austin W. Mann was at All Souls' Mission for Deaf-Mutes, Louisville. The service was held in the chapel of Christ church cathedral. Among those in attendance was a lady who had been taught by the method which employs speech and reading the lips. She has found it impossible to read a sermon, or lecture from rapidly moving lips, and has decided to familiarize herself with the signs of the hand, which are plainer to the eye than the signs of the lips. Her experience is like that of all deaf persons taught by the oral method.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Colored Work in Essex County.

Grace church, Essex county, is one of the most encouraging points of the work among the colored people in the Diocese. The work began about nine years ago, under the Rev. Thomas D. Lewis, now of the Diocese of Washington, and its growth has been encouraging. It is in charge of the Rev. John H. Scott, its first colored pastor, who was recently ordained priest.

The work is confronted with some needs, to meet which, appeals have recently been made by the Bishop and Diocesan Archdeacon of Colored Work. To quote the words of the Bishop:

"The Rev. John H. Scott, of Essex county, needs your help. His work is most important. He has a good, kindly rural congregation. His people are staunch. They need a rectory and school house, and the minister must have a horse.

"The influence of the Church in that neighborhood is extending. Wherever the minister goes he can get a sympathetic hearing. There are large numbers of colored people to be reached, and the comparatively small sum of $1,000 will do well what is now needed.

"The Rev. John H. Scott is a graduate of the Bishop Payne Divinity School, and entirely competent for the work before him."

Essex has one of the largest colored populations of any county in Virginia. Contributions can be sent to the Rev. John Moncure, D. D., 102 North Monroe street, Richmond, Va.

Laymen's Missionary Movement in Richmond.

The first year of work for Missions under the Laymen's Missionary Movement has been as successful in Richmond as its advocates hoped. Mr. Oliver J. Sands, president of the American National Bank, who is at the head of the movement in that city, is much encouraged by what has already been accomplisheed and by the outlook for next year. In Holy Trinity church, he said, it was proposed to raise $3,000. The result was that 140 individual subscriptions were secured, amounting to $2,902.92. The total missionary offerings of the congregation will approximate $4,000 for the year; whereas, before this movement they averaged about $1,400. It is proposed to educate men on the subject of Missions, in order to develope leaders of the movement.

At St. Paul's chapel, near the University of Virginia, services have been regularly held during the vacancy in the pastorate. Among the ministers who have officiated, and will officiate of late, are the Rev. Messrs. Benjamin Dennis, A. Vaughan Colston, John Hansbrough, and James E. Poindexter.

On the Third Sunday after Epiphany, January 22, there will be interesting services in the Richmond churches. Archdeacon Neve and his able corps of assistants will visit the city, and present the claims of the great work in the Blue Ridge.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Memorial Window Presented.

A memorial window has been presented to the Church of the Centurion, Fort Monroe. It was executed in Tiffany favrille glass by the Tiffiany Studios, New York. Its subject is "Christ Blessing a Little Child." The inscription is as follows:

"In Memoriam—Helen Kimberly Gifford, wife of John H. Gifford, Major U. S. Army. July 20th, 1906."

New Minister in Charge of St. Paul's, University of Virginia.

Great regret is expressed that the Rev. Beverley D. Tucker, of Boydton, will soon sever his connection with the Diocese, to take up the task of completing St. Paul's church, at the University of Virginia. Mr. Tucker is admirably adapted, by his energy, scholarship and general acquirements, to carry on successfully the work so auspiciously begun by the late lamented Dr. McIlhany.

Welcome to a Rector.

On Sunday night, December 18, the congregation of St. John's church, Petersburg, welcomed their new rector, the Rev. Pembroke W. Reed, formerly of St. Paul's church, Berkeley. The services was read by the Rev. Mr. Reed, assisted by the Rev. Dr. C. B. Bryan, the Rev. F. G. Ribble, the Rev. F. G. Scott and the Rev. J. Francis Ribble. The sermon was preached by the Rev. R. W. Barnwell.

HARRISBURG.

Rt. Rev. J H. Darlington, D. D., Bishop

Harrisburg Clericus—Committee on Work in the Diocese—Ordinations.

The Harrisburg Clericus met at St. James' rectory, Lancaster, on the 12th inst. The topic for the day was "The Reproach of the Gospel," by J. H. F. Peile. Rev. John Mills Gilbert, rector of St. Paul's, Harrisburg, opened the discussion. Twelve of the clergy of the Archdeaconry of Harrisburg were present. The next meeting is to be held in St. John's parish, York, in January.

The Bishop of the Diocese was one of the vice presidents of the World's Christian Citizenship Congress, which met in Philadelphia a short time ago.

St. Michael and All Angels' church, Middletown, has recently been completed so far as the fabric of the building is concerned. The church is of stone and cement, fire proof. It is 21 by 60 feet in size. The interior is finished with panels of old English oak, with exposed trusses. The floor is of maple. The windows are of Austrian glass, inserted in diamond-shaped sash. Provision has been made for inserting a 9 by 12 feet window in the west end of the building. The cost, thus far, without pews, is about 2,000. A strong effort is being made to provide pews.

The Church of the Prince of Peace, Gettysburg, has lately been supplied with electric lights. The rectory at Laporte has recently been painted and otherwise repaired, at a cost of $100, and the church building is undergoing repairs.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

St. John's Church, Olney, Reopened for Service and Confirmation—Ordination in St. Mark's, Washington. Pinkney Memorial Church, Hyattsville.

On Wednesday, December 14, Bishop Harding made a doubly-important visitation to Olney, Montgomery county, Maryland. St. John's church, Olney, had undergone numerous improvements; and the Bishop re-opened it for divine service and afterwards laid hands, in confirmation, on a class of fourteen persons—a large class for a country parish.

St. John's, now under the rectorship of the Rev. C. D. Lafferty, is one of three churches and one chapel composing his charge in that very prosperous section of Montgomery county. For twenty years, the three parishes had for rector the late Rev. Wm. H. Laird, a pastor whose devotion to his holy calling made him well-beloved, and filled the county with his praises. One of his sons, the Rev. William H. Laird, is rector of Christ church, Christiana Hundred, Delaware.

In St. Mark's church, Washington, the Rev. Dr. W. L. Devries, rector, on Sunday, December 18, the Bishop of the Diocese advanced to the Order of priests, the Rev. Karl M. Block, deacon, of the Virginia Seminary Class of 1910. Mr. Block was, originally, a parishioner in St. Mark's church. He has worked, as deacon, in the District of Columbia and Virginia.

Pinkney Memorial church, Hyattsville, Maryland, the Rev. Henry Thomas, rector, is very earnestly at work looking to the erection of a new church. The present church has stood in its rather confined position until the feeling has crystallized into action, that a larger church, in a more central location in that fine growing Maryland town, on the railroad between Washington and Baltimore, is needed, and must be built at an early day. And the church's name—Pinkney Memorial—appeals strongly to loving sentiment for a house more in keeping with the honor due that Bishop of Maryland who lived and labored in that community for many fruitful ministerial years before his election to Ascension church, Washington, and, later, to the Episcopate in Maryland.

William Pinkney, the cultured, eloquent, devoted Bishop of Maryland, passed away to the Paradise of God, July 4, 1883, and the church in Hyattsville is his memorial.

Through the media of suppers and bazaars, held on the three consecutive evenings of December 6, 7 and 8, notwithstanding the prevalence of a snowstorm, the congregation netted seven hundred and fifty dollars for the new church fund. The rector and his zealous parishioners deserve warm congratulations. W.

EASTON.

Rt. Rev. W. F. Adams, D. D., Bishop.

Conference on Diocesan Work.

A committee from the three Convocations of the Diocese met in St. Paul's church, Centreville, December 8, for Conference on Diocesan Work. Holy Communion was celebrated at 8 A. M., after which the committee assembled

in the parish house for work. At 12 M., they were provided with a lunch, by the ladies of the parish.

The rector, Rev. W. B. Stehl, took advantage of the presence of so many clergymen, to hold a special service. Evening Prayer was said at 5 P. M., and at 7:30 there was a short service, with addresses.

The Rev. John F. Kirk spoke on The Church of the Living God; Col. W. H. Gibson spoke on The Church and Missions; the Rev. H. W. Ticknor on The Church and Politics; the Rev. W. N. Weir on The Church and Labor; the Rev. S. S. Hepburn on The Church and the Home. The Rev. J. Gibson Gantt made the closing address on The Gospel of Salvation. With prayer and benediction the rector closed the service.

The addresses were short and to the point and especially excellent. A large vested choir, leading in familiar hymns, added to the interest of this service, which was enjoyed by a large congregation.

Col. W. H. Gibson was lay-member of the committee from St. Paul's, Centreville, and Mr. Edwin S. Valliant, from St. Luke's, Church Hill.

The Standing Committee of the Diocese met in Easton, December 6, and recommended to the Bishop as candidate for Holy Orders, Mr. Hailey Raymond Litsinger. Mr. Litsinger comes to us from the Methodist ministry, and has been acting as lay-reader for over a year in St. Paul's and I. U. parishes, Kent county.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Death of the Rev. John K. Mason, D. D.

The Rev. John K. Mason, D. D., the beloved rector of St. Andrew's church, Louisville, died at the Norton Memorial Hospital in that city on Sunday night, December 18, from heart failure following an operation for appendicitis. He was taken suddenly and violently ill about a week before his death, and removed to the hospital, where an operation was immediately performed.

Dr. Mason was sixty-three years of age, and was the son of the late Dr. George Mason, a well-known physician of Brunswick county, Va., where he was born. He was married in 1879 to Miss Claudia Norton, of Alexandria, Va., and is survived, also, by a son, Dr. Norton Hadley Mason, of Richmond, Va., three daughters, Mrs. Billon Lawson, of West Virginia; Misses Nannie and Louisa Mason, of Louisville. He was educated at the Virginia Military Institute and Hampden-Sidney College, and after completing his course at the Theological Seminary in Virginia, he was ordained by Bishop Whittle to the diaconate in 1876, and to the priesthood in 1877. Immediately after being ordained deacon he was appointed by Bishop Whittle to the charge of St. Andrew's church, Mount Jackson, Va. His succeeding charges were at Charlotte, N. C., 1879-1881; Bedford City, Va., 1881-1883; Fredericksburg, Va., 1883-1891; St. James' Richmond, Va., 1891-1896. While at St. James' he accepted a call to St. Andrew's, Louisville, where the remainder of his useful life was spent.

His alma mater, Hampden-Sidney College, conferred upon him, successively, the degrees of A. B. and D. D. He was a member of the Standing Committee of the Diocese of Kentucky; represented the Diocese of Virginia in two and the Diocese of Kentucky in three General Conventions. The funeral services were held in Louisville, on Monday, December 18, interment being in St. Paul's Cemetery, Alexandria, Va., on Tuesday afternoon.

LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

Corner Stone Laid—Memorial Reredos Presented—Seventy-fifth Anniversary of St. Mark's Church, Brooklyn. "Home Coming" Service at St. Peter's, Brooklyn—Rectorship Anniversary Celebrated — Charitable Bequests. Satisfactory Progress at Christ Church—Anniversary Exercises at St. Andrew's—Meeting of Clericus.

Brooklyn—St. Philip's church, Dean street, the Rev. N. Peterson Boyd, priest in charge. A large congregation gathered at this church on Sunday afternoon, November 20, to witness the laying of the corner stone of the new church edifice. Bishop Burgess officiated, assisted by the priest in charge and the Rev. Walter Irving Stetcher, formerly rector of St. Timothy's church, Howard Avenue, near Atlantic Avenue, Brooklyn. The Bishop made a short address, calling attention to the fact that work on the new edifice was being done entirely by negroes, many of whom received their industrial training at St. Paul's School, Lawrenceville, Virginia.

A new marble reredos has been presented to St. Paul's church, Clinton and Carroll streets, the Rev. R. D. Pope, rector, by Mrs. Sarah Hills Richardson, in memory of her husband, Briton Richardson. It is beautiful in design, surmounted by a mosaic cross, and with the figures of St. Joseph and the Blessed Virgin in niches on either side. The reredos was blessed by the Bishop.

St. Mark's church, Eastern Parkway, Brooklyn, the Rev. John D. Kenney, rector, celebrated its 75th anniversary on November 6. At the morning service the special preacher was the Rev. Daniel W. Gateson, rector of St. Paul's church, Georgetown, D. C., and at the evening service the Rev. Lawrence T. Cole, D. D., head master of Trinity School, New York.

A "Home Coming" service was held at St. Peter's church, State Street near Bond, the Rev. W. G. McCready, D. D., rector, on Sunday, November 27, at which many old parishioners were present. The rector preached at both the morning and the evening services.

The Rev. P. C. Creveling, rector of Christ church, Lynbrook, celebrated the fifth anniversary of his rectorship on Sunday, November 27. At the morning service the rector preached, reviewing the work of the past five years. In the evening the sermon was delivered by Archdeacon Duffield. During the rectorship of Mr. Creveling the membership of the parish has increased 100 per cent.; a floating indebtedness has been paid off, and the mortgage indebtedness has been considerably reduced.

By the will of Mrs. Anna Somariendyke, who was a member of St. Paul's church, Glen Cove, that church is to receive a legacy of $7,000; the House of St. Giles the Cripple, $1,000, and Mrs. Mary A. Gammack, $5,000. The executors are Mr. William G. Nicoll, the Rev. John Gammack, and Mr. Edward Latting.

At the annual meeting of Christ church, Clinton and Harrison streets, the Rev. W. D. Johnson, rector, the report of the year's work showed very satisfactory progress. A debt of $2,000 had been cleared off the parish house; another of $3,000 off the rectory; a three years' insurance, amounting to $535, had been paid, and other improvements, amounting to $900, had been met. Mr. Thomas F. Rowland, Jr., was elected warden and Messrs. Louis H. Vogel, Martin N. Payne and Henry F. Thompson, vestrymen.

St. Andrew's church, Fourth Avenue and Fiftieth street, Brooklyn, the Rev. Wm. N. Ackley, Rector.—The anniversary exercises of this church began on Sunday, November 27, with a special musical service and a sermon by the Rev. A. C. Wilson. On St. Andrew's Day, November 30, there was a celebration of the Holy Communion at 8 A. M., and Evening Prayer at 8 P. M., with a sermon by the Rev. Edward M. McGuffey, rector of St. James' church, Elmhurst, Long Island. On Sunday, December 8, a special anniversary was held, at which time the sermon was delivered by the Bishop of the Diocese.

The Clericus of Queens and Nassau counties met with the Rev. William E. Nies, at Port Washington, Long Island, on December 1. The essayist was the Rev. Mr. Sloan, and his subject was "The Evidential Value of the Epistle to Philemon."

The Rev. Charles E. Cragg, rector of St. John's church, Huntington, Long Island, was married to Miss Mary Eliza Dowd, at All Angels' church, New York, on Tuesday, November 29, Bishop Burgess officiating.

The Rev. S. R. Brinckhoff has resigned the rectorship of St. Matthew's church, Newark, N. J., and accepted a call to St. Gabriel's church, Hawthorn street, near Nostrand Avenue.

The Rev. Gilbert A. Shaw has accepted a call to the rectorship of Grace church, Long Island, succeeding the Rev. William A. Wasson, who recently resigned.

The Rev. William M. Grosvenor, D. D., rector of the Church of the Incarnation, New York, read a very interesting paper before the Brooklyn Clerical League at its meeting at the Hamilton Club on November 7.

At a meeting of the Standing Committee of the Diocese, held at the Diocesan House, 140 Remsen street, Brooklyn, on November 21, the Rev. W. P. Evans, rector of the Church of the Resurrection, Richmond Hill, was elected to fill the vacancy caused by the resignation of the Rev. Dr. Charles A. Jessup, who has recently left the Diocese.

The Rev. V. D. Ruggles has resigned the curacy of St. Paul's church, Clinton and Carroll streets, Brooklyn, to accept the rectorship of St. John's church, Parkville, Long Island, of which the Rev. E. A. Osborn was formerly in charge. Mr. Ruggles expects to enter upon his new duties on January 1.

The Diocesan Social Service Committee held their first meeting of the year on October 31, Mr. Charles H. Fuller presiding. Bishop Burgess was present and made a short address. Other speakers were the Rev. Dr. James Clarence Jones, Canon Chase, the Rev. J. Howard Melish, and the Rev. William P. Evans.

At the meeting of the Council of the Diocese of Atlanta, in Columbus, Ga., on December 7, the Standing Committee was chosen as follows: The Rev. C. B. Wilmer, D. D., Rev. C. T. A. Pise, D. D., Rev. Troy Beatty, Messrs. Z. D. Harrison, Thomas Eggleston and T. E. Berry. The canons were amended to change the time of the meeting of Council from December to May. Mrs. E. LeConte was elected president of the Auxiliary in the place of Mrs Nellie P. Black, resigned.

NORTH CAROLINA.

Rt. Rev. J. B. Cheshire, D. D., Bishop.

Convocation of Charlotte—The Fire at Christ Church, Raleigh.

The Convocation of Charlotte was held in St. Barnabas' church (now Holy Trinity), Greensboro, on November 30, December 1-2. The opening service was on Wednesday night, November 30. Evening Prayer was said by the Rev. Messrs. Brown and Ball. The sermon was by the Rev. C. P. Wilcox, from St. Matthew 22:9, 10, and the concluding prayers and benediction by Bishop Cheshire.

On Thursday morning, December 1, the Holy Communion was celebrated by the Bishop, assisted by the Ven. E. A. Osborne.

At the business meeting which followed the Bishop presided. At noon prayer for missions was made by the Bishop. At 12:30 Archdeacon Osborne took the chair.

At 3:30 P. M. the Committee on the Archdeacon's and Treasurer's reports was read. The committee offered the following, which was discussed and its recommendations adopted:

"Your committee appointed to consider the reports of the Archdeacon and Treasurer beg leave to state that they consider the condition of the Convocation as decidedly distressing, in that so many missions are without pastoral care, save the occasional visits of the Archdeacon, and have been so for many years; and also because many of the larger parishes have contributed nothing toward doing away with this condition. In view of the prevailing conditions, we present the following resolutions:

"1. Resolved, That it would be well to appoint a 'Look-out Committee' to assist the Archdeacon through suggestions, and in other ways, to fill the vacant places at once.

"2. That letters be sent to the secretaries of the vestries from the Archdeacon, to be read at a regular meeting of such vestries, setting before them the conditions as they exist in thee Convocation, and the duty of the parishes to do away with this condition by meeting their apportionments regularly for the Convocational Missions.

3. That the Archdeacon from time to time visit the parishes to present the work and needs of the Convocation, the rector of such parishes to supply such mission for the Archdeacon if necessary at that time."

Committee.

At Evening Prayer, said by the Rev. Messrs. Smith and Gordon, there was a beautiful Confirmation service, at which fifteen candidates were presented by the rector, the Rev. T. G. Faulkner. Archdeacon Osborne gave "A Survey of the Field," his appointed subject, and he was followed by the Rev. A. R. Berkeley in a stirring and vigorous address on "The Responsibility of the Church to the People."

On Friday, December 2, there was a celebration of the Holy Communion at 7:30 A. M., by the Rev. T. G. Faulkner, rector of the parish, assisted by the Rev. C. P. Wilcox, of Mayodan.

Later, after Morning Prayer, said by the Rev. Messrs. Gordon and Ball, the following subjects were discussed: "Forwarding Missions in this Convocation: (a) The Duty of the Parish and Parochial Clergy, Rev. H. T. Cocke; (b) The Duty of the Mission and the Missionary, Rev. Francis M. Osborne; (c) What the Women Can Do, Rev. William J. Gordon; (d) What the Children Can Do, Rev. George M. Tolson.

These discussions were interesting and helpful.

At noon Litany and Prayers were said by the Bishop.

The Bishop, with his usual incision and clarity, spoke upon "The Church's Work Among Deaf Mutes." He was followed by several other speakers.

The following executive committee was elected: Rev. T. G. Faulkner, Rev. A. B. Berkeley, Mr. I. Hardiman, Mr. James Kerr, Jr., Mr. L. S. Holt, Jr. The ex-officio members of this committee are: Rev. Francis M. Osborne, secretary; Mr. C. E. Frick, treasurer.

The Rev. Messrs. Berkeley, Faulkner and Cocke were appointed the "Look-out Committee."

The Rev. Mr. Berkeley read a communication from the business manager of The Carolina Churchman, urging a better support of this paper throughout the State. The Carolina Churchman is steadily growing and will make, as it deserves, a place for itself wherever it goes.

At 3:30 the Rev. W. J. Smith, superintendent of the Thompson Orphanage, and the Rev. George W. Lay, rector of St. Mary's, spoke respectively upon the "Thompson Orphanage, and St. Mary's School." Both institutions are dear to Church men and women, not only throughout the whole State, but throughout the land where many of those nurtured in them have gone. This was in evidence by the general discussion which followed.

With a vote of thanks to the good people of Greensboro, the Convocation adjourned.

On Friday night there was a special service. After this the Ven. Archdeacon Osborne and Mr. James Kerr, Jr., discussed "The Layman at Work in the Church:" (a) In Finance; (b) In Teaching and Personal Work; (c) As a Missionary Worker and Organizer.

The gathering had a delightful climax in the reception given to the clergy and delegates by the good women at the Y. W. C. A.

A slight fire, caused by the ignition of supposedly fire-proof material covering the furnace, and intended to act as protection to the wood work, created no little uneasiness among the worshippers at Christ church, Raleigh, on Sunday morning, December 11. The service had been in progress but a short time, when knowledge of the situation was conveyed to the rector, Rev. M. A. Barber, who, as a precautionary measure, requested the congregation to retire quietly from the church. An alarm was at once sent in to the fire department, but fortunately any serious damage was averted. After all grave results were seemingly prevented, the rector bid to prayer many who lingered, and asked that they join in thanksgiving for deliverance from what might have been incomputable loss.

Architecturally, Christ church is one of the most beautiful edifices in the South, and is rich in historic interest and associations. Many of the most distinguished citizens in the State's history have from a very early time been enrolled among its members. Steps were at once taken to protect the building from a like menace to destruction.

Extensive repairs to the furnace of Christ church, together with the installation of a new heating plant in the rectory, necessitated quite a large expenditure, but the congregation responded liberally, and these much-needed improvements have just been completed; adding greatly to the comfort of the rector's family, and also to those who worship in the church.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

St. Peter's and Emmanuel Congregations to Worship Together—Celebration of the Rev. Dr. Hodges' Rectorship of St. Paul's, Baltimore—The Laymen's Missionary Movement in Maryland—Federation of Protestant Churches Formed—Library Presented—The Rev. Dr. George A. Leakin's Ninetieth Birthday—An Organist Honored.

An event of much interest to Baltimore Churchmen transpired last week, in the announcement that St. Peter's congregation had accepted the invitation of the vestry of Emmanuel church to worship for the present with the Emmanuel congregation. There is to be no merging of the two organizations, but the clergy of St. Peter's are to take equal part in the services with Mr. Cotton and Dr. Eccleston. The guilds, clubs and other activities of St. Peter's are to be continued, meeting in the parish hall of Emmanuel. Every one is united in commending the hospitable action of Dr. Eccleston and his people, for the reception of a large congregation into a church which is generally well filled with its own people will necessitate a real sacrifice of comfort on the part of the hosts. There are many, of course, who are saying that this is the beginning of the end, meaning that ultimately St. Peter's will be combined with Emmanuel to form one congregation. But this is conjecture merely. "What is St. Peter's going to do?" has been the chief topic of interest in the Maryland Church for some months, and its every move has been scrutinized and criticised, and motives assigned where none exist. Consequently it was to be expected that the present announcement would set all tongues agog. It is sincerely to be hoped that some other solution than a merger will be found for the predicament, for the historic church of St. Peter should not be allowed to lose its identity for any mere reasons of temporary expediency.

Forty years ago, last Thursday, the Rev. J. S. B. Hodges, S. T. D., was instituted as rector of St. Paul's parish of the city and county of Baltimore. The anniversary was celebrated by a special service at which Dr. Hodges, for the past five years rector-emeritus, was the celebrant of the Holy Communion, an office he performs regularly every Thursday morning. In an interview published the day before the anniversary, Dr. Hodges indulged in an interesting retrospect concerning the Church in Baltimore when he came into it. Part of what he said follows:

"The rectors of the principal city churches then were: Christ church, Rev. Thomas U. Dudley; Grace church, Rev. George Leeds; Emmanuel church, Rev. A. M. Randolph; Church of the Ascension, Rev. L. P. W. Balch; St. Peter's church, Rev. Julius E. Grammer; Mount Calvary church, Rev. Alfred A. Curtis; St. Barnabas', Rev. A. P. Stryker; St. Luke's church, Rev. C. W. Rankin; Trinity church, Rev. George A. Leakin; St. Stephen's church, Rev. E. A. Dalrymple; Memorial church, vacant.

"Of the city rectors in 1870 all have passed away with the exception of the venerable Dr. Leakin, now in his ninety-second year. During the thirty-five years, 1870-1905, there is not one city church which has not changed its rector more than once. St. Luke's has

had six different rectors; Christ church, six; Ascension church, four; St. Mark's, four; Memorial church, three; Grace church, three; St. Michael and All Angels', three; St. Barnabas', three; Mount Calvary, three; Church of the Messiah, two; Emmanuel, two.

"Four bishops have had jurisdiction in the Diocese—Whittingham, Pinkney, Paret and Murray. In the city of Baltimore there have been in these thirty-five years no less than 250 of our clergy in the different churches and missions. Of these 250 clergymen, 106 have finished their work on earth. Fourteen have been elected Bishops, of whom nine are now living—Bishops Randolph, Peterkin, Brewster, Woodcock, Kinsolving (Texas), Reese, Penick, Harding and Murray. No less than twenty-five of these 250 have been engaged in the work of St. Paul's parish, three of the assistant ministers having been chosen Bishops—Nicholson, Hale and Harding."

On Wednesday evening the clergy and missionary committeemen of their parishes were invited to dine in Christ church parish house, Baltimore, by the Churchmen's advisory committee of the Laymen's Missionary Movement in Maryland. The event was inspiring to a marked degree. Speeches were made by Bishop Lloyd, Mr. Stirling, of Chicago, and Mr. William F. Cochran, of Baltimore. Dr. Eccleston presided over the meeting and there were a number of informal and unannounced addresses during the evening. The evening's exercises were planned as part of the forward movement of the Laymen's Missionary Movement in Maryland.

Last Monday afternoon a meeting was held in Baltimore of ministers of a number of evangelical bodies to discuss a federation of Protestant Churches in Baltimore. The federation was declared formed and a committee appointed to draft a constitution. A number of clergymen of the Church attended, among them the Rev. Romilly F. Humphries, of St. Peter's church, and the Rev. Charles E. Fiske, of the Church of St. Michael and All Angels, who took a prominent part in the debates and proceedings.

Bishop Murray has presented to his native town of Lonaconing, Md., a fine public library. The books are to be housed in the new parish hall to be erected next spring by St. Peter's church. A public subscription has resulted in $600 being raised for the parish hall, so that in this respect at least the Church and the town are joined to each other by unusual ties of interest. The parish house will in all probability be erected on a lot adjoining the church, although some of those interested have a more central location in view as desirable.

Last week saw the celebration of the ninety-second birthday of the Rev. George A. Leakin, D. D., the oldest presbyter in the Diocese of Maryland, and probably the oldest in the whole Church in the United States. He is also the oldest living graduate of Princeton University. Dr. Leakin was ordained by Bishop Whittingham in the year 1843. His sixty-seven years in the Diocese of Maryland have covered more than half the life of the Diocese since its formation in 1783. He has been all his life much interested in local and Church history, and is now vice-president of the Maryland Historical Society, and one of the committee of rectors of the Diocese. His health is excellent, although he has not been able to move far from home for some months.

Miss Henrietta Osborne Crane, organist and director of Trinity church choir, Towson, president and organizer of the St. Cecilia Guild, was, in August, at the National Association of Organists, made State president from Maryland—the only woman president. She received her musical education at the Peabody and was the first organist in Baltimore to have charge of two choirs, having had Christ church, Baltimore, and St. Timothy's, Catonsville, for four years, leaving at Christ church a vested choir and at Memorial church, where she was organist for thirteen years (not consecutively), a vested choir. She now has a mixed choir at Trinity church of boys, men and women, numbering twenty-five.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

Effort to Retain the Rev. W. T. Capers as Dean of Christ Church Cathedral, Lexington.

The Very Rev. William Theodotus Capers, Dean of Christ church cathedral in the Diocese of Lexington, at Lexington, has received a call to the rectorship of Trinity church, Chicago. On the theory that a call to go involves also a call to stay, Bishop Burton has lead the cathedral congregation in laying before the Lean all the considerations which should convince him that it is his duty to remain in his present position. They have shown no disposition to ignore the claims of the general Church upon him, nor to suppose that he would be actuated by worldly ambitions or mercenary motives. Bishop Burton assesmbled the officers of all the various organizations in both the cathedral congregation and in the Mission of the Good Shepherd. Also on Sunday, after the benediction that followed Morning Prayer, the Bishop invited the people to remain for a congregational meeting. On both occasions with great unanimity and a very solemn earnestness, pledges were made to the Dean of a more faithful attendance upon the services of the Church, and of a more self-sacrificing spirit of co-operation in all those plans which would tend to the upbuilding of Christ's kingdom in this community. One of the most touching features in the effort to retain the Dean has been a letter, framed by the Colored Missionary of the Episcopal Mission in Lexington, and signed by several of his officers and congregation, and by a number of the best colored citizens of Lexington.

It is the conviction of the Cathedral vestry, voicing itself in strong resolutions, that the Dean, through his gifts and energies, under the guidance and blessing of God, has been of incalculable service not only to his parish but also to its community. The beneficial results of his plans and labors are surely beginning to manifest themselves, and the opportunities for them are growing constantly wider and more pressing. The Bishop and other clergy of the Diocese also feel that, were the Dean to accept at present any call away from Lexington, he would be leaving his field of labor just as it was coming, in large measure as a result of his own efforts, into a condition for far richer spiritual and material fruitfulness.

The Dean has a very engaging personality, united with other qualities of leadership and is firmly intrenched in the affections and respect of the ministers and people of all Christian bodies. He has been honored with Diocesan prominence and office and has been a loyal and efficient lieutenant to the Bishop. It is trusted that he will see in the benefaction of a former parishioner of the cathedral a leading of God's providence to remain. Mr. Henry Tilford, now of New York, has promised to duplicate any sum which the Dean may raise for a parish house, up to the maximum amount of $15,000. The Dean has already one-third of the amount which it is necessary for him to raise in order to secure the full extent of Mr. Tilford's promise.

The difficulty of a decision by the Dean has been increased by the more recent reception of a call to the rectorship of the Church of our Saviour in Jenkintown, Pennsylvania.

PENNSYLVANIA.

Rt. Rev. Ozi W. Whitaker, D. D., Bishop
Rt. Rev. A. Mackay-Smith, D. D., Coadjutor

New Parish House for Old Christ Church, Philadelphia—Tercentenary of King James' Bible to be Celebrated—Lectures on Church History. Free and Open Church Association. The Free Church of St. John Injured by Fire—Reception to a Clergyman—Commemoration of the Death of Washington.

The rector and vestry of the historic old Christ church have taken title to the three four-story stores, 205, 207, 209 Church street, immediately in the rear of the church, each eighteen feet six inches by 122 feet six inches, as a site for a new and completely appointed parish house, for the building of which bids have been asked. Work will be shortly begun. When it is completed the old buildings in the rear of the church, which are now used for parish purposes, will be torn down to safe-guard the church against fire.

On December 13 the Pennsylvania and Philadelphia Bible Societies took action for a public observance of the Tercentenary of the King James' Version of the English Bible. There will in all probability be a mass meeting in the Academy of Music, when distinguished speakers will be present. Besides this it is urged that there be observances in churches, Sunday Schools, religious organizations and colleges, by the heads of National and State governments as well as by the Judiciary, to aid in which the press is asked to co-operate.

A course of lectures are being delivered in St. Barnabas' church, Haddington, by Mr. Henry Hanley Hall, of Girard College, dealing with the History of the Church in America. Among his topics are "Why I am an Episcopalian," "The Oxford Movement," and "The Defection of John Henry Newman." The series will be continued in the new year.

It is announced that the Rev. F. A. MacMillen, rector of All Hallows church, Wyncote, has been called to the rectorship of Christ church, Reading, Pa., and that the Rev. George LaPla Smith has been persuaded to withdraw his resignation as rector of St. George's church, West Philadelphia.

A fire originated in the basement of the parish house of the Free Church of St. John, Frankford Road, on Wednesday, December 14, which at one time threatened to communicate with the the church. Through the energy of the rector, the Rev. R. W. Woodroofe, and others, much of the furniture was saved from the fire and water. Two organs and a piano that could not be removed were ruined by water. Most of the windows were broken; the plaster and woodwork suffered. The

damaged amounted to about $5,000. This church is one of the oldest in that section of the city. The parish house was built some years ago, at a cost of $35,000.

Miss Catharine Percival entertained at a reception in her city home, on Tuesday evening, December 13, the Rev. C. W. Robinson, who succeeded her brother, the Rev. Henry R. Percival, as rector of the Church of the Evangelist, some fifteen years ago, but who has now resigned to take up work in Oregon City, Oregon. Mr. Robinson is a brother of Bishop Robinson, of Nevada, who is desirous of having all the family in the West that they may be nearer together.

The City Troop marched to St. James' church in full uniform, on Sunday afternoon, December 11, and held their annual service in commemoration of the death of Washington. The rector, the Rev. William C. Richardson, S. T. D., preached the sermon, dwelling upon the character of Washington as a model for all Americans. The choir, under the direction of S. Wesley Sears, who presided at the organ, which was accompanied by kettle drums and brass instruments, rendered some fine music, among which was Smart's Magnificat and Nunc Dimittis.

The Rev. William C. Richardson, S. T. D., addressed the Clerical Brotherhood, on Monday morning, December 12, taking as his subject the Clergy in their Outside Life.

KANSAS.

Rt. Rev. F. R. Millspaugh, D. D., Bishop.

New Hospital at Wellington.

The corner-stone of St. Luke's Hospital, Wellington, Kansas, was laid by Bishop Millspaugh on the afternoon of Tuesday, December 13, in the presence of a large number of the representative people of the city. A special service had been prepared by the Bishop, some of the best singers of the city furnished appropriate music, and addresses were delivered by Bishop Millspaugh, the Hon. Mayor Newbold, and the Rev. Dr. Fenn, of Wichita. The movement was started by the people of Wellington about a year ago, and as the result of several conferences with the Bishop, they promised to contribute about $12,000 if the Bishop would provide the rest.

The building will be completed by the first of April, and will cost about $17,000. It is located in the most desirable portion of the city, and the ground on which the building stands is 300 feet wide, and 660 deep.

The Church in Wellington has been in a feeble condition for a number of years, but this new hospital is going to help it, and the people of every creed united in an appeal to the Bishop for this much-needed institution.

NEWARK.

Rt. Rev. E. S. Lines, D. D., Bishop.

Memorial Service for Rev. C. S. Abbott. Lot Purchased for Trinity Church, Arlington.

A memorial service for Rev. Cornelius S. Abbott, who died on November 12, the day after his eightieth birthday, was held on the evening of December 15, in Christ church, Belleville, to the rectorship of which parish Mr. Abbott came thirty-five years ago. The service consisted of suitable prayers and hymns, with addresses by clergy of the Diocese who had been closely associated with Mr. Abbott. The service was taken by the Bishop, who spoke briefly of Mr. Abbott; and the addresses were made by Archdeacon Carter, Rev. D. S. Hamilton, of Paterson; Rev. H. M. Ladd, of Rutherford; Rev. J. S. Miller and Rev. L. S. Osborne, of Newark. Different phases of the life and work of Mr. Abbott were emphasized by the speakers, all bearing testimony to the place of affectionate regard which he had in the Diocese.

Trinity church, Arlington, has made a very distinct gain in purchasing the public school building on land adjoining the church. The erection of a larger school building caused the sale of the former building, which is very well adapted to the needs of the parish. Plans for a new parish building were being made when this opportunity to purchase the suitable building with 235 feet frontage of land next to the church property upon the chief avenue of Arlington came. The price was about $10,000. Under Rev. John J. Bridges the parish at Arlington has made good progress.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Proposed New City and New Diocese. Christmas Day as Peace Sunday—Advent Ordination—Waldensian Church Service.

The rather novel proposition is made that the cities and towns, scattered over Westchester county and covering a good part of it, be grouped into a city, to be known as Westchester. The region is north of the Bronx, reaching from the Hudson River eastward to the Sound and the Connecticut line. Its condition to-day is not unlike the Bronx of ten years ago, only it is larger in population, for created now the city would contain 300,000 people. The aim of the politicians and the people too, it is believed, is to prevent annexation by New York City. The part that interests Church people is the creation of what may become a see city for a new Diocese. There is no criticism, so far as can be learned, of the policy now being followed, of increasing the Episcopal force by the election of a Suffragan; but there are many who declare relief to be only temporary, excellent as it may be. They say the growth northward from New York is going to be far greater than it is now, and the Church must expand with that growth. To do so a new Diocese must come into existence. A new city of 300,000 furnishes a headquarters for such advance. Hence the activity of a few Church leaders to do what they can to further the project.

Through Bishop Greer the Church is represented on a committee in favor of world peace, that favors the observance of Christmas Day this year as Peace Sunday, and that will co-operate as far as possible with the new peace movement endowed last week by Mr. Andrew Carnegie, with $10,000,000. The committee has for chairman a foremost Lutheran, and upon it are a Presbyterian, a Reformed Church minister and two Congregationalists. The committee, while sending out resolutions endorsing the Peace Sunday plan, and also endorsing the arbitral court, states that ministers of Europe, especially those of Germany and England, have led as American clergy have not. The chairman, the Rev. Dr. Remensnyder, says the Church of America cannot afford to be left out. The situation seems to be, according to the chairman, that the nations of the world have signified to Secretary Knox their desire for The Hague court in sufficient numbers to insure the founding of such court if only a few more people in America show their preference. Appeal is made to the Christian men, therefore, to show such. The proposition is to create this court, and when it is in operation it is believed that gradually the big armament, and the bigger sums to maintain men in idleness, will come to an end, fade away as being no longer needed. The saving of money and the time of men will be enormous. These are the aims of the Peace Sunday and the peace project, which the committee of which Bishop Greer is part, exists to favor.

The Advent ordinations were held this year in Grace church on the morning of December 18. Bishop Greer ordained to the diaconate Messrs. Francis Theo. Brown and Robert H. Herron, and advanced to the priesthood for his own Diocese, the Revs. Edward W. Fitz-Simon and G. Livingston Bayard, and for the Diocese of Tennessee the Rev. Donald Millar.

In the parish house of Holy Communion church, on December 18, was held the first service of a Waldensian Church. In charge of it is the Rev. Prof. Griglio, who comes here from Italy, sent by the Waldensian Church there, but employed as instructor in the Bible Teachers' Training School here. There are about 200 of these Italian Protestants in this city. They are in most respects Presbyterians, but in their liturgy more nearly like the Church. Their part at the Holy Communion is said to be temporary, in that once gathered and organized it is possible they may enter the Church. Some of their number favor such course. The policy now pursued has the full knowledge of the Bishop of New York, although the work is not under his direction.

Christmas Hymn.

Sing, Christmas bells!
Say to the earth this is the morn
Whereon our Saviour-King is born;
Sing to all men—the bond, the free,
The rich, the poor, the high, the low—
The little child that sports in glee—
The aged folk that tottering go—
Proclaim the morn
That Christ is born,
That saveth them and saveth me!

Sing, angel host!
Sing of the star that God has placed
Above the manger in the east;
Sing to the glories of the night,
The virgin's sweet humility,
The Babe with kingly robe bedight—
Sing to all men where'er they be
This Christmas morn,
For Christ is born
That saveth them and saveth me!

Sing, sons of earth!
O ransomed seed of Adam, sing!
God liveth, and we have a King!
The curse is gone, the bonds are free—
By Bethlehem's star that brightly beamed,
By all the heavenly signs that be,
We know that Israel is redeemed—
That on this morn
The Christ is born
That saveth you and saveth me!

Sing, O my heart!
Sing thou in rapture this dear morn
Whereon the blessed Prince is born!
And as thy songs shall be of love,
So let my deeds be charity—
By the dear Lord that reigns above,
By him that died upon the tree
By this fair morn
Whereon is born
The Christ that saveth all and me!

—Eugene Field.

Personal and News Notes.

The present address of the Rev. Charles S. Harrison, is 421 South Laurel street, Richmond, Va.

The Rev. Rogers Israel, D. D., has signified his acceptance of his election as Bishop of the new Diocese of Erie.

Bishop Woodcock, of Kentucky, will conduct a mission at All Saints' church, Providence, R. I., from January 15 to 22.

The Rev. Thomas W. Jones, rector of Grace church, Lyons, Iowa, has resigned his charge to become city missionary in St. Louis, under Bishop Tuttle.

The Rev. W. P. Browne has declined the call to St. Philip's parish, Palestine, Texas. His address will remain 207 Westland Avenue, Tampa, Fla.

The Rev. J. A. M. Richey, formerly rector of the Church of the Good Shepherd, Quincy, Ill., has abandoned his orders and entered the Roman Catholic Church.

Personal and News— ....

The address of the Rev. Reuben Meredith, formerly Goodwynsville, Va., is changed to 233 North Park Avenue, Norfolk, Va.

The address of the Rev. William L. Braddock, formerly Mechanicsville, Md., has been changed to 10 East Madison street, Baltimore, where he should now be addressed.

Bishop Williams of Michigan visited the Tome School for Boys at Port Deposit, Md., on Sunday, December 4, and delivered the special monthly school sermon for December.

The Rev. John S. Lightbourn, of Christ Church Cathedral, Louisville, Ky., has accepted a call to St. Paul's church, Richmond, Ind., and should be addressed accordingly after January 6.

The Rev. John H. Boosey, of the Diocese of Arkansas, has accepted the appointment of priest-in-charge of St. Margaret's mission, Kate Avenue, Baltimore.

The new deanery of St. Mary's Cathedral, Memphis, has been finished and is now occupied by Dean Morris and his family. The house is situated immediate opposite the Cathedral.

The sudden and severe illness of the Rev. W. J. Cleveland of Escondido, Diocese of Los Angeles, has aroused the sympathy of the whole Diocese, and many prayers are being offered for his recovery.

The Rev. Benjamin B. Lovett, formerly rector of Christ church parish, Calvert county, Md., has resigned that charge for another in the same county—St. Peter's, Solomon's Island, and Middleham chapel.

The new Missionary Diocese or District of San Joaquin includes fourteen counties, viz.: San Joaquin, Calaveras, Alpine Stanislaus, Tuolumne, Merced, Mariposa, Fresno, Madera, Kings, Tulare, Kern, Mono and Inyo.

The Rev. James Lindsay Patton, for four years rector of St. Mark's church, San Antonio, Texas, has resigned to accept the rectorship of the Church of the Good Shepherd, Jacksonville, Florida, in succession to the Rev. M. C. Stryker.

The Rev. Ransom W. Church, at one time rector of St. Athanasius, Los Angeles, and more recently of St. John's church, Cleveland, Ohio, has accepted a call to St. Peter's church, Cambridge, Mass., and has entered upon his duties.

Holy Trinity church and rectory, at Covina, Cal., have been removed to a new lot and a large new church is to be erected on the old lot, to cost, when completed, $13,000. Of this amount $10,000 have been subscribed.

The Rev. C. N. A. Pooley, of Christ church, New Haven, Conn., will become an assistant at St. Paul's chapel, on January 1, and the Rev. Bruce V. Reddish, of St. John's church, Hasbrouck Heights, N. J., will begin work at Trinity church on the same date.

The Rev. William J. Cleveland, for many years a missionary among the Sioux Indians, died recently in California, where he was connected with the church at Bostonia. He was ordained deacon in 1872, and for three years was rector of Christ church, Susquehanna, Pa.

The well-known Missioner, Rev. John R. Matthews, will conduct a series of missions in the smaller parishes of the Diocese of East Carolina for six months, beginning in January, next, under an arrangement with the Board of Missions of the Diocese.

The Rev. Lewis Beeman Browne, with the coming year, gives up the missions at Rasburg and Hamilton, Md., and becomes priest-in-charge of the churches at Thurmon and Smithsburg, two points only nine miles apart, but separated by the Blue Ridge Mountains.

The Los Angeles Clericus met at the Lankershim Hotel on Monday, November 21, and, after luncheon, heard a most interesting and entertaining paper read by the Registrar of the Diocese, the Rev. Henderson Judd, on "The Early History of the Church in California."

The Rev. John Benners Gibble, rector of St. Thomas' parish, Windsor, N. C., and of several parishes in the counties of Bertie, Gates and Hertford, after declining several calls, has accepted a call to the rectorship of St. Athanasius' parish, Burlington, N. C., and will enter upon his duties on February 1, 1911.

The parish church and rectory grounds at San Bernardino, Cal., site have been offered to the U. S. Government for a proposed postoffice site. In the event of a sale the vestry purpose moving north in the line of the city's growth and will acquire a larger location sufficient for an ample parish house and church.

The Rev. Joseph H. Harvey, who has been deacon-in-charge of Grace church, Sheffield, and St. John's, Tuscumbia, Alabama, since last February, was advanced to the priesthood by the Bishop of the Diocese, on Sunday, October 30, in Grace church, Sheffield. Bishop Beckwith confirmed two persons at Sheffield on October 30.

The congregation of the Church of the Incarnation, at West Point, Miss., worshipped under rather unique conditions, on the Twenty-fourth Sunday after Trinity. The chapel was on rollers, in process of removal to another locality. The steps were put in place, the congregation assembled and the service was held, the chapel remaining as firm and intact as the Church itself.

The Rev. James M. Owens, of St. Paul's church, Norfolk, Va., held a mission of eight days, closing on Sunday, December 4, in St. John's church, Fayetteville, the Rev. Charles Noyes, Tyndell, rector. The congregations were large and the mission a success. There was a quiet hour for the women of the church and a celebration of the Holy Communion for the Brotherhood on St. Andrew's Day.

The Rev. George W. Shinn, D. D., who died December 7, at the residence of his daughter, in Summit, N. J., was an associate editor of the American Church Sunday School Magazine. He was a member of the Joint Diocesan Lesson Committee from its organization in 1877, to the time of his death, and was one of the most active Sunday School workers in the Church.

The Rev. Robert W. Patton, secretary of the Fourth Missionary Department, recently concluded an eight days' series of "Talks on Missions," in old St. Paul's, Augusta, Ga. The attendance at both Sunday and week-night services was excellent, the majority in every case being men. On Friday evening, December 2, a dinner was given Mr. Patton by the Laymen's League, at the Hotel Genesta.

For the Southern Churchman.

A Refleshing Reflection.

There are times in the life of every Christian when bitter regrets sting the soul because there is a failure to realize one's ideals. The ambitious Christian wants to come up to a higher standard than he has yet reached. He wants to do better work than he is now doing. He desires to accomplish much more for God than he is presently performing. Even one's best work seems to him to be too poor to be creditable to him. Often in secret the Christian laments his lack of the success which he had purposed to achieve. But one may be refreshed in spirit by the reflection that he has earnestly tried to do his duty. If one have done his very best in respect to a certain task, what more could be asked of him? There is nothing beyond one's best. When one does the best he can do in regard to a particular work, yet fails to do as well as he would like to do, let him not reproach himself; rather let him get satisfaction in the reflection that he made honest effort to do his full duty. It is often the case that one has actually succeeded in doing better and greater work than he had imagined that he had. One is apt to too hastily judge the worth of his work. Indeed, it may be said that no Christian is capable of rightly estimating the value of the work which he does for God. Very much depends upon the use which God makes of one's work after it has been performed. A Christian speaks a few words of hope to one who is cast down, and then he goes on his way, perhaps soon forgetting the effort; but God has so blessed that service that it has changed the current of that person's life. Many an unsaved one has been turned to Christ by a few timely words from a Christian who longed to do good to some one. Let us not think that sincere work for God is ever a failure. We should be true to our opportunities for usefulness, praying God to bless our efforts. We do our duty, and then leave the rest to God's care.

C. H. Wetherbe.

To-day's work opens the door for the incoming of to-morrow's chance.

Family Department.

The Song of Mary.

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For He hath looked upon the low estate of His handmaiden:
For behold, from henceforth all generations shall call me blessed.
For He that is mighty hath done unto me great things;
And holy is His name.
And His mercy is from generation to generation
On them that fear Him.
He hath showed strength with His arm;
He hath scattered the proud in the imagination of their heart.
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things,
And the rich He hath sent empty away.
He hath holpen His servant Israel,
In remembrance of His mercy;
As He spake to our fathers,
To Abraham, and to his seed, forever.

—St. Luke 1: 47-55.

Christ touches all sorts and conditions of men. When He came into the world He brought a message to all. The Shepherds heard His story and in child-like faith went to Bethlehem to see that of which the Lord had told them. The Wise Men with their adoration and their gifts tell us the story He told them. The one who stood closest to Him was Mary. To tell us all He was to her and the story which He had whispered into her ears, she broke forth into song.

The Song of Mary, or the Magnificat, is the noblest of Christian hymns. It is one of the most beautiful passages of the Bible. It has taken its place among the finest productions of the world. It is regarded by many as one of the choicest gems of Hebrew poetry. It found its place at an early date in the liturgy of the Christian Church.

Some see in it a resemblance of the Song of Hannah. As a Jewish maiden, she was undoubtedly acquainted with and, perhaps, committed to memory that song, which in turn may have impressed itself upon her own song. But if this is true that was as far as it went.

The Magnificat is an earnest, honest, heart expression of what Christ was to her. She sang the song that her Lord first sang to her. When the heart is full the mouth must give expression to the thoughts and feelings that clamor for utterance, and when the heart is filled with Christ, the mouth cannot refrain from ascriptions of praise and thanksgiving.

Such was this song to Mary. Filled with Christ, she tells us in majestic strains all that He was to her and all that He would be to the world. The poetical, the prophetic and above all an humble, loving thankfulness blend together in this Psalm.

But let us look at it a little more closely: "My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour."

Mary rejoiced in the fact that God was her Saviour. She realized, perhaps not fully, His power, His revealed purpose, and the course of His redeeming love and found in all this abundant reasons for joy. Is not this thought enough to fill us also with joy and to make Christmas a season of the truest happiness? Where sin abounded grace did much more abound. We are sinners, but the coming of the Christ fills us with hope and joy in believing that God is our Saviour.

Mary realizes her lowly estate. Descendant from a royal line of ancestors, she is now only an humble poor, Jewish maiden. That God should recognize her and choose her to become the mother of Jesus, fills her with wonder and amazement. There is a mystery here which she cannot fully understand. But she understands enough of it, to see the great condescending love of God in choosing her.

The world selects the rich and the great, God chooses "the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him."

Mary understands what the Incarnation will mean to her, as far as the esteem of the world is concerned—"All generations shall call me blessed." This, however, does not fill her with pride. With sweet humiliation she ascribes it all to Him "who hath done to me great things."

The spirit of Mary should be the spirit of every true Christian. It is a great thing to have Christ abide with us and to live in us, but while beholding the condescension on His part and the honor conferred on us, we must still say, Not unto us, O Lord, but unto Thy Name be all the praise.

With the spirit of the prophetess Mary looks into the ages to come and sees Christ outpouring His mercy upon those that fear Him from generation to generation. She sees in Him the Omnipotent God scattering the proud, putting down the mighty from their seats and lifting up the humble who trust in Him. She sees Him standing in the midst of the poor and hungry and feeding them with the food necessary for them. The intervening years have over and over again proved the truth of this prophetic vision.

The conclusion of this song is a recognition of the faithfulness of God as manifested in the Incarnation. The one promised in the garden, believed on Abraham, seen by the inspired Seers, sung of by David and longed for by the people of God has come, and the whole world rejoices in Him who is the same yesterday, to-day and forever.

What the coming of the Christ-child was to Mary's life—a blessing, an uplifting, a saving, so it may be to every life that accepts Him as the Saviour.—The Rev. Wm. J. Miller, D. D., in The Lutheran.

Making the Most of Pleasure.

Nowadays we hear much about making the most of our opportunities, of our time, of our money; but little is said about making the most of our pleasures. Nevertheless, pleasure is a very important factor in our lives. A child that does not play cannot develop into a normal person. As we grow older, our play takes a different form, but still it is pleasure.—Exchange.

The remembrance of a life well spent, and a heart carefully guarded and kept pure is the greatest possible help in our devotions to God.—Keble.

A Personal Christmas.

Christmas is to many an abstraction, or at the most a pretty sentiment. It seems to be a time for the interchange of philosophical bits of wisdom culled, according to the mental attitude of the individual, from the writings of Paul or Seneca, Pascal or Byron, when Plato, Cicero, and Terence mayhap are quoted as well as Jesus, and on the roads, which the swelling mail bags carry hither and thither, the tokens of an Attic paganism are mingled with the emblems of the cross. The season is one when many a man otherwise morally indolent, seeks to purchase to himself a name for sympathy if not for spirituality, at the low price of a familiar quotation, or the neat turning of a phrase. On its abstract side, Christmas, it is believed, is hardly more than this to large numbers of people. The concreteness comes in the shape of the tangible gifts which, from divers motives of family or neighborly affection, gratitude for past benefactions or a polite sense of favors yet to come, are circulated from hand to hand, in some cases marking a genuine sympathy springing from heart to heart.

Amid all this, however, a deeper fact, a truer principle, needs to be asserted. Christmas must be personal to the individual man. What does Christmas mean to me? is a question which, amid all our shopping and our sending, our receiving and our acknowledging, must not be overlooked. It is true that the beauty of Christmas largely appears through its outlook on the lives and interests of others. The "Christmas spirit" is the spirit of generosity and mutual considerateness. Selfishness is emphatically at a discount on December 25th. And yet we cannot be unselfish, unless in a way we think of self. If we do not enlarge our minds with the thoughts of God and refine our souls with the cultures of the cross, we shall have little of real sympathy and help to extend toward others. We cannot give what we do not get. Unless Christmas joy, for example, means something very real and blessed to us, we cannot make it mean very much to any one else. The spirit of the festival must be in our heart, or it will be of little use to have its visible tokens in our hand.

By a personal Christmas, then, we mean, in the first place, an individual appropriation by our souls of the Christ who has made Christmas possible. The original festival was the gift of a Christ Child to the world. The advent joy was meant for every one who would find room in his heart, by casting out the rubbish and obstructions of sin, for the infant Redeemer. At the first Christmastide, however, but a few simple souls were alive to the significance of the Divine incarnation. The birth at Bethlehem created no stir in Jerusalem, where Herod rioted and the Sanhedrin disputed as though no heaven-sent Babe lay helpless in Mary's arms. Gradually the meaning of the redemptive advent has dawned upon the consciousness of a wondering world. Bethlehem as a geographical point and the incarnation as a theory are now the facts of general information. But still it is a question of finding room for the Christ in the heart of the individual. Is there an advent in my life? Is Christ incarnate in me? Is He my Saviour? Have I knelt at the manger with a sincere adoration and with an utter consecration of life to the ideals of the cross, and the sacrifices of the cross whose looming shadow could be

seen from the hillside at Bethlehem. These are the challenges of Christmas to our souls.

Such a personal reception of the Christ who makes Christmas involves also the learning of the lesson of a manward sympathy. The angel song was a carolling of peace on earth. Its dominant note was a note of brotherliness. It issued in a new era on earth, the reign of love in place of hate, of mercy instead of cruelty, and of social service in ministry to mankind's many woes. It meant the compassion of Christ against the cruelty of Caesar. But this new social idea can only fulfill itself as humanity comes under the influence of the advent through man by man. The peace is of "men of good pleasure," or in whom God is well pleased. It is a gift which is only realized and disseminated by such individuals as open their hearts to the access of a Divine grace, capable of exorcising the demons of hate and resentment, and who thus learn through the sweet persuasions of a cradled Christ, to show "the kindness of God" unto their fellows.

Toward this ideal of universal peace and brotherhood, by the method of individual appropriations of the spirit of the incarnate God-life, the world has been slowly working during the centuries, and while a vast deal remains yet to be accomplished before the merciful messages of the Gospel shall tame the innate savagery of man into a perfection of love which casteth out all fear, the condition of society to-day with its philanthropic institutions, its altruistic enterprises, its varied social services, is in very pleasing contrast with a period when Roman fiendishness and Jewish intolerance, demonstrated by numberless illustrations that the impulses of paganism were wholly cruel, and the tender mercies of the "chosen people" cold as death. Jesus Christ is still coming, coming in every age, coming more and more, to the heart of the race. Every day may be an advent, every hour may witness the birth of a holier temper, a more Christly love, into our hearts. The question for each several soul, then, is this: Is Christmas to me vital with the life and love of Christ? Have I a personal share in the Bethlehem joy? Have the advent messages read themselves into the inmost feelings of my heart? Unless Christmas be in us, there is no real Christmas for us. The thing is interior, or not at all. Carols, anthems, glees, decorations, remembrances, feasting and the like do not make Christmas, but only express a Christmas that should be already a personally realized spiritual fact. Then only have we a Christmas to keep when we are able feelingly from the heart to say: "Unto us is born a Saviour, which is Christ the Lord."—N. Y. Observer.

Keeping Christmas.

It is a good thing to observe Christmas Day. The mere making of times and seasons when men agree to stop work and make merry together is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life. It reminds a man to set his little watch, now and then, by the great clock of humanity.

But there is a better thing than the observance of Christmas Day, and that is the keeping of Christmas. Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you and to think what you owe the world; to put your rights in the background, your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts, hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe and look around for a place where you can sow a few seeds of happiness? Are you willing to do these things for even a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear in their hearts; to try to understand what those who live in the same house with you really want without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke and carry it in front so that your shadow will not fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings; with the gate open? Are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life which began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas. And if you can keep it for a day, why not for always? But you can not keep it alone.—Henry Van Dyke.

"And Thou, Bethlehem."

We love to think of Bethlehem,
That little mountain town
To which on earth's first Christmas Day
Our blessed Lord came down.
A lowly manger for His bed,
The cattle near in stall,
There, cradled close in Mary's arms,
He slept, the Lord of all.

If we had been in Bethlehem,
We, too, had hastened, fain
To see the babe whose little face
Knew neither care nor pain.
Like any little child of ours
He came unto His own,
Though cross and shame before Him stretched
His pathway to His throne.

If we had dwelt in Bethlehem,
We would have followed fast.
And where the star had led our feet
Have knelt ere dawn was past.
Our gifts, our songs, our prayers had been
An offering as He lay,
The blessed Babe of Bethlehem,
In Mary's arms that day.

Now breaks the latest Christmas morn!
Again the angels sing,
And far and near the children throng
Their happy hymns to bring.
All heaven is stirred! All earth is glad!
For down the shining way
The Lord who came to Bethlehem
Comes yet on Christmas Day.

—Margaret E. Sangster.

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All the World in Silence Slept.

All the world in silence slept
One night of old,
Save the faithful few who kept
Watch o'er the fold.
Cold and dark the night around them,
Warm their hearts for love was there,
The while they looked with faith above,
Or bowed their heads in silent prayer.

Ere they knew the hour drew nigh,
Darkness was gone.
Forth from out the blazing sky
Heaven's glory shone.
Angels sang the wondrous story,
Shepherds heard the glad refrain:
'Twas "Glory be to God on high,
And peace on earth, good-will towards men."

In that message we believe,
Glad that we may;
That dear Saviour we receive
This Christmas day.
Come then, children, sing the story
Taught by angel voices then:
'Tis "Glory be to God on high,
And Peace on earth, good-will towards men"

Horace Hill, Jr., in Church Standard.

Modryb Marya: Ount Mary.

A CHRISTMAS CHANT.

In old and simple-hearted Cornwall, the household names "uncle" and "aunt" were uttered and used as they are to this day in many countries of the East, not only as phrases of kindred, but as words of kindly greeting and tender respect. It was in the spirit, therefore, of this touching and graphic usage, that they were wont, on the Tamar side, to call the Virgin Mary in their loyel language, Modryb Marya; or, Aunt Mary.

Now, of all the trees by the king's highway,
Which do you love the best?
Oh! the one that is green upon Christmas Day,
The bush with the bleeding breast!
Now, the holly, with her drops of blood, for me;
For that is our dear Aunt Mary's tree!

Its leaves are sweet with our Saviour's name,
'Tis a plant that loves the poor:
Summer and winter it shines the same,
Beside the cottage door.
Oh! the holly, with her drops of blood, for me;
For that is our kind Aunt Mary's tree!

'Tis a bush that the birds will never leave,
They sing in it all day long;
But, sweetest of all, upon Christmas Eve,
Is to hear the robin' song.
'Tis the merriest sound upon earth and sea,
For it comes from our own Aunt Mary's tree!

So, of all that grow by the king's highway,
I love that tree the best:
'Tis a bower for the birds upon Christmas Day,
The bush of the bleeding breast,
Oh! the holly, with her drops of blood, for me;
For this is our sweet Aunt Mary's tree.

Christmas is a New Birth.

The old religions, philosophies, moral-systems of a world grown old and joyless, were devised by old men. They were meant for grown men. They stirred no enthusiasm.

The Christ religion began with a babe. It was meant for babies. It transfigured the child. Its spirit was youth, buoyancy, vigor, energy, growth, progress. Its Christ was never old. He stood for a new kind of life; the joy of life and the ever-increasing, thrilling pulsating ecstacy of the fullness of a complete, whole life, throbbing in every vein and inspiring every faculty.

This life never grows old, but ever younger. In the abandon of its child-like happiness and its purity of innocence, it wrecks little of the evil in life, but looks ever to an eternity of expansion, activity and gladness.

The old religions came from philosophers. This spirit of the new is the atmosphere of Christmas, when we, too, are born anew, when we forget the troubles of life and see all things in the light of youth and hope, for we are children again.

Kings worship the Child. Kings bring presents and bow at the manger. All-wise men offer gifts. The hearts of the fathers are turned to the children. The wild beasts of the earth lie down in peace together, for the little Child at last is leading them. Bethlehem tells us, Forget the old, the past, the darkness: for the new life is before us.—Rev. W. S. Sayres.

How much trouble he avoids who does not look to see what his neighbor says, or does, or thinks, but only to what he does himself, that it may be just and pure.—Marcus Aurelius.

Christmas Bells.

The Christmas bells are ringing in the brightest day in the Christian calendar. The clock of time will soon strike for the birth of another twelve-month, when every man will wish his neighbor a "happy New Year." To many it will no doubt be a day of sadness, for it will remind them of the loved ones whom the past year has buried out of their sight; but every genuine disciple of Jesus, every heir of heaven, ought to possess deep and abiding resources of joy, that lie as far beneath the tempest of trial as the depths of the Atlantic are beneath the storms that tear its surface into foaming billows. Every healthy Christian ought to be a happy Christian under every stress of circumstances.—Rev. Dr. Cuyler.

What Christmas Means.

Men differ widely in their opinions of theology, but all agree that Christmas stands for marvelous powers at work in the world.

First: Christmas signifies the divine love for the race. Men in sin naturally hate each other, and strive selfishly for gain or preferment. The idea of love for the race was absolutely new. "God so loved the world that He gave His only begotten Son." This love of God for men included the whole human family. Besides, it was practical—God so loved that he gave; it issued in sacrifice that which was precious for the good of others.

Second: It stands for redeeming power. Men were in sin and helpless. The angel in the Annunciation said, "His name shall be called Jesus, for He shall save his people from their sins." And again, the angels said to the shepherds on the Bethlehem plains, "There is born to you this day in the City of David a Saviour which is Christ the Lord." Thus, in addition to love, Christmas signifies salvation for the human race.

Third: It means peace. "Glory to God in the highest, on earth peace," were the first strains of the gloria in excelsis. And the world is gradually coming to see the value and the beauty of peace instead of strife. It means peace in the individual heart, then the nation, then the race.

Fourth: Its joy is one of the distinguishing features of the Christmas spirit. There was joy in heaven and joy promised for the earth. The season to-day is characterized by gladness and good cheer.

For once in the year, at least, the spirit of love and of peace and of joy possesses the hearts of men—the old and young; the great and small; the wise and the simple; the rich and the poor.—The Circle.

Christmas Music.

Many elements mix in the Christmas of the present, partly, no doubt, under the form of vague and obscure sentiment, partly as time-honored reminiscences, partly as a portion of our own life. But there is one phase of poetry which we enjoy more fully than any previous age. That is music. Music is of all the arts the youngest, and of all can free herself most readily from symbols. A fine piece of music moves before us like a living passion, which needs no form or color, no interpreting associations, to convey its strong but indistinct significance. Each man there finds his soul revealed to him, and enabled to assume a cast of feeling in obedience to the changeful sound. In this manner all our Christmas thoughts and emotions have been gathered up for us by Handel in his drama of the "Messiah." To Englishmen it is almost as well known and necessary as the Bible. But only one who has heard its pastoral episode performed year after year from childhood in the hushed cathedral, where pendent lamps or sconces make the gloom of aisle and choir and airy column half intelligible, can invest this music with long associations of accumulated awe. To his mind it brings a scene at midnight of hills clear in the starlight of the East, with white flocks scattered on the down. The breath of winds that come and go, the bleating of the sheep, with now and then a tinkling bell, and now and then the voice of an awakened shepherd, is all that breaks the deep repose. Overhead shimmers the bright stars, and low to west lies the moon, not pale and sickly (he dreams) as in our North, but golden, full, and bathing distant towers and tall aerial palms with floods of light. Such is a child's vision, begotten by the music of the symphony; and when he wakes from trance at its low silver close, the dark cathedral seems glowing with a thousand angel faces, and all the air is tremulous with angel wings. Then follow the solitary treble voice and the swift chorus.—John Addington Symonds in Our Dumb Animals.

For the Southern Churchman.

Christmas Day.

Chime merrily, O Christmas bell!
The world's great heart is gay;
O let thy blithesome music tell
That this is Christmas Day!
Chime, chime, in rhythmic cadence sweet,
"Good will," "Good will," again repeat.

Chime soft and low, O silvery bell!
The angel's song repeat;
The Prince of Peace, Emmanuel,
A Christian world would greet;
Chime, chime, in rhythmic cadence low
The tidings glad of long ago.

Chime o'er and o'er, thy message tell,—
The years must come and go,
Yet still, with love and holy joy,
Shall faithful hearts o'erflow;
Chime, chime, in rhythmic cadence sweet,
Thy "peace on earth" repeat,—repeat.

—HELEN ELIZABETH COOLIDGE.

On Entering the Church.

When to the House of God ye come, a prayer in secret say, On bended knee His grace implore, for thus 'tis meet to pray. Leave at the door your weekly cares—God loves the pure in heart; To those who wholly look to Him He will true grace impart. Aloud, but humbly, answer make, as Common Prayer directs; He who sits silent or asleep the way of life neglects. In standing posture give your alms, and standing sing God's praise; Be not afraid to lift your voice, the gladsome hymns to raise; Bow at the holy name which God in our poor nature bore, And silently His blessing ask ere that ye seek the door; Talk not to neighbor or to friend—step softly, bare the head, For holy is the very ground on which thy footsteps tread. Thus ever use the House of God—in prayer and joyful praise; He best will pass the coming week who these few rules obeys!

Only the deed or the life over which can be spoken the Master's "well done," is worthy of the adjective "successful." God's disapproval nullifies all the verdicts of earth.

Children's Department.

Benny.

I had told him Christmas morning,
As he sat upon my knee,
Holding fast his little stockings,
Stuffed as full as full could be,
And attentive listening to me,
With a face demure and mild,
That old Santa Claus, who filled them,
Did not love a naughty child.

"But we'll be good, won't we, moder?"
And from off my lap he slid,
Digging deep among the goodies
In the crimson stockings hid,
While I turned me to my table,
Where a tempting goblet stood,
Brimming high with dainty custard,
Sent me by a neighbor good.

But the kitten, there before me,
With his white paw, nothing loth,
Sat, by way of entertainment,
Lapping off the shining froth,
And in not the gentlest humor
At the loss of such a treat,
I confess I rather rudely
Thrust him out into the street.

Then how Benny's blue eyes kindled!
Gathering up the precious store
He had busily been pouring
In his tiny pinafore,
With a generous look that shamed me,
Sprang he from the carpet bright,
Showing by his mien indignant
All a baby's sense of right.

"Come back, Harney," called he loudly,
As he held his apron white,
"You shall have my candy wabbit;"
But the door was fastened tight.
So he stood abashed and silent,
In the centre of the floor,
With defeated look alternate
Bent on me and on the door.

Then as by some sudden impulse,
Quickly ran he to the fire,
And while eagerly his bright eyes
Watched the flames go higher and higher,
In a brave, clear key, he shouted,
Like some lordly little elf;
"Santa Kaus, come down de chimney,
Make my moder 'have herself!"

"I will be a good girl, Benny,"
Said I, feeling the reproof;
And straightway recalled poor Harney,
Mewing on the gallery roof,
Soon the anger was forgotten;
Laughter chased away the frown,
And they gamboled 'neath the live-oaks
Till the dusky night came down.

In my dim fire-lighted chamber,
Harney purred beneath my chair,
And my playworn boy beside me
Knelt to say his evening prayer.
"God bless father, God bless moder,
God bless sister"—then a pause;
And the sweet young lips devoutly
Murmured, "God bless Santa Kaus."

He is sleeping; brown and silken
Lie the lashes, long and meek,
Like caressing, clinging shadows,
On his plump and peachy cheek,
And I bend above him, weeping
Thankful tears, oh, undefiled!
For a woman's crown of glory,
For the blessing of a child.

—Annie Chambers Ketchum.

Their First Christmas.

By Adeline Teskey.

Out in the great West of a country where in by-gone days the wild buffalo herded in hundreds, where the moose and the caribou roamed unmolested, and the gopher and prairie dog burrowed in the soft black mould which now constitutes the richest wheat fields of the world, is situated a village. In the heart of this village, one winter afternoon, were congregated a number of children, with superintendent and teachers, for it was Sunday and the little assembly were holding a Sunday School.

Quaint, picturesque little bodies the children were, representatives of more than one nationality, that had sought a home in the new country. The girls wore red bandana handkerchiefs tied over their heads; and many of both boys and girls wore coats of sheepskin, with the wool side turned in. The signs of poverty were evident: toes almost peeping from strangely bandaged feet, and, in the case of boys, bare spots about the knees. But there they stood, little sheepskin-clad creatures, evidently enjoying the hymn which, in broken English, they were singing. The wind outside was playing some strange pranks, picking up the snow in great sheets and throwing it into white hillocks, covering the low shrubs and the very sleigh-tracks, whistling and shrieking down the chimney and through every seam and crevice in the small schoolhouse; but the company inside, made warm for the time by the great iron stove, which stood glowing and rosy in the middle of the room, were happy, as children ought to be.

They just had begun to sing—they were practising for the Christmas exercises:

Hosanna! then our song shall be,

when a loud, clear rap resounded on the door. A small hand, belonging to a sheep-skin clad boy, was shot up into the air and a piping voice said:

"P'ease, super'tendent, me ope' door?"

Permission being given, the small lad hastened to perform the duty, as fast as his curiously wrapped feet would allow. The door was opened, and, along with a sweep of cold wind and a flurry of snow, there walked in a gentleman from a city twenty miles distant. He had been delayed in the village over Sunday, owing to a snow blockade of the train, and thought to shorten the long, dull Sunday by going in to see the "curious foreign Sunday School," about which he had heard.

After the superintendent had shaken hands with him, the stranger took off a fur-lined coat and shook the icy particles from the rich otter collar, hung up on a wooden peg behind the door fur gauntlets and cap, and seated himself to watch proceedings.

When they had duly regarded the stranger, whose furry garments had reminded them of many little animals which they had seen scurrying over the prairies, the children continued with the song:

Hosanna! then our song shall be,
Hosanna to our King!
This is the children's jubilee;
Let all the children sing.

A curious, puzzled look was on the little faces; they did not understand clearly what they were singing about.

"Hosanna is a big word," explained the superintendent, "it means praises to God. All the children—all the children in every country of this big world—ought to sing Hosanna at the Christmas time." But the little foreign faces looked stolid and uncomprehending.

"If we could only impress on these foreign children the meaning of Christmas!" said the superintendent to the stranger at the close of the school; "it seems so hard to do so. They are slow of comprehension, and have never before observed Christmas."

The stranger left the village on Monday morning, the snowplow having done its work on the railway, but he carried away with him one expression of the superintendent: "If we could only impress on these foreign children the meaning of Christmas!" He thought about it all week, and the following Sunday visited a Sunday School in his own church, which was known by the impressive title "Trinity Sunday School," and told about the little foreign Sunday School, twenty miles away, that did not understand the meaning of Christmas.

"Boys and girls," said the great man to the company of well-dressed young people, with whom he felt at home, "Suppose we teach them the meaning of Christmas. Suppose, instead of having a tree on which we put our presents for each other on Christmas Eve, we this year each bring, and put on our tree, presents for the little school of foreigners."

Trinity school was enthusiastic over the idea, and straightway the speaker began to inform them about the garments with holes, and the total lack, in many cases, of shoes among the little sheepskin-clad children.

There was a great time Christmas Eve, which occurred some two weeks later, in the Trinity Sunday School room. The pupils came, panting and out of breath, carrying large parcels, containing shoes, coats, hoods, mittens, while they were careful not to forget dolls, sleds and candy. Their faces were rosy and beaming, and one felt sure they were fully realizing that it is more blessed to give than to receive.

In the meantime, some one had secretly procured from the village of foreigners the names of all the boys and girls who attended the Sunday School, and the parcels were duly tagged and made ready.

On Christmas afternoon a driver was sent with a great sled-load of presents down to the little foreign settlement. It was planned that he should arrive about dusk, which occurred quite early on a winter's evening.

When the sleigh arrived at the door of the small schoolhouse it was found, as had been expected, that the superintendent was there, preparing for a Christmas night entertainment. A small tree was set up on the platform, decorated with strings of popcorn and some home-made taffy—it was all they could afford. The good man was almost overpowered when he learned about the presents for his school. A larger tree was procured at once, on which the newly-arrived articles were hung in profusion.

Christmas night was one of the most beautiful the West had ever known. The moon was full, and the stars from out of the blue-black sky shone resplendent. The little hardened snowflakes and icicles glistened like so many diamonds under the moon's rays; all the world seemed to be putting on a gala dress for the entertainment in the foreign settlement.

At the appointed hour the pupils and their parents began to come, and continued coming until the small schoolroom was crowded. They gazed with wonder bordering on awe at the heavily- laden tree, all lighted with Chinese lanterns, not knowing what it meant.

There was singing. Then Santa Claus came in through some back door, all dressed in furs.

The foreign children began to rise to their feet, the look on their faces growing more strangely inquisitive. But as Santa called out the names written on the tags—strange, long names, with many crooked syllables—and presented the articles, giving a doll and a pair of shoes or a dress to

a girl, and a sled with a pair of boots or trousers to a boy, dull little uncomprehending eyes began to shine, and the interest grew keen.

When the tree was almost unladen some faces began to grow uneasy. One large, red-haired Russian boy, leaning against the rear wall of the schoolhouse, became restless, standing first upon one foot and then upon the other; he was going to be forgotten, for sure. But suddenly a name of many syllables, with sounds of y and k about it, was called; the dull face expanded into a smile, and the young Slav lumbered forward to get his reminder of Christmas.

When the tree was cleared, Santa Claus, who was really the superintendent dressed in a "buffalo coat," sprinkled over with something white and glistening to look like snow, addressed the children, telling them that the boys and girls in the school twenty miles away had sent them the presents to remind them of God's great gift to the world of Jesus Christ.

Bright little earnest eyes, and older eyes in which glistened tears, were showing that the foreigners were comprehending for the first time, the meaning of Christmas.

"Children, let us sing," said Santa Claus, and they burst out into:

Hosanna! then our song shall be
Hosanna to our King!
This is the children's jubilee;
Let all the children sing.

When the song was ended a small hand was shot up, and the same piping voice that had asked permission to open the door for the stranger some weeks before, a voice that evidently promised to be a leader among its owner's people in the years to come, called out:

"Please, Miste' Super'tendent, me know now de meaning of Hosanna! It mean praises to God."

The rich man from Trinity church, who had run down on a late train to witness the little event of which he had been the instigator, thought as he was returning home at a late hour that he, too, knew the meaning of Hosanna as never before. And the following Sunday, when he told the whole story to the Trinity Sunday School, they all stood to their feet and sang:

Hosanna! then our song shall be
Hosanna to our King!
This is the children's jubilee;
Let all the children sing.

The City Waif's Christmas Tree.

It was fully a week before Christmas, when the spruce trees were beginning to crowd the entrance to the markets and the holly and groundpine to festoon the windows of the stores, that a little girl of seven years followed a grocery wagon down one street and up another in the hope that at the door of some house where a Christmas tree was left she might get a broken branch.

Only a little twig at last she found, but it was as big as a cedar of Lebanon to her happy eyes. Little cold feet never ran so fast over city streets, the three flights of stairs that led to her attic home never were climbed so quickly. "Good!" she said, as she entered the empty room, "mamma isn't home from work yet."

So she took the base of a broken teapot she had saved for the purpose and planted her little spruce twig in the shallow bit of earth, went to her little Testament, her chief treasure as well as her only treasure, and taking a tiny flag from the pages fastened it on the little twig with a little candle behind it. The princess in the palace never knew a joy like this that throbbed and beat in her expectant heart, wondering what mamma would say to her surprise—a really, truly Christmas tree.

Such a bare little home, an empty table! But the gleam of the single candle seemed to grow brighter, while the bright eyes watched it burning, till a glory filled the place, and the fragrance of the balsam seemed the breath of an angel's blessing to the grateful little heart. The gracious melodies of the Bethlehem skies still gladden the world, and some of the music trickles through to sweeten the life of the city waifs and the disheartened.

The Christ Child.

Almost two thousand years ago, a powerful king, sitting on a mighty throne, gave order "that all the world should be taxed." Over the whole of the then civilized world, the slightest wish of Rome's proud emperor was law. What else was left, then, for poor Israel, groaning in the bondage of Caesar Augustus, lord of the earth, than to submit and patiently await the coming of the Messiah, who should break all fetters and set the people free.

On his throne in the Eternal City sat Augustus, uttering his decrees. In the little town of Bethlehem stood the manger waiting for the Child. God's time had come. The mighty monarch was his tool. The angel voices sang. The star shone. The wise men drew near with their gold and frankincense. The gentle mother face looked down lovingly on the little Child in her arms. The Deliverer had come.

Gone is the glory of Rome, who sat securely on her seven hills. Broken is her power. Vanished are her proud ones. But the Child who was born that night is the mightiest force in the world to-day.

And yet has this King come as fully into his own in the year 1910 as he should have done? Are not we mothers and sisters and teachers, we who (in the main), have the moulding of the child's heart, are we not in danger of making too much or Kris Kringle, or Santa Claus, of Christmas trees and holly boughs, of exchange of gifts and preparation of feasts? Are we laying enough stress on the meaning of the joy and festivity that belong to the holiday season? Are we pointing the children to the Christ Child, who loved them and who gathered them in his arms? Are the fathers so taken up with their efforts to clothe little bodies, and fill little mouths and gladden little hearts, that they have no time to lift little minds to higher things or point little souls heavenward?

"Go after the children," said an old man once, when the claims of the Gospel were being pressed home on him. "When heads get this way," pointing to his own whitened one, "you can't do much. We do not care. But go after the children."

Jesus came a child and for the children. He said that they might be brought to him. Would any mother-heart have turned away that day? Will any now forget his gracious call? By another Christmas you may be gone. The training you are postponing may pass to other hands. Your children may never be the same to all eternity. Or they themselves may be gone. There are tiny mounds in our cemeteries. There are little caskets and fluttering white ribbons on door-posts. Oh, reach the children now, before it is too late!—The Presbyterian.

Christmas Comes But Once a Year.

Heap on the coals with generous hand,
And hang the garlands green and fair;
Light up the wondrous magic tree,
And spread the board with viands rare,
Whate'er is hid, let joy appear,
For "Christmas comes but once a year."

Let horns be blown, and rockets fired,
And good old-fashioned games be played;
Let happy children laugh and dance,
And tales of "long ago" be said.
Let songs be sung to soothe and cheer,
For "Christmas comes but once a year."

Let severed household bands unite,
Let heads forbear to scheme and plot;
Let merry, harmless jests go 'round,
And grudge and quarrel be forgot.
Let foes be friends, and friends more dear,
For "Christmas comes but once a year."

Oh, for the sake of Him whose day
Of birth you keep so joyously,
Be quick to share with those less blessed,
What He hath given so lavishly,
His poor, that are so very near,
Whose "Christmas comes but once a year."

Thank God, between the surging years,
The years of toil and bitterness,
There comes a lull a little while,
Of peace, good-will, and blessedness!
Thank God, to weary hearts and homes
Once every year glad Christmas comes!

—F. H. Marr.

Wilma's Christmas Tree.

"To-morrow is Christmas Day!"

Wilma stood dejectedly at the uncurtained half-window of the little claimshack, looking out upon the wastes of brown grass stretching away, for miles and miles, almost without a break. "Almost," for a mile away, the earth-covered roof of a dugout showed, but it was vacant. The family, Wilma's only neighbors, had moved into the nearest town for the winter's school.

Last year, it had all been so different!

Wilma could picture the reunion at Grandma's, with her away. There would be the bundling up in the sleighs for a ride over the snow, and the mysterious gifts, the whispering in corners of happy secrets, the big Christmas tree, the coasting and skating parties, and the great dinner, in the big dining room.

This year she had sent her little gifts by mail. Not very much, it seemed to her. She had sent Grandma her copy of "Snowbound," and for Grandpa she had made a spectacle wiper of chamois skin. And away out here she could not have a sleigh-ride, for there was no snow! No snow, and not even a hill to coast on, and not even a little pool, even if it might freeze, to skate on! And not a bush or a shrub big enough for a Christmas tree! Wilma's head, with its neat flaxen braids, suddenly went down on the rough sill, to let the tears, kept rebelliously in check so long, have free flow. A sudden thought caused her to lift her face in a few minutes, hastily wiping her eyes, and the upturned tip of a fast-reddening nose.

"Suppose Mother were homesick, too!"

She remembered now that Mother had not sung as usual that day as she went about her work. She had not worked with her customary briskness, but had gone about so quietly and listlessly! But that might be because Father had gone to town. Mother was

always very quiet when Father was away.

Just then a flock of little brown-and-gray birds settled on the ripe weeds below the window, and Wilma cried out in delight, her loneliness for the moment forgotten.

"Oh, Mother! I never saw so many birdies at one time in my life! Do come and see! There must be a thousand!" with the exaggeration of excited childhood.

The mother looked up from the beans which she was putting in an earthen pot to bake. "Yes, it is going to storm, I fear," she answered. "If your father does not come home tonight, he will not be able to get home, I think."

Wilma looked at the sky and noticed for the first time the ugly clouds that were scurrying up in all directions. In this land, where the sun almost always shone, especially in winter, it was strange that she had not noticed them before. Suppose that Father did not come home that night? He would not be able to spend Christmas with them at all. And suppose he started, and was not able to be there before dark, and the storm overtook him? Wilma knew what it meant for a man and team to be lost in the "breaks." There would be the wandering for hours, where all paths looked alike, the cold and the storm, then—a swift plunge over some cliff-wall, and she shuddered and turned so white that her mother noticed it, and called her to help with some little housework task, to keep her occupied. And so the time passed until the early darkness came.

The mother put a light in the little window, and they both saw that there was plenty of coal and kindling and a bucket of water, but both hoped that Father had not started home that night, for the thick mist was chilly and raw and fast turning to sleet, with a sharp wind coming up from the northwest, blowing "straight from the pole," Wilma said with a shiver, as they closed the door.

There was no use to try to sleep, so the folding-bed was not taken down, but mother and daughter tried to forget the night and the storm, by reading aloud from "Bab and His Friends," a favorite of the little girl's. The storm grew worse and worse.

About ten o'clock a shout right at the corner of the house brought them both to their feet, and how they ran to open the door and stir up the fire and help put up the horses!

"Why, Father!" cried Wilma, "How did you dare!"

He laughed.

"Well, you see, I found a box from Grandma waiting for us at the freight-office, so I did not wait for that train. Then I got part way home, and the storm was coming on so bad, I had a mind to stop at that place the other side of the breaks, where those German people live, for I was almost afraid to try the breaks in the storm. Just as I was about to turn in, I saw a light ahead of me, and I knew it was a camping-party in the breaks, so I knew which road to take, and I soon saw your light, and the horses came right on, without any trouble."

When morning dawned it was a strange world that met their eyes. Every weed was weighted with ice, bending low in sheeted mail. The ground crackled as they stepped upon it, and the roof sported icicle stalactites. The big box had received due attention, the oatmeal and canned milk had been disposed of, and Wilma started to feed her pet chickens, which did not usually need any food, where there was so much to pick, all around them. She noticed the little birds, now sorrowful little drooping balls, sitting disconsolately under the eaves, and the icy corners of the corral. A happy thought sent her racing back over the crackling way, and for a minute her words tumbled over one another in the effort to be first out of her mouth.

But Father and Mother understood, and a big soap-weed was cut for a "tree-trunk" to which big "tumble-weed" branches were tied on. This was stuck firmly in the ground by the window, and Wilma made baskets of paper, as she had learned in the kindergarten, "way back East." Filled with choice bits of the things birds liked best, they were fastened all over the "made-up" Christmas tree, and it was not long until a bird found it, and told the rest, and what a Christmas dinner they had! Wilma could hardly eat her own dinner for watching them. And, somehow, she forgot her loneliness, and had so good a time that she decided to keep her "Christmas tree" all winter, hung with the tiny baskets. But much of the time the birds paid it scant attention, for the ground was bare through most of the winter season. Only when a storm came was Wilma's Christmas tree patronized, but then the little brown-and-gray birds came in flocks and feasted.

And, with the paints, and the books, and the pretty bright silks and the beads to string, that came in the big box, Wilma had so much to do that she had no time to be homesick again that winter. And before another winter neighbors came, so that a little sod schoolhouse was built, and Wilma went to it all the sunny days, so of course, you know, she wasn't ever homesick any more!

But she kept the Christmas tree set for the birds that winter, too.

She says she means to keep one every winter until she's an old, old woman! And, as she is only eight years old, that will be a very long time indeed, and I think, before then, some other little girl or boy will decide to do the same thing—don't you?—Ethelyn Dyer in Our Dumb Animals.

The Famous Rayo



Gives the Best Light at Any Price

When you pay more than the Rayo price for a lamp, you are paying for extra decorations that cannot add to the quality of the light. You can't pay for a better light, because there is none. An oil light has the least effect on the human eye, and the Rayo Lamp is the best oil lamp made, though low in price. You can pay $5, $10, or $20 for some other lamp, and although you get a more costly lamp, you can't get a better light than the white, mellow, diffused, unflickering light of the low-priced Rayo.

Has a strong, durable shade-holder. This season's burner adds to the strength and appearance. Made of solid brass, nickeled, and easily polished.

Once a Rayo User, Always One

Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company
(Incorporated)

He Cometh.

Softly He cometh,
This King;
No sound on the mountains afar;
No herald save one silent star;
Nor highway with triumph to ring!

Lowly He cometh,
This King;
No robes of bright purple and gold;
No pageantry royal and bold;
No banner its glory to fling!

Meekly He cometh,
This King;
To sit in our earth-shade of woe;
To wear our humanity, so
That souls in their son-ship may sing!

Quickly He cometh,
This King;
Lord, even so!—longingly we wait
Outside of the pearl-builded gate,
Outside of the glory so great,
Till Thou our glad welcome shalt bring
Thou—Brother, and Saviour,
And King!

—Moravian.

Christmas Joy.

Christians, stand at Bethlehem and open every door and window of your being Christward. Look back. Look forward. Magnify Bethlehem. Recount to your souls the things for which it stands. It stands for the "fulness of time." It stands for the fulfillment of glorious prediction. It stands for the coming of the Son of God Himself into our nature. It stands for the glorious future. Let the star shine. Let the Magi give gifts. Let the shepherds worship. Let the angel faces flash out from the great dome overhead. Let the church bells chime. Let the sacred harps and organs respond to the master-hand that sweeps their strings and flies over keys, and let them turn the common air into praise. Let Christmas carols roll over this wide earth and echo among the stars. Let everything on earth shout "Glory to God in the highest, and on earth peace, good will to men!"

He who wishes to secure the good of others has already secured his own.

The American National Bank

RICHMOND, VA.

Capital $600,000
Surplus and Profits 350,000
Resources More Than **FOUR MILLION DOLLARS.**

OFFICERS.

OLIVER J. SANDS, President.
WM. C. CAMP, Vice-President.
CHAS. E. WINGO, Vice-President.
O. BAYLOR HILL, Cashier.
WALLER HOLLADAY, Assistant Cashier

This Bank transacts a general banking business; accepts deposits subject to check in any amount; pays interest at the rate of 3% per annum on Savings and Certificates of Deposit; sells Foreign Exchange and Letters of Credit; rents Safe Deposit Boxes at $3 per annum; **Welcomes Deposits by Mail.**

The Gift Store with Greatest Variety

There is no doubt about our store being the largest of its kind in the South.

We buy from Factories, in larger quantities and at lower prices than the little stores

Naturally, our ability to sell you what you want is greater.

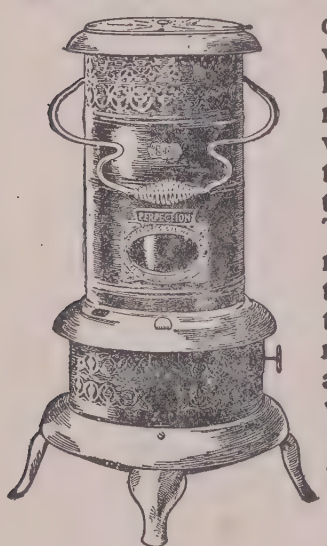
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SYDNOR & HUNDLEY, Inc.

709-11-13 E. Broad St., - - - RICHMOND, VA.

Furniture for the Home Beautiful.

That Cold Room



on the side of the house where winter blasts strike hardest always has a lower temperature than the rest of the house. There are times when it is necessary to raise the temperature quickly or to keep the temperature up for a long period. That can't be done by the regular method of heating without great trouble and overheating the rest of the house. The only reliable method of heating such a room alone by other means is to use a

PERFECTION SMOKELESS OIL HEATER

Absolutely smokeless and odorless

which can be kept at full or low heat for a short or long time.

Four quarts of oil will give a glowing heat for nine hours, without smoke or smell.

An indicator always shows the amount of oil in the font. Filler-cap does not screw on; but is put in like a cork in a bottle, and is attached by a chain and cannot get lost.

An **automatic-locking flame spreader** prevents the wick from being turned high enough to smoke, and is easy to remove and drop back so that it can be cleaned in an instant.

The burner body or gallery cannot become wedged, and can be unscrewed in an instant for rewicking. Finished in japan or nickel, strong, durable, well-made, built for service, and yet light and ornamental. Has a cool handle.

Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company
(Incorporated)

Bearing Our Own Burdens.

Only those who gladly admit that they are their brothers' keepers are doing their own full share of work in the world. As that keen seer of truth, Robert J. Burdette, puts it: "The man who carries only his own burden doesn't even carry that. He lays a great part of it on some one else." There is no such thing possible, in actual life, as drawing a hair-line and saying, "On this side of the line my burden ends and on that side my neighbor's begins." The man who tries to mark off life like that never gets all the way up the edge of his own responsibilities. He is not to be trusted even to see or to know what his own duties are. When he recognizes the glad gospel-truth that the sharing of others' burdens is a part of his own privilege, he learns the secret of going through life without being a drag on his neighbors.—S. S. Times.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

MARRIED.

STANSBURY—COOKE.—On Wednesday, the 2d of November, 1910, at Foxleigh, the residence of Mr. and Mrs. James Churchill Cooke, their youngest daughter EDMONIA CHURCHILL and JAMES EDWARD STANSBURY, of Baltimore, Maryland. The ceremony was performed by Rev. J. Y. Downman, D. D., of All Saints' church, Richmond.

DIED.

HASSARD-SHORT.—In New York, on Monday, December 12, 1910, Miss K. HASSARD-SHORT, daughter of Mr. and Mrs. A. L. Hassard-Short. Interment at Tarboro, N. C.

MORRIS.—In Middleway, W. Va., on November 7, 1910, Mrs. CORNELIA WILLIS MORRIS, youngest daughter of the late Col. John Willis, of Orange Co., Virginia.

WILLIS.—In San Francisco, California, October 31, AMBROSE MADISON WILLIS, son of the late Col. John Willis, of Orange Co., Va.

RUST.—Entered into life eternal, December 5, 1910, MARY LOCKE RUST, wife of Dr. David Newton Rust and daughter of the late Rev. Thomas E. Locke and Lucy Nelson.

"Father, in Thy gracious keeping,
Leave we now, Thy servant sleeping."

OBITUARY.

The Late Mrs. M. A. Stewart.

RESOLUTIONS BY THE WOMAN'S AUXILIARY OF VIRGINIA.

Death has again entered our ranks and taken from us a most valued friend in Mrs. M. A. STEWART, of Brook Hill.

Ever since the organization of the Woman's Auxiliary of our Church, this venerable and noble lady has been so closely connected with all its work that it is hard to think of it without her unfailing sympathy and generous aid.

While Mrs. Stewart was for many years confined to her home on account of physical infirmities, her lively interest in all the activities of the parish never ceased, and that interest was a source of spiritual good in every department of the Church's work. She was the friend and counsellor of nearly every

member of the parish until her name became a household word in the homes of all the people—loved and revered by all. Her keen sympathy in the life and labors of those in whom she once became interested never waned, and years clearly revealed her steadfastness and the depth and breadth of her generous nature.

She was a woman of great power and Christlike charity; thoroughly unselfish, devoting much of her time and energy to others without the consciousness of doing anything unusual. She was always thoughtful and appreciative of others—a woman of refined intellectual culture and dignified courtesy.

She was deeply interested in all the mission work of the Church, both domestic and foreign. Perhaps no one in the parish was more familiar with the steady, onward growth of the work, both at home and abroad, and a multitude of missionaries will lovingly remember her.

She contributed much to the finer life of our community and to the strength and honor of the Church.

The memory of her refined and gracious personality and the strength and beauty of her Christian character will always remain fresh in our hearts.

Let us thank God for the beautiful life and noble example of this, His servant.

We mourn her loss to the Church and to the community, and we tender our deepest sympathy to her family in this hour of great distress.

Resolved, That the foregoing memorial be placed upon our records, a copy be sent to the Southern Churchman for publication, and also a copy be sent to the bereaved family.

MRS. W. Y. MORDECAI,
MRS. R. P. DUNN,
MAUDE E. OSGOOD,
Committee.

IN MEMORIAM.

Mary Tilford Chastain.

On December 13, 1910, out of the darkness of night and out of the turmoil of a great city there passed into the light and peace of Paradise the soul of MARY TROTTER TILFORD, wife of James B. Chastain, Esq., of the City of New York.

She had been ill for several weeks, and an invalid for several years, but was patient, uncomplaining, even cheerful under her various trials. Limited strength and a retiring disposition prevented much active participation in society. But she found her greatest pleasures in those who were near and dear to her. Her husband was her comrade and her boon companion. This made them lovers throughout the quarter century of their married life.

Mary Trotter Tilford was the daughter of the late John B. and Catherine H. Tilford. She was born in Lexington, Kentucky, on March 30, 1848. Her parents removed to New York City in 1865, where she resided most of the remainder of her life, save a period of several years, when she lived in Baltimore, Maryland.

The funeral was held in Christ cathedral, Lexington, Kentucky, on Thursday, December 15, and the interment was in the beautiful cemetery where her forbears lie.

So we laid her there, to sojourn at the travellers' inn beside the way, where rest those who journey towards the City of God.

H. I. B.

Sallie Battaile Bowen Crump.

Feb. 12, 1840.—Nov. 23, 1910.

After an illness lasting only a few days, the earthly life of SALLIE BATTAILE CRUMP came to a peaceful close, on the evening of November 23, 1910, at her home in Remington, Fauquier county, Va.

Frail in body, and worn by the vicissitudes of a long life, she ever displayed a spirit of cheerfulness and Christian fortitude. Her disposition, naturally generous and unselfish, was developed into an exemplary character; and she was a faithful member of St. Luke's Episcopal church. Besides her husband, Mr. George T. Crump, and her daughter, Susan, to whom she devoted her whole life, she is mourned by two brothers, William A. Bowen, of Casanova, and H. C. Bowen, of Remington.

F. C. M.

Record of the Vestry of St. Andrew's Church, Louisville, on the Death of Rev. John K. Mason, D. D.

Our beloved faithful rector for nearly fifteen years—since April, 1896—the Reverend JOHN K. MASON, D. D., entered into the rest of the blessed on the 18th day of December, 1910.

A faithful soldier and servant of Christ; an earnest preacher of the Gospel; a diligent teacher of rightousness, by precept and example; a devoted pastor; a true friend, a noble Christian gentleman. "He has fought a good fight, he has kept the faith, henceforth there is laid up for him a crown of rightcousness."

"Numbered with Thy saints in glory everlasting."

The Vestry in recording this testimony of their admiration and affection for Dr. Mason, would express their grief at his death, and their sense of the loss of his companionship, personally, and the loss to our parish.

Our Diocese and the General Church have suffered with us.

As a member of the Standing Committee of Kentucky and of the Board of Diocesan Missions, and as a member of the General Convention, he has done his duty with fidelity.

To his wife and children we offer our tenderest sympathy, praying that God will comfort and bless them, and that His peace which passeth all understanding may abide with them always.

APPEALS.

Holy Innocents' Memorial Chapel.

It will be the regret of the many friends of Mrs. K. E. Pusey that she did not live to see the chapel finished. She passed into life eternal August 14, 1910, the eve of her sixty-fourth birthday.

By her request I have charge of the Fund and papers in regard to special memorials.

Owing to unavoidable delay, work on the chapel has only been started. It will be situated in Simmon's Gap, Greene county, Va., high up on the mountain, which necessitated extra charge for halding. This with increased price of building materials makes a further appeal necessary. $500 is in hand, but $300 more will be required to complete the chapel on a larger plan than at first contemplated. The need of it is greatly felt, the school house now used for services being too small to hold the people.

Those already interested in the chapel fund need no reminder of its origin; to others I would say it was started by Mrs. Pusey with seventy cents from the bank of a little girl, Faith Hunt, of Washington, D. C., who died November 1, 1900, and to whom a memorial tablet will be placed in the chapel. The money has been given by children or in memory of little ones in Heaven. It would be very appropriate, and also help to beautify this little church, if a window in the chancel, or some other memorial to Mrs. Pusey, could be placed there.

All contributions will be acknowledged in the Southern Churchman and forwarded to Rev. W. R. Mason, at Mission Home, Va., who has charge of the mission at Simmon's Gap.

Miss FRANCES C. COX,
1323 21st St., Washington, D. C.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

Christmas comes but once a year, AND contributions for the Pension and Relief of the Disabled Clergy of the Church and their Widows and Orphans COME BUT ONCE A YEAR, FOR THE MOST PART, and yet day by day for a whole year these must live, many of them solely upon what we are able to give them from the Christmas offerings.

If the offerings are not liberal, or if they are forgotten, JUST ONCE, the whole year goes suffering and anxious both for those who depend upon the amounts and we who administer.

Surely Christian men and women must feel it their joyful duty to remember the small army (500 and more) of patient, struggling, often suffering old and sick clergymen; young, sick and discouraged clergymen; helpless widows and little children of clergymen.

Offerings can be designated for each of these.

Contributions for "Automatic Pensions at 64" can also be "designated," but the interest only will be used when it accrues and only for clergymen at 64.

All of each offering goes to the use for which it is "designated." Royalties pay expenses.

Wills should carefully "designate" the GENERAL CLERGY RELIEF FUND, as beneficiary in order to insure legacies and bequests against legal complications.

May we not increase our grants through your generous remembrance at this time?

THE GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. McCLURE,
Treasurer and Financial Agent.
The Church House, 1129 Walnut St., Philadelphia, Pa.

ST. ANNE'S SCHOOL, INC.
A Church School for Girls, Charlottesville, Va.

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Stephen, all honor be to thee
That, when Christ had made thee free,
When Christ's foemen gathered 'round,
True to Christ thou still wast found.
So thy young blood wet the dust,
Thou didst die, in faith and trust;
And the Church waxed great and grew
From such seed as thou didst strew.

Then, next after Christmas cheer,
In the unfolding Christian year,
Room for Stephen's name we'll make,
First to die for Christ's dear sake!

He has earned this honor high
Who did first for Jesus die,
And, with Christmas joy we'll blend
Thanks for his victorious end.

And this lesson we will learn,
That the man who Heaven would earn
Must with gladness suffer pain,
Room next to his Lord to gain!

And, through mingled good and ill
We will tread earth's pathway still.
Christmas and Saint Stephen's Day—
(Joy and pain)—make up life's way!

—CAROLL LUNEL BATES.

Unnecessary criticism of others is one of the deadliest forms of self-injury. It is doubly so when coupled with vindication of self. The man who, for example, is being unjustly attacked or depreciated in his rightful place and work, and who makes it a point to tell friends who have no special connection with the matter all about it, explaining the unfairness and weakness of his opponents and the strength of himself and his work, accomplishes nothing but a loss of respect for himself on the part of those in whom he confides. The facts as he tells them may be wholly true; but the fact that he tells them is wholly against him. It is always a temptation, in such trying circumstances, thus to talk about ourselves and others; it seems like a helpful relief of the tension; but the relief is not genuine, and it is costly to our own character and reputation. The most respected man is the man from whose conversation his own grievances and achievements, and his neighbor's shortcomings, are brilliantly absent

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Christmas.

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Shall set not through eternity,
This holy day, when Christ, the Lord,
Took on Him our humanity,

For little children everywhere
A joyous season still we make;
We bring our precious gifts to them,
Even for the dear child Jesus' sake.

Thou blessed babe of Bethlehem!
Whose life we love, whose name we laud;
Thou Brother through whose poverty,
We have become the heirs of God;

We do remember how, by Thee
The sick were healed, the halting led;
How Thou didst take the little ones
And pour Thy blessings on their head.

And Lord, if to the sick and poor,
We go with generous hearts to-day,
Or in forbidden places seek
For such as wander from the way;

Wilt Thou not, for Thy wondrous grace,
And for Thy tender charity,
Accept the good we do to these
As we had done it unto Thee?

If any act that we can do,
If any thought of ours is right,
If any prayer we lift to thee,
May find acceptance in Thy sight,

Hear us, and give to us, to-day,
In answer to our earnest cries,
Some portion of that sacred love
That drew Thee to us from the skies!

—Phoebe Cary.

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Tell me what is this innumerable throng
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These are they who come with swift and shining feet
From round about the throne of God the Lord of Light to greet.

Oh, who are these that hasten beneath the starry sky,
As if with joyful tidings that through the world shall fly?
The faithful shepherds these, who greatly were afeared
When, as they watched their flocks by night, the heavenly host appeared.

Who are these that follow across the hills of night
A star that westward hurries along the fields of light?
Three wise men from the East who their myrrh and treasure bring
To lay them at the feet of Him their Lord and Christ and King.

What Babe new-born is this that in the manger cries?
Near, on her bed of pain, the happy mother lies.
Oh, see! the air is shaken with white and heavenly wings—
This is the Lord of all the earth, this is the King of Kings.

Tell me, how may I join in this holy feast
With all the kneeling world, and I of all the least?
Fear not, O faithful heart, but bring what most is meet:
Bring love alone, true love alone, and lay it at His feet.

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Obedience is the price of spiritual knowledge—Joseph D. Burrell.

"Soiling another will never make one's self clean."—Tennyson.

Telling a falsehood to get out of trouble generally leads into worse trouble.

Many people find it so hard to lead a Christian life because they devote so little time to it.

Slumber not in the tents of your fathers. The world is advancing; advance with it.—Mazzini.

leave God's secrets to Himself. It is happy for me that God makes me of His court, though not of His counsel.—Joseph Hall.

In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?

The habit of being happy may seem to be a strange expression, but it is a duty enjoined and a blessing to be attained.

The best lens through which to view others is love. Love removes many unsightly blemishes in others and paints an attractive portrait even of the homely.

As there is a foolish wisdom, so there is a wise ignorance; in not prying into God's ark; not inquiring into things not revealed. I would fain know all that I need and all that I may; I

We may be sure that if there is to be any real service, the heavy sense of burden, the pressure of soul, the consciousness that the price of life is life, must be with the man.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

We speak of the "shadow of death;" it is only the shadow which falls on the portico as we stand knocking at the door—the next, the Father's voice of welcome is heard.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion.

Let it be said again: The "cheerful giver" is thankful for ability, willingness, and opportunity. And let it be added: There is no lack of these incentives to thankfulness to any person who is striving to win an incorruptible crown.

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SOUTHERN CHURCHMAN.

VOL. LXXV. RICHMOND, VA., DECEMBER 31, 1910 No. 53

Southern Churchman

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.

SOUTHERN CHURCHMAN COMPANY
PUBLISHERS
Room 304, National Bank of Virginia Bldg.
RICHMOND, VA.

Subscription price, $2.00 per year; six months, $1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, $2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, $1.00 per year.

Checks and money orders should be made payable to the Southern Churchman Company—not to the Editor.

Rates for monthly or yearly advertisements forwarded on application.

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We shall be obliged if our friends will kindly send us names of persons to whom they would like to have specimen copies of the Southern Chourchman mailed.

"A file of this paper can be seen at the office of our English Representatives, Messrs. Hardy & Co., 30 Fleet Street, London, England, free of charge; and that firm will receive subscriptions and advertisements on our own behalf."

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A MESSAGE FROM THE BOARD OF MISSIONS.

Just at the close of the old year, and as we are on the threshold of the New, nothing could be more appropriate than that the Board of Missions should address a charge to its clientage on the greatest work of the Christian Church, and no matter could be more appropriate, at this season, for individual Churchmen and for congregations than the consideration of such a charge. After all has been said, the final word is this: The Church stands for the propagation of the Gospel, and the reason for its existence is that Our Blessed Lord's parting command may be fulfilled. "Go preach," is the charge. and the Church, must obey that charge or fail in its trust. "To every creature" is the extent of the obligation, and no excuse can lessen that extent; and the obligation is never met till "every creature" has heard the message.

The Board of Missions is the Church's own agency for complying with her Lord's command and executing His trust, and hence it has a right to a loyal hearing by every loyal Churchman.

At this closing of an Old Year and opening of a New Year, when individuals and congregations are supposed to be making plans and forecasting for the future, the Board comes with its Message and asks that large place may be given to the primary responsibility of the Christian Church.

In their Message they say:

The General Convention is over. A new Missionary Canon has been adopted. The new Board of Missions has been elected. It has met and organized for work, and now sends the following message to the Church:

As we review the present missionary situation we are impressed by the wide extent and high quality of the work already under way. During the last ten years especially, there has been notable progress in the Church's work at home and abroad. This has been made possible by the decided growth of the missionary spirit in hundreds of our congregations. The Board feels that what has been done is an earnest of still greater things that may be done.

We are also deeply impressed by the need for an immediate and vigorous Forward Movement.

In all the home fields the leaders are pointing out work to be done and are asking for the means and the men to do it. Every man who loves his country will wish to share in meeting these needs.

Abroad the situation is one of critical opportunity. The World Conference in Edinburgh recorded its conviction that "the next ten years will in all probability constitute a turning-point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history."

We rejoice that the Cincinnati General Convention was dominated by a sense of unity in one blood, and that more vital unity which springs from our fellowship in the Gospel and our share in One Living Christ. Difference of party, of section, even of nationality, were relegated to their proper place, and as a natural consequence the record of the Convention shows that it was a Convention of missionary progress.

It was determined by the Convention that no methods which have stood the test in the affairs of men of progress should be overlooked, but that agencies should be multiplied so that all parts of the Church may be reached to secure the requisite force for new ventures. Plans must be made to reach every man, woman and child in the American Church, and make of them in fact what they are by name and profession, members of the Missionary Society—the Church.

The Convention plainly expected that the members of the Church would gladly undertake great things for God. Accordingly it instructed your Board of Missions to perfect plans for enlarging the missionary staff. It recommended that throughout the Church men be enlisted in diocesan and congregational committees for Church Extension. It created five new missionary districts—four in the United States and one abroad—and elected six missionary Bishops.

The action of the Convention largely increased the obligations of the Church, so that for the fiscal year September 1, 1910, to August 31, 1911, they amount to $1,370,000.

We realize that as your Board of Missions, we must endeavor to fulfill the will of the Church as expressed in the General Convention. To do this adequately we need the co-operation of every Bishop and clergyman, and of every member of every congregation.

We therefore call upon all members of the Church to join in a Forward Movement, and we ask for at least $500,000 in addition to the apportionment of $728,000 announced last September, and the usual offerings from the Woman's Auxiliary and the Sunday Schools.

The additional offering is needed for these purposes:

1. To provide for the appropriations already made in excess of the apportionment, and for the additional expenses ordered by the General Convention in the erection of new missionary districts, the election of Bishops and the admission of new Dioceses, $125,000.

2. To enable the Board to use the legacies, left at its discretion, for constructive purposes—the building of churches, residences for missionaries, schools and hospitals—and not for paying debts or salaries (estimated), $100,000.

3. To wipe out the existing deficit, incurred during the last three years, $75,000.

4. To enable the Church to do adequately some of the work waiting to be done, especially in our own country, and to make good some of the crying deficiencies of the past, $200,000. Total, $500,000.

How Can this Forward Movement be Realized?

We believe the people are ready in love and loyalty to Our Lord to undertake large things. They need information and organization. The needed organization is made possible from the new missionary canon. The Board is representative of the entire Church, and upon its members in their respective departments, with the Department Secretaries, is laid the responsibility of co-operating with the Bishops and Clergy in making this Forward Movement effective.

It is, of course, recognized that no one plan is applicable in all its details to the varying conditions throughout the Church. In the absence, however, of some plan which the local authorities are convinced would be more effective, we urge that the following may with advantage be put into operation:

1. Let a Diocesan committee of clergymen and laymen be appointed by the Bishop to take, under his direction, the oversight of the Movement in his Diocese.

2. Let this Diocesan committee be divided into sub-committees of two members each.

3. Let a certain number of congre-

gations be assigned to each sub-committee.

4. Let each sub-committee present the message of this Forward Movement to the authorities of each congregation assigned to it.

5. Let the sub-committee secure the appointment of a committee in each congregation to make a personal canvass of every individual for subscriptions on a weekly basis.

This is the method that has been followed with marked success in many parishes throughout the country. In recommending that it be generally employed, the Board is complying with the following resolution adopted by the House of Deputies at Cincinnati, and concurred in by the House of Bishops:

Resolved: The House of Bishops concurring, that the Board of Missions be, and is hereby recommended to further the formation in all Dioceses and districts of missionary committees of laymen auxiliary to the Board. The duty of such committees shall be to organize missionary committees in all congregations of the Dioceses and districts, to foster and develop the interest of laymen in the missionary work of the Church, and to co-operate with the Board of Missions and the Department Secretary.

We therefore ask every clergyman in charge of a congregation to form a missionary committee of men to aid in enlisting every member of the congregation as a supporter of the Church's Mission by regular prayer and systematic gifts.

The first duty of this congregational committee would be to make a list of the members of the congregations, from which a certain number of names would be assigned to each two members of the committee. The members of the committee, going two by two, would then make a careful canvass of the congregation, in order that every individual may have the privilege of supporting the Church's Mission offered to him personally and adequately. This is a method that men understand and use for other important undertakings. Its value and success have been demonstrated repeatedly and strikingly in the last two years. Wherever intelligently applied, whether in the large city congregations or in small town and country congregations, it has greatly increased the gifts.

The reason for this is plain to any one who will take the trouble to analyze the usual missionary offering. Inquiry indicates that not more than one-fifth of the communicants—to say nothing of the baptized members—give anything at all, and that not more than one-tenth give in proportion to their ability. The offering usually represents the love and devotion of a small fraction of the congregation. The need is not so much for an increase in the amount given by the few already enlisted as for a great increase in the number of givers. This the canvass will accomplish.

A simple plan of putting the canvass into operation is outlined in leaflet 1102, enclosed herewith. This plan is the result of much experience. It has been tested many times. We urge that it be given a fair trial.

In making the parish canvass, the clergy are urged to impress upon the people these principles:

1. It is due to every individual that the privilege of supporting the Church's Mission should be offered him personally and intelligently.

2. Each person should be asked to give in proportion to his means, in tens or hundreds or thousands of dollars, and not in proportion to what some one else gives or fails to give.

3. Almost every individual can give a minimum each of ten cents a week, if a larger amount be not possible.

4. Every one should be asked to name a weekly gift, though some who give in larger amounts may prefer to make payments monthly, quarterly, semi-annually, or annually. Whatever plan of payment is selected by the donor, it is urged that all subscriptions should be based on a certain amount per week.

5. For the convenience of those who prefer to give weekly, the duplex envelope is strongly recommended.

In order that proper care may be given to the missionary funds, and that subscriptions may be carefully followed up, the Board recommends the appointment of a missionary treasurer in every congregation.

If the question be asked, "Can our parish afford to adopt a method that insures larger missionary giving?" we reply: Can your parish afford not to adopt it? The evidence is in hand to prove that a congregation which follows this system is enriched rather than impoverished. The adoption of the canvass for missionary offerings has almost invariably resulted, not only in increased missionary giving, but in a larger income for parochial and all other purposes. It has led in some cases to the clearing off of debts of long standing, to parish improvements, to a more adequate salary for the clergyman, and to increased offerings for diocesan work and all other extra-parochial objects. The fact is that no congregation can afford not to adopt improved methods for securing more missionary givers and larger missionary gifts.

The Board of Missions is prepared to supply literature and to give all other aid in its power to insure the success of this Forward Movement.

Whether or not the plan of weekly offering be adopted, we urge that the canvass method of securing subscriptions be used. The Department Secretaries report their unanimous conviction that no method is so effective as the canvass. Wherever it has been tried under their observation it has produced notable results.

Finally, we ask that frequent prayer be offered for the Church's Mission, and for the success of this effort to provide the means for its advancement, "that in all things God may be glorified through Jesus Christ, Whose is the glory and the dominion for ever and ever."

The Southern Churchman understands that many of our readers received the Christmas number late. If so, it was entirely the fault of the postal authorities, as the paper was in the postoffice at the usual time, Thursday afternoon, December 22.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir H. Davy.

Penitence has two faces. It looks toward the past and the future at the same time. There is not only a grief for sin, but a determination after a new obedience.

BOOK REVIEWS.

My Three Loves. The Poems of Beverley Dandridge Tucker, Bishop-Coadjutor of Southern Virginia. New York and Washington: The Neale Publishing Co. Price, $1.25.

Of course all the friends of Bishop Tucker have known for years that he was a poet of no ordinary excellence. On many public occasions, especially in connection with Confederate Memorial celebrations, he has been the honored and admired poet, and his verses have been made widely known through newspaper publication.

But this is the first time his work has been put before the public in book form; and not only will his old admirers be pleased at this, but the circle of those admirers will be very largely increased. Captain Gordon McCabe, probably the best literary judge and critic in Virginia, says: "Beverley Dandridge Tucker has the genuine Vatic fire. I take off my cap and salute him out of a full heart."

Bishop Tucker's "Three Loves" are "In Camp and Field;" In Love's Garden;" and "In the Sanctuary." Probably, the most appealing of all the poems are certain of those touched to life by loyalty to the Lost Cause and its leaders; as, for instance, "Robert E. Lee," which is full of poetic beauty and pathos, and a fine tribute to a splendid character; or again, the verses on "Father Ryan" or those entitled "Deo Vindice." But, aside from this pathos peculiar to his War poems, "The Rhone and the Arve" has a beauty all its own and will take rank as a fine poem aside from any possible appeal to peculiar sentiment.

But there are so many beautiful poems in the book that it is invidious to specify. It is a pleasing reminder that the line of Southern poets is still unbroken, and that the old inheritance is still being passed on in the present generation.

No lover and preserver of Southern literature can afford to be without this book, and it will take its place with the classics by Virginia authors.

The Year of Grace—Trinity to Advent. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: Thomas Whittaker. Price, $1.25.

Dr. Hodges is one of those rare writers of sermons who are more than justified in publishing them, because he can really and truly find interested readers who will be helped by the reading.

In fact, this reviewer does not hesitate to say that of all the many volumes of sermons that come under his hand, Dean Hodges, are so far the most readable, entertaining, and instructive, that they stand quite in a class by themselves, possibly, the Bishop of London's sermons being the nearest competitors.

This present volume is no exception to the Dean's general rule. The very first sermon on "The Courage of the Commonplace" strikes an unusual note in sermonic literature, and the pleasant interest it arouses, continues all the way through. The most natural adjective in describing these sermons is "readable," but they are far more than this. They are suggestive and helpful; they set the reader to thinking, and thinking in new lines. The preacher who finds his thoughts run-

ning in old grooves and beaten tracks will find them wonderfully helpful in getting out of ruts. And the layman who imagines sermons must of necessity be more or less uninteresting, will find them a useful revelation. And the lay reader who wants short and crisp and pointed sermons for his use will find them here.

The Church: Her Books and Her Sacraments. By E. E. Holmes, Honorary Canon of Christ Church, and of the Royal Chapel of St. Katharine. A Course of Instructions given at All Saints', Margaret Street, in Lent, 1910. London and New York: Longmans, Green & Co.

But for certain plans which can only be characterized as painfully partisan, this would be a really admirable book. Its contents are: The Church: Its Books, namely, The Bible and the Prayer Book; and The Sacraments. As to its sacramental teaching, take this: Speaking of the number of the Sacraments: "The Latin Church taught that there were 'Seven and seven only!' the Greek Church specialized seven, without limiting their number; the English Church picked out seven, specializing two, as 'generally necessary to Salvation, and five (such as Confirmation and Marriage) as "Commonly called Sacraments'." For an adroit misuse of words—using the very words themselves and making them mean the very reverse of what was intended—that passage would be hard to beat in any known book. And pity to say, this passage is only characteristic of many others. For instance, as to Extreme Unction: "All Christian men should account and repute the said manner of anointing among the other Sacraments, forasmuch as it is a visible sign of an invisible grace."

To an uninformed reader this book could do nothing but harm, because it assumes all the way through and never argues; never gives an intimation that any of its views are disputed; least of all, that they are contrary to the teaching of the Church's standards.

The Truth of Christianity: Being an Examination of the More Important Arguments for and Against Believing in that Religion. Compiled from various sources by Lt. Col. W. A. Turton, D. S. O., Late Royal Engineers. Seventh Edition. New York: G. P. Putman's Sons. Price, $1.25.

This is a most admirable book, the first appearance of which was noticed in these columns some time since. As an argument for Christianity from the layman's point of view, it is of unusual value. The author treats of his subject in three sections: 1. Natural Religion; 2. The Jewish Religion; 3. The Christian Religion; and he treats each part fully and competently. He is a well-read scholar, a careful thinker, and an accurate writer, and he makes sure of his ground as he proceeds. It is a good and useful book, and might well find a place in every parish and Sunday School library.

Music in the Church. By Peter Christian Lutkin, Mus. Doc.; Dean of the School of Music, Northwestern University, Evanston, Ill. Milwaukee: The Young Churchman Co.

This book is one of the series of "Hale Lectures," and a very interesting book it is, too. It is a careful and systematic study of Music in Church Worship from the very earliest times down to its present development. His chapters are: 1. Hymn Tunes; 2. Congregational Singing; 3. The Organ; 4. The Organist and Choir; 5. the Vested Male Choir; 6. The Development of Music in the Anglican Church. The plan of these Lectures is, first, to set before the reader a concise history of the various subjects treated, that he may fully comprehend the situation, and then to give practical suggestions bearing upon the conditions as they exist in the average church or parish of to-day. The historical part is admirably done, and shows large research; but probably it is the practical part which will interest most readers.

One of the curious matters he discusses at great length is the "Boy-Choir," and very striking and plain-spoken indeed are some of his conclusions. He contrasts American and English Church choirs, and shows why it is that we, in this country, rank so low in the scale, and especially why our "Boy Choirs" are such utter failures.

All in all, this is a useful book, and in the hands of the rector who is interested in his music, or in the hands of a capable choir-director, it might well do great good.

The Sowing of Swords, or, The Soul of the Sixties. By Hannah Parting, of New England. Edited by Elizabeth A. Meriwether. New York and Washington: The Neale Publishing Co. Price, $1.50.

It is supposed to be the record of a certain New England "Schoolmarm," who, not long before the War between the States, went South, ostensibly as a school teacher, but really as a "missionary" to incite the slaves to insurrection. She goes to the far South full of abolition sentiment and prejudice, prepared to think the negro an angel held in bondage, and the slave holder a patent instrument and child of utter darkness. Sorely against her will, she finds conditions different from what they had been paraded in New England, but holds to her insane purpose and does horrible damage.

Just what the author expects to accomplish at this late day by going into the details of this fiendish episode in our national life is hard to tell. Every intelligent person knows now the horror and wretchedness and misery and misrepresentation and outrage of that black page in our country's record; the brutal beastliness of the old Ossawatamie Outlaw; the horror and devastation of the long-drawn-out struggle; the unpardonable blackness of so-called "Reconstruction;" the sorrow, the want, the heart-break of it all, so far as the South was concerned. It is a record of misery that had far better be put behind us all, and as far as possible forgotten. The writer who stirs up the bitterness of it all, "the wormwood and the gall," is doing no kindness to any one, and helping no one to a better life.

So, in spite of much that is true in this book—though much is greatly exaggerated—this reviewer, for one, honestly thinks it had better not have been written; and he thinks so, too, from the standpoint of a native of the "Black Belt," who is old enough to recall the Civil War and all the horror of Reconstruction. It is hard for the elders to forget; it is useless for the younger generation to be taught that there is anything to forget.

Letters to the Editor.

In this department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

We cannot undertake to decipher illegible communications. Manuscripts, when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

The Call to the Ministry.

Mr. Editor: There have been articles from time to time in your dear pages as to why there are so few young men offering themselves for the ministry. To my mind it is the fault of the mothers—not of the men (I am a mother and speak from my heart). Do we dedicate our baby boys to the Master's work? Do we make them at the most impressionable age as it is in our power to do—realize that His work should be their first thought? Do we instill into their hearts and minds that it would be our greatest happiness to see them choose the ministry for their life's work? Do we not rather content ourselves by guiding them to the day of confirmation and by firing their ambition to be noble, self-sacrificing physicians, honorable and highly esteemed lawyers, brave and unflinching soldiers, or honest and skilled workmen in any more highly remunerative field of labor than the Church can offer?

The fathers of the majority of the best ministers I have known have been ministers. Think you not the mothers of those boys helped them to hear "the still small voice," and wanted them to follow in their father's footsteps?

ANNIE B. MOORE.

Berryville, Va.

Another View.

Mr. Editor: In a recent issue of the Southern Churchman insufficient support given the clergy is assigned as the chief explanation of the scarcity of young men offering themselves for the sacred ministry.

It is not proposed to discuss at length the validity of such a deterring cause. But two questions suggest themselves as pertinent:

1. Does such a fact influence the Holy Spirit? And, therefore, young men are not "invariably moved by the Holy Ghost to take upon them this office and ministration, to serve God for the promoting of His glory, and the edifying of His people?"

2. What man thus called by God to so exalted an office would decline, because a competency and comfort were not guaranteed? He is called upon to "endure hardness as a good soldier of Jesus Christ," and if unwilling to obey such a call, has he the mettle or the spirit necessary to constitute one a faithful soldier, much less an efficient leader in God's army? Certainly such a prospect, or one far less attractive, did not influence the teachers in the early Church.

The other view is simply this: Over against the inadequate salary should we not always put the unpledged aid, which comes to the faithful clergyman? The Church has not lost sight of her under-salaried clergy; and certainly the great Head of the Church never

has—and never will. The consecrated women of the Church, always "rich in good works," organized into The Woman's Auxiliary, have for years reached out hands of sympathy and help to such, and in many instances most generous hands; and the aid has been given with such delicacy. So the Church Periodical Club often supplies a felt want. From time to time individual friends have lovingly helped; sometimes aiding in the education of the children. And if our children are not dressed as those of our neighbors, is this confined to the clergy?

The condition which is deplored in the recent communication, unquestionably hampers one in a number of ways. The man of God may in loving trust these hindrances, as St. Paul did his "thorn in the flesh." But should the condition described—and it is far from exceptional—justify one in renouncing the joys of the ministry? Then why should a man of faith, of spirit, of mettle, forego such joys because of them?

The scarcity of candidates for the ministry is chargeable elsewhere. Who will tell us where?

J. W. Ware.

Culpeper, Va.

A Correction.

Will the Southern Churchman kindly allow me to correct an error in the late account of Dr. Leakin's celebration. He is spoken of as a member of the "Committee of rectors of the Diocese." As secretary of the "Records Committee of the Diocese," I am in a position to say that he has been a member of this important committee for thirty-four years, and its highly honored chairman for about twenty-five years. The historiographer of the Diocese is a member of this same committee, and to them is committed the publication of certain manuscripts, prepared years ago by that indefatigable worker, Dr. Ethau Allen—much of it from sources now entirely lost. We hope to see the first volume of this work out this next spring.

R. Heber Murphy.

Bishop Arnold H. Mathew.

Mr. Editor: Many inquiries have come to me concerning recent extraordinary actions and utterances of the gentleman who describes himself as "Old Catholic Bishop Arnold H. Mathew" in England, as to whether he was acting with the knowledge and approval of the Old Catholic Archbishop of Utrecht and the other Old Catholic authorities on the Continent. I have just received from England the following authoritative statement written by a distinguished Dutch priest who stands close to the central authority of the Church in Holland, which I beg you to publish with this letter; from which it appears that Bishop Mathew, though undoubtedly in the possession of valid Episcopal Orders, is nothing more than a "free lance" of the type of Vilatte. It is most unfortunate; but the Old Catholic Movement as a whole must not be misjudged, because of his disorders.

William Harman Van Allen,

American Secretary of the Society of St. Willibrord, 28 Brimmer St., Boston, Mass.

December 17, 1910.

"We read in the "Oud Katholiek" (the Dutch Old Catholic Weekly), of December 1st:

"Some time ago a rumor reached us from different sources, which at first seemed incredible to us, which was, however, soon after, stated by the English papers and the truth of which was later on confirmed by Bishop Mathew himself. The matter is this, that Bishop Mathew had consecrated two Roman Catholic priests as Bishops on June 13, and that these two gentlemen declared, that they remained Roman Catholics.

"The other Old Catholic Bishops did not receive any official communication of this consecration before-hand, which is clear from the fact that they did not inform their clergy and laymen, as they always do, when consecrations take place.

"We found in the Church Times of October 28, a letter of Bishop Mathew, in which he defends himself against an article in the Berner Katholiky, and in which he appeals to the act of Bishop Varlet, who consecrated by himself, an Archbishop for the Church of Utrecht. We do, however, remark, that this instance is not well chosen by Bishop Mathew to defend his act. For when Bishop Varlet consecrated an Archbishop for the Church of Holland, there was a Church which was prevented in an unjust way from filling the vacant place; and moreover, the opinion of different authorities was first about the question of such an act being canonically allowed, and by consulting that opinion any character of secrecy was avoided. Bishop Mathew, however, had no need at all to consecrate two Bishops in secret: firstly, because for the few Bishop Mathew has behind him one Bishop is sufficient; and, secondly, because there are now Old Catholic Bishops enough, who could have assisted at the consecration, if more Bishops for England were necessary, and if the candidates answered to the requirements put to them.

"Bishop Mathew seems to have a very extraordinary idea about a Church. One hears that he is ordaining priests; that he is even consecrating Bishops; but we do not hear anything about the congregations for which these priests and bishops are necessary; while Old Catholicism always has intended that a priest shall be ordained only there, where there is a congregation that wants this help; this at least has always been the rule in the Church of Holland.

"Bishop Mathew seems to have an extraordinary idea about his being a member of the Old Catholic Bishops' Conference, and not to know that it is his duty to inform his brother Bishops of a consecration that the case may be duly examined, and all precautions may be taken that no unworthy person is consecrated.

"If we look at the case once more, we see this: Bishop Mathew consecrates two Roman Catholic Priests as Bishops, as they say themselves, unconditionally, and without being asked to sign the convention of Utrecht; knowing that they are Roman Catholics and that they probably will remain so; without informing his brother Bishops before hand as was his duty. The conclusion is therefore obvious, that Bishop Mathew acted against the convention of Utrecht: 1st, by consecrating Bishops without informing his brother Bishops; 2d, by consecrating secretly; 3d, by consecrating these Bishops alone, and 4th, by consecrating persons who belonged to another Church.

"Therefore we should like to ask: Did Bishop Mathew consider, that by so acting he has properly given up his Communion with the other Old Catholics?

"We shall not give an answer to this question, which is not for us to decide."

THE EPIPHANY AND HEATHENDOM.

By the Rev. S. F. Hotchkin.

The Epiphany season is a natural time for missionary thoughts, and for missionary appeals. The descendants of Englishmen, whose ancestors suffered in the cruel Druidical worship, are bound in thankfulness to aid mission work at home and abroad. They are doing so. In ancient times the country people were thought as un-Christian and the dwellers on the heath were named heathen, and the villagers pagans, from the Latin pagus a village, and paganus a countryman. Now this is changed. Oregon and Idaho joined in the enrollment plan which liberal-minded laymen in Philadelphia inaugurated, and from the Pacific to the Atlantic "deep calleth unto deep," as Isaiah prophesied (42:10-11). The new song unto the Lord, which was to come from the end of the earth, and from the cities of the wilderness, and the villages of Kedar, is heard. The tents of Kedar (Ps. 120:5), troubled David's soul. They are now the tabernacles of the Lord. In this land the Indian tepee is now a Christian dwelling, and in far-distant Africa the new song of Salvation through Christ resounds.

To realize the full benefit which heathen souls receive from Christianity, let us consider how they are kept in dark fear through ignorance and superstition. Homer's goddess' Ate, as Lucian says—

> "Over men's heads, walking aloft,
> With tender feet, treading so soft."

brings evil and discord in her train; and under whatever name, ancient or modern, heathen call their objects of worship, they are often of this character.

Too great a distinction is made between the heathen and the open sinner in Christian lands. The same principle of opposition to God's love is in the heart in both cases, and shows itself in like manner. The heathen sometimes gave wickedness the sanction of law. With some it was not accounted wrong to steal and the loose teaching as to personal purity of life found among the tenets of their greatest men is sad to read. The stoics held impurity lawful. Turn to Mormondom to-day, and the same teaching is seen cloaked under a religious name. Heathenism had its good precepts as to self examination, and self control, and education, and against idleness, but they lacked the pith of all such teaching which makes it effective, and that is the Christian element, which holds up the God-man as a pattern of life and promises the aid of the Holy Spirit in imitating the pattern. Is not the fashionable dilettante philosophical heathenism of this cultured nineteenth century in the same condition to-day, and wherein in this respect does the believer in poor humanity in the United States differ from the old heathen philosopher?

The worker in mission work as a giver, or a "preacher of righteousness" must feel the sense of loss and pain which sinful souls experience here and hereafter, as St. Gregory is said to have deeply mourned over the Emperor Trajan's lack of Christianity in life, and

even prayed for his relief after death. A peculiar responsibility lies on American Churchmen by reason of the vast foreign population emigrating here. Solomon prayed for the stranger that should come "out of a far country" for the sake of the "great Name" of God (1 Kings, 8:41,42). Shall we not care for those who come here even from lower motives than that of worship?

The foreign missionary idea is found in the Old Testament. Elijah's miracle of multiplying meal and oil for a Gentile widow (1 Kings 18:8, 17); Naaman, whose leprosy was healed was a Syrian (2 Kings: 5:1). In the New Testament Cornelius, who is blessed by St. Peter's visit, and honored by God was a foreigner to St. Peter (Acts 10.)

DeQuincey brings out the idea that the pagan religion was not doctrinal. This is a weakness that the human heart feels, and St. Peter brought Cornelius a tangible benefit in giving him something steadfast on which to lean. The same writer draws attention to another very important fact in saying that classical Greek or Latin has no words to express sin or holiness. A people's language shows what they think, and what a lacking was here! Again, how fearful was the future prospect, "having no hope, and without God in the world," says St. Paul, Eph. 2:12.

A hopeless man in worldly things is sad. What of him who lacks hope hereafter! Compare the glory of the phrase in Col. 1:27, "Christ in you the hope of glory." Even in regard to Judaism, Christianity is called "a better hope," (Heb. 7:19). Now if a Christian humbly believes that he has "a blessed hope" (Titus 2:13), is it not his duty to convey it to others? The starving man at his door is given food, and the freezing man heat; the spiritually hungry need, and should receive, like help.

The work for the Chinese in this country, which I have seen in Montreal, and which is now aiding Philadelphia, is one of the pleasantest and most hopeful signs of progress in modern Christian life, and it requires such special and individual attention that it demands Christian zeal. It breaks the spirit of caste and makes all one in Christ. While the learned Arnolius, in Diocletian's reign, truly pleaded that the miracles of Christ and those which He empowered "even rustics to perform" showed Him to be above the heathen Jupiter, are there not standing and repeated miracles in the world now, in the millions of redeemed souls, who through faith in Christ overcome Satan, and zealously labor to advance Christ's Kingdom?

If the American Church, less generous than the Wise Men of old, holds back its Epiphany gifts of gold from its Lord, it is in part because of its ignorance of the needs of dying souls. If every communicant would carefully read that most interesting magazine, "The Spirit of Missions," a new life might be awakened. Alaskan work is interesting indeed. In the early work there the Indians would scarcely give missionaries time to eat, craving instruction, and singing hymns even in the night.

Africa and Japan should not plead in vain, and in those far off lands and China English and American Bishops combine to hand down an Apostolic work for Christ, while their assistants and Christian workers of various names aid in turning the ends of the earth to Christ, and the isles "wait for His law!" (Isaiah 42:4).

Church Intelligence.

CALENDAR.

January.

1—Sunday—Circumcision.
6—Epiphany.
8—First Sunday after Epiphany.
15—Second Sunday after Epiphany.
22—Third Sunday after Epiphany.
25—Conversion of St. Paul.
29—Fourth Sunday after Epiphany.

Collect for the Circumcision.

Almighty God, who madest Thy blessed Son to be circumcised, and obedient to the law for man; grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord. Amen.

Collect for the Epiphany.

O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. Amen.

Foreign.

The New Regius Professor.

Canon Scott Holland's appointment as Regius Professor of Divinity at Oxford makes a break in that famous triumvirate in the Chapter of St. Paul's which seemed likely to remain unbroken for ever. Of the four Canonries there have been in recent years a number of changes; in one, viz., that which until the appointment of Canon Alexander was associated with the Suffragan Bishop of Stepney, but the Archdeacon of London has been Canon since 1889, Canon Newbolt was appointed in 1890, and Canon Scott Holland left Truro for St. Paul's in 1884, nearly 27 years ago. When Mr. Scott Holland came to London he had a tremendous reputation as a preacher, and some years before the Spectator, reviewing a volume of his sermons, "Logic and Life," had declared that they were as powerful as any preached in this generation, showing something of the painstaking originality and searchingness and candid courage of Bishop Butler. Mr. Gladstone, who appointed him to the Canonry of St. Paul's, was a great admirer of Canon Scott Holland's eloquence, and the Canon was a political follower and an attached personal friend of the great statesman.

His connection with Oxford remained very close even after he came to Amen Court. While he was Canon of Truro he continued to reside in the University City, and he did so for a year and a-half after he came to St. Paul's but he soon found himself unable to discharge to his own satisfaction the duties of his new office unless he remained in town. So he came into residence in Amen Court. Here under his roof was conceived and chiefly executed, under the editorship of Canon Gore, the famous volume of essays entitled "Lux Mundi." Mr. Scott Holland wrote the first of the series on "Faith," an essay which the Spectator described as "almost too eloquent."

He was certainly astonishingly eloquent in those early days. His vehemence, his rhetorical elaborateness, and his white hot fervour, carried all before them, and for many years after his appointment he was the sensation of St. Paul's. His eloquence still has its old power and rhetorical fulness. Perhaps it has lost something of the freshness of early days largely due to the serious way in which Dr. Scott Holland has addressed himself to the application of theology to practical social problems. Here is a passage from one of his pre-London days, which is an example of the wonderful force and picturesqueness of his early pulpit style. The sermon was on St. Michael:

"St. Michael! how he flashes as he moves! How swift the lightning on his flight! How terrible the shining of his eyes, and his sword that leapeth as a living flame! Like the wind he springs down from on high! He hurls his glory from the heights of heaven! He follows hard after him who fell as a star. He shoots along the sky; he smites like a thunderbolt; he pierces, he slays with every motion of his glittering spear! Who does not know him hung, as Raphael saw him, above the foe, whom, with one stroke of his passing wing, with one flying look of awful scorn, with one touch of his pointed steel he has smitten into writhing and powerless run * * * Oh, God—God of the spirits of all flesh—pour down upon us, together with the holiness of priests, the power and inspiration of prophets! Alas, we have lost our heart of grace! We have sinned away our life of hope. We have not dared to clamour for the entire removal out of the earth of evil, and misery and wrong. We have not with our whole hearts believed in the war by which Michael and his angels cast utterly out of heaven that old serpent the Devil."

We quote these passages, because in a very remarkable way they illustrate Canon Scott Holland's own creed. He certainly has never ceased to clamour for the entire removal out of the earth of evil, and misery and wrong.

Canon Scott Holland is one of the most rapid of preachers and is a sore trial to reporters. It is not only that he speaks so fast, but he bewilders with cataracts of unfamiliar and picturesque words hope and similes which come tumbling upon one another with great fluency and speed. It is all written down, and he is the most generous of pulpiteers in regard to the loan of his manuscript. The writing resembles a mass of blots over which flies have been skating, but it can be made out by skilled compositors, and it is all there. It is wonderful, considering the fluency and vehemence of his pulpit methods, how strictly he keeps to the manuscript. More wonderful still is it that he can read his own writing with such facility.

Death of Canon Emery, the Father of the Church Congress.

In his presidential address at the Jubilee Church Congress, the Bishop of Ely, referring to the first meeting of the Congress in 1861, said: "To one name only we give to-day a place of special honor—the Rev. William Emery, Senior Proctor, and, two years later, Archdeacon of Ely, the Father, as he has been justly called, and for many years the Hon. Secretary of the Church Congress. Would that he could have been present at this fiftieth meet-

ing of the Congress, the growth of which he has quickened and guided with never-failing energy and wisdom! It gave a singular pathos to the opening service in the Cathedral this morning that almost within sound of the prayers and hymns he was lying on his bed of weakness, waiting God's call."

The call has come. On Wednesday the long period of weakness ended, and one of the most beloved and distinguished Churchmen of our time passed to his reward. Who can estimate the good which this noble, silver-tongued veteran rendered to the cause of Church and pure religion by his Church Congress work? This service was of incalculable value, and happily his career was beautifully rounded off. He lived to see the institution which had such small beginnings become great and permanent. His work was finished, and he was permitted to linger until it had completed its half-century, and had started on a new era of usefulness.

William Emery was born in London on February 2, 1825, in the parish of St. Martin-in-the-Fields. After gaining the Times Scholarship at the City of London School, he proceeded to Corpus Christi College, Cambridge, where he graduated in 1847, being Fifth Wrangler. He was at once elected a Fellow of his college, and was ordained in the same year that he graduated. He was full of ideas and energy, and became the founder of other things besides the Church Congress. He originated the practice of having sermons weekly in college chapels, was a promoter of the Universities' Mission founded to follow up the work of Livingstone, and close that open sore of the world, the African slave trade. He also took a very active part in the work of Church Defence, out of which movement the Church Congress, of which he was founder, originated. It will be remembered that the Congress was avowedly a Church Deference movement, but it rapidly developed under the guidance of its founder, and the able men who became associated with him in the work, into something much wider. In 1864, three years after the first Church Congress, Lord Palmerston appointed Mr. Emery Archdeacon of Ely, a post which he held until failing health compelled its relinquishment in 1907. He was appointed Canon of Ely in 1870. It was some years before the Church Congress became a fully recognized, permanent institution. Indeed, up to 1873, the Rev. C. Dunkley reminds us in a sketch of Mr. Emery in the report of the Cambridge Church Congress, "it had only a local and intermittent existence. It died out in one place and revived in another." Mr. Emery was Hon. Secretary each year from its inception, but it was not until 1869 that his work was definitely recognized, and he received the appoint of Hon. Permanent Secretary.

The Archdeacon's successful work for the meeting was due, Mr. Dunkley says, "to certain gifts, the possession of which in happy combination made him a real power among men: (1) a sound, sanctified common sense; (2) exceptional capacity for business; (3) a wide knowledge of men and things, (4) a loving disposition. * * * He had also the gift of a clear, silver-toned voice, and knew how to use it; and was insistent that the clergy should study voice-production under expert guidance. At Liverpool, in 1904, at the close of one of the meetings, a lady who was at school at Cambridge in the sixties was introduced to him. She remarked to the Archdeacon, 'I knew you again after so many years by your voice.'"

Canon Emery was also a pioneer of the Volunteer movement. While he was a Cambridge don he started the first Volunteer corps in the country. He retired from the force just over thirteen years ago—the senior and oldest chaplain in England. "I only retired then," he said, "because I was seventy years of age, and was compelled to do so by the rules of the service."

The Divorce Question.

At a meeting of the local Federation of the Church of England's Men's Society at Birmingham, Sir John Riddell, discussing various reasons against any extension of the facilities for obtaining divorce, said they were told that to insist on the indissolubility of marriage was to inflict hardship on many people. He ventured to say the hardship so inflicted was no greater than where the party to a union was overtaken by insanity. They should insist, as Churchmen, on the indissolubility of marriage because it prevented the guilty party attaining to a full spirit of reconciliation and repentance, and it precluded the innocent from granting forgiveness after reconciliation. He did not think there was anyone among them who would like to limit the possibility of repentance or the exercise of that glorious duty—forgiveness.

The Bishop of Liverpool's Advice to Boys.

The Bishop of Liverpool, addressing the students at the Liverpool College for Boys, on Tuesday, gave the boys some excellent advice. Dr. Chavasse gave them as a motto: "Play the game." He urged them to play fair, and to scorn to do anything which was mean or unfair. When they entered business life he asked them to be honest, fair and whole-hearted, and to scorn the mean tricks of trade to which some had descended. Play the game in politics, he continued. As English citizens they would have to enter into politics, but before they gave their adhension to any particular party they must think the matter out for themselves, and when once they had thought it out, to throw themselves heart and soul into the side they took. At the same time they should never speak evil of those who opposed them.

Preparations for the Coronation have already begun in Westminster Abbey. Measurements are being taken preparatory to the erection of the galleries and stands. We understand that this time all the temporary erections in the Abbey are not to be of wood, but of steel, which will, it is assumed, be stronger than wood, and offers more security against fire. Before the work of fixing the actual stands is commenced every monument in the neighborhood will be securely cased in wood.

God knows best what is needful for us, and all that He does is for our good. If we knew how much He loves us, we should always be ready to receive equally from his hand the sweet and the bitter.—Brother Lawrence.

American.

Message From the Board of Missions.

Our attention has been called to the fact that through miscarriage in the mails, some of the clergy may have failed, as has been the case in one or two notable instances, to receive the Message from the Board of Missions. It was forwarded from the Church Missions House on December 5, accompanied by a letter from the President of the Board.

Any clergyman who failed to receive it may obtain a copy by a postal card request to me.

May I take this opportunity of saying that any who desire additional copies of the Message to place in the hands of their parishioners can obtain them, without cost, in any quantity desired.

JOHN W. WOOD,
Secretary.

New York, December 21.

Notice of Ordination of Bishop-Elect Thurston.

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Theodore Payne Thurston, Bishop-elect of Eastern Oklahoma, as follows:

Place—St. Paul's church, Minneapolis, Minn.

Time—St. Paul's Day, Wednesday, January 25, 1911.

Consecrators—The Presiding Bishop, the Bishop of Oklahoma, the Bishop of Kansas.

Presenters—The Bishop of Montana, the Bishop of Minnesota.

Preacher—The Bishop of Massachusetts.

Attending Presbyters—Rev. Samuel G. Welles, Rev. Theodore Sedgwick.

DAN'L S. TUTTLE,
Presiding Bishop.

The Soul Panting After God.

Several years ago the writer was in the company of his esteemed friend, the late Col. Walter L. Steele. In conversation the Colonel said: "It is my judgment that the preachers fail to give the correct interpretation of Ps. 42:1, 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God.' The preachers maintain," said he, "that the panting after the water brooks is for the purpose of slaking thirst. I am an old deer hunter; when the deer is being pursued it speeds away to the river for the purpose of safety and not of slaking thirst. The deer leaps into the water, swims to the middle of the stream, drifts down the current perhaps one or two hundred yards, swims to the opposite bank and then hies away. The hounds on the trail come to the river, leap in and swim straight across. On reaching the opposite bank they discover that they have lost the trail and are completely non-plussed."

While this trick on the part of the deer is full of interest it will scarcely serve to induce the "preachers" to recede from the usual interpretation of the verse. The second verse of the Psalm is in line with the "intense desire and overwhelming sense of want" contained in the first: "My soul thirsteth for God, for the living God; when shall I come and appear before God?"—Presbyterian Standard.

MINNESOTA.

Rt. Rev. S. C. Edsall, D. D., Bishop.

Ordinations—Church Work in Winona, Minneapolis, Lake City and St. Paul—Reception to be Given to the Bishop-Elect of East Oklahoma.

On St. Thomas' Day, in St. John the Evangelist's church, St. Paul, the Bishop of the Diocese ordained to the priesthood the Rev. Frank Lubeck, of Trinity church, Excelsior, and the Rev. Messrs. John H. Turner and John T. Plummer, curates at St. John the Evangelist's church, St. Paul. The latter was presented by his uncle, the Rev. C. H. Plummer, D. D., dean of the Winona deanery.

Two Twin City churches, All Saints', Minneapolis, and Christ church, St. Paul, are engaging deaconesses to assist their rectors.

The Rev. Edward Borncamp, rector of St. Paul's church, Winona, is trying the experiment of an occasional celebration of the Holy Communion for the Sunday School teachers and children. All children above the primary class are encouraged to attend.

St. Mark's church, Minneapolis, the Rev. James E. Freeman, rector, has just put out the initial number of a fine new monthly magazine, which is called "The St. Mark's Outlook."

A Men's Club has been successfully inaugurated in St. Mark's church, Lake City, the Rev. Carroll L. Bates, rector.

On Sunday, December 18, there was a men's meeting, representing all of the men of the town, in St. Mark's Guild hall, which was addressed by Mr. C. D. Decker, State president of the congregational Brotherhood. Over ninety men were in attendance. A committee was appointed to plan for an inter-denominational Civic League for the town.

St. Paul's church, Minneapolis, the Rev. T. P. Thurston, rector, has purchased a commodious rectory, conveniently adjoining the church property. This is the third parish in Minneapolis to purchase a rectory in the past year.

A religious census was taken in Minneapolis on December 13, by the united efforts of the Christian people of the city. Our churches co-operated in the movement.

The Rev. F. C. Armstrong, of Parsons, Kansas, has been called to be associate rector of St. Paul's church, St. Paul. He will enter upon his duties on March 1.

Christ church, St. Paul, the Rev. C. G. Budlong, rector, has just issued a Year Book, finely edited, and showing the mother parish of the Diocese to be active and taking on new life.

A Bible History Club has been organized in St. Mark's, Lake City, under the leadership of Mr. U. C. Pike. They are undertaking an outline study of the entire Bible, with individual note books. At their reviews, which they have at stated seasons, they have the advantage of Mr. Pike's large reflectoscope and his splendid collection of Bible pictures, of which he has over six hundred.

A luncheon is to be tendered Bishop-elect, T. P. Thurston, by his fellow clergy, on the evening of January 24, the night prior to his consecration as Bishop of East Oklahoma.

The Rev. George T. Lawton has tendered his resignation as assistant rector at St. Paul's church, Minneapolis.

Gentleness of speech has made the most wilful to be as the heart of a little child and filled many a troubled life with the peace of Jehovah.

PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

Missions Presented on Stir-up Sunday. Special Services at St. Barnabas' Home—Meeting of Clerical Union. Addresses by Miss Grace Lindley. Church Club

By resolution of the Diocesan Convention in May, the Sunday next before Advent, (Stir-up Sunday) was designated as an occasion for a general exchange of the clergy throughout the Diocese, in order that in all the parishes and missions the cause of Missions should be presented by a voice other than that of the regular incumbent. The same resolution also directed that the Missionary Board issue Advent Mite Boxes that day, to be used up to the New Year in behalf of Diocesan Missions. These have been very largely distributed, and it is hoped by means of them to provide for the salary of the Archdeacon of the Diocese.

Thanksgiving Day was observed in nearly all our churcshes with appropriate services, and in some with harvest home decorations. Trinity parish joined its service with the congregation of St. Peter's, the sermon being preached by the Rev. Dr. Ward. Offerings in many of the parishes were received for the New St. Margaret Memorial Hospital. In the evening a service of Thanksgiving took place at St. Banarbas Free Home for Convalescents, near McKeesport, the immediate cause for special rejoicing being the cancellation of a mortgage on the property of the Home, which one year ago amounted to $9,000. Evening Prayer was said by the Rev. Messrs. Danner and Wood, the lessons being read by the Superintendent of the Home, Mr. Gouvernour P. Hance. Addresses were made by the Rt. Rev. the Bishop of the Diocese, and the Rev. Dr. McIlvaine, of Pittsburg. Many of the patients were able to attend the service in the chapel, who with visitors from Pittsburg, McKeesport and Wilmerding made up a large congregation. The chapel was decorated with flowers and fruits, and brilliantly illuminated. An offering was received for the treasury of the Home. An interesting feature connected with the Home is an All Saint's Day Guild, the members of which pay annually on that day the sum of one dollar towards a fund to provide proper burial facilities for any of the inmates who may die whose friends are unable to provide for them in this way. The fund this year received a special gift of fifty dollars from a friend of the institution enabling them to secure a small lot in a neighboring cemetery, the one in use having been filled. The St. Barnabas' Home provides for incurables as well as convalescents, and is supported entirely by the free-will offerings of persons interested in its beneficent work, among its contributors being Church people, Roman Catholics, many of the Protestant denominations, and some of the Jewish synagogues. The president of the Board of Trustees is Mr. E. P. Botsford, a layman of Calvary parish, Pittsburg; the Rev. Dr. Bragdon, and the Rev. Messrs. Danner, Tucker and McCoy are the chaplains who hold services at the home and attend to the pastoral work as required.

The Rev. C. M. Conant, M. D., rector of St. John's church, Pittsburg, has resigned, and has accepted an appointment as missionary at St. John's church, Kane, and St. Margaret's, Mount Jewett, in the Diocese of Erie. He will enter upon his new field of labor the middle of January.

The November meeting of the Clerical Union took place at St. Peter's parish house, on December 21, when the Rev. Dr. Vance, one of the Deputies to General Convention, gave a resume of the proceedings. The December meeting was held in the same place on December 19, and the Rev. Scott Wood, of Allegheny, read a paper on the adaptability of the Church for work among the colored people.

The Rev. W. H. Morgan, who has been supplying services at the Church of the Ascension, Pittsburg, since October, has been engaged as locum tenens to serve until June 1, 1911.

Regular Sunday afternoon services have been inaugurated at the Chapel of St. Margaret Memorial Hospital, at 2:30 o'clock, for the benefit of the patients, their visitors and the Church people of the neighborhood. The initial service took place on Sunday, December 4, the Rev. Dr. Conant, of St. John's church officiating. The Rev. T. J. Danner will serve on Sunday, December 11, Dr. Ward on December 18, and the Right Rev. the Bishop of the Diocese, on Christmas Day.

Miss Grace Lindley, of the Junior Auxiliary, with headquarters at the Church Missions House, New York, spent the first three days of December in Pittsburgh. On the morning of th first she addressed the Diocesan Branch of the Woman's Auxiliary, and in the afternoon, and on the two days following, she conducted a Mission study class, in Trinity parish house, the subject selected for study being "The Uplift of China."

The Church Club held its December meeting on Tuesday evening, December 6, at the Union Club, at eight o'clock. The Rev. W. C. Rainsford, D. D., made an address upon "What the Church Can Do to Attract Men," and Bishop Whitehead gave information about the lately acomplished division of the Diocese. There was an attendance of upwards of two hundred, consisting of members of the club and the clergy of the city. At the close of the addresses refreshments were served, and a social hour enjoyed.

The Rev. Frederick Thompson, Ph. D., rector of St. John's School for Postulants, Uniontown, Kentucky, spent ten days lately in Pittsburgh, visiting various parishes in the interest of his work. On Sunday, December 11, he spoke in its behalf at St. Stephen's church, McKeesport.

On Christmas Eve a handsome brass cross was presented to Christ church, Allegheny, by the Pittsburg Branch of the Guild of St. Barnabas for Nurses. The base of the cross consists of three steps, upon which there is the following inscription:

Front.—In Memoriam. Anna Elizabeth McCandless, Ancilla Domini, In Vitam Aeternam, April 7, 1908.

Right Side.—Chancel Society, Christ Church, Member and Treasurer, October, 1886-April, 1908.

"Lord, I have loved the Habitation of Thy House, and the Place where Thine Honor dwelleth."

Left Side.—This Cross Is Presented by the Pittsburgh Branch of the Guild of St. Barnabas for Nurses. Secretary and Treasurer 1891-1908.

Love for Christ is the mark of the true believer. In this life of ours that love can express itself in service to His Church and good offices for His followers every day in the year and every hour of the day.

TENNESSEE.

Rt. Rev. T. F. Gailor, D. D., Bishop.

Corner Stone Laid for the New Church of the Advent, Nashville—Gift to Trinity, Clarksville.

The corner stone of the new building to be erected for the Church of the Advent, Nashville, the Rev. E. A. Bazette-Jones, rector, was laid on Sunday afternoon, December 18, in the presence of a large and interested congregation of people. Many of the clergy and members of the other congregations in and around Nashville were present, and the service was very impressive. For more than ten years past the Rev. Bazett-Jones has been the rector of the parish. The church for many years occupied a down-town site, but recently it was decided to sell the old building and move into the western part of the city, which is its principal residence section. The new location, at the corner of Edgehill street and Seventeenth Avenue, is admirable, and when the contemplated buildings are completed, the parish will have one of the best plants in the Diocese. The address at the laying of the corner stone was delivered by the Rev. Dr. Logan, of St. Ann's church, East Nashville.

Trinity church, Clarksville, was recently given two hundred and fifty dollars by will of the late Thomas F. Martin, a prominent lawyer of that city.

A most successful bazaar was recently conducted by the ladies of Christ church, Nashville, by which they made over two thousand dollars.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Gifts to St. Alban's Mission—Mission at St. Paul's, Henderson—St. Mark's, Crescent Hill—Junior Auxiliary Meeting—Girls' Friendly Society—Apportionment Increased.

The Church of the Epiphany, Louisville, gave a set of dossals and brass pole to St. Alban's Mission, Garnettsville, which makes a fitting background for the beautiful altar placed there. The Sunday School has an enrollment of over forty, and the Mission is making encouraging progress under the Rev. Arthur Gorter.

The new parish house of the Church of the Advent will be formally opened some time this month. During the winter months a series of entertainments will be given for the parish house fund. The new curate, Mr. Ernest Labrook, is entering upon his duties under the rector, the Rev. H. S. Musson.

The Church of the Epiphany, Louisville, has been presented with a handsome chalice. The mission held by the Bishop at St. Paul's church, Henderson, seemed to stir up the hearts and wills of the people. The attendance steadily increased, and there was profound and marked interest in the services. The night services were specially well attended. Beginning with about two hundred people, the congregation increased until at the last service over three hundred and fifty were present and many turned away for lack of room. The service on Sunday afternoon, November 13, was for men only, and about one hundred were in attendance. Sunday night eight men and boys and two women were confirmed. The Rev. Charles L. Biggs was greatly encouraged by the good results of the week's mission, felt not only in his parish, but reaching out to the entire community.

The Womans' Guild of St. Mark's church, Louisville, had its annual bazaar and supper, on December 8. The Junior Auxiliary has finished its part of the work for the united missionary box.

The Rev. R.L. McCready, rector of St. Mark's, also in charge of St. Thomas' chapel, Lyndon, had a congregational meeting, November 17, to devise ways by which a more social feeling in the neighborhood might be stirred up, and to form a committee of men to manage the business affairs of the church. A committee of young people was also organized, who will look after affairs of a social nature, so that young men and women may be interested. The little chapel was made very pretty with Harvest Home decorations, for the service following Thanksgiving Day, and afterward the decorations—all eatables—were taken to the Boys' Orphanage.

The Rev. J. J. Hall, representative of one of the most active Rescue Missions in the Church, early in the month gave a stirring address at St. Andrew's church, Louisville, calling men to greater consecration to the cause of Christ.

Early in November, Miss Lucy Mason, the oldest daughter of Dr. John K. Mason, the rector of St. Andrew's, was married, and went to make her home in Virginia. So St. Andrew's has lost one of its faithful members.

The annual meeting of the Junior Auxiliary union meeting was held at Christ church cathedral, November 30. There were eighty-six members present. There was a lovely display of gifts, prepared for the two Christmas boxes; one for South Dakota, the other for a school in the mountains of North Carolina. Three hundred and thirty gifts and $5.49, the offering at the meeting. Two dollars to be spent for candy to be placed in the boxes, and the remainder to be used for freight.

The missionary mass meeting, planned the Laymen's League to be held about the time of the recent Convention at Cincinnati, and postponed on that account, it is hoped will be arranged for the latter part of January.

There was a Union Thanksgiving service at Christ church cathedral. The Sunday School children of the Cathedral—as is their usual custom—had a Thanksgiving service on the Sunday preceding Thanksgiving Day. Gifts in the way of fruits and vegetables were brought and laid on the platform in the Sunday School room and then distributed to needy families.

At the last Council meeting, held November 19, Miss Lizzie L. Robinson, who had been secretary and treasurer of the Girls' Friendly Society, was appointed president by the Bishop, to succeed Mrs. H. S. Musson, who, on account of other pressing duties, tendered her resignation. Miss Henrietta Bullit was elected to fill the office of secretary and treasurer. A new office has been created—a Diocesan Social Service Associate—and Miss Rosaline Parguey elected to fill it. The G. F. S., numbering about three hundred, have become corporate members of the Consumers' League and of the Emergency Association of the Woman's Club of Louisville.

A service for deaf-mutes will be conducted by the Rev. Austin W. Mann, at All Souls' mission, Christ church cathedral, Monday, December 12.

The first Sunday in December, the Rev. David Cady Wright, who accepted a call to St. Paul's church, Louisville, preached his initial sermon. It was powerful and impressive, and in an earnest manner set forth the duties of pastor and people. Each doing their part, they could grow "strong in the Lord."

Kentucky's apportionment has been increased from $3,700 to $4,300, and now the Diocese must show its loyalty and strength by promptly meeting its requirements.

The Rev. Clinton Quinn, rector of St. James' church, Peewee Valley, has declined the call to Grace church, Paducah, to succeed the Rev. D. Cady Wright, who has taken charge of St. Paul's church, Louisville. It was a splendid opportunity—so far as human eyes could see—for a young minister; but duty, as Mr. Quinn saw it, impelled him to a different course of action.

The rectory at Grace church, Louisville, has been furnished with electric lights. A new Guild has been organized in the parish, formed of some of the young girls. It is called St. Agnes' and it will assist the Altar Guild and help in church work as needed. The Rev. J. S. Lightbourne, of the Cathedral, gave an interesting talk on Bermuda, at the Girls' Friendly Society, November 21.

LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop

Interest in Christian Unity.

There has been a remarkable interest shown here among the Protestant denominations in the stand taken by the General Church on Christian Unity. A committee representing the pastor and congregation of the First Christian church, Winchester, Kentucky, waited upon Bishop Burton, of this Diocese, and desired him to deliver an address on Unity, from the standpoint of the Episcopal Church. He delivered the address on November 27, to a large and enthusiastic audience, chiefly composed of men from the Christian and Presbyterian bodies. There seems to have been a remarkable interest in the subject, and an earnest desire is evinced to do all that they feel is practicable towards this end. The address at Winchester was followed by one to the same bodies at Danville, Kentucky, on December 18.

UTAH.

Rt. Rev. F. S. Spalding, D. D., Bishop.

Death of a Useful Church Woman.

On Saturday, December 3, Ella Priest Putnam was called to the rest of Paradise, and the Missionary District of Utah lost the president of its Woman's Auxiliary and the cause of missions one of its most devoted helpers. From 1882, when her husband, Rev. N. F. Putnam, heeded the call of Bishop Tuttle, and took charge of St. Mark's cathedral, Mrs. Putnam has given her life to the Church. For a few years, Massachusetts had the benefit of her presence, for she lived in Northampton, while her daughters attended Smith College, but after their graduation she returned to Salt Lake, at once resumed her interest, and was re-elected to her old office as president of the Woman's Auxiliary. She was never a strong woman, but stormy weather had no terror for her when the Church had appointed a service, and even after she had moved a long distance from the

cathedral she was present at every service. By her inspiration, the interest of the women in Utah in missions steadily increased until the Auxiliary is now represented in even the most remote missions. She was spared the years of "labor and sorrow," for she was just three score years and ten when God called her, but her activity in loving service lasted to the end. She was faithful unto death and may God grant her a crown of life.

GEORGIA.

Rt. Rev. F F. Reese, D. D., Bishop.

Ordination at St. Athanasius' Church.

The Bishop visited St. Andrew's chapel and St. Athanasius' church (colored), on the Fourth Sunday in Advent. On St. Thomas' Day he held an ordination in the latter church, ordaining to the priesthood the Rev. C. B. Pritchett, who has for several years been deacon in charge of the negro mission and industrial school in Albany. Mr. Pritchett has "used the Office of a Deacon well," and has not only done good and faithful work in his arduous field amid many discouragements, but made a favorable impression upon his examiners as to his studious and devout character.

The ordination sermon was delivered by the Ven. Archdeacon Bright, rector of St. Stephen's church (for colored people), in Savannah. The candidate was presented by the Ven. D. Watson Winn, Archdeacon of Brunswick. The rector of St. Mark's church, the Rev. R. Elliott Boykin, and the vicar of St. Jude's, the Rev. S. J. French, assisted in the service, as did also the vicar of St. Athanasius', the Rev. J. C. Dennis. The services of Morning Prayer and Holy Communion were well and heartily rendered by the vested choir. The Bishop returned to Savannah by the night train.

OHIO.

Rt. Rev. W. A. Leonard, D. D., Bishop.

Ordination.

In Trinity cathedral, Cleveland, Ohio, by the Rt. Rev. W. A. Leonard, D. D., the Rev. Graeme Davis, deacon, was advanced to the Holy Order of priesthood, December 16, Ember Day. The Very Rev. Dean DuMoulin presented the candidate, and the Rev. E. O. Watson was the preacher. These, with the Rev. Archdeacon Abbott, Canon H. E. Cooke, Rev. J. L. P. Clarke, and Rev. L. Cody Marsh assisted in the laying on of hands. The Rev. Graeme Davis is junior canon of the cathedral.

MARYLAND.

Rt. Rev. Wm. Paret, D. D., Bishop.
Rt. Rev. J. G. Murray, D. D., Coadjutor.

On Wednesday morning, December 21, the Rev. Francis Kinzer Little, deacon, was ordained to the priesthood by the Rt. Rev. John G. Murray, Bishop-Coadjutor of the Diocese. The ordination was held in St. Andrew's church, Baltimore, of which Mr. Little has been in charge for some months, and of which he will now be rector. The Rev. Edward T. Helfenstein presented the candidate, and the sermon was preached by the Rev. J. Houston Eccleston, D. D., rector of Emmanuel church. Other clergy present were the Rev. Henry Evan Cotton, Dr. A. B. Kinsolving, and the Rev. Edwin B. Niver. The congregation of St. Andrew's church presented Mr. Little with a private communion service. Mr. Little was ordained to the diaconate in June, 1908, since which time he has served on the staff of Emmanuel church, a position which he continues to occupy as rector of St. Andrew's church.

CUBA.

Rt. Rev. Albion W. Knight, D. D., Bishop.

Confirmation—Improvements — Bishop Knight's Vestment Bag Stolen. Schools.

Santa Maria Mission, Santiago — 3 Cubans; English-speaking congregation, 5; Ensenado de Mora—5; Los Apostoles, Camaguey—4; Cubans, 1 English-speaking; La Gloria—4 Americans; Sagua la Grande—6 Cubans; Santa Maria, Colon—2 Cubans; Calvario, Jesus del Monte, Havana—12 Cubans.

On his recent visitation to La Gloria, Cuba, Bishop Knight was greatly surprised and delighted to find that a belfry had been added to the chapel, in which a fine Meneely bell had been hung, and that a complete acetylene gas lighting plant had been installed. The bell was the gift of friends in the United States, but the other improvements are due to the efforts of the members of the congregation. More than two hundred people assisted at the service at the time of this visitation. La Gloria is an American colony, situated near the northern shore of the eastern part of Cuba, and is very flourishing. The Rev. Charles Edwin Snavely is the priest in charge of this mission, which has made great progress under his administration.

While on his way from Colon to Mantanzas, Bishop Knight had the misfortune to have his vestment bag stolen. He was travelling at night, but as the distance was not great he had not taken a sleeper, but was riding in a first-class coach. The bag was lying on the seat between him and the window, and was taken while he was sleeping. It was found later at Jovellanos, having been opened and a Lenten stole and a silk cincture had been taken out. The finder seeing from its contents that it must belong to an ecclesiastic, took it to the Roman Catholic priest at Jovellanos. He perceiving that the vestments were not Roman, but Anglican, wrote to the Rev. Francisco Diaz, of Mantanzas, announcing its discovery, and in this way it was restored to the Bishop, but minus the stole and cincture.

Very wisely, the Bishop of Cuba is emphasizing the work among the children in the Island. This work has increased very rapidly, there being now seventeen parochial schools in Cuba, probably more than in any Diocese in the United States. Indeed this work has grown so large that it has become necessary to appoint a General Superintendent, Mr. R. E. Porter, so as to relieve the Bishop of the minutiae of its management. One school is an industrial one; several have manual training work. There are fifty teachers, and about 660 pupils.

One of the schools at Santiago has had quite a remarkable history. Beginning with an enrollment of but twenty pupils, within three months it matriculated over eighty. There are ten teachers, and the pupils are from the best families in the city.

At Constancia, one of the great sugar estates, the Government has been so satisfied with the work done in the Church school that it determined to discontinue the public school.

The parochial work in Constancia also is progressing very rapidly under the direction of Archdeacon Sturges, of Sagua la Grande. There is now a weekly service, on a week night, with an attendance of from 50 to 150 Cubans.

Four new schools have been inaugurated this year: at Cardenas, under the Rev. G. H. Frazer; at Santiago, under the Rev. C. B. Ackley; at Macagua, under the Rev. Sergio Ledo; and one in Havana, on Calle Penalver, under Mr. J. G. Pena, a candidate for Holy Orders.

The work at the Seminary is conducted under the gravest difficulties, owing to the fact that no text books in the Spanish language are available, or at the best, but one or two. However, efforts are making to remedy this difficulty by securing the translation into Spanish of such text books as rapidly as possible. The warden of the seminary is the Rev. A. T. Sharpe.

NEW YORK.

Rt. Rev. D. H. Greer, D. D., Bishop.

Christmas Cheer to Immigrants on Ellis Island—Ordination—The Rev. Dr. Manning Addresses the Presbyterian Ministers' Association.

A notable Christmas in New York was on Ellis Island, where nearly two thousand men, women and children, speaking practically all languages and dialects of Europe, listened to addresses if they did not understand all of them, and received presents of candy, socks, cigars and soap. A sad part of it was the fact that almost all of the two thousand were destined to return to Europe and be denied the possibilities which America offers. They were detained immigrants, kept on the Island at the expense of the steamship companies. The Rev. Thomas McCandless, of the Church's City Mission Society, was the chairman of the exercises, and the Rev. F. Lugscheider, of the same Society, able to say Merry Christmas in twenty languages, took prominent part in the celebration. The choir of San Salvatore Italian Mission led the singing. It was in many respects the most remarkable Christmas celebration of the whole country, and possibly no where else in the whole world. For the time the immigrants forgot their troubles and the enthusiasm was contagious.

On St. Stephen's Day, in the Church of the Holy Apostles, the Rev. Henry Denlinger, late a Presbyterian minister in Newark, was advanced to their priesthood by Bishop Lines of Newark, he having been in charge of the parish as a deacon for the last six months. He was presented by the Rev. Dr. Henry Mottet, rector of the Holy Communion, their association being due to common social and religious work on the West Side, in which they are cooperating. The Bishop preached the sermon. It is expected that Dr. Denlinger will be elected rector in succession to the Rev. Appleton Grannis, who lately resigned.

The Rev. Theodore Sedgewick, rector of St. John the Evangelist, St. Paul, one of the two largest parishes in Minnesota, has been elected rector of Calvary church, in succession to the Rev. Dr. J. Lewis Parks, who resigned in October and was made rector emeritus. It is stated, a rumor merely, that if Mr. Sedgewick accepts, consideration will be given to a change in the character of the famous parish, not abandoning the site, but perhaps rebuilding the better to adapt it to its present needs.

Upon invitation of the Presbyterian Ministers' Association of New York, the Rev. Dr. William T. Manning, rector of Trinity parish, spoke at their luncheon on the subject of the Church's proposition for a World Conference on Faith and Order. He outlined the proposition and was cordially cheered, both for himself and for his plan. He made it clear that the proposal is not the Church's in that it is to conduct a Conference with others as guests, but that, if it be held, it will be a meeting wherein all are in on equal terms from the beginning. The Commission desires this fact to be known by everybody, the speaker said. The other speaker, who cordially voiced the sentiments of the Presbyterian ministers of New York, he said, was the Rev. Dr. Henry Van Dyke, late of Princeton Seminary, who has just declined to be again pastor of the Brick Presbyterian church, New York, one of the greatest churches in any religious body in the world. About one hundred and fifty ministers were present at the luncheon.

Some notice has been taken of losses in Sunday School membership in the Diocese of New York, according to reports just published. Within ten years the falling off is nearly 10,000, the decline being nearly 3,000 last year. The Rev. Dr. Hugh Birckhead, of St. George's, speaking of the decline, gave a number of reasons, but he thought the most serious to be the neglect of well-to-do parents, even Church parents, to send sons and daughters to such schools. He fears such parents are permitting their children to an alarming degree, to grow up ignorant of the Bible and of the Church. Other causes contribute to these losses, peculiar to New York some of them, but this neglect of parents of the well-to-do classes extends to all parts of the Church, he fears. Others hold similar opinions.

WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop.

Christmas Day in Washington—Meeting of Clericus—Archdeaconry of Washington—Ordination—Bequest to the Church of the Advent—Bishop Harding's Visitations for New Year's Day.

Christmas Day, in Washington, while not "white," was genuinely wintry. The day was perfect, with blue skies and bright sunshine; but Boreas, with a Northwest swing in his advance, made walking in his face sometimes difficult, but brought bright roses—real healthy red roses—to youthful cheeks, and cheer to their spirits. The Church was full of the genuine Christmas spirit, too, and her decorated chancels rang with music to satisfy the critic and uplift the devotional spirit of true worshippers. The larger churches divided the morning into two and three parts, to render the clergy's work lighter, and give opportunity to all kinds. Offerings were, doubtless, large, for various good causes, and rectors' hearts took on additional joy over the large offertories.

The poor and distressed were kindly remembered, too, by the rejoicing Church; and the children's hospitals and homes were illuminated by Christmas trees and all good cheer for the little ones. The Alma's Temple, Mystic Shrine (Masonic), following its Christmas habit of years, distributed eight hundred baskets to the poor, which cost some fourteen hundred dollars, and many large gifts coming from merchants, through the Shrine, the greatest one being one thousand pounds of candy. The Salvation Army fed two thousand, by baskets sent forth from its headquarters of mercy for "the down and out" among us. The Central Union Mission, doing its "good works" all the year round, warmed many hearts through warm meals and religious cheer, during the glorious day of "joy to the world" by the Prince of Peace and good will, and praise Him for Christmas. Bless the Lord!

Christmas at mid-day, was made doubly joyous to the overflowing congregation in St. Paul's church, Washington, by the presence of their former rector, now Bishop Harding, who preached about The Christ as "The Wonderful," and by the presence and assisting voice in service of the stalwart Bishop of Texas, Dr. Herbert Kinsolving. Holy Communion was celebrated and administered for large numbers.

The Washington Clericus met, on Tuesday, December 20, at the residence of Dr. Roland Cotton Smith, of St. John's church, Washington. To a full meeting, the Rev. Thomas A. Johnstone, of St. Philip's church, Laurel, Maryland, read the essay on Church Unity, and relieved it of possible tedium by sallies of wit and humor. Some one described the essayist as something of an "ecclesiastical Mark Twain."

The Rev. William Tayloe Snyder, of the Church of the Incarnation, Washington, was chosen president of the Clericus, and the Rev. George Fiske Dudley, of St. Stephen's church, Washington, was re-elected secretary and treasurer.

The Archdeaconry of Washington met in fall session, at 10 A. M., Wednesday, December 21, (St. Thomas' Day), at St. John's church, Washington. It began with the Holy Communion in the church, the Bishop of Washington, celebrant, and Doctor Smith, rector, and Dr. McGrew, president of the Archdeaconry, respectively, readers of the Epistle and Gospel. The Bishop and Dr. McGrew administered the Holy Supper. There was no choir; but the lady-organist, assisted by a layman of the Archdeaconry, led the congregation of men in the very devotional singing of the familiar hymns.

After this service, the Archdeaconry adjourned to the parish hall, with the Bishop in the chair, and the Rev. Edward S. Dunlap, of St. John's, secretary. The attendance was large.

The most interesting report, probably, was that of the committee on the Deaf and Dumb Mission's results, Dr. Devries, chairman. It began in 1882, and has ever since, patiently continued in Trinity church, Washington, and has, during those twenty-eight years, sent six men into the sacred ministry of the Church. This fact was phenomenal, evidently, for the chairman stated that the late Dr. Huntington, of Grace church, New York City, had told him that his mission to deaf-mutes had not sent one man into the ministry. The Rev. Mr. Whildin, the very active missionary to the South, and rector of Grace church Mission to Mutes, Baltimore, is minister-in-charge.

The Rev. Dr. J. De Wolf Perry, of Philadelphia, made a stirring missionary address in the afternoon; and at the night session, the Archdeaconry was aroused to great interest by the Bishop of Brazil, Dr. Lucien Lee Kinsolving.

At the ordination of the Rev. Karl M. Block to the priesthood, in St. Mark's church, Washington, on Sunday, December 18, the admirable sermon was preached by the Rev. Professor Green, of the Virginia Theological Seminary; the candidate was presented to the Bishop by his former rector, Dr. Devries, and the Bishop was joined in the laying on of hands, by the Rev. Dr. Berryman Green, the Rev. Dr. Devries and the Rev. Messrs. Walter A. Mitchell and Edward H. Ingle. The new priest will remain as chaplain to Woodberry Forest School for Boys, Orange, Virginia.

By the will of the late Mrs. Jane L. McGill, of Washington, the Church of the Advent, Washington, the Rev. E. M. Mott, rector, and the Episcopal Home for Children, are made legatees—one thousand dollars to the church, and two-thirds of the residuum of the estate, upon its final settlement.

Bishop Harding's visitations for New Year's Day are: 11 A. M., St. David's, D. C.; 8 P. M., The Redeemer, Glen Echo, Maryland.

With best wishes for all the blessedness of Christmastide, and, also, for a very happy New Year, for each reader of the Southern Churchman. W.

VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Coadjutor.

Christmas Day in Richmond.

Christmas in Richmond was celebrated in the usual bright and happy manner. The day falling on Sunday was generally observed in the churches, irrespective of denomination. Large congregations were in attendance, and able sermons and services, suggestive and helpful, were the order of the day.

In St. Paul's church, in addition to the usual services, the Sunday School held its celebration. One of the features of this was the giving instead of receiving presents. The school of St. Paul's church gave theirs to the Mission which is maintained by the same, and the children of the Mission made their offerings for a Mission in the Ragged Mountains.

The City Missionary had services in the men's department of the Penitentiary and in the white and colored wards of the prison hospitals. He also had a service in Memorial Hospital. This has now become an annual custom, but the attendance was larger than ever before and the interest most gratifying. The patients were wheeled into the corridors on their beds, and the doors to the wards being open, the influence of the service was felt in a number of departments of the Hospital.

Resignation of the Rev. J. H. Dickinson.

The Rev. John Hallowell Dickinson, rector of the Church of the Holy Comforter, Richmond, has accepted a call to the rectorship of St. Stephen's church, Goldsboro, North Carolina, and will enter upon his new duties January 15. Mr. Dickinson is the first and only rector, to the present date, of the Church of the Holy Comforter, of which he has been in charge for eight years. Goldsboro is a town of importance, situated in the Diocese of East Carolina, and St. Stephen's presents a good field for usefulness.

The Rev. Frank Mezick, rector of Nelson parish, Nelson county, in the Diocese of Southern Virginia, has been called to the rectorship of Overwharton parish, Stafford county, in succession to the Rev. E. B. Bunwell, now of Meade parish, Loudoun county.

New Church at Fleeton.

Active steps are being taken for the building of a church at Fleeton, Northumberland county, in Lower St. Stephen's parish. This is a point of much promise and importance near Reedville, at the mouth of the Wicomico river. The parish is at present without a rector, the Rev. L. C. Harrison, to whose active interest so much of the growth of the work is due, having accepted a call to Buffalo, New York.

The Rev. Alexander Stuart Gibson, rector of Meade Parish, Loudoun county, has declined the call recently extended him to the Church of the Mession to the Rev. E. B. Burwell, now of Texas.

SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bisnop.
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

Opening Service in the New Christ Church, Norfolk.

The new and handsome Christ church, in Ghent, Norfolk, was formally opened, on Christmas Day, by special and interesting services. The Holy Communion was celebrated by Bishop Randolph, who also delivered an address. The music by a vested choir of fifty-five voices, under the direction of Professor J. J. Miller, was appropriate and well rendered. Bishop Randolph, in his address, congratulated the congregation upon the magnificent building they had erected as their house of worship. He spoke of the beauty of the plan and the stability of the construction which he said was a monument to the modern builder. He also complimented the parishioners who, by their generosity, made possible the building of the edifice and the adornment of the interior.

The church is a marvel of twentieth century construction and even those who had been in close touch with the plans and construction were astonished at the majestic tone of the interior when filled with worshippers.

When the church is entered the first thing that attracts the eye is the row of marble arches which, reaching back to the chancel flooded with light from the roof, brings to mind the pictures often seen of the superb European cathedrals. The thought is further strengthened when the strains of the magnificent pipe organ peal forth and the voices of the youthful singers are heard as if in the distance. Above the chancel is a work of art that compels admiration. Carved from white marble is the scene of the "Last Supper," where Christ is surrounded by the Chosen Twelve and Judas Iscariot is giving the Master the traitor's kiss.

The seats of the choir occupy the foreground and are enclosed on two sides with a lattice work of exquisitely carved marble. The seats together with the rest of the woodwork are finished in mission, which lends a slight monastic effect to the interior.

The general plan is perpendicular gothic of the purest type with the lofty clere-story nave and the chapels on either side. The windows above the altar are of beautiful workmanship, depicting scenes in the life of Christ. The sides of the chapels are fitted with windows, principally for ventilation in warm weather, for the church carrying out the law of gothic architecture, is lighted from the roof.

The whole of the interior was decorated with holly, evergreen vines and stately palms which added much to the beauty of the scene.

Evening Prayer was read by the rector, the Rev. F. C. Steinmetz.

Baptism by Immersion.

On Sunday evening, December 21, the Rev. T. C. Darst, rector of St. Paul's church, Newport News, baptized by immersion, in Calvary Baptist church, two candidates, a young man and a young woman, who preferred that mode.

Mr. Darst raised no objection, but on the contrary encouraged them to follow their conscience. He told them that the Episcopal Church had not confined itself to any particular mode of baptism. That sprinkling was the usual way, but where candidates preferred immersion, the Church complied with their wishes. The officers of Calvary Baptist church very kindly offered Mr. Darst the use of the pool and made all necessary provisions for the ceremony. This was Mr. Darst's first experience in the pool, but he performed the rite without any mishaps and a member of the congregation said he did it like a veteran. Mr. Darst cordially thanked the congregation for their consideration. The candidates who were immersed will be confirmed by Bishop Randolph on Sunday, January 8.

"When I See the Blood I will Pass Over Thee."

There is a touching Jewish tradition in connection with the institution of the Passover.

Upon that memorable night (so the tradition runs) the eldest child in one of the Hebrew families lay upon her couch, ill with fever. She knew the angel of death was to pass through Egypt at midnight to destroy the first born in every home where the blood of the Passover lamb was not sprinkled upon the door-post and upon the lintels of the doors.

As the shadows of twilight deepened into night and darkness settled over the land, the child began to toss restlessly. Then she looked into her father's face and said:

"Father, is the blood on the door?"

"Yes, dear. It was sprinkled on the lintels and on the door-posts of every Hebrew family in Egypt," he said. This child was his heart's delight.

The child slept, but soon awakened. Fixing her earnest gaze upon her father's face, she again asked: "Father, are you sure the blood is upon the door?"

He reassured her as before. Apparently satisfied, she slept, but only for a brief while. Tossing restlessly, she fixed her fever-brightened eyes upon the uncurtained window. The black darkness without caused a shiver to steal over her burning frame, perhaps even the angel of death was preparing for his grewsome work!

"Father," she whispered, "are you sure the blood is on the door?"

"Yes, my child, it has been sprinkled on the doorway of every Hebrew family in Egypt," he soothingly answered.

Time passed. The child could not rest. The awful possibility that she, the eldest born of the family, might be the victim of the destroying angel filled her soul with terror. It neared the midnight hour. Again she pleadingly asked, "Father, are you sure the blood is on the door?"

Tenderly the father reassured her. But the hour was so close, the possibility forcing her so awful, that in desperation she cried: "Father, I want to see the blood. Take me in your arms and carry me to the door, that I may be sure that I am safe, by seeing the blood myself."

Very lovingly the father gathered her into his arms and carried her to the door. Eagerly she raised her eyes and scanned each post and lintel. No blood was there.

The father, in caring for his motherless child's physical needs which, he felt, because of her illness, kept him by her side, had trusted others to sprinkle his door. It had been neglected.

With a moan that pierced through the father's heart, the child cried: "O father! father! you were mistaken. There is no blood on the door. The hour is almost here. Don't let me die, father. Quick! get some blood and sprinkle it on the door!" Swiftly the father carried his darling to her couch. Then he ran among his neighbors; found one of the vessels from which the doors had been sprinkled, and in which some of the precious liquid yet remained. It was with tremulous hand that he seized a bunch of hyssop and sprinkled the lintels and door-post of his dwelling.

Barely was the work done when the hour of midnight struck. The angel of death was busy, but that home, like all others which bore the mark of the slain lamb, was "passed over." The precious sick one, the first born, was saved. One moment later and it would have been too late.

Need a word be added to press this thought home?—M. M. A. in Christian Observer.

Reason and Faith.

It is well to bear in mind that most of the so-called "modern" difficulties of belief are by no means new, but have at recurring periods been put prominently forward by "thinkers lost and gone." Whatever may be the difficulties of intellectual apprehension, "belief would"—as has been finely said—"cease to be itself, were it capable of mathematical demonstration."

There are regions into which reason cannot penetrate, and then "faith must go forward alone with its torch to light the way." The history of reason shows conclusively that every attempt to make it the only light of humanity has failed. "You may drive faith out by the door, but it will return through the window." "Blessed are they that have not seen, and yet have believed," John 20:29.—London Christian.

Forgiveness.

There is no surer sign of a noble character than the spirit of forgiveness. "To err is human, to forgive divine." God's greatness is seen as truly in his willingness to forgive as in the grandest works of His hand. What exalted nobility was there in Jesus, when He said to the sinful woman: "Neither do I condemn thee; go thy way; from henceforth sin no more!" Can anything nobler be conceived than the spirit which He showed when, dying on the cross, he prayed for his enemies. "Father forgive them, for they know not what they do?" A spiteful and revengeful spirit is always most ignoble. Keep the highest ideals before you if you would rise high.

Family Department.

Departed Days.

Mr. Editor: "The following sweet and touching lines were written by the late Hon. St. George Tucker, of Virginia, on being solicited to know why he had ceased to court the Poetic Muse:"

Days of my youth! ye have glided away;
Hairs of my youth! ye are frosted and gray;
Eyes of my youth! your keen sight is no more;
Cheeks of my youth! ye are furrowed all o'er;
Strength of my youth! all your vigor is gone;
Thoughts of my youth! your gay visions are flown.

Days of my youth! I wish not your recall;
Hairs of my youth! I'm content ye should fall;
Eyes of my youth; ye much evil hath seen;
Cheeks of my youth! bath'd in tears have ye been;
Thoughts of my youth; ye have led me astray;
Strength of my youth; why lament your decay?

Days of my age! ye will shortly be past;
Pains of my age! yet awhile can ye last;
Joys of my age! in true wisdom delight;
Eyes of my age! be religion your light;
Thoughts of my age! dread ye not the cold sod;
Hopes of my age! be ye fixed on your God.

The above was taken from one, if not the very earliest religious papers published in the United States, "The Christian Monitor and Religious Intelligencer," first issued in pamphlet form in New York City in July, 1812; edited and published by Mr. Francis Davis Allan, father-in-law of Mrs. Francis Davis Allan, nee Lowndes, of Galveston, Texas. Mr. Allan and son were men of acknowledged abiliey, and esteemed in the literary circles of their day. Mrs. Allan is now ninety-four years of age.

The Psalm of the Prophet Habakkuk.

Habakkuk was contemporary with Jeremiah. His style is vivid, graphic, and sublime. He has the noblest and tenderest conceptions of God. His sensitive, tremulous soul feels that righteousness and trust cannot triumph in Israel while Jehovah permits tyranny and oppression to fill the land. He expostulates with God. He asks questions like Jeremiah. His great soul trembles and quakes because of the strife and wrong that fill the entire horizon: "How long, O Jehovah, have I called and thou hearest not? I cry to thee, Wrong! and thou sendest no help."

"He is the first of the prophets to indulge the spirit of speculation." Standing on his watch tower, amid the interminable waste of years, he cries up to God: "Why gazeth thou upon traitors? Are dumb when the wicked swallows him that is more righteous than he?"

How graphic his description of these bloodthirsty tyrants, "Fleeter than leopards their steeds, swifter than night wolves. Their horsemen leap from afar; they swoop like the eagle a-haste to devour. All for wrong do they come: the set of their faces is forward, and they sweep up captives like sand!"

"We, too, stand in the midst of the dull, monotonous, nameless years, equally distant from beginning and end. It is the situation which Jesus himself likened to the long double watch in the middle of the night—if he come in the second watch or in the third watch—against whose dullness he warned his disciples."

Hear the prophet's triumphant song. I quote it as translated in the Expositor's Bible: "Though the fig tree do not blossom, and no fruit be on the vines, fail the produce of the olive, and the fields no meat, cut off be the flock from the fold, and no cattle in the stalls, yet in the Lord will I exult, I with unerring and elastic step, bounds Jehovah, the Lord, is my might; he hath made my feet like the hinds; and on my heights he gives me to march."

"Not in spite of the extremes of misfortune," says Dr. G. A. Smith, "but just because of them, should we exult in the God of our salvation." How beautiful and inspiring the prophet's sublime repose of faith! As the hind, with unerring and elastic step, bounds over the mountain crags, so would God make him to march on his high places. "The good man may fix his hold upon the skies and bid the earth roll, nor feel her idle whirl." Morning by morning God brings his judgments to light: he does not let himself fail. He is from everlasting to everlasting. Child of heaven, the eternal God is thy refuge and portion. God can make his loving, trusting child march on his high places and look calmly down upon the storms and sweep and lay waste the valleys.—Rev. T. F. Glenn in Nashville Christian Advocate.

A Mender of Broken Lives.

"He could mend the broken china of other lives better than any man I ever met," said one man of another the other day in Philadelphia. The man about whom they were speaking began work as a clerk in John Wanamaker's store at Sixth and Market nearly forty-seven years ago. His place was at the necktie counter, and his pay was five or six dollars a week. "The Optimist," who writes for the North American, tells his life story. He had no brilliance or aggressiveness, but just through thoroughness and goodness he had risen from the necktie counter to the private office of the head of the house, where he was for many years the right hand not only of his chief, but of every person in the place who had to have some one to whom to turn in an hour of grief or distress or need.

His name was nowhere writ large in the world of business, and he never grew rich in money or lands. He was not what would be called an "educated" man. He never won rank or fame, but he did better. "Into the ears of this man whose highest ambition was to act as God would have him act were poured the heartaches of hundreds of men and women, some of them walking in the shadow of sorrow and others burdened by misfortune or mistakes. They never sought him in vain. They always left him with fresh courage and the sort of comfort that is born of knowing some one is really interested in your troubles. * * * Simply, quietly, diligently he lived and worked and kept his hands outheld, so that none might hesitate to come to him for help."

One day this month the great Wanamaker store was closed an hour earlier than usual in order that the store people might attend his funeral, where "many tears nourished into new bloom the memories of such helpfulness as mere wealth of things can never provide."

What an illustration of the beauty of mere faithfulness! "And though it was only a lantern he carried, he rose high enough in good deeds and true service to make it a lighthouse which any man may well choose for one of his beacons."

The beauty of such a life is that any man or woman may live such a life. It does not require wealth or station. It is not necessary that the good deeds be published in the daily newspaper. A record is kept where the reward is unfailing and where no cup of cold water will miss its meed. It is not even necessary that a man should all the time be declaring his opinions, even on the subject of religion. It is worth far more than he live his religion every day and practice his partnership with God. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," said the great teacher of Nazareth. But he that doeth the Father's will shall enter in.

The art of being kind may not be all that this sad world needs, but it is one of the vastly important things of of life. To help one's fellows is better than to be helped. It is more Christlike to mend the broken china of other lives than to win renown on the battlefield or in the political arena. He is the truly great one who is greatest in service to his kind.—Christian Observer.

The Divine Law of Conduct.

The religion of Jesus Christ is preeminently of a practicable and everyday sort. It is intended for daily use and practice. It is to be made a force in business life, in social enjoyments and duties, in daily toil, and in all varying events and experiences of a strenuous and honorable life. But this is really only one phase of the subject. St. Paul speaks of another when he says: "See that none render unto any one evil for evil, but always follow after that which is good, one toward another, and toward all." That rule of conduct reveals freedom from selfishness, revenge or retaliation; it is really "heaping coals of fire on the head of those who are set against us." The surest way to conquer an enemy is to be kindly toward him, and whenever possible do him a kindness. Nothing reveals human depravity quicker than the spirit of retaliation. The spirit of trying to get even with our fellow-men when they wrong us, is not from God. It is a manifestation of sin, sin harbored in the heart, and waiting for an opportunity to pay back in the enemy's own coin.

Religion and business should be partners. They belong together, and should never dissolve partnership. Religion adds to the sum total of business assets. Religion and a professional life should be united. The former adds sanctity and inspiration to the latter. Religion and daily toil should go hand in hand, for religion adds dignity to labor. Religion and pleasure should be indissolubly united, then the former will sanctify the latter. Indeed, we are admonished: "Whether we eat or drink, or whatever we do, it is to be done for the glory of God." In all the above indicated relations we can glorify God and thereby it will be seen that God is honored in our daily employments, while they are ennobled and exalted, by God's own presence.

I Would Go Home.

I would go home; my Father's house invites me,
My Father's loving breast;
Forth from a world whose whirl no more delights me,
To stillest, deepest rest.
I started forth insatiably yearning;
With tempered longing am I now returning.
And yet with fondly cherished hope I come;
I would go home.

I would go home; I'm weary of thy troubles,
O world, as false as fair!
I would go home; thy joys are bursting bubbles
That float and fade in air.
While God so wills, I take my cross and bear it;
Yet in my soul I sigh where e'er I roam,
"I would go home!"

I would go home; bright looms before my dreaming
That better Fatherland;
There is my part in mansions glory-gleaming,
Here all is crumbling sand.
The bloom of spring is gone; fast wings the swallow
Far toward his home o'er many a hill and hollow,
O'er nets and lime, o'er woods and ocean foam—
I would go home.

I would go home; once as a child they took me
Where children feast and play;
A little while, and childish glee forsook me;
I would no longer stay;
My brother's eyes were beaming starry glances
'Mid sport and jest, and joyous, dizzy dances—
Spite of red apples, many a pictured tome,
I would go home.

I would go home; the ship to port is sweeping,
The brooklet seeks the sea;
Clasped in its mother's arms the babe is sleeping;
No more I ask for me.
Oft have I sung a song of mirth or sadness;
Like idle chat, forgot are grief and gladness;
Mine eyes are fixed upon the starlit dome.
I would go home.

—Gerok.

Tr. by W. A. Houghton in Boston Transcript.

The Shield of Humility.

Few things are in more danger of being misunderstood than humility—not because we misunderstand it when we see it, but because we mistake its source. Humility does not spring from a high opinion of God. The man is truly humble who clearly sees behind all his gifts, possessions, successes, and approbation, that God is the real source of these things and not himself. The wisest man on earth is the man who understands that he is but an instrument of a greater power—not a creator, but a creature. He may know that he has got hold of a great idea, or has done a great thing, but he knows that the greatness with which he dealt was created long before he opened his eyes. Genuine humility is a sort of common-sense way of seeing things in their proper relations. It is more the attitude of a man toward God and life than his attitude toward his fellows.

"The first test of a truly great man," says Ruskin in "Modern Painters," "is his humility. I do not mean by humility doubt of his own power, or hesitation of speaking his opinions, but a right understanding of the relation between what he can do and say, and the rest of the world's doings and sayings. All great men not only know their own business, but usually know they know it, and are not only right in their main opinions, but they usually know that they are right in them, only they do not think much of themselves on that account. Arnolfo knows that he can build a good dome at Florence; Albrecht Durer writes calmly to one who has found fault with his work: 'It can not be done better;' Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else, only they do not expect their fellowmen to fall down and worship them. They have a curious undersense of powerlessness, feeling that the power is not in them, but through them, that they could not do or be anything else than God made them, and they see something divine and God-made in every other man they meet, and are endlessly, foolishly, incredibly merciful."

"Humility," said an old ecclesiastic, "is the chiefest of Christian graces, and has come to appear to the world almost as Christianity itself."—J. M. Stifler, in the Fighting Saint.

The Angelic Encampment.

The angels are interesting beings to study. In many ways and under diversified conditions and circumstances, they revealed their interest and tendered their help to God's servants. They heralded the new-born King by their all-inclusive chorus containing a sentiment and truth that was world-embracing, when they sang so enchantingly upon Bethlehem's plains. Angel visits were not infrequent during the Old Testament and the New Testament times. The Old Testament abounds in records of these angel visits. In visions and dreams these celestial beings appeared unto men, and at times with important messages and upon significant errands.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." This is a royal encampment. The angel acts as a bodyguard to the God-fearing. No wonder that the inspired writer breaks forth in the following optimistic language: "O fear the Lord, ye His saints; for there is no want to them that fear Him." The companionship of such royalty is blessed and precious beyond all description. The word "encampment" conveys more than an occasional visit, an occasional manifestation, an occasional message, and an occasional errand. It is rather a continuous encompassment through life's journey, until the pilgrimage is ended, then for the ransomed and translated soul the encampment on earth is broken up. A similar truth is conveyed in the Epistle to the Hebrews. "Seeing we are compassed about with so great a cloud of witnesses," etc. The latter refers to the Christian race, the former to the life of a soldier.

The activity of the angel of the Lord is also indicated. "And delivereth them." Many such instances are on record in the Bible. He is not only near the good and the pure, but he is actively employed in their protection and freedom. How often angels may have delivered us we may not be aware of—delivering us out of imminent peril, from the presence of severe temptation, from discouragements, from our enemies, and even from death. "Are they not ministering spirits, sent forth to minister unto those who are heirs of salvation?" "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all men, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling."

ROYAL


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Getting Close to the Little Ones.

We try to hold the attention of the children by making the programme bright, interesting and instructive. Bearing in mind that the child "remembers five-tenths of what he sees, seven-tenths of what he says, and nine-tenths of what he does," we aim to have the child take part in everything. We believe in having much variety, yet always the same general order of service, and never introduce anything that is not of a reverent character. We remember that the religion of Christ is not a religion of "don't" but rather one of "do." Therefore the command "don't" is not used. Instead, the restless boy or girl is immediately given something to do,—perhaps only a question to answer, but still something that will bring back the wandering attention. We find, too, that an occasional change in the seating arrangements is helpful.

A supply of stamped absentee postcards is kept on hand, and if a visit to the home of the absent scholar is not possible, a card is mailed.

The teacher knows personally the parents of every scholar, and endeavors to secure their co-operation in her work. The frequent use of simple lesson reminders or souvenirs of special days, which the child takes home, is another bond. So is the hand-work, which, as often as practicable, the child is asked to do at home. The mid-week parties held for the children, to which the parents are invited, help, too. In brief, we try not only to show interest in each child, but to use every method of showing to the parent that we have such an interest, through birthday remembrances, personal visits, noting each absence, and the inexpensive special day souvenirs and lesson reminders.—Elizabeth Williams Sudlow in S. S. Times.

If you have built castles in the air, your work need not be lost—that is where they should be; now put foundations under them.—Thoreau.

A Morning Thought.

What if some morning, when the stars were paling,
And the dawn whitened, and the East was clear,
Strange peace and rest fell on me from the presence
Of a benignant Spirit standing near:

And I should tell him, as he stood beside me,
"This is our Earth—most friendly Earth, and fair;
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air:

"There is blest living here, loving and serving,
And quest of truth, and serene friendships dear;
But stay not, Spirit! Earth hath one destroyer—
His name is Death: flee, lest he find thee here!"

And what if then, while the still morning brightened,
And freshened in the elm the Summer's breath,
Should gravely smile on me the gentle angel,
And take my hand and say, "My name is Death."

—Edward Rowland Sill.

To-day's Burden.

To every one of us there must come some time when the whole tenor of our lives is changed. We stand upon some eminence, and look back and see the familiar faces and familiar places, remembering all the careless joys that belonged to those days that are past; and then we say: All this is ended for us. Whatever the future brings, it cannot recall what is past. Our friends of long ago have passed away; the old thoughts that filled our minds can never satisfy us again. Then we look forward, and see stretching before us a new kind of life, dreary it may be, lonely and unfamiliar. Along this road we must henceforth walk; and the very dignity of the soul demands that every such crisis should be met, that we should realize it, that we should try to take the measure of it, and ask ourselves what we must be, what we must do, under these new circumstances. But it does not follow that we should carry always with us this consciousness until it burdens us and until we lose the joy of life, because we have to learn another lesson. We go into an unknown land, but in this land we must make our home; here must be new fellowships, new experiences; there must be much talk by the way with those whom we meet, kindly greetings exchanged. These days are not to be overshadowed by only great thought; they are days to be filled little by little. In the new interests we must live. And so, after we have taken the measure of these days that are to come, that other word comes to us: "Sufficient unto the day is the evil thereof." It may be a great burden which we have to bear, but we do not have to bear it all at once.—S. M. Crothers, D. D.

In a world where there is so much to sadden and depress, how blessed the communion with him in whom is the one true source and fountain of all true gladness and abiding joy. In a world, where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—Archbishop Trench.

The Sure Appeal of Hardship.

Every man would rather be counted heroic than cowardly. Therefore it is that a summons to heroism is a great deal more likely to be accepted by men generally than an appeal to selfishness. A striking instance of the recognition of this truth is given by an advertisement that a missionary board recently circulated. It reads, in part: "All outgo! No income! America has some devoted preachers with assured income enough to support them in comfort. Rarely self-denying work to do in one of the most strategic missionary centers on earth. Hawaii is that center. It has six important unmanned stations and no ministerial deadline. But it has no money for salary. The Hawaiian Board will provide a good residence. Would you like to try this work for a term of three to five years or more? In many respects the hardest field in the world." Christ's call to the Christ-life is of the same heroic kind. That is why so many are answering it. It appeals to the best that is in men, and it promises to make that best better. If we have not been holding true to His summons to hard fighting, is it not time to get back to the cross-bearing life again?—S. S. Times.

Unity.

It is a great thing for churches to keep the unity of the Spirit in the bond of peace. No command of Christ is more weighty or more stringent than this: "Have peace one with another." How can it be accounted for that so many men, otherwise moral and apparently devout, seem to feel at liberty to become fire brands in the house of God? "The communion of saints is not only to be believed, but also to be loved, and by words and deeds commended and promoted." We are bound diligently to enquire how we may effectually promote love and peace among the brethren. We are at no more liberty to be schismatics than we are to be heretics. Religion greatly suffers when brethren in the church are alienated and view each other with an evil eye; when heart-burnings take the place of love and forebearance; when animosities supersede the offices of love; and malice holds the sceptre over spiritual affairs. "Live in peace, and the God of peace shall be with you."—The Lutheran.

Religious Training in the Home.

The "British Weekly" thus forcibly discusses the necesssity for careful religious teaching in the home:

"Whatever we may do or may not do with religious teaching in schools, the hope of England is religious example and religious teaching in the home. If parents will answer to no other motive, the motive of fear which our Lord thought right to use so often must be appealed to. Children who grow up without home religion very often live to break the hearts of their parents, and to turn the old age which might have been a time of honor, and repose, and love, into an experience of shame, and apprehension, and misery, ended only in the grave. Our teachers must strike a deeper note.

Be not anxious about little things if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him and He will strengthen thy faith for any greater trials.—E. B. Pusey.

Prayer.

There is a valley paved with tears,
Whose gate my soul must pass,
And to dim sight it yet appears
Darkly as through a glass.
But in its gloom faith sees a light
More glorious than the day;
And all its tears are rainbow-bright
When Calvary crowns the way.

Jesus, my Lord, within that vale,
Thy footsteps still abide;
And can my heart grow faint or fail
When I have these to guide?
Thy track is left upon the sand,
To point my way to Thee:
Thine echoes wake the silent land
To strains of melody.
What though the path be all unknown!
What though the way be drear!
Its shades I traverse not alone
When steps of Thine are near.
Thy presence, ere it passed above,
Suffused its desert air;
Thy hand has lit the torch of love,
And left it burning there.

—George Matheson.

Bible Reading and Prayer.

Do not ask, How much ought one to read at a time? A chapter is the ordinary, and it is a safe advice. But I should rather say, Read on until you reach a verse where, if it be nighttime, you can lay your head right down as on a pillow, or where, if it be morning, you can plant your foot as upon a rock, and stop there. Wait till you come to a word which will bear the day's burden—its sin, sorrow, struggle, duty, joy, and there let your whole weight lean.

If Bible reading be like getting a friend's letter, then prayer is like a visit from your friend. If I know my friend and I are soon to meet, how glad I am to think of the moments we shall spend together. How I try to make the most of them. I go over in my mind all that has happened since we last met. I note what I have to tell him; I put down the questions I wish to ask him. There are books I have been reading, or am going to read; people I have been seeing or am hoping to see; things I have been doing or am trying to do. Now, is there any preparation of that kind before we pray? Might we not think an instant or two before we kneel, and go over what we have to say?

The Peace of God.

How many thousands of lips have lovingly lingered over those sweet, strong words: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." It is God's peace. It acts as an armed guard drawn up around heart and thoughts to keep unrest out. It is too subtle for intellectual analysis, but it steals into and steadies the heart. You cannot understand it, but you can feel it. You cannot get hold of it with your head, but you can with your heart. You do not get it. It gets you. You need not understand in order to experience it. Blessed are they that have not understood and yet have yielded and experienced.—S. D. Gordon.

Thank God every morning when you get up that you have something to do that must be done, whether you like it or not. Being forced to work, and forced to to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues that the idle will never know.—Charles Kingsley.

Children's Department.

The Little Tree

When Miss October came around
To dye the dresses of the trees
The usual autumn tints, she found
The whole of Woodville hard to please.
The maple wept, "I don't like these—
I'll have a purple frock, I think."
The oak would black and white put on;
And beech and poplar sulked to don
A brilliant hue of salmon pink.

Only the little cedar stood
Content, nor lifted up her voice
While fumed and fidgetted the wood.
In all her life she'd had no choice
Of tint and shade; no season gave
A gaudy robe for her to wear.
Yet, uncomplaining, true and brave.
Year in, year out, she might be seen,
A slender figure standing there
Clad in a quiet suit of green.

Waiting to let their fretting pass
Awhile October lingered nigh;
And then, alas for dreams! alas
For hope of gorgeous finery!
One night she put her patience by;
More quickly than it takes to tell,
Sharp, unexpected, biting down,
The frost of her displeasure fell.
The bright mid-Autumn wondered, sad,
To find her pretty favorites clad
In livery of sober brown.

Only the cedar stayed the same,
Sturdy, green-robed; and on a day
A wonderful procession came
And bore her laughingly away
And lo! she saw herself made gay
With sparkling chains and shining rings,
With silver bells and balls of gold,
And lights and sweets and beauteous things.
And in her hands dear dolls to hold,
And drums and trumpets at her side,
And loving gifts upon her breast;
And, circling close, of all the best,
Glad children with their arms held wide!
—Nancy Byrd Turner in January St. Nicholas.

Her Christmas Schemes.

Aunt Emma laid down the letter she had been reading aloud from her sister in a Western mining town, went over to her desk, took out a small blank book, and made an entry. Lillian looked on. "Well, now what are you doing," she asked wonderingly. Aunt Emma was so systematic and so full of odd schemes! "Why, I am just noting it down before I forget it, that Thirza wishes she had a silk shirtwaist of some sort to go with her black skirts this winter for best, and that Roland is getting so interested in books about battles and historical stories of all sorts." Lillian looked more puzzled than ever.

Aunt Emma laughed. "It's my Christmas book, dearie," she explained. "You see it began in this way: I thought I'd send little Alice Berry some of Louise Alcott's books, sending one each Christmas, and I forgot which I had sent, and gave her 'Under the Lilacs,' two years in succession. The poor child was so disappointed, and her mother never told me until long afterwards, when it was too late to exchange it; so I asked Mrs. Berry to write me just which books Alice had, and I wrote it down in a memorandum book. It occurred to me that it would be very handy to know all the presents I had given each year; so I made a complete list, and have done that for four or five years. It is so convenient. I should have sent Helen a raffia basket exactly like one I had given her before but for that book. And now I don't confine it to what I have already given, but during the year I write down any suggestions for appropriate presents and I make a note of the color schemes of the girls' bedrooms, too."

"O, do tell me what Helen's is," begged Lillian eagerly. Aunt Emma turned the pages of her book until she reached the G's, it was Helen Garry, another of her nieces." "It's blue and white," she reported.

"O my! thank you. I'm so glad you have it! I have been wanting to find out, and I had planned to make Helen a cushion-cover. I decided to make it yellow, but now I'll make it blue instead. Have you—I wonder—do you ever give away any of your suggestions? I have been trying to think what to get for Agnes."

Aunt Emma obligingly turned to Agnes's page. "Any little travelling convenience," she answered. "Agnes takes so many little trips, and she told me last month she hadn't any of these little home-made contrivances that are so handy. She hasn't time to make them, and no one gives them to her."

"The very thing," cried Lillian. "I know how to make such a variety of them. I made a whole outfit for Jean when she went West—shoe-bags, a cylindrical rubbers-bag that buttons up, a bag to put all her combs and things in when she goes into the dressing-room of a sleeper, a stickpin-case, a hairpin-case made the same way with net to put the pins in, all made with linen with dark brown feather-stitching, and a wash cloth bag of oil-silk. You can buy such pretty celluloid things, too, soap boxes, tooth brush holders, and such. Do you mind if I help myself to some of those ideas?"

"No, indeed," replied Aunt Emma. "I am going to give her a bedroom clock, anyway. She has long wanted a little gold one."

"I have a Christmas box, too," pursued Aunt Emma, smilingly. Lillian followed her upstairs into the bedroom, and the older woman brought a large suit box out of the closet. There were in the box all the left-over materials from the year before—ribbons, cloths of different kinds, silks, worsted, lace, braids and patterns, cords, photographs, mounts, fresh, unsoiled candy boxes; cambric and bright pictures that had accumulated during the year, for the babies' scrapbooks; white tissue wrapping paper, baskets, holly-figured crepe paper, etc., a box in itself full of suggestions.

Lillian drew a long breath of delight. "I am going to begin right away to have a Christmas book and a Christmas box," she said.

Making it Skip.

"I'll make it skip!"
Cried Harry, seizing a bit of stone.
And in a trice, from our Harry's hand
With scarce a dip,
Over the water it danced alone,
While we were watching it from the land
Skip! Skip! Skip!

"I'll make it skip!"
Now, somehow, that is our Harry's way:
He takes little troubles that vex one so,
Not worth a flip,
And makes them seem to frolic and play
Just by his way of making them go
Skip! Skip! Skip!

—Mary Mapes Dodge.

The Thankful Heart.

"Pooh!" said Billy Benson, wriggling his way out of Sunday School, "I guess 'most everybody has got more to be thankful over than I've got! Patched pants, and an old hat, and only mush and milk for breakfast, and a leaky roof, when the snow comes on it—I guess I don't see much that I've got. My pocketbook that was given to me at the Christmas tree hasn't ever had as much as ten cents in it for my own. Look at Alfred Parker now, and Harry Hughson, and all of the other boys—their clothes haven't any patches on them at all! And they 'most always have candy in their pockets. And they buy baseballs and kites when they want 'em. I don't see why things aren't divided more evenly up! And now comes Thanksgiving Day, and we've got to go to church and sing, because we're thankful in our hearts, the minister said. I'll sing because I've got to, but that's the honest reason."

It was not often that such a thundercloud of discontent fell upon Billy's sunny nature. He lived with his widowed mother in a tiny house near the gateway of the big hotel on the hill. They had moved there after Billy's father died, and Mrs. Benson had kept the wolf of hunger from the door by her industrious work for the hotel guests. Washtub and thimble were kept busy; and through the struggle her brave heart never faltered, for was she not doing it all, every rub, and every stitch, to take care of Billy!

Now the thing that had happened this November Sunday to disturb Billy's equilibrium was a little thoughtless speech of Harry Hughson's, uttered in haste or it never would have been said at all, for Harry was a kind-hearted boy, who would not willingly offend in word or deed. The boys sat together in Sunday School, and as the rector announced the service for Thanksgiving Day, he asked that the choir-boys especially should take heed, for in a very especial way the words he meant to speak were for them. And he went on to say: "We are to meet together on Thursday to give thanks to our Heavenly Father for all the benefits He has bestowed on us; for our homes, our families, our food, the harvests of the earth, for our clothing and shelter, our friends and our health. The choir will assemble for an extra rehearsal on Wednesday afternoon, and I want every boy on hand. Count your blessings, children, and I am sure that you will each one offer to God a thankful heart."

"I'm thankful for my new suit," exclaimed Harry. "When are you going to get one, Billy? You need it badly, don't you? I can almost see skin through your sleeve."

"You can't!" answered Billy hotly. "Mother darned it last night."

"I can, too. You needn't be so touchy! It's bursting out again," said Harry, carelessly.

Billy blushed hotly, and Harry seeing the danger-signal, stopped his comments. But they had sewed within the heart of our small hero the fast-growing seed of discontent.

"Count your blessings," the rector had said. Billy began to count Harry's, which is exactly the wrong way to go to work. If you want to be very thankful, always look around for the person who has fewer blessings; that is a sure way to develop gratitude and contentment.

But Billy began with Harry's! Harry's house, which was bigger, oh,

ever so much bigger than his! and Harry's new suit, with its nine pockets, and Harry's shiny-visored cap, and Harry's kid gloves, sticking out of his pockets, and Harry's blue-edged handkerchief, surmounting them. Now if Billy had only looked a little farther down the line, he might have counted a sum total of quite another kind. For there sat Timmy Tilson, the little lame boy who hobbled to Sunday School each Sunday from the Orphans' Home, away up the street—Timmy in his faded blue-check jacket, with the lean look of heart-hunger in his face; Timmy, whose mother had died when he was a wee baby, and whose lot had not fallen in pleasant places, until kind people had found him a place in the Home.

But Billy was blinded by selfishness at this particular moment, and he didn't even see Timmy at all. Then school was dismissed and Billy found himself gloomily walking down the street, with discontent in his soul, and a hot feeling in his hasty heart.

Just in front of him moved Timmy—halting now and then to pause upon his crutches and take a rest. Billy had never spoken to Timmy. He didn't know him at all, and to tell the truth, he didn't really want to, for Billy liked to play baseball and football and active things, and he liked best the boys who could join in the games. He had his head down, studying his patched shoe, and did not notice the sudden disappearance of the little figure before him into the bushes at the roadside. So he actually jumped, when a moment later, a weak voice called to him: "Say, would you mind stopping a minute, to help me get up? I can't seem to do it myself. My crutch is caught, and I'm on my lame leg."

Billy stopped at once, quite ready and glad to play the good Samaritan. "Why, it's too bad you fell!" he said, with ready sympathy. "Wait a minute until I get the crutch free, then I'll pull you up. You're all out of breath; don't you think you had better rest here for a while?"

"I didn't know that I was going to tumble!" panted Timmy, as he sat down on the bank. "My best leg gives out once in a while when I least expect it."

Billy looked at him with a flash of pity and self-reproach. He read something in the frank blue eyes, a look of valor and brave endurance, which was quite different from the hale and hearty courage of the boys who were his friends. The eyes were steadfast and did not falter. They smiled back, while Timmy went on speaking:

"I'm real glad that it was you who picked me up. I've always liked your looks. And I like your mother, too. She was very kind to me once when I was going by the house where you live. She gave me a glass of milk. It was a hot day, and it tasted good, I can tell you."

"Where's your mother?" asked Billy slowly. It was nice to hear pleasant things about his mother; perhaps Timmy would tell him something about his own.

"She's dead!" answered Timmy shortly, and a big tear splashed from his troubled eyes. Billy gasped in dismay. A crying boy! Why, the boys he knew never seemed to cry; they could be pounded and cut on the ballfield and they gloried in their pain. But this was deeper and harder to bear, an inner hurt and loss such as Billy had never known. The brief phrase took his mind back to the look upon his mother's face when she mentioned his father. "My father's dead, too," he said. And he looked away, that Timmy might not see the tears which had come to his own eyes, and he looked up, which is a good direction for tear-filled eyes to choose, and the blue sky seemed a pleasant, faraway land, where thankful people gathered around the Great White Throne. The brief moment seemed to knit the hearts of the two boys together, and they felt that now they were truly friends. They walked on together, when Timmy was rested, and Billy asked him to come in to supper, an invitation which he was sure his mother would second.

He told her the whole story when the little visitor was gone—the discontent and grumbling over life's comparisons, and his sudden stopping in the way. "And I tell you, mother," he said, "I'm thankful now—so thankful that I can scarcely wait until Thursday; for you see I might have been a lame boy, or a boy without his mother," and he gave her a great hug. —Dorothy Shepherd in "The Young Christian Soldier."

God Bless You.

I seek in pray'rful words, dear one,
My heart's true wish to send you,
That you may know that, far or near,
My loving thoughts attend you.

I cannot find a truer word,
Nor fonder to caress you;
Nor song nor poem I have heard
Is sweeter than—God bless you.

God bless you! So I've wished you all
Of brightness life possesses;
For can there any joy at all
Be thine, unless God blesses?

God bless you! So I breathe a charm
Lest grief's dark night oppress you;
For how can sorrow bring you harm,
If 'tis God's way to bless you?

And so, "through all thy days
May shadow touch thee never—"
But this alone—God bless thee, dear,
Then thou art safe forever.

Mother's Christmas Gift.

"I've got all my Christmas presents ready," Marjory said, proudly. "And I've made every single one myself! Are yours done, Franklin?"

Franklin shook his head.

"Mother's been sick so long," he explained. "I don't 'spect I can give any, Marjory."

"O Franklin, I'm so sorry! But it's a good while before Christmas—maybe I can help you make some presents."

"I don't need to make many," said Franklin. "If I could just think of one for mother, I wouldn't care so much about the others. You see she's been so very sick."

"What do you think she would like?" asked Marjory.

Franklin put his chin in his hand and thought hard.

"I know!" he exclaimed, suddenly, "Flowers, of course!—But there aren't any now, are there?"

Marjory looked doubtfully at the garden. Only dead brown stalks showed where the chrysanthemums and asters had bloomed so gaily, a little while before.

All at once she jumped up and picked up something lying in the garden path.

"Here's the very thing, Franklin!" she cried.

The little boy looked at the dead looking round object in Marjory's hand.

It's a bulb, Franklin! I helped mother plant some the other day, so I know how to do it. This looks just like hers; do you s'pose anybody cares if you have it?"

"I'll ask Father," said Franklin. "He's in the library."

Father was very busy, but he glanced up long enough to speak to Franklin.

"What is it, little boy?"

Franklin explained how Marjory had found the bulb on the garden walk. A moment later he ran to the back yard.

"Father says I may have it!" he cried, joyfully.

Franklin's little tin bucket was lying by the porch steps, and Marjory said that was the very thing to plant the bulb in. She showed Franklin just how to mix sand with some rich earth from the garden, and then the little bulb was pushed down in the bucket, under the earth blanket, until only its shiny nose was in sight.

"Now we will put it in the dark," explained Marjory, "and you must keep it well watered, Franklin."

Every morning the little boy crept to the dark closet under the stairs to see how his Christmas present was growing. One day he found a tiny green shoot peeping through the earth. Later on, Marjory thought it was time to bring the plant to the light.

Christmas morning Mother came to breakfast for the first time in many, many weeks.

"What is this?" she asked, as Franklin stood before her with a rusty little bucket in his hands.

"It's a flower," the little boy said, proudly, "A bulb for you, Mother! I've been watching it for weeks and weeks, and I'm very sorry it didn't bloom!"

"Never mind," Mother said, gently kissing Franklin's happy face. "I think it is a beautiful present! Think of your taking care of it for Mother all those days while she was sick!"

Presently Franklin ran out to try his new velocipede.

Mother leaned over and looked closely at the plant in the little tin bucket.

"Where did the dear little fellow get his bulb?" she asked father. "You mustn't ever tell him, but it is an onion!"—Edith Taylor Crittenden in S. S. Times.

The Little Fish.

"Dear mother," said a little fish,
"Pray, is not that a fly?
I'm very hungry, and I wish
You'd let me go and try."

"Sweet innocent," the mother cried,
And started from her nook,
"That horrid fly is put to hide
The sharpness of the hook."

Now, as I've heard, this little trout
Was young and foolish too,
And so he thought he'd venture out,
To see if 't were true.

And round about the hook he played,
With many a longing look.
And—"Dear me," to himself he said,
"I'm sure that's not a hook.

"I can but give one little pluck:
Let's see, and so I will."
So on he went, and lo! it stuck
Quite through his little gill.

And as he faint and fainter grew,
With hollow voice he cried,
"Dear mother, had I minded you,
I need not now have died."

—Jane and Ann Taylor.

The Discontented Snowflake.

In a fresh little, feathery, fluffy white coat,
An egotist snow-flake from heaven did float;

And he sighed to his fellows, a similar throng,
Seems to me there's a sameness in falling so long!

"I am tired of this tingle and chill; I desire"—
(They shuddered to hear him) "a room with a fire.

"A tiger-skin rug and a Japanese screen,
And some chocolate to drink, and a nice magazine!"

He had sung past the roof, with its chimneys like hats
Of the Warwickshire Walsingham Warburton flats.

A ninth-story window was open—one puff
Of the wind, as he reached it, was impulse enough.

He alighted within with a rapturous thrill,
But he very soon after began to feel ill.

Soon his liquid remains like a tear-drop were seen
On the well printed page of the nice magazine;

And a caller, observing, remarked in sad tones,
"How affecting the stories of Jane Johnson Jones!"

—Ellen Gray Cone in St. Nicholas.

Grandmother's Love Apples.

"Have another tomato," urged Johnny's grandma, as she saw the last red slice disappear from Johnny's plate. "I think you like tomatoes."

"I do," said Johnny; "I like them raw and stewed and baked and 'most any way.

"Didn't you like tomatoes when you were little, grandma? Johnny asked, as he saw grandma looking down at her plate with a smile in her eyes.

"No," grandma said, "but that was because I was a big girl before I ever tasted one. I never saw any until I was thirteen years old.

"I can remember it so well. A peddler who came by our farm once a month, bringing buttons and thread and such things to sell, brought the seed to mother.

"One spring morning he came, and, after mother had bought all she needed, he began fumbling about in his pockets for something. Finally, he drew out a very small package and handed it to mother.

"'I've brought you some love apple seed,' he said. 'I got them in the city, and gave my sister half and brought half to you.'

"'Thank you, kindly,' mother said, as she looked at the little yellow seed. 'What kind of a plant is the love apple?'

"'Well,' said the peddler, 'the man who gave the seeds to me had his plants last year in a sunny fence corner. The flowers are small, but the fruit is bright red, and is very pretty among the green leaves. You can't eat the fruit, though—it's poisonous. It's something new; the man who gave me the seeds got them from a captain of a ship from South America. They grow wild there.'

"So mother planted her love apple seed in a warm fence corner, and they grew, and the little yellow blossoms came, and after them the pretty red fruit. We children would go out and look at it, and talk about it, and wonder if it would hurt us if we just tasted it.

"One day mother heard us talking about it, and she called us away, and told us if we could not be satisfied with the pretty red fruit to look at, without wanting to eat it, she would have to pull up the love apple vines, and throw them away, for the peddler had said they were poisonous.

"We knew she would hate to do that, for no one else about had them, so we kept away from the fence corner, and the vines grew and blossomed, and the red showed in new places every day. The birds did not seem to be at all afraid of the poison fruit, but ate all they wanted of it.

"One day, in the early fall, my uncle came from New York. When he went out in the garden he stopped in surprise. 'Why, Mary,' he said, 'what fine tomato vines you have!'

"'We call them love apples,' mother said, and then she told him how the peddler had brought the seed. But when my uncle found that we were afraid to eat them, he had a hearty laugh. And then he showed mother how to get some ready for supper. And that was my first taste of tomato, Johnny," grandma said, "and you shall have some fixed for supper, in the same way, with cream and sugar."—Youth's Companion.

A Sweet Voice.

"O father, I wish I could sing! It's so nice to give pleasure to people. Florence sang at the club to-day, and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could sing. But there's no use wishing; there isn't any music in me."

"Is that so?" asked her father, taking her wistful face between his hands. "Well, perhaps you can't sing, but don't tell me your voice has no music in it. To me it is full of music."

"Why, father, how can you say so?"

"Almost every evening," answered the father, "when I come home, the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard the voice saying: Don't cry, Buddie; sister'll mend it for you." Sometimes I hear it reading to grandmother. Last week I heard it telling Mary, 'I'm sorry your head aches; I'll do the dishes to-night.'

"That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—Round Table.

The Original Santa Claus.

St. Nicholas, the patron saint of children, was Bishop of Myra, and died about A. D. 326. He was fond of children and young people, and many charitable deeds in their behalf are recorded of him. He is the recognized patron of the Christmas season; but Santa Claus or Knecht Rupert, is a product of Germany, where it was formerly the custom for the parents of a village to put all gifts designed for their children into the hands of a man who, disguised in long robes, a mask and a monstrous wig, went from house to house, rapped, was admitted, and severely questioned the parents as to the behavior of the little ones during the past year, judiciously leading the questioning up to a point where the intended present could be appropriately introduced. The fiction of his descent through the chimney accounted for his absence when the annual round of this masked personage ceased to be made.

Cranes That Herd Sheep.

The Yakamik of South America is, so far as is known, the only "shepherd bird" anywhere. We have all known, of course, of dogs that, unaided, may be trusted to shepherd a flock of sheep, but a shepherd bird, which will drive its charges to pasture, protect them from prowling animals, and gather them carefully together at nightfall to bring them safely home again, is indeed a unique creature.

The native owners of sheep and poultry in Venezuela and British Guiana are the possessors of this species of crane—for to that family the yakamik belongs—are entrusted sheep, ducks and other poultry. The South Americans see them depart for their feeding grounds, secure in the knowledge that the crane will bring them all back safely. Any unlucky animal detected by the yakamik while prowling about to steal gets very much the worst of it. The bird savagely attacks the marauder with wing and beak, forcing it to retreat in haste. A dog is no match at all for the yakamik.

At dusk the bird returns with its flock, never losing its way, no matter how far it may wander, for its sense of location is extremely acute. When it arrives home, the yakamik roosts upon a tree or shed near its charges, to be ready to resume its supervision of them when they are let out again in the morning.

This queer bird is said to be as affectionate as it is trustworthy. It will follow its master about with capers of delight, showing its appreciation of any attention given it by the most extraordinary evolutions. — Harper's Weekly.

Rex.

Rex is a shepherd dog—one of those fine Scotch collies that seem to know more than any other kind of dog. He does not have to mind sheep, however, for he lives in a beautiful mansion where he is the pet of all the family.

A funny story is told of a pet dog that had grown old and gray in a family. He received so much kindness and petting that at last he became so fat that he was unable to get downstairs and would sit on top of the staircase and whine piteously until some member of the family went up and carried him down. Just at this time a new puppy dog was brought into the family, but the old dog would not make friends with the newcomer. One day when the dinner-bell rang, the puppy, seeing the old dog sitting on the top step as usual, ran up to him and upset him so that he rolled down to the foot of the stairs, growling all the way.

It was a very funny sight and everybody who saw it laughed heartily. But the old pet dog was so angry that he would not enter the dining-room, but slowly climbed upstairs again and went into the wicker basket where he had passed the night, fasting. His pride had been so wounded that he would not eat until another day had dawned.

There are two beings in each of us—the animal and the angel; our business is to resist the one in order that the other may reign supreme, up to the moment when, freed from its burdensome shackles, it can take flight towards higher and better regions.

Life is not a summer holiday nor a dream, it is a struggle, a battle. The worst wounded are the deserters.

Personal and News Notes.

A vested choir of fifteen voices was installed at St. John's mission, College Park, Atlanta.

The address of the Rev. R. W. Andrews, Akita, Japan, is changed to 1426 Linden avenue, Baltimore, Md.

A Men's Club has been organized in All Saints' parish, Mobile, Ala., with the Rev. H. M. Hood, who is also choir director, as president.

The new St. Peter's church, Dansville, N. Y., the Rev. J. V. Cooper, rector, was opened for service for the first time on December 15.

The Rev. W. Fenwick Bachman has accepted the position of senior curate in Ascension parish, Atlantic City, N. J., and entered upon his duty.

A new chapel has been built at the Church Home, Memphis, Tenn., and for the first time in years there is room for all the children.

The four parishes of Mobile and the missions have appointed a committee to arrange for mid-day Lenten services next Lent at a downtown theater.

The Rev. E. Homer Wellman, of the Diocese of Spokane, has accepted a call to Trinity church, Tyrone, Pa., and will begin his work there January 1, 1911.

Wickliffe Post Office, Va., having been discontinued, the address of the Rev. R. C. Cowling is now Charles Town, West Virginia, R. F. D. No. 2.

The postoffice address of the Bishop of New Mexico is St. Clement's Parish House, 810 North Campbell street, El Paso, Texas; changed from Phoenix, Arizona.

The Rev. W. A. B. Holmes, who has been temporary assistant to the rector of Calvary church, Summit, N. J., is now assisting in St. Andrew's, Buffalo, N. Y.

The rectory of St. Mark's church, Victor, Colorado, was recently destroyed by fire. It is a serious loss to the little mining community, and was only partially insured.

The Rev. Dr. J. Hollister Lynch, formerly rector of the Church of the Redeemer, St. Louis, Mo., began his new duties as rector of the Church of Our Saviour, Mount Auburn, Cincinnati, on the Fourth Sunday in Advent.

The Rev. Charles Russell Hodge has accepted a call to the rectorship of Holy Innocents' church, Diocese of Indianapolis, beginning January 1, 1911. His address after that date will be Holy Innocents' rectory, No. 814 Division street, Evansville, Ind.

Mrs. Adela B. Snowden, wife of Mr. Wilton Snowden, a prominent lawyer and financier of Baltimore, died at her home in Baltimore, December 12, after a lingering illness. Mrs. Snowden was a devoted Churchwoman, and especially interested in the work of the Woman's Auxiliary.

The new church at Fort Bragg has been completed and turned over to the vestry, and it is hoped to hold the first service in it on Christmas Day. A large bell will shortly be hung in the tower. The church now possesses a property valued at $9,000. The Rev. John Barrett is priest in charge.

The Rev. Dr. George H. Johnston has accepted work at Yemassee, S. C., and will reside in Charleston.

The Rev. Hubert M. St. G. Walters, of Cripple Creek, Col., has become assistant at St. Matthias' church, Los Angeles, Cal., the Rev. Alfred M. Smith, rector.

The Rev. William Du Hamel, rector of St. Paul's church, Little Rock, Ark., has been granted six months' leave of absence by the vestry, in order that he may carry on the work of the Church at Fayetteville, during the remainder of the academic year of the University of Arkansas.

Mr. A. Wilbur, of South Bethlehem, Penn., junior warden of the Pro-Cathedral of the Nativity, and treasurer of the Diocesan Board of Missions, has announced his intention of giving a new organ valued at $7,000 to the Pro-cathedral, in memory of his father, the late E. P. Wilbur, who gave the present organ.

The new church building of the Redeemer parish, St. Louis, will be opened for divine service on January 1. The first service will be a celebration of the Holy Communion by the rector, the Rev. E. Duckworth, and at eleven o'clock the Bishop will administer confirmation and preach. At the evening service addresses will be made by invited clergymen.

Christmas decorations in St. James' church, Wilmington, N. C., on Christmas Day, were set on fire by lights from a "Star of Bethlehem." The congregation, however, kept their seats, and sang several hymns, while the rector, the Rev. Dr. W. H. Milton, calmly directed the volunteer fire corps, which came forward and extinguished the flames. The regular service then proceeded.

The Rev. Thomas W. Jones, rector of Grace church, Clinton, Iowa, will begin his work as hospital missionary in the Diocese of Missouri, on January 1. Mr. Jones is a native of Tennessee, but was educated at Hampden-Sidney College, Va., and the Virginia Theological Seminary. The first part of his ministry was spent in Virginia, and after serving several years at Marshall, Texas, he became rector of Grace church, Clinton, Iowa.

Miss Eve Alexander, general secretary of the Girls' Friendly Society in America, died on December 14, at her home, in Aikin, Cecil county, Md. She organized the second branch of the Girls' Friendly Society in America, which was at St. Luke's, Baltimore, on November 1, 1878, and continued from the beginning the branch secretary. In 1894 she became General Secretary of the G. F. S. in America, and has continued in the office until her death. She was buried in the church yard of St. Mark's chapel, Aikin.

The San Francisco Bay Churchmen's Conference held its first meeting in the Young men's Christian Association building. Two hundred men sat down to supper, an address of welcome was made by the general secretary, Mr. Henry J. McCoy, and the conference organized with Mr. George E. Butler, of Ross, as president; Mr. R. M. J. Armstrong as vice president, Mr. Otis M. Johnson, as secretary-treasurer, and Mr. J. C. Astredo as publicity secretary. It is hoped to assemble laymen, from time to time, to interest them in active Church work.

Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

DIED.

MINOR.—Near Markham, Fauquier county, Va., Thursday, December 22, at 5 A. M., of pneumonia, KATHERINE BERKELEY MINOR, youngest daughter of the late Dr. James Monroe Minor, of Fredericksburg, Virginia, and Ellen Josephine Pierrepont, of New York, his wife.

Interment in Greenwood Cemetery, Brooklyn, N. Y.

RIDDLE.—Entered into rest, at Petersburg, Va., on November 25, 1910, MARY MOYLAN RIDDLE, relict of Morton Riddle, Sr., and eldest daughter of the late Henry D. Bird.

TAYLOR.—Entered into eternal life, on Wednesday, December 14th, MARY WATSON TAYLOR, daughter of Henry Taylor, Sr., and the late Mary Watson Taylor, of "Westend," Louisa county, Va.

"Knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation."

OBITUARY.

IN MEMORIAM.

Charles Hunton Leache.

On Friday, December 9, 1910, CHARLES HUNTON LEACHE, Senior Warden of Christ church, Pulaski, Virginia, entered into eternal rest.

His death was the result of an accident. He had left his home early that morning, expecting later to join his wife at the railroad station. But as he was hurrying along the track he was injured by a switch engine. After lingering but a few hours, in perfect consciousness, he was relieved of his suffering and received into those heavenly habitations where those who sleep in the Lord Jesus enjoy perpetual rest.

Mr. Leache was born March 12, 1837, at "Wood Park" near New Baltimore, in Fauquier county, Va. He was the son of Dr. Jesse Willett Leache, and Jane Roberts Hunton.

He was a gallant Confederate soldier, and one who had been in the thick of the fight, for he was with his company in every engagement in which it participated until his capture in 1863.

He was married in September, 1865, to Miss Hortensia Tyler, of Prince William county, Va., and never was a man more blessed in a wife. Last winter when she was so ill and we feared lest we should lose her, the question came, What would Mr. Leache do without her? Let us thank God he has been spared that!

Their marriage was blessed with six children—four daughters and two sons, five of whom are living to bear witness to his noble memory.

He was a member of Pythagoras Lodge of Masons and also of James Breathed Camp Confederate Veterans.

To have known such a man as Mr. Leache is indeed a privilege, and to have come into close personal contact with him as Senior Warden is to have realized the power of practical Christianity. He had the rare gift of a still tongue, and his message to men was given not by word of mouth, but by a Christ-like life.

Mr. Leache and his household are the leaven that can leaven the whole lump in any community. And we who have had the welfare of Pulaski on our hearts, and especially that of our church, have often rejoiced and been thankful that the names of such were in the Parish Register.

"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

LUKE WHITE.

Shreveport, La.

The Rev. John K. Mason, D. D.

APPRECIATION BY THE LOUISVILLE CLERICUS.

At a meeting of the Bishop and Louisville Clericus, December 19, 1910, in the Cathedral House, the following Appreciation was unanimously adopted, and the Secretary was instructed to send a copy of the same to the family of the late Dr. Mason, to the Vestry of St. Andrew's parish, to the local papers and to the Church press.

Once more, in the sad events of life, we are called upon to mourn a faithful and dearly beloved brother who has fallen out of the ranks and is now gathered unto our fathers.

In the death of the Rev. John K. Mason, D. D., we are indeed bereaved, for we suffer the loss of one who was and is deeply endeared to us by the closest bonds and the most sacred associations. We shall miss him, in the coming days, as a true friend, a dear brother, a tried and valued co-worker, whose life and influence will long remain with us a lofty inspiration and a lasting benediction. With us the memory of his noble character, his splendid service and his godly life shall have safe keeping—for our hearts never will permit his name to die.

We desire to offer our sincerest tribute in affectionate memory of one to whom we feel that our highest appreciation is most justly due. How truly we may express this heartfelt tribute in praise of him who was ever constant in service, noble in courage, heroic in duty, high-minded in every conversation, and full of faith and hope in all the changes and chances of this mortal life. For of him we may say, because we can say no less than the truth, he first lived and then taught the things of God. Of him it may be truly said that the best evidence for Christianity is the Christian man.

Here was a man of exalted faith, of winning personality, of sovereign fineness, of rare spiritual development, of godly and uncompromising character. He brought to his work an unfaltering faith and a consecrated life. With undivided aim and unwearied effort he served in season and out of season from his love of God and for his love for souls. His works do follow him and "many shall rise up and call him blessed." May we, in the work which God has entrusted to our keeping, give the same loyalty and unswerving devotion which so splendidly ennobled and adorned the service of him whom we now commit to our heavenly Father's keeping.

To the bereaved family of our dear brother and to his shepherdless flock we extend our heartfelt sympathy, praying that the God of all comfort will keep and sustain them in their sore affliction.

Thomas J. Dashiell.

The Vestry of St. Paul's Protestant Episcopal church, Berkley Ward, Norfolk, Va., in session Sunday, November 20, 1910, desires to record their sorrow and that of the congregation for the death of its beloved member and faithful servant THOMAS J. DASHIELL. For many years he served as Senior Warden. His regularity and constancy in the discharge of religious duties made a deep impression upon all. He was one of men of sterling worth that constitute the most valued assets of a church. He was a devoted Churchman of large faith and devoted loyalty, earnestly supporting his rector in his undertakings. Modest and humble he went about his work with an earnestness and faithfulness as one who endured because seeing Him who is invisible. He took the deepest interest in the Sunday School, laboring in season and out of season as Superintendent of this important part of the Church's work.

Resolved, That we extend our deep sympathy to the members of his family, praying that God may grant them the consolation of His grace.

That a copy of these resolutions be sent to his family, that they be published in the Southern Churchman, and be spread upon the minute book of this church.

(Signed) L. H. WILLIAMS,
Registrar.

Thoroughbred Animals and Plants.

"There is as much difference between thoroughbred and ordinary plants as between thoroughbred and ordinary animals." This statement is made by D. M. Ferry & Co., of Detroit, the greatest flower and vegetable breeders in the country, and appears in their 1911 Annual Catalogue just issued. They argue for the great value and economy of thoroughbred seeds. "Any fundamental natural law which applies to animals applies equally to plants." A good cow (i. e., a thoroughbred) eats no more than a poor one, but may give twice as much butter-fat. "Good blood" makes as much difference with corn as with cows. But thoroughbred plants, like thoroughbred animals, are not produced in one or two generations, for no matter how superior an individual of common origin may be its progeny are as a rule like the general run of its antecedents. Hence the need for seedsmen like D. M. Ferry & Co. They have experience, the best plant breeding equipment in the United States, and the business acumen to sell only such seeds as have been bred from the choicest stocks for many generations.

D. M. Ferry & Co's Seed Annual for 1911 may be had free of charge by writing to them at Detroit, Michigan. It contains much of interest for those who think.

ACKNOWLEDGMENTS.

In Answer to Appeals.

Mr. McClure acknowledges with profound thanks the following amounts in response to appeals in the Church papers. For the three appeals of November 12th: No. 1, $341; No. 2, $192.50; No. 3, $347. At discretion, $292.60. For the appeal of December 3, $127.10.

Contributions have all been acknowledged to the donors personally, except when names and addresses were not given, as follows: For November 12, "S," Norristown, Pa., $5; Anonymous, Geneva, N. Y., $10; Anonymous, Gambier, Ohio, $10; from a Churchwoman, Niagara Falls N. Y., $2; Anonymous, $3; from a Fellow Christian, Philadelphia, Pa., $10; "V. C. G.," Rochester, N. Y., $5. For December 3: Anonymous, $5; Anonymous, $1; a Church Woman, New Rochelle, N. Y., $1; "A. E. H.," Frederick, Md., $5; "A Friend," Middletown, Conn., $1.

Rev. ALFRED J. P. McCLURE,
Treasurer General Clergy Relief Fund,
Church House, Philadelphia, Pa.

Disabled Clergy Fund.

Please acknowledge the following amounts received for the Disabled Clergy Fund, from May 11, 1909, to November 5, 1910:

St. John's church, Lunenburg	$ 5.00
St. Andrew's church, Parish, Richmond	30.00
St. Mark's church, Richmond	4.45
St. Paul's church, Alexandria	74.08
St. Paul's church, Ivy Depot	3.50
Church of the Epiphany, Barton H'hts	4.55
Christ Church, Middlesex	2.50
St. James' church, Richmond	15.00
Rev. James Grammer, Winchester	10.00
St. Paul's church, Richmond	52.00

WM. H. PALMER, Treasurer.

In Response to an Appeal.

In response to an "Appeal to the Generous-Hearted" for aid toward admission of two ladies into the Church Home, Richmond, Va., the following additional sums have been received:

Kate N. Wampler, Dickerson, Md.	$1.00
Mrs. Grammer, Winchester, Va.	2.00
Cash, Greenville, S. C.	1.00
Mrs. Kate Wyatt Lea, Anniston, Ala.	2.00
Mrs. Frank Burt, Guilford, N. Y.	1.00
B. H. Harrison, Tettington, Va.	1.50
B. C. Washington, Almira, Wash.	1.00

Thanks. No more needed.

APPEALS.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

Christmas comes but once a year, AND contributions for the Pension and Relief of the Disabled Clergy of the Church and their Widows and Orphans COME BUT ONCE A YEAR, FOR THE MOST PART, and yet day by day for a whole year these must live, many of them solely upon what we are able to give them from the Christmas offerings.

If the offerings are not liberal, or if they are forgotten, JUST ONCE, the whole year goes suffering and anxious both for those who depend upon the amounts and we who administer.

Surely Christian men and women must feel it their joyful duty to remember the small army (500 and more) of patient, struggling, often suffering old and sick clergymen; young, sick and discouraged clergymen; helpless widows and little children of clergymen.

Offerings can be designated for each of these.

Contributions for "Automatic Pensions at 64" can also be "designated," but the interest only will be used when it accrues and only for clergymen at 64.

All of each offering goes to the use for which it is "designated." Royalties pay expenses.

Wills should carefully "designate" the GENERAL CLERGY RELIEF FUND, as beneficiary in order to insure legacies and bequests against legal complications.

May we not increase our grants through your generous remembrance at this time?

THE GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. McCLURE,
Treasurer and Financial Agent.
The Church House, 1129 Walnut St., Philadelphia, Pa.

CHURCH EMBROIDERY

by a Churchwoman trained in English Sisterhoods. Embroidered Stoles, $5 to $100 (large stock always on hand). Altar Hangings, $5 to $500. English Silks, etc. Workmanship unexcelled. Miss MACKRILLE Chevy Chase, Md.

APPEALS.

Font Needed for a Mission Chapel.

Some time ago you inserted an interesting article in regard to Holy Cross chapel, which has been lately erected in the northern part of my mission. We have had some donations towards furnishings, and now we need a font—a small one. I wonder if some of your friends have not one which has been laid aside—supplanted by a finer one. Verb. sap.

R. H. MURPHY,
Glyndon, Md.

Gifts for Missions are Trust Funds
They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church.

Last year the cost of administering and collecting, including the free distribution of hundreds of thousands of pages of printed matter, was 7 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Address

The CORRESPONDING SECRETARY,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

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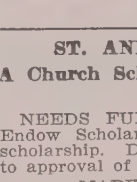
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Organized for the purpose of General Church Extension in Southern Virginia.

Its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the Diocese. Donations and bequests for this work which are solicited and will be gratefully received, should be made to the "Church Extension Fund" of the Diocese of Southern Virginia, Inc. Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, Treasurer,
Abingdon, Va.

Church League of the Baptized



A woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League, MISS LOUISE WINTHROP KOUES, 507 N. Broad street, Elizabeth, N. J.

ST. ANNE'S SCHOOL, INC.

A Church School for Girls, Charlottesville, Va.

NEEDS FUNDS—for Equipment and to Endow Scholarships. $5,000 will endow a scholarship. Donor can name pupil, subject to approval of Board of Directors.

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WANTS.

WANTED—A COMPETENT AND RELIABLE white woman, to make her home with the family, to do general housework and assist with children. No heavy work. Good home and good wages to right party. Address Box 866, Charleston, W. Va. 1t

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reliable people—$10 upwards—able to save $1 or more. Accumulate $100 to $5,000 and buy a home. COMMERCIAL GUARANTEE CO., Bankers, 28 N. 9th, Richmond, Va. Mention Southern Churchman.

Select Private European Tours

Rev. ANDREW J. GRAHAM, Rochester, New York, assisted by his wife, will personally conduct two parties in Europe, the coming summer, one sailing for Gibraltar—Naples, April 29; the second for Rotterdam, June 20. Special rates for clergymen and their families. Send for Itineraries and Booklet.

HAPPY NEW YEAR
And A Prosperous New Year

To Our Many Patrons and
to Those Who Ought to
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"Banking by Mail," our booklet, gladly sent free upon request.

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Twelfth and Main Streets,
RICHMOND, VA.

CAPITAL, $300,000

SURPLUS AND UNDIVIDED PROFITS, $1,250,000



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The Rayo Lamp is low-priced, and even though you pay $5, $10 or $20 for other lamps, you may get more expensive decorations but you cannot get a better light than the low-priced Rayo gives. A strong, durable shade-holder holds the shade on firm and true. This season's new burner adds strength and appearance.

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Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company
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An Apt Answer.

An unbeliever in Christ was one Sunday evening sneering at his sister's religion. "What the use of your church-going," said he. "Why, you can't repeat even the text of the sermon a week after you hear it."

The next morning the young woman was up bright and early and had hung out in the cottage yard the week's washing for the family. When at noon she had finished her work and they were all seated at the dining table, she quietly remarked to her brother: "How much do you suppose the clothes out there on the line remember of the soap and water which this morning has gone through them? And what do they need to remember of the similar cleansing that came to them in previous weeks? Well, it's just the same with my religion; of course, I don't remember—and I don't want to remember—all the sermons, texts, etc.; but if, week by week, my worshipping at church can keep my life sweeter and purer and happier for others and for myself, I believe it pays, and pays richly."

Long Ago.

I once knew all the birds that came
  And nested in our orchard trees,
For every flower I had a name—
  My friends were woodchucks, toads and bees.
I knew what thrived in yonder glen,
  What plants would soothe a stone-bruised toe.
Oh, I was very learned then—
  But that was very long ago.

I knew the spot upon the hill
  Where checkerberries could be found—
I knew the rushes near the mill
  Where pickerel lay that weighed a pound!
I knew the wood—the very tree
  Where lived the poaching, saucy crow,
And all the woods and crows knew me—
  But that was very long ago.

And pining for the joys of youth
  I tread the old, familiar spot
Only to learn this solemn truth:
  I have forgotten, am forgot.
Yet here's this youngster at my knee
  Knows all the things I used to know;
To think I once was wise as he!
  But that was very long ago.

I know 'tis folly to complain
  Of whatsoe'er the fates decree.
Yet, were not wishes all in vain,
  I tell you what my wish would be:
I'd wish to be a boy again,
  Back with the friends I used to know,
For I was, oh, so happy then—
  But that was very long ago!

Keep Your Windows Open.

The man who closes his windows in cold weather to keep from taking cold is the man above all men who is apt to catch cold. At least this is the view of the State Department of Health, and one which is being made a slogan of the Department in this season of coughs and colds.

"Fresh air," says Commissioner Williams, in a statement given out to-day, "is as essential in cold weather as in hot weather, and should never be neglected by those who wish to keep in good health. One of the best ways in the world for a person to catch cold is to stay in a closed room, away from the fresh air, and then leave the room, and go into the cold winter weather. The all important thing is to keep the body warm, and this can be best done by wearing ample clothing, rather than by living in a close room. The windows should be left open in all weather in this climate. Of course, no one should sit or sleep in a draught, but this too can readily be avoided.

"It is curious how ignorant or careless some people are on this matter. One of our department officials was passing through a fashionable part of Richmond about midnight, recently, and happened to notice a very large apartment house. He saw that no windows were open in the front of the house, and, becoming curious, made a complete circuit of the premises. He found that not a single window in the house was open to admit fresh air. It is safe to say that these people not only suffer from colds, but subject themselves to the menace of serious throat and lung troubles."—Virginia Department of Health Bulletin.

Life's trials and stresses and sorrows are not martyrdom; they only furnish its arena, its opportunity. A martyr is a witness, one who in the face of and at the cost of sorrow, loss, anguish, death, bears testimony to the name and power, love and grace, of Jesus Christ. Merely experiencing pain or sorrow is not the essence and crown of martyrdom, for many have done that whose anguish was inarticulate of any message that told of Jesus. A sufferer may be only a victim. A victim is one who is hurt as a result of being in the path of destructive forces. Men are victims to typhoid fever, to the earthquake, to the ravages which the rum-traffic works even on those who had no share in its sin. Or a sufferer may be more than a victim, and be a sacrifice, conscious or unconscious, willing or unwilling, devoted to please or appease a deity or promote a cause, like the baby in the Ganges, or the company slaughtered for stategy.

Every great and precious thing in this world has been gained by the toil and tears, by the sweat and anguish of those who cared not for self but for others.—J. R. Miller, D. D.

Every Communicant should own a

BIBLE, PRAYER BOOK AND HYMNAL

We carry the most complete stock in the city in sets and separate from 20 cts. up;

Special Prices to those bringing this ad.

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Church and Sunday School Supplies a Specialty.

The Household.

SOME POSSIBILITIES OF POTATOES.

Potato Croquettes.

Ingredients—I pound of cold boiled potatoes, 1 oz. of butter, 1 tablespoonful of cream, the yolks of two eggs, 1 teaspoonful of finely-chopped parsley, pepper and salt to taste, a dust of nutmeg, a little cayenne, some crushed Grape Nuts. Method—Rub the potatoes through a sieve, put the butter into a saucepan, and when hot stir in the sifted potatoes. Take the saucepan off the fire, add the yolks of the eggs, the chopped parsley, cream, salt, pepper, cayenne and grated nutmeg to the potatoes, and stir the mixture over the fire for a few minutes. Turn on to a plate, and when quite cold shape the mixture into balls. Brush these over with beaten egg, cover with crushed Grape Nuts and fry a golden brown color in hot fat.

Potatoes Finnegan.

First make an ordinary white sauce seasoned with salt and pepper and one tablespoonful of finely-chopped shallot. Have in readiness some cooked potatoes, cut into dice, and half the quantity of cooked carrots lightly chopped. Stir this to the sauce and allow them to get thoroughly hot in it, and then serve sprinkled with finely-chopped parsley.

Potatoes a l'Ancienne.

Peel six potatoes and cut them into slices. Melt 3 oz. of butter in a stewpan, put in the potatoes, add a little salt, and cook them over a gentle fire, turning them frequently. When they are nearly cooked pour over them a small cup of milk to which has been added a well-beaten egg and a little grated cheese. Continue to cook until the mixture has taken on a good color, and then serve very hot.

Sandwiches.

Egg and Sardine Sandwiches.—Rub the yolks of four hard boiled eggs through a fine gravy strainer, mix with them two tablespoons of creamed butter and one box of sardines, drained, freed from skin and bones, and mashed to a paste. Season to taste with paprika, salt, and lemon juice, and add two finely minced olives if you like. Spread between buttered bread.

Chicken Salad Sandwiches.—Cut up equal portions of chicken and celery minced fine; mix with mayonnaise dressing and spread between thin slices of lightbread.

Club Sandwiches.—Spread lightly toasted white bread with mayonnaise, then a lettuce leaf, a slice of crisp bacon and a small slice of cold chicken.

Sardine Sandwiches.—Drain off the oil from a can of sardines, and then spread on soft paper or cheese cloth until dry. Remove the skin and bones and mash them to a paste with a silver fork. Work into them a little paprika, one tablespoonful melted butter, and the juice of two lemons. Spread this between slices of buttered bread.

Cheese and Nut Sandwiches.—Take equal parts of grated cheese and English walnuts pounded to a meal, or ground; moisten with thick sweet cream and season to taste with salt. Spread between thin slices of buttered bread.—Christian Observer.

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Do you want apples that will taste as they did when you were a boy—or a girl?

We sold last season in 27 different States,—and from every section—some of them great apple raising sections—our customers wrote that they had never before had apples of such fine flavor. We are trying all the time to grow better apples and to improve and make more convenient our packages.

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THREE MAGAZINES for the Price of One

The publishers of THE LIVING AGE will make a present to every new subscriber for 1911, who remits the subscription price, SIX DOLLARS, direct to The Living Age Company, 6 Beacon Street, Boston, of one year's subscription to HAMPTON'S MAGAZINE and one year's subscription to THE BIBELOT. The combined subscription value of the three magazines is *EIGHT DOLLARS AND SEVENTY-FIVE CENTS.* The three magazines may be sent to different addresses.

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Thoughts for the Thoughtful.

Plain living and high thinking are not yet out of date. Only the strife to get a plain living sometimes hinders high thinking.

If we have much grace, we must have great suffering, if great suffering, great power, and if great power, great victory—all these hang together in one undivided chain.—Luther.

Our thoughts are the parents of our actions. As a man thinketh in his heart, so is he. No man whose mind dwells upon impure thoughts can lead a pure life.

If you have a big task to do you will be wise if you ask help of God in the doing of it. You will do it better and get more joy out of it if you go into partnership with him.

Empty hours, empty hands, empty companions, empty words and empty hearts, draw in evil spirits as a vacuum draws in air. To be occupied with good is the best defence against the inroads of evil.

With the same amount of ink one boy makes a blot and another rules a page. With the same amount of opportunity one lad fails and another goes ahead. "Luck" is the combination of boy and opportunity; not the mere opportunity by itself.

Sow the seeds of life—humbleness, pure-heartedness, love—and in the long eternity which lies before the soul every minutest grain will come up again with an increase of thirty, sixty, or a hundred-fold.—Rev. F. W. Robertson.

We, in our measure, can transform the poorest, most humbling of our troubles by the way we bear it; looking on to that eternal life beyond, where countless myriads cast their crowns before the throne with the joy that has been gained through the sufferings of earth.—B. Maturin.

"The only people who really hunger and thirst after righteousness are the people who are practicing righteousness. The desire comes from the practice, not the practice from the desire. The best way to want to do a thing is to do it."

The desire of Jesus for His people is their joy. He Himself was a "Man of Sorrows" but He was not a sorrowful man. The sorrows He bore were our sorrows. "The chastisement of our peace was upon Him." When He was about to leave His disciples He said, "These things have I spoken unto you that My joy might remain in you and that your joy might be full." If we have not joy in our hearts we have not yet received the legacy of Jesus which is joy.

Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such and such a dear friend were to die or blessing be removed, they would be miserable, whereas God could make them a thousand times happier without them. In my own case, God has been removing one blessing after another, but He has come in and filled their places, and now that I am a cripple, and not able to move, I am happier than ever in my life before.—**Payson.**

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